

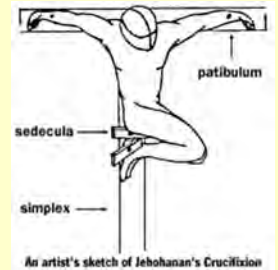


AnnaGram

Jesus and Jehohanan: An Archaeological Note on Crucifixion

By The Rev. Dr. J. H. Charlesworht from *Expository Times*, February 1973 (*Frontline PBS*)

At the beginning of the summer of 1968 a team of archaeologists under the direction of V. Tzaferis discovered four cave-tombs at Giv'at ha-Mivtar (Ras el-Masaref), which is just north of Jerusalem near Mount Scopus and immediately west of the road to Nablus. The date of the tombs, revealed by the pottery in situ, ranged from the late second century B.C. until A.D. 70. These family tombs with branching chambers, which had been hewn out of soft limestone, belong to the Jewish cemetery of Jesus' time that extends from Mount Scopus in the east to the Sanhedriya tombs in the north west.



Within the caves were found fifteen limestone ossuaries which contained the bones of thirty-five individuals. These skeletons reveal under the examination of specialists a startling tale of the turbulence and agony that confronted the Jews during the century in which Jesus lived. Nine of the thirty-five individuals had met violent death. Three children, ranging in ages from eight months to eight years, died from starvation. A child of almost four expired after much suffering from an arrow wound that penetrated the left of his skull (the occipital bone). A young man of about seventeen years burned to death cruelly bound upon a rack, as inferred by the grey and white alternate lines on his left fibula. A slightly older female also died from conflagration. An old women of nearly sixty probably collapsed from the crushing blow of a weapon like a mace; her atlas, axis vertebrae and occipital bone were shattered. A woman in her early thirties died in childbirth, she still retained a fetus in her pelvis. Finally, and most importantly for this note, a man between twenty-four and twenty-eight years of age was crucified.

The name of the man was incised on his ossuary in letters 2 cm high: Jehohanan. He was crucified probably between A.D. 7, the time of the census revolt, and 66, the beginning of the war against Rome.... According to Dr. N. Haas of the Department of Anatomy, Hebrew University--Hadassah Medical School, Jehohanan experienced three traumatic episodes. The cleft palate on the right side and the associated asymmetries of his face likely resulted from the deterioration of his mother's diet during the first few weeks of pregnancy. The disproportion of his cerebral cranium (pladiocephaly) were caused by difficulties during birth. All the marks of violence on the skeleton resulted directly or indirectly from crucifixion.

A description of Jehohanan's death would be helpful toward imaging Jesus' suffering since both were crucified by the Romans in the same century and not far from the walls of Jerusalem. The lower third of his right radial bone contains a groove that was probably caused by the friction between a nail and the bone. Hence, his arms were nailed to the patibulum through the forearms and not through the wrists, the bones of which 'were found undamaged.' It is logical to infer, therefore, that, contrary to the customary portrayal in paintings and biographies, Jesus had his arms pierced and not his hands. We should probably translate the only two passages in the Gospels that mention of the crucified Jesus (Lk 24, Jn 20) not as 'hands', but with Hesiod, Rufus Medicus, and others as 'arms'. Hence, according to Jn 20, Jesus said to Thomas, 'place your finger here and observe my arms...'



Heel bone of crucified man

The legs had been pressed together, bent, and twisted to that the calves were parallel to the patibulum. The feet were secured to the cross by one iron nail driven simultaneously through both heels (tuber calcanei). The iron nail contains after its round head the following: sediment, fragments of wood (Pistacia or Acacia), a limy crust, a portion of the right heel bone, a smaller piece of the left heel bone, and a fragment of olive wood. It is apparent that Jehohanan had been nailed to the olive wood cross with the right foot above the left. Dr. Haas is undoubtedly correct, furthermore, in concluding that the iron nail bent approximately 2 cm because it hit a knot necessitating the amputation of the feet to remove the corpse from the cross.

