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Mark Michael

ON THE COVER

In Mungo McCosh's 2005 "Virgin and Child," from Christ Church, Istanbul's rood screen, the infant Christ — modeled on a boy from the congregation — holds a simit, a Turkish street food, whose roundness suggests eternity (see "A Steady Christian Voice in Istanbul," p. 26).



Church of England Will Bless Same-Sex Couples

Bishops still need to determine the conditions under which stand-alone services will be allowed, and for how long.

By Mark Michael

After many hours of intense debate, the Church of England's General Synod on November 15 narrowly approved a proposal by its bishops to allow clergy to bless same-sex relationships. The motion, which was strongly endorsed by the Archbishops of Canterbury and York and most other senior bishops, passed 23-10 among the bishops, 100-93 in the House of Clergy, and 104-100 in the House of Laity.

The outcome of the vote was much closer than last February, when the synod signaled its support for the liturgical resource that contains the blessings, *Prayers of Love and Faith*, especially among the bishops. Then, just four bishops had voted against the resolution.

General Synod had even more narrowly approved an amendment favored by progressives earlier in the day that went beyond the bishops' original proposal to restrict the use of the blessing prayers to regularly scheduled worship services.

Stand-alone services to bless particular relationships will now be allowed for a limited period, as proposed by the Rt. Rev. Stephen Croft, Bishop of Oxford, who last year became the



Croft

first of the Church of England's sitting bishops to publicly endorse same-sex marriage.

Croft's amendment passed by one vote in the House of Laity, 99-98, with two recorded abstentions. It passed in the House of Clergy 101-94, but was more broadly supported among the bishops, who approved it 25-16.

"The outcome of this vote was met

with gasps around the chamber, and a coordinated protest from the public gallery, with shouts that the synod was 'serving Satan,'" Francis Martin wrote in *The Church Times*.

The first authorized blessings using *Prayers of Love and Faith* can be held in mid-December, so long as they occur within regularly scheduled worship services. The bishops will still need to determine the conditions under which stand-alone services will be allowed, and for how long.

The Church Times has suggested that the stand-alone services will be allowed under Canon B5(A), which gives the Church of England's two archbishops permission to approve liturgies for "experimental use." This would make Archbishop Welby the direct cause of a step by his church that has created an unprecedented degree of dissension within the Anglican Communion, of which he is the spiritual head.

Prayers of Love and Faith remains officially unauthorized. To become an official liturgy of the Church of England, it would need to be approved by two-thirds of all three houses, which seems very unlikely under this synod's membership, which will last until 2026.

The progress report prepared by the House of Bishops repeatedly emphasizes that rites in *Prayers of Love and Faith* are distinct from marriage liturgies, and that there has been no change to the Church of England's teaching on marriage and sexual relations — which is that sex is reserved for the marriage of a man and a woman.

The report also includes a several-page summary of legal guidance obtained by the bishops that suggests the blessings are "neither contrary to, nor indicative of any departure from,

the doctrine of the Church of England in any essential matter," a necessary condition of their use under the terms of the church's Canon B5.

That claim has been highly contested, and legal action against the church on these grounds had been threatened by conservatives last August. Jayne Ozanne, one of the church's most prominent LGBT activists, had previously alleged that the bishops' decision to not allow stand-alone services immediately suggested that "fears about hypothetical legal challenges have won out, showing [the Church of England is] an institution that is run by lawyers not bishops."

Ozanne resigned as a member of General Synod on November 17. "I can



Ozanne

no longer in all conscience stay in an institution which continues to condone the abuse of LGBT+ people," she wrote in a resignation letter.

One of the 17 amendments hotly debated by synod, proposed by Clive Scowen, a London barrister and member of the

House of Laity, required that the bishops release the legal guidance they had obtained to the public. Scowen suggested that the guidance may not be as supportive as the bishops' report had suggested. His motion was defeated in all three houses, though 10 of the 24 bishops voted to release the legal guidance.

Two amendments about structural differentiation, which many conservatives see as essential, were debated at length, but neither was carried. An amendment proposed by the Rev. Vaughan Roberts, a conservative evangelical who leads one of the largest churches in the Diocese of Oxford, urged that action on the liturgies be delayed until synod had "considered

proposals for structural provision,” lest further action “tear the fabric of the Church of England.”

The Church of England Evangelical Council, one of the most outspoken conservative groups in the debate, said the synod’s decision “follows a process that has been widely observed as unduly hasty, incomplete, and haphazard.”



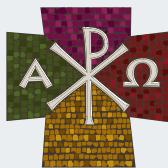
Dunnett

“Sadly, today marks a ‘watershed’ moment, in that it appears that the Church of England no longer sees Scripture as our supreme authority,” added the Rev. Canon John Dunnett, the CEEC’s national director.

On November 17, the CEEC announced a plan to “respond to requests for spiritual oversight from those who now feel

themselves to be in impaired fellowship with their diocesan bishop(s).” The Rt. Rev. Julian Henderson, formerly Bishop of Blackburn, will lead a team of retired bishops in this ministry.

The group has also established the Ephesian Fund, to which conservative parishes can contribute instead of paying their parish share to the diocese. The fund will support the salaries of orthodox clergy, who would otherwise be paid from diocesan funds.



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Jerusalem Archbishop Gives Sobering Update

By Kirk Petersen

“There’s almost no sign of life in Gaza at the moment, especially in the northern part of Gaza,” said Archbishop Hosam Naoum, primate of the Episcopal Church in Jerusalem and the Middle East. In Israel and the West Bank, “You can really smell the tension everywhere in people’s lives.”

In a wide-ranging November 21 webinar, Naoum, whose province includes Israel, Palestine, and 13 other countries, provided an update on the only Anglican hospital in Gaza, and called on the United States government to “make peace happen.”

He added, “if you leave it to the Israelis and the Palestinians themselves, they will not do that, you know, they need you in order to bring that peace.” At another point in the discussion he said, “the two-state solution is the only way forward for us.”

Naoum is an ethnic Palestinian who was born in Haifa, Israel. In addition to serving as primate of the Province of Jerusalem and the Middle East since earlier this year, Naoum has been Archbishop in Jerusalem since 2021.

The Diocese of Jerusalem, which encompasses Israel, Palestine, Jordan, Syria, and Lebanon, is unusual in that “we have more institutions than congregations,” Naoum said, giving 35 and 27 as the respective numbers.

One of those institutions is Al Ahli Hospital in Gaza City, which Naoum said is now the only functioning hospital in northern Gaza. Catastrophe struck Al Ahli on October 17, when hundreds of people were killed in an explosion of disputed origin.

The hospital suffered little damage in the explosion, which occurred in a courtyard where people were taking shelter. Al Ahli has remained in operation using generators for electricity, but Naoum said “now we are running very low on fuel and medical supplies — very, very, very thin. And I

think within the next maybe week or so we will not be able to sustain and continue to work there.” He estimated there are 150 people in the hospital, including 35 staff. He singled out Suhaila Tarazi, the director of the hospital. “We call her the Mother Teresa of Gaza,” he said.

He effusively thanked Presiding Bishop Michael Curry and the Episcopal Church for prayers and support, and noted that American Friends of the Episcopal Diocese of Jerusalem has been collecting donations for the hospital.

AFEDJ spokeswoman Diana Branton said the organization has collected \$1.4 million specifically for Al Ahli Hospital since the war began. She called the amount “amazing,” but noted that the hospital continues to need support.

Throughout the webinar, Naoum avoided making any direct criticism of either Israel or Hamas. “I’m not going to go into these politics,” he said, and acknowledged the need to speak carefully.

Albany, Bishop-Elect Begin with Trust

By Kirk Petersen

No diocese in recent memory has faced a starker transition from one bishop to the next than the Diocese of Albany. Bishop-elect Jeremiah Williamson wants the diocese to know he comes in peace.

The ninth Bishop of Albany, William H. Love, for years was the face of the resistance to same-sex marriage in the Episcopal Church. He was one of eight diocesan bishops (out of nearly 100 American dioceses) who prohibited such marriage rites until 2018, when General Convention eliminated the so-called bishop’s veto. Seven of the eight accepted an alternate-oversight provision that enabled them to permit such marriages without personally approving them.

Not in Albany, Love declared.

His stance led to division in the diocese. Some priests rallied behind their bishop, while others rebelled.

Love’s pastoral letter maintaining the ban was burned outside one church, while a bivocational priest declared his availability to perform a same-sex marriage as a test case. After a two-year struggle that saw him convicted of disobedience by a church court, Love resigned as Bishop of Albany effective February 2021. He later left the Episcopal Church, and is now a bishop in the Anglican Church in North America.

Williamson supports same-sex marriage, and has performed two such ceremonies.

He enjoyed overwhelming support among lay delegates in the September 9 election, while prevailing on the fourth ballot in the clergy order by the barest of margins, 56 to 54. He has received the necessary consents from the broader church, and will be consecrated the 10th Bishop of Albany in early 2024.

In an extended conversation with TLC, Williamson talked about how he hopes to assuage any concerns among priests with differing views.

“There were folks who had questions like, if you’re supportive of same-sex marriage, are you going to make the clergy of the diocese perform same-sex marriages? And the reality is, the canons are not written that way,” he said. “The canons give clergy the space to follow their conscience, to use their discretion. And what I told them is, no, of course, I’m not going to force anybody to do any marriage, same-sex or opposite-sex.”

In visits to the diocese, he’s also found that same-sex marriage is far from the only thing on people’s minds. “They almost exclusively talked about growing their church, the pain of watching their churches get smaller over the years, the struggle of not being able to fund their ministries, the challenge of trying to do really beautiful church music, with very limited resources and very few people,” he said.

Williamson’s life experience has equipped him to be open to divergent theological views. “I was raised in Pentecostalism, from about the time I was 7 until I went off to college,” he said. He went to Greenville College in Illinois, which is affiliated with the Free Meth-

odist Church, an evangelical denomination separate from the much-larger United Methodist Church.

The Free Methodist church in Greenville worshiped with the Book of Common Prayer. “And I loved it. And for my senior gift, they gave me a 1979 Book of Common Prayer. So I still wasn’t familiar with the Episcopal Church, but I had the prayer book,” he said.

He went on to Drew Theological Seminary in Madison, New Jersey, intent on an academic career. “That first year of seminary, I walked down the hill, and I found Grace Episcopal Church. I was trying to find the church that matched that prayer book,” he said.

“Instantly I felt like I was home,” he said. “It was the beautiful liturgy. It was these incredible people. It was that the church gave me permission to really think about my faith and allowed my faith to grow and to be questioned in a way that I had never experienced before.”

He switched to the master of divinity program at Drew, which is affiliated with the United Methodist Church. He then earned an Anglican Studies diploma at General Theological Seminary in New York, and was ordained in the Diocese of Newark.

“It feels like quite a journey from Pentecostalism to the Episcopal Church, which are not exactly the same,” he said, deadpan. “But for me, it always felt very natural” and guided by the Holy Spirit. Some of his Pentecostal friends “would ask me all kinds of strange questions, like do they have Jesus in the Episcopal Church? I said, I assure you, they talk a lot about Jesus. There’s Jesus all over that service,” he said.

In addition to an eclectic theological background, Williamson also has experience in dealing with conflict. A predecessor at his current church, Grace & St. Stephen’s in Colorado Springs, had been deposed from ordained ministry after conviction for embezzling from the church. “When I came to Grace & St. Stephen’s, they were coming out of a time of a lot of turmoil, and had significant conflict,” he said.

When he first read the diocesan profile, “I felt like, in a lot of ways, God

had been preparing me for the kind of ministry that the Episcopal Diocese of Albany would need.”

He has been moved by the people of the diocese during the transition period. “Since I’ve been elected, they send out every week a prayer for me and my family as the bishop-elect, naming all my family members by name. And so there’s this kind of beautiful spirituality. And I think an honesty about the challenges of the diocese,” he said. “It gives me a lot of hope that we really can find and model

a communion across difference where we’re committed to our mission as ministers of reconciliation.”

TLC asked if there is anything else he wants the diocese to know about him. He said he thinks sometimes people are curious about his baldness, but are afraid to ask.

“I lost my hair when I was 9 years old,” he said, because of a genetic autoimmune disorder called alopecia. It was “a really pretty shocking and traumatic event in my family, because my

(Continued on next page)

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parents weren't sure what was happening. But I would wake up and I would brush my hair to go to fourth grade and big clumps in my hair would just fall out really suddenly," he said.

"Growing up in Pentecostalism, what I would hear constantly is if you have enough faith, your hair will grow back. And it didn't. And you know, that was sort of the beginning of me questioning some of the things I was hearing."

According to the National Institutes of Health, "Most people with the disease are healthy and have no other symptoms." The primary risk with alopecia is psychological, and Williamson has had more than 30 years to deal with that. "It's actually now hard to even imagine having hair," he said. "And if I had the choice, I would probably choose not to at this point, because it feels like it's so much a part of who I am." And, he's saved thousands of dollars in hair-styling expense.

Walter L. Prehn Elected TLC's Board President

The board of the Living Church Foundation has elected the Rev. Dr. Walter L. (Chip) Prehn, a veteran educator

and education consultant, as its new president. The board and foundation met jointly at St. George's Episcopal Church in Nashville, Tennessee, on October 25 and 26.

Earlier this year, Prehn and fellow board member Kathleen Alexander interviewed several candidates for the role of TLC's next executive director and publisher, and then recommended the Rev. Dr. Matthew S.C. Olver.

Prehn said he has begun to feel called to his new role. "It seems to be right. My skills and passions fit the work ahead at this time," he said.

"What I feel is my priority is to organize the organization a bit more than we are organized right now," Prehn told TLC. "This is my background, via school administration. I'm an utterly mission-driven person, and expect an institution to organize itself round that first purpose and not go off to the right hand or to the left hand."

Prehn referred to TLC's mission both in publishing and in organizing conferences that focus on meeting congregations' practical needs.

"Nothing is more important than knowing our mission and pursuing it," he said. "We publish a magazine and news, daily Bible study helps, and so forth; and, more than ever, we shall try to get people together in those invaluable meetings with a good program,

great cooking, and lots of time to interface. These gatherings are priceless. They encourage people."

The Rt. Rev. John Bauerschmidt, Bishop of Tennessee, welcomed other foundation members to his diocese and completed his final three-year term on the board. He will continue serving as a member of the foundation.

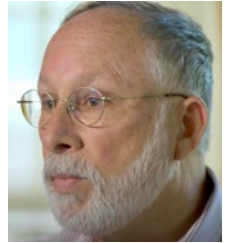
The foundation welcomed Olver and heard his report about his first two months of working with TLC.

Olver described his first months as involving frequent travel to meet with church leaders, both in the United States and in England. He expects to publish two or three books under TLC's imprint in time for General Convention in 2024. Olver said TLC's sister publication, *Covenant*, has expanded its list of writers by a dozen people, half of whom live outside of the United States.

Olver plans to oversee a redesign of TLC's website and its magazine. The website redesign will use "user-centric navigation, responsive design, and enhanced content delivery so that the significant amount of content that we create can be simply and easily accessed," he told the board.

This year the foundation welcomed these new members to three-year terms:

- The Rev. Canon Victor Lee Austin, Ph.D., theologian in residence of the Episcopal Diocese of Dallas and St. Matthew's Cathedral in Dallas;
- The Rev. Nathan G. Jennings, Ph.D., J. Milton Richardson Professor of Liturgics and Anglican Studies and director of community worship at Seminary of the Southwest in Austin, Texas;
- The Very Rev. Timothy Kimbrough, director of the Anglican-Episcopal House of Studies and the Jack and Barbara Bovender Professor of the Practice of Anglican Studies at Duke University Divinity School, Durham, North Carolina;
- The Rev. Dr. Simon Oliver, Van Mildert Professor of Divinity at



Prehn

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Durham University;

- Philanthropist Jan Pickens of Dallas;
- The Rev. Canon Betsy Randall, canon to the ordinary in the Episcopal Diocese of Oklahoma;
- The Rt. Rev. Graham Tomlin, Ph.D., director of the Church of England's Centre for Cultural Witness and the former Bishop of Kensington.

The foundation re-elected these members:

- The Rt. Rev. Dr. Stephen Andrews, Toronto;
- Neva Rae Fox, Somerville, New Jersey;
- The Rev. Dr. Wesley Hill, Holland, Michigan;
- The Rev. Dr. Jordan Hylden, Lafayette, Louisiana;
- Catherine Whittinghill Illingworth, Los Angeles;
- The Very Rev. Ian Markham, Alexandria, Virginia.

The foundation elected one new board member, the Rev. Colin Ambrose, who serves as vice rector and chief of staff at St. George's Episcopal Church in Nashville.

The foundation re-elected three board members: Kathleen Alexander of Potomac, Maryland; Richard Clements of Oklahoma City; and the Rev. S. Thomas Kincaid III of Dallas.

Wisconsin Trialogue Takes Next Steps

By Douglas LeBlanc

The Diocese of Wisconsin is one step closer to its return. If its three constituent bodies — the dioceses of Eau Claire, Fond du Lac, and Milwaukee — adopt a reunion resolution next Easter, all that will remain is approval by General Convention.

The three dioceses will meet jointly to vote on that resolution. They met independently to approve more discussion with the goal of a binding decision.

