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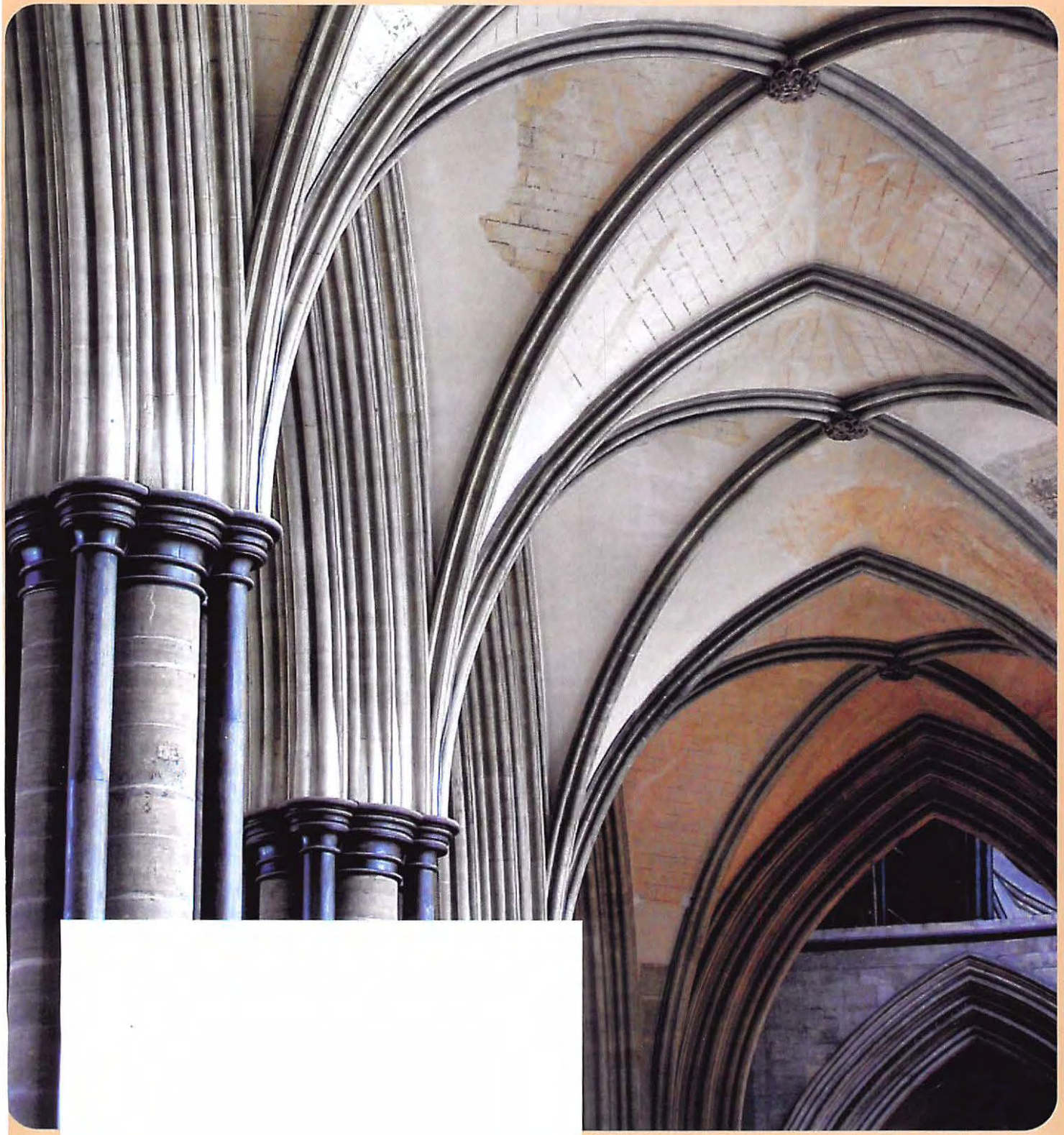

CHURCH ARCHITECTURE & RESTORATION ISSUE

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Personal Retreats / Workshops / Facility Rentals

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April 6-9 **Listening to the Voice Within: Passion and Purpose - A Call to Clergy and Other Seekers** with Bob Stice
This retreat is for those yearning for a sense of direction; for clarity about meaning in their lives; for the rekindling of true passion for life and vocation.

May 14-16 **Interfaith Dialogue Training: Living Truth with Respect** with Leonard Swidler and Rebecca Mays
This workshop offers education for defining, understanding, and practicing interreligious dialogue and will offer skill development for participants to learn how to facilitate groups in their own places of spiritual study.

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on the cover | Gothic arches in Salisbury Cathedral.
Jan van der Crabben photo/Creative Commons

The Living Church

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The Living Church magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

Sharing its Wealth

Trinity Wall Street Redoubles Efforts in Africa

In 1984, two decades before most of the Anglican Communion realized Africa's potential for explosive Church growth, the Parish of Trinity Church Wall Street designated African churches as a global priority.

Trinity certainly has the wherewithal to make a difference. The congregation was founded in 1697 with a grant of eight acres of prime real estate in Lower Manhattan from King William III. Queen Anne granted Trinity an additional 215 acres of what was then farmland further uptown in 1705. Over the years Trinity donated a significant portion of its land for the construction of other churches. Other land was sold and reinvested. Today Trinity retains 15 acres of Manhattan real estate in its extensive endowment portfolio, making it one of the largest property owners in New York City.

Trinity's resources exceed the gross national product of some nations it seeks to help. In 1983, Trinity began converting what were warehouses and manufacturing facilities into a mixed-use neighborhood known as Hudson Square. Trinity Real Estates own 6 million square feet of floor space in 18 Hudson Square buildings. Development plans include residential projects, galleries, shops and restaurants, according to information located on Trinity Real Estate's website (www.hudsonsquare.com).

Trinity feels an obligation to provide a helping hand, according to the Rev. Canon James G. Callaway, deputy for faith formation and education. Canon Callaway likens what Trinity does to the Parable of the Talents found in the gospels of Matthew and Luke.

Since 2003, Trinity has provided more than $7.5 million in grants to Africa. Canon Calloway said Trinity makes neither open-ended nor bricks-and-mortar grants.

"We try to support the church's ministry in the community. Instead of starting with an activity and working toward a result, we start with the desired result and help design the activities to bring that about," he said, adding that Trinity places a particularly high priority on grant proposals that stand a good chance of becoming self-sustaining. As a result of regional consultations last summer, Trinity has also added a new priority, "raising the next generation of capable leaders."

Trinity Church

The Rev. Canon James Callaway (center) and the Most Rev. Berr Ntahoturi of Burundi visit a local heifer project designed to pron community reconciliation, funded by the Trinity Grants Program

For a brief period in 2003, all the work that had gone into building partnerships appeared to be in jeopardy when the three largest Anglican provinces in Africa — Nigeria, Uganda and Kenya — cut off contact with the Episcopal Church over the consecration of Gene Robinson, a partnered gay man, as Bishop Coadjutor of New Hampshire.

The Most Rev. Peter Akinola of Nigeria was in the middle of a term as chairman of the Council of Anglican Provinces in Africa (CAPA). He and primates from many other large African churches urged a united African opposition to the New Hampshire consecration at CAPA and various other forums. That use of CAPA was ironic, because Trinity is one of CAPA's major donors and CAPA is based in Kenya.

"We offer to make grants to those who are willing," Canon Callaway said. "What people miss in the United States is how vast the continent of Africa is. As some provinces withdrew as a result of impaired relations, more resources were available elsewhere."

After 2003, Trinity redoubled its efforts to build and nurture relationships with its African partners. This effort came under significant scrutiny when about 100 bishops from the Episcopal Church and various African dioceses met in El Escorial, Spain, in July 2007. It was considered the first large-scale gathering of Anglican bishops from Africa and the Episcopal Church in more than four years. Few details about what occurred at the meeting, or even which African bishops attended, have subsequently become public.

"Our style of working is to have regular consultations with partners," Canon Callaway said about the 2007 meeting. "The meeting in Spain was kind of the genesis" of a new approach.

Building on results from the meeting in El Escorial, the Trinity Grants program team recently held four regional meetings, beginning in Zambia in December 2008. The other three meetings in 2009 occurred in

Ghana in February, Tanzania in May and Burundi in June, shortly before General Convention convened in July.

Canon Callaway said that receiving a grant from Trinity does not depend on theological agreement or acceptance of actions taken by the General Convention, but sometimes even with the best of intentions misunderstandings can threaten newly forming relationships or those that have become strained.

Trinity's Work in Tanzania, Burundi and Central Africa

There are now 12 Anglican provinces in Africa. While most have at least doubled in membership since Trinity first began seeking partners and making grants in Africa 40 years ago, most of the largest and fastest-growing churches are concentrated near the equator, particularly in West Africa's Great Lakes region. Despite a declaration of impaired communion by its House of Bishops in 2006, the Anglican Church of Tanzania stood virtually alone in not cutting itself off completely from the Episcopal Church.

