

6

Why do words and images for God matter?


In our time together we will:

1. identify effects of predominantly male language for God.
2. discover how expansive language and imagery are scripturally rooted and theologically faithful.
3. discuss what expansive language and imagery about God might mean for us – and our neighbor.

OPENING ACTIVITIES (UP TO 10 MINUTES)

Welcome to a conversation on words and images for God. Language and images for God affect us deeply; they both shape and express our faith. No single image, name or phrase is capable of communicating the fullness of God. Together, we will learn about the sources for **EXPANSIVE LANGUAGE AND IMAGERY** for God (diverse and multiple human and non-human language and imagery) and discuss what this diversity tells us about the God of faith. The task force is not of one mind on language for God. With this module it seeks to invite the whole ELCA into conversation with diverse facets of Scripture and Christian faith in order to explore and express faith from a variety of perspectives.

Opening prayer *(See Devotional Options.)

Conversation covenant and module objectives *(Review both briefly.)

Scripture reading

To whom will you liken me and make me equal, and compare me, as though we were alike? ... Remember the former things of old; for I am God, and there is no other; I am God, and there is no one like me. (Isaiah 46:5,9)

Moment of silent reflection
I. HOW DO WORDS AND IMAGES SHAPE AND AFFECT US?
(10 MINUTES)
Words and images are profoundly powerful.

*(Note to leaders: Invite participants to take one minute to:

1. Recall one experience in which a symbol or a word served to heal or hurt them.
2. Write down at least one way they felt.

Then ask participants to take one minute to review the list of statements (in the sidebar) about language, drawn from social linguistic research.

Participants can mark the statements that match their own experience.

Take no more than two minutes to hear very brief comments from a few people about the following questions.

What rang true for you in this chart? In what ways is language powerful?)

Language and images about God affect faith.

**(Note to leaders: Read or summarize the following introduction.)*

If everyday language is so powerful, think about religious language, in particular, language and images for God. Words and images about God matter a great deal because they express understandings of who God is. Scripture is full of a variety of images and language about God. They are not literal, and sometimes they are downright paradoxical.

Language and images about God also affect our understanding of ourselves, both as individuals and as communities.

**(Note to leaders: Divide the group in half and have one group read the first two stories and the other group read the third story. After reading their stories, groups discuss the discussion questions. Gather as a large group and take about three minutes to hear short answers from a few people.)*

When we listen to the needs of others in the body of Christ, how can we be pastoral? How can we proclaim God's love?

While walking home after work, Ruth was raped by a stranger posing as a jogger. She was a teenager. Days afterward, he called her house, bringing more terror to her parents. He was never apprehended. Fear and anger covered her and her family. Many images of God fed them in their grief. Now an adult, Ruth is one of many survivors of violence who say that predominantly male-identified language and images of God hurt. Instead, she experiences God's love and healing through God as woman, God as mother, God like her.²

A man in prison was visited by a young pastor who had been assigned there by his seminary. The pastor tried to console the man by assuring him of the love of God the Father. The man stopped the pastor. "Don't talk to me about a father's love. I only saw my father a few times in my life, and each time he beat me. He abused me and my mother and my sisters and brothers. That's what I know of fathers."³

With great joy, we gathered for the baptism of our granddaughter, Hannah. Though I believe Scripture's promise that Hannah is created in the image of God, I was troubled that her baptismal service included only male and neutral language for God. Yes, I know the theological and ecumenical reasons for baptizing in the name of the Father, Son and Holy Spirit; still I wondered why other parts of the liturgy didn't include more expansive images for God (Mother of all life; Holy Wisdom calling us to her table).

Language and images or symbols

- create power dynamics.
- express truth.
- hurt people.
- heal people.
- shape our understandings of the world and ourselves.
- influence people at an early age.
- are learned by rote in religious rituals before we understand their meanings.¹

And then I wondered: Would it be so surprising if Hannah were to struggle more than her older brother in seeing herself in the divine image? If the worship they experience uses mostly male pronouns and images to speak of God, wouldn't it be entirely possible for our grandson to carry a deeper sense that he bears God's image?