Several dioceses have joined their efforts in the past several years, but this would be the first time a reunion affected an entire state.

Under the proposed reunion, Bish-

op Matthew Gunter of Fond du Lac would become Bishop of Wisconsin and would call for the election of his successor by mid-2028. He would retire by December 2029, when he reaches age 72.

Gunter, who has served in Fond du Lac since 2014, has added the duties of bishop provisional in Eau Claire and assisting bishop in Milwaukee as the three dioceses have discussed their historic reunion.

In a proposal released in June 2023, leaders of the Episcopal Wisconsin Trialogue's 11-member steering committee called reunion a "theological imperative."

"We envision a diocese that will be better able to help congregations form committed followers of Jesus, equipping them with the spiritual resources to engage the challenges of life in our times," the document said. "We long to be a diocese with congregations engaged in our communities and participating in ministries of reconciliation, restoration, and repair."

Presbyterian Oversees Cathedral's Digital Spaces

By Kirk Petersen

"I might be the best-suited Presbyterian minister in the country to

take this position," joked the Rev. Jo Nygard Owens, the new pastor for digital ministry at Washington National Cathedral.

She's probably right about that. Presbyterians don't have cathedrals, but Owens is married to an Episcopal priest who *does* lead a cathedral. The Very Rev. Bernard J. Owens is dean of Trinity Cathedral in Cleveland, and after 15 years of marriage, "I speak Episcopalian as a second language," Jo Owens said.

She also has worked in church communications for more than a decade. She's the founder of Vibrant Church Communications, which provides graphic-arts resources, and she cut her digital teeth in 2011 by creating a Facebook page for the Episcopal church that she served as communications coordinator.

When Lent arrived that year, Owens found a way to proclaim the season through a medium in which attention spans can be short. As an alternative to season-long Lenten disciplines, she developed "micro-practices" for five minutes or so on Facebook. "They could just pause and engage with that practice, be connected to God, engage the season," she said.

"The response was fantastic," she said, "and that was the first time that I saw how something like a digital min-

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istry could really happen.”

She learned about the new job being created at the cathedral (on her Facebook feed, natch), and thought, “This is my dream job.” The only problem was, the 59-acre cathedral campus is more than 300 miles from Cleveland, where her husband already had a sweet gig. When she asked if they would hire someone from Cleveland, “They said go ahead and apply. We’ll see how it goes. This is digital ministry, after all.”

She’ll remain based in Cleveland, traveling regularly to Washington to preach and worship. She also plans to travel the country “to host regional gatherings of the Cathedral’s far-flung flock,” as the cathedral said in its announcement. The online Sunday services draw about 5,000 real-time viewers weekly — a level of attention that exploded, of course, during the pandemic.

Her first priority is to launch the cathedral on Mighty Networks, a community-building platform. “We’re looking to create a digital space where people can gather to have a safe place, sort of like Facebook groups, but not on Facebook,” Owens said. “It’s a landing site, you can do teaching, you can go live, you can host courses, you can have conversations. There are so many ways it can be used.” No trolls allowed.

St. Martin’s in Houston Welcomes 10,000th Member

By Kirk Petersen

She knew there would be confetti, but she didn’t know it would be for her.

Aleeta Bureau has worked at St. Martin’s Episcopal Church in Houston for 20 years, but only just became a member. For years she worshiped in a Roman Catholic church. She’s part of the communications team at St. Martin’s, so she knew something special was planned for the main service on November 12. (Yes, the church is large enough to have a communications team — of five people.)

She also knew that she would be one of 31 new members welcomed at

the service, breaking the 10,000 mark, but she didn’t know that based on the time she submitted her paperwork, she would be the milestone member.

Rector Russ Levenson called Bureau up to the crossing after welcoming the entire group of new members, and introduced her as No. 10,000. As he was leading a round of applause, the confetti canons fired.

“That was an experience,” Bureau told TLC. “It was very loud.” The celebration can be seen on a video on the church’s Facebook page, beginning at about minute 58.

“In the history of the Episcopal Church, in the history of Anglican Communion in North America, there’s never been a church that has reached 10,000 members,” Levenson told the congregation, drawing applause. Looking at the colorful confetti strewn around, he said: “I want you to know that we actually rehearsed this week. So we’ve already cleaned this up once. We’ll do it later.”

In many churches, you become a member by saying you’re a member. St. Martin’s has a much more structured approach. It starts with “Membership 101” — about six hours of classroom instruction.

“When folks join through this membership class, we’re real clear about what’s expected,” Levenson told TLC. Members are expected to actively participate in worship and Christian education, to join a ministry, and to make a financial pledge.

It’s a formula that works for them. St. Martin’s continues to grow, even as membership in the church as a whole continues to decline. To put the church’s size in perspective, consider that of the 109 dioceses in the Episcopal Church, fewer than 50 have as many as 10,000 members, based on 2022 parochial report data.

St. Martin’s is the church that former President George H.W. Bush and his wife, Barbara, attended when they were still alive. Levenson wrote a book, *Witness to Dignity*, about serving as pastor to a president.

“I’m just happy that the Lord is working through St. Martin’s and we’re growing so quickly,” Bureau said.

Acquisition of C.M. Almy Signals Industry Shifts

By Mark Michael

C.M. Almy and Sons, among the Episcopal Church's best-known investment making and church goods companies, has been acquired by F.C. Ziegler, America's largest manufacturer of church supplies. The November 1 announcement of the transfer of ownership comes only after a few months after Wippell and Co., a U.K. vestments firm with a broad reach into the Episcopal market, gave notice of its pending closure.

F.C. Ziegler is a Roman Catholic-focused firm based in Tulsa, Oklahoma. Its president, William Zitter, told TLC, "We are committed to the Almy customers. The Almy brand will stay as an independent brand, with an independent website and catalog. I don't see us making a bunch of changes."

"I am convinced that we were the best option for the Episcopal market to continue to bring the brand as it was before, while continuing to elevate it," he explained.

Almy's production center will remain in Pittsfield, Maine (F.C. Ziegler recently purchased the building as a sign of its commitment), and all Almy employees will be retained. Zitter said that Ziegler has hired five new sewers since the acquisition — "and we would hire five more, if we could find them," he added.

The two business transitions, industry veteran Trevor Floyd says, are bellwethers of wider trends in the church goods industry, which has seen widespread consolidation and a shift to cheaper, mass-produced merchandise, as churches have shrunk and expert needleworkers have become nearly impossible to find.

"I don't know any young people who are starting out in this line of business," Floyd admitted. "I always said to the guys at Almy's that we are the last of the breed."

"It's not a dying industry. There has been contraction and people buying each other out, but there will always be a market for quality."

He added, "If you would have told me 10 years ago that Wippell's would be completely closed and I would be one of a few Episcopal supply houses left, I never would have believed it. I thought Almy's would be buying out someone else."

Almy & Ziegler: Two Family Legacies

Clarence M. Almy, a native New Yorker, opened his tailor shop in the city in 1892, at age 19. He specialized in clerical tailoring and claimed to have been trained by one of Britain's most highly respected tradesmen. His son, James Ayer Almy, later joined him in the business, taking charge of it after C.M. Almy's untimely death in 1927.

James later sold it to a relative, Donald M. Fendler, who found success marketing chaplains' kits during World War II. He eventually moved the business out of the city, setting up a small workshop in Pittsfield, Maine, which remains Almy's main center of production.

Fendler focused the business on mail-order sales, but he and his son and grandsons also operated storefronts in several locations in Connecticut and suburban New York. The latest catalog says that the current store, in Armonk, New York, will be open until at least December 31. Zitter said the plan to close the store predated Ziegler's pur-



C.M. Almy's showroom

C.M. Almy

chase of the company.

For more than half of its history, Almy only manufactured and sold cloth goods. In the April 2, 1941, issue of *THE LIVING CHURCH*, C.M. Almy, then operating on Fifth Avenue in New York, advertised itself as a seller of "cassocks, surplices, clerical suits, choir robes, and Altar linens." The same issue contained advertisements from 28 other sellers of church goods, most of them long-closed family businesses.

About 50 years ago, Almy branched out into metalware, and began producing vestments, just as a dramatic shrinkage in religious communities shifted most fine embroidery work from convents to commercial producers.

In the 1980s, Almy acquired Mary Moore Linens, which had been contracting for years with embroiderers on the Portuguese island of Madeira. A recent catalog notes additional partnerships with two Spanish metalworking firms to produce chalices, patens,

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and other liturgical items.

An article at *Down East*, a local Maine magazine, noted changing trends in Almy's business. Do-it-yourself choir robe kits, it said, were big seller in the 1950s and '60s. Almy claims to have introduced the cassock-alb, a convenient, and now common — if somewhat controversial — clerical gown to the American market in the 1960s. Almy now trades in traditional Gothic and more fully cut contemporary chasubles and broad stoles, generally using simple designs and machine embroidery. Almy also takes pride in its Clericool collars, neckwear in light and breathable plastic, and plastic candles with refillable chambers — “the last Paschal candle you will have to buy.”

Almy's tendency to aim for the middle of the market in price and style earned it the nickname of “French for ‘Methodist’” among snarky Anglo-Catholics decades ago. But in the *Down East* article, as well as a 2006 TLC interview, Almy's executives said half its business was with Episcopal churches and clergy.

Almy's new owner, F.C. Ziegler, is also a family business, but had a different focus for much of its life. Frank Charles Ziegler was a Roman Catholic jeweler who opened his shop in Tulsa in 1929. During World War II, he began producing chalices and other liturgical items for local Catholic priests. The business gradually expanded (as did the Catholic Church in the South and Southwest).

About 50 years ago, Ziegler began opening retail stores, and currently has eight stores and a delivery service across 19 states in the Mid-Atlantic, South, and Southwest. Zitter says it is the nation's second-largest church goods company in terms of market share, and “far and away the largest manufacturing company.”

The firm's founder died in 1993, and Zitter is married to F.C.'s great-granddaughter, Samantha. Nine of the company's 119 employees are family members. While Ziegler continues

to manufacture its own metalwork, its 500-page catalog shows that it markets products of numerous North American and European firms.

“Almy has very strong brand recognition,” Zitter said. “Now we can put Almy in front of our other customers, and bring our metalware and other products into their market.”

Almy is the latest in a series of nine acquisitions that F.C. Ziegler has made in the last 10 years, and its first foray into cloth goods. “We are committed to producing high-quality items made



F.C. Ziegler

An F.C. Ziegler worker repairs a statue of the Sacred Heart.

in the U.S.A. If you look at our trends, the one thing we have never done is to cheapen our brand.”

The Catholic slant of its market is also clear, with its homepage featuring ornate gilded tabernacles, saintly medals, and Polish Christmas wafers.

Zitter says 85 to 90 percent of his customers are Roman Catholic, but Episcopalians have the next-largest share of the client base. Plus, he notes, “I think Almy probably had more Catholic business than you would have expected. About a third of their business was Catholic already.”

Supply Chains and Changing Tastes

“Since COVID the whole industry has changed,” Floyd said. “A lot of manufacturers have closed up shop and gone away. I deal with major delays on delivery of fabric and metalwork, and shipping has gotten incredibly expensive. If I import a good quality cotton lining

from the U.K., I pay as much in shipping as I do for the fabric.”

Floyd said that he continues to source most of his fine fabrics from England. “I've worked with this same weaver for 40 years. Even though the cost of the materials and the duties and the shipping is expensive, it's quality.” He said that many other companies are opting for cloth produced in China and Vietnam instead, a cost-cutting shift he is determined to resist.

Another issue is finding people who sew. “All of the big U.K. houses are really worried about finding sewers,” he said.

“Hand embroidery is a grave concern. You cannot find people who are trained to do it. In the old days, they'd make the nuns do it, but now you need to pay someone a living wage.” Floyd said he only knows of two skilled hand embroiderers in the U.K. that still work predominantly in the church market.

Floyd said that within his overwhelmingly Anglican and Episcopal client base, “We've been noticing people coming back to a more traditional look for a while. ... I've sold more fiddleback [chasubles] in the last five years than I probably sold in 20 years at Wippell's.”

He admits, though, that his clients are not the norm, adding, “What I've seen in the market, and specifically in the Catholic market, is that they will buy a lot of low-cost vestments, use them for a few years, and then throw them away. ‘It's only \$200,’ [they say]. ‘Who cares? I'll just buy another.’ A church will pay a huge amount of money for a marble altar and put a nylon altar cloth on it. The true appreciation of quality is lost with the new generation coming up that have been brought up in a throw-away society.”

Zitter acknowledges the same problems, but says that he hopes his company can be part of the solution. “I'm 43 years old. I'm looking at a church market that is seeing a decline, but I want to invest in that market so cheap products of lesser quality from overseas won't be the only option. Our strategy is to strengthen our offerings. We want to make sure there will always be beautiful items available for reverent worship.” □



St. Paul's, Oakwood, photos

Palm Sunday procession at St. Paul's

IN SEARCH OF GROWTH

'Keeping the Main Thing the Main Thing'

St. Paul's, Oakwood, Ohio

By Mike Patterson

When they lived in small, remote towns, Kate Furmanski, her husband, Jevan, and three children hopped in the car and drove an hour to attend church. In 2021, they moved down the street from St. Paul's Episcopal Church in Oakwood, a suburb of Dayton, Ohio, a stroke of good fortune that she said "seemed too good to be true."

Their first visits were a hit with the family. "We were impressed by the beauty of the liturgy, the high quality of the music program, and the scholarship in the sermon," she said. "We knew that a congregation that valued those things would be a good fit for us."

The Furmanskis are partly responsible for the church's 14 percent growth in its average Sunday attendance from 123 in 2017 to 140 in 2021. But these numbers also reflect the sometime transitory nature of ASA.

The Rev. Dr. Daniel Wade McClain,

rector of St. Paul's, cautioned that this summer's ASA declined to 80-100. The drop in attendance and collections created a budget deficit.

"There were some ingrained habits that needed to be addressed, which unfortunately resulted in a portion of the church leaving. Some ministries, like our Stephen Ministry, came to an end. Emphases shifted, and that's been disappointing to some of our longtime members. It was hard, but it needed to happen," he said.

The century-old church now appears

to be finding its mission again.

The leadership engaged a strategic planner who worked with the vestry to craft a roadmap. "As a result of the strategic plan and some healthy changes in the vestry, I see a church that is a lot more focused on mission, on keeping the main thing the main thing, and focused on hospitality," he said.

Church leadership is also working to address the deficit "through better education around giving, more congregational growth, better use of

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Games at St. Paul's GROW! service

(Continued from previous page)

our facilities, and applying for more grants," McClain said.

The Furmanskis couldn't be happier at St. Paul's. Their children are ages 11 to 17, so youth programming and the presence of other young people wasn't a large factor in their decision to join St. Paul's. "For most of their lives, our children have been the only, or very nearly the only, young people in most church services they've attended," Kate Furmanski said.

"We just let them drink from the grown-up Christianity firehose: We always sat in the front row, even when they were toddlers, and lifted them up so they could see and hear well. During and after the service, we explained things to them according to their changing ages," she said.

Young adults at St. Paul's have become good friends with the Furmanski children. "That's been a real blessing for all of us," she said. "They're all old enough now to sit in church with their friends, without a parent

nearby. I hope that will help them feel comfortable going to church without their parents when they're in college and beyond."

McClain, the Furmanski family, and COVID-19 arrived at St. Paul's about the same time. When he stepped in the door, McClain "didn't really know what to expect."

But to his surprise, he learned the vestry was committed to keeping the church open, while following safety practices provided by parishioners in the medical professions, the diocese, and local health organizations. To McClain's knowledge, St. Paul's was one of the only parishes in the diocese that remained open during the pandemic.

The church had updated its livestream system in the fall of 2020. McClain also started offering Morning Prayer on Facebook as soon as he arrived. In addition, he said, the church tried to "overcommunicate" with parishioners about Christian formation, children's formation, music and parish life.

"Adopting a semi-professional livestream system and revamping our website and weekly email were important steps, but didn't do everything," he said. "I tried to focus my preaching on core gospel themes, and began to offer a lot of adult education topics that were theological and related to the prayer book. And in summer 2021, we invited a seminarian intern, a first for the parish, who helped with the youth group, preached some, and helped lead Morning Prayer. All that received a lot of helpful comments."

This fall, St. Paul's is launching three new ministries: a robust newcomer experience, including the first run of the Being With program from London's St. Martin-in-the-Fields, a new Sunday evening Eucharist with adult and children's education, and a Christmas festival for the surrounding community that focuses on sharing Anglican culture and traditions in an accessible and attractive way.

Furmanski said she is grateful for the church's focus, its devotion to the

Book of Common Prayer, and “the model of discipleship that it calls us to grow into.”

“I was raised non-religious and joined the Lutheran church in my late teens, then my husband and I joined the Episcopal Church in our late 20s,” she said. “We were initially drawn by the music program at an Episcopal congregation in another city, but we both fell in love with the Book of Common Prayer. Now I can’t imagine my worship or prayer life without it.”

She said the past year was “exhausting and frustrating for our congregation,” but its reliance on the prayer book has kept the focus on “what we’re really supposed to be doing here: learning to love what God commands and desire what he promises. At St. Paul’s, the loving attention to prayer and worship in the holy and scholarly tradition of the Book of Common Prayer has provided much-needed stability.”