The Most Rev. Valentino Mokiwa, Archbishop of Tanzania and Bishop of Dar es Salaam, said he was surprised to learn from another Tanzanian bishop that Trinity had scheduled a regional meeting in Tanzania for May 2009, and that he had to contact Trinity to receive an invitation.

Archbishop Mokiwa eventually attended the regional meeting and counts himself among the supporters of Trinity's outreach to Africa. The church in Tanzania received a $30,000 grant to cover part of the cost of holding a provincial consultation during the same month that the Trinity grants program consultation met in Tanzania.

Canon Callaway said the initial invitation list was sent to bishops with whom Trinity already had a relationship, "[but] everyone had a chance to come."

Trinity's efforts to improve existing relationships, repair damaged ones and cultivate new ones appear to be bearing fruit. In November Trinity awarded a one-year $100,000 grant to the Gulu Community Vocational School to support poverty reduction through a food processing project in Uganda. CAPA also received a $20,000 one-year grant in November to conduct an orientation for new archbishops. In November 2008, the Diocese of Southern Nyanza, Kenya, received $136,000 over one year to establish a savings and loan program with women and youth in the diocese. Between

(Continued on next page)

Trinity Church photo

The Rt. Rev. Daniel Yinka Sarfo (right), Bishop of Kumasi in the Church of the Province of West Africa, and the son of the Ashanti king welcome participants to a consultation in Kumasi, Ghana.

(TRINITY, from previous page)

November 2006 and February 2008, the Diocese of Northern Uganda received $165,210 for agricultural training and poverty reduction.

Three African bishops, whose names and contact information were supplied by Trinity, said the evolving model has met with a favorable response.

"We have been working with Trinity Church for some time and we appreciate that relationship," said the Most Rev. Bernard Ntahoturi, Archbishop of the Province of Burundi and Bishop of Matana. "The Church in Burundi is what you would call conservative in doctrine and theology. Each church is called to witness in its cultural context. Certainly we do not agree with some of the approaches TEC has taken, but coming out of a culture of conflict, we find separation is not the solution."

Located between Tanzania and Rwanda, the Republic of Burundi is one of the world's poorest countries. While the genocide in Rwanda, its neighbor to the north, was well publicized, Burundi also was plunged into ethnic genocide when two elected presidents were assassinated within less than a year in 1993. Despite U.S. State Department travel warnings about banditry and militia violence, Trinity has never wavered in its partnership with the church, Archbishop Ntahoturi said.

A peace treaty between the Hutu and Tutsi tribes was initially signed in 2003, but disarmament of tribal militia groups under the auspices of the U.N. has proceeded slowly.

The State Department has not lifted its travel warning for U.S. citizens: "[T]he U.S. Embassy restricts travel of its personnel in Burundi, and certain areas of Bujumbura [the capital] are off-limits to U.S. government personnel after daylight hours," Two Trinity parishioners who are fluent in French, one of two official languages in Burundi, accompanied grant program staff to the meeting in Burundi last summer to assist with translation.

The Trinity grants program also has "helped raise the standard of living of the people of Northern Zambia. Through microfinancing, people are learning how to go into business for themselves," said the Rt. Rev. Albert Chama, Bishop of Northern Zambia and acting dean of the Church of the Province of Central Africa.

Central Africa, which includes two dioceses in war-torn Zimbabwe,

has not had a primate since the Most Rev. Bernard Malango retired in 2007. Bishop Chama said that Trinity advisers have helped bishops in Central Africa to "plan for projects properly. They look at aid from start to end and help plan outcomes. Trinity wants to listen, that is why they are going around the continent. They have taken a bold step coming to us."

Like Archbishop Ntahoturi of Burundi, Bishop Chama said that Central Africa does not agree with the actions on human sexuality taken by General Convention, but he gives Trinity high marks for respecting the convictions of his church.

"Severing the relationship does not help," he said. "They come to us without conditions. That is why we respect Trinity."

The Rt. Rev. Daniel Yinka Sarfo, Bishop of Kumasi in the Church of the Province of West Africa, has served as a facilitator at previous meetings. He is one of the few Africans who has acknowledged attending the meeting in El Escorial in July 2007. He described that meeting as a broad-based consultation on mission that helped bishops develop contacts and form links. He credited Trinity with helping the leadership in his diocese, which is located in Ghana, learn how to write effective grant proposals and to teach women how to be employable and self-sufficient.

"They helped us learn how to prepare a vision by listening," he said.

Canon Callaway is sanguine about Trinity's partnership with Anglican churches in Africa.

"Church events come and go with a lot of excitement, but the mission of God goes on," he said. And turning to the Catechism of the Book of Common Prayer, he read aloud from p. 855: "The mission of the Church is to restore all people to unity with God and each other in Christ."

Steve Waring

Bishop Rowley Dies

The Rt. Rev. Robert D. Rowley, Jr., the seventh bishop of Northwestern Pennsylvania, died Jan. 18 in York, Pa. He was 68.

In 1997 he was one of four men nominated to become the 25th Presiding Bishop of the Episcopal Church. Bishop Rowley was an attorney for much of his life, and continued serving in the U.S. Naval Reserve as late as 1992, when he retired as a captain of the Judge Advocate General's Corps.

He served as bishop coadjutor of Northwestern Pennsylvania in 1989-91 and as bishop of the diocese beginning in 1991. He was a member of the Presiding Bishop's Council of Advice, 1993-2002.

In 1994-97 he was chairman of the Committee for Dialogue on Canon III.8.1, which evaluated whether that canon required four Anglo-Catholic bishops — representing the dioceses of Eau Claire (Wis.); Fort Worth (Texas); Quincy (Ill.); and San Joaquin (Calif.) — to allow women to be ordained as priests within their dioceses.

He retired in August 2007.

The bishop is survived by his wife, Nancy, of York; a daughter, Karen R. Butler, of York; a son, Dean Rowley, of Garnet Valley, Pa.; five grandchildren; two brothers; and two nieces.

J.I. Packer: More Catechesis, Please

"Packer's last crusade in this world," the Rev. Dr. J.I. Packer affirms, is recovering catechesis — systematic instruction in the Christian fundamentals — to meet the challenges of an increasingly pagan age.

The evangelical theologian said at St. Matthew's Cathedral in Dallas on Jan. 9 that he yearns for the return of catechesis, "Bible-based, Christ-centered, declarative in style," at a time when "the Christian value system is

St. Matthew's Cathedral photo

Dr. Packer in Dallas: "Pray for your clergy."

virtually disappearing from schools."

"We are drifting back into paganism, that's the truth," said Dr. Packer, the second featured speaker in the James M. Stanton Lecture Series.

"Ongoing learning is part of the calling of the Church," he said. "It has to be taught in all churches at all times."

Dr. Packer, 83, is completing a book on catechesis. He called it "ridiculous to think that no more learning of the Faith is necessary after confirmation has taken place."

Recovering the traditional emphasis on careful, lifelong instruction in Christian faith "will be totally uphill all the way," he said. "We shall be challenging the dominant trends in our culture, and it won't be easy."

All the more reason to begin quickly: "It's a matter of time till this current Western [secularist] infection spreads its tentacles in the rest of the world."

Dr. Packer said a recovered catechetical enterprise need not resemble the "schoolroom method or question and answer" format set during the Reformation and enshrined in The Book of Common Prayer. A likelier pattern for modern times, he said, is that of the Alpha course, which involves sharing meals, forming new friendships, listening to brief presentations and discussing the content in small groups.

"You get much further, much faster" this way, he said, than with relying on a fixed set of questions and answers.

Teaching the catechism should be a regular, continuing project for churches, Dr. Packer said. He said crucial topics include the authorship of Scripture; the reality of God's being; the holiness of God's law; the centrality of Jesus Christ; the graciousness of salvation; the power of the Holy Spirit; and the praiseworthiness of God.

Dr. Packer urged Christians to

(Continued on page 28)

HOOKER'S ARCHITECTURAL *VIA MEDIA*

"Duties of religion performed by whole societies of men, ought to have in them accordinge to our power a sensible excellencie, correspondent to the majestie of him whome we worship."

— Richard Hooker, *Of the Laws of Ecclesiastical Polity*

By W. David O. Taylor

In 1597 Richard Hooker published volume five of his *Laws of Ecclesiastical Polity.* I want to draw attention to one small part of his massive commentary: his thoughts on church architecture. First, I will highlight a meta-idea around which much of his thinking revolves. Second, I will identify the four presuppositions that inform his theological and pastoral counsels. Third, I will focus on a couple of specific comments he makes, one about the sumptuousness of church architecture, and one about the special nature of such an architecture.

