



2013/2014
BEST OF THE
CHRISTIAN
PRESS AWARDS

A brief guide to some of the major
ACP award categories...

**Certain words are often
used by our judges when
describing excellence...**



comprehensive

VISUAL

well-researched

compelling

DRAMA

EMOTIONAL

analysis

THOUGHTFUL

detailed

NARRATIVE

ACTIVE

solid reporting

impact

VARIETY

When choosing your potential entries consider whether these kinds of adjectives would apply to the work you are submitting...



Compare the entry against the category's criteria to ensure you are submitting it correctly.



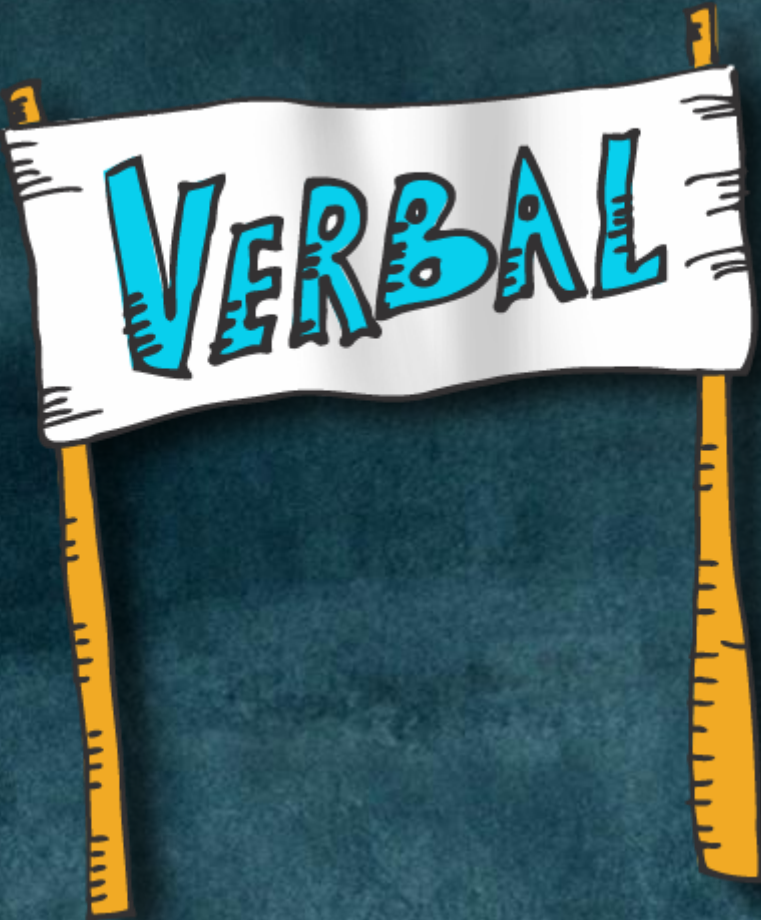
look at the criteria

Read the category
criteria carefully
before submitting...



Which to pick... how to choose...???





Categories
involving the
written word...

• features

Solid reporting.

Human interest.

Detailed. Narrative style.

Active and precise.

Dramatic.

Personalization.

Humor and/or pathos.

Direct quotes and attribution.



Writer expertly creates clear visual pictures and uses solid reporting to deftly meld facts with narrative into a cohesive and fascinating, whole. The piece uses a wide variety of sources and voices and explores the broad topic of “Who’s Filling America’s Church Pews” with detailed examples. Tackling the conflict in religious expansionism adds to the authority of the piece. There is analysis, without editorializing (very refreshing).





editorials

Persuasiveness is most important.
Logical, clear, forceful, eloquent.
Strong reporting.
Definite point of view.
Fair. Identifies issues of importance.
Spurs readers to respond and
debate.

This was a forceful essay that stayed relentlessly on point. The moral reasoning and the moral outrage were an effective combination. The author relies on good sources and uses them well. When you finish reading, it's hard to think of a counter-argument.

A well-written and appropriately outraged critique of a controversial government policy.

War made easy

Drone strikes put U.S. in assassination business

The drone — the latest achievement in better killing through technology — is changing the nature of warfare. Its purpose is “targeted killing” Or, just call it “assassination” — a word that cuts to the heart of the legal and moral issues at stake.

Strikes by U.S. drones have killed at least 2,400 people in Pakistan alone since 2004. These unmanned, missile-armed aircraft have extended U.S. warring beyond the limits of international and U.S. law.

Drones represent the expansion and normalization of war. Lines that separated times of war and peace are gone. So are the lines that marked combat zones. Today the U.S. is always at war, everywhere — always on the offensive, always hunting and killing suspected terrorists. Pre-emptive attacks and acts of vengeance without trial are business as usual now.

Drone strikes violate moral and legal principles the U.S. used to affirm. In 2001, the U.S. ambassador to Israel, Martin Indyk, said on Israeli television, “The United States government is very clearly on the record against targeted assassinations. They are extrajudicial killings, and we do not support that.”

Now the president can order assassinations on a weekly basis. A recent *New York Times* article describes “terror Tuesday” teleconferences in which Obama administration officials and national security personnel pore over a “kill list” and “recommend to the president who should be the next to die.”

Critics of this program of assassination say it violates the U.S. Constitution, which restricts

the president's power to make war, and international law, which limits killing to war zones. Under the legal definition of armed conflict, the U.S. is currently authorized to use lethal force only in Afghanistan. But the president recently approved drone strikes in Yemen, in addition to Pakistan and Somalia, and has approved strikes even when the targets' exact identities aren't known. Drone strikes on unidentified people who are only suspected of being militants greatly increase the risk of killing innocents.

U.S. officials say civilian casualties are rare, but the claim relies on a huge loophole in the definition of “civilian.” According to the *Times*, U.S. officials have adopted a dubious method for counting civilian casualties: All military-age males in a strike zone are considered combatants unless there is explicit intelligence proving them innocent. Thus the “morality” of a drone strike is assured. Assuming everyone you kill is guilty, it's easy to claim your war is just.

Ease is exactly the problem with drones. War is easier when no lives on your side are at stake. No need for boots on the ground. No need for approval from Congress. Just a weekly meeting to pick the targets. Just an unmanned aircraft operated like a video game from an air-conditioned facility in the U.S. Just a “surgical strike” to “take out” the “enemy” — along with whoever happens to be in the neighborhood. It's a chilling vision of a shadowy war: a deadly flying robot and a president with a kill list. — *Paul Schwag*

Assuming everyone you kill is guilty, it's easy to claim your war is just.



news writing

Solid reporting. Accurate.

Sound news judgment .

Demonstrates initiative.

Issues are in context and in perspective.

Tight writing. Active wording.

All news questions answered.

Objective. Fair.

The writing is vivid, the story compelling. From the descriptive visual lede to the hopeful, inspiring kicker, this story carries the reader to a foreign land and shares the challenges of a Christian community inside a largely Muslim city.

The Christian Chronicle

An International
newspaper
for Churches of Christ



Fear and faith

AS KENYA BATTLES ISLAMIC TERRORISTS from Somalia, a Church of Christ prays for opportunities to take the Gospel to its increasingly Muslim neighborhood.

ERIC TRYGGESTAD

Young Muslims, many from Somalia, walk the streets of Nairobi's Eastleigh neighborhood near the meeting place of a Church of Christ.

BY ERIC TRYGGESTAD | THE CHRISTIAN CHRONICLE

NAIROBI, Kenya— A Sunday morning drive in this East African capital is a journey through a sea of burqas.

Young Muslim women tiptoe through the muddy streets of the neighborhood known as Eastleigh, dressed in long, flowing Islamic garments in shades of

yellow and baby blue. In sandaled feet, children at their heels, they navigate the massive craters that dominate the streets. Recent rains turned the potholes into lakes, bringing traffic to a standstill.

Many of the Muslims come here from neighboring Somalia, a lawless land where Kenya recently deployed troops in pursuit of an Islamic terrorist group.

In Eastleigh, hand-painted signs denote what buildings are — and aren't — for sale. Somalis have bought much of the neighborhood's real estate, presumably with money plundered by pirates.

Among the signs is one that reads "Nairobi Church of Christ, Eastleigh ... Meets Here. Everyone Is Welcome."

See **NAIROBI**, Page 10



INSIDE

BOX 11000

OKLAHOMA CITY, OK

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NAIROBI: Church is 'praying for calmness'

PHOTOS BY ERIK TRYGGSTAD



Children raise their hands to answer a question during Bible class at the Nairobi Church of Christ Eastleigh in Kenya. Teachers use a mix of English and Swahili to teach the students.



A mixture of nationalities and religions can be found in the Eastleigh neighborhood.



Students in KCTI's program for ministry training line up before graduation.



About 400 Christians sing hymns at the Nairobi Church of Christ Eastleigh. The special service combined the church's Kenyan, Ethiopian, Congolese and deaf congregations.

"This area has become the mecca for Somali Muslims. I am going to pray to God so that I may ... preach the Gospel here."

— Harrison Omari, former Muslim, now a minister in Mombasa, Kenya



The large auditorium for the Nairobi Church of Christ Eastleigh dominates the church's compound, which also is home of the Kenya Christian Industrial Training Institute, or KCTI.