In addition to the focus on faith and worship, Kate Furmanski said, her family was impressed by the congregation “showing us that they believed we had valuable contributions to make. I think it was only about the third time we came to St. Paul’s when one person asked me to be on the altar guild and another person asked my husband to be in the choir.”

“They’ve been very successfully roping us into more and more ministries ever since, and they also listen patiently to my wild ideas about new things the congregation could try.”

She, her children, and other church members took an urban youth trip this summer and “we offered hands-on service to our neighbors and learned about poverty and homelessness.”

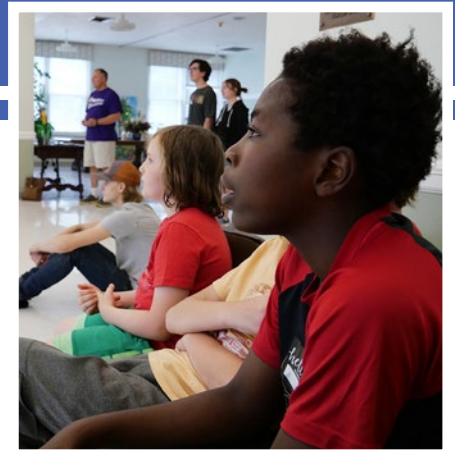
They are also involved in assisting on Sundays. “My oldest has helped with the cameras and livestreaming, my middle child enjoys serving as a greeter and is working on a promotion to usher, and my youngest is an avid acolyte and crucifer. They each have their own niche where they serve during worship. They

and their friends also helped repaint the parish hall this summer.”

Next she’s turning her attention to rebooting a youth nativity pageant. She’s also a lay Eucharistic minister, a lector, accepted the invitation to the altar guild, and helps with coffee hour and other forms of hospitality. Her husband, in addition to singing in the choir, serves as a lector and vestry member.

Like the Furmanski family, McClain said his congregation values Christian teaching and worship. “They’re looking for community that’s centered around those themes and that spurs the community to service.”

His advice for other churches seeking growth is to “focus on your church community being hospitable before inviting new people in. Make sure



VBS students at St. Paul’s

your community likes to worship, party, and work together. Get on the same page. Then make all that apparent to the community around you. Help the community see that your church is a place and community in which they can experience that kind of ethos year-round.”

Mike Patterson is a freelance writer based in San Antonio.

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THE *Episcopal* CHURCH 



Stable Diffusion art

Christmas Gift Ideas

from friends of THE LIVING CHURCH



This Christmas, share the gift of togetherness with *Codenames* — a game cherished by both board-game enthusiasts and casual players. In our family, we’ve discovered the joy of spending nights together engrossed in the entertaining world of *Codenames*.

The Rev. Colin Ambrose is vice rector of St. George’s Church, Nashville.

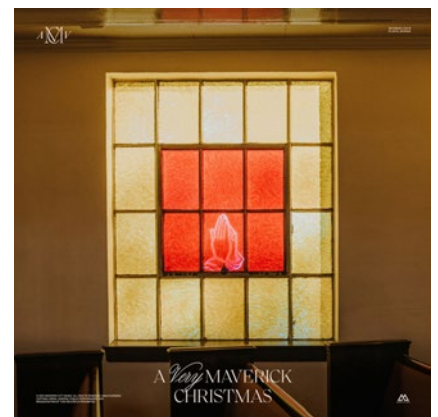
For good reason, J.S. Bach’s *Goldberg Variations* is among the most recorded keyboard works, showing both Bach’s genius and the musician’s artistry and virtuosity. Vikingur Olafsson’s latest recording is nothing short of stunning, both the performance and sonically. But consider doubling your pleasure with the tasteful *Reimagined* orchestration of Chad Kelly for Rachel Podger (violin) and the Brecon Baroque ensemble.

Garwood Anderson is dean of Nashotah House.

Maverick City Music is a contemporary gospel/worship music collective from Atlanta. Its 2021 album *A Very*

Maverick Christmas will surprise you and get your kids’ toes tapping as you decorate the tree this year.

The Rt. Rev. Jenny Andison is rector of St. Paul’s, Bloor Street, Toronto.





What better way to spread the Christmas spirit than to give an Ezekiel-based, festive **Biblically Accurate Angel Tree Topper** to your loved ones? Your family too can share the joy of the first angelic hosts of Christmas when they proclaimed “Don’t be afraid!” You can find them on Etsy.

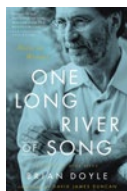
The Rev. Hannah Armidon is a priest of the Diocese of Springfield.

I like to share gift subscriptions with certain friends, thinking they might like what I like. On my list for this year are THE LIVING CHURCH, **The New Atlantis**, and **The Human Life Review**.

The Rev. Canon Victor Austin is theologian in residence for the Diocese of Dallas.

Brian Doyle’s **One Long River of Song: Notes on Wonder** is a wide-ranging essay collection filled with humor and pathos. “I sing a song of things that makes us grin and bow, that just for an instant let us see sometimes the web and weave of merciful, the endless possible, the incomprehensible inexhaustible inexplicable yes,” he writes. For beauty, I recommend Mary Oliver’s collected poetry, **Devotions**. Both Doyle and Oliver celebrate nature, relationships, and faith, and in doing so, break our hearts open to love, life, and hope with words that sing.

Mitzi Budde is librarian at Virginia Theological Seminary.



My items share a common theme — hope, healing, and help for those who have survived abuse and exploitation. Toffee, candles, and various options for jewelry for men and women are created by survivors, with the proceeds providing trauma counseling, safety, career development, and employment for these individuals. These initiatives represent tangible expressions of hope, healing, and help. Give a candle from **Thistle Farms** (thistlefarms.org), toffee from **Rethreaded** (rethreaded.com), and jewelry from **Batey Girls** (bateygirls.org).

The Rt. Rev. Dr. Justin S. Holcomb is Bishop of Central Florida.

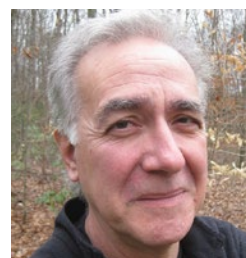
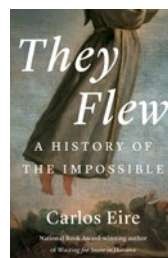


A personal yearly tradition I’ve kept with since my youth has been re-reading Charles Dickens’s beloved novella **A Christmas Carol** beginning on the First Sunday of Advent. In a season of frantic economic activity, it’s a gentle reminder that the story of Christmas is really about the Almighty God giving himself to us and for us. I especially enjoy reading this next to the fire (on the TV) with a glass of brandy.

The Rev. Miguel Carmona is vicar of St. Barnabas’ Church, Garland, Texas.

Consider Dr. Catherine Meeks’s book **The Night Is Long but Light Comes in the Morning** and Bishop Mariann Budde’s **How We Learn to Be Brave**. These two recent books by important female leaders in our church bring encouragement for the weary and frustrated and to push past our fears, finding strength in our faith.

The Rt. Rev. Matthew Heyd is Bishop Coadjutor of New York.



I recommend Carlos Eire’s quirky new book **They Flew: A History of the Impossible**, a study of levitating saints of the early modern period. Eire reminds us of just how porous are the invisible and visible realms, and indeed of the deeply enchanted character of the world we inhabit.

Christopher Holmes is professor of systematic theology at the University of Otago, Dunedin, New Zealand.



Bible Review Blog

How about the *Schuyler Quentel RSV with Apocrypha*? It is an excellent modern translation in the tradition of the Authorized Version, with a bit more hieratic language appropriate for liturgical reading or for devotion. It just “sounds” more like you are reading Scripture — something holy. The quality of the book as a physical object in the world is hard to match. They just don’t make them like this anywhere else anymore.

The Rev. Dr. Nathan Jennings is associate professor of liturgics and Anglican studies at Seminary of the Southwest.

1 Discover the captivating beauty of Florida’s Carpenter Gothic churches with *Spires in the Sun* (bit.ly/floridaspire), the stunning new book by Jonathan Rich and photographer Phil Eschbach. These churches represent a time when Florida was still the Southeastern frontier of the nation, and they embody the romantic sensibilities of England’s stone parish churches, but in a new and practical medium: wood. With their elegant beauty and rich history, these churches are sure to inspire anyone with a passion for Christian history and church architecture.

The Rev. Charlie Holt is rector of St. Mark’s, Jacksonville, Florida.

2 *From the Sky Down* has taught me more about the music and camaraderie of U2 than anything else I’ve encountered. In this documentary, directed by Davis Guggenheim, the four band members discuss their difficult early days of recording *Achtung Baby*. There’s more than a little damage control here regarding *The Joshua Tree* and the band’s subsequent tour, but hearing fresh versions of several tunes makes it worthwhile. Hearing bassist Adam Clayton refer to the band’s earlier image as “po-faced” is exquisite.

Douglas LeBlanc is an associate editor of THE LIVING CHURCH.

and it just gets better and better.

Mike Patterson is a TLC correspondent based in San Antonio, Texas.

5 A friend gave me a five-year journal years ago, and I faithfully completed it (almost!) every day until it ended in 2022. This year I found myself missing the nightly ritual of reflection, a precious moment of quiet in which to commemorate what had transpired, be it mundane or life-changing. This year I will be giving and receiving a *One Line A Day 5-Year Memory Book*, and I’m excited for the opportunity to once again record a small moment every day.

Joanna Pawlisch is TLC’s advertising coordinator.

3 *The Postcard* by Anne Berest is a deeply moving story of tragedy and grace. In January 2003, an anonymous postcard arrives at the Berest family’s home bearing the names of ancestors killed at Auschwitz in 1942. While pregnant with her first child, Anne decides to search for the sender, aided by her mother and a colorful assortment of companions.

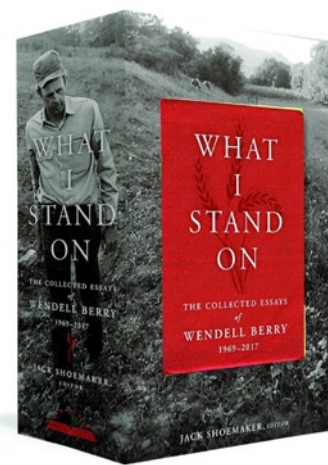
The Rev. Canon Professor Simon Oliver is Van Mildert Professor of Divinity at Durham University.

4 Beautifully presented through a series of vignettes, Willa Cather’s *Death Comes for the Archbishop* is a novel about the powerful friendship between two Catholic priests amid the trials of bringing the message of Christ to the Southwestern frontier in the mid-1800s. I’ve read this book four times —



Try embossed stationery, particularly notecards that can be used for thank-you notes. I love *Embossed Graphics’ Claremont Card*. The paper is just luxurious!

Dana Jean is a senior at Virginia Theological Seminary.



A wonderful gift would be *What I Stand On*, the Library of America’s boxed, two-volume set of Wendell

Berry's essays. Berry is one of our American wise men. I would begin with the brave and classic long essay in the first volume, "The Unsettling of America: Culture and Agriculture," which appears more and more prophetic as the years go by. Berry has published over 50 books. The non-profit Library of America publishes its works on acid-free paper, and the beautiful synthetic cloth with which each volume is bound cannot be chewed up by mice, bugs, or devils.

The Rev. W.L. (Chip) Prehn is president of the Living Church Foundation.



Icons, prayer ropes, incense, books, crucifixes, and other items make great gifts that are relatively inexpensive at the online store run by Holy Transfiguration Orthodox Monastery in Brookline, Massachusetts (bostonmonks.com).

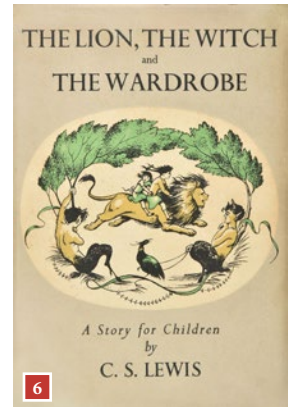
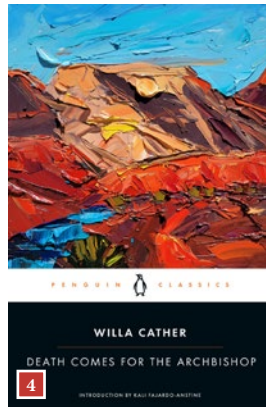
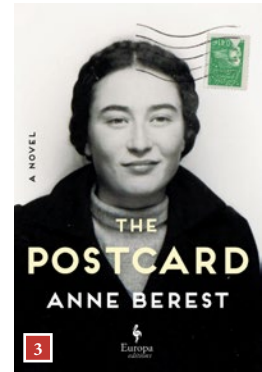
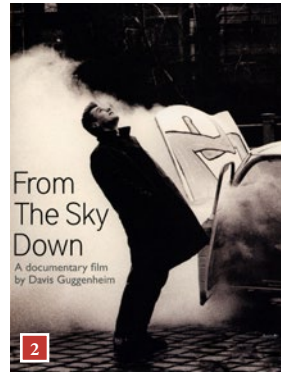
Dennis Raverty is a retired art history professor and a frequent contributor to THE LIVING CHURCH.

6 For book lovers and collectors, consider a first edition (1950) of C.S. Lewis's *The Lion, the Witch, and the Wardrobe*. As Aslan approaches the stone table of redemption, watch the White Witch's power fade, and the armies of Narnia triumph over the forces of evil.

The Rt. Rev. David Read is Bishop Coadjutor of West Texas.

7 Erin French is the owner and chef at The Lost Kitchen in Freedom, Maine, a 40-seat restaurant where patrons spend many hours over lovingly prepared meals made of the simplest ingredients. *Big Heart Little Stove* shares the story of the restaurant and the equally impressive story of French's life — a woman going from lost to found.

The Rt. Rev. Melissa Skelton is bishop provisional of the Diocese of Olympia.





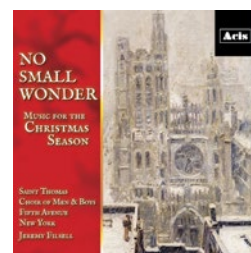
Re-mem-bering the Reign of God: The Decolonial Witness of El Salvador's Church of the Poor, by Elizabeth O'Donnell Gandolfo and Laurel Marshall Potter is an offering to those in the North who wonder about the health and life of the global church, and wonder where the Spirit may be firing alive new ministry. Also, consider **a gift to Cristosal**, an Episcopal-birthered human rights endeavor principally working in El Salvador. It offers unfailing support to communities struggling for basic human rights and is one of the last organizations to stand in the way of flagrant government abuses.

The Rev. Emilie Smith is TLC's Latin America correspondent.



Why We Are Restless by Benjamin and Jenna Silber Storey is a beautifully written and very perceptive analysis of contemporary anomie through the eyes of three French giants of the early modern age — Montaigne, Pascal, and Rousseau.

The Rt. Rev. Graham Tomlin is Director of the Centre for Cultural Witness at Lambeth Palace.



Choose a Christmas gift from Saint Thomas Fifth Avenue! Our Choir of Men & Boys has just released four new CDs, including **No Small Wonder**, an eclectic mix of American and English Christmas music, as well as albums celebrating the work of Bach and Byrd, and famed treble solos. Father Luigi Gioia, our theologian in residence, also shares simple insight on prayer in **Say It to God**, a former Archbishop of Canterbury's Lent Book. (Send inquiries to bookstore@saintthomaschurch.org.)

The Rev. Carl Turner is rector of Saint Thomas Fifth Avenue, New York.



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1 Two years ago, my husband gave me a truly tiny (2.3 cup) saucepan — technically a **Danish butter warmer** — and I've used it at least weekly since. It's as practical as it is darling to look at. Warming cream for coffee, making sauces and glazes, melting butter for popcorn and chocolate for ice cream — there are a million uses that all make life a little better. Available at Dansk.com in colors to match any kitchen.

The Rev. Barbara White is associate rector at St. Francis in the Fields, Harrods Creek, Kentucky.

2 During my childhood, the Great Smoky Mountains were my family's vacation destination of choice. And that is why I am buying my mom a pair of **goodr's Great Smoky Mountains sunglasses** for Christmas this year. Goodr has an entire line inspired by U.S. National Parks. The glasses are durable and non-slip — and each purchase benefits the National Park Foundation.

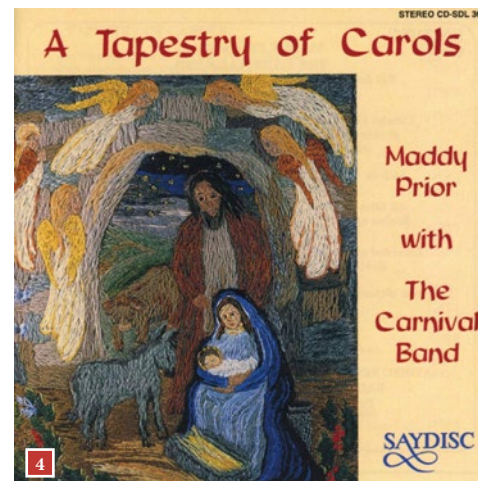
The Rev. Jeremiah Williamson is Bishop-elect of Albany.