While Jehohanan was on the cross, presumably after an interval of some time, his legs were fractured. Once forcible blow from a massive weapon delivered the coup de grace, shattering the right shins into slivers, and fracturing the left ones, that were contiguous with the cross (simplex), in a simple, oblique line. The above discoveries throw some light on the manner in which Jesus died, but the question with which we began has not been adequately answered. How could Jesus have died so soon?

Christian art has continuously portrayed Jesus as attached to the cross with his extremities fully extended. Jehohanan's torso was forced into a twisted position with his calves and thighs bent and unnaturally twisted. Since the bent nail did not secure the legs to the cross, a plank (sedecula) was probably fastened to the simplex, providing sufficient support for the buttocks and prolonging torture. If Jesus had been crucified in a similar fashion, and we cannot be certain of this although it is probable, his contorted muscles probably would have generated spasmodic contractions (tetanizations) and rigid cramps would eventually permeate the diaphragm and lungs so as to prohibit inhalation and exhalation. Jesus could have died after six hours. The two crucified with Jesus, however, did not die so quickly--could this have been because they had not been previously tortured, or because they had been crucified in another manner? Perhaps it is logical to assume that because Jesus had been the centre of attention for at least the preceding week he might have received more of the executioners' attention prior to the final acts of crucifixion. Especially would this be the situation if the other two were crucified because they had been judged to be robbers or criminals (cf. Km 15, Mt 27, and Lk 23) but Jesus condemned for insurrection against Rome. These speculations are not wild but they do extend beyond all the available data: we can only wonder why Jehohanan was crucified, why his legs were broken, and if there were a particularly torturous crucifixion for one charged with insurrection. As we search for these answers we must remember Jesus' particular circumstance: the torture could not last more than seven hours because the approaching Sabbath must not be violated, especially near conservative Jerusalem.

In conclusion, we now have empirical evidence of a crucifixion. Death on a cross could be prolonged or swift. The crucifixion of Josephus' acquaintance who survived should not be projected to the crucifixion of Jesus. The major extrabiblical paradigm for crucifixion is no longer Josephus; it is the archaeological data summarized above. The crucifixion of Jesus, who did not possess a gladiator's physique and stamina, did not commence but culminated when he was nailed to the cross. After the brutal, all night scourging by Roman soldiers, who would have relished an opportunity to vent their hatred of the Jews and disgust for Palestinian life, Jesus was practically dead. I see not reason why the Synoptic account does not contain one of the few *bruta facta* from his life when it reports that, as he began to stagger from Herod's palace to Golgotha, he was too weak to carry the cross; Simon of Cyrene carried it for him. Metaphors should not be confused with actualities nor faith with history. It is not a confession of faith to affirm that Jesus died on Golgotha that Friday afternoon; it is a probability obtained by the highest canons of scientific historical research. The humanists' and rationalists' facile answer to the question why Jesus died so quickly is no longer acceptable in critical circles; note, for example, the concluding remark in the most recent 'biography' of Jesus by a Jewish scholar: 'Others thought that he called out in despair: "My God, my God (Eli, Eli), why hast thou forsaken me?" And Jesus died.'

Rejoice and Reflect (Feast of Oscar Romero)

I rejoice in God's rescue today, joining with the ancient praise of all God's people in the words of Psalm 35...

I will rejoice in the LORD.

I will be glad because he rescues me.

With every bone in my body I will praise him:

"LORD, who can compare with you?

Who else rescues the helpless from the strong?

Who else protects the helpless and poor from those who rob them?"

Psalm 35:9-10 (NLT)

Oscar Romero was the archbishop of the city of San Salvador at a time of terrible violence and oppression during El Salvador's civil war. By nature, a contemplative, conservative man, Romero was a fierce opponent of economic inequality and of the kidnapping, torture, and murder of his people. He became a beacon of hope for the poor. Although his killers were never identified, it is almost certain that Romero's very public stand against the injustice of the military government was the reason he was shot dead as he celebrated Mass.

