

Flock Quarterly



Good Shepherd's new magazine for parishioners by parishioners

AUTUMN PRAYER

O God of Creation, you have blessed us with the changing of the seasons.

As we welcome the autumn months,
may the earlier setting of the sun
remind us to take time to rest.

May the brilliant colors of the leaves
remind us of the wonder of your creation.

May the steam of our breath in the cool air
remind us that it is you who give us the breath of life.

May the harvest from the fields remind us of the abundance we
have been given and bounty we are to share with others.

May the dying of summer's spirit remind us of your great
promise that death is temporary and life is eternal.

We praise you for your goodness forever and ever. Amen.

-Author Unknown



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Welcome to the Fourth Issue of
FLOCK QUARTERLY

Good Shepherd's new magazine for parishioners by parishioners

When to expect it . . .

Issues likely appearing in the third week of February, May, August, and November

Types of material . . .

Essays; Humor; Bible Reflections; Interviews with Parishioners;
Short Fiction; Original Photos & Artwork; Original Poetry & Prayers

Prepared by the staff of our monthly Good Shepherd Newsletter . . .

. Graphics Editor Laura Rosato and Content Editor Richard Reid

Remember: You're never too young or too old to contribute . . . material from our children and teens as well from adults of all ages are always welcome

Guidelines for Contributors

Text submissions in Word format or are handwritten - try not to exceed 1,800 words

Please do not send any material in the PDF format

Submit original photos and original artwork in the .jpeg format if you are able

If original artwork is 8 1/2" by 11" or smaller, it may be submitted for scanning into .jpeg

Issue Deadlines

February (by February 3rd)

May (by May 3rd)

August (by August 3rd)

November (by November 3rd)

Email to Richard Reid (writer2363@gmail.com or telephone (cell: 585-766-7254)

General themes for any issue to inspire your submissions

family; hobbies; your vocation; religion; the weather; people/things/places you remember; a great day; something/someone you're thankful for; current events (but let's avoid being overtly political)

Special issue themes that look ahead to the coming three issues to spark your creativity

November Issue Themes

Advent; Thanksgiving; Christmas; the new year; the old year just ending; winter; Epiphany

February Issue Themes

Ash Wednesday; Lent; Black History & Women's History Months; Valentine's Day; April Fool

May Issue Themes

Pentecost; Mother's Day; Father's Day; 4th of July; end-of-school; graduations; summer; vacations

You are part of the Good Shepherd flock . . . please contribute to Flock Quarterly!



ESSAY

Olivia

By Nan Burgess-Whitman

When my daughter, Mackenzie, was in junior high school, I started to think about how she might benefit from having someone from a different country living in our house. She is an only child, so I was hoping it would be like having a sibling: she would be learning how to share, perhaps learn a new language and form a partnership with someone from another country. I also wanted her exposed to diversity in cultures, not just hear about it, and that it was not just about black or white.

We hosted Olivia, a recent college graduate from Bordeaux, France. She would stay with us while teaching at my daughter's high school as a teaching assistant in the French language classes. Little did I know that the same goals I had for our family were some of the same hopes that Olivia had when she volunteered to travel to the US! Olivia did not know any English, and we did not know French! I loved watching how our communication played out over the year she was with us! We relied on using pantomime quite a bit, which was very humorous at times.

When Olivia first arrived at Rochester airport, we took her to Dinosaur BBQ for dinner. As the plates arrived, Olivia had a look of astonishment on her face! She gestured that the portions were so large, could it be it was an appetizer we would all share? She commented frequently that she would gain weight over the course of a year I hardly believed her, given the French food, but she did!

She walked the 1.5 miles to Brighton High School every day from our house and was surprised we took a car. We did our weekly shopping at the Pittsford Wegmans. Entering the first time, her eyes once again grew huge. All she wanted was a bottle of shampoo, she said in broken English, and we were staring at a full aisle of choices. She asked all kinds of questions about how to choose, what is best, why is the price different, etc. Checking out, I said hello to the cashier, and asked how she was doing. Olivia shook her head meaning don't talk to her... we don't generally talk so casually to people like cashiers or those who are serving us! Picking out wine "from France", she laughed at the outrageous prices! She pointed to various bottles, telling us this is common wine, for the

commoners, who drink it daily and it is nothing special!

The year went by quickly, Olivia teaching us French, and my daughter proud to walk home with her "(sister) souer". The holidays were true to French culture celebrations, and Olivia baked us cakes and meals we had never had before (and she doubled the portions). She also taught us that there were no such things as French fries, French bread, French toast, etc... simply a marketing label that fooled us into believing their elite origin.

Olivia left us right before summer on a whirlwind trek of the Eastern U.S. before returning home. Her English was near perfect by then, but I could only say a few words of French! Not only was Olivia smart but she was wise to immerse herself in our culture to quickly gain a new language. She added English to her bilingual portfolio of Cantonese, Spanish, Russian and Japanese.

After my experience hosting Olivia, who has indeed become my "French fille (daughter)", I started to work for Education First, a program that placed international students in US households. I interviewed interested families, selecting those who could provide a safe, stimulating environment

Continued

that would also ease the anxiety of making a cultural transition to the US. Most placements were successful, but a few families turned out to not be appropriate, even after they were screened. I ended up taking in the students who had to be removed from their partner families. My education background and degrees in Psychology truly came in handy for these unfortunate situations.

When Mackenzie was in college, she chose France for her semester abroad. Her ease with the language and having known Olivia made her transition easy. She says to this day, she was the happiest she has ever been living in Paris! I was so grateful. My “plan” had worked! I feel so blessed we were able to host Olivia and have made many trips to France to visit with her. She was a perfect fit for us. She had a sense of humor, loved dogs, and better yet, appreciated our American ways; we loved hosting her, and we both have reflected that we weren’t so different after all. Through her adventurous spirit, and our willingness to open our hearts, we were gifted with each other’s love and friendship for many years to come!

olivia, we now have french yogurt!



INTERVIEW

WE NEED TO HAVE AN OPEN HEART

An interview with parishioner Ellen Ralston by Content Editor Richard Reid

Editor's Note: Every Episcopal Diocese has one – and before the wags among us can come up with a smart quip about what that is, I'll tell you to what I refer: a Commission on Ministry. To quote from our Rochester Diocese website: "The Commission on Ministry (COM) advises and assists the Bishop in determining present and future opportunities and needs for the ministry of all baptized persons in the Diocese; in recruiting and selecting persons for Holy Orders; and in guiding and examining Postulants, Candidates, and Deacons in training for priesthood. The COM provides financial assistance for the continuing education of clergy and lay professionals. The COM also assists parishes in discerning appropriate candidates for Holy Orders." Ellen Ralston, for over 20 years a GS parishioner, currently is COM's co-chair (sharing those responsibilities with Rev. Georgia Carney). Elected at the diocesan convention for her first term, after not being elected for a second term, Bishop Singh appointed her for a second three-year term since she was already a co-chair. Let's chat a bit with Ellen about herself and her COM work.



RR: What first brought you to Good Shepherd?