3 Embark on a culinary journey through the vibrant flavors of Malaysian and Singaporean cuisine with **Mum's Classics Revived**, a cookbook crafted by yours truly. I am grateful for the invaluable influence of my late Mum, a dedicated professional and passionate cook, whose legacy flavors every page of this collection. For those cautious of the price tag — fear not. Many of these cherished recipes are shared on foodcanon.com. Wishing you a Christmas season filled with blessings and the delight of savoring delicious moments.

The Rev. Canon Terry Wong is vicar of Marine Parade Christian Centre in the Diocese of Singapore.

4 Maddy Prior and the Carnival Band, who recently performed at my church, help us imagine what Christian music was like before organs and robed choirs became standard. **A Tapestry of Carols** album uses replica medieval instruments to share seasonal songs from across Europe.

The Rev. Jeremy Worthen is team rector of Ashford Town Parish, Kent, England.





Transformed by Joy

By Lawrence N. Crumb

What do we mean by the word *joy*? We often use it when we recite psalms or sing hymns, but do we ever stop to think what it means? We also hear it in readings from the Bible, for it occurs frequently in that book: in concordances to both King James and the New Revised Standard Version, the entries for *joy* and its derivatives take up the equivalent of a whole page of small type.

After the anointing of King Solomon, celebrated in Handel's coronation anthem, "all the people went up following him ... rejoicing with great joy" (1 Kgs. 1:40). Job, in his misery, is told by God that, when the foundation of the earth was laid, "all the heavenly beings shouted for joy" (Job 38:4, 7).

A psalm affirms that "in [God's] presence there is fullness of joy" (Ps. 16:11); and in Psalm 95, read daily at Morning Prayer, we are told to "shout for joy to the Rock of our salvation." Isaiah predicts that the captives in Babylon will return, and "everlasting joy shall be upon their heads" (51:11).

The word occurs many times in the gospels: in the parable of the treasure hidden in a field, Jesus says of the man who finds it, "then in his joy he goes and sells all that he has and buys that field" (Matt. 13:44); and in the Beatitudes, Jesus says to "rejoice ... and leap for joy," even in the face of persecution (Luke 6:22-23).

Of all the many scriptural texts mentioning joy, the most familiar — and, in a sense, the most important — is the beloved gospel for Christmas Eve, in which an angel announces Christ's birth to the shepherds. He doesn't just say that he is bringing good news, but that it is "good news of great joy" (Luke 2:10).

This is no ordinary transmittal of a message, for "the glory of the Lord shone around them," the radiance indicating a divine presence, "the glory of the LORD" that Isaiah said "shall be revealed, and all people shall see it together" (40:5). It was the good news of the Messiah's birth, of the incarnation of God the Son — the Word that "became flesh ... and we have seen his glory" (John 1:14), as we hear in the gospel for Christmas Day.

Joy has also been an important aspect of Christian thought throughout history. Augustine of Hippo, in his *Confessions*, contrasts joy in worldly pleasures with a higher joy, saying to God, "For there is a joy not granted to the wicked but only to those who worship you thankfully — and this joy you yourself are." Thomas Aquinas, in his highly technical *Summa Theologica*, calls it "an act, or

effect, of charity: for which reason it is numbered among the Fruits [of the Spirit] (Gal. 5:22)."

And in the last century, in *Surprised by Joy*, the English lay theologian C.S. Lewis described his experience of rediscovering and embracing Christianity after a long period of agnosticism.

Lewis distinguishes joy from happiness and pleasure, but without giving concrete examples. He does imply that Joy (always capitalized) is a delight, even rapture, in something that is a good in its own right, independent of one's desire for it. It would be an oversimplification, but not wholly untrue, to say that joy, as a fruit of the Spirit, is supernatural, while the other two are in the natural order.

Happiness comes from the satisfaction at seeing the fulfillment of something that one desires, whether for oneself or for another; while pleasure is in the senses and comes from the feeling "Mmm, that's good," whether from seeing a beautiful scene, hearing beautiful music, tasting delicious food, or smelling a pleasant aroma. Joy is more profound and involves some good beyond oneself, whether the good of another or the will of God. It is as the human will becomes attuned to the divine that "our hearts may surely there be fixed where true joys are to be found" (Book of Common Prayer, p. 219).

A document from the Yale Center for Faith and Culture, which describes joy as "transformative," calls it "fundamental to human existence and well-being" and laments that the idea of joy "has all but disappeared from modern theological reflection, is all but ignored by the social sciences, and is increasingly absent from lived experience."

It is unfortunate that Puritanism, pietism, and other factors have caused many to know Christianity in a distorted and joyless form. This is not the religion of Holy Scripture, however much the joyless may quote it. It is promised by the prophets, sung by the psalmists, proclaimed in the gospels, and celebrated in the epistles.

It is a theme that permeates our liturgy, even during the solemnity of Lent and the grief of a burial. It occurs in many hymns, most notably "Joy to the world! the Lord is come" (100); "Joyful, joyful we adore thee" (376); "I come with joy to meet my Lord" (304); and "Love divine, all loves excelling, joy of heaven, to earth come down" (657). It is a joy that no one can take from us.

The Rev. Lawrence N. Crumb is vicar of St. Andrew's Episcopal Church, Cottage Grove, Oregon.

Violence and Lament, Justice, Peace, and Hope

A Sermon for Parents' Weekend 2023 at Saint James School

By D. Stuart Dunnan

He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?

—Micah 6:8

And the king answered and said unto them, "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."

—Matthew 25:40

When we returned as a school from Long Weekend, we heard news of the vicious and terrifying attack of Hamas and allied fighters on Israeli civilians on the border with Gaza, with the accompanying fears of the Israeli response and a wider Middle East conflict, possibly involving the United States and Iran.

We therefore made a point of gathering that Thursday afternoon in chapel, so that we could process this news together in the right place and in the appropriate context and I could address the school. The hymn we sang as we gathered is the hymn that we just sang (605), and it is based on the prophet Micah's words to the kingdom of Judah when it was threatened by the fall of Israel in the north to the powerful Assyrian Empire, the words we just heard read, which speak to us so powerfully and pointedly today.

The news from the Holy Land remains of course a real concern as Hamas's attack has now led to Israel's responding attack with its devastating destruction of the city of Gaza and the increasing loss of innocent civilian life.

As Christians, we grieve the loss of human life on both sides in any war or conflict. It is a fair distinction to point out that Hamas targeted, killed, and kidnapped innocent civilians on purpose in its planned attack, whereas Israel is now bombing civilians because Hamas has made no provision for their protection in Gaza and is using them as human shields. But the casualties are nonetheless horrendous, and the Israel Defense Forces cannot pretend that they are not displacing, wounding, and killing many innocent people.

There are, in my opinion, two dangerous myths that drive this conflict: the Hamas and Hezbollah assertion that the Jewish state should not exist in Palestine and that all Jews should be expelled or killed, and the complacent Israeli belief that the unresolved status and continuing plight of the Palestinians in and around Israel can remain unaddressed and ignored. One approach leads to conflict directly and the other indirectly, and neither approach is humane, just, or even true.

A point I made when I spoke about this conflict in chapel is that we see in this sad and tragic narrative the importance of moral and courageous leadership to make and preserve peace. In America, we were greatly blessed to have as our first president General Washington, who made a generous peace and established free trade with the British, and later President Lincoln, who won the Civil War, freed the slaves, and made peace with the South. This was his greatest concern and primary objective when he was shot and killed, so he was himself a victim of Southern resentment and unresolved hatred, and so a martyr for peace. In both cases, neither leader dehumanized his enemies, and both were careful not to humiliate or punish them in victory, building for us a strong and enduring peace.

Consider also General MacArthur, who kept Hirohito on his throne and rebuilt Japan after World War II, and General Marshall, who rebuilt Western Europe, including Germany and Italy. Both men, inspired in large measure by their Christian faith and morality, had the courage and vision to use the power and wealth that America had gained during the war to restore the enemies they had personally fought and defeated to promising futures of prosperity and peace, making them grateful allies of the United States.

Similarly, Mahatma Gandhi shamed the British with their own Christianity by opposing their rule in India vigorously but peacefully, appealing consistently to the shared values of human dignity and justice, but then supporting them by pausing his campaign when India was invaded by Japan. Following his example and inspired by the prophetic witness of the Black church that formed him, Dr. King opposed segregation and continuing racial discrimination against Black people in America peacefully, even when confronted with imprisonment and violence, without ever preaching any kind of hate or in any way dehumanizing white people as a group, but rather welcoming white people into his movement, including many rabbis and Christian clergy, who were also inspired by the same scriptural, prophetic call for equality and justice.

Finally, Nelson Mandela while in prison rejected the violent strategies of the African National Congress that he had led and embraced instead a peaceful, nonviolent strategy to appeal to the Western powers, which forced the Afrikaner nationalists to abandon apartheid and embrace racial equality and democracy. He even learned Afrikaans so that he could speak to his prison guards and made a particular effort to honor and embrace the Afrikaners when he became the first president of a new South Africa.

Sadly, the Palestinians have never had this kind of leader, so Israeli leaders have never been able to trust their Pales-



Lawrence Lew, O.P./Flickr

Statue of Our Lady cradling the Lord after his death, from the friary grounds of the Franciscan Friars of the Holy Spirit in Phoenix

tinian counterparts, nor indeed have they ever been effectively challenged to treat the Palestinian people justly and fairly. So, one set of leaders still appeals to hate, and the other to fear, and the result is a simmering state of division and war, which causes tremendous and recurring human trauma and suffering and now threatens the world's peace.

Just consider where we would be now if the Palestinians had had a Gandhi, King, or Mandela, or the Israelis a Washington, Lincoln, MacArthur, or Marshall. Think of Russia with such a leader. There would be no war in Ukraine, with all the carnage that Putin personally has caused. Think of Syria, where Assad massacred his own people and destroyed his nation just to cling to power, as he still does. Think of North Korea. Think of Iran. Think of all the people who suffer throughout the world because of who their leaders are and how they operate, with their lack of integrity, empathy, courage, and vision, and think of all the damage and harm that they inflict on their own people and on their neighbors as well.

This is why it is the mission of this school to produce “leaders for good in the world,” and this is why our mission of educating talented and ambitious young people is the work of the church. We need these leaders. I don't care what type of government or history or religion or culture a country has; its present and future depends on the quality and decency of its leaders. And this is true of any human association or community; it is true of the church and of this school, and of every human family. Leadership counts. As I always tell our students, “You need to be both strong and good.” A leader who is strong but not good is a bully, and a leader who is good but not strong is a victim.

Now, I apologize for the history lesson from the pulpit, but I am a history teacher at heart, as all the students and my colleagues will tell you, and I apologize if some have found my remarks too “political” or not sufficiently supportive of the Israeli side or the Palestinian side in this conflict, as many who support their one side as the only *real* victim will brook no dissent and admit no fault, which is in

itself an obstacle to reason and peace.

But we as Christians are called to seek peace, which we can only do when we respond to the challenge of the prophets, a challenge we share with all Jews and Muslims, as expressed so powerfully today by the prophet Micah: “What does the Lord require of you, but to do justice, to love kindness, and to walk humbly with your God?”

And further, we believe as Christians that there will be a Second Coming of Jesus Christ, a time of judgment for all the nations and leaders of the world and even for all of us who just seek to serve God as Christ has shown us how to do. And the question that God will ask us is not did we destroy our enemies, but did we protect our neighbors, and in so doing, did we serve his cause of peace? Did we love our neighbor — our Jewish neighbor, our Palestinian neighbor, our Black or white or Asian neighbor, our Democrat or Republican neighbor, whatever we happen to be ourselves — did we love our neighbor as God *commands* us to do?

And so, yes, we are forced at times to fight to defend our neighbor, but not to destroy that other neighbor, even when we are afraid or angry or in any way aggrieved. We do not hate, and we do not seek revenge. We do not dehumanize and demonize the other, as “the other” is always, like us, a child of God. And we find, as Christ teaches us, a way to forgive, to listen and understand, and to speak, as St. Paul reminds us, “the truth in love.”

So, we put our swords down, and we do our best never again to raise them; we obey and serve the King of Peace.

To him then be the glory, the power, and the victory, now and forever. Amen.

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Mungo McCosh

Sunday Mass at Christ Church, Istanbul

CORNERSTONES

A Steady Christian Voice in Istanbul

Crimean Memorial Church Rebuilt by Plucky Congregation

By Mark Michael

Built to honor the fallen of a nearly forgotten imperial war, Christ Church Istanbul's thin Gothic spire cuts a striking figure amid the domes and minarets that dominate the skyline of Europe's largest city. Over the last 30 years, a small but plucky congregation has reclaimed its historic building, filled it with art and music, and made it a center of care for refugees from across Asia and Africa.

Despite legal restrictions and rising hostility to religious minorities in Turkish society, Christ Church continues a nearly 500-year legacy of Anglican witness, under the leadership of the Rev. Canon Ian Sherwood, a self-deprecating Irishman who has served as chaplain since 1989.

Though it's officially known as Christ Church, Istanbul, Turks call the building *Kırım Kilisesi*, the *Crimean Church*, as it is one of the few remaining symbols of the geopolitical complexities of what many historians regard as the first modern war.

A Symbol of Religious Freedom

Anglican worship has been held in Istanbul since the 16th century (when it was Constantinople), with an original charter granted by Queen Elizabeth I. Chaplains attached to trading companies and the British Embassy conducted services at a site now known as St. Helena's Chapel, on the grounds of today's British Consulate. St. Helena's is in the heart of "the Hill of Pera," a district of the city north of the famed Golden Horn, which had been the home of Istanbul's foreign residents, especially Jews and Western Christians, since the Middle Ages.

Britain was the Ottoman Empire's primary supporter and protector for much of the 18th and 19th centuries, and Stratford Canning presided in Pera as British ambassador for 20 years. Known to the Turks as "the Great Ambassador," Canning spurred dramatic growth in trade and encouraged religious freedom and gradual reform of the archaic sultanate and its notorious bureaucratic system. The Ottoman Empire, Canning believed, was an essential bulwark against

the expansion of Russia, which considered itself the champion of the empire's Orthodox Christian minority.

War broke out between Russia and the Ottomans in 1853, after Russia seized territory mostly inhabited by Orthodox Christians in what is now Eastern Romania. After a series of Turkish setbacks, Britain, France, and Sardinia sent warships into the Black Sea. The heavily fortified Crimean Peninsula, which had been annexed by Russia 70 years earlier and served as a primary base for her military operations in Eastern Europe, became the conflict's battleground.

The Crimean War is primarily remembered today for a series of bloody and inconclusive land battles, especially the Battle of Balaclava, whose Charge of the Light Brigade was immortalized by Tennyson in a contemporary narrative poem. During this first major war since the invention of the telegraph, news from the front was quickly relayed home, sometimes followed by gruesome photographic images. Leo Tolstoy wrote dispatches from besieged Sevastopol, as history's first war correspondent, and Florence Nightingale's revolutionary methods of caring for the fallen created modern nursing.

The fall of Sevastopol to the Western allies in September 1855, and the subsequent destruction of Russia's Black Sea Fleet, led to peace negotiations. The 1856 Treaty of Paris ordered Russia to withdraw forces from Crimea, a major humiliation. The Ottoman empire was formally incorporated into the Concert of Europe, a strategic alliance that aimed to preserve the balance of power across the continent. In exchange for Russia's pledge to withdraw its claim to be the protector of the empire's Christian subjects, the Turks pledged religious freedom for its Christians.

The war had been Britain's first in 40 years, and though it was widely condemned as costly and poorly planned, there was great public sympathy for its 22,182 British casualties. During the war, when Constantinople was swarming with British soldiers, sailors, and merchants, many expressed concern about the inadequacies of St. Helena's Chapel.

The Society for the Propagation of the Gospel launched a campaign for collections to build a memorial church in 1856, and more than 2,000 congregations contributed to the effort. Sultan Abdulmejid I donated a Greek Orthodox cemetery, on a prominent spot in Pera facing the Golden Horn, to serve as a construction site. William Burges won the prize for the building's design with a large and colorful North Italian Gothic church and a tall minaret-like tower.

Stratford Canning's final public act as ambassador was to lay the church's foundation stone on October 19, 1858. His biographer, Stanley Lane Pool, described the scene:

Lord Stratford stood before the multitude and spoke solemn last words to the people; he dwelt on the changes which had made such a ceremony possible in Turkey and he bade them consider how henceforward every Christian who sailed to the Golden Horn would

see the Memorial Church commanding the slope of the hill, and would think of the victory of free religious worship, while he remembered the successes of the battlefield, and the deeds of those who had fallen in the fight over there to the eastward amid the Crimean hills.

Memorial and Ecumenical

In 1863, the commission was canceled by the selection committee for being too expensive and insufficiently English in style. The commission turned instead to George Edmund Street, a prominent neo-Gothic architect best known today for his design of the Royal Courts of Justice on the Strand in London, as well as Rome's two Anglican churches and the American Cathedral in Paris.

Street's tall church is in the Early English Gothic style, with a large rose window on the East Wall, horizontal fretwork banding, and ornamental columns in a dark stone resembling the Purbeck marble used in so many medieval English churches. The church was consecrated by the Bishop of Gibraltar, who had taken the highly unusual step of inviting the Ecumenical Patriarch, who sent several senior clerics as his representatives.