In his book, *The Violence of Love*,* Romero wrote:

**The violence we preach is not the violence of the sword,
the violence of hatred.**

**It is the violence of love,
of brotherhood,**

**the violence that wills to beat weapons
into sickles for work.**

Romero saw that love cannot be theoretical. Neither is it soft or weak. But there is a violence to love. Not a violence that hurts people but a violence that resists all that hurts people. It stands up to the powers that exploit and destroy God's beloved children. It is a violent passion that shouts, 'No more! In the name of Christ, no more!' It's this kind of love that Jesus demonstrated on the cross.

In *The Violence of Love*, Óscar Romero continues:

*All of us, if we really want to know the meaning of conversion and of faith and confidence in another, must become poor, or at least make the cause of the poor our own inner motivation. That is when one begins to experience faith and conversion: when one has the heart of the poor, when one knows that financial capital, political influence, and power are worthless, and that without God we are nothing. To feel that need of God is faith and conversion.****

Romero believed that God has a bias towards the poor, not because the poor are less likely to sin than other people, but because they know their needs and are often powerless to meet them. Those who are wealthy can easily become self-sufficient and lose sight of their need of others, and their dependency on God. I let go of my striving for wealth, power, and influence, and instead recognise my utter dependence on God's love, mercy, and salvation?

Reflection from Lectio 365

Br. Donald Dubay, Community of Francis and Clare

DEVOTIONAL SOCIETIES AND GUILDS have long been a part of the Episcopal Church and Church of England. Such societies and guilds rose in prominence in the middle 17th to the end of the 18th centuries each being formed and informed by what the church was experiencing at that time: colonialism and evangelism, ritual revisions, Anglo Catholicism etc. Here are a list of societies that exist today that may be of interest to you. If one is let me know it is always possible to start a local chapter if there is not one already:

The Society of Mary www.somarica.org

The Guild of the Living Rosary contact guildlivingrosary@gmail.com

The Guild of All Souls www.guildofallsouls.net

The Confraternity of the Blessed Sacrament www.confraternityusa.org

The Society of Our Lady of Walsingham:

<https://www.walsinghamanglican.org.uk/membership/the-society-of-our-lady-of-walsingham/>

Finally a great resource for this type of thing and more is found here:

<https://www.episcopalchurch.org/who-we-are/religious-orders-and-christian-communities/>

Dodwell House Update

These are definitely exciting times! We have tile in the bathrooms and paint on the walls. Kitchen equipment is ordered and the grounds are being graded to prevent flooding. Dodwell House is becoming a reality. Our goal to bring resources to our community is taking shape. Dr. Cavin Davis and the Anna's Place team have been planning the program's move to the House as early as this summer. Here are a few pictures of the latest work.

Fr. Terry, Joel Dyer, and Michelle Duhon met this week past to finalize the drawings and plans for the Chapel at Dodwell. “*The Very Rev. William Terry Chapel*” will host a grand altar envisioned by Joel Dyer our chapel designer. It will have faux stone walls, a central altar with gold leaf appointments. The envisioned theme will resemble, in style, the current altar area at St. Anna’s Church.

During Fr. Terry’s retirement ceremony the smaller statue of Saint Anna and Mary will be translated (moved), in procession, to the *Terry Chapel*.

RIGHT: Newly installed doors for the Café-Dining Hall.



Anna’s Place NOLA - Hope • Equity • Dignity

SCAN HERE TO REGISTER

ANNA'S PLACE NOLA SPRING CAMP

2023 SPRING CAMP STARTS JANUARY 17, 2023

1313 ESPLANADE AVE., NEW ORLEANS, LA 70116

WWW.ANNASPLACEOLA.ORG | WWW.LIBRY.ORG/ANNASPLACEOLA

- STEM (Engineering, Robotics) (for 18-21 students)
- NASA APLC Camp
- Arts & Music Program (STEM Arts)
- 401/247/247
- Career Planning (for 18-21 students)
- Music Lessons (Jazz & Heritage Center)
- Visual Arts
- Music Production
- Yoga
- Chess
- Table Tennis
- Yoga
- Self-defense/Personal Training

ESCANEE AQUÍ PARA MATRICULARSE

ANNA'S PLACE NOLA CAMPAMENTO DE PRIMAVERA

2023 SPRING CAMP STARTS JANUARY 17, 2023

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Materias de clase, STEM, preparación para ACT/SAT, Futuras carreras, NASA Cursos virtuales de arte, Terapia musical, Producción musical, lecciones de música Jazz & Heritage, Yoga, Baile, Orientación, transporte de la escuela a casa, cena completa y mucho más ...