ER: I'm one of those rare sightings: a cradle Episcopalian and the definition of a local girl, having grown up in Penfield. I attended Penfield's Church of the Incarnation as a child, then Christ Church in Rochester as a young adult where I was married. Since Tim and I settled in the city's 19th Ward, we attended Christ Church. I moved to Webster in 1990 but commuted to the city for church. Having heard good things about Good Shepherd I started coming around 2000, when the boys were between five and ten. Over the years, I was an usher, sang in the Choir, and served on the Vestry and as a Warden. In the past I've coordinated providing meals to parishioners with the meal ministry program. I continue to help with some of the health care needs of parishioners through what I call my "quiet ministry."

RR: You recently retired as a nurse after 35 years. What drew you to the profession?

ER: My Mom and Dad were volunteers with the Penfield Ambulance during my childhood. I was always interested in the nursing field and I think they influenced me. I was a Candy Striper volunteer at Genesee Hospital. My Mom was my mentor, then my fellow nursing students were. I earned my BSN in nursing and my Registered Nurse (RN) degrees both from Niagara University. I spent 35 years with Rochester's Visiting Nurse Service (VNS) as a discharge planner advisor for all of Monroe County before retiring in July 2018. Well, not entirely, since I spend anywhere from 8 to 15 hours a month in per diem work now. Essentially, discharge entails helping people when they leave a hospital or other health care facility with their medicines and taking care of themselves at home. When it became necessary, I arranged for rehab, assisted living or nursing homes. I was attracted to this area of nursing service because I liked the freedom of not having the confines of the hospital setting day in and out. I liked going from facility to facility. And I liked treating patients at home. I think people heal better once they're home.

RR: I believe only a few people at Good Shepherd know you were adopted.

ER: I've never kept it a secret, but then it's not a topic that slides easily into conversation during Coffee Hour either. I was adopted at the age of one-month. My parents never hid it from me. My parents and their values are who I am today. Tim and I adopted Troy, our oldest son. Luke and Ben are our biological children. I am both proud and blessed to have been adopted by my parents.

RR: Since work is far less demanding of your time now, what occupies your days?

Continued

ER: My brother and I have a summer home on the Thousand Islands. I have a dog, Brandy, a French bulldog and pug mix, whom I take for long walks. I have my adult children. Ben, who graduated from Keuka College and is now an Assistant Manager at Enterprise, lives with me. Luke and his wife, Erika, who were married three years ago at Good Shepherd, reside in the area. I'm looking forward to our family's first grandchild in late July. Luke works with patented medical devices that assist in surgeries and Erika's with Paychex. They occasionally join me at church. Troy works in insurance in California. Currently, I am single for the last three years but I remain friends with both Tim, my boys' father, who lives in Webster and with Nelson, who now is in Florida. Some parishioners may remember both of them when they came to church with me. I took up quilting during the Covid-19 pandemic under the tutelage of Janet Maier, Pam Meyris and Yvonne Arnold. I plan to begin volunteering with SewGreen. This Rochester group seeks to rescue for reuse anything that can be used for sewing, knitting crochet and needlework and instructs people of all ages in all kinds of machine and hand needle arts. The organization was founded by Rev. Georgia Carney who is an Episcopal Deacon in Rochester. She spent 28 years at Geva Theater in costume construction. She's also my co-chair at the Commission on Ministry.

RR: Now there's a smooth transition if ever I heard one. Let's talk about COM.

ER: When I first heard about it, I didn't really understand what it meant to be on COM. Our diocese uses a COM with 13 members, a mix of clergy and laity, some elected, some appointed. I was encouraged by our rector to run for COM because I had taken the EFM [Education for Ministry] class and Lance felt my approach to things might benefit COM. Thanks to COM, I've gotten to know our Bishop. I can talk in general about my work for it, but due to privacy concerns, I can't discuss individual cases. There's a lot of phone calls and meetings as well as paperwork – reading letters of intent, recommendations, parish and psychiatric evaluations, reports on the completion of various stages in a candidate's advancement, and so on. On average, I probably spend 10 hours a month with COM. Each ministry candidate at a certain point has their own personal liaison on COM. As a co-chair, I am involved with all three of COM's groups: laity, diaconate, and priesthood. As co-chairs, Deacon Carney and I both listen well and are gentle with our approaches. I think I've learned enough to guide other members, to assist in the process. I would like to be behind positive change and help to fill some openings in our diocese. Also, with COM's new laity focus, I would like to encourage more lay people to get involved with their churches, to preach, to start initiatives in areas of personal interest.

RR: What would you say is most important thing a person can bring to COM service?

ER: It's the notion that everyone can be in God's service, no matter what their chances are for ordained ministry. In other words, we all need to have an open heart for people. An open heart is clearly different for each person whether they are on COM or not. Some of us haven't looked into our hearts enough to open them. COM has taught me about opening my heart a little more, I think. The Diocesan Dean for Discernment, Deborah Duguid-May, is very open, as is Georgia. I've learned so much from them particularly. I do have amazing people right at Good Shepherd who have opened my heart. And, yes, experience and age open your heart. The book, *A Way of Love*, by Bishop Michael Curry opened my heart. The Episcopal Church's program, Way of Love, about practices for a Jesus-centered life, has opened my heart.

RR: Thank you, Ellen, for sharing your story and suggesting the links below for more information.

<https://www.episcopalrochester.org/content/commission-ministry>
<https://www.episcopalchurch.org/way-of-love/>

PRAYER

Psalm 139:4

by Denise Junker

*"Even before a word is on my tongue,
O Lord, you know it completely."*

For me, this verse is about knowing that I cannot lose God. God is with me, no matter what. No matter what I say or do, God already knows and is still there. If I feel far away from God, it is not God that went away; it is me. I pull away, fight for independence and recognition, but God has known and now knows, and is always there.

In my anxiety disorder, at times, to say a word can be impossible. My body stays of this earth, and not in the heaven/earth world we can be in with faith and effort. Worrying too much about what others think, even though coming from kindness, not a fear of what they think of me but a fear of hurting others, is of this world. Wondering what God wants me to say is in the right place. Knowing that I am not called to be gregarious, but honest, not to be exuberant, but calm, and not to be right, but righteous, is a lifetime of effort and a new self-confidence that my faith has given me. This verse supports the path of self-awareness and self-confidence every individual needs to be on for their lives to fulfill God's purpose and to do so in a healthy way, both externally and internally.

This verse came into my life while I was in seminary; the exact date is almost a decade ago. The Episcopal students met together once a week for check-in and spiritual formation. During one of our sessions, we were led in a spiritual practice called Lectio Divina. In this practice, you reread the same passage many times. In group, during one of the readings, we read out loud together. During this repeat, at this verse, I had to stop reading because I became emotional. At that moment, I had the full embodiment of God always caring *no matter what*.