The Rev. Canon Charles Curtis, an S.P.G. missionary who had been serving in the city since the Crimean War ended, was appointed as the church's first chaplain. Curtis designed the stained glass for the rose window and the church's remarkable pulpit. Its central panel, of porphyry, had been found by one of his friends in the ruins of a Byzantine church

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Mark Michael
Christ Church's pulpit

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on an island in the Sea of Marmara, while each of its seven columns was constructed of stone taken from one of the ancient cities whose churches are addressed by Christ in Revelation 2-3.

The canon's ecumenical aims are evident in the pulpit's three carved mottos: the Greek monogram of Christ surrounded by words from Constantine's vision of the cross, ἐν τούτῳ νικά (in this sign, conquer); the definition of Catholic truth by Vincent of Lerins: *quod semper, quod ubique, quod ab omnes* ([that believed] always, everywhere, and by all); and the Protestant watchword, "We preach Christ crucified."



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Christ Church's tower and the minaret of the neighboring Haci Mimi Mosque

"In the 1860s, things were greatly liberalized here, hence we have a font," Sherwood noted. "Most people being baptized then were Muslims, three of whom were ordained priests in Canterbury Cathedral, came back here, worked with the Church Missionary Society and others. And eventually they were arrested, sent into exile, and never heard from again."

The Rev. R.F. Borough, who followed Curtis as chaplain and then resigned his post to serve as chaplain to the forces during World War I, had long intended to complete the church's decoration with a rood screen. Funds were raised in Australia and New Zealand, as well as in England and

Turkey, for the construction of an oak screen in memory of those who died in the horrific Battle of Gallipoli, 200 kilometers southwest of Constantinople. The screen was constructed in England and installed in 1919, but plans to place paintings of saints on its panels, a common feature of late medieval English rood screens, had to be put on hold for lack of funds.

Decline and Renewal

Borough's departure launched several challenging decades for the congregation. The partition of the Ottoman Empire after World War I and the Greco-Turkish War that followed involved the relocation of at least a million Greek-speaking Christians out of the new Turkish republic, greatly reducing Constantinople's Christian population.

While the new republic was officially secular, some legal arrangements brokered by the sultanate with minority religious groups were annulled. "We don't exist in law," Canon Sherwood quipped. "We can only have a bank account in the name of the consulate. But the ecumenical patriarchate knows us well. We've only been working with them for 200 years."

For centuries, a large proportion of Istanbul's Anglicans had been Levantines, wealthy trading families of English ancestry who had gradually become assimilated into Turkish life. The removal of their trading privileges and the imposition of heavy taxes on non-Muslims in the 1930s led to a mass exodus, and only about 100 Levantine families now remain in Istanbul. Sherwood says that no Levantine family is Anglican.

In the 1970s, the tiny Anglican congregation abandoned Christ Church, and services were conducted exclusively in the smaller St. Helena's Chapel, safely ensconced in the embassy compound. Sherwood came to Istanbul as chaplain in 1989, recalled from his post in Bucharest just months before Nicolae Ceausescu's regime was toppled.

Sherwood decided to reclaim the church, which the local council had decided to demolish to construct a multistory car park. Then living through what he now calls his "prophet phase," Sherwood moved a bed into the church, and stayed in the church for 40 days, waiting until he had secured a commitment that the church and adjoining rectory would be returned to the congregation's use.

"It was full of pigeons," he recalled. "We got it all cleaned up with the help of refugees — they had all been builders in Kuwait. The U.N. recommended that they come here. The elegant mosaics that adorn the chancel wall, he remembered, had been completely covered in dirt and bird dung.

"We had one Sri Lankan standing up on that ledge with a tiny little ladder, a tiny stepladder, cleaning them. And those are the faces that appear. One of the crew was a Somalian refugee, whose whole family was slaughtered the day he was baptized, because he became a Christian. He built the altar."



Sherwood



Rood screen detail: 1. Moses; 2. Thomas Cranmer and Janai Luwum; 3. Augustine of Canterbury and Gregory the Great; 4. Rood screen doors, thecrimeanwar.com photo; 5. St. Thomas. All photos by Mark Michael, except where indicated.

The original team were the first in a series of more than 2,000 refugees who have lived at Christ Church since then, mostly in a dormitory in the church crypt. Sherwood says that the city has teemed with refugees for decades, but that the government does little to support them.

The crypt is now home to two Pakistani refugees. One of them, Michael, an evangelical Christian from Sialkot, is the church's caretaker. Sherwood said he has also sometimes given elderly homeless people a place to stay in his house. "We've put up all sorts," Sherwood said. "We never turn anyone away."

The workings of Christ Church's impressive 1911 W. Hill & Son pipe organ had disintegrated during the decades of abandonment. One day several years ago, a Nigerian Anglican footballer, playing for Istanbul's elite Beşiktaş J.K. team, came in to ask Sherwood if he could be useful around the church. "It turned out he had apprenticed under the English organ builder who built the organ in Lagos Cathedral," Sherwood remembered. Several months later, the instrument was back in working order. Sherwood said the current musician is a refugee from the war in Ukraine ("A Crimean organist playing in the Crimean Church — a bit of irony there").

The church's chancel is filled with many colorful Turkish rugs. "I was friendly with this women's cooperative, two of

them, and every year they gave me a present at Christmas for letting them use the space. So we have the largest collection in the world of DOBAG carpets, because we have them here and in St. Helena's," Sherwood said, explaining that these rare textiles are hand-knotted, using traditional natural dyes.

Christ Church's great artistic treasure, though, is a series of paintings done by Scottish artist Mungo McCosh, then

a resident of Istanbul, to fill out the panels in the 1919 rood screen. From 1995 to 2005, McCosh filled the panels with images of saints, against golden backgrounds, giving the screen some resemblance to an Orthodox church's iconostasis.

The figures, though, are in a strikingly naturalistic style, and the skyline of Istanbul is marked out across the gold paint. Local color is also reflected in some of the iconography: John the Baptist's camel hair is an Anatolian shepherd's cloak, and the infant Christ grasps a simit, the circular bread ring sold on hundreds of Istanbul street corners. In a device borrowed from the Old Masters, the faces of the saints are members of the congregation and other contemporary figures.

Andrew Finkel, an award-winning Istanbul journalist, appears as Moses, while his daughter Izzy's face adorns one of

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The crypt is now home to two Pakistani refugees. One of them, Michael, an evangelical Christian from Sialkot, is the church's caretaker.



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Carpets in Christ Church's chancel

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the seraphim. A Sri Lankan refugee who lived at the church for several years is St. Thomas of India. He holds Father Sherwood's pet rabbit in his hands. McCosh's great-uncle, a British soldier who died at Gallipoli, kneels before the Madonna and Child, a single red rose protruding from his gun.

Archbishop Michael Ramsey is depicted as Augustine of Canterbury alongside his contemporary, Pope John XXIII, as Gregory the Great, who is commissioning him for his missionary work. A younger, bearded Sherwood even makes a cameo in the panel, as St. Patrick on an orphrey on John XXIII's cope.

“God Was Working Through All of It”

Sherwood says that he and the congregation do face harassment from Muslim neighbors who resent their presence. “We put up posters for concerts at the gate and one person consistently goes and tears them down; or we have people pay 50 lira [\$2.52] to come to the concert, and then four people come to the gate and say, ‘We’re not paying to come in.’ These are traditional Muslims, and when they call the police they say, ‘They’re charging to come into a church.’” The police have also been called when the congregation serves wine at social functions, with complainants suggesting the church is operating an illegal bar.

The call to prayer from the neighboring mosque's minaret, he says, is extraordinarily loud. “There’s a new imam, and I’m quite sure it’s because they’re right beside a big, lofty-looking church building,” Sherwood’s later rejoinder has been to ring the Angelus during the muezzin’s call.

A marble tablet in the chancel memorializes Roger Short,

a British High Commissioner for Istanbul who was killed in a terrorist attack on the embassy in 2003, which also badly damaged St. Helena’s Chapel. Short’s wife, Vicky, is still an active member of the congregation.

“My biggest challenge is trying to get together living salaries for the people we support, which is seven people. We all take equal salaries.”

—The Rev. Canon Ian Sherwood, chaplain, Christ Church Istanbul

Asked if the congregation attracts much notice from local political officials, he said it tries to keep a low profile, but some people in the city government are clearly looking out for it. “Oddly enough — the mayor kindly sent six sacks of salt the other day, thinking there might be ice on the steps. And when

the water was being turned off for some reason — we don’t know why — he sent someone with a chauffeur to drive me to the office to help me to stop that happening.”

Sherwood said the Sunday congregation at Christ Church is small, about 40 worshipers, with services also being held at St. Helena’s and at All Saints’ in Kadıköy, a suburb on the Eastern side of the Bosphorus (ancient Chalcedon). But about 1,000 people visit Christ Church a week, especially Russians and Ukrainian refugees, who burn dozens of candles in offering their prayers each day.

“My biggest challenge is trying to get together living salaries for the people we support, which is seven people. We all take equal salaries — we are sort of like communists, but we don’t accept the ideology,” Sherwood said.

Asked about the source of his resilience through so many struggles, Sherwood simply said, “I’m a believer. I believe in the things we preach. ... I’ve been ordained for over 40 years, and have stuck to the traditional virtues of the Church.”

“I feel the church is a sort of hub of evangelism, actually, but at the same time it is here as a teacher of the apostolic faith, the catholic faith,” he added.

“I’ve felt that God was working through all of it.” □

This Fragile Frame, the Pilgrim's Home

By Matthew S.C. Olver

The image of the pilgrim anchors the biblical vision for the life of the creature who names the biblical God as Lord. Robert Crouse, the underappreciated scholar-priest who was centered in Halifax, Nova Scotia, made this the focus of a series of retreat talks he gave that form the basis *Images of Pilgrimage* (Darton, Longman, Todd), the first volume of his works. One of the overlooked features of a pilgrimage is the way it exposes the fragility of our bodies.

A traditional pilgrimage makes little to no use of technological transport. Instead, each person's body is the means of passage. This sort of travel peculiarly exposes the pilgrim's body to nature. The power of nature and the dependency of the human body find themselves in an uncharacteristic relationship to one another, and both are changed.

The engine for the pilgrim's journey is one's spiritual longing for the Final End, the Face of the Beloved Son, shining in resplendent glory. This longing is transfigured by a particular geographic end: the shrine of St. Thomas à Becket for those in *The Canterbury Tales*; the Holy Island of Lindisfarne; the beach near the port town of Sirte, Libya, where 21 Coptic martyrs were killed in February of 2015. To walk such a journey — wondering how far they will make it today, where they will sleep, what they will eat — puts the pilgrims in touch with their bodies and with their mortality in a way that is not just novel, but often revelatory.

Advent asks us to look at the paradox of God's pilgrimage. The Christian theological tradition holds together many seeming contradictions in a way that theoretical physicists will recognize. The unmoved Mover, the perfectly simple God, moves from the realm of the non-physical and the

unseen to the world of materiality that he himself has made. And in so doing, this God takes that matter irrevocably into himself. Of all the forms of matter that our Lord could take, he chooses one of the most delicate and fragile. Pregnancies in the Ancient Near East, of course, were exponentially more fraught with uncertainty than now. I never cease to be amazed when I watch a parent holding an infant in the grocery store or at church. My mind often drifts to the hundreds of things that must be done that very day just to keep this vulnerable infant breathing, let alone healthy.

And yet the Uncontainable chooses to save the world by being contained in the body of Israel's most faithful Daughter. After the lengthiest traverse in the history of the world — "he came down to earth from heaven" — he does not shield himself from a king who doesn't even pause before slaughtering all the baby boys within a single city. The Holy Parents are directed to shield little Yeshua by a flight into Egypt — now his second pilgrimage — to visit the land where his forebears were oppressed but where he will find shelter. The Father's eternal Word chooses to remain silent for almost all of his first 30 years.

Whether we look inside or out, we are confronted by an overwhelming fragility: anxiety, loneliness, uncertainty, and doubt within ourselves; the deplorable violence inflicted on the bodies

of women and men, girls and boys, in Israel and Gaza, in Ukraine, Sudan, Afghanistan, Yemen, Syria, Iraq, Somalia, Libya, North Korea; the shortage of housing that normal people can afford all over the world. Take 60 seconds and you can easily triple this list. In chorus with every helpless victim, the Church sings,

Come, thou long expected Jesus, born to set thy people free;
From our fears and sins release us, let us find our rest in thee.

Only the God who, having first raised up Israel out of Egypt and sent his first Light into the world, has a Word that can console, assuage, and redeem. Not only does he

destroy death by death. He redeems all our fragilities in his helpless, fragile frame. And in response to this, our tongues cannot keep silent.

Redeemer of the nations, come;
Reveal yourself in virgin birth,
The birth which ages all adore,
A wondrous birth, befitting God.



Frans Vandewalle/Flickr

The Flight into Egypt, Giotto



Lawrence Lew, O.P./Flickr

COVENANT

A Christmas Paradox

By Molly Jane Layton

This essay was first published on December 27, 2022, on Covenant, the online journal of THE LIVING CHURCH.

When St. John the Evangelist wrote the Christmas story, he left out all of the Christmas. There are no angels, no shepherds, no wise men. No Mary, no Joseph, no manger. No birth announcement that a Savior had been born to Israel. No gifts, no Magi, no King Herod.

In fact, one might argue that St. John skipped over the Christmas story entirely, but I'm not sure that is a fair assessment of the prologue of his gospel. If at Christmas we celebrate Immanuel, God coming to live on earth with humanity, then there is a whole lot of Christmas in John 1. To be sure, it is framed differently than in the gospels of Matthew and Luke. In these gospels, Christmas is a story,

with different acts, character development, and plot climax and denouement. In John, Christmas is a paradox.

A paradox is composed of two (or more) statements that are true on their own, but contradict each other when considered together. When presented with a paradox, we are compelled to try to resolve it, to understand the logical “catch” that allows us to make sense of the apparent contradiction. Sometimes they are easy to resolve, and sometimes they are not. John 1:1 is a classic example of a paradox. It establishes that the Word existed in the beginning, and then gives two apparently true statements that are incompatible when held together: the Word is with God and the Word is God. One being cannot both be with another being and be that other being. Thus, we have to pause here and ask, “Who is the Word?” in an attempt to resolve this contradiction. This question is central to our faith and to our understanding of the Trinity, and yet we may find the solution to this paradox elusive.



The Word was with God in the beginning and the Word was God and everything was created through him. The Word is the Logos, the rational, creative principle behind the entire universe. And now the Word is flesh, a small, vulnerable piece of that very creation. Here, rather than two incompatible statements, are two incompatible states of being: the Creator becoming the created.



Then the paradox deepens in 1:14 when St. John tells us that the Word became flesh and dwelt with us. The Word was with God in the beginning and the Word was God and everything was created through him. The Word is the Logos, the rational, creative principle behind the entire universe. And now the Word is flesh, a small, vulnerable piece of that very creation. Here, rather than two incompatible statements, are two incompatible states of being: the Creator becoming the created. And now we see the direct connection between our paradox and the Christmas story so familiar to us all. Our question becomes a little more pointed: “Who is this little baby in the manger?”

Despite their absence from the first chapter of John, we can imagine the shepherds asking this very question when they met Jesus, along with Anna and Simeon and the Magi. And this question didn’t stop with them, but continued to be asked throughout Jesus’ earthly ministry, and beyond. The persistence of this question through the ages is a testimony to the essential tenacity of the paradox. We know that the Word is with God and is God. We also know that the Word is Jesus, Mary’s child, born to us over 2,000 years ago. Our limited human minds still struggle to reconcile these concepts.

St. John does not leave us hanging with this paradox, but instead develops it throughout his gospel. While never fully resolving the tension introduced in the prologue, each time he returns to these essential concepts, he gives us a deeper glimpse into the identity of the Word made flesh. For instance, Jesus says in 10:30 that he and the Father are one, which reflects “the Word is God,” but he also says a few verses later in 10:38 that he is in the Father and the Father is in him, which connects to “the Word is with God.”

Now we see that Jesus has an essential unity with the Father, though it is debated exactly what that unity entails.

We also see that he has a mutual indwelling with the Father. Our comprehension of the paradox is deepened, and yet it remains unresolved. The paradox climaxes in 20:28 with Thomas’s confession of faith, “My Lord and my God!” Here Thomas, faced with the reality of the risen Lord, whose resurrection he had dismissed so easily just a week earlier, recognizes the truth set forth in John 1, that this man is Immanuel, the Word of God come to dwell in the flesh with humanity.

Thomas’s confession is remarkable, and yet it still does not answer the essential questions that the paradox raises about the exact nature of the relationship between the Word and God. Instead, it expresses another important truth: that the response this paradox requires is more about faith and belief than it is about resolution and understanding. Because we cannot definitively resolve this paradox, we must sit with it and think about it and pray over it, as Christians have done for over 2,000 years. Perhaps Mary, who treasured what was said to her about Jesus and pondered it in her heart, understood this best (Luke 2:19). When we ponder this paradoxical mystery, we are drawn into it. We see the human face of the divine Word of God, and we feel the deep love that compelled him to come and live among us, to experience firsthand his creation, so that he might save us through offering his own flesh. St. John calls us first and foremost to belief in this paradoxical truth, regardless of whether we understand its complexity. And it is through that belief in the Word made flesh that we find the salvation promised to the shepherds by the angels on the night of Jesus’ birth.