FINANCE 1

A security guard opens the gate and waves as church members arrive for worship. Inside its high walls, the church's paved parking lot and manicured lawn are a stark contrast to the world outside. A massive auditorium dominates the courtyard, surrounded by multi-level classroom buildings. During the week, the compound is the home of a church-run technical college.

Sounds of a cappella singing echo from the auditorium. Inside, nearly 400 Kenyans raise their voices as song leader Samuel Muthike leads hymns in Swahili, "Lata Mwanu" ("Bring in the Sheaves") and "Kumajengea Jezu" ("Leaning on the Everlasting Arms").

After the songs, Stephen Mwambisi stands at the pulpit and prepares worshippers for the Lord's Supper. Donning spectacles, he reads from John 6:35: "I am the living bread that came down from heaven. Whoever eats this bread will live forever. This bread is my flesh, which I will give for the life of the world."

Kenyans — regardless of creed — see

daily the connection between bread and life. All around Nairobi, a terrible drought has gripped the region, causing widespread hunger and death. Especially hard-hit is Somalia, where the famine has driven many Muslims from their homes to the Eastleigh church's doorstep.

As they pray, Mwambisi and his fellow believers focus on the spiritual sustenance that comes from God, and his promise never to leave them hungry.

"We eat this bread so that we can live forever," Mwambisi says. "Father, we thank you for the opportunity to eat food given from above."

TERRORIST ATTACKS AND FORGIVENESS

Nairobi is a hub for traders, travelers and Western tourists who stop here on their way to view East Africa's elephants, lions and even pink flamingos. A tapestry of races, religions and nationalities comprise the city's 3.3 million inhabitants.

Most coexist peacefully, but ethnic and religious tension has scarred the city. A monument in downtown Nairobi honors the more than 200 Kenyans and

Americans killed when a truck packed with explosives detonated outside the U.S. embassy on Aug. 7, 1998. An Egyptian terrorist group carried out the attacks, coordinated by Muslim fundamentalists including Osama bin Laden.

More recently, in the midst of the famine, Somali militants kidnapped foreign workers bringing aid to eastern Kenya. The Kenya military invaded Somalia to hunt down the militants.

A Somali terrorist group, al-Shabaab, promised retaliation. Weeks later, a grenade attack at a Nairobi bus station was blamed on the terrorists.



Auma

Evidence of the heightened tension is easily seen in Nairobi. At an upscale grocery store, security guards search purses and put down shoppers. Hotel clerks pass mimesweepers under cars before opening the gates.

"Besides prayers, we are just careful of any suspicious person," says Isadora Auma, a 24-year-old Kenyan who has

attended the Eastleigh church since she was a teenager. "Of course, you don't know who is al-Shabaab."

Despite the tension, the children she teaches in Bible class, ages 2 to 13, run, jump and laugh as they play on the green soccer field behind the church building.

"I want to follow in the footsteps of my grandfather," says 14-year-old Eugene Masisa, a third-generation church member at Eastleigh.

Natalie Sumbi and Chelsea Kwayesa, ages 10 and 12, say they love learning Bible stories, especially the parable of the prodigal son from Luke 15.

The parable "shows how people can forgive and forget," Kwayesa says.

Most of the children's parents come here from outside Eastleigh, Auma says. Her class attendance has dropped slightly as church members move farther away from the neighborhood.

The church is multinational and has four Sunday services — one for Kenyans and English speakers, a second for immigrants from Ethiopia, a third for French-speaking Congolese Christians

and a fourth for the hearing impaired. A few Somalis are Christians, says Lydia Wanjiku, a longtime member of the Eastleigh church. For security, they meet in a private home.

Recently, a Somali was assaulted for carrying a Bible, Wanjiku says.

"I am praying for calmness, especially in this area," she says, adding that the church has, thus far, coexisted peacefully with its Muslim neighbors.

Wanjiku, who grew up in the slums of Nairobi, was the first student to enroll at the technical college that meets here

— the Kenya Christian Industrial Training Institute. Now an accredited, two-year Christian college, the institute trains more than 500 students per year in information technology, business, auto engineering, electronics and Christian ministry.

Wanjiku is the school's top administrator, a job she took over from long-

time missionary Berkeley Hackett, who resigned after 14 years to concentrate on preacher training.

The institute, known as KCTI, has Muslim students, Wanjiku says.

"They can come here with their attire," she says, "but they must attend Bible classes and chapel."

CONVERSION TAKES A MIRACLE FROM GOD
After Sunday worship, nine Kenyan men and one woman don caps and gowns and form a line outside the auditorium. Each participated in a yearlong intensive ministry course sponsored by the institute. Most of the men preach for Churches of Christ across Kenya.

"This was quite a sacrifice for their congregations," says Hackett's wife, Charlotte. Some of the students received financial support from the U.S., but the congregations for which they preach supplied them with food and additional support as they studied.

The Sataren Road Church of Christ in Garland, Texas, sponsors the Hacketts and the preacher training program.

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Omari

she interprets for Omari. But the convert remains steadfast in his faith. He uses his knowledge of the Quran to reach other Muslims and preaches for the Kilomaya Church of Christ, an 80-member congregation in the seaside city of Mombasa, Kenya. Many of the church's members formerly practiced Islam.

During his year in Nairobi, he walked outside the protective gates of the church compound and preached on the streets of Eastleigh to anyone who would listen.

"This area has become the mecca for Somali Muslims," he says. "I am going to pray to God so I may come back and preach the Gospel here."

He also dreams of the day when his countrymen, hand-in-hand with Somali converts, plant new congregations in Somalia itself.

"It's not so easy," he says of reaching Muslims with the Gospel. "They have hard hearts. It takes a miracle from God."

After all, he points out, "it took a miracle for me to be changed."

Excellent deeply reported and well written story.
This piece contains all the elements of good writing: clear, concise and compelling.

● personal experience



Creative. Clearly written.

Good use of description, anecdotes and dialogue.

Allows the reader to feel the emotions of the author and reveals a significant aspect of the writer's personality.

Reflects an experience that the reader would benefit from sharing with the author.

* A long feature should leave the reader feeling that it deserved the space allotted to it and the time it took to read it.

Though many people who perform charitable acts say doing so is more rewarding for the giver than for the recipient, this is the first time I've run across such a clear explanation of why that is the case. The detail in this story--the slippers, the cement dust and dirty bandage, the two coconut shells--paint a vivid picture of day-to-day life. At first, I was put off that the story doesn't identify the specific locale, and only passingly mentions "India" well into the story. However, I realized that this is a portrait of a slum, and that they are everywhere.

Story

BY SUDHA KHRISTUKTI

On weekend afternoons the markets wear a festive look as crowds go about their shopping. I pass through the middle of town carrying two carefully balanced sacks of grain that are tied with a rubber tube to the rear carrier of my bicycle.

A VISIT TO A
COMMUNITY THAT
REFLECTS THE
WORLD'S HARSH
REALITIES

Slum dwellers live outside the town limits. Nearby is a dirty little pond where filth and refuse have accumulated in a massive heap. Not far away, on a thundering, busy highway, passengers in cars, trucks, and buses pass every day, unconcerned about the existence of the place. On this hot afternoon I see barefoot

children with matted hair and protruding bellies walking about on the hot, arid ground. They rummage through open garbage dumps by the roadside alongside dogs, pigs, cows, and vultures, each trying to salvage something worth eating or keeping.

Strangely, there is more order here than at the local marketplace, where the haves-nots were haggling loudly to bring down prices and vendors were shrieking out the prices of their wares above the din of traffic.

At the dump no one even shoos the birds or animals away. They just quietly went about picking up whatever was edible or usable. Ignoring the stench, some adults pulled out discarded plastic bags and metal objects they could sell for a few rupees to be recycled.

One child, naked and covered in grime, found an odd pair of slippers, donning them immediately before anyone else could grab them. Another

Burdens to Carry



Saying "I get more than I give" when doing God's work has become a cliché, but not in the hands of this talented writer. She clearly explains what she gets out of the experience of caring for a mother and daughter who live in the most horrific conditions. I am grateful for the work she does and that she shared her story.

fished out an old bicycle tire. He would give it to his mother, who would cut it up and burn bits of it along with discarded wood chips from a nearby factory to cook rice for the evening meal.

Newspaper writers label them "rag-pickers."

Searching for Someone

I was looking for a hut where a mother and her daughter lived. The assortment of huts—some merely partitions made of cloth, others with or without wild bamboo leaves—were randomly scattered over a deserted patch of land that connected a stretch of highway to nearby cities.

I asked around while beggars and malnourished children stared with curiosity. An injured laborer sat on a mound of earth covered in cement dust from head to toe, his leg wrapped in a dirty bandage.

Finally I stumbled upon them.



HOW CAN ANYONE HAVE HOPE IN SUCH CONDITIONS?

PHOTOGRAPH BY CHRISTINE

The mother had been born to parents who were poor and illiterate, and who considered their daughter a burden to be married off as soon as possible. She was given away to a man who not only didn't have a job, but was constantly drunk. He even stole the little bit of money she earned. She stayed with him out of sheer helplessness. One day he abandoned her, disappearing to another city, leaving her pregnant.