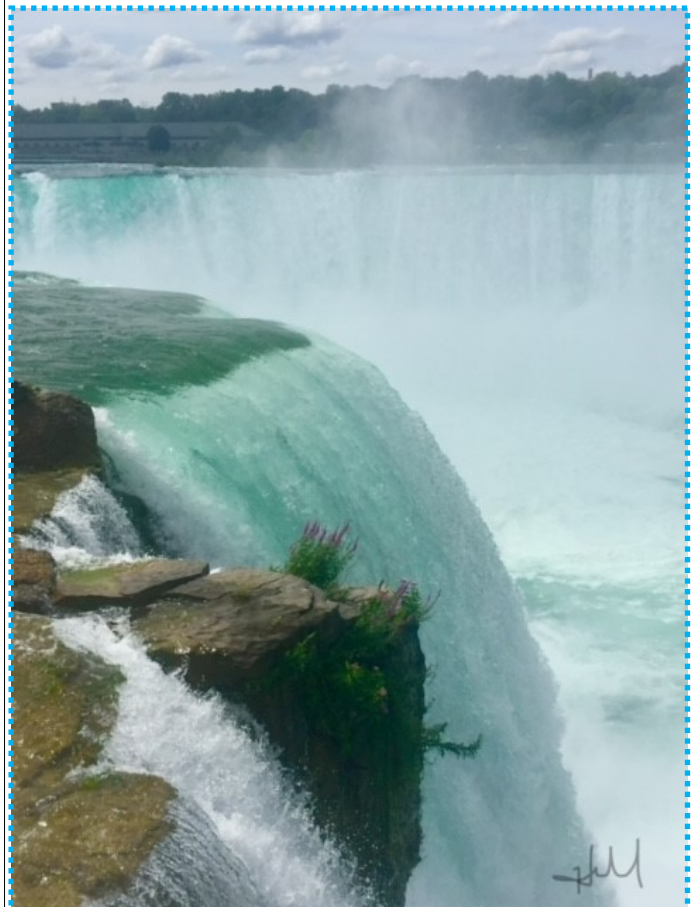
A few years later, in December 2014, I came to my first worship service at The Church of the Good Shepherd. Lance in his sermon said his often-stated refrain, "You are beloved." I felt the same emotion. The same knowledge - no matter what I say or do, God is with me.

ART

NIAGARA FALLS

by Liz Hill

My "retirement hobby" is painting using acrylics so I often take photos for inspiration to paint. This is a photo I took in August, 2019 at Niagara Falls, NY. I think it's important to visualize the beauty surrounding us - the majesty of God.



PRAYER

PRAYING WITH THE ANGLICAN ROSARY BEADS

(Chosen by Debra Nelson from *Holding Your Prayers In Your Hands* by K.M. Elliot & B.K Seibt)

A Prayer of Intercession

Invitatory Bead:

For the sake of love, let us all pray together with God's working – thanking, trusting, rejoicing – for thus would our good Lord be prayed to.

Cruciform Beads:

It is better to take refuge in the Lord than to trust in man.

Weeks: We are one body in Christ.

I pray for my family and friends and for those whose lives are closely linked with mine. (*especially N.*)

I pray for those who are sick or in any distress of body, mind, or spirit. (*especially N.*)

I pray for those who travel on land or sea or in the air. (*especially N.*)

I pray for the state of the world, for the proper use of the earth's resources, and for the good of all. (*especially N.*)

I pray for the Church, for all bishops and ministers, and for the laity. (*especially N.*)

I pray for those who have died. (*especially N.*)

I pray for those who are seeking you. (*especially N.*)

Final Cross:

Lord, blest may thou be. Because it is as it is, all shall be well.



A Family Prayer

Invitatory Bead: (*parent*) Our Father, who art in heaven,

Cruciform Beads: (*child*) Your children come to you in prayer.

Weeks: (*together*) Lord, hear our prayer.

We pray that we will be mirrors of your love
that we will listen to each other as you listen
to each of us
that we will respect each other and all your
creation
that we may live in peace
that we will be nourished in body and spirit
by you and by each other
that we will grow together in your love
that we will praise you together for all the
blessings in this life.

Final Cross: (*together*): recite the Lord's Prayer

A Prayer of Thanksgiving

Invitatory Bead:

For every good gift and every perfect gift is from above and cometh from the Father.

Cruciform Beads:

Thank you, God, for the many gifts you have bestowed on me.

Weeks: I give thanks, O Lord.

For the beauty of all creation – for
earth and sky and sea.
For home and family, friends and
loved ones.
For work to do and for time to rest
and play.
For food and drink and all the bounty
of the earth.
For the freedoms I enjoy.
For the gift of health and for the pa-
tience and strength to bear weak-
nesses.
For the examples of the saints of God
now and in the past

FRUITS OF THE SPIRIT

On Sunday, June 13 during the 10:15am service, Sunday School teachers Lisa Daniels and Dianna Guerin presented awards to each of their nine students using the theme of the “Fruits of the Spirit”. Each student was given an award in the form of a decorated paper plate containing a Bible verse which represented the fruit each student best represented in class in the minds of the teachers. For those of you who would like to reflect on those verses, here they are.

GOODNESS

(Mailani Brennick)

“Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever” Psalm 23

JOY

(Aidyn Butera)

“May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.”

--- Romans 15:13

FAITHFULNESS

(Ian Daniels)

“For we walk by faith, not by sight”

--- Corinthians 5:7

GENTLENESS

(Isaac Dunn)

“With all humility and gentleness, with patience, bearing with one another in love” --- Ephesians 4:2

PEACE

(Daniel Guerin)

“Blessed are the peace-makers for they shall be called sons of God”

--- Matthew 5:9



Front row (l. to r.): Daniel Guerin, Ian Daniels, Isaac Dunn; second row (l. to r.): Mailani Brennick, Ellie Martin, Leah Schinaman, Aidyn Butera, Chloe Schinaman, Sasha Daniels; back row (l. to r.): Dianna Guerin and Lisa Daniels

KINDNESS

(Chloe Schinaman)

“She opens her mouth with wisdom and the teaching of kindness in on her tongue.”

– Proverbs 32:26

PATIENCE

(Ellie Martin)

“Rejoice in hope, be patient in tribulation, be constant in prayer” ---

Romans 12:12

LOVE

(Sasha Daniels)

“And above all these, put on love, which binds everything together in perfect harmony”

--- Colossians 3:14

SELF-CONTROL

(Leah Schinaman)

“For God gave us a spirit not of fear but of power and love and self-control”

--- 2 Timothy 1:7

Column

A SAINT'S CORNER: A Look at the Christian Tradition

by Denise Junker

(Editor's Note: With this issue, we welcome Denise Junker – who named our magazine, if any of you recall the contest results that were announced in our first issue – as Flock Quarterly's first columnist. As you may have guessed from the feature's title, she will be writing about saints. She uses that word as Saint Paul did: we are all saints of God, though don't be surprised if you also see columns about the "official" ones, too: those with a capital "S" before their names. Denise would appreciate receiving your comments about her column. Email her at: denise.e.junker@gmail.com)

Verna Dozier: Envisioning the Laity

I borrow the title of this essay from the chapter title for Verna Dozier in Richard H. Schmidt's *Five Centuries of Anglican Spirituality*. Ms. Dozier was a Washington D.C. public high school English teacher and curriculum developer, including much work with curriculum for Shakespeare and at multiple levels from district to national, which she considered a ministry. She did much in her thirty-three years as a teacher. But she was also focused on the Bible and Christian education.

She worked first with her local parish but eventually was working with the Episcopal Church at the national level. She even taught a couple courses at the Protestant Episcopal Theological Seminary in Virginia. Per the episcopalchurch.org website, she also did other church involvements like being a member of Standing Committee and Commission on Ministry and advocated for civil rights, women's rights, and LGBTQ rights. As seen at biola.edu, she published seven books and contributed to chapters and articles of many publications. Her most popular book, an EfM (Education for Ministry) interlude book again this coming curriculum year, is "The Dream of God: A Call to Return." Presiding Bishop Michael Curry refers to her as "his Moses." She has influenced many with her work.