The Rev. Molly Jane Layton is associate rector for congregational care and worship at the Parish of Calvary-St. George’s in Manhattan.



John La Farge, Good Shepherd Window, Church of the Ascension, 1910

CULTURES

The Slumbering Shepherd: A Case of Mistaken Identity

By Dennis Raverty

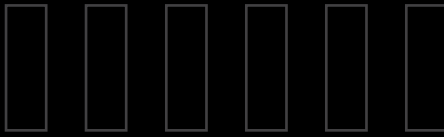
The *Good Shepherd* window designed by John La Farge, and installed at the Episcopal Church of the Ascension in New York City in 1910, is among the artist's last and most magnificent works in stained glass (he died that same year). Together with his colleague and bitter rival, Louis Comfort Tiffany, La Farge pioneered not one but several groundbreaking new methods for opalescent glass production in the late 19th century. It is difficult to overestimate their enormous contributions to the methods of manufacturing glass — they revolutionized the field.

The principal figure in the composition of the window is a beardless youth still in his late adolescence, carrying what appears to be a shepherd's staff, and surrounded by grazing sheep in a lush meadow landscape. But surprisingly, and unlike most images of the Good Shepherd, the figure gently

cradles in his arms not a lamb but a sleeping human infant. I had never before come across any depiction of the Good Shepherd represented with a baby, and was intrigued by the possible allegorical meaning of the slumbering child.

But then I noticed that the youth's staff was not actually a shepherd's crook but a flowering rod, a traditional symbolic attribute of St. Joseph. Yet he was not depicted as an old man, but as a beardless youth with long, flowing hair who appears to be in his late teens, with just the faintest shadow of a mustache on his upper lip. Moreover, the young man passes to the infant a pomegranate, said to contain 613 seeds, traditionally signifying the 613 commandments of the Torah and the transmission of the Jewish law through Joseph to Jesus.

For an artist so steeped in tradition to have accidentally included these very specific, highly idiosyncratic symbols



seemed impossible. Then I realized that the title of the window might refer not to the youth who dominates the composition but to the little child asleep in his arms. The youth is St. Joseph, not Christ, and Jesus is the sleeping baby. The iconography and cast of characters had been misinterpreted by the parish for decades.

There are other depictions from art history of the Good Shepherd as a child, and in these paintings the Christ child usually has a shepherd's crook and is surrounded by multiple sheep, as in several works by Murillo from the 17th century, with which La Farge would have been familiar.

Although showing Christ as a boy shepherd was not uncommon, I am not aware of any other representations of the Good Shepherd as an infant. Here La Farge, an otherwise quite conventional artist, seems to depart from tradition not only in the age of Christ but also in the tender years of his caretaker, St. Joseph.

The idea of Joseph as an old man has its earliest surviving expression in an early Christian writing, the *Proto-Gospel of James* or the *Protoevangelium*, a second-century text ascribed to James, the "brother of the Lord," a character who figures prominently in the Book of Acts and has interchanges with Paul. The Church gets much of its lore about the lives of both Mary and Joseph from this apocryphal source (most scholars agree that *Protoevangelium* was not actually written by James). Although he is mentioned by name in both Matthew and Luke's gospels, the New Testament never discusses Joseph's age.

In the apocryphal book, Mary, while still a girl, is said to have worked in and lived near the Jewish Temple in Jerusalem, weaving and embroidering vestments for the Jewish priests. However, as puberty approached, she married an elderly widower with children from his first marriage, whose wooden staff miraculously blossomed as a sign of his future role as foster father to Christ and chaste guardian of the Virgin.

This narrative explains James as the older stepbrother, not the natural brother, of Jesus and supports the claim that Mary was a virgin, not only during the conception and birth of Jesus but ever afterward as well. This version of the narrative is widely accepted by Roman Catholics and Eastern Orthodox, as well as many Anglicans, and assumes that the marriage between Mary and Joseph was never consummated.

However, it was common among many Protestants, both in 1910 and today, to believe that while Mary was the Virgin Mother of Christ, after Jesus' birth she had other children with Joseph, including James, making James the younger half-brother and not the older stepbrother of Jesus. St.



Engraving after Bartolomé Esteban Murillo, *The Good Shepherd* (17th c.)



Joseph shown as a young man, as he is in La Farge's window, was more in line with this Protestant view of Joseph, even though the designer was a Roman Catholic throughout his life. But the parish was low church, so such an interpretation would have been acceptable, Ascension's rector, the Rev. Elizabeth Maxwell, tells me.

The motif of the sleeping Christ child recalls the account of the angel appearing to Joseph in dreams, and his namesake from the Book of Genesis, who interpreted dreams. Dreams and sleeping have a special significance for both Josephs. Perhaps the sleeping infant as the Good

Shepherd represents the slumbering Christ within each of us, who needs to be nurtured, cared for, and protected so that grace awakens and unexpectedly blossoms forth miraculously, like Joseph's staff. Like him, we are all caretakers and shepherds entrusted with the guardianship of the divine child slumbering within.

Dr. Dennis Raverty is a retired associate professor of art history, specializing in art of the 19th and 20th centuries, and gives frequent presentations, both live and online.

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Detail of Mary and Joseph in *The Census at Bethlehem* (1566) by Pieter Bruegel the Elder

Seeing the Nativity Afresh

Divine Love

The Art of the Nativity

By Sarah Drummond

Unicorn Publishing Group, pp. 132, \$37.95

Review by Sarah Puryear

Images drawn from Scripture have long been a source of education and contemplation in the Christian tradition, from the stained-glass windows of cathedrals to many paintings and sculptures. Given that our culture's dominant forms of communication, such as movies, television, and social media, rely heavily on images, it may be time to revisit our tradition's incredible treasure trove of scriptural images and allow them to spark in us deeper reflection and prayer.

The practice of *visio divina*, a twist on the tradition of *lectio divina*, guides Christians in reflecting on a visual depiction of a biblical story. While reflecting on art is one step removed from the text, it can still be a powerful

way to engage with Scripture and see new facets of even very familiar stories.

Perhaps no story in the Bible is more familiar to us than that of the birth of Christ. As art historian and journalist Sarah Drummond puts it, "We are so familiar with the scene that we are in danger of failing to see, to wonder, to question, and to ponder."

In *Divine Love: The Art of the Nativity*, Drummond gives us an entry point to seeing those events afresh. She invites us to look at and through these images to see the spiritual significance of the events they depict:

An image can be perceived and understood at different levels, and according to an ancient tradition, like Scripture, an image describes the inner world of man rather than external life. It can act as a reminder of the sacred: we know that the deepest meaning of the Nativity lies in a spiritual interpretation, and the mystery is encountered in the present moment.

Drummond draws together a re-

markable range of images from the art traditions of Eastern and Western churches and surveys the history of the "spiritual interpretation" of these events.

This book is a visual feast, beautifully bound and printed, which results in crisp, clear images that leap off the page. Drummond introduces the reader to a variety of images from across the span of Christian art history, from the earliest depictions of the shepherds keeping watch over their flocks by night on a fourth-century Roman sarcophagus to Renaissance artist Pieter Bruegel's painting of Mary and Joseph participating in the census in Bethlehem, which happens to look very much like a 16th-century Flemish village.

Along the way, Drummond examines a set of recurring motifs in Nativity scenes in closer detail to consider when and how they began to be depicted, what they symbolized, and how their depiction changed over time.

For instance, the setting of a cave as the birthplace of Christ was probably first depicted simply because it was the likeliest place for Jesus to be born just outside Bethlehem, with its rocky landscape and many caves and crevasses.

Over time, the cave took on symbolic meaning, representing the darkened human state, now illuminated by the light of Christ. The cave was eventually replaced in much of Western European tradition with the stable, reflecting a desire to place the story of Jesus' birth in a more familiar setting.

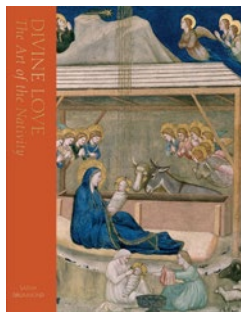
Drummond also traces the history of including an ox and ass in Nativity scenes. They are not mentioned by the gospel writers, but appear frequently by the baby Jesus in the manger. These animals take on a range of meanings in different time periods. At one point they are thought to represent the Jewish people and the Gentiles; at another they represent humility, in their willingness to serve Christ by carrying his mother to Bethlehem and giving up

their manger to be his bed.

Often some element of the recurring motifs, figures, and symbols Drummond studies is not found in the gospel accounts. Drummond tracks down those extrabiblical sources, whether a non-canonical account or a private revelation, such as St. Birgitta's 14th-century vision of the infant Christ lying upon the ground, which had a major influence on Nativity scenes for centuries afterward.

This book beautifully blends art history, analysis, and an invitation to personal devotion and contemplation. *Divine Love* would be a useful resource for preachers looking for a fresh angle on retelling the Christmas story, and for Christians seeking to enter into the mystery of the Nativity through *visio divina*.

Anyone approaching the book with this desire will be aided by the abun-



dance of quotations that Drummond weaves into her text from figures such as Augustine, Origen, and St. Francis. Their words illustrate the significance that particular elements of the Nativity story had in their day, and encourage the reader to reflect further on the miracle, mystery, and gift of the Incarnation.

For instance, Augustine encouraged his readers to relate to Christ's Nativity in the most personal terms: "What does it avail me that this birth is always happening, if it does not happen in me?" With this book as our companion, may we pray along with the Christmas hymn: "O holy Child of Bethlehem, / descend to us, we pray; / cast out our sin and enter in, / be born in us today."

The Rev. Sarah Puryear is priest associate at St. George's Episcopal Church in Nashville, Tennessee.

Finding the Humble King

Babushka

A Classic Folk Tale for Christmas

By Dawn Casey

Illustrated by Amanda Hall

Lion Children's Books, pp. 32, \$13.99

The Christmas Swallow

By Ben Harris

Illustrated by Estelle Corke

Lion Children's Books, pp. 32, \$13.99

Papa Panov's Special Day

A Classic Folk Tale for Christmas

Retold by Mig Holder

Illustrated by Julie Downing

Lion Children's Books, pp. 32, \$13.99

Review by Joanna Pawlisch

Stories hold together the fabric of our lives — the stories we hear, the stories we tell ourselves, and the stories we tell others. For parents, grandparents, teachers, friends, and caregivers, the stories we choose to tell our children are curated, carefully chosen from myriad available books

and other storytelling platforms.

The season of Advent is a natural time of storytelling, and Christians hope to convey our faith and excitement about the season to the little ones around us and to focus their attention, if just for a moment, on the real story of the humble king coming to rescue his own. These books do just that, with lavish illustrations that capture the imagination and beauty of Christmas-time. Each story carries the message of Christ, lodging the true meaning of Christmas deep in the hearts of all who read them.

Babushka is a beautiful story, expertly retold in simple, clear language, of the joy of giving and the blessing of a king. The bright, whimsical illustrations by Amanda Hall add a beautiful dimension to this story. Each page is a feast of color and character, allowing readers and listeners of all ages to enjoy the depth and detail of every page.

Dawn Casey and Hall tell the story

of a grandmother on the first Christmas Eve who is so busy sweeping and cleaning her home that she nearly misses the excitement on her doorstep. Babushka is busy cleaning when three traveling strangers come to her door and ask for hospitality. Babushka invites them in to warm themselves and eat. The strangers explain they are following a star shining in the East, where they hope to find a newborn king, the Prince of Peace.

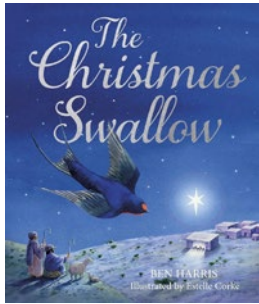
The three men invite Babushka to come with them, to join in the story of finding and bringing gifts to the newborn babe, but Babushka is unwilling to leave the house untidy and decides to stay. That night, Babushka dreams of the newborn king and decides to bring him a basket full of

(Continued on next page)



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gifts in the morning. But the travelers have disappeared, and Babushka doesn't know which way to go, when she sees a child shivering in the cold. She offers the child a shawl and her timeless journey of giving begins. Forever after she travels the land, giving gifts in honor of the newborn king.

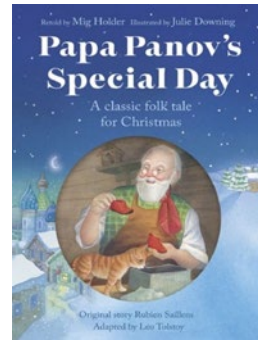


Ben Harris has given his readers the rare gift of telling an old story from a new perspective. In *The Christmas Swallow*, young listeners will enjoy the exciting “Whoosh!” of the swallow as it flits in and through the Christmas story.

Beginning in the stable, where a young man and woman find lodging, to a field full of shepherds and unexpected angels, we are given a bird's eye view of the night our Savior was born.

Harris goes further in showing us each of the precious gifts of the wise men, enhanced by strikingly colorful and clear illustrations by Estelle Corke. This beautiful story concludes with the swallow singing for all of creation, celebrating the coming of Jesus. It's a delightful book to be read year after year, a simple story with a profound message that the littlest and biggest among us will enjoy.

For preschool-age children and older, *Papa Panov's Special Day* is a fantastic story of seeing and serving Christ in others. It will spark conversation of how appearances can be deceiving. Papa Panov is an old shoemaker who, despite his normally content life, is lonely on Christmas Eve. After reading and reflecting on the Christmas Story, Papa Panov considers what *he* would do and give



for the Christ child if he came to his home. Falling asleep, he hears a voice declaring that Papa Panov is to look for Jesus the next day from dawn to dusk.

Papa Panov is determined not to miss Christ's visit, and so spends all day looking for him. He is repeatedly distracted by people passing on the street. Seeing their need, he invites them in, giving them warmth, food, and even a pair of shoes. At day's end, Papa Panov is sadly disappointed that Jesus did not come. Suddenly, the voice speaks again and tells Papa Panov that every time he showed kindness to the hungry, the thirsty or the cold, he was showing kindness to Christ himself.

Joanna Pawlisch, TLC's ad manager, is a mother of four.

How God the Father Is Not a Boy

Women and the Gender of God

By Amy Peeler
Eerdmans, pp. 286, \$24.99

Review by Sarah Puryear

One day my two elementary school-age children, a boy and a girl, were talking with two of their friends, another boy and another girl. One of the boys said, “God is a boy,” and one of the girls said, “No, he isn't!” When I asked what they were talking about, they told me they were debating whether boys or girls are better. Eventually this topic led to a statement by the boys, “Jesus was a boy,” followed by the next logical step: “God is a boy.”

The children's debate highlighted for me the importance and relevance of Amy Peeler's topic. In *Women and the Gender of God*, Peeler tells of overhearing a similar conversation at her son's 8th birthday party. These inno-

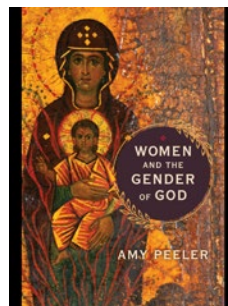
cent conversations demonstrate how our understanding of God trickles down to our understanding of men and women in significant ways.

If men or women are ontologically more like God, it is easy to conclude that one sex is inherently “better” than the other — or, as Peeler puts it, “supports for a masculine God are ... dangerous because all humans suffer when God is more like some than others.” The question of whether God is male — or more masculine than feminine — is not an obscure debate reserved for those with Ph.Ds. Even children sense that our beliefs on this subject will have a direct effect on our perspectives on human nature and the relative worth of men and women.

Peeler reveals the assumptions we unconsciously make about what Scripture does and does not say about

God's relationship to gender. “One of the ways to correctly understand the masculine paternal language for God is to attend to what the text does and does not say,” she writes.

She distinguishes between what Scripture says about God and layers of accrued logic that are not required by Scripture. Her probing analysis threw the importance of these issues into sharper relief for me as a reader. At certain moments I found myself troubled by the implications of what she raised, because more was at stake theologically, if God is male, than I had realized.



But after stirring up those concerns, she brings a remarkable level of resolution to them through her examination of Scripture.

For example, she explores the account in Luke of Jesus' conception and whether it supports God's maleness.

Since God takes the place of man in Jesus' conception, does this support God's maleness? On the surface, this plain fact might indicate God's maleness is an open-and-shut case.

Peeler peels back the layers of assumptions we unconsciously make about the text. She parses in detail how God's participation in Jesus' conception is decidedly unlike the natural role a man plays. The biblical account of God's interactions with Mary stands in stark contrast to pagan narratives of gods impregnating women. Whereas the pagan gods assume male bodies and engage in sexual acts, often through coercion or deception, the Gospel of Luke takes care to show that Mary becomes pregnant only after she agrees to cooperate with God, and her pregnancy occurs by supernatural means, without violation of her personhood.

Instead, Mary experiences an "overshadowing" that harkens back to God's creative acts at creation and God's presence over the tabernacle in the wilderness. Peeler concludes, "Because God does not act as a male acts, this account gives no justification to view God as male." Instead, God's role in the conception of Jesus highlights God's otherness from creation, while also affirming God's tender care and respect for Mary as a woman. Peeler argues that Jesus, in taking his male flesh from a woman, assumes the entirety of humanity, undercutting the argument that women need a female savior in order to have their humanity redeemed.