Transitions

Search Committee Update – Parish Survey to open Easter Sunday; Sign up for a focus group

The time to give your input to guide the search for a new Rector of St. Anna's is almost here! On Easter Sunday, April 9, all parishioners for whom St. Anna's has an email address will receive a link to a questionnaire drafted by the Search Committee. (Papercopies will be available for those who need one.) The Search Committee will use the results to draft the parish profile, which will define who we are and what we hope to see in our next rector.

Your input is crucial as we strive to articulate, as our Prayer for Transition puts it, "insights into our common life together, ... that in doing so, we proudly say who and what we are and how we hope, long and envision the future as harbingers of Your restorative grace." The survey will be open (available) until 9 pm on Sunday, April 30.

If you are not confident that you are on our parish email list or would like us to mail you a paper copy of the survey, please send a note to Transition@stannanola.com, or leave a message at 504-475-8018. The survey takes about 15 minutes to complete unless you have extensive comments (which are welcome!).

In addition to the parish survey, members of the Search Committee and Vestry will be conducting a series of focus groups during the same period the survey is open (April 9 – 30). The focus groups provide another essential means of hearing your views about St. Anna's today, your aspirations for our Parish, and what you hope to see in our next Rector. The focus groups will complement the survey. Getting a complete picture for the parish profile depends on your participating in both.

The focus groups will consist of 5-10 people and are available at the following days/times. Please sign up in the Parish Hall or email us with the day/time you wish to attend as soon as possible:

- Sunday April 16 from noon until 1:30 pm, Front classroom of Parish House
- Tuesday April 18 from 12:30pm until 2pm, Front classroom of Parish House (light lunch provided)
- Wednesday April 19 from 6pm until 7:30pm, Front classroom of Parish House (light supper provided)
- Sunday April 23 from noon until 1:30pm, Front classroom of Parish House
- Tuesday April 25 from 7:30pm until 8:45pm VIA ZOOM ONLY
- Sunday April 30 from 9am until 10:15am, Front classroom of Parish House

The Search Committee wants to say "thank you" to Canon Morgan MacIntire of the Diocese, who has provided critical guidance and support as we've drafted the survey and planned the focus groups. You will have the opportunity to hear from Canon MacIntire within a month or two after the survey and focus groups have concluded.

Apart from the parish survey and focus groups described above, Dr. Cavin Davis, Anna's Place Executive Director, is overseeing outreach to non-parishioner stakeholders of St. Anna's. The Vestry and Search Committee are committed to listening to those we serve regardless of whether they worship with us on Sunday morning.

The results of the survey and focus groups will be essentially a job description for the next rector and used to describe our parish and what is important to us as a faith community. Please take the time to provide your input, so your voice will be heard when the Parish profile is drafted.

QUESTIONS ABOUT OUR RECTOR TRANSITION?

Get updates on St. Anna's website:
<https://stannanola.org/rector-search/>
Email the Search Committee:
transition@stannanola.org

Speak to a Search Committee member:

Bill Glew	Karen Judge	Jim McMillan	Lauren Anderson
Nicole Gottschalk	Cavin Davis	Diana Meyers	Randy Ott Tim van



Community Anchors: Local Connections to NASA

The designation as a Community Anchor recognizes institutions as local hubs bringing NASA STEM and space science to students and families in traditionally underserved areas. The agency has selected 17 institutions to receive more than \$660,000 in grants to help make these one- to two-year projects a reality, enhancing the local impact and strengthening their ability to build sustainable connections between their communities and NASA. The selected institutions and their proposed projects are:

- **St. Anna's Episcopal Church, New Orleans, Louisiana *Communicating Our Future For Education Expansion (COFFEE)***
- **Frontiers of Flight Museum, Inc., Dallas, Texas** *Youth STEM Initiative – STEM Leaders in Education*
- **Children's Museum of Indianapolis, Inc., Indianapolis, Indiana** *Our Earth From Above*
- **Pacific Science Center Foundation, Seattle, Washington** *Connecting Youth to the Journey of Human Space Flight*
- **National Space Science & Technology Institute, Colorado Springs, Colorado** *Mobile Earth + Space Observatory Science Experiences for Engaging Rural Students*
- **Board of Regents of the University of Nebraska, Lincoln, Nebraska** *Because I'm Earth it: A NebrASKA Experience*
- **Pajarito Environmental Education Center, Los Alamos, New Mexico** *Exploring STEM Opportunities from New Mexico to the Solar System*
- **Scienceworks Hands-On Museum, Ashland, Oregon** *ScienceWorks Robotics in Space Program*
- **City of Manhattan, Kansas** *Flying Cleaner and Faster: Connecting Kansas Kids to the Future of Aviation*
- **Northern Kentucky University, Highland Heights, Kentucky** *Afterschool NASA Production Club*
- **Utah State University, Logan, Utah** *4-H Moon to Mars Tetrathlon*
- **New York Hall of Science, Queens, New York** *Connecting Communities to Real Time Astronomy Phenomena: Solar Eclipse 2024*
- **Monterey Institute for Research In Astronomy, Marina, California** *MIRA la Luna: Igniting Interest in STEM for Middle School Students of the Salinas Valley*
- **Infinity Science Center, Inc., Pearlington, Mississippi** *Outreach STEM Education: Bringing NASA STEM Education to local communities through local county library systems and INFINITY Science Center*
- **Sierra Nevada Journeys, Reno, Nevada** *NASA Family STEM Nights*
- **Union Station Kansas City, Inc., Kansas City, Missouri** *Union Station Kansas City Inc NASA Team II Proposal*
- **Eugene Science Center Inc., Eugene, Oregon** *Sky's The Limit: Access to Portable Planetarium Experiences for Rural and Title I Schools to Address Disparity in STEM Proficiency*

Next Gen STEM is a project within [NASA's Office of STEM Engagement](#), which develops unique resources and experiences to spark student interest in STEM and build a skilled and diverse next generation workforce.

CONGRATULATIONS ANNA'S PLACE NOLA

With thanks and gratitude to Dr. Cavin Davis, Cairo Jackson, and Joanna Rivers for making this possible.
The ONLY NASA "Community Anchor" in the State of Louisiana

The Vestry of St. Anna's by unanimous vote has passed a Resolution signing a covenant agreement with the Episcopal Migration Ministries in support of and engagement with "The Rainbow Initiative." For more information see the next page

THE RAINBOW INITIATIVE

ABOUT

The Rainbow Initiative is Episcopal Migration Ministries' response to General Convention Resolution D045 "On Supporting LGBTIQ+ Refugees and Asylum Seekers", passed by General Convention 2022, directing the Episcopal Church to promote support for people who have fled their countries because of persecution based on sexual orientation, gender identity, gender expression, and/or sex characteristics. The GC Resolution also directs Episcopal Migration Ministries to focus attention on people subject to such persecution, and to offer information on how they could be better supported.

RAINBOW INITIATIVE GOALS

Work with Episcopal congregations to bring visibility and aid to LGBTQ+ forced migrants, with a focus on activities in June 2022 including Pride marches and services, and World Refugee Day (June 20th). Through this work, we hope to foster new partnerships involving Episcopal congregations, forced migrants, voluntary resettlement agencies such as EMM, community groups, etc.

Review and revise EMM materials and procedures in order to ensure that they are fully inclusive of LGBTQ+ forced migrants.