Her perspective regarding Bible study was: "The point of lay Bible study is to help lay people reclaim their authority as the people of God." (*Equipping the Saints* (1981), as quoted by Mr. Schmidt). Her focus in Bible study was not to study morals for she felt if you had God, you had morals, but a study of the *story* of the people of God. She believed everyone is a part of the story. In owning the story, we live our Christian faith. The full empowerment of the laity, though, did not mean the institutional church was not necessary. She called out the institutional church for its "falls," as she dubs them, but knew the institutional church was important for the continuation of the story. Each generation, through the institutional church's work, is able to hear the story. Then, it is the responsibility of each generation to grapple with the story and how it is lived daily, communally, and institutionally.

Ms. Dozier never married but had deep, long lasting friendships. She was especially close to her only sibling, a younger sister, Lois. After living the majority of their lives in Washington D.C., they lived at Collington Episcopal Life Care Community in Maryland starting in 1992. Her sister died in 1998. Ms. Dozier died in 2006 of complications from Parkinson's Disease, a month shy of her 89th Birthday. She is not in our *Great Cloud of Witnesses* but I think the potential is there.

Next time in a Saint's Corner, we'll start a four-part series looking at the iconography for the four Evangelists a.k.a. Matthew, Mark, Luke and John. First, up Matthew as Winged Man.

Art

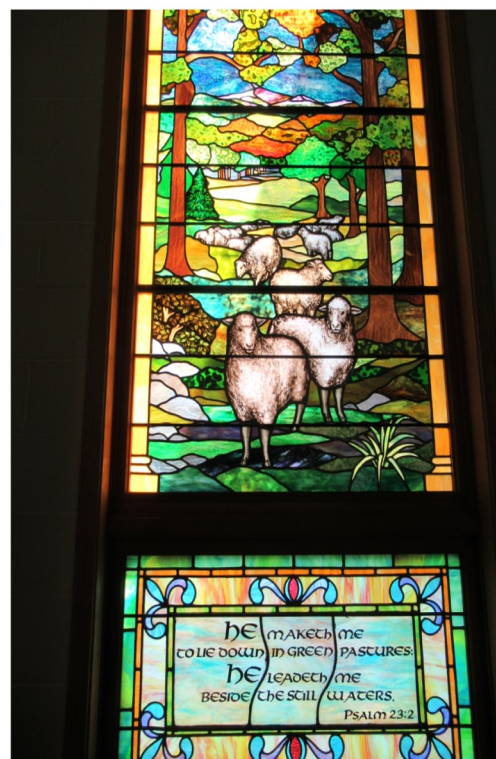
THE GOOD SHEPHERD WINDOWS

By Richard Reid

With this article, we look at the two stained glass windows that flank the altar. All eight of Good Shepherd's stained glass windows were created by a local artist, Valerie O'Hara at Rochester's Pike Stained Glass Studios, a family business now in its third generation. For those interested in any information concerning the company and the artist who is still active, just visit their website: <https://www.pikestainedglassstudios.com>



In Matthew 20:16, Jesus said, "The last shall be first and the first last." In keeping with that concept, the last article of the series is about the first two windows installed, commonly called, "The Good Shepherd Windows." Rick and Carol Lake were parishioners awhile back when the current church building was under construction. Carol's late mother, Barbara, came with them a few times and decided to fund the church's first two windows which would express the theme of the Good Shepherd.



"The Lord is my Shepherd" window facing west comes from verse one of Psalm 23. It was given in honor of Richard E. Mayberry, Carol's father. The text from verse two of that psalm, "He maketh me to lie down," is the theme of the east-facing window, dedicated in honor of Barbara E. Mayberry. Father Lance loves how the sunlight from the west comes through the figure of Jesus regardless of the season or the time of day, underscoring Jesus' words: "I am the light of the world."

Note: Previous articles about the other six windows were published in the Good Shepherd Newsletter as part of the occasional series, "Hidden in Plain Sight". To read them, go to these issues:

Oct. 2015 – The Cana Wedding Window	Feb. 2016 – The Education & Music Window
Apr. 2016 – The Resurrection Window	Mar. 2018 – The Nativity Window
Nov. 2019 – The Angel Window and The Fishers of Men Window	

Special Theme

Some Reflections on the 500th Anniversary of the Protestant Reformation

Five centuries. Half a millennium. Has it been that long already?

In February 2021, *Flock Quarterly* presented its first special theme issue, *Prayer Beads*, featuring essays and prayers by parishioners that explored a few aspects of the topic.

In our August 2021 issue, a bit more ambitiously, we offer our second theme issue: *Some Reflections on the 500th Anniversary of the Protestant Reformation*. No doubt by now the history mavens among our readers are thinking: “Can’t anyone at this magazine count? They’re either too early or too late. The Anglican Church (cousin to the American Episcopal Church) didn’t get started until 1534 when Henry VIII proclaimed himself the head of the Church of England. We’re still 13 years short of its 500th anniversary. And if they mean when Martin Luther nailed his 95 theses to the door of the Wittenberg Cathedral, then that happened on October 31, 1517 so we’re actually approaching the 504th anniversary of that event.”

Yes, it’s true, your Content Editor always had math problems in school (pun intended). In this instance, “500” is meant to suggest an era, not a particular year. The four essays gathered here, by our rector and three parishioners, don’t even break a ripple in the historical pond of scholarship that has accrued over the years. While respectful of history, they are not intended for scholars but for parishioners. You’ll find amidst the facts offered in each essay a personal connection or viewpoint, not too dissimilar from what you might hear in spirited conversations during a Sunday Coffee Hour in the Parish Hall. (Remember them?)

When Jim Morse writes about the impact of the Reformation on the English common people, he draws upon his own family’s history which, incredibly, he can trace back to the 1400s. We trust you’ll find it fascinating.

Pauline Stebbins’ essay reminds us that the Reformation was not an all-male melee. Besides the well-known Anne Boleyn, there were other women such as Marguerite de Navarre, Anne Askew, and Marie Dentiere who made important contributions.

Father Lance shares his perspectives on the Reformation, especially for its impact on the Episcopal Church and how it is continuing the goals of the Reformation by being more inclusive.

Lastly, for those of you who sometimes prefer to watch history rather than to read about it, Richard Reid offers a quick review of Hollywood’s take on the Reformation era in selected movies and television shows.

Please let us know what you think of this issue’s theme and if you have a theme you’d like to see explored in a future issue. If we can find the writers for it, we’ll tackle it. Hey, perhaps you could even be one of them, maybe, please?

THE ENGLISH REFORMATION'S IMPACT ON THE FAITHFUL

by Jim Morse

Martin Luther, a German priest, publicly disagreed with church policies (such as the collection of Indulgences) in 1517 with the posting of his Ninety-five Theses. He was excommunicated in 1521 after he refused to reject his earlier writings. This was the beginning of the Reformation in Europe. The Reformation in England didn't begin until 1534 when King Henry VIII declared himself the head of the Church of England. Henry took this action in response to the Pope's refusal to grant him an annulment. The English Reformation was neither quick nor seamless. Six monarchs reigned during this 115-year period. Their Reformation positions and initiatives were inconsistent.