Peeler also considers whether God is more masculine than feminine, according to classical philosophical understandings; how Scripture honors and dignifies female bodies rather

than scorning them as inferior; and how Mary's role as a "gospel proclaimer" supports women's participation in the ministry of the gospel.

Peeler affirms both God's transcendence beyond the created order and the personal and direct way that God relates to us, inviting us to call him Father as a sign primarily of his goodness and compassion toward us. Her arguments deserve careful examination, both from scholars entering a long history of debate and from parents seeking to respond to their children's curiosity about the nature of God.

The Rev. Sarah Puryear is priest associate at St. George's Episcopal Church in Nashville, Tennessee.

Listen to Amy Peeler talk with Wes Hill about her book in Episode 100 of The Living Church Podcast.

Finding Mary Afresh

Mary, Bearer of Life

By **Christopher Cocksworth**
SCM Press, pp. 216, \$29.99

Review by Mark Michael

Christopher Cocksworth begins his exploration of Mary's place in the Christian faith with a visit to Dresden's *Frauenkirche* — or Church of Our Lady — during a tour of Reformation sites. The Baroque structure, painstakingly rebuilt after Allied bombing in 1945, was originally erected by the city's burghers as a sign of their steadfast Protestantism after the local prince became a Catholic. It has no trace of Marian imagery.

"Where is she?" the former Bishop of Coventry and current dean of St. George's, Windsor, wondered. "Mary's absence in the *Frauenkirche* symbolized a sense that had been growing in me about my own life and heart, and about the theological and spiritual tradition that had shaped and mothered me, and to which I owed so much."


This wide-ranging, reflective book traces his grappling with Mary's place within his evangelical tradition, as

well as respectful engagement with numerous contemporary Catholic theologians. A surprising but fruitful addition are insights he has gained through ecumenical work with Oriental Orthodox churches in his long tenure as chair of faith and order for the

Church of England's General Synod.

Mary, Bearer of Life has five sections, each titled for a description of Mary's place in the economy of salvation: Chosen, Called, Redeemed, Fulfilled, Loved. Careful exegesis of New Tes-

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VIRGINIA THEOLOGICAL
SEMINARY

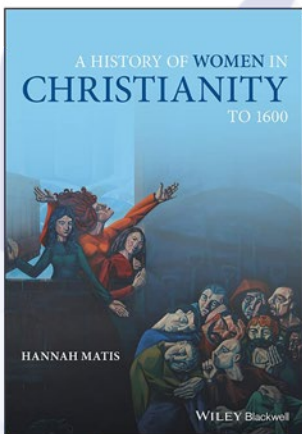
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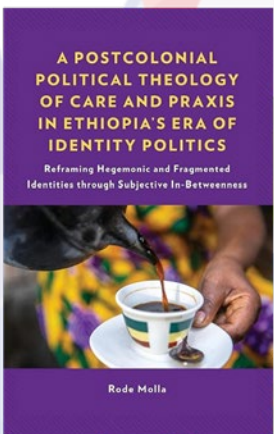


HANNAH MATIS

WILEY Blackwell

A POSTCOLONIAL
POLITICAL THEOLOGY
OF CARE AND PRAXIS
IN ETHIOPIA'S ERA OF
IDENTITY POLITICS

Reframing Hegemonic and Fragmented
Identities through Subjective In-Betweenness

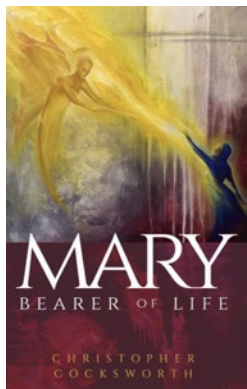


Rode Molla

www.vts.edu/faculty

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tament texts about Mary takes center stage in each section, often illuminated by the devotional poetry of Ephrem the Syrian and Gregory of Narek, a 10th-century Armenian monk who deeply shaped his church's theological tradition. Fittingly for a work so focused on Mary's practice of discipleship, each section ends with an open-handed exploration of a related theme in contemporary ethics. Abortion, education, nuclear weapons, and the environment are considered in turn.



Cocksworth's treatment of the Annunciation explores the concept of Mary being "full of grace," carefully balancing a Reformed emphasis on grace as God's unmerited gift, while also seeing Mary as a unique recipient of God's favor. "The impossibility of responding to God in fulness of faith and openness of obedience had been made possible by the God of grace who had favor on Mary and filled her with 'the gift of God.' Mary consented to the gift of life," he writes.

He draws out an emphasis on Mary's scandalous poverty shared by both Ephrem and Martin Luther to emphasize the surprising nature of God's choice. Yet he does not discard a key aspect of the doctrine of the immaculate conception, that God could well have been working in her life long before to prepare her to commit her spirit and body to his purposes. He acknowledges Luther's belief in Mary's sinlessness, and finds Ephrem's nuanced focus on Mary's freedom from sin's captivity, the absence in her of "a love of sinning," especially helpful.

He later probes Mary's influence on Jesus' spiritual development and teaching, including a rich and imaginative exploration of Mary as the model of the Beatitudes. Engaging with texts by contemporary feminist philosophers and theologians, he proposes Mary's grief at the passion and death of her son as a model of "maternal thinking," which recognizes the vulnerability of life and responds with compassion, a valuable insight for these days of escalating violence.

A meditation on Mary's presence among the company of disciples in the Upper Room in Acts 1 launches a chastened but substantial account of Mary

as a model of the Church. Cocksworth spots a resonance between Dietrich Bonhoeffer's definition of the Church as "nothing but that piece of humanity in which Christ has taken form" and the treatment of Mary as "the holy bearer of God ... the foundation of faith laid without hands" in the poetry of Gregory of Narek. Mary's faithfulness, evangelistic zeal, and receptiveness to the Spirit, he adds, express the foundational common actions of the Church.

Cocksworth has clearly "inwardly digested" his subject, in the famous collect's words, and the work shows many signs of probing introspection and prayer. He has sought Mary in forgotten chapters of his tradition, and listened patiently and charitably to perspectives that must have seemed jarring at first. He helps Christian brothers and sisters converse across spans of time and Church divisions, finding common themes in the most unlikely places.

This is receptive ecumenism at its very best. Cocksworth helps all of us to "Behold our Mother" in fresh and inviting ways, showing us how encountering Mary more deeply will draw all Christians closer to her Son and to one another. □

SUNDAY'S READINGS

4 ADVENT, DEC. 24

2 Sam. 7:1-11, 16

Cant. 3 or 15 or Ps. 89:1-4, 19-26

Rom. 16:25-27 • Luke 1:26-28

The Nearness of God

The desire, however pious, to construct or renovate an edifice to the glory of God carries a high risk of failure. "Unless the LORD builds the house, those who build labor in vain" (Ps. 127:1). Has the Lord commanded this thing? Is the Lord, who is beyond need, somehow in need of buildings made with human hands? The heavens declare the glory of God — the heav-

ens, the earth, and everything under the earth, so, yes, God is revealed though not contained by things. Thus, a building may be a sacramental sign, but never more than a sign pointing to an unseen mystery, the abyss of what we barely know (though God is known by love).

King David wants to build a house for the Lord, but is thwarted at the outset. In time, of course, under King Solomon, a temple is constructed, but the children of Israel are never to forget the ancient practice of moving from place to place and knowing that God moved with them. "I have not lived in a house since the day I brought up the people of Israel from Egypt to this day, but I have been moving about in a tent and a tabernacle" (2 Sam. 7:6). This

remembrance implies a future promise. "I have been with you wherever you went" (2 Sam. 7:9). That is, I will be with you wherever you go.

God has moved among us preeminently in the person of Jesus Christ. In this most sacred mystery, there is no question of what God wills. The Son is the will of the Father. Indeed, the Son has no other work than to do the will of the Father. God has, we might say, built the Son among us. Drawing from the image of the tent and tabernacle, St. John says in his prologue, "And the Word became flesh and lived among us, and we have seen his glory, the glory as of a father's only son, full of grace and truth" (John 1:14). The translators' words, "lived among us," obscure an important allusion, which

1 CHRISTMAS, DEC. 31

Isa. 61:10-62:3

Ps. 147 or 147:13-21

Gal. 3:23-25; 4:4-7

John 1:1-18

All Things

we hear only through a literal translation. “The Word became flesh and tabernacled among us.” The eternal Son of the Father dwelt among us as if in a tent, in the enclosure of his body. Wherever Jesus went, he carried the divine glory. And, now among us by the power of the Holy Spirit, Jesus is at home in every place, among every family, language, people, and nation.

Quoting a renowned hymn attributed to St. Patrick, though excepting one important verse, we may build in our minds an awareness of the divine glory as always and ineffably near. “Christ beside me, Christ before me, ... Christ behind me, Christ below me, Christ above me never to part. Christ on my right hand, Christ on my left hand, Christ all around me.” By the power of the Holy Spirit, we are overshadowed by the presence of Christ.

Adding now the verse omitted, we may take yet another all-important step in understanding the nearness of Christ. “Christ within me.” Christ is, in a sense, *enwombed* in every member of Christ’s body as he was uniquely so in the body of his most holy Mother. “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be holy; he will be the Son of God” (Luke 1:35). We all bear in our bodies the image of the Son of God, and so we are sacred temples.

LOOK IT UP: Matthew 28:20

THINK ABOUT IT: God is with you and in you always.

In the Festival of Our Lord’s Nativity, we turned our attention to the newborn child and, in a sense, made our pilgrimage to the holy family. We were the astrologers from the east who saw a miraculous star directing them to the place of Christ’s arrival. We presented the gifts of all our faith, hope, and love. We were the shepherds keeping watch over their flock by night who heard the announcement: “Do not be afraid; for see — I am bringing you good news of great joy for all the people” (Luke 2:10). Indeed, in our mind’s eye, we went up to Bethlehem to see this thing that was taking place. We cast our contemplative gaze upon the infant Son of God.

Rightly, we have been struck again by the miracle of this visitation and all that it means for us. With Leo the Great, we may think and feel this astounding affirmation: “Acknowledge, O Christian, your dignity, and, having become a participant of the divine nature, do not, by an ignoble conversion, return to the old worthlessness [sin]. Remember of whose head and body you are a member. Remember that you have been drawn out from the power of darkness and translated into the light and kingdom of God” (Sermo 1 in *Nativitate Domini*, my translation). Yes, we are called to remember our worth as human beings created in the image and likeness of God, as persons redeemed by the Son of God, as temples in whom the Spirit of the Son of God dwells.

We see all this and more. We see the Son of God not only in our lives, but in all things. St. John, in his prologue, takes us into the Godhead before creation and then tells us that creation came into being through the Eternal Son of the Father. “In the beginning was the Word, and the Word was with God, and the Word was God. He was

in the beginning with God. All things came into being through him, and without him not one thing came into being. What came into being was life, and the life was the light of all people” (John 1:1-4). Creation is the free and loving gift of the Son — the Son, we might say, writing the book of nature. In the words of St. Paul, “Ever since the creation of the world his eternal power and divine nature, invisible though they are, have been understood and seen through the things he has made” (Rom. 1:20). The Son is the *Logos*, the Word who gives meaning and structure and purpose to all things. We may, therefore, meet Jesus everywhere, and indeed we should, especially in the fecund mysteries of creation.

Today, we lift up our hearts to the Son of God sacramentally seared into the fabric of being. Listen to the psalmist! “He covers the heavens with clouds, prepares rain for the earth, makes grass to grow on the hills. He gives to the animals their food, and to the young ravens when they cry. His delight is not in the strength of the horse, nor his pleasure in the speed of a runner; ... He gives snow like wool; he scatters frost like ashes. He hurls down hail like crumbs — who can stand before his cold? He sends out his word, and melts them; he makes his wind blow, and the waters flow” (Ps. 147:8-10, 16-19).

The prophet Isaiah, announcing a day of deliverance, turns to metaphors of nature. “For as the earth brings forth its shoots, and as a garden causes what is sown in it to spring up, so the LORD GOD will cause righteousness and praise to spring up before all the nations” (Isa. 61:11).

Jesus Christ is everywhere to be seen, for all things came into being through him.

LOOK IT UP: John 1:16

THINK ABOUT IT: Espying Christ among things is an endless joy, a grace upon grace.

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1 EPIPHANY, JAN. 7

Gen. 1:1-5 • Ps. 29

Acts 19:1-7 • Mark 1:4-11

Light

As the Spirit of God moves over the face of the waters, the voice of the Lord calls into being the first spark of created light. Before this moment, we find creation and, in a sense, our lives as they would be without the Spirit and without light. “The earth was formless and void and darkness covered the face of the deep” (Gen. 1:2). This is a common human disease, a contagion passed from generation to generation, and particularly intense in these times. People feel that their lives are without purpose, empty, shrouded by a pall of anxiety and depression, and moving inexorably toward the extinction of death. In this condition, a “death instinct” incubates, a growing hope for the sleep of death. Tragically it is often attended by a total disregard for the dignity of other human persons. In this view, no such dignity exists because there is nothing to ground it.

Listen again to an incredible moment in the first lines of the first book of the Bible: “The Spirit of God was moving over the face of the waters. And God said, ‘Let there be light’; and there was light” (Gen. 1:2-3). Here light is illumination, the pouring forth of purpose and direction in the created order. We notice something of this in the prologue of John’s gospel. “What has come into being in him was life, and life was the light of all people” (John 1:3-4). Creation is not mere chaos, a vast emptiness of random and disconnected parts. Rather, the one God calls all things into being and declares the creation good because goodness itself is the source, guide, and goal of all things. This basic conviction is the light by which we see light. Trusting that all things come of thee, O Lord, we behold the boundless web of being as suffused with life and light, purpose and meaning, moving toward an eternal and ineffable good.

Looking out upon the world as a microcosm of daily life and the expansive mystery of all things, we see and sense the “music of the spheres,” the harmonies wrought by an overlapping, interconnected, and complementary chain of reverberant beings.

We see and sense this, and yet from time to time, we are overcome by its apparent opposite — a disturbing dissonance, a clanging cymbal of despairing noise — the work of an enemy: sin, the flesh, and the devil; war, poverty, famine, pestilence, and disaster.

Have we deceived ourselves in the conviction that creation is the work of an all-good and all-loving God? Many have said “Yes” to this question and have tried with Stoic resolve to accept the world as under the reign of capricious gods or erratic fates. Indeed, this sentiment is not altogether unknown in the Bible, as in this well-known passage from Job 2:10: “Shall we receive good at the hand of God, and not receive the bad?”

We know there is beauty in the world; we know there is brutality in the world, and so we ask: Are they locked in an eternal battle? There is a battle indeed, and it has already been won, though we yet await its completion. There is a light that illumines the created universe. That same light, in the fullness of time, came into the world and was not overcome by darkness. We have been baptized into his name, given the Holy Spirit, and declared the children of God by adoption and grace (Acts 19:1-9; Mark 1:4-11). In Christ, we are the lamp upon the lampstand that gives light to the whole house. Thus, we shine and hope and endure until we “attain to the festival of everlasting light” (the Great Vigil of Easter).

LOOK IT UP: Psalm 29:3

THINK ABOUT IT: The Spirit of God moves over you, envelops you, and breaks your heart.

PEOPLE & PLACES

Appointments

The Very Rev. Canon **Daniel Ade** is co-vicar of Incarnation Chapel, Carle Place, North Hempstead, N.Y.

The Rev. Dr. **Bill Allport** is chaplain at the Seamen's Church Institute, Port Newark, N.J.

The Rev. **Andy Alvarez** is vicar of St. Luke's at the Mountain, Phoenix.

The Rev. Canon **Jon Anderson** is the Episcopal Church in Colorado's canon for mission and operations.

The Rev. **Jake Andrews** is associate rector of Trinity, Florence, and priest in charge of St. Bartholomew's, Florence, Ala.

The Rev. **James Biegler** is vicar of Holy Apostles, Oneida, Wis.

The Rev. **Lauren Bloom** is rector of St. Luke's, Eastport, Annapolis, Md.

The Rev. **William Broyles** is priest in charge of St. Mark's, Jackson, Miss.

The Rev. **Le Anna Brun** is the Diocese of the Rio Grande's missionary for Christian formation.

The Rev. Canon **Megan Castellan** is the Diocese of Central New York's canon to the ordinary for formation and mission development.

The Rev. **Ken Cumbie** is priest in charge of Good Shepherd, Mobile, Ala.

The Rev. **Heath Dewrell** is vicar of St. Thomas', Rockdale, Texas.

The Rev. **Melissa Earley** (United Method-

ist) is pastor in residence at St. George, Leadville, Colo.

The Rev. **Jim Elliot** is priest in charge of St. Philip's, Fort Payne, Ala.

The Very Rev. **Christine Fentress-Gannon** is rector of St. John's, Plymouth, Mich.

The Rev. **Katherine V. Ferguson** is associate clergy at Resurrection, Alexandria, Va.

The Rev. **Jeremy C. Froyen** is rector of Grace Church, New Bedford, Mass.

The Rev. **Tim Fulop** is priest in charge of St. Paul's, Norfolk, Va.

The Rev. **Susan Elizabeth Gahagan** is deacon at St. Paul's, Evansville, Ind.