HIGHLIGHTED RESOURCES

McGuirk, Siobhan, Max Niedzwiecki, Temitope Oke & Anastasia Volkova. (2015). [*Stronger Together, a Guide to Supporting LGBT Asylum Seekers*](#). LGBT Freedom and Asylum Network. This 2015 guide provides comprehensive information about how communities can best serve LGBTQ+ asylum seekers in the United States. It includes sections focused on an introduction to the field, program essentials, types of services, working with clients throughout the asylum process, ethical considerations, institutional models, and fundraising, as well as a directory of helpful organizations.

Niedzwiecki, Max. (2023). [*We Shall Overcome: A Case Study of the LGBT Asylum Task Force, a Parish Ministry*](#). In: Goździak, E.M., Main, I. (eds) *Debating Religion and Forced Migration Entanglements. Politics of Citizenship and Migration*. Palgrave Macmillan, Cham. *This chapter outlines the challenges faced by LGBTQ+ forced migrants, with a special focus on the role of religion in motivating persecution as well as assistance and resilience. It also provides a case study of the LGBT Asylum Task Force in Worcester, Massachusetts. The Task Force is a ministry of Hadwen Park Congregational Church, UCC, and is the only program in the U.S. dedicated to providing wrap-around services, including housing, to LGBTQ+ asylum seekers.*

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30 years
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Diocesan Wide Celebration
Solomon's 30th Anniversary
Saturday, April 29, 2023

YOU'RE
INVITED!

10:00am
Gates Open

11:00am
Outdoor Eucharist
with Bishop Shannon

12:00pm - 3:00pm
Lunch, live music and
children's activities

Visit seccla.org to learn more.

Contact: Tanja Wadsworth
tanja@seccla.org



Your Vestry

If you have suggestions, need some help, or simply want to chat for a bit then get to know your Vestry. They are here to lead and to serve.

Bottom Row:

Lori Ranner—Clerk of the Vestry
 Darryl Durham
 Diana Meyers
 Susan Redick
 Ed Collins—Junior Warden

Top Row:

Jim McMillan Treasurer
 Bill Glew Search Committee Co-Chair
 Karen Judge Sr. Warden; Search Committee Co-Chair

Absent:

Kirk Toups Junior Warden Emeritus
 Rusty Downing

Look deep enough underneath any horizontal human-against-human injustice and you will always find a vertical human-against-God injustice, a refusal to give the Creator the worship only the Creator is due. All injustice is a violation of the first commandment.

Thaddeus Williams

major and department: Public Health Sciences, Public Health Sciences
 Minor: Elementary Education

Coursework

CRN	Subject	Course	Section	Course Title	Campus	Midterm Grade	Credits	Level
15477	PHIL	1050	02	The Quest for Knowledge	Main	A	3.000	Undergraduate
16159	PHIL	2400	02	Health Ethics	Main	B	3.000	Undergraduate
14823	PHIL	2001	01	Behavioral Theories in Pub Hlt	Main	A	3.000	Undergraduate
15006	PHLT	2002	01	Hlth Promo Prog Plan & Eval	Main	A	3.000	Undergraduate
16711	THEO	2900	01	Christianity & Race Capitalism	Main	B	3.000	Undergraduate

Select Another Term:

Derri Parker, SubDeacon, Past Vestry Member, and alumnae of Anna's Place NOLA...

On the Dean's List

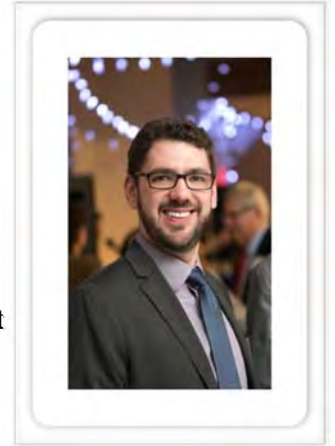
ADULT LENTEN TEACHING SERIES: The Hebrew Bible (Old Testament): A Jewish Perspective for Christian Listeners

Jason Gaines, PhD, is a professor of Hebrew Bible at Tulane University, where he is also Undergraduate Director of Jewish Studies. He is co-chair of Jewish Pride New Orleans, an LGBTQ social action organization. He lives in the French Quarter.