To be sure, incorporating more expansive images for God doesn't mean we abandon cherished prayers like the "Our Father." We simply find other places to incorporate female images – images from Scripture – so that all people, including Hannah, may more clearly hear the good news of God's love for them.⁴

II. WHAT LANGUAGE AND IMAGERY ABOUT GOD ARE IN SCRIPTURE? (15 MINUTES)

Scripture provides a variety of expansive language and images about God.

When we seek to proclaim the good news of God's love in Christ in ways that minister to many people, we can turn to Scripture and theology for resources.

**(Note to leaders: Divide the group into pairs or groups of three. Assign each group a list of verses, either 1-6 or 7-13. If the group is working without a hard copy of the entire study, make photocopies of the verses for handouts.)*

Invite groups to:

- 1. Skim the verses for a minute and notice how the images and language make you feel. Start to wonder why these particular feelings are evoked.*
- 2. Reflect on these questions together:*
 - What do you think these images say about God?*
 - What do you think these images say about humankind?*

After participants have read and discussed the verses, gather in a large group and hear short responses from a few people.)

1 "The Rock, his work is perfect, and all his ways are just." (Deuteronomy 32:4a)

"You were unmindful of the Rock that bore you; you forgot the God who gave you birth." (Deuteronomy 32:18)

"Indeed their rock is not like our Rock; our enemies are fools."
(Deuteronomy 32:31)

2 "The LORD is my light and my salvation; whom shall I fear?"
(Psalm 27:1)

3 The LORD says to Israel of those who are wayward, "I will fall upon them like a bear robbed of her cubs, and will tear open the covering of their heart; there I will devour them like a lion, as a wild animal would mangle them."
(Hosea 13:8)

4 Jesus says: "Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often I have longed to gather your children together, as a hen gathers her chicks under her wings, and you were not willing." (Matthew 23:37)

5 "Which one of you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the one that is lost until he finds it? ... Or what woman having ten silver coins, if she loses one of them, does not light a lamp, sweep the house, and search carefully until she finds it?"
(Luke 15:4,8)

(For the full text, see Luke 15:1-10.)

6 God says about Israel: "Yet it was I who taught Ephraim to walk, I who took them up in my arms; but they did not know that I healed them. I led them with cords of human kindness, with bands of love. I was to them like those who lift infants to their cheeks. I bent down to them and fed them."
(Hosea 11:3-4)

7 "You are a hiding place for me; you preserve me from trouble; you surround me with glad cries of deliverance."
(Psalm 32:7)

8 Moses proclaims to all of Israel:
"As an eagle stirs up its nest, and hovers over its young; as it spreads its wings, takes them up, and bears them aloft on its pinions, the LORD alone guided [Jacob]; no foreign god was with him."
(Deuteronomy 32:11-12)

9 "As the eyes of servants look to the hand of their master, as the eyes of a maid to the hand of her mistress, so our eyes look to the LORD our God, until he has mercy upon us." (Psalm 123:2)

10 God says: "For a long time I have held my peace, I have kept myself still and restrained myself; now I will cry out like a woman in labor, I will gasp and pant." (Isaiah 42:14)

11 God says to Israel: "Listen to me, O house of Jacob, all the remnant of the house of Israel, who have been borne by me from your birth; carried from the womb; even to your old age I am he, even when you turn gray I will carry you. I have made, and I will bear; I will carry and will save." (Isaiah 46:3-4)

12 God says: "Can a woman forget her nursing child, or show no compassion for the child of her womb? Even these may forget, yet I will not forget you."
(Isaiah 49:15)

13 God says: "As a mother comforts her child, so I will comfort you; you shall be comforted in Jerusalem."
(Isaiah 66:13)

At times, gender roles are subverted or mixed in Scripture.