The "Fittingness" of Things

A key idea that recurs in Hooker's writing is the idea of the "fittingness" of things. In the matter of the Church's ecclesiastical order, which he regards as "inferior" to doctrinal matters, the physical aspect must "fit." It must fit specifically in two ways: Form must follow function and the external ought to express the internal. Writing on the special nature of the Church, Hooker observes: "Churches receive as every thing else their chief perfection from the end whereunto they serve." Because they serve the purpose of worshiping a majestic God, churches should reflect that majesty in the material forms of their worship.

Likewise, the earthly expressions of our corporate life ought to fit the "celestial impressions" of our future life. Hooker writes: "There is an inward reasonable and there is a solemn outward serviceable worship belonging unto God." The inward and outward need to remain in ordinate relationship. Super-

stition thus "exceedeth due proportion," while idolatry represents a "superfluity in religion." Both violate doctrinal order. Both fail to represent the true knowledge of God and the true exercise of religion.

In light of all this, Hooker concludes that the sensible realm must give fitting shape to the object and content of our liturgy. Because God is spiritually excellent, the visible church must be sensibly excellent. Hooker adds that if "religion bear the greatest sway in our hearts, our outward religious duties must show it, as far as the church hath outwardly ability." This last phrase is crucial. Hooker concedes that, while not impossible, it is often difficult to discern how exactly the Church should incarnate the worship of God. But be this as it may, the Church militant (that is, the Church in history) should always strive to be a fitting reflection of the Church triumphant (the Church at the end of time, in glory).

Hooker's Presuppositions

Hooker understood that decisions about the Church's liturgical order could not be made casually. He offered therefore four general principles which, he believed, could be reasonably granted about the outward form of true religion. These four principles function in Hooker's argument in axiomatic fashion — in need not of evidence but only of lively commendation. They are presuppositions which, if respected, he believed would yield a form of worship that might truly glorify God. They are, in summary form:

- Our external life ought to be an expression of internal and invisible realities.
- The wisdom of the ancients ought to hold heavier sway over the innovations of the youth.
- When we do innovate — and the Church has always had occasion to amend old forms and to introduce new ones — we ought to allow the authority of "Mother Church" to decide these matters chiefly because wisdom operates most truly in communal form.
- The Church should not enforce its polity in rigid manner, but rather allow for a degree of latitude in the application of that polity to the different circumstances of parishes.

Behind the first principle lies a sacramental vision of the world. For Hooker the Church was mystically the Body of Christ in the world. This view becomes most evident in his treatment of the doctrine of the Incarnation. As he asserts: "The Church is to us that very mother of our new birth in whose bowels we are all bred, at whose breasts we receive nourishment. ... God made Eve of the rib of Adam. And his Church he frameth out of the very flesh, the very wounded and bleeding side of the Son of man." Thus for Hooker signs on earth can and, indeed, must resemble as closely as possible the things they signify — the Church visible resembles the Church that "in heaven is beautified."

Behind the second principle is a question: Which are the best kinds of decisions? Hooker's answer: wise ones. Wisdom should be held in the highest regard in our search for right order. Wisdom also is to be seen largely as the property of elders — and in the case of the historical Church, the ancients — so it is to them that we must defer.

The third principle concedes that the Church will have need to reform its liturgy. When occasion arises, Christians should accept that "in the counsel of many, there is much wisdom" (Prov. 12:15). Hooker asks (over against his accusers): If a man thinks he has been given a special message from God, will not God confirm it to others? The presumed answer is yes. Where innovation occurs, then, it ought to be done under the guidance of the Church's sanctioned authority, not on the "bare and naked" conceit of any one person.

Hooker's fourth proposition testifies to a refreshingly practical spirit that marks the whole of his writing. He believed no general law, especially pertaining to *adiaphora* (things indifferent), could be universally applied to all persons in all times and places in an inflexible manner; that would be to misunderstand the nature of law. Our goal rather should be "to practice general laws according to their right meaning." Laws may be just, but they are rarely perfect. Likewise, individual equity will not be against the law but it may sometimes lie beyond it. In some cases or for the common good, therefore, "certain profitable ordinances" will sometimes need to be released, rather than all people always be strictly required to observe them.

On the Sumptuousness of Churches

When it came to the relative adornment of church buildings, the Genevan Puritans registered a double charge: that the practices of the Elizabethan church revealed a prideful heart and, worse, that God took no pleasure in "chargeable pomp." God rather was most acceptably worshiped in humble structures,

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Where innovation occurs, it ought to be done under the guidance of the Church's sanctioned authority, not on the "bare and naked" conceit of any one person.

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that is, in "the houses of poor men." The grounds for this claim, they believed, were as manifestly sure as the "nakedness of Jesus" and the "simplicity of his Gospel."

Hooker takes each charge in turn. First, he argues that an extravagant architecture does not automatically indicate the condition of the architect's heart. Herod's heart was ambitious, Solomon's virtuous, while Constantine's was holy. Additionally, he asks, must a building erected with mixed motives be torn down and deprived of any use or benefit? Not necessarily. And more importantly, has God anywhere revealed that it is "his delight to dwell beggarly"? Hooker here pulls a kind of jujitsu move on his opponents.

He forces the biblical literalist, or any who would seek to establish ecclesiastical polity on the sole basis of explicit statements of Scripture, whether prescriptive or proscriptive, to show where God declares outright preference for humble architecture or "poor cottages." Hooker then exchanges their adjectives — "nakedness" and "sublimity" — for two of his own — the "greatness of Jesus Christ" and the "sublimity of his Gospel" — and argues that these could be equally determinative of church buildings. He undermines the force of his opponents' argument by granting that both "meaner" and "costlier" architectural offerings can be pleasing to God. "A man need not say this is worse than that, this more acceptable to God, that less, for with him they are in their season both allowable."

He argues further that when the Church was poor or in a time of persecution, she offered God the best that she had: "sanctified souls and bodies." The Christians in the time before Constantine offered a hearty affection to God without any "external ornaments," that is, sumptuous houses, only because of their lack of ability. Hooker concludes from the actions of those who belonged to the generation of Constantine that their churches, reared to immeasurable heights and lovingly adorned, reflected the joy of finally being able to do what Moses and the people of Israel with the aid of Bezalel had done long ago, namely, build a temple as "beautiful, gorgeous and rich as art could make them."

Hooker admits a more weighty charge into the discussion, one that would have been widely held by Reformers. The charge is that what Moses and David did in the Old Testament must, from the vantage point of the New Testament, be seen as "figurative." The tabernacle and the temple represent shadows of the "true, everlasting glory of a more divine sanctuary." Hooker grants this charge *only* if David had perceived the temple in merely "mystical" terms. But he did not. In fact David's

For Hooker the church's architectural space held a power to enhance the heart's worship.

temple exhibits three admirable characteristics, which Hooker believes make their appeal to us from across the ages. One, sumptuous offering is an expression of humanity's "cheerful affection" for God. Two, sumptuous architecture bears witness to the world of God's almightiness. And three, sumptuous material puts to good use the store of earth's riches — wood, stone, metal and so on.

Hooker ends this section with a pastoral admonition. With St. Jerome, he enjoins the Church not to neglect the ministry to the poor while it goes about building sumptuous churches. Mean offerings to the poor and a cold charity are an offense to Christ. Yet in the end Hooker allows that "God who requireth the one as necessary [charity], accepteth the other [beautiful churches] also as being an honorable work."

On the Special, or Holy, Nature of Church Buildings

Following this moral caution, Hooker restates his functionalist conviction about physical spaces. He writes: "Churches receive as every thing else their chief perfection from the end whereunto they serve. Which end being the public worship of God, they are in this consideration houses of greater dignity than any provided for meaner purposes." Thus, again, the material armature of the church must concur with its spiritual purpose.