She barely eked out a living weaving and selling bamboo baskets, moving through various neighborhoods in and around town. Hunger, pain, and neglect had turned Shanu and her 1-year-old daughter into thin, pale, emaciated figures. Their bones were clearly visible through their torn, dirty clothes. They had no place to wash, no soap, no fresh change of clothes. India is hot and dusty, and summer temperatures can rise to 110° F in arid states that are far from the coast.

People like them simply die on the streets from thirst, dehydration, or heat stroke. They cannot afford to buy water or find shelter to protect them from the devastating heat. Many of them simply huddle under whatever trees they can find, waiting for the sun to head toward the western horizon. They fall prey to jaundice, cholera, typhoid, and gastroenteritis from the contaminated food and water they ingest. They have no money for medicine.

My head swam from witnessing these ugly realities. Their open hut held an earthen water pot and a place to cook. I saw a pot blackened by fire standing on three bricks, a bucket of water, an old broken mug, and two empty coconut shells that served as dishes.

We lugged the grain sacks to a corner of the hut; wheat and rice, some lentils and dried beans they could use anytime. I emptied the fruit basket, laying out the chickoos, mangoes, and grapes. When I brought out a bag full of vegetables, they were the picture of delight.

I sat on a stone while the thatched bamboo roof swayed with the wind. The little one stared in wonder at the clean frocks for her, the skirts and saris for her mother.

Rewards

I thought I was doing the giving, feeling happy from the warmth of sharing and doing something good. But I realized that my meager gifts were nothing compared to what they had given to me.

Their smiles said they were thankful. *How can anyone smile in such a place?* I wondered.

I glimpsed their resilient spirits and wondered, *How do they go on day after day?*

Their eyes danced with hope and I wondered, *How can anyone have hope in such conditions?*

And yet they had life, hope, resilience, gratitude, and much more.

I bicycled back to my home, humbled and truly grateful; I had to be. I realized I hadn't been properly thankful to God for all that He had given me. Not just for my basic necessities, but for all that I took for granted: education, home, health, work that I enjoy, and many more blessings I can't even begin to list.

The best way I can show my gratitude is to keep returning to help carry their burdens. It's my religious duty. The apostle wrote: "Carry each other's burdens, and in this way you will fulfill the law of Christ" (Gal. 6:2). ■



SUDHA AKHIRSTIM UNKTI WRITES FROM GUJARAT, INDIA

? WHAT DO YOU THINK?

1. What three material blessings do you enjoy that are probably unavailable to 75 percent of the world's population?
2. What are you doing to relieve some of the world's poverty? What does the phrase "think globally, act locally" mean to you?
3. Which humanitarian organizations do you trust the most to use their resources responsibly? Why those?
4. What would make it easier for you to make a meaningful contribution—financial or material—to solve the world's problems of poverty, disease, and hunger?



columns



MESSAGE

Focused. Passionate.
Distinctive style. Authentic voice.
Original. Creative . Engages the reader.
Personalizes issues.
Offers solutions and suggestions
Well-reported and grounded in fact.
Arguments are well-reasoned and are
mindful of opposing arguments.

These columns are superb. Each began with a story, with real people -- and the author used their names, which is even better! Names authenticate the stories for me. These columns caught my eye (love the large type for opening story), engaged me and kept me engaged. They inspired me. I was drawn in by the presenting short story related to the topic, and the commentary that followed was good and thoughtful. Great writing, too. Bravo!

Bridges of tears

BY DAVID WILSON, EDITOR



The opening ceremonies at the Truth and Reconciliation Commission's regional event in Victoria this spring were winding down when commissioner Marie Wilson made her way to the podium. Pointing to the boxes of tissues placed on tables in the sunlit assembly hall, she told 2,000 residential school survivors, family members and supporters, "This is a tear-friendly gathering."

Emotions were laid bare and tears flowed openly for the next two days as survivors told their stories of being physically, sexually and psychologically abused at five Vancouver Island schools for First Nations children owned by the federal government and run by Canada's mainline churches. Stewards patrolled the aisles of the meeting rooms, offering tissues and comfort to Aboriginals and non-Aboriginals who were overwhelmed by what they were hearing. Tear-soaked tissues were collected in paper bags that were later burned in a sacred fire.

The Victoria event — one of a series of national gatherings that complement the commission's big national events — held special significance for The United Church of Canada. From 1891 to 1973, the United Church and its predecessors ran the Alberni Indian Residential School in Port Alberni, B.C., a three-hour drive north of Victoria. A lawsuit launched in the mid-1990s by former students who were sexually abused at Alberni opened the door to thousands of other lawsuits from residential school survivors across Canada. Those, in turn, led to the 2006 Indian Residential School Settlement Agreement, which created the Truth and Reconciliation Commission now charged with informing Canadians about what really happened at residential schools.

There was no shortage of truth-telling in Victoria, but I did not see much evidence of reconciliation. Survivor after survivor spoke of how they cannot get past their hatred of churches and their deep suspicion of the federal government. A room was set aside for dialogue between church representatives and survivors, but hardly anyone visited. Aboriginals and non-Aboriginals mostly kept to themselves.

Genuine reconciliation means those solitudes must be bridged. Truth-telling is an indispensable part of the process, but so is truth hearing. Churches must keep hearing witness to their complicity in a system that was built on racial and spiritual arrogance. They owe it to survivors to push harder for public education programs to help overcome the indifference and ignorance that still prevails in many parts of the country.

Near the end of the Victoria event, I sat with former moderator Very Rev. Robert Smith and his wife, Ellen, at a reconciliation session. When it was the United Church's turn to speak, former moderator Marion Best and Mike Lewis of St. Andrew's United in Port Alberni described the soul-searching that led to the congregation's 1997 apology to survivors of the Alberni residential school, and, a year later, to The United Church of Canada's official apology for its part in the residential school system.

I glanced at Smith and noticed he was dabbing his eyes. I have no idea what was going through his mind. Maybe the many miles and twists in the journey since he offered the United Church's landmark apology to First Nations peoples in 1986. Maybe the many miles still to go. One of the moving stewards — an Aboriginal woman old enough to have attended a residential school — noticed him too. She put her hand on Smith's shoulder and offered him a tissue. He looked up at her, smiled faintly and accepted.

Genuine reconciliation will begin in a hush imperceptibly, in small gestures and moments of humility. It's still a long way off, but it's possible. It has to be. □

• theological or scholarly

In-depth study based on original research.
Written by and for those with experience in
a religious field.

Peer review is not required.

Scholarly articles generally cite sources
using footnotes or a bibliography rather
than quotations or anecdotes.

An excellent review of the rootedness of the new black theology in the thought of the early church.

Retrieving ancient sources to challenge racism

The new black theology

by Jonathan Tran

A COUPLE YEARS AGO, when the *Christianity Today* asked some leading theologians to name five "essential theology books of the past 25 years," I Kameron Carter's *Race: A Theological Account* (Oxford University Press, 2008) was one of the few books mentioned more than once and the only one that was published in the past five years. Last year, the American Academy of Religion gave its Award for Excellence in the Study of Religion to Willie J. Jennings's *The Christian Imagination: Theology and the Origin of Race* (Yale University Press, 2010). These two influential works, together with *Redeem us from Malice: A Theology of Race and Christian Hybridity* (Baylor University Press, 2010), by Brian Bantum (who studied at Duke with both Carter and Jennings), represent a major theological shift that will—if taken as seriously as it deserves—change the face not only of black theology but theology as a whole.

What is revolutionary about these three black theologians is that they rely heavily on dogmatic texts from the patristic period to the Reformation. Why is this novel? Because nowhere else do theologians have historically been hesitant to trust these sources—and for good reason. In the worst of times, classic theological texts have been used to oppress persons of color and women. In the best of times, the overwhelming attention given these particular voices obscured other voices, giving the impression that the only Christians speaking and writing about God for the last 2,000 years were European men. Those who did not fit that description simply did not know how to relate to a tradition that claimed to speak for but did not reflect them.

James Cone, considered the father of contemporary black theology, expressed these frustrations four decades ago. "American theology," he wrote, "is racist.... It identifies theology as dispassionate analysis of the tradition, unrelated to the suffering of the oppressed." The result, Cone observed, was that "an increasing number of black religiousists are finding it difficult to be black and be identified with traditional theological thought forms." Disconnecting themselves from the Anglo-European white tradition, black intellectuals looked to other sources to describe how African-American Christians talked about and related to God.

Many Western theologians in the last few decades have returned to premodern theological sources, representing an intellectual renaissance of sorts as Christians look back to classical theologians from Augustine to Maximus the Confessor to

Catherine of Siena for expressions of present-day faith. This was not entirely unexpected as Christianity tried to free itself from the hold the Enlightenment had on the church for so long.

However, what is quite surprising is that persons of color and women are increasingly finding their way to these sources. This shift in black theology's relationship to traditional Christianity means that the rest of the church can no longer

Racism is a mistake about Christ, a failure to grasp the Trinity.

ignore black theology's claims. So long as black theologians felt that they had good reason to pursue nontraditional and extra-Christian sources in such secular social theory as anthropology, cultural studies, sociology and political science, white theologians could keep black theology at arm's length. When black theology championed the black church as the location of God's presence and accused white Christianity of heresy, white theologians only saw secularism run amok. Or at least they could claim as much, allowing them to dismiss much black theology outright no matter how scripturally anchored it was.