**(Note to leaders: Ask one or two people to read the following section aloud while the group follows along. Encourage participants to circle anything in the texts that strikes them about gender roles. This exercise should take no more than a few minutes.)*

1. Paul describes himself as a mother in labor.
“My little children, for whom I am again in the pain of childbirth until Christ is formed in you,” (Galatians 4:19)
2. Jesus washes his followers' feet. (John 13:1-20)
“[Jesus] got up from the table, took off his outer robe, and tied a towel around himself. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was tied around him.” (John 13:4-5)

Biblical commentators have noted that the towel Jesus put on his waist was the symbol of those who washed other people's feet: Jewish wives and slave girls. Foot washing was done by females for males and symbolized a particular relationship of either marital service and intimacy or servitude. Yet while foot washing was an act of hospitality, love and honor, it was simultaneously “an unequivocal signal of hierarchical power relationships.” The husband does not do this for the wife. A Jewish male slave would not do this for anyone because of the problems of defilement, even though a slave. A free man would never wash another's feet.⁵

This subversion is exactly what is happening in the text. What Jesus does offends the disciples specifically because his activity is a female's role! Jesus disrupted accepted gender roles. Jesus was gender non-conforming and put on the symbol of these women, a towel at the waist. Even more scandalous, Jesus tells the disciples that they, too, should wash each other's feet!

As we move from Scripture to written and visual theology, keep these “gender paradoxes” in mind. You will have a chance to reflect on these in a few minutes.

III. IN WHAT WAYS HAVE THEOLOGIAN'S USED SCRIPTURE TO SPEAK ABOUT GOD? (7 MINUTES)

**(Note to leaders: Skip this portion if you have less than one hour for the module. Invite someone to read the following quotations from theologians in the early church and during the medieval period. Point out that what they say is rooted in Scripture. Encourage participants to underline sections that attract their attention and circle anything that challenges traditional gender roles or ideas.)*

"Holy Divinity has lost her coins, and it is us!"

St. Augustine of Hippo (354-430)⁶

(based on Luke 15:8)

"But you, Jesus ... Are you not that mother who, like a hen collects her chickens under her wing? Truly master, you are a mother."

St. Anselm of Canterbury (1033-1109) in Prayer 10 to St. Paul, "Opera Omnia" 3:33 and 39-41

(based on Matthew 23:37)

"A mother can hold her child tenderly to her breast, but our tender mother, Jesus, can lead us in friendly fashion into his blessed breast by means of his sweet open side."

Julian of Norwich (1342-c. 1416) in "Revelations of Divine Love," Chapter 60, para. 6 (based on Isaiah 46::3-4; 49:15)

"The Bridegroom, Christ ... has breasts, lest he be lacking any one of all the duties and titles of loving kindness. ... He is a mother, too, in the mildness of his affection."

Bernard of Clairvaux (1090-1153) in "Sermons 2," Second sermon for St. Peter and St. Paul, Chapter 2, 384-86

(based on Isaiah 49:15 and Mark 2:20)

Questions for discussion in the full group

The Scripture and expressions of faith you have studied here express paradoxes about gender roles and identities. Together, name at least three ways this might affect how we understand God.

IV. WHAT ARE SOME EXAMPLES OF THE WAYS ARTISTS EXPRESS SACRED TRUTH IN IMAGES? (15 MINUTES)

Introduction

**(Note to leaders: Read or summarize the introduction for participants.)*

This portion of the module moves into visual experiences of images of God. The following images come from different artists in different parts of the world and different times in history. Some of them are from contexts where artwork in churches was a primary means of Christian education because people were largely non-literate. Images needed to communicate strongly about the church's understandings of God and Jesus Christ.

"I don't know what sort of power images have that they can so forcefully enter and affect one, and make everyone long to hear and speak in imagery."

– Martin Luther⁷

Personal reflection:

**(Note to leaders: Read the following to participants: Before we move into seeing the images, you are invited to reflect for a minute. Unless you decide otherwise, you will not need to share your answer with anyone.)*

For what do you most yearn in God's relationship with you? You are invited to write down key words for yourself or draw anything that comes to mind. Hold on to your yearnings as you are introduced to some images.)

Visual images communicate truth.

**(Note for leaders:*

- 1. If possible, use the online PowerPoint slides with notes available at ELCA.org/womenandjustice. Otherwise, direct participants to Appendix B for a sampling of images for use in this activity. (This is a small sample of what is available online – and in museums, churches and excavations all over the world. For more images, visit ELCA.org/womenandjustice study's ELCA web page or search online.)*
- 2. First, go through the images without commentary, staying on each image about 10 seconds. Stress an invitation for everyone to open themselves to the images, keeping in mind what they most yearn for in God's relationship with them.*
- 3. The second time through the images, share the commentary found in the leader's guide to expand different understandings of them.)*