At this point Hooker reveals his genius as an apologist. Instead of arguing an intransigent case for stately churches, he admits that the Bible does not take this line. The stories in Scripture remind us that, fundamentally, God cares more about the affections of our hearts than the physical places in which we offer our service to the Almighty. Hooker's biblical registry is illuminating, even tinged with humor: Moses in the middle of the Red Sea, Job on the dunghill, Ezekiel in bed, Jeremiah in the mire, Jonah in the whale, Daniel in the den, the thief on the cross and Peter and Paul in prison. Still, Hooker believes that these moments can only be understood as exceptional circumstances, not God's normative will for the Church. Delivering his *coup de grace*, he states:

> the very majesty and holiness of the place, where God is worshipped, hath in regard of us

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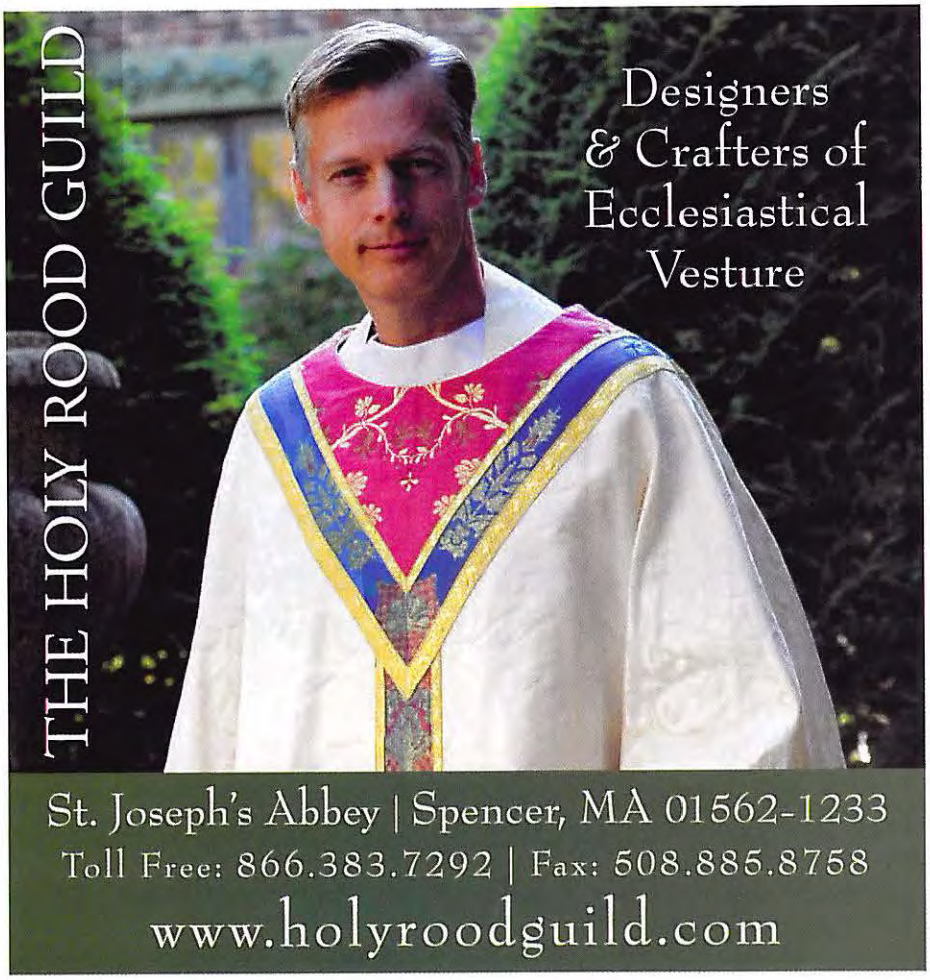

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> great virtue, force and efficacy, for that it serveth as a sensible help to stir up devotion, and in that respect no doubt bettereth even our holiest and best actions in this kind.

The sensible shape of the church, he argues, appeals to our own senses and rouses our devotion heavenward. The sensible shape of the church cannot therefore be seen as neutral. For Hooker the church's architectural space held a power to enhance the heart's worship. And it is in that light that he quotes David the Psalmist: "O worship the Lord in the beauty of holiness" (Psalm 96:9).

In Richard Hooker's *Laws* we witness a late-16th century English Protestant wrestling with realities that seem all too familiar. While he significantly agrees with the Genevans on doctrinal matters, Hooker leans toward Rome in matters of liturgy. Whereas with the radical Puritans the goal of reformation is the abolishment of the old forms, including architectural forms, with Hooker the goal is their careful renovation. His pastoral aim — which is surely one with which many of us today, whether leaning architecturally "high" or "low," can agree — is to reassure the laity that they offered to God a "solemn and serviceable" external adoration, neither superstitious nor encumbered by the prejudice of novelty. Whether or not we agree with the specifics of his argument, Hooker offers us two things: an invaluable case study for liturgical renewal and nothing less than a remarkable "philosophical theology of space and time."

W. David O. Taylor is a doctoral student at Duke University and edited For the Beauty of the Church: Casting a Vision for the Arts (Baker Books, March 2010). *He keeps a weblog at artspastor.blogspot.com.*

Julianne Turé photo

The *Exsultet* and the blessing of the font during the Easter Vigil at Church of the Advent in Boston.

Waiting for the LIGHT

By Beth Maynard

I often tell people that the best liturgy I ever witnessed was an Easter Vigil at Boston's Church of the Advent in the early 1990s. Friends were having a baby baptized, and I arrived at the church with only the instructions to come look for them somewhere "up front." The nave was pitch black, fearlessly so, and I vividly remember groping my way up the center aisle, pew by pew, hoping that my eyes would adjust to the darkness in time to glimpse some face I recognized before there were no more pews for me to cling to. It was the most bizarre and off-putting way I had ever had to get into a church service, and I remain grateful for it to this day.

As the rite began its movement through salvation history, it became clear that those in charge were in no hurry to relieve our predicament. The Vigil unfolded at a very measured pace, the organ silent for the whole first part, with the liturgical leadership relying on only the tiniest, most workmanlike slivers of light briefly switched on when they absolutely had to consult a text to sing or speak. The rest of us sat in blackness and did our best. I found myself beginning to think about the word "vigil": It means you wait. It means you are inconvenienced. It means you can't have what you want.

Eventually candles led us to the font and back, bobbing up and down as they were carried by people whom one could not really see, but trusted knew what they were doing. In the middle of the movement, new Christians were born. When, after what seemed like hours, the announcement of the resurrection made the lights blaze on, the organ come alive, and the "Alleluias" of "The Strife is O'er" explode through the building, Easter enveloped us, body, soul, and spirit. I remember embracing people I barely knew. I arrived home ecstatic, only to find that a few friends had dropped by for a glass of wine after a much more non-threatening Vigil service; my husband took one look at my shameless glow, pulled me into the kitchen and hissed a friendly recommendation from Exodus 34: "Put a veil on your face, honey!"

I came into the Episcopal Church 30 years ago from an atheist background, and my first Easter liturgy as a believing Christian was the Vigil. No surprise, then, that I have always loved it. But especially since that extraordinary experience at the Advent, I have also longed to see more churches with the chutzpah to

(Continued on next page)

Waiting for the LIGHT

Julianne Turé photo

Anyone can turn out all the lights or set a real fire ablaze. Simple intentionality about worship's artistic, dramatic, and nonliteral communication can work wonders, and inexpensively.

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confront people with the sensory extremes this liturgy makes possible. The Vigil is far from the only place where the potential for such godly confrontation lurks, but its reliance on very primary symbols, accessible in just about every cultural context, makes it a natural. Night and light, silence and sound: honor these contrasts and they'll do their work on the soul with very little help from us.

"In the darkness, fire is kindled," says The Book of Common Prayer — a rubric that could be the beginning of a poem. But in my experience churches are often afraid of darkness; they won't really turn out all the lights, lest someone be unable to read the answer to "The Lord be with you" in their bulletin. Often the Vigil seems to begin in a mild dimness, guaranteed not to inconvenience anyone, but also guaranteed not to communicate a visceral experience.

Darkness, real darkness, does its own job on everyone in the building. We all feel blind and lost — not bad things to be, at the end of Lent. If we have any ability to make artistic associations at all, our minds will wander through memories of caves, of tombs, of fearful times we were lost in the dark as children; of blindfolded trust exercises in school, watching for shooting stars, or waking up disoriented in a strange place. As we sit there with such images playing in our minds, we cannot but know there is something wrong, and that the consequences for us are unpleasant — again, an appropriate enough state of mind to be in at the end of Lent.

Faint dimness, on the other hand, is an atrophied half-symbol which requires a verbal explanation to communicate anything specific. When the first experience you have at the beginning of a liturgy is stepping into a space in which it merely looks as if they probably could have put some more lights on, you don't free-associate about chaos, lostness, and death; you wonder if the usher missed a few switches. "It's supposed to give a sort of feeling of waiting for the resurrection," we have to whisper to the unchurched guest we invited to join us. If the place were pitch black she'd be murmuring "Wow" without our having to tell her what to think and feel.

When the dimness transitions to normality later — maybe some side sanctuary spots go on, maybe the house dimmer switches slide from 65 percent to 100 percent — again we have to lean over to the visitor and explain, "See, they're putting on more lights now, and that's because this is the part of the service where we start celebrating Jesus being risen." A sudden burst of brightness is self-explanatory, but again, some churches seem cautious about risking such visual drama, as if somebody might complain because their eyes had trouble adjusting. Shouldn't there be physical symptoms of our difficulty adjusting to the first fruits of a new creation? We can't now feel a sudden rush of adrenaline prick the skin on our arms and legs as we witness history's first-ever resurrection body with glorified wounds, but we can feel the shock of eyes that have been without light for an hour trying to see. Why avoid this?