Black theology's return to pre-Enlightenment sources is also surprising in that the Enlightenment has often been credited with overcoming oppression. In a fascinating reversal, Jennings, Carter and Bantum turn the Enlightenment's claim of liberation on its head, locating in that movement a basis of oppression and looking instead to ancient and medieval Christian theology to free us from contemporary racism.

In a claim characteristic of this new theology, Carter takes social theory's emphasis on difference and recasts it theologically: "Difference theologically understood arises from the positivity of the hypostatic distinctions [in the Trinity] within which the possibility and, according to the will of God, the

Jonathan Tran is assistant professor of theological ethics at Baylor University. He is author of The Vietnam War and Theology of Memory and Renewal and Theology.

... gives new life to what many consider irrelevant controversies.

actuality or concreteness of creation is located. It is precisely this understanding of difference—difference as witness to and participation within the Trinitarian hypostatic distinctions—that modern logics of race foreclose.”

Carter’s thesis is that modern racism is similar in form to the various heretical “isms” that emerged during the early church’s controversies over its relationship to Israel (supersessionism and Marcionism) and over the relation of Christ’s humanity and divinity (gnosticism, adoptionism, Nestorianism). Therefore a theological response to racism entails a more faithful articulation of the nature of the Trinity.

Key to both Carter’s and Jennings’s work is their deep concern with the Jewish identity of Jesus. In *The Christian Imagination*, Jennings insists that only by affirming Jesus’ Jewish body can one comprehend the meaning of salvation. Gentiles were baptized into Jesus’ Jewish body which continues and fulfills (and never denies) God’s covenant with Israel. Engrafted into God’s salvation of the Jews, the gentiles were saved insofar as the Jews were saved. It was Christ’s unique human-divine personage that integrated gentiles into Israel’s covenant life with God.

Jennings and Carter both insist that bodies matter—and in a particularly Jewish-Christian way. Jewish flesh is most authentically itself when it welcomes the gentile. This hospitality enacts what Carter calls “the theodramatic constitution of existence.” In the same way that God elects and receives Israel, elected Israel receives the gentiles as an extension of God’s reception history. “Israel’s meaning and significance,” writes Carter, “arise out of its being related to the nations before whom the drama of the Jews’ election unfolds. The drama of Israel thus is not insular, for it unfolds in such a way as to unfold the nations into its drama.”

The church, insofar as it continues Israel’s salvation, seeks inclusion rather than exclusion. Israel is elected by God for the specific task of blessing the nations; to speak of Israel’s chosenness, then, is to speak of inclusion rather than exclusion—the very opposite of racism’s intuition with purity.

For the new black theologians, the source of racism (and the resources for its repudiation) lie in Christianity’s failure to live into its Jewishness. The problem is not simply that Jewish Christians did not easily accept gentiles into the church. Rather, the problem is that after the gentiles were accepted, the question became: What now becomes of the Jews? For Carter, when Christians got this question wrong, they got everything wrong (including what it means for creatures to have the kinds of bodies they do), producing in the process the idea that bodies can and should be thought of in terms of race.

In European Christianity, the general question about difference settled on the specific question of Jewish difference—what came to be called *der Judenfrage* (the Jewish question). Attempting to espouse a universal conception of humanness independent of and over against the Jewish covenantal promise, European Christians crafted a rival discourse to help explain the Jews (and the non-European others whom the Jews exemplified): racial speech about “race” helped construct the



Jews as a people inordinately attached to their peculiar practices and outdated laws. The Jews become “the other” by which European Christianity defined itself. European Christians, in this view, are the universal race because they, unlike the Jews, are able to shed their religious particularity just the way Jesus superseded the particularity of Jewish law. Or so the story went.

When the Enlightenment sought to find the standpoint of universal reason, it could only look down upon people (Jewish and some other ethnic groups)

who—it was thought—could not so easily transcend their bodies. In a vicious but unquestioned bit of circular reasoning, it was decided that only Europeans could achieve this universality of reason. According to Carter, this trumped-up notion of reason resulted in the universality of whiteness according to which non-Europeans comprise lesser hues of whiteness. Nonwhite people simply could not get out of their bodies in the way that white people had.

White people, according to this line of thought, “are not a race in the same way that the other human races have become races. The other races have become races in such a way as to be held hostage to their own particularity,” says Carter. “Their particularity as race groups is excessive or out of balance inasmuch as it aims at only its own particularity. Indeed, they suffer under the entropy of their own particularity; they can’t get over themselves.” What makes white people “white” is their ability to get out of their bodies, to transcend bodily entrapment by way of reason’s surpassing abilities.

“Whiteness” is not so much something as nothing—a myth.

Reviews of Brian Boston’s *Reckoning Matters* and James H. Cone’s *The Cross and the Lycopodium Tree* begin on p. 31

A good clear
summary that
covers most of
the bases.

ic conception of nonparticularity, the achievement of genuine transcendence, true reason. It is purity, existence free of the blemishes that colored all other races. Thus race became the way Westerners came to understand people's differences and where people belong in the hierarchy of existence.

The power of race lies not only in its ability to license violence perpetuated within what Jennings calls "the colonialist logics." The further tragedy is that conquered non-European peoples came to think of themselves in terms of race. Slaves came to speak the language of their masters and see themselves through European eyes. The devastating violence of colonialism and slavery resulted in people being deprived of the homes and communities that had for generations provided the narratives for understanding themselves. In the absence of those grounding narratives, they adopted the only discourse available—the discourse of race.

That we all now speak the language of race demonstrates the depth and breadth to which our imaginations have been colonized in just the way Jennings lays out. Beauty, intelligence, piety and every other mark of personhood are indexed along a spectrum of whiteness. For example, nonwhite persons who want to be seen (by themselves and others) as physically attractive have to come up with ways to look white. In the 19th and 20th centuries a veritable industry emerged to supply the cosmetic techniques (from methods for hair straightening to skin lighteners to plastic surgery) for this passage into whiteness.

Carter and Jennings undercut racism by positioning Jewish particularity as the keystone, rather than the barrier, to salvation. One way we can account for the violence of European colonization is by interpreting it as a corrupted mission to the nations that required unprecedented amounts of violence to disguise its falsehood. By embedding the salvation of the nations in the particularity of Christ's Jewish flesh, Carter anchors salvation to its christological moorings in a way that demands that the church's missionary efforts resemble Christlike self-giving.

Pietà

He roamed quarries at Carrara
carving blocks of marble, tracing veins
like a blind man
to find the Virgin within. Here,
the limp arm hangs, here,
the bent head of the mother;
here, her murdered son.

He coaxed her from stone
chiseling in her face the memory of
Simon's prophecy of a sword piercing her heart:
a wholly inadequate portent for this,
this hammer of death
harder than marble.

Walter D. Mignolo

Instead of Christianity being expressed in a colonizing and slaveholding universalism, Christ is incarnated in the flesh of those whose slave narratives proclaim the good news. Rather than look for the triumph of the universal over the particular, the slave finds her particularity marked in the particularity of Christ's sufferings and resurrection, which universally gathers and heals those who suffer. This unity "reorders" humanity without overwhelming it.

By returning to the scene of racism's theological origins, the new theology outlines where things initially went wrong and charts an alternative course. A better option was there all along in the church's affirmation of Jesus' humanity (a particular, Jewish humanity) and divinity.

Debates in the early church about Jesus' identity featured two sides: one side prioritized Jesus' humanity at the cost of downplaying his divinity; the other prioritized Christ's divinity even if that meant disparaging his humanity. The church ultimately settled these matters at the councils of Nicea and Chalcedon, where Christ's humanity and divinity were both affirmed within the trinitarian confession.

It is at this point that Bantum, Carter and Jennings reimagine the likes of Irenaeus, Athanasius and Maximus in their articulations of orthodox Christology. White supremacy (and its nonwhite versions) can be indicted as a modern perpetration of adoptionism (the early heresy that prioritized Christ's humanity over his divinity). Those who malign certain kinds of bodies (such as bodies different from one's own) or ignore bodily life altogether (as in the notion of "color blindness" popular among evangelicals) are guilty of a new strain of gnosticism (the early heresy that prioritized Christ's divinity over his humanity). The new theology finds a way forward by returning to what the church long ago affirmed: Christ's divine-human particularity and Christ's divine-human universality. The church's deep affirmation of corporality re-instantiated in every celebration of the Eucharist calls Christians to embrace rather than oppress the stranger.

Carter summons Maximus the Confessor from the seventh-century Eastern church to help us understand racism's victims: "In healing the human condition, Christ emptied himself (*kenosis*) to take the form of the slave, and one is led to conclude that the site of God's wealth is Jesus' poor and enslaved flesh. Having taken on the form of poverty and the form of the slave, God in Christ is the impoverished slave. As such, God enters into the hurts of those who suffer so that from inside those hurts, being fully identified with them to the point of communicating his divinity through them, he heals them. It is the poor slave, one might say, who is closest to God and so reveals God." By utilizing traditional sources like Maximus to attend to the suffering of the oppressed, the new black theology takes "the tradition" in a direction that Cone could only dream of four decades ago.