Many of the analyses I've read suggest that the wealthy were more impacted by these changes than the average parishioner. Financially, this was probably true. But, spiritually or emotionally, I don't agree with that position. In an attempt to make my point, I'll first provide a brief outline of the Reformation in England. Then I'll present glimpses of the lives of a handful of people that lived during the period. I have been fortunate to track my Morse lineage back to the early 1400s in England to a locale known as East Anglia. Villages in which my relatives lived include: Ardleigh, Dedham, Stratford-St-Mary, Boxted, Stoke-by-Nayland, and Foxearthe. We can consider the lives of these people in helping to determine the Reformation's impact on the average English parishioner.

King Henry VIII oversaw the Reformation in England from 1534, when he broke from Rome, until his death in 1547. Monasteries had a large influence on the Church of England in those days. Since many monks remained loyal to the Pope, Henry closed monasteries, seized the property, and placed their assets in the royal treasury. (The confiscated property and assets equaled 500 million pounds in today's currency.) He also had bishops and priests removed from their positions for failing to embrace the new direction of the church. King Edward VI built on the Reformed policies of his father. He ruled from 1547 until his death in 1553. The prayer book was updated. Priestly marriage was approved. And Edward continued to confiscate church lands.

Queen Mary I, daughter of Henry and half-sister of Edward, ruled between 1553 and 1558. Being a strong Catholic, she triggered a complete reversal of the Protestant changes made since 1534 by realigning the church with Rome and rescinding Protestant policies. She was ruthless in punishing those resisting her policies. Ultimately, 287 Protestant martyrs were burned at the stake during her reign. This activity earned her the nickname of "Bloody Mary." Queen Elizabeth I, yet another half-sister to Mary and Edward, ascended to the throne in 1558. She ruled until her death in 1603. She returned the Church of England to the Protestant policies of Henry and Edward. She promoted moderate Protestant views. Her policies failed to appease either Catholic adherents or churchgoers with more extreme Protestant views.

King James I ruled between 1603 and 1625. Despite his mother's (Mary, Queen of Scots) strong Catholic beliefs, James took a middle road like Elizabeth before him. He instituted harsh punishment for both Catholics and Protestant extremists who refused to abide by the instituted Protestant policies. Issued in 1611, the bible commissioned by James both benefitted from, and contributed to the restructuring of the English language that was underway at the time. The King James Bible spread new patterns of speech, thought and meter throughout the British Empire shaping people's thoughts and behavior. Because of its spiritual and cultural impact, it proved to be one of the most important books ever written for English-speaking people and their society.

Finally, King Charles I, the son of James, came to power upon his father's death in 1625 and ruled until 1649. He was criticized for: his diplomacy with Spain (a Catholic monarchy); his failure to effectively support Protestant causes on the continent; and his allegiance with Presbyterian factions in England and abroad. The resulting upheaval triggered a series of three English Civil Wars. Charles was ultimately imprisoned and beheaded at the close of the second of these wars.

Continued

The ongoing changes to the structure and liturgy of the church caused the English people to fracture into a number of dissonant groups. Catholics held to the traditions and beliefs of the pre-Reformation church. The masses willing to accept the Church of England as it evolved, made up the largest group. Those demanding more aggressive Protestant changes such as we find in Lutheran or Presbyterian churches fell into two groups - Puritans and Pilgrims. Puritans, while seeking further Protestant changes were willing to work from within the church to accomplish their goals. Pilgrims, on the other hand, felt that changes they desired could not be accomplished from within the church so they sought to break away from the Church of England entirely. They were alternately known as Puritan Separatists.

Thomas Morse was my 15th great grand uncle. He was a wealthy clothier who lived in Stratford-St.-Mary, Suffolk, England during the late 15th century. The family estate he owned was named Skalders. This branch of the family lived at the manor for more than 200 years. He was a devout communicant of Saint Mary's church. In 1499 he and another parishioner made donations that tripled the size of the church. Thomas and his wife Margaret contributed funds that added the northern addition of the nave while John Smythe was responsible for the building of the southern portion. In 1526, Edward Morse (Thomas' son) and his wife Alice donated funds to the church to add a chapel at the front of the northern nave and in 1530 added the northern entrance porch in the rear.

Prayers in Latin were carved on the exterior walls of the north side of the church for the souls of Thomas and Margaret and Edward and Alice. Their initials and merchant marks appear on the exterior of the building and in the stained glass windows. And both couples were interred in the north-central aisle of the church. They were laid to rest under slabs emblazoned with bronze plaques honoring them and their contributions. At some point during the Reformation period, the plaques were removed (see photo one). They were considered idolatrous by the new Protestant leadership. How must the family of Thomas and Edward have felt after all they had done for the church during their lifetime?

During the lives of Thomas and Edward, the Church of England was still Catholic. And this devout family was obviously happy with that arrangement. While there are no documents to explain the family's reaction to the Reformation in general or the removal of the brass plaques honoring their ancestors specifically, I imagine that not all were happy with these changes. I imagine that at least some might have been Catholic dissenters as the Reformation progressed.

From the years between 1573 and 1578, my 12th great grand uncle, Reverend Thomas Morse was the vicar of St. Peter's Church in Boxted, Essex, England. We know this because he is found in the listing of Incumbents displayed on the wall of the church (see photo two). He is also known to have been the priest of St. Peter and St. Paul Church in Foxearthe for a period of time. He served in other parishes in the area as well during his career. In 1576, Thomas baptized his nephew. Church records show that Thomas' brother, Richard Morse and sister-in-law, Joan brought their new son, Joseph to St. Peter's to be baptized. Records in churches throughout the area show baptism records for the rest of Joan and Richard's children also.

Given the timeframe, we know that King Henry's purge of disgruntled priests had already taken place. And Queen Mary's return to Catholicism had ended. Elizabeth was in charge now and holding to a moderate approach to Reform. While not appealing to either Catholic dissenters or Protestant separatists, this branch of the Morse family appeared to embrace the situation as it was. We'll never know, but perhaps this moderation is what drew Thomas into the priesthood. Or maybe officiating the liturgy in English made it more approachable and intimate. Or could his opportunity to marry while serving the church have made his choice easier?

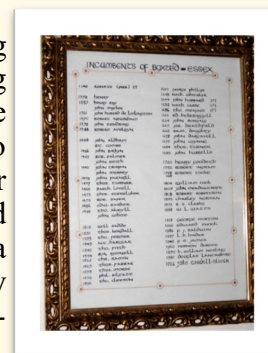
Thomas' nephew, Joseph, grew up to become a weaver of broadcloth. He was married three times. His first two wives died in childbirth. Unfortunately, this was not unusual in those days. In 1610, his first wife, Dorothy, gave birth to a son. He was named Joseph after his father and was my 10th great grandfather. Joseph, Jr. became a weaver as well, which is not surprising. A career in weaving was a family affair. And it was lucrative. The mother and daughters carded the wool, and spun and dyed the yarn. The sons herded the sheep. The father and sons sheared the sheep and ran the loom. Strength was needed to operate these heavy, double width looms. Hired help was used for any of these roles not managed by family members.

We don't know much more about the early life of Joseph Jr. But we get quite a revelation as to what he's been up to when he is 24 years old. On April 10, 1634, Joseph Jr. boards the Puritan ship Elizabeth in Ipswich, England. He is listed in the ship's passenger list as passenger #2. The ship landed in Watertown, Massachusetts later that spring. Watertown was a Puritan township. Clearly, Joseph did not feel the same level of satisfaction with the progress of the Protestant Reformation in England that his grandparents or great uncle had experienced.