Equally self-explanatory is the welcome contrast created by offering only restrained a cappella or acoustic musical material early on, followed by robust, jubilant volume at the Easter announcement; far better than an ordinary introduction to the ordinary "Gloria," performed in a similar style to several previous hymns, causing us to lean over to the guest once more: "This is a festive canticle and we haven't sung it for a few weeks." Noisy acclamations, trumpet fanfares, and ringing bells communicate joy all by themselves. This moment should probably be the loudest thing that happens in the building all year.

I recall a first-timer saying to me after one Vigil where the deafening Christ-Is-Risen cheering went on for two or three minutes, "You would have thought the Beatles had just walked onstage." On the other hand, I also recall a priest in a neighboring parish recounting the story of a new parishioner who'd transferred in. The man began enthusiastically clanging the bell he'd brought, only to silence it in shame a second later when shocked heads swiveled and he realized that nobody else had come ready to do anything that actually sounded like celebration.

In his *Word Pictures: Knowing God Through Story and Imagination*, screenwriter Brian Godawa comments: "Biblically, the impact of imagery on the human audience is exaggerated, fantastic, nonliteral, dramatic, visual, experiential, emotional — and just as true as any of the historical, literal, abstract or rational propositions and words contained in those same pages." There is no need to feel cautious or diffident about the nonliteral, visual, or dramatic when they are acting in harmony with the historical and rational.

A Christianity without adequate weight given to propositional realities would no longer be Christianity. The meaty themes at the heart of the faith — death, resurrection, healing, transformation, forgiveness, sacrifice — need to be studied and integrated intellectually though abstract and rational discussion. But they need every bit as much to be experienced with the body and the emotions, through nonliteral and aesthetic communication, in a context that marries them to the revelation God has given and invites our full-bodied assent through the power of the Holy Spirit. When we do encounter them in that way, they thicken gospel meaning, grounding it and enabling us to see how much more potent and elemental God's truth is than we might have suspected from our book-learning.

The liturgical theologian Aidan Kavanagh, drawing on a remark of Urban T. Holmes, speaks of the crucial theological impact of a worshiping assembly's "being brought regularly to the brink of chaos in the presence of the living God." Perhaps the Vigil I attended all those years ago is still so vivid in my mind because it had the courage to invite us, in a thoroughly Christian ritual environment, to the brink of chaos, where both dark absence and wild rejoicing live. A small minority of worshiping communities will be blessed with the ample resources on which that parish drew, but anyone can turn out all the lights or set a real fire ablaze. Simple intentionality about worship's artistic, dramatic, and nonliteral communication can work wonders, and inexpensively. If this all seems too foreign, gather some artists and give them the job.

The brink of chaos, the domain of sacrament and symbol, the level of viscera — whatever we call it, it's worth journeying there as Christians in the presence of the living God. When we do, we will unforgettably encounter a God and a gospel whose power extends to that level. And the encounter will disabuse us of polite illusions about who God is and what he does. Keep to the abstract surface, and we will likely end up assuming that God is only good for enhancing the "spiritual" dimension of our life, soothing our frayed nerves, or giving us something interesting to think about. But at the brink of chaos in his presence, we'll discover instead that just as the Bible's been trying to tell us, he's up to more than that: he kills death, wrenches our broken bones and lives back into joint, and shoves us trembling out into his world to start acting like Jesus.

The Rev. Beth Maynard leads Mill Street House, an intentional Christian community north of Boston, and is an adjunct instructor at Gordon–Conwell Theological Seminary in South Hamilton, Mass.

Arkansas House of Prayer

FROM IMAGE TO REALITY IN A DECADE

By Christie L. Manussier

The Rev. Canon Susan Sims Smith spent several years as a Jungian-oriented psychotherapist before becoming an Episcopal priest, and the Arkansas House of Prayer began with an image.

In July 1999, Canon Sims Smith received an issue of THE LIVING CHURCH that featured the Episcopal House of Prayer, part of a retreat center at St. John's Abbey in Collegeville, Minn. The cover photograph was of the facility's round meditation room, and the article described the House of Prayer's commitment to quiet reflection.

Canon Sims Smith was immediately taken with the rare jewel that it represented: a worship space dedicated to silence. She tucked the cover into her daily planner, and carried it there for the next several years. While revising their wills in the summer of 2002, the canon and her husband, Dr. G. Richard Smith, discussed what they wanted to leave as their legacies. She recognized that building an Arkansas House of Prayer was the contribution closest to her heart. She began asking herself: Why should this dream wait until I am gone?

The canon moved from dreaming to talking. Conversations with friends and colleagues led her to a proposed location: 5.5 wooded acres adjacent to St. Margaret's Episcopal Church in Little Rock. With some seed money, and time donated by public-relations and marketing professionals, Canon Sims Smith created promotional material. The response convinced her that talking might soon become doing.

Canon Sims Smith assumed that she would contact the architectural firm responsible for the original House of Prayer, Cuningham Group Architecture of Minneapolis, Minn., "get the plans from them, and then build a building." Cuningham Group's founder and principal architect, John Cuningham, helped the project in a crucial transition from inspiration to strategy. The canon made initial contact

Arkansas House of Prayer pl

The House of Prayer is open to all who seek a time of uninterrupted solitude and silence.

with the firm in late 2002. She met with Mr. Cuningham during the 74th General Convention, which gathered in Minneapolis in 2003.

Mr. Cuningham made a key recommendation: Convene a brainstorming group. He gently made clear that simply reproducing the House of Prayer — a building designed for a rural monastic campus in Minnesota — would not best meet the needs of a comparatively urban area on the growing side of Little Rock.

Canon Sims Smith gathered the brainstorming group, which produced a concise vision statement: "An interfaith haven set apart in nature, dedicated to contemplative prayer, meditation and quiet, where all are welcome."

This vision, along with promotional materials, mailings, dinners and concept drawings, all brought more supporters into the fold. Before 2003 ended, the Arkansas House of Prayer had a steering committee. Then the project received its first six-figure donation. Other sizable gifts arrived, including one from the Stella Boyle Smith Trust. One family set up an endowment to provide for the maintenance and utilities of the finished House of Prayer.

As general fundraising continued, Canon Sims Smith and steering committee members gave tours of the site and described what the House of Prayer would offer to Little Rock. They raised more than $1.3 million.

The project broke ground in December 2006. A year later, on Dec. 6, 2007, Canon Smith and the Rt. Rev. Larry Benfield, the 13th Bishop of Arkansas, led an interfaith dedication service. In its first year of operation, the House of Prayer received sufficient donations to cover its operating expenses while offering silent meditation to between 1,500 and 2,000 visitors.

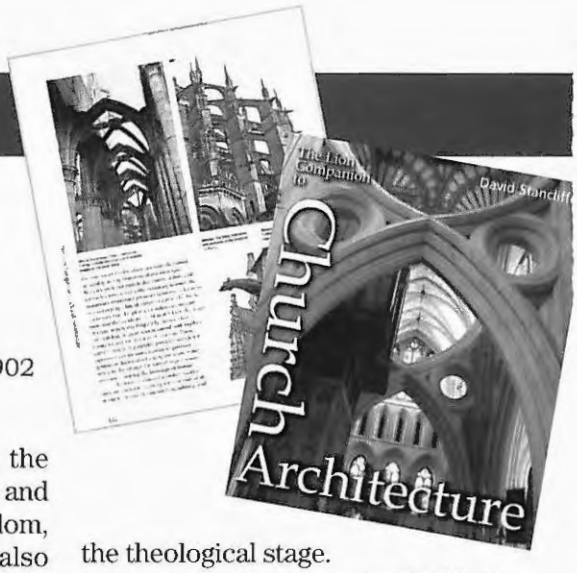
The House of Prayer, a ministry of St. Margaret's Church, is open to all who seek a time of uninterrupted solitude and silence. Within the meditation space, the House of Prayer permits no teaching, words, songs or wedding vows — no sounds of any kind, outside those of the natural environment. St. Margaret's makes other spaces available where such sounds are allowed.

A member of the St. Margaret's staff, or a House of Prayer volunteer, greets visitors, explains the facility's expectations of silence and answers questions. From there, the experience depends on the individual — some people arrive with an agenda, while others are merely curious.

The House is designed to mirror the journey of meditation:

- A path leads through an entrance garden.

(Continued on page 27)



The Lion Companion to Church Architecture

By **David Stancliffe**. Lion Hudson. Pp. 288. $39.95.ISBN 0745951902

Here's the story: Lying close to death on a battlefield, one Colonel Skinner made a vow to raise a new church in colonial Delhi. When the old boy — who in my mind is played by that army officer who keeps interrupting *Monty Python* skits — came to look over the finished product, he told the architect that he'd done a pretty fine job, but his initials were JHS — not IHS. He was not trying to be funny. The Rt. Rev. David Stancliffe, longtime Bishop of Salisbury, has my eternal gratitude simply for digging up that one anecdote in *The Lion Companion to Church Architecture.*

This has been a good decade for the ecclesio-architectural bookworm. First, the shiny and strangely overlooked *Houses of Worship: An Identification Guide to the History and Style of American Religious Architecture* came out in 2003, while Denis McNamara's excellent and well-illustrated *Catholic Church Architecture and the Spirit of the Liturgy* appeared in November 2009. Joining them from across the great herring-pond is another meaty, colorfully photographed survey of church architectural history.