In *Redeeming Malotto*, Bantum makes his own use of patristic formulations about Christ in order to address the promises and challenges of interracial existence. His views mixed-race persons through the lens of "the hypostatic union," the early church's term for the union of divine and human in Christ.

Scholarship for the masses (or at least for seminary educated pastors). A good thing.

Amid the pains and confusions of what was once branded "marginalization" stands the fullness of Christ's joining of humanity and divinity. For Bantum, the mulatto "participates in" Christ's fullness; biracial individuals "perform" the drama of redemption as scripted in the life, death and resurrection of Christ. In Christ's person, one confronts not only the mystery of divinity but the "impossible possibility" of humanity joined to divinity. Jesus "was mulatto not solely because he was a 'mix' but because his very body confounds the boundaries of purity/impurity and humanity/divinity that seemed necessary for us to imagine who we thought we should be."

Baptized into this body, the church in all of its difference offers the world a genuinely reconciled body of diverse persons, in contrast to political orders that exclude (the opposite of baptism) in the name of race, gender, nation, class, ethnicity and so on. According to Bantum, the church speaks the language attuned to this politics of difference: prayer. This is good news for each one of us who is "passing" through America's complex racial heritage and it is an indictment of those seeking racial purity and the banishment of racial difference.

When Bantum uses creedal affirmations of Christ's humanity and divinity to uplift his historically shamed biracial persons, he, like Carter and Jennings, speaks in terms that cannot be easily dismissed by white theologians. If Bantum is right about Christology, any Christian (white or otherwise) who affirms the Chalcedonian formula about Christ's two natures must rethink mulatto life. And if he refuses such rethinking, he cannot blame Bantum's alleged lack of orthodoxy.

In other words, black theology is reclaiming the theological tradition as its own and, under the banner of orthodoxy, taking on all comers. By rethinking the Enlightenment's promise of enlightenment and rearticulating racial existence in the language of the church's most sacred doctrine, black theology is now (or once again) making a case that cannot be denied. The debate is no longer fixed on racial identity politics (a quagmire from which none can escape); rather, it takes place on the level playing field of orthodoxy.

The new theology reminds us that it was a mistake to call black theology "black theology" in the first place. Consistency at least would have required that European theology equally bear the burden of qualifications ("colonizing theology"). To be sure, patronizing name-calling allowed black theology

to develop its own voice in its own time, just as the segregated black church developed its own styles, saints and stories. But because the margins were managed by white theologians, those voices were heard by whites, and when heard they were regarded as less than equal and so were not allowed to challenge white hegemony and help white theology be anything other than white theology.

Accordingly, the new black theology is best described as the new theology, so (dis)qualifying adjective necessary. In it we see Christian theology at long last incarnating the material conditions whereby the good news becomes good news. ☩



April 23-25

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Featured Preachers



Anna Carter Florence is the Peter Marshall Chair of Homiletics at Columbia Theological Seminary.



Veronica Goines is the solo pastor for St. Andrew Presbyterian Church in San Francisco.



Tom Long is the Bandy Professor of Preaching at Emory/Chandler School of Theology in Atlanta.



José Morales is currently the Transitional Regional Minister of the Central Rocky Mountain Region.



Otis Moss III is Pastor of Trinity United Church of Christ in Chicago, Illinois.



Roger Owens is Co-Pastor, with his wife, Ginger Thomas, of Duke Memorial United Methodist Church in Durham, North

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theological reflection

Personal reflection on Scripture, doctrine, or religious tradition.

NOTE: If the article uses footnotes or a bibliography it may be more appropriately placed in the scholarly article category.

This is a well-constructed piece that flows easily from one good point to the next. The opening of the piece is excellent, getting right to the topic from the first sentence and carrying that theme all the way to the last word of the article. There is no doubt what this piece is about, and it brings it home with clarity and power. The points about margins not being "empty" brought hope and understanding to this reader, and, I'm sure, to many others. And like many others, I, too, often find God in the margins of life...in the unexpected places. Greenidge does an excellent job of reminding of us in the "gotcha" closing paragraph.

JELANI GREENIDGE



Manna in the Margin

Lately, I've been thinking about margin. My wife mentions it a lot, mostly to tell me that I need more of it. A little more time, cash, or space to manage the details. In that sense, a little margin goes a long way.

And yet, margin doesn't inspire on the same scale as, say, beauty, grace, or righteousness. People rarely record ballads about margin. Except for my friend Erika Haub's blog ("The Margins" at erika.haub.net) I don't see much talk about it online. It's not a very popular idea.

Few of us, in praying God's favor over our lives, exclaim, "Lord, please, marginalize me!" And it's not always clear what we mean, even when we do discuss it. Because to be marginalized is to be pushed to the side, into the less desirable periphery. So by its most basic definition, margin is just extra space around a border. Whether good or bad, margins are defined by not being the main thing.

But those spaces are far from empty. That's where all of us live. Just like margins can separate page from page, margins also delineate the in-between spaces, times, and places that we occupy in transit. As John Lennon famously wrote, it's what happens while we're making other plans.

But life in the margin gets overlooked because it seems inconsequential compared to the next big thing.

As of this writing, what's next for me is, hopefully, a new job. Being in a season of underemployment means I'm constantly juggling relational, fiscal, and logistical responsibilities, all the while trying to maximize as many employment opportunities as possible. It is, at times, exhausting and demoralizing. And it's tempting to put everything else on hold until I get the job thing figured out.

This is especially true of my prayer life. I find myself praying, literally every day, for wisdom and guidance surrounding my next season of ministry and employment. (Hopefully they coincide, but alas, there are no guarantees.) But rarely do I remember to pray for what's happening *right now*. When I do, that's when I discover our God is active in the margin.

God has been, slowly but surely, re-awakening hope and courage in my heart, especially in ways that we wouldn't have happened while I was working full-time.

Even so, I'm still confronted with the fear of the unknown on a daily basis. So my challenge is to keep coming to God, asking him not only for wisdom for the next thing, but for the passion, humility, and obedience to embrace *this thing*, this moment, even if I don't know what to do with it or how long it will last. Because there's *always* a next thing.

It helps to remember testimonies like that of actor Tony Hale, most popularly known from the cult favorite comedy *Arrested Development*. (But you didn't know he was a Christian, didja? Add another marker on your Christian celebrity bingo board.) At a conference, I heard him speak of a period of deep depression early into his run on the Fox comedy. Since being a kid, he had dreamed of being on a successful TV sitcom, and when it finally happened he thought he was supposed to feel a glorious sense of accomplishment—but he didn't.

Tony Hale learned a valuable lesson about contentment—it's not an outcome, but a discipline. If we get too focused on anticipating the promised land, we miss out on the manna that God gives us each day.

And quite often, that manna waits for us—wherever?—in the margin. ■

Jelani Greenidge is a worship musician, public speaker, and cultural consultant based in Portland, Oregon.



devotional inspirational

Reflection of the
experience of the holy in
contemporary life.

Powerful point of view, along with clear and compelling writing.

Excellent use of personal experience as basis for larger reflection.

Learning and Praying to Do Right

By Sen. Chris Coons

On a warm June day in the Capitol, the Chaplain of the United States Senate, Rear Admiral Barry Black, offered a prayer. "Open the eyes and hearts of our lawmakers so that they will know and do Your will," he prayed. "Help them to think of each other as fellow Americans seeking Your best for our Nation rather than enemy parties seeking to defeat each other. Replace distrust in each other with a deep commitment to creative compromise." I had the honor of opening the Senate session that particular morning, a tradition I have led more than two dozen times in my year and half as a member of this body.

It is a short time in the chamber's history, but long enough to notice a shift in the chaplain's daily prayers. His words have grown more urgent, more pointed, and more explicit in their pleas for unity. He sees, it seems, what many of us see – that as this fall's election grows closer, the seeds of partisanship and division are being sown ever deeper.

Scripture tells us that what we sow, we also reap, and it is clear that the soil of our scorched-earth partisanship cannot yield solutions to the truly grave challenges we face as a nation. So we ask ourselves where we can find common ground and foster unity. In my experience, one of the paths to better understanding can be our broad and diverse faith traditions.

Genuine Human Encounters

This path is one several members of the Senate take each week, as we gather for a non-denominational prayer breakfast. With no staff, no lobbyists, and no pretense, these meetings are rare opportunities for us to get to know each other as people: as parents, as children, as spouses, and as individuals shaped by life's great triumphs and tragedies. When we see each other this way – as more than two-dimensional cutouts mapped to preconceived expectations – we

can begin to focus on what brings us together, rather than what drives us apart.

In Senate prayer breakfasts, I have witnessed acts of extraordinary kindness and genuine compassion for each other as fellow human beings, rather than as walking distributors of party-line talking points. These weekly sessions are powerful reminders that from the most liberal to the most conservative, we

Modern politics has pulled just a few threads from the cloth of faith tradition and made them points of division.

share a love of family and country that far exceeds any policy or political disagreement.

It is not surprising to me that faith can help build this kind of common ground. At transformative moments in my faith and life journey, I have witnessed prayer services that transcend any barriers of local language or culture. As a student studying abroad in Kenya, a place as foreign as could be imagined from my home state of Delaware, I attended a church service with African, Indian, and English members, with songs and service for all.

Each part of the piece -- from opening to conclusion -- works well, and there is effective flow throughout.