So, in a single family, during this protracted Reformation period in England, we see displays of allegiance to Catholic, Protestant Church of England, and Puritan beliefs. We see strong Catholic commitment in Thomas, his son Edward, and their wives. Father Thomas, his brother Richard and sister-in-law Joan demonstrate full acceptance of the new Protestant church a couple of generations later in another branch of the family. But, two generations after that, Joseph Jr. displays dissatisfaction with the Church of England as he boards a Puritan ship headed for America.

I have to believe that the lives of most English citizens alive during the Reformation were impacted by the constant, yet, uneven changes occurring during the period. Certainly, those punished or executed for refusing to comply with the changes taking place had their lives impacted greatly. And the lives of those forced to serve in the Religious Civil Wars were also negatively compromised, as were their families. Perhaps the stress and upheaval of this period of Reformation in England helped to shape the Church of England (and by extension, the Episcopal Church) in a way most pleasing to God. The English parishioners that were impacted, very likely also impacted their new Protestant Church. If that is true, as always, the devout became God's agents of change doing His will. Amen.



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THE REFORMATION IS ONGOING IN THE EPISCOPAL CHURCH

by Rev. Lance Robbins

When early in the 16th century Martin Luther in Germany began questioning Roman Catholic Church leaders over issues such as indulgences, purgatory, and translating the Bible into the everyday languages of the people, he unleashed forces in Europe that soon threatened to completely undermine the established religion. To paraphrase an old saying, suddenly the baby was in serious danger of being thrown out with the bath water. In Switzerland, for example, John Calvin was preaching his doctrines of predestination and God's absolute sovereignty, not the church's, in saving the soul from eternal damnation. Another Swiss theologian, Ulrich Zwingli, saw the prevailing view on the Eucharist, the Catholic doctrine of transubstantiation, as wrong: the change to the bread and wine was really symbolic. Further, he questioned the authority of church councils and even the church fathers against the scriptures as the inspired word of God. The challenges to the church hierarchy also unloosed nationalistic political forces which in turn reached down to the peasants who saw a chance to improve their lot, resulting in rebellions and bloody wars over nearly the next two centuries.

Meanwhile, across a narrow channel of water to the west of the European continent, lay the country of England, where its king, Henry VIII, was trying to get a divorce from a wife who had provided him with a daughter, Mary, but not a male heir. Are you with me on this? You think you know the story: Anne Boleyn became wife no. 2 who gave birth to a girl, Elizabeth, resulting in immediately losing favor with the monarch – and also her head. Four more marriages followed, each ending in divorce or by other means. The facts are true but it's a misconception to solely attribute the creation of the Anglican church – our forebear – to Henry's marital woes. There also was a practical political issue: without a son, the Tudor line of succession, only relatively recently established following the disastrous War of the Roses, was in jeopardy; civil war had to be avoided. Perhaps even a more immediately urgent reason was financial: Henry was frequently close to being broke while money was leaving England, going to the Pope in Rome who, by church doctrine, was the true ruler of the country, not its king. England wanted to determine its own destiny, plus there was a fortune to be culled from all those monasteries and churches in England; their wealth needed to be made to work for England and its people.

If this sounds too mercenary, don't despair, for God's hand was at work in all this, inspiring English theologians to reform the church by eliminating Catholicism's extra canonical aspects and to plant the seeds for what in the 18th century would become the democratic Episcopal Church – but we're getting ahead of ourselves. In 16th century England, there first was Thomas Cranmer, Archbishop of Canterbury, who led the establishment of the doctrinal and liturgical framework for the Church of England, including the concept of the maintenance of apostolic succession. He compiled and even wrote large parts of the first two editions of the *Book of Common Prayer*, which, along with English translations of the Bible, especially the King James version in 1611, helped to standardize the English language and to bring diverse groups of people together as one English people. He also worked with others developing the acceptance of clerical marriages and the Eucharist as being the real presence of the body and blood of Christ. Towards the end of the 16th century, we find Richard Hooker, with his concept of the Church of England as the sturdy three-legged stool of "scripture, tradition, and reason." His major theological work was, *Of the Laws of Ecclesiastical Polity*.

With Columbus' discovery of the New World, came many ships launched by several European countries to seek gold and other economic riches and to save heathen souls for God, even as some shackled their bodies for enslavement. As it worked out, based on discoveries made by John Cabot and other English explorers, the eastern shores of North America came to be settled by England. With the colonists came their religion, not all of it the Anglican Church of England. There were Methodists by way of John Wesley and others who had tried to reform Anglicanism. From Scotland came the Presbyterians by way of the Calvinist tradition modified by assemblies of elders who oversaw church government. To Massachusetts came the Pilgrims and the Puritans, persecuted refugees from England. Another unwanted group, the Quakers (formally known as the Religious Society of Friends whose principal leader was George Fox) with its practice of the priesthood of all believers, settled in Rhode Island and Pennsylvania. Mostly, though, there was the Church of England.

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The first parish of that denomination was founded in Jamestown, Virginia in 1607. Two years later it became the established church in Virginia, entitling it to tax money collected locally. From there, other colonies made Anglicanism their established church, too, such as New York in 1693 and South Carolina in 1706. Since there were no Bishops in the colonies until Samuel Seabury returned to the U.S. after being consecrated a bishop in Scotland in 1784, the Bishop of London supervised the Church of England in America. Then came the American Revolution which gave the colonists their independence from England and its Anglican clergy a big problem. Their ordination oaths required them to give allegiance to the king who no longer had jurisdiction over them. Long story short: the Episcopal Church in America was created.

About three quarters of the signers of the Declaration of Independence were nominal members of the Anglican church and many of them and other Founding Fathers who were then working on creating the U.S. Constitution, got involved with creating the Episcopal Church in America. Our church's House of Deputies, consisting of priests and lay people, and the House of Bishops is not unlike the House and Senate of the U.S. Congress. Each Episcopal diocese, no matter how big, has four lay people and four clergy as representatives – democracy in action. It's the same with vestries: lay people and the clergy work together. It's all a system of checks and balances.

Our life in the body of Christ calls for us to follow the democratic process, making the Episcopal Church part of the continuation of the movement known as the Protestant Reformation. Before it, there was the Pope and an aristocracy of Cardinals and Bishops who ruled the masses of believers, even controlling the scriptures (only in Latin) for a select few. The Church of England corrected that, restoring the leadership of early Christianity: bishops, priests, deacons, and ensuring that everyone who could read could understand God's words. In America, the Episcopal Church went further, helping to end slavery, opposing Jim Crow laws, and championing the Civil Rights movement in the 1960s. In the 1970s, Episcopalians led the call for the ordination of women in the 1970s. Some in the congregation may remember Merrill Bittner who served as a deacon at Good Shepherd before becoming part of the Philadelphia Eleven who were ordained in 1974 before the General Convention had given its approval. More recently, the Episcopal Church has been involved in recognizing the rights of the LGBTQ community, including accepting same-sex marriage.

Five hundred years ago, the new technology of the printing press enabled the spread of the ideas of the Protestant Reformation. More recently, we have the technology of the Internet and all it entails from good things like emails to mixed blessings like social media. It was the Internet that made our streaming of church services when the Covid-19 pandemic closed our doors, keeping us united as a congregation. We owe how we live our lives in the body of Christ at Good Shepherd today to changes first made in 16th century Reformation efforts and enhanced by the birth of the United States with its democratic traditions. Through the Holy Spirit, the Episcopal Church seeks to feed and nourish all souls under its Big Tent, continuing the reforms first begun five hundred years ago. Let's keep the Reformation ongoing until, like Jesus, the church can cry, "It is finished."