Stancliffe has approached his subject as a churchman, liturgist, and patron. As Provost of Portsmouth he oversaw the reordering and completion of the cathedral, and a new font in Salisbury Cathedral ("in experimental use") is also presumably his work.

The text is straightforward and simply written, spiced with the occasional amusing anecdote and rounded out with a helpful glossary for the uninitiated. The book is structured chronologically, taking the reader from the earliest human encounters with God, through the mosaics of the Constantinian age and the spires of medieval Christendom, up to the present day. It is also refreshing to see, in between, a sympathetic portrayal of the frequently misunderstood Renaissance and Baroque periods.

The accompanying images are magnificent: bold, evocative and clearly illustrative of the concepts discussed. While England and the Church of England take center stage through a fair portion of the book, Stancliffe takes the reader on lengthy field trips to the beautifully preserved ancient Christian basilica at Porec on Croatia's Istrian coast, the exotic churches of Coptic Ethiopia, and a wonderfully bombastic Bulgarian orthodox cathedral.

Yet, the English and Anglican focus of the book is significant. Most discussions of post-Reformation English church-building are confined to specialized tomes, but here it is usefully set against the larger European context. Both the reforms of Laud and the much-neglected 18th century garner an appropriate number of pages. Continental Protestantism also receives significant coverage, especially the handsome and richly decorated churches of Lutheran Scandinavia.

In so expansive a survey, something is bound to get left out, and the book does contain a number of idiosyncratic choices and notable omissions. Stancliffe begins amid the peaks and caves where primitive man sought the divine. This may be an effort to reach the unchurched reader, but a direct appeal to the earth-shaking scandal of the Incarnation — which we encounter some pages later — might have better set the theological stage.

The early chapters also highlight elements that, while interesting, are peripheral or somewhat conjectural, such as the symbolism of the labyrinth, or the essentially unknowable early Christian house-church. And while Stancliffe discusses each era with zest and sympathetic enthusiasm, a few headings toward the end of the Middle Ages, such as "The Preoccupation with Death," seem somewhat pointed. The stress occasionally falls on change and rupture, rather than growth and continuity.

The final chapter focuses on the 20th century as a whole. This includes the difficult subject of modern church reorderings, renovations, and what some call "wreckovations." It appears that the prelate stands loosely within what he describes as the post-Vatican II "ecumenical consensus" of centralized liturgics and simplified architecture, but he combines this with a deep aesthetic and historic sensitivity.

Stancliffe is also aware of the shortcomings of much modern planning, as he shows in his critique of Liverpool's Metropolitan Cathedral of Christ the King, a somewhat awkward early foray into in-the-round church design. He stresses, in discussing clumsy church reorderings, that a renovated liturgical space should look "as if it was just how the church was originally conceived to be." Indeed, the beautifully photographed postwar reordering of the early medieval basilica of St. Pantaleon in Cologne, profiled by Stancliffe, is a model of architectural decorum.

Some of the other renovations he

cites, while skillfully crafted, seem stark or unduly novel; and Stancliffe scarcely hints at the continuing controversy that surrounds them. These are disputes as much a part of recent history as the churches themselves, such as the widespread opposition to Archbishop Rembert Weakland's reordering of the Cathedral of St. John the Evangelist, Milwaukee. The roots of modern liturgical trends are similarly pruned. The ideologically complex 20th-century Liturgical Movement is reduced to its later European preoccupations: in-the-round worship and modernistic design. It was never so monolithic. In America, it was just as likely to praise stained glass and Gregorian chant, or, more experimentally, promote an architecture that while fresh was never a surrender to the spirit of the age.

Closer to the present, the final pages of this book focus, again, on outliers: the "slightly eccentric" St. Gregory of Nyssa in San Francisco; a vaguely mosque-like church built recently in Grosseto, Italy; and a parish in Minnesota that splits up the celebration of Word and Sacrament between different rooms. The world-famous and horrendously ugly Cathedral of Our Lady of the Angels, Los Angeles, is curiously absent.

Also passed over are the most vigorous outliers of all: the growing revival of traditional architecture and its spiritual twin, the incipient liturgical renaissance represented by Pope Benedict XVI's *The Spirit of the Liturgy*. There seems to be another embryonic "ecumenical consensus" today, centered on a return to traditional liturgy with supporters in Rome, parts of the Anglican Communion and among the Orthodox. Whatever one's opinion of them, such ideas merit serious discussion. Given the youth and vigor of its adherents, this new liturgical movement is more likely to represent the future than Tadao Ando's bunker-like Church of the Light in Osaka, or some attempt to "build on the slender common ground between Christianity and Islam." Indeed, future historians may find productions like Richard Meier's neomodernist Jubilee Church in Rome rather quaintly old-fashioned.

Stancliffe nonetheless deserves significant kudos for treating 2,000 years of history and three-quarters of the globe in an engaging and infectiously enthusiastic tome of less than 300 pages. While the liturgical mainstream he presents is less settled than one might think, he shows himself a thoughtful, cultured guide through its currents.

Matthew Alderman
Milwaukee, Wis.

God Will Restore HAITI

By Ian T. Douglas

"You shall no more be termed Forsaken, and your land shall no more be termed Desolate; but you shall be called My Delight Is in Her . . ."
Isaiah 62:4

Isaiah speaks the promise of God: out of the ruins there would spring new life.

"Your land shall no more be termed Desolate." These words of comfort and possibility are taken from the Old Testament reading from the Second Sunday of Epiphany, Year C, and thus were appointed to be read on the Sunday following the devastating earthquake in Haiti on January 12. Do we believe that God can indeed turn a desolate land into a region of delight? Do we believe that, even in the face of utmost devastation and destruction, God can bring forth new life and possibility: for a land? For a nation? For a community? For us in our lives?

These are the questions I have been pondering in my heart and mind in the wake of the unbelievable death and despair in Haiti this week. Is there any possibility that new life can come from the destruction that we are witnessing in the island nation? In all the misery and death, where is our God who promises to make all things new?

We in Episcopal parishes in the United States are not insulated from the tragedy happening in Haiti. In our communities there are a significant number of sisters and brothers who have immigrated to these shores from Haiti. Many of our parishes and dioceses have been blessed by relationships with Christian communities in Haiti nurtured through mission trips and visits.

In addition to these incarnational connections to Haiti is the ecclesiological fact that L'Eglise Episcopale d'Haiti (the Episcopal Church of Haiti) is a constituent diocese of the Episcopal Church. The Episcopal Church of Haiti was started in the late 19th century by African-American Episcopalians seeking to live in a land, and a church, that was free of the sin of racism. Over time Episcopalians in Haiti were incorporated into the Episcopal Church in the United States, yielding the same kind of relationship to the General Convention as, say, the Diocese Massachusetts or the Diocese of Texas. We are all part and parcel of the same church.

In fact, L'Eglise Episcopale d'Haiti is the single largest diocese in the Episcopal Church in terms of membership. Because of our relatedness in our parishes and in the wider church, Communion, and Body of Christ, the death and destruction in Haiti is not some distant reality we see on TV so much as the death and destruction of ourselves. We — all of us in the Body — are suffering in Haiti.

I was blessed to be a missionary in the Episcopal Church of Haiti in 1983-84. While I cannot recount in this brief piece how much Haiti influenced me in the short time I lived in that beautiful country, I can say, without hesitation, that the people of the Episcopal Church of Haiti gave me my vocation as a Christian, and as an ordained leader in the Episcopal Church. I would never have become the teacher, missiologist, deacon, priest, and now bishop-elect I am if it had not been for Haiti (and for the Sisters of St. Margaret, an Episcopal convent in Port-au-Prince that mentored me in my missionary endeavors). I owe Haiti my life and my vocation.

And so my heart breaks for my Haitian sisters and brothers in Christ at this time. From what I have heard from friends and colleagues in the Episcopal Church of Haiti (I still do not know if many of them are dead or alive), the death and destruction is beyond comprehension. In Port-au-Prince alone, the whole infrastructure of the Episcopal Church is destroyed and gone.

The cathedral with its incredible frescoes by the greatest of Haitian painters, a national treasure — gone. The Holy Trinity primary school, run by the Sisters of St. Margaret — gone. Holy Trinity music school and philharmonic orchestra, the only one in the nation — gone. The diocesan offices — gone. The Episcopal High School, College Ste. Pierre — gone. The Convent of the Sisters of St. Margaret — gone. The National Museum of Art, run by the Episcopal Church — gone. St. Vincent's school for handicapped children — gone. Gone. Gone. Gone. Nothing is left.