Reflect alone or in small groups

**(Note to leaders: After going through the images two times, provide time for participants to engage in reflection about these questions.)*

- 1. How do these images make you feel? What spoke to you in your yearnings for God, and why? Identify at least one image that speaks to you in a new way.*
- 2. What thoughts do these images evoke?*
- 3. If any of these images were used regularly in worship and study in your local congregation, what effect do you think they might have on worship and faith?*

V. IN WHAT WAYS DO LANGUAGE AND IMAGERY FOR GOD MATTER? (5 MINUTES)

**(Note to leaders: If you have one hour for this module, invite participants to share reading this text aloud and to answer question 1 below. Invite participants to use the rest of the questions during the next week and in future conversations. If you have more than an hour, engage in any or all of the discussion questions below, through personal journaling and/or group discussion.)*

In recent decades, Christian theologians have written much about inclusive and expansive language and images for God. Pastors and other church leaders have used expansive images and language about God in their preaching, teaching and ministry in order to communicate the Word of God in a variety of scripturally and theologically faithful images and language.

An important part of this theological work is naming how the use of almost exclusively male-identified (**ANDROCENTRIC**) language and images is theologically problematic and pastorally harmful. Theologian Elizabeth Johnson suggests three ways that using predominantly male language for God can be harmful.

First, because exclusively male images offer no alternatives, they get taken literally. The use of male language alone leads us to forget the incomprehensible mystery of God and can reduce the living God to an understanding of God as an infinitely powerful man. This is poor theology about God.

This literalism can also lead to the unwarranted idea that maleness has more in common with God than femaleness. Exclusively male images imply that women are somehow less like God or are more distant from God than males are. This is poor theology about humanity.

Second, the effect of taking masculine images of God literally can lead to idolatry. Prophets have long insisted on the need to turn away from idols, gods who are not true. God is not literally a father or a king or a lord, just as much as God is not literally a rock or a hen or a woman in labor. God is ever so much greater!

Third, the exclusive use of patriarchal language for God has powerful social effects, functioning to justify patriarchy in church and society. In other words, if God is understood as male and women are seen as less than men, it becomes easy to justify attitudes and behaviors that discriminate against and devalue women and girls. However, Scripture and Christian theology witness to an understanding of God that transcends gender, and they offer us life-giving ways to proclaim the gospel so that all may hear and all may share life in equal measure.⁸

Module 6: Why do words and images for God matter?

If you have one hour for your session, shout out brief answers to this question and list them up front:

1. In what ways do you think language and imagery about God matter?

In addition, if you have more than one hour for your session, spend some time journaling about and/or discussing these questions in small or large groups:

1. In what ways do you suppose predominantly male language might get in the way of the proclamation of the gospel for some people? In other words, in what ways might language harm our neighbor? In what ways might language heal and care for our neighbor?
2. Why do you think Christians sometimes are uncomfortable talking about language for God? What might we gain through openness to new language and imagery? What are we afraid we might lose?
3. What might happen in your congregation if your worship services had more female images for God? What might happen in your own heart? Why do you think you or your congregation would have these thoughts or feelings? If possible, identify specific suggestions to enrich your community's worship language and imagery.

IN CLOSING (5 MINUTES)

**(Note to leaders: The leader should gather the group and read the following summary, use the closing exercise (below), guide the closing prayer, and point participants to the out-the-door activities.)*

What have we learned?

Language and imagery for God that is exclusively or nearly exclusively male-identified have negative effects for faith and for people. Although most Christian liturgy uses predominantly androcentric language and imagery, expansive language and imagery is scripturally rooted and theologically faithful. The paradoxes and multiplicity of language and images about God communicate something important about the mystery and intimacy of the Triune God.

Closing exercise

**(Note to leaders: Invite participants to use one word to answer: How do you feel as you leave this module?)*

Closing prayer **(See Devotional Options.)*

Out the door

1. **Complete the response form** found on page 133 or online at <https://surveys.elca.org/scripts/rws5.pl?FORM=wjss6>.
2. Use this module's **Going Deeper**. Visit the online site for suggested further reading and additional images at ELCA.org/womenandjustice.
3. **This week, think about these questions:** How might expansive imagery and language for God affect 1) the proclamation of the gospel? 2) how we understand the Triune God? 3) how we understand ourselves and the rest of creation?
4. **This week, talk with others** about the discussion questions in section V in this module.
5. **This week, notice language and imagery** in worship and Bible study. Come back next week to share what you noticed.
6. **This week, notice places where there is a need for practices** of neighbor justice around language and images for God and ask the questions: What is my prayer right there? What action should I take?