WOMEN'S ROLES IN CHURCH DURING THE REFORMATION

by Pauline Stebbins

Author's Note: I greatly appreciate the assistance of my grandson, Zane Leader, who helped me with research and the mechanics of constructing the essay.

Throughout history, in times of unrest and change, women are often the first blamed for trouble and the last credited for positive outcomes. Many people, even without an interest in Protestantism or history, can recognize Martin Luther, John Calvin, and Henry VIII as men who pushed the religious movement into the fore of European society, but few can name the women of the movement who were just as, and in some cases, more influential.

ROYALTY

It was not just the infamous Tudor monarch who was pushing for reform in the world of royalty. His second and nearly as infamous wife, Anne Bolyen, was a staunch reformer, uncommon in her time as a literate and well-educated woman who wasn't afraid to get involved in politics. Before coming to the English court, she lived in the court of the French and was known to have many French texts on the budding Reformation in which she took a great personal interest. She even was willing to go against the laws of the land in support of reformers at a risk of her own safety and position in a volatile time, using her influence to save victims of the heresy laws, people like the Prior of Reading, who had been found in possession of Lutheran books, and Nicholas Bourbon de Vandoeuvre, the French poet. She has gone down in history as many things but always as a woman who made her own way, with her own mind, and an unshakeable faith in her beliefs.

It is no wonder Anne had so much exposure to these new ideas in France as it was at this court that [Marguerite de Navarre](#) was born and raised. Eldest sister to king Francis I of France, she was widely considered in her day to be the most educated woman in all of France, having been educated alongside her brother as a future ruler, one day becoming a queen in her own right. Not only one of the most prolific patrons of theological writings at this time, but a writer herself who pushed for the reformation of corruption she saw in the church while also keeping peace between the "old" faith and the "new" within her realm to avoid the bloodshed between her people that was so common in other countries at this time as the belief systems began clashing. She even went so far as to take in those fleeing persecution for their faith, including John Calvin himself in his flight from Paris to Geneva. She corresponded with other women of the emerging Protestant faith, encouraging them and amplifying their voices as many were not born to power and influence as she was.

But Marguerite was not the only royal woman to put her Protestant faith into writing. Another wife of Henry VIII, Katherine Parr, was not only a Protestant reformer but the first English queen to be published under her own name, and her books were in support of the faith she would become known as a staunch defender of, even at great personal risk. One of few queen consorts trusted to act as regent of England in her husband's absence, she was an educated woman who is credited with the education of her stepchildren, the future king Edward VI and queen Elizabeth I, both following in their stepmother's Protestant faith. Elizabeth I would go on to be a reigning Protestant queen who did her best to bring peace to the two warring faiths in her kingdom.

LAY WOMEN

In the time of Katherine Parr was the great English author, poet, and martyr, [Anne Askew](#), who made a name for herself speaking out both for her Protestant faith and how it connected to her rights as a woman in England, being one of the first women poets to compose in English. She became known within her community for reading her Bible to any who would listen, even memorizing many verses to recite from memory, as she felt the people deserved to know the Bible themselves and in their own language, even taking up an unofficial position as a Protestant preacher to others in London. She wrote an autobiography of her ordeal being persecuted by the crown, titled *Examinations*, throwing her reality as a Protestant and a woman in the face of what many believed a good Tudor woman of the time should be. She was outspoken, opinionated, and unafraid to be seen as so in the name of her beliefs.

Continued

In Belgium, the abbess of a convent found herself questioning her beliefs as she came in contact with Protestant ideas. Ultimately leaving her position to further her beliefs in the world, [Marie Dentiere](#) believed in the education of women, starting a school for girls. She eventually became respected enough for her ideas that she wrote the preface for a sermon by Calvin, who had grown to respect her opinions, even though he had once criticized her for being so vocal to the public on her religious views. She is now the only woman's name on the Reformation Wall in Geneva, above all other of her contemporaries.

WOMEN AT LARGE

As often happens, when reading of holy books is promoted the literacy of women increases, and this was so for women of the Protestant Reformation, their education being brought to the fore as more families wanted their daughters to know the Bible and mothers to be able to teach it to their children. The Swedish Church Ordinance of 1571 soon called for it to be compulsory for girls to be educated along with boys.

While the Reformation pushed women towards the roles of wife and mother, it also was more accepting of them as authors, poets, speakers, and queens in their own right. John Calvin was known for seeking out prominent women in the Reformation to solicit their opinions on theological questions, and even advocated for women ruling in their own right when the situation called for it, as opposed to demanding only men being placed in positions of power. Likely, being saved by a Protestant queen taught him the value of women having the power to do what they felt was right. Women frequently took part in public debates on faith, despite many men feeling women should remain silent and within the home during this time.

In a time of few rights and little opportunity, the world was changing and women were determined to take part in the change, even if it was more difficult to have their voices heard. They were queens and they were mothers, daughters and poets, wives and authors, and everyday people who believed in a movement and what it meant for their relationship with God. Despite the difficulties of establishment and tradition that said they should not have a voice, they continued to persist and use what power and influence they found within themselves to push the reformation from one monk's treatise to a worldwide phenomenon of literacy, freedom, and faith



THE PROTESTANT REFORMATION IN THE MOVIES

by Richard Reid

What's your favorite movie about the Protestant Reformation? Hearing the crickets chirp in the background while you're thinking it over tells me you're hard-pressed to name one and I know it isn't because there are so many from which to choose. In fact, if you said, "That's a trick question: there are no movies about it," from a certain perspective, you wouldn't be wrong. Consider an analogous example: westerns. To the best of my movie knowledge, only one Hollywood film ever attempted to depict many of the diverse historical forces that resulted in the settlement of the American west over a seventy-year period: *How the West Was Won* (MGM, 1962). All the other thousands and thousands of westerns narrowed their focus to either a single aspect of American expansion such as travel by covered wagon or building the transcontinental railroad, or they focused on fictional character types such as the prospector, rancher or gunslinger or even on historical figures such as Wyatt Earp, Jesse James, or Billy the Kid.

The Protestant Reformation is largely regarded as having taken place in Europe in the 16th and 17th centuries, specifically from 1517 (when Martin Luther nailed his 95 theses to the door of the Wittenberg cathedral) until the end of the Thirty Years War with the Treaty of Westphalia in 1648 (although some historians even include events as late as the early 18th century). Even in the age of the television mini-series and multi-seasons of historical dramas, depicting two centuries of events of the Protestant Reformation and even only a few of the key players in just the major European countries would likely be deemed too much of a slog for viewers and also prohibitively expensive to produce. Even if there isn't a single *How the West Was Won*-equivalent movie for the Protestant Reformation, there still are some interesting films and TV productions. Let's have a look at a few.