It has been quite a journey over these past 5 meetings. About 20 persons attended Jason's lectures. His enthusiasm and clarity were not only refreshing but informing and challenging.

His final summary of the heart of Judaism and for us as well comes from the prophet Micha:

*8 Has he not told you, O mortal, what is good,
And what YHWH requires of you:
Only to do justice
And to love kindness,
And to walk humbly with your God?*



Give NOLA Day

MAY 2 is Give NOLA Day, a day each year where New Orleanians dig deep to help a local cause that is aiming to make our wonderful city better. This Give NOLA Day, we are asking you to choose the children of Anna's Place NOLA. We have a special goal of \$50,000, together we can reach it.

Your money will go towards expanding our program from serving 65 young people to serving 150. These services include art therapy, music therapy, cultural dance classes, cultural/history classes, beat making/music production class, gardening, children's choir, financial literacy, music instruction/ lessons (guitar, brass, drumming, and violin), coding and robotics classes, yoga, tutoring, field trip, and homework help.

On Tuesday May 2 visit www.givenola.org/annas-place-nola and make your Give NOLA Day contribution to the children of Anna's Place NOLA. Put a smile on a child. On Tuesday, May 2 we want to hold dear the words in the scripture of 2 Corinthians 9:6: ***“Whoever sows sparingly will also reap sparingly, and whoever sows bountifully will also reap bountifully. Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver.”***

AP NOLA Spring Program

Spring programming is in full swing. Students will have the opportunity to get involved with NASA, STEM, Literacy Programs, IXL, Arts and Music and much more. Our students have picked up where they left off and are setting the bar higher this Spring. Building on the foundation received in the Fall semester of designing and building furniture. Students are now using their engineering skills to build crossbows, cars and building structures.



Joanna Rivers and future scientists of Anna's Place





An Implosion of Holiness

The Rev. Deacon Buck Close

During Lent I begin my daily prayers with a reading from a book of Lenten devotions written by Walter Brueggemann. It is called *A Way Other Than Our Own*. I find that, even though I have read each devotion many times, they never get old and I am never really tempted to replace it with another of the myriad Lenten devotional guides on the market. The entry for the fifth Saturday of Lent is entitled *Re-formed by Jesus*. It spoke to me. The text with which the entry begins is from 2nd Corinthians 3:18:

And all of us, with unveiled faces, seeing the glory of the Lord as though reflected in a mirror, are being transformed into the same image from one degree of glory to another; for this comes from the Lord, the Spirit.

Brueggemann comments that Paul is reminding the Corinthians that they are not ordinary people. Rather they are people who have “at the core of their existence an implosion of God’s holiness (Jesus) that reshapes and redefines everything.” This idea of having an implosion of God’s holiness at our core has great implications. The seed has been implanted and, by God’s grace and our own best efforts to follow Jesus, it will grow into a strong and comforting faith. But Brueggemann quickly reminds us that this “incursion of God’s holiness” carries with it obligations. He writes, “What counts finally is that the incursion of God’s holiness touches our lives and our life together or it does not matter at all. I was especially drawn to the words “our life together.”

During Holy Week, Eastertide and culminating on Pentecost, we have the opportunity and obligation to contemplate, together, the ultimate incursion of God into our world as we ponder the death, resurrection, and ascension of Jesus and the coming of the Holy Spirit. We will go from the depths to the heights of emotion if we take the time to do so. And many of us will.

Following such heady times for Christians, we need to continue to ask ourselves how this experience of holiness touches our lives and our life together at St. Anna’s. There is simply no going back to the bland secularity of our world once we have been touched by holiness, touched by Jesus. We are changed and we grow in discipleship by the continued moving of the Spirit amongst us. That is going to be especially important this year when we will be buffeted by the winds of change. When those winds unbalance us, as they might, we must listen to that still small voice within us and we must lean on each other. St. Anna’s is a strong and unique parish and we are blessed to be its stewards - each one of us. We are not the sort of troubled, divided church that Paul was writing to at Corinth. Yet his advice to the Corinthians, interpreted by Brueggemann, works for us as well. He counseled the Corinthians to “practice the memory of Jesus and to let that memory be fully present tense.”