But what does that mean for our political discourse?

Modern politics has pulled just a few threads from the cloth of faith tradition and made them points of division. In recent years, more often than not, faith has contributed to the divisiveness of our politics.

That has not always been the case. The history of churches and political change in America is long and distinguished, and makes good on our obligation to “learn to do right! Seek justice, encourage the oppressed” (Isaiah 1:17). From the American Revolution to the end of slavery, from women’s suffrage to the movements for civil and labor rights, positive, progressive paradigm shifts have been centrally informed or directly led by faith groups.

Our faith traditions – even the same faith tradition – can inform our politics in diametrically opposing ways. Yet the opportunities to find common cause are not as rare as some might think, and I have seen moments where interdenominational faith-based and secular leadership have come together to unite members of the Senate who might not otherwise see eye to eye.

Rallying Points

One issue that inspires this kind of unity is global health, on which I work regularly as the chair of the Senate Foreign Relations Subcommittee on African Affairs. American policy toward Africa, in particular, is an area that has long enjoyed broad, bipartisan agreement, and there has been real commitment from members of both parties to ensure that we

It is hard – and should be hard – to throw verbal punches at a person who stood arm in arm with you in prayer only hours or days earlier.

extend our hand to those most in need around the world. Battling HIV, malaria, and infant mortality is an act rooted in faith and morality – one where congregations, health advocates, and global leaders stand arm in arm pressing us to action.

We are capable of extending this circle of protection around the least among us here at home, too. It is my hope that as we continue to debate what is the right balance of spending cuts and revenue increases to restore balance to our nation’s books, we will stand together to protect the programs that serve the most vulnerable in our society: the disabled, low-income seniors, and children in the early stages of life. The requirement to care for the “the

least of these” (Matthew 25:40) should guide our choices in the months ahead, as our nation’s budget is, in practice, a reflection of our values.

As we wade through the turmoil of this election season and the difficult decisions that await us after its conclusion, faith can be one path to shared understanding. When Admiral Black opens each session of the Senate with a prayer, he is contributing to a tradition that reminds us that we all share a calling to serve our country, our God, and each other. We can all look for opportunities to build bridges and seek out common humanity instead of rancor.

There is no sake to instantly heal our divisions. Some of our disagreements are real and deep, and they cannot be bridged with a weekly prayer breakfast. Still, it is hard – and should be hard – to throw verbal punches at a person who stood arm in arm with you in prayer only hours or days earlier. We remember that we ought to be less like the “enemy parties seeking to defeat each other” that Admiral Black warned of in his opening prayer on that warm June day, and more like the people of faith and conviction we know we can be.

We may disagree on policy and ideology, but share a view of humanity that is rooted in a calling and a commitment to those we serve – and that is a good place to start.

Christopher Coons '92 M.A.R., '92 J.D. is a United States Senator of Delaware. Elected in 2010, he serves on the Foreign Relations, Judiciary, Energy & Natural Resources, and Budget committees.

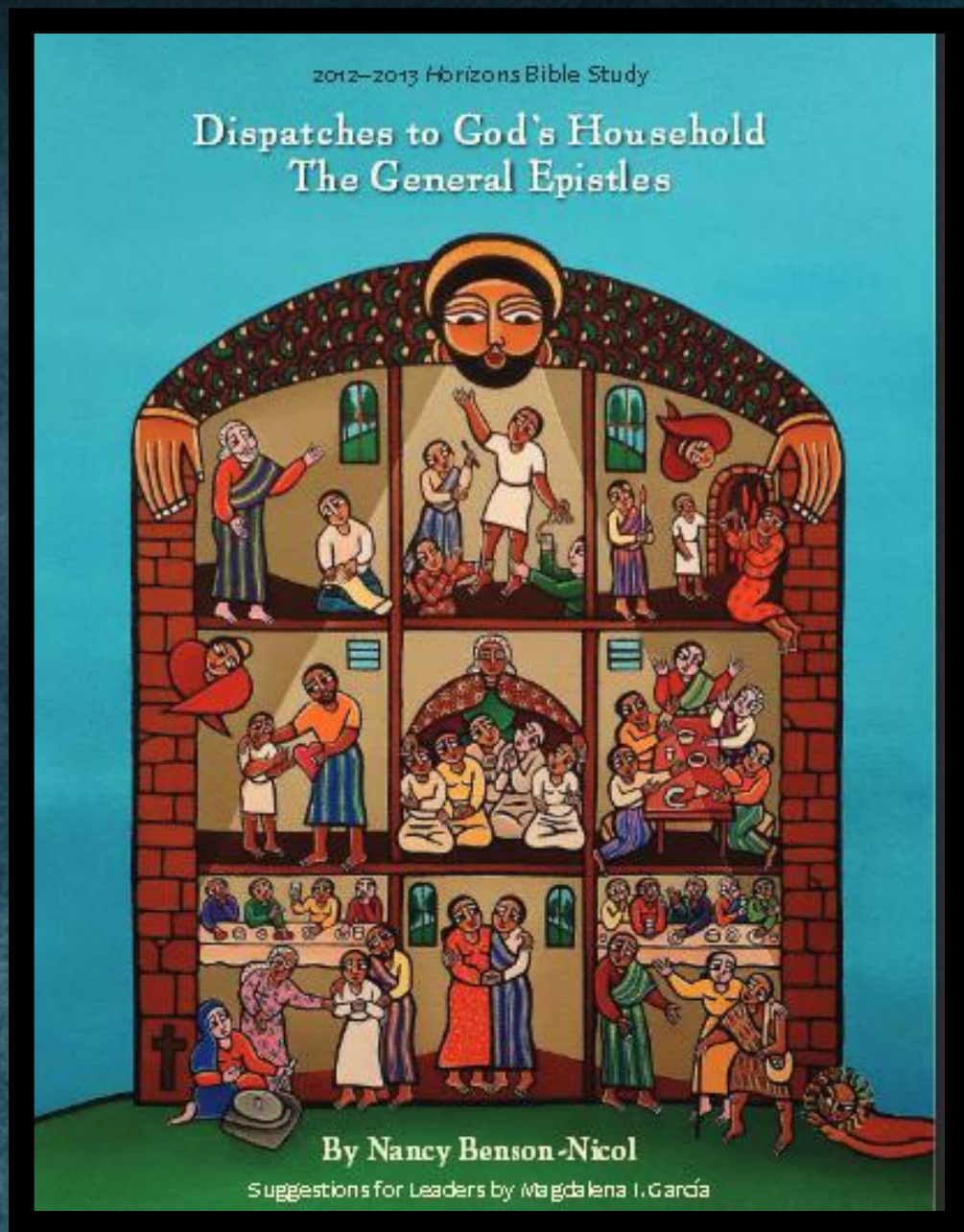


bible resource

Article, series, department, or creative use of sidebars that takes a practical, accessible approach in helping readers learn more about Scripture.

It also can be a Bible study or any other printed or online resource.

Excellent resource. The writing is lively and engaging. The material is accessible--in content, organization, and layout. The questions/suggestions for readers to think about/engage with the study are interesting and well placed. The suggestions for leaders are creative and helpful. The art adds an important dimension.



Suggestions for Leaders

Preparing

- Prepare as directed in Lesson One, page 14. In addition, provide a Bible concordance and a copy of the PC(USA)'s Book of Confessions.

Opening

- Welcome participants using the Christ candle lighting prayer on page 18.
- Sing a hymn or song related to the theme of Lesson Two, such as "Great Is Thy Faithfulness" (PH 276) or "Womb of Life" (Sing the Faith 2046).

Introducing

- **Who's in Charge:** As the group gathers, discuss the following questions: "Who was in charge in your childhood home? Who makes decisions in your home now? How do concepts like power and authority change over time, and from one culture to another?"
- **Powers of Life and Death:** Introduce the concept of the paterfamilias in the Roman Empire, using "Points to Ponder" on page 19. Emphasize that for us, God is the ultimate Pater Familias who transcends all earthly parents in god qualities.

Listening

- **Reading Selections:** Ask two participants to read the scriptures for Lesson Two aloud. Ask the word to listen for the word father, then ask, "What qualities are attributed to God the Father in these passages?" Discuss as a group.

- **What's in a Name:** Invite participants to make a list of names for God in the Bible—Creator, Light, Shepherd, Rock, and so forth. List the names on newsprint. Ask, "How does our understanding of God change with each name or image?" Allow time for discussion, then say, "When our author explains the divine 'Paterfamilias,' she emphasizes God's power, but not God's masculinity. What terms might be appropriate today to underscore God's power?" List the names on newsprint. Then say, "Let us also remember that 'God is love' (1 Jn. 4:8) and that we are 'born of God' (1 Jn. 4:7). What other metaphors expand our image of God?" List those suggestions on newsprint.

- **I Want It AE Say:** "Do you remember the song, 'I

Want It All' by the band Queen? Many consider it the cry of our times: 'I want it all . . . and I want it now.' But according to 1 Peter 14, our inheritance is 'kept in heaven.' How do these seemingly opposing statements make you feel? Let's gather in pairs and discuss the following: How can Christians, especially those living in the Global North, learn to 'live simply so others may simply live'?"