GOING DEEPER FOR MODULE 6

If you want to see Christian language and imagery in practice: Analyze your congregation's hymnal and other worship resources according to gender. You could also look for the ways the words and images have messages about race, ethnicity, age and ability. As part of taking stock of your community's worship resources, have open conversations among those who worship. What do you each experience and think because of the language in your worship services? Do the same with your congregation's Christian education resources, for all ages.

If you want to explore and discuss more images of Jesus Christ: Use the larger collection of slides available online. The slides contain commentary. As you work through them, discuss these questions.

Reflection alone or in small groups

1. How do these images make you feel? What spoke to you in your yearnings for God and why? Identify at least one image of God that speaks to you in a new way.
2. What do you think any of these images say about God? about humankind?
3. If any of these images were used regularly in worship and study, what do you think they might mean for your local community of faith? for the whole ELCA?
4. How do these images matter to you? How might they matter to your neighbor in Christ?
5. When you think about what these images say about humankind, think about the heavy emphasis on God as mother. Women in the ancient world were primarily portrayed as mothers. Notice how this emphasis in Scripture affects both our understanding of God as our source – as generative and sustaining – but also how it might limit our understanding of what it means to be a woman or girl. Think, for instance, of the fact that women in Scripture were also queens, patrons, disciples and judges – vocations and roles not tied to biological motherhood.

If you want to know more about views on neutral language for God: Some Christians use gender-neutral language for God, meaning that they try to avoid the use of any gender-specific pronouns. Sometimes, this practice is used particularly for the third person of the Trinity, the Holy Spirit. According to some theologians, using primarily gender-neutral language for God does not go far enough, because our minds still tend to default to the male language and imagery for God with which we are familiar.

If you want to know more about gender subversion in Scripture: There are a number of places in Scripture in which, for example, prophets, Jesus and Jesus' male followers are portrayed in ways that are not in "expected" or normative male roles. For example, God tells the prophet Jeremiah not to take a wife and have a family, dramatically contrary to the expected role of a Jewish man in his time.⁹ Paul compared himself to a mother giving birth. Jesus put himself in the role of a female slave or a wife when he washed his followers' feet.

Scripture also portrays women in ways that subvert gender expectations. For example, Deborah was a prophet and a judge who led the Israelites to victory over the Canaanites. Jael was celebrated as a hero for killing Sisera, the Canaanite general. The Syro-Phoenician woman challenged Jesus to expand his ministry beyond the Israelites. Phoebe was a deacon in the early church. Are these women's stories familiar to you? Why do you suppose we talk about the men of the Bible more than we do the women?

If you want to discuss how the expansive language and imagery for God in Scripture and the Christian tradition influence how we understand the Triune God:

One area of language about God that requires a great deal more dialogue is Trinitarian language. Within the early church, theologians identified Father, Son and Holy Spirit as the three persons of the Godhead, which we see in the Church's confession of faith in the ecumenical creeds and in the baptismal formula. These three terms appear frequently in the New Testament and come together in Matthew 28:19.

This Trinitarian language is challenging because of the practical implications of male-identified language for God on human understandings of God and of ourselves. Christians today have a variety of responses to this. Some do not want to see the traditional language change; others have rejected it in favor of female-identified language. Still others think that language about the Trinity can be justifiably flexible, sometimes male-identified, sometimes neutral and sometimes female-identified. Although there are strong opinions among those who hold opposing views, there are many people who welcome study, dialogue and discernment as faithful Christians seeking to hear the gospel and to live within the folds of the Trinitarian life.

The task force is not of one mind about this. However, the task force invites this church to engage reflectively on the effects of androcentric language on faith and on people of faith and to explore the rich variety of language recorded in Scripture and the Christian theological tradition.