What does God have to say about this? Where is God in the midst of such death and devastation? Here, the Old Testament lesson for the second Sunday of Epiphany gives me hope and reassurance. In it we have a vision of what the people of Israel see and imagine as they return from exile in Babylon and encounter the

destruction of Jerusalem. Isaiah offers the people a new vision of their beloved city and land.

To once again take possession of the Mount of Zion was a victory, not in the sense of a military triumph but rather in the sense of a victory of restitution and rebuilding. There would now be a new era in which the Holy City would be restored. As the glory of Jerusalem would rise again, the city would become a shining lamp for all the nations to see, a "crown of beauty" and a "royal diadem."

Isaiah speaks the promise of God: out of the ruins there would spring new life. Jerusalem would no longer be named Desolate, but rather: My Delight Is in Her. Isaiah says that just as in a marriage there is the promise of a new relationship, new beginnings. God, in God's love and faithfulness, is always bringing forth new life and possibilities. In God's providence, nothing is impossible. In God's reign, new and more wonderful realities are always in the process of becoming; even the turning of water into the finest wine at the wedding in Cana by our Lord Jesus Christ (as in the gospel reading appointed for this same day).

Though I have trouble believing it in some moments — especially amid such devastation — I do believe and trust that, even in the face of such utter destruction and death as we are seeing in Haiti, God will indeed intercede and help rebuild the lives of the people of Haiti; will help rebuild the buildings in Port-au-Prince and beyond; and will help rebuild the infrastructure of the Episcopal Church of Haiti.

As Christians, kneeling at the foot of the cross in the wake of the earthquake, we need to trust that in God's time and economy there will be an Easter for our Haitian sisters and brothers. God's victory in the resurrection of Jesus Christ is the promise that new life will spring forth from the clutches of death. God in Jesus Christ, empowered by the Holy Spirit, continually assures us that all things are possible. In God there is always new life, freedom, hope, and possibility.

The Rev. Dr. Ian T. Douglas is bishop-elect of the Episcopal Diocese of Connecticut.

catholic voices

An Unrealistic Proposal for the Sake of the Gospel

By Ephraim Radner

Jois Goursse Celestin photo

The ruins of College St. Pierre, a primary school of the Diocese of Haiti, following the Jan. 12 earthquake.

In the face of the tragedy in Haiti, I want to make a proposal. It's not a realistic proposal, I grant; but it *is* a serious one. My proposal is this: that all those Anglicans involved in litigation amongst one another in North America — both in the Episcopal Church and those outside of TEC; in the Anglican Church of Canada, and those outside — herewith *cease* all court battles over property. And, having done this, they do two further things:

a. devote the forecast amount they were planning to spend on such litigation to the rebuilding of the Episcopal Church and its people in Haiti; and

b. sit down with one another, prayerfully and for however long it takes, and with whatever mediating and facilitating presence they accept, and agree to a mutually agreed process for dealing with contested property.

Before addressing the "unrealistic" character of this proposal, let's be clear about the money that may be involved. As I read TEC's national budget, for instance, *more than $4 million* has been spent already on "Title IV" and litigation matters in the dioceses, and *another $4 million* is budgeted for the next triennium. Let's assume that some comparable amount is being spent by the opposing parties — maybe not as much, but still a lot. I don't know ... $3 million over the past three years and $3 million more over the next? Maybe less. Then there are the dioceses that are spending their own money. I know that Colorado has spent upwards of $3 million in these matters, and its opponents have also spent a sizable amount. So we may be talking about *$20 million* already spent, and certainly another *$10 million* in the pipeline.

Isn't this rather crazy? Isn't this in fact unfaithful? Isn't this, indeed, perverse and even blasphemous?

And it is *certainly so* in the face of the needs we have just been witnessing in Port-au-Prince, needs which, it must be said, have been around us all the time these past years, but here have come into a blinding and heart-rending focus.

In this case, however, we are also facing something rather concrete with respect to Anglicans: a large and active and vibrant Anglican church in Haiti now overturned in so many ways: church buildings in rubble, schools destroyed, nutritional projects undercut, training programs gone, a seminary in ruins, hospitals and clinics collapsed, irreplaceable religious artwork gone forever, the means of supporting priest, teacher, doctor, nurse, evangelist, worker dissolved. American Episcopalians have been extraordinarily generous in Haiti, through individual parish outreaches and other programs. But this is now beyond anything anyone could have dreamed. TEC, through various national funds (none of them, as far as I can tell, detailed in public budgets), has also, over the years, helped to support the work in Haiti, but again, in ways that pale in comparison with the sudden void now placed in the midst of the church's life there. And in ways that pale in comparison with money spent in interchurch litigation! From what I can see, only 25 percent of the amount budgeted for suing each other is currently budgeted for Haiti! Who cries for justice?

But let us go further into the question of opportunity here. The Episcopal Church's life in Haiti — and Haiti is a diocese of TEC — is vibrant in many ways. But it is also a mess (I speak from experience), like much of the country has been a mess. The seminary has been valiantly run on despicable shoestrings for years through devoted efforts of a few; monetary contributions are generally channeled through one-on-one parish projects, with little coordination and not a little competition and therefore sorry inequity, and despite some efforts at common work, money is jealously guarded for local needs; long-range planning under these circumstances is difficult and often ineffective; evangelization and Christian formation is weak; because of her TEC membership, conservative Anglicans have tended, over the past few years, to ignore the Haitian church in favor of Africa; many educated leaders have left the country altogether; and so on. The opportunity, then, of a significant redirecting of resources on the

basis of some common commitments across polarized and hostile lines within Anglican North America, and in the face now of undeniable and staggering human and evangelical need, raises some promising possibilities:

1. some rationalizing of ministry and its support during a time of equalized rebuilding, where people and projects are not left to the successes of entrepreneurial individuals but of common purpose;

2. a reworking of coordinated priorities that includes taking Christian formation seriously, including evangelization and ministry training;

3. the reentry of conservative North American Anglicanism into a common partnership in mission for the sake of those in need, and outside of ecclesial struggles.

And maybe, with these kinds of movements in place, there could be, through God's mercy and spiritual movement, a rethinking of the shape that North American Anglican struggles have taken, the toll they have wrought, and the call to a different form of engaging deep disagreements, even ones that, in themselves, brook little resolution on a theological plane. Who knows what God might do to people who humble themselves enough to give themselves away?

This is all very serious, as I said. Whether or not I have this or that detail correct, the general thrust of the proposal is clear enough and, to my mind, compelling enough in terms of gospel truth and divine demand. What would Jesus do? I think we all know.

But I also realize that it is all rather unrealistic: TEC leaders will say they have a fiduciary responsibility to sue for disputed property, and that this is "mission"; departed congregations and dioceses will say the same thing in a different guise, and add that "TEC started it"; each will say the other won't listen or has never responded to overtures for mediated discussion; the level of mistrust and hostility is seemingly too high to overcome with either reason or charity.

Meanwhile, we will text our $10 to the Red Cross, give $25 to Episcopal Relief and Development or Anglican Relief and Development, wire a little money here, dig some trenches there, salute Paul Farmer and microcredit programmers for good work, and go back to court. Haiti will struggle, but not alone; Christ will be there, even as he leaves us behind.

The Rev. Dr. Ephraim Radner is professor of historical theology at Wycliffe College, Toronto.

The Three Rs of Disasters

By Rob Radtke

Somehow, I went to bed in denial after the earthquake struck Haiti. By the next morning that was over. I had that awful feeling in the pit of my stomach. It was the same feeling I had after the tsunami and the same feeling I had after Hurricane Katrina. I could tell immediately that this was going to be a long haul for many years: a marathon, not a sprint.

It is important to remember the Three Rs of Disasters: Rescue, relief and recovery.

In the rescue phase, the focus is on saving lives and property. This phase involves finding and treating the immediate medical needs of survivors and defusing hazards, such as shifting buildings. As such, it is best left to the heavy lifters — government and military search and rescue teams. These groups have heavy equipment that can clear roads and debris, as well as mass distribution systems. The rescue phase typically lasts a week, but with the extraordinary logistical hurdles in Haiti, it may take longer.

In the relief phase, the focus is on creating temporary safe and sanitary conditions. As I saw after Katrina, the church is often one of the first places people go to seek assistance and shelter. This phase typically lasts a few months.

In the recovery phase, the emphasis shifts to restoring services, rebuilding houses and buildings, and establishing self-sufficiency. The Diocese of Haiti has a very large and vibrant social infrastructure, and we expect that Episcopal Relief & Development will be there for the long haul, supporting its important and vibrant ministries.