- **Tested by Fire:** Reassemble and say, "1 Peter 1:6 tells us that 'for a little while,' believers are to 'suffer various trials.' Many of our hymns mention trials and tribulations, too." Discuss question 6 on page 20, then ask, "Can this passage (1 Pet. 1:3–9) be used to justify unnecessary suffering and oppression?" Discuss.

Responding

- **Being Holy:** Say, "According to 1 Peter 1:6, we are called to 'be holy' just as God is holy. What does it mean to be holy? What does not conforming have to do with being holy?" as a group, then into at least two

Points to Ponder: Children

There are virtually no firsthand records of children's experiences that date back to the first century AD or earlier. What information we do know about children comes from the extant (surviving) writings of the ancient world in a handful of circumstances, these writings demonstrate attempts at perceiving life through a child's eyes. An illustration offered by Marcus of an old man who, in the presence of a female slave-child spinning a top, sees that "in her eyes that top was the most precious thing in the world."



Children at play. Three children, one from the north, one from the south, and one from the east, play with a top. Marcus, *De Rebus et Actibus*.

Much of the time, however, Greco-Roman writers were inclined to view children as substandard human beings, drawing contrasts between children's limitations and free men's virtues. For example, men who did not follow philosophical precepts were described by philosophers as being "no better than children," or "irrational. Elsewhere, by nature, resistant to instruction, so harsh measures were taken to enforce discipline. Among the freed group throughout the Roman Empire (the women and slaves), children were regarded as vulnerable and, therefore, deficient beings. One of the defining realities of childhood was the remarkably high rate of infant and child mortality. Poor sanitation, limited water supply, and risk of ill health, but children were the most vulnerable to such conditions. It has been suggested that, in the Roman citizen population in the first century, the infant mortality rate was 350 per 1,000 of 149 percent of children lived to the age of five, and only

40 percent of the population survived to age 20. Other attributes contrasted against the rational, robust adult masculinity included children's likelihood of becoming frightened (making them symbols of human fear), and of lacking physical strength to

engage in warfare—weaknesses that prevented them from being regarded as rational human beings or valuable citizens. For children born to enslaved parents, childhood was very short. Slave children, as well as those born to poorer free families, were placed into the work force as soon as possible, presumably, once they were able to walk.

Children born to families of privilege were sent away to be educated or children in poor families placed more of a burden on the home (more mouths to feed), or sources of amusement. At the same time, while poorer families relied on children as "insurance" against the problems of illness or old age, wealthy families did not require children to provide them with economic security, as their reserves of property were sufficient.

The same qualities of children that were viewed as deficits in one circumstance were considered highly valuable in others. That a child, as a marginal being, was only a partial member of society, implied that he was "nearer to the world of the gods than so the inclusion of young children as acolytes in religious ceremonies, first in pagan and, later, in Christian, circles.



**Categories
involving art,
graphics and
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• design

Imaginative presentation.

Clearly conveys intended message.

Headlines impart drama and impact.

Text positioning, fonts, typography and weight create eye appeal and balance.

Color, line and artistry used creatively.

Photos, illustrations and graphs work with text to draw reader into the page.

An elegant visual solution. The headline typography is well-weighted and organized, yet understated at the same time. Its placement also helps the reader to zero in on the symbolism within the imagery. This cover has a nice marriage between the imagery and the typography.



Outstanding use of color and play of photos throughout the page that helps lead the reader's eye. There is an energetic flow, top to bottom. A clean page with just the right amount of design flair, enough to emphasize the readability of the stories instead of taking away.

ANGLICAN JOURNAL

Inspiring the faithful since 1975

VOL 41 No 1 City - Fall 2018

6 We who desire healing for ourselves and for our world give thanks for the wounded intruder who breathes peace.



A whisper, quiet words...

BY RICHARD KERR

BIG BIRCH is a beautiful tree that grows in the heart of the city. It is a tree that has been there for many years, and it is a tree that has seen many things. It has seen the city grow and change, and it has seen the people who live in the city. It is a tree that has been a witness to the city's history, and it is a tree that has been a part of the city's life.

The tree is a beautiful tree, and it is a tree that has been a part of the city's life. It is a tree that has been a witness to the city's history, and it is a tree that has been a part of the city's life. It is a tree that has been a witness to the city's history, and it is a tree that has been a part of the city's life.

The tree, St. John's, is the tree that has been a part of the city's life.



A stronger voice in Ottawa

BY RICHARD KERR

The Rev. Dr. John H. ...

Parishioners protest

Priest leads anti-asbestos mission ...

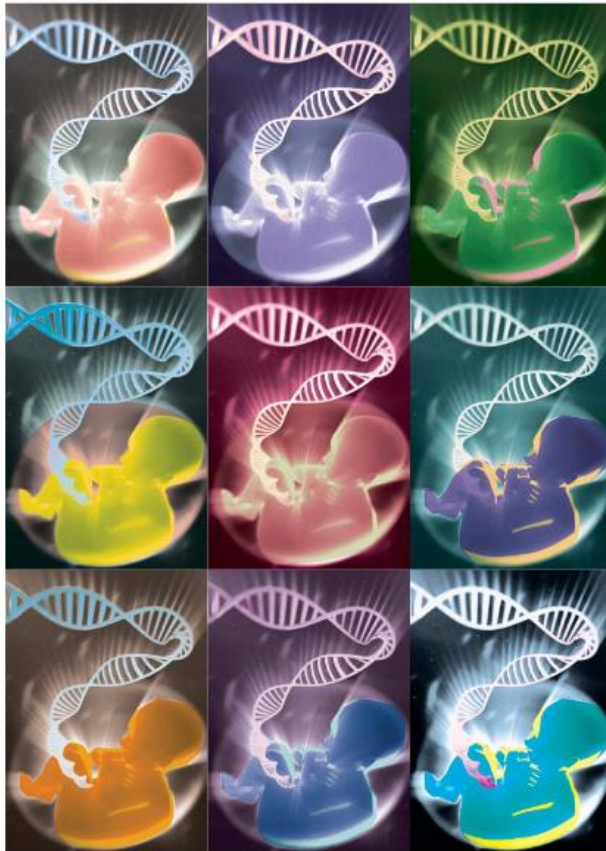


DEFENDER OF THE FAITHS
The Rev. Dr. John H. ...

Tell us what you think:

If you have a comment or suggestion, please email us at editor@anglicanjournal.ca. We will be happy to hear from you.

Nice! The pop art approach works well here with the multi-colored photos at left. The timeline on the following spread is well done and easy to follow across the bottom of the pages.



THE WILKED ILLUSTRATIONS AND IMAGES BY GUYA

FEATURE

BRAVE NEW BABIES

Is reproductive technology advancing faster than our ability to grasp the ethics of it?

BY PIETA WOOLLEY

At 9 a.m. on her 40th birthday, Kate Latour was already pumped for the abortion at the Stanton Territorial Hospital in Yellowknife. A doctor came into her room, she recalls, pushed a needle into her abdomen and nicked her 22-week pregnancy. "Amelia," an amniocentesis confirmed a week previously, had Down syndrome. It was Latour's decision to terminate—and her husband's.

Latour, tall and thin, a perfectly pale blond of her father's Danish and mother's Montenapoleonic ancestry, considers herself spiritual but not religious. Apart from memories of church shopping as a child and what her parents passed on from their loose adherence to the Lutheran and United churches, she was unfettered by dogma in her decision-making. Not helped, either.

For the few days in December 2010 between finding out that the baby had Down's and deciding to terminate, she divided her path using the tools available to her: the Internet and conversation with her husband. It was a rational decision at the time, she recalls. But it's not a decision they'd make again.

"People with Down syndrome don't stay in Hay River," Latour says of the small town in the Northwest Territories where she lives, explaining why they'd decided to abort. "If we stayed, I know what would have happened to her in school, and it wouldn't be pretty. For us to get the services Amelia would need, we'd have had to leave everything: our house, our jobs, our families and friends. It would have been awful either way."

Latour's is among the first generations of women



responsible for deciding the fate of their unborn based on prenatal genetic analysis. For four million years of human history, controlling what came out of your womb was in the realm of magic. Now, it's clinical. And the vetting will only intensify as new tests become available. At the center of the swirling genetics debate conducted by scientists and ethicists and theologians and doctors, young women stand alone. In Canada, the median age of a first birth is 28. These would-be mothers are the ones who must negotiate those decisions and what they mean for their families, the world and their individual spirits.

It's not fair.

Since 1968, when fetal ultrasound began to be used, screening has been a blunt instrument: identify undesirable characteristics and (probably) terminate. Most provinces also offer the triplo- or quad-screen blood test at about 12 weeks, which identifies markers for spina bifida, aneuploidy, Down syndrome and Edwards syndrome.

On the cutting edge of testing, pre-implantation genetic diagnosis (PGD) now makes it possible to screen embryos before they're implanted in a womb via in vitro fertilization (IVF). In the United States and other places, though not in Canada, embryos may be screened for gender, as well as the breast cancer gene, Tay-Sachs and other potential diseases. These that test positive are disposed of.

Within 10 years, according to some scientists, women will be able to not only screen for disorders but select for a host of other characteristics, including perhaps athleticism, intellectual capacity and beauty. But when it comes

Simple, balanced and inviting to look at.