Ms. **Mary-Milam Granberry** is communications specialist for the Diocese of Maine and the Episcopal Church of New Hampshire.

Ms. **Jerusalem Greer** is interim director of Procter Camp and Conference Center, London, Ohio.

The Rev. **Jane Milliken Hague** is interim rector of St. Paul, Brunswick, Maine.

The Rev. **Jon Hall** is rector of Calvary, Ashland, Ky.

The Very Rev. **James R. Harlan** is dean of the American Cathedral in Paris.

The Rev. **Jadon D. Hartsuff** is rector of St. Paul's, Jackson, Mich.

The Rev. **Peter Helman** is rector of St. Andrew's, Birmingham, Ala.

The Rev. **Lise Hildebrandt** is bridge priest at St. Stephen's, Lynn, Mass.

The Rev. **Anna Horen** is interim rector of

St. Andrew's, Denver.

The Rev. **James Hornsby** is bridge priest at St. Luke's, Fall River, Mass.

The Rev. Dr. **Cole Jodan** is deacon in charge of Good Shepherd, San Angelo, Texas.

The Rev. **Timothy Jones** is a visiting scholar at Princeton Theological Seminary, N.J.

The Very Rev. Canon Dr. **Mark Kowalewski** is co-vicar of Incarnation Chapel, Carle Place, North Hempstead, N.Y.

The Rev. **David Krause** is rector of St. Francis', Temple, Texas.

The Rev. Canon **Terence Alexander Lee** is rector of St. Philip's, Harlem, New York.

The Rev. **Angela Lerena** is rector of Leeds Parish, Markham, Va.

The Rev. **James Loughren** is vicar of St. Luke's, Honolulu.

The Rev. **Valerie J. Mayo** is rector of St. Titus', Durham, N.C.

The Rev. **Meghan Mazur** is assisting priest and children's choir director at St. Mark and St. Paul, Sewanee, Tenn.

The Rev. **Gavin McAdam** is priest in charge of St. John's, Halifax, Va.

The Rev. Dr. **Maria McDowell** is rector of Christ Church, Tacoma.

The Rev. **Mark McKone-Sweet** is rector of St. Thomas, Chesapeake, Va.

The Rev. **Andrew McLarty** is rector of St. Paul's, Columbus, Miss.

The Rev. **Chris McPeak** is rector of Good
(Continued on next page)



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Lee Camp on the Art of Conversation >
▶ PLAY 44 min

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I, Julian: Author Talk with Claire Gilbert >
▶ PLAY 46 min

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CLASSIFIEDS

POSITION OFFERED

Associate rector in the Middle East: Missionary work in any Middle Eastern country is not for everyone, but for those who sense a call from the Lord, it can be the adventure of a lifetime. The Diocese of Dallas is assisting a church in the Middle East in its search for a priest who wholeheartedly loves Jesus and is a contagious believer. The candidate must have an American passport.

While Anglican/Episcopal by temperament and theology, the candidate must be able to connect with those from Methodist, Lutheran, Ex-Catholic, Greek Orthodox, Filipino, Ukrainian, Cypriot, Russian, Indian, Sri-Lankan, Irish, Singaporean, and 30 other nationalities. The position requires someone who is highly flexible, team-minded, can operate at a high energy level, and is willing to adapt to life in a diverse nation of Islamic, Buddhist, Hindu, Sikh, and Arab believers, as well as unbelievers. The sensitivities of the local culture will allow only a male priest to function.

Salary is commensurate with experience. A furnished rectory with utilities included is provided as well as travel monies and help with travel expenses. Free schooling with American Curriculum. This is an immediate hire.

Please send a CV or RESUME with as much background as you wish — as well as your current position details and information about your marital status and family size, age, etc. Please list your ministry skill set and tell us about yourself in a brief cover letter. Send to: churchleadership2024@gmail.com

CLASSIFIEDS

POSITIONS OFFERED

Assistant Professor, Old Testament/Hebrew:

The School of Theology of the University of the South, a seminary of the Episcopal Church, invites applications for a tenure-track, assistant professor position in Old Testament/Hebrew Bible, beginning July 2024. The successful candidate will be an effective teacher and scholar who can equip students with skills to engage critically with the texts of the Old Testament. The strongest candidates will hold a Ph.D. or Th.D. in Religious Studies or a relevant field with a demonstrated specialization in Old Testament/Hebrew Bible. Applications should be received by December 30. Learn more and apply now here: bit.ly/stusprof

Interim Priest, Christ Church, St. Peter's Parish, Easton, Maryland: Christ Church is a welcoming and inclusive community, called to love and serve all in Jesus' name. We believe that our call is to respect the dignity of every human being and care for all of God's creation. Through our worship, fellowship, education, and outreach, we strive to weave together a community that is compassionate, healing, accepting, and open to God's grace.

We are looking for an Interim Priest whose vision and creativity will help us grow as we embrace the challenges of the future. We are looking for an Interim Priest who practices inclusivity, whose preaching helps connect the scripture to our challenges in the twenty-first century, and who has a pastoral focus. Learn more about our community by clicking this link for a short video: bit.ly/3R2Hq9Q.

For more details about the position, please see our posting on the Office for Transition Ministry (OTM) website: bit.ly/3Gm6PXc. If you have questions or wish to apply directly, please contact our church office:

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The Rev. **Peter Munson** is interim priest of St. John the Baptist, Breckenridge, Colo.

The Rev. **Eva Ortez** is curate and youth chaplain at St. Stephen's, Boston.

The Rev. **Kenneth W. Parris** is Civil Air Patrol Chaplain Corps' California wing chaplain.

The Rev. **Kathy Pfister** is rector of St. Luke's on the Lake, Austin, Texas.

The Rev. **Brian Raiche** is rector of St. Mary of the Harbor, Provincetown, Mass.

The Rev. Dr. **George Rambow** is rector of All Saints, Princeton, N.J.

The Rev. Canon **Cameron Randle** is canon to the ordinary of the Diocese of Western Kansas and priest in charge of St. Thomas, Garden City.

The Rev. Dr. **Susan Richardson** is interim rector of Holy Apostles, Yardville, N.J.

The Rev. **Christopher Robinson** is rector of St. Matthew's, Universal City, Texas.

The Rev. **E. Wayne Rollins** is priest in charge of Immanuel Highlands, Wilmington, Del.

The Rev. **Harold Schneider** is priest in charge of St. John's, Dryden, Mich.

The Rev. **Joseph Sroka** is vicar of St. Andrew's, Haw River, N.C.

The Rev. **Ashley Urquidi** is rector of All Saints, Virginia Beach, Va.

The Rev. **Christine Veillon** is priest in charge of St. John's, Pleasantville, N.Y.

The Rev. **Kevin Vetiack** is Episcopal chaplain at MIT, Cambridge, Mass.

The Ven. **Vaughn Vigil** is the Diocese of Maryland's archdeacon for formation.

The Rev. **Jean Mackay Vinson** is rector of Emmanuel, Franklin, Va.

The Rev. **F. Allan Weatherholt Jr.** is interim rector of St. John's, Hagerstown, Md.

The Rev. **Mary Susan Whaley** is vicar of All Saints, Miami, Okla.

The Rev. Dr. **F. Darcy Williams** is priest in charge of Augustine Parish, Chesapeake City, Md.

The Rev. **Joseph Wolyniak** is vicar of St. David Emmanuel, Shoreline, Wash.

Ms. **Sarah Woodford** is the Episcopal Church in Connecticut's canon for communications and media.

The Rev. **Nanette Woodworth** is associate rector of Grace Church, Yorktown, Va.

The Rev. Canon **Dorota Wright-Pruski** is canon of parish life at St. Michael's Cathedral, Boise, Idaho.

The Rev. **Charles Youngson** is rector of Grace Church, Cullman, Ala.

The Rev. **Matt Zimmerman** is interim rector of St. Andrew's, Emporia, Kan.

The Rev. **Philip Zoutendam** is priest in charge of St. James', Ridgefield, N.J.

phen's, Milledgeville), **Martha Cheryl Thompson Zaher** (Church of the Common Ground, Atlanta)

Dallas: **Louis Harris**

Easton: **Charlotte Meyer**

Hawaii: **Mary Margaret Smith**

Idaho: **Ellen Blackmon**

Los Angeles: **Paula Walker**

Louisiana: **Audra Ryes, Austin Wendt**

Maine: **Ben Cooke**

Michigan: **Jenny Lynn Darrah**

Nebraska: **Pauline J. Machard**

Oklahoma: **Carson Seabourn Webb**

Western Kansas: **Sandra Herder, Ben**

Houchen

Western Louisiana: **Freddie Authement**

Priesthood

Dallas: **Patrick Webb** (vicar, St. Nicholas, Flower Mound)

East Carolina: **Tara Bartal** (curate/associate rector, St. Peter By-the-Lake, Denver, N.C.)

Eastern Oregon: **Elizabeth Ann Cahill**

Easton: **Elizabeth Phillips**

Florida: **Eva Koon Bolton** (St. Matthew's, Mayo), **Joanie Cruce** (St. Mary's, Jacksonville), **Karen Voyles** (Christ Church, Cedar Key)

Georgia: **Shayna Warren Cranford, Kimberly Elaine Dunn**

Michigan (for Massachusetts): **Taylor Davis Vines-Lowe**

Southwestern Virginia priests: **Tray Light, Tom DuMontier**

Springfield: **Parker Asplin**

West Texas: **Timothy L. Swan**

Retirements

The Ven. **Frank Bailey** as the Diocese of Maryland's archdeacon for formation

The Rev. Dr. **Cynthia Black** as rector of Redeemer, Morristown, N.J.

The Rev. **Richard Bridgford** as rector of Epiphany, Norfolk, Va.

The Rev. Dr. **Patrick Gahan** as rector of Christ Church, San Antonio

The Rev. **David J. Gierlach** as rector of St. Elizabeth's, Honolulu

The Rev. Canon **Martha Kirkpatrick** as canon to the ordinary of the Episcopal Church in Delaware

The Rev. **Michelle Mooney** as deacon at St. Mark's, Milwaukee

The Rev. **Bill Ortt** as rector of Christ Church, Easton, Md.

The Very Rev. **Jeffrey Paul**, rector of St. Peter's, Carson City, Nev.

The Rev. Deacon **Gregory L. Smith** as deacon at St. Stephen's, Charleston, S.C.

The Rev. **Janet Wheelock** as rector of Hungars Cure Parish, Bridgetown, and Christ Church, Eastville, Va.

Deconsecrations-Closures

St. Alban's, Indianapolis

St. Mary's Chapel, Wautoma, Wis.

Merger

St. Timothy's and St. Christopher's, both in Kingsport, Tenn., have united to form St. Michael's.

Ordinations

Diaconate

Atlanta: **Debra Bruner-Smith** (St. Ste-

OBITUARIES



Garrett

The Rev. **Jane N. Garrett**, an editor with Alfred A. Knopf before and after her ordination as an Episcopal priest in 1981, died October 12 at 88. Among the books she edited, seven won Pulitzer Prizes. Her authors ranged from Karen Armstrong to Andrew Sullivan and Pope John Paul II to Bishop Walter Righter.

She was a native of Dover, Delaware. In her senior year of studying history at the University of Delaware, she married Wendell Garrett, who became host of *Antiques Roadshow* on PBS.

She worked in the acquisitions department of the Boston Athenaeum library before joining Knopf in 1967. In her life as an Episcopal priest, Garrett was a soft-spoken advocate for LGBT Episcopalians.

Her path toward ordination began after her divorce in 1973. "She took a year's sabbatical to work on a publishing project for adult new readers in Rhodesia, an experience she says radicalized her and turned her attention to social and political issues," Richard Sandomir wrote for *The New York Times*.

The Pulitzer-winning books she edited included *Founding Mothers & Fathers* (1996), *William Cooper's Town* (1996), and *Original Meanings: Politics and Ideas in the Making of the Constitution* (1997).

Garrett was humorous in describing her work with Knopf. "Since many of my authors are un-agented, many agents don't know me," she told *The New York Times* in 1996. "It's amusing sometimes, because they'll call me up and say, 'Who are you, anyway, and why don't I know you?'"

Sister **Mary Grace Rom**, former superior general of the Community of St. Mary, died October 19 at 103.

She was born Betty Bernice Rom in Milwaukee. Her father was a teacher and her mother was a homemaker. Her mother died on Betty's 15th birthday. Her remaining youth was spent helping to raise her younger brother, Roy, who survives her, and her younger sisters Carol and Rita.

She was a graduate of Carthage College, and after teaching in high school for several years, she entered the Western Province of the Community of St. Mary in 1950. She made her life profession on October 2, 1952. In her early years in the convent, she taught science



Rom

and home economics to junior-high students. Later, she became assistant novice mistress and then novice mistress.

Sister Mary Grace was elected Mother Superior of the Western Province of the Community of St. Mary in 1966 and served in that capacity until 1971. In 1971, the General Chapter of the Episcopal Community of St. Mary elected her as seventh Reverend Mother Superior General. She spent time at each of the 10 houses of the Eastern and Western Provinces of the Community of St. Mary. In 1973, she was elected to serve on the Episcopal Church's Executive Council, and as presiding officer of the Conference on the Religious Life.

In her retirement years, she belonged to St. Matthias Church in Waukesha, Wisconsin.

Ms. **Allison Mary Twomey**, beloved daughter of the Rev. Patrick and Catherine Twomey, died of respiratory failure on October 7 at 37. Fr. Twomey, retired rector of All Saints Church in Appleton, Wisconsin, has written Sunday's Readings columns for TLC for more than a decade.

Allison was a native of Evanston, Illinois. She had many special needs, and she blessed those who loved and cared for her with her zest for life. She was a consummate wheelchair dancer, especially with her father as partner. She enjoyed an eclectic variety of music and developed dances inspired by the music of Motown.

She enjoyed typing on her computer, doing



Twomey

sorting jobs, baking, cooking, and making phone calls. Allison also enjoyed outings with her parents and attending church with her mother. Cathy consoled and comforted her daughter as no one else could by singing to her and holding her. Their shared happiness and compassion are an example of love in its purest form.

Allison's sister, Hannah, died at age 15 in 2008 in a traffic accident.

Allison's survivors, in addition to her parents, include a grandfather, six uncles, five aunts, and 18 cousins. Allison felt a deep love for her extended family, and she loved the many people who helped her: teachers, therapists, doctors, nurses, and caregivers. She had a delightful personality and a truly charming sense of humor. She will be missed and forever loved.

Other Deaths

Dr. **Lee Sanford Ainslie Jr.**, Oct. 22
 The Rev. **Bernard Owen Brown**, Oct. 7
 The Rev. **John A. Donnelly**, Nov. 5
 The Rev. **David H. Evans**, Aug. 31
 The Rev. **John Addington Langfeldt**, Oct. 16
 The Rev. **Kathleen Locke**, Oct. 29
 The Rev. **Dick McCandless**, Oct. 28
 The Rev. **Stan McGraw**, Oct. 14
 The Rev. **Robert Patterson**, Oct. 21
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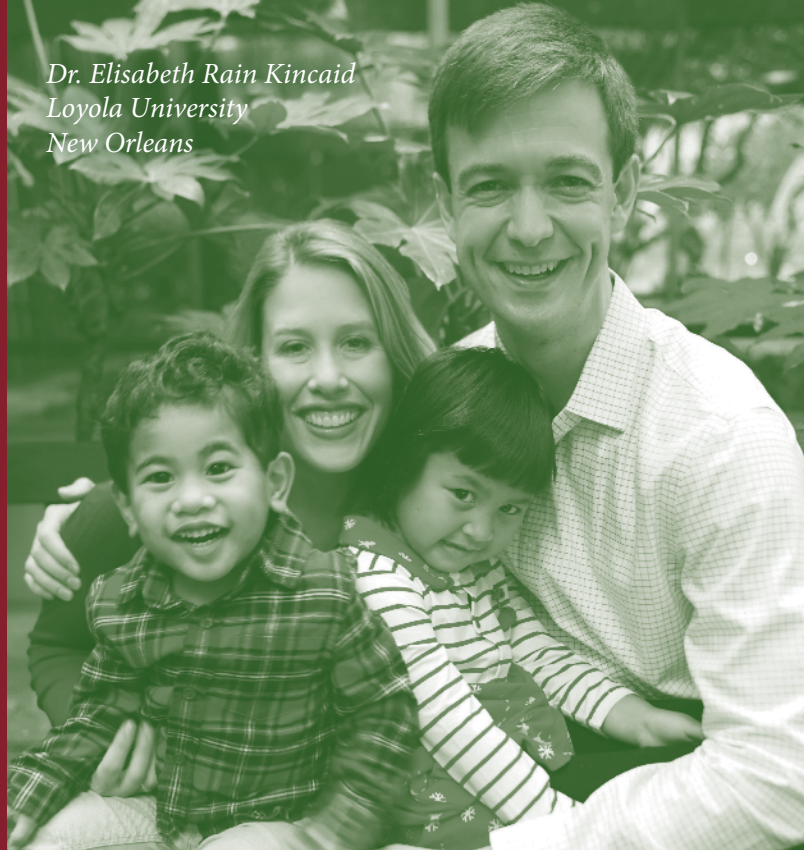
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Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.



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