Martin Luther, the German priest who gets the credit (or the blame) for starting it all, has been the subject of several movies, most of them produced far from Hollywood, USA. Unsurprisingly, Germany was first with a feature-length film in 1923: *Martin Luther: His Life and Time*. Distributed in America by the Lutheran Church, the film survived the fate of most silent movies –lost forever -- and was released on DVD in 2018. Of special interest is that some scenes were filmed at the historical sites associated with Luther. Half a century later, the American Film Theatre undertook an adaptation of British playwright John Osborne's *Luther* which ran for 211 performances on Broadway when it opened in 1963, winning a Tony Award as the year's Best Drama. The 1974 film utilized cinematic techniques but was essentially a filmed play – not that there's anything wrong with that. Osborne first came to prominence with his 1956 play, *Look Back in Anger*. That play's main character was called "an angry young man" and it's easily one way to view Martin Luther in Osborne's play and in the film version which stars Stacy Keach (TV's "Mike Hammer" from the mid-1980s). He acts up an impressive storm of emotions while the movie, which sticks close to history, offers a Luther with warts, including the torturous relationship with his father and his culpability in the massacres that followed the Peasant's Revolt of the 1520s.

Sandwiched between these two films, in 1953 came *Martin Luther*, again produced by the Lutheran Church. A docudrama before the term was coined, the film's opening title sets the tone taken: "This dramatization of a decisive moment in human history is the result of facts and conditions in the 16th century as reported by historians of many faiths." The Irish-born, British character actor Niall MacGinnis got a rare leading role as Luther, delivering a solid performance that sneaks up on you with its brilliance by the time the film ends. The film received two Oscar nominations for its cinematography (partly filmed at historical sites in Germany) and its art direction and also excellent critical reviews, such as from the *New York Times* which named the film as one of the year's ten best. It also was a box office hit. Of the trio of Luther films cited, this is easily the best of the bunch, especially for those who wish to understand the historical and religious forces from which the Reformation emerged.

Continued

Of special note for Episcopalians is the English Reformation. There is no shortage of excellent films that all shine a light on small snippets of the Reformation story. You might start with *A Man for All Seasons* (1966), about the conflict between Sir Thomas More (Paul Scofield, who won an Oscar for the role) and Henry VIII (Robert Shaw, an Oscar-nominated performance) over the king's divorce from Anne Boleyn. The film won six Oscars including Best Picture. *Lady Jane* (1986 – rated PG-13) is about the nine-day “reign” of Lady Jane Grey (Helena Bonham Carter), grand-niece of Henry VIII. It's essentially a footnote in English history, but the movie does a good job of laying out the divisive religious issues of the day in which she was a tragic pawn. In two films, Cate Blanchett's portrayal of Elizabeth I earned her Oscar nominations. *Elizabeth* (1998 - rated R) begins when her half-sister, the Catholic Mary, was Queen. After her death, Elizabeth assumes the throne, inheriting a country bitterly divided by religion that puts her life in continual jeopardy. *Elizabeth: The Golden Age* (2007 – rated PG-13) follows her middle years and the crisis of imminent invasion by Catholic Spain's Armada. *Mary, Queen of Scots* (1971 – rated PG-13) chronicles the conflict between the Catholic Mary Stuart (Vanessa Redgrave, Oscar-nominated) and the Protestant Elizabeth I (Glenda Jackson) over the English throne and the country's religious future. (Both *Mary of Scotland* (1936) and *Mary Queen of Scots* (2018 – rated PG-13) tell basically the same story, but this middle one is the overall best of the trio, in my humble estimation.)

Television's development of the miniseries and the rise of cable television free from American broadcasting standards has given us worthwhile shows set during the Reformation era. *The Tudors* (2007-2010, rated TV-MA) a Showtime series of 38 episodes focusing on King Henry VIII (Jonathan Rhys Myers), all written by Michael Hirst. Despite spending a lot of time on Henry's marriages and love affairs, the series also devoted many hours to the Reformation and its effects on England and its people during Henry's reign, even extending into parts of Europe, especially the Vatican. I read that the producers claimed the series was “80% accurate” which is more than a passing grade, just don't use it to prep for an English history test. The British miniseries *Elizabeth I* (2005–TV-MA) follows the queen's story in her later years with a superb Helen Mirren as the aging Elizabeth. The HBO series is a bit light on the Reformation, but the production was so good in so many ways not to be able to tout it here. Another recent British entry is, *Wolf Hall* (2015- TV-14), a miniseries about Thomas Cromwell, Henry VIII's chief minister from 1534 to 1540. He arranged for Parliament to endorse the king as head of the Church of England and the publication of the first English-language Bible, Coverdale's Great Bible, in 1538. In the lead, Mark Rylance commands your constant attention in a production that was splendid in every way.

Finally, we come to *The Last Valley* (1971– rated PG but more like a PG-13 today), perhaps the only film ever made that depicts the Thirty Years War. Written and directed by James Clavell, the film's opening title captures the madness of the era: “It started as a religious war – Catholics against Protestants. But in their relentless pursuit of power, princes of both faiths changed sides as it suited them and in the name of religion butchered Europe.” The two leads, Michael Caine as the mercenary warrior and Omar Sharif as a rational man of peace, make strong antagonists in that rare historical film that devotes as much time to ideas as it does to action. The movie conveys a fine sense of what peasant life was like and the thin line between religion and superstition.

Watching movies will never replace reading non-fiction books when it comes to learning about church history and how one religion split into many flowing rivers. When done well, movies can quickly convey images, ideas, and emotions that books seem to take forever to accomplish, if at all. Together, both mediums can give us a more complete appreciation of the Protestant Reformation and perhaps even clues for someday reuniting a few of those kindred streams.

SHARE YOUR REFLECTION ON BIBLE PASSAGES IN OUR NEXT ISSUE . . . November 2021

Sharing spiritual insights is something we regularly do as members of the Good Shepherd family in our annual *Lenten Meditations* booklet each spring. Thanks to our magazine, *Flock Quarterly*, for the first-time, parishioners have the opportunity to share their spiritual insights for the non-Lent seasons of the church year. If you have written for the annual *Lenten Meditations* booklet, then why not also write a reflection for our upcoming issues this year?

In the May, August and November issues of *Flock Quarterly*, up to five reflections on Bible passages will be published in each issue. Parishioners who wish to participate should notify Content Editor Richard Reid (writer2363@gmail.com or home phone: 585-347-4839) of their intention to prepare a reflection for a certain date for the next upcoming issue. Once it is determined that no one else has already asked for that date, you are ready to work on your submission.

TO FIND THE READINGS

Go to the website, *Daily Prayer*, which is an Episcopal Church ministry resource of the Forward Movement.

https://prayer.forwardmovement.org/daily_readings_anytime.php

Once there, fill in the month, day, and year from the pulldown boxes and click “Get the Readings”

The full text of several readings for that day from the Old and New Testaments will appear. Decide if you wish to focus on a single reading or multiple ones indicated for that day. List the Biblical readings you write about at the beginning of your reflection then write your reflection. Please limit your text to no more than 600 words. There is a limit of one reflection per writer per issue.

Covered dates for reflections for the November Issue

Select any date between November 23, 2021 and March 1, 2022

BUT WAIT . . . THERE'S ANOTHER SIMPLER OPTION --

Write a reflection on any favorite verse or on a passage of a few verses from the Bible detailing what it means to you and why it's your favorite.
No website to visit. No multiple readings to reconcile. Easy peasy.

All submissions for the fifth issue (November 2021) should be sent to the Content Editor by November 3, 2021. If you have any questions about this process, please contact the Content Editor. Thanks for sharing!