In 2011 a class “*Listening to Scripture*” asked for our students to write a psalm of “Ascent” those are psalms written that would have been sung by Jewish pilgrims on their way to the Temple in Jerusalem, perhaps to celebrate the Passover. Here is a sample of what they wrote.

By Luigi Mandile (Behfore he was a Deacon)

*I hold my head up high as I walk to your altar.
My strength and devotion arises
with my belief in our lord and savior*

*We keep the celebration of the mass to honor
and glorify the Lord. Nothing nor anyone will deny
us his will.*

*We celebrate your resurrection from this time
to the end of time*

By Vicki Terry

*As I drive to worship You, oh Lord of Host, I thank You for the beauty of Your creation.
For the majestic beauty of the live oaks that spread their limbs and give us shade from the blazing sun, I thank
You.
I thank You for beauty of the lush gardens with flowers of every hue.
For the love that You gave to our pets to love us with, I thank You.
I thank You for the gift of song so I may lift my voice in praise and thanksgiving.
But most of all, I thank You for the freedom to worship You and praise You,
Most Holy Triune God, Father, Son and Holy Ghost.*

Continued on next page



Our Mission

"St. Anna's purpose is to lead people into a growing relationship with Christ, to be the church that demonstrates the love of Christ, to declare the liberating power of the Gospel manifested in works of justice, mercy, empowerment and hospitality. "

Psalms Continued...

Pastor Claire Brooks

We drive up Carrollton looking for Esplanade.

Did we miss the turn?

If so, we will turn around and go back.

Mass at St. Anna's is worth the trip.

Is the Lord in the candle flame?

Is the Lord in the incense?

Is the Lord in the ringing bells?

Is the Lord in Fr. Bill's lace petticoat?

The Lord is there, greeting and blessing and dwelling.

The Lord is in the people,

Deacon lighting candles, Luigi kneeling,

Father blessing, Stuart in his amazing socks.

Jimbo playing, Sharyn singing,

Brandon in his same shirt.

The Lord is there in the wafer and the wine,

A whole wafer sometimes,

Sometimes a piece of shared wafer,

Shared across the pews,

Out onto the murder board, down to Dodwell House,

PRAYERS IN THE SEASON OF LENT

Prayer of Transition and Change

O Lord,

You are the light that guides our feet.

You are the map that gives us direction.

You are the peace that makes us strong.

You are the leader whom we faithfully follow.

May your light illuminate our lives.

And your guidance bring direction to our work.

May we find inspiration in your Word,

And peace in our hearts as we follow you.

AMEN.

A Prayer for Holy Week

[Henri J. M. Nouwen](#)

Dear Lord, your disciple Peter wanted to know who would betray you. You pointed to Judas but a little later also to him. Judas betrayed, Peter denied you. Judas hanged himself, Peter became the apostle whom you made the first among equals. Lord, give me faith, faith in your endless mercy, your boundless forgiveness, your unfathomable goodness. Let me not be tempted to think that my sins are too great to be forgiven, too abominable to be touched by your mercy. Let me never run away from you but return to you again and again, asking you to be my Lord, my Shepherd, my Stronghold, and my Refuge. Take me under your wing, O Lord, and let me know that you do not reject me as long as I keep asking you to forgive me. Perhaps my doubt in your forgiveness is a greater sin than the sins I consider too great to be forgiven. Perhaps I make myself too important, too great when I think that I cannot be embraced by you anymore. Lord, look at me, accept my prayer as you accepted Peter's prayer, and let me not run away from you in the night as Judas did.

Bless me, Lord, in this Holy Week, and give me the grace to know your loving presence more intimately. Amen.