'WHENEVER PEOPLE HAVE THE POWER

TO CONTROL SOMETHING ABOUT THEIR FERTILITY, THEY DEMAND IT. IT'S INEVITABLE AND UNSTOPPABLE,' SAYS ETHICIST RONALD GREEN.

to designing babies, what is moral? A world without disability, for example, may not be the utopia some persons (see sidebar, page 20).

Ricothickets are raging. So are some churches. The Vatican has outlawed abortions and IVF. Some evangelical leaders are promoting the "adoption," or rescue and implantation, of discarded embryos, with the rationale that life begins at conception. In Vancouver, one Sikh activist is using rap and YouTube to fight gender abortions in Punjab. Meanwhile, most liberal Protestant churches have yet to make any public statement about adherents' use of genetic technology.

The last time The United Church of Canada directly spoke out about this issue was in the 1977 Report of the Commission on Ethics and Genetics. The authors

predicted some problems associated with genetic control: ugly choices, such as gender selection; the further exploitation of the poor; and messing with God's plans. "With the advent of genetic manipulation in God is calling man, here and now, to an increased responsibility," the document states. "Whether it will reflect the shame or the glory of human achievements will be decided by the degree of wisdom and patience we bring to its application and use."

Ultimately, the document does not embrace or reject the coming tech no logy. Nor, in its closing, does it participate in the spiritual and moral distress that often accompanies choice.

As Latour discovered, when reproductive science meets personal spirituality in the 21st century, there's

no map. Does a fetus get a funeral? Can you shame your grief? How do you explain the disappearance of the mounding, holy to a community without a unified opinion on abortion and disability? Does a mother have the right to abort for a child she aborted — or even an embryo she discarded?

Wringing its spiritually, the Latour's command. A male's remains. Then, they see some of the photos to be presented in to crystal. Latour literally wears Amelia around her neck — now in the shape of a light blue wax-drop gem — as a constant memorial. Her voice still breaks, talking about the child she never met, one year later.

Latour's story raises a question: What should pro-choice denominations such as the United Church offer to young families to support them in their engagement with emerging reproductive technologies?

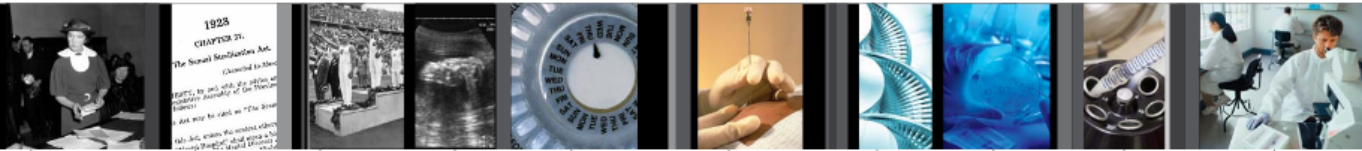
For Ronald Green, the answer is empathy, not judgment. He has little patience for religions that try to shut down access to reproductive choice. As the dean of Dartmouth College's Ethics Institute and a religious

studies professor, he's spent the past 20 years studying emerging technologies. In his 2007 book, *Babies by Design: The Ethics of Genetic Choice*, he argues that you can't stop this stuff. Instead, he said, faith leaders should use their power to ensure genetic technology is deployed in ways that uphold social justice. Ensure fair access, in other words.

"It's inevitable and unstoppable," he says on the phone from Connecticut. "Whenever people have the power to control something about their fertility, they demand it. So you can't just be oppositional. Understand the nuances; understand how we live our lives. Try to keep an open mind."

He also advises that faith leaders and new parents grapple with the idea of progress. Genetic control, he says, may eliminate the most gene-based diseases and disabilities within 100 years; epigenetic technology will give women the ability to delay childbearing into their 40s; choosing genetic attributes from a "menu" will allow parents to express their ideas about perfectionism in human form. ▶

GENETIC INTERVENTIONS: A (VERY) SHORT HISTORY



Early 20th century

▶ With eugenics campaigner Margaret Sanger outed for poor conditions in American immigrant cities, calls for the legal limit of birth control — in part for eugenic reasons. "Girls for undersizing and perfect offspring need parent-hood, though the use of contraceptive measures prescribed by doctors and clinics, will mean that there will be more strong and healthy children and fewer delicate and handicapped babies, unable to find a useful happy place in life," she argues.

1920s

▶ In 1928, Alberta becomes the first province to pass a sterilization act. British Columbia follows in 1933. Eugenicists' boasts could recommend sterilization for people deemed to be "mentally deficient." The laws are not officially repealed until 1972. In the mid-1990s, Indiana Multi-state actually uses the Alberta government for wrongful sterilization.

1930s

▶ Norwegian doctor Carl Folting discovers the genetic cause of phenylketonuria (PKU), which can impair cognition. Function. Her work quickly leads to national screening programs for PKU, which, if caught early, can be managed to avoid disability. ▶ Nazi experiments in "racial hygiene" dull their brutal application for state-imposed eugenics programs. Primary targets are Jews, Roma, homosexuals and people with disabilities. By the end of the regime, over 400,000 people were killed against their will and millions killed in extermination camps.

1960s

▶ The first prenatal ultrasound is presented to academics in 1968. ▶ In 1969, birth control is approved for widespread use in Canada. The movie comes a year after Pope Paul VI's controversial edict against the birth control pill and other artificial forms of contraception. Should they come into widespread use "consider... how wide and easy a road would thus be opened up toward conjugal infidelity and the general lowering of morality" the pontiff warns.

1970s

▶ With the publication of *The Role of Amniocentesis in the Inheritance of Genetic Defects* in the *New England Journal of Medicine* in 1973, amniocentesis becomes a common genetic screening tool. ▶ Screening for sickle cell disease is offered to black Americans in the late 1970s. At first, activists promote the testing as an issue of medical equality. But a positive diagnosis is then used against carriers, to deny them medical insurance and normal employment. ▶ As the decade, prenatal screening for Tay-Sachs begins through amniocentesis. About one in 30 American Ashkenazi Jews carries the gene for the disease, which usually leads to death in the second or third year.

1990s

▶ The U.S. Department of Health Services, together with international partners, launches the Human Genome Project in 1990. By 2003, scientists have successfully mapped all 25,000 human genes. ▶ In 1992, Bangladesh becomes the first country to offer genetic testing to 100 million Asian women — and the abortifacient RU-486 is used to abort pregnancies. ▶ In vitro fertilization becomes widely available in the 1990s as technology improves. IVF, which involves fertilizing eggs in a lab, allows for the possibility of pre-implantation genetic diagnosis (PGD) on embryos. Screening is available for Huntington's, cystic fibrosis, muscular dystrophy and fragile X syndrome.

2000 to present

▶ In Canada, the 2004 Assisted Human Reproduction Act takes a conservative approach to genetic choice, banning sex selection, except for preventing diagnosing certain types of inherited disorders or disease. A bioethicist is leading the genome of a cell of a human being... such that the information is capable of being transferred to descendants." This law will slow down Canada's access to some emerging technologies — PGD gender selection isn't available here, for example, though it's marketed in Canada's next closest neighbor, the United States. ▶ Scientists are currently racing to make gene therapy — the replacement of defective genes with a copyable genes — a practical and commercial reality. — P.W.

• photography

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Great color, depth and composition.
Well-thought-out. The broad smile of the president
juxtaposed against the sad state of the poster and the
raggedy brick wall speaks volumes.

Powerful photo
that dramatically
adds to the
content.

The choice of
angle by the
photographer
makes it even
more effective.



Unique photos that combine disparate images to create an intriguing mixture of old and new. There is no way a reader won't turn the pages to see more.



IN EGYPT: Giving thanks to God and Garbage

WRITTEN BY EVAN AND COBRAN J. COLDER

IN EGYPT, one might expect to be impressed by the pyramids or the Avenue of the Sphinxes. But by the avenue of the garbage collectors? No way!



Yes, that's what happened in an ancient Egypt. As part of a Reality Team project by Global Impact, a social justice organization based in San Francisco, we're taking the time to explore the lives of the zabaaleen. They're the people who clean up the city of Cairo. They pick up, sort, and recycle Cairo's garbage. Up to 50 percent of a zabaaleen's income, but at least 50 percent of the population.

A CITY WITHIN A CITY
We walk through narrow streets with plastic bags and bottles, empty garbages and crumpled newspapers. In the distance, you can see the minarets of a mosque. We consider the lives of the zabaaleen, the workers who clean up the city of Cairo. We consider the lives of the zabaaleen, the workers who clean up the city of Cairo. We consider the lives of the zabaaleen, the workers who clean up the city of Cairo.

And, by the way, we're not the only ones who are working through the streets and picking up the city's garbage. There are many other people who are working through the streets and picking up the city's garbage. There are many other people who are working through the streets and picking up the city's garbage.

FAIR TRADE AND PARTNERS
A local worker's organization is helping to improve the lives of the zabaaleen. They're providing them with training, tools, and other resources. They're also helping them to organize themselves and to negotiate with the government. They're also helping them to improve their working conditions and to ensure that they are treated fairly.

“For 100-plus years, the zabaaleen (garbage collectors) have cleaned up the city of Cairo.”



The church is located in the city of Cairo, Egypt. The theater is located in the city of Cairo, Egypt.



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