ENDNOTES

¹ See Jean Berko Gleason and Nan Bernstein Ratner, eds. *The Development of Language*, 8th ed., Allyn & Bacon Communication Sciences and Disorders Series (Boston: Pearson Education, 2012); Jean Berko Gleason and Sandra Weintraub, "The Acquisition of Routines in Child Language," *Language in Society* 5 (2), 1976 (Cambridge University Press: 129–36). <http://www.jstor.org/stable/4166866>; and Krista Tippitt, "Unfolding Language, Unfolding Life," <http://onbeing.org/program/unfolding-language-unfolding-life/transcript/408>. See also Kate Swift and Casey Miller, *The Handbook of Nonsexist Writing: For writers, editors and speakers*, 2nd ed. (Lincoln, Neb.: iUniverse.com, Inc., 2000).

² This illustration was shared with a task force member.

³ Ibid.

⁴ This illustration is based on an actual incident involving members of the task force. Names have been altered for the sake of anonymity.

⁵ Ruth Habermann, "Gospel of John: Spaces for Women," in *Feminist Biblical Interpretation*, ed. Luise Schotroff and Marie-Theres Wacker (Grand Rapids: Eerdmans, 2012), 673.

⁶ See John M. O'Loughlin and Francis Emmett Fitzgerald, "The Jerome Award Remarks at Prayer Breakfast Boston," *The Catholic Library World* 1-4 (2004): 44. See also Augustine's Exposition on Psalm 138, section 14.

⁷ Martin Luther, "Against Latomus," 1521, LW 32:196.

⁸ See Elizabeth A. Johnson, *Quest for the Living God: Mapping Frontiers in the Theology of God* (New York: Continuum, 2008), esp. 90-112.

⁹ See Corrine Carvalho, "Whose Gendered Language of God? Contemporary Gender Theory and Divine Gender in the Prophets," *Currents in Theology and Mission*, Vol. 43. No. 3, (2016), <http://currentsjournal.org/index.php/currents/issue/view/4>.

RESPONSE FORM

Why do words and images for God matter?

1. What is the name of your congregation, school, group or organization?

2. What is the ZIP code?

3. Is this response from an individual or group?

- ☐ Individual
- ☐ Group: how many people are in the group?
- ☐ 2 – 5
- ☐ 6 – 10
- ☐ 11 – 20
- ☐ 21 or more

4. How valuable did you find Module 6: Why do words and images for God matter?

	Not valuable	A little valuable	Moderately valuable	Valuable	Very valuable
I. How do words and images shape and affect us?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
II. What language and imagery about God are in Scripture?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
III. In what ways have theologians used Scripture to speak about God?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
IV. What are some examples of the ways artists express sacred truth in images?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
V. In what ways do language and imagery for God matter?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Module 6: Why do words and images for God matter?

5. As a result of participating in this module, what did you learn?

6. What do you see as the greatest strength of this module on language and imagery?

7. What do you see as the greatest weakness of this module on language and imagery?

8. Based on your conversations during this module, what would you like our church (the ELCA) as part of Christ's body to say and do?

The form is complete – thank you!

Please send the completed form to:
Evangelical Lutheran Church in America
Research and Evaluation
8765 W. Higgins Rd.
Chicago, IL 60631-4101

IMAGES FOR MODULE 6

Image descriptions can be found on pages 17 and 18 of the Leader Guide.



Image 1

By Ettore "Ted" DeGrazia Courtesy of DeGrazia Gallery in the Sun, DeGrazia Foundation, Tucson, Arizona. All rights reserved.



Image 3

Renata Sedmakova/Shutterstock.com



Image 2

Alexandre Hogue (1898-1994), *The Crucified Land*, 1939, Oil on canvas, GM 0127.2000, Gilcrease Museum, Tulsa, OK.



Image 4

© John Giuliani
www.Hillstream.com



Image 5

Courtesy Mary Ann Klopfleisch/St. Jacob Lutheran Church, Anna, Ohio

Appendix B



Image 6

©Heiner Straesser - derPanoramafotograf.com



Image 7

Museum Mayer van den Bergh,
photo: Hugo Maertens



Image 8

The Bodleian Library, University of
Oxford, MS. Bodl. 270b, fol. 6r.



Image 9

Courtesy Scala/Art Resource, NY



Image 10

Courtesy St. Michael's Cathedral/Sitka National Historical Park