The challenge of the recovery phase is that most of the television cameras have moved on, but the human suffering has grown. It is a chronic state, not a crisis. This phase will last years. The unmet needs in a place like Haiti — which already struggles with immense, chronic poverty — will be monumental.

Episcopal Relief & Development is focused on preparing for the relief phase and securing the resources for the recovery phase.

Please pray for our brothers and sisters in Haiti.

Rob Radtke is president of Episcopal Relief & Development (www.er-d.org).

Unlikely Heroes

"Do not be afraid; henceforth you will be catching men" (Luke 5:10)

BCP: Judges 6:11-24a; Psalm 85 or 85:7-13; 1 Cor. 15:1-11; Luke 5:1-11
RCL: Isaiah 6:1-8 (9-13); Psalm 138; 1 Cor. 15:1-11; Luke 5:1-11

"An Agamemnon finds his heroes, an Arthur his knights, Charlemagne his paladins, Napoleon his Marshals. Jesus found among men of the people of Galilee, His apostles." So Giovanni Papini summarizes the theme of the first days of Jesus' ministry, gathering together a company of followers to join him in turning the world upside down. The comparison is certainly apt in some ways: the apostles would become far-renowned for their bravery, their words and deeds would shape generations to come. Yet surely these other master commanders must have used a different recruitment strategy.

Our gospel lesson takes us to the calling of Simon, the prince of the apostolic band, in the haze of a morning after a long and unsuccessful night fishing on the lake. Papini speculated that the long silences and patient faithfulness of the fisherman's craft bred the natural virtues of an apostle. In Luke's telling of the story, though, Simon seems more than a little impatient at Jesus' command to push out and cast the nets again. Natural contemplative he may be, but Simon seems a bit peeved this morning at the landlubber whose insistence stands between him and his warm bed.

Yet he does obey Jesus, with only slight grumbling. And what a catch he finds! Simon is frightened — he knows a miracle when he sees one. "Be gone," he tells Jesus, "I am a sinner, only a fisherman — no student of mysteries or prophets" "No," Jesus says, "You must follow me, help me catch men." Simon has few qualifications, the first encounter paints him as more of a skeptic than a hero, and this will hardly be the first of his failings.

But Jesus will have him anyway. God chooses whomever he wills; his greatest heroes rarely have the proper qualifications. Just ask Gideon from our Old Testament lesson. He was another skeptic, and a coward besides. God's angel found him threshing grain in the wine press — hiding it from the Midianites — and yet his courage would eventually send them running. Paul is telling his story in today's epistle. He was least among the apostles, the persecutor made into the greatest evangelist.

Grace makes its own resume. God prepares those he calls. Never fear that you don't have the gifts to fulfill the purpose God has designed for your life.

Look It Up

Gideon was not finished testing God — see Judges 6 and 7. Is his dependence on signs a strength or weakness in his leadership?

Think About It

Peter, Gideon and Paul all encountered God's vocation while doing non-religious things — how might God be calling you in the midst of the ordinary tasks of your life?

Next Sunday **Last Sunday After The Epiphany (Year C), February 14, 2010**

BCP: Exod. 34:29-35; Psalm 99; 1 Cor. 12:27–13:3; Luke 9:28-36
RCL: Exod. 34:29-35; Psalm 99; 2 Cor. 3:12–4:2; Luke 9:28-36 (37-43a)

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Arkansas House of Prayer

(Continued from page 19)

• Silence begins in a premeditation room, where a visitor may sign the guest book, leave effects on a bench and remove her shoes or don shoe covers.

• That space leads to a library.

• A meditation room contains chairs, cushions and three separate prayer niches. A visitor may pray, write, sit quietly or close his eyes. A ring in the center of the room is open to the ground. A skylight unites the room to the sky above.

• A visitor exits through a fountain garden with rocking chairs and wisteria.

No group is allowed to reserve the meditation space. It is open to anyone who arrives, and more than 40 volunteers help maintain a generous schedule. Key fobs provide unlimited access to more than 200 frequent House of Prayer visitors.

Canon Sims Smith with a copy of THE LIVING CHURCH that inspired the House of Prayer project.

During the next ten years, Canon Sims Smith hopes to develop a new endowment for an annual lecture series. She would like to expand the House of Prayer's gardens to encompass the remainder of the 5.5-acre wooded site, including a stone labyrinth, waterfall and prayer paths throughout.

The canon says her fondest dream is "that other churches will be inspired to provide space for silent prayer and meditation," whether through new construction or by converting a classroom or storage area. No matter the scope of the project, the point is to set aside a "protected place for prayer and meditation in total, *total* silence, that is beautiful and safe and clean" and dedicated to sacred stillness.

For example, at the Psychiatric Research Institute in Little Rock, where her husband is chairman of the Department of Psychiatry, what was a walk-in closet is now a meditation room. The Smiths funded the work, also accomplished with the help of Cuningham Architects. She hopes that such projects will "Johnny Appleseed" the idea to other places. What, she wonders, might "the Holy Spirit do with other places that are not being used?"

Christie Manussier is a freelance writer in Racine, Wis.

For more information, visit arkansashouseofprayer.org.

(PACKER, from page 9)

"pray for your clergy, stand behind them as they seek to adjust" congregational patterns to the need for intensive grounding in the Christian essentials. "Every parish priest," he said, should be — among other things — a catechist."

"I am calling for a change in the life of most, if not all, Episcopal churches," Dr. Packer said.

In a subsequent lecture, "Knowing God" — the title of his best-known book, he emphasized the urgency of Christian worship, which he called "rehearsal for heaven."

"God comes first, and worship should come first also," said Dr. Packer, who waggled a rhetorical finger at his fellow evangelicals for "going light on worship" while engaged in "doing things for God."

"Our Catholic friends," he said, "have been right to say that worship comes first."

The Bishop James M. Stanton Lecture, named in honor of the sixth Bishop of Dallas, commenced last year with presentations by the Most Rev. George L. Carey, the 103rd Archbishop of Canterbury.

The Rt. Rev. Dr. N.T. Wright, New Testament scholar and bishop of Durham, England, will be the featured lecturer in the autumn.

"I thank God for the wisdom that still prevails somewhere," Dr. Packer said, paying tribute to Bishop Stanton's diocese.

William Murchison

Alaska Nominees Address Evangelism

The Episcopal Diocese of Alaska has nominated four people in the search for its eighth bishop, and its first question to all of them concerned evangelism.

The diocese will receive nominees by petition until Feb. 12, and it is planning "fly-abouts" for nominees to visit regional deaneries. The electing convention begins April 9.

The nominees are:

• The Rev. Canon Virginia "Ginny" Doctor, the diocese's canon to the ordinary and assisting vicar, St. James' Mission, Tanana.

• The Very Rev. Mark Lattime, rector, St. Michael's Church, Geneseo, N.Y.

• The Very Rev. Timothy W. Sexton, provost and canon administrator, Cathedral Church of St. Andrew, Honolulu, Hawaii.

• The Rev. Suzanne Elizabeth Watson, former congregational development officer at the Episcopal Church Center, who now works with the church center as a consultant. She is also a priest associate at Christ and Holy Trinity, Westport, Conn.

This was the first question posed to the nominees: "Alaska has a rich history of evangelism. Yet even while new ministries spring to life, we struggle to attract new people to our churches. What would you propose as an evangelism strategy for Alaska?"

Canon Doctor cited four factors: leadership development, culturally relevant music, social and recreational ministry programs, and good preaching.

"I have heard many times that many Episcopalians are getting fed by other denominations where there is 'evangelical preaching,'" she wrote. "I think a week-long preaching course for both lay and ordained is needed. There needs to be an excitement created when preaching the word. There are several gifted preachers both inside and outside of Alaska."

Dean Lattime led his answer by quoting St. Paul's teaching that "[Faith] comes from what is heard, and what is heard comes by the preaching of Christ" (Rom. 10:17).

"Evangelism for Paul, and for me, is founded on sharing the message of Christ Jesus and his redeeming

love with others," he wrote. "It seems such a simple strategy, but in a Church that often finds itself driven to develop new mission, new programs, and new activities to attract new members, it is this foundational core evangelism strategy that is often lost in the shuffle to be 'marketable.' Yet I believe it is this core understanding of evangelism that needs to be revitalized. If the Church is to grow, we must share our faith."

Fr. Sexton cited an idea from Diana Butler Bass that worshipers are less interested in a church with answers than in one that accepts them as they ask questions.

"I think there is much truth to her statements, and my biggest fear for our church is and has been that we will allow it to remain in its complacency and continue to be distracted (sex) and insulated (who's in, who's out)," he wrote. "I believe we do need to become passionate, imaginative, open, justice seeking, inclusive, and loving communities of faith that actually live as if we believed our baptismal promises were important. ... We need to once again be motivated by the fire of the Holy Spirit."

Ms. Watson expressed delight that the diocese placed such an emphasis on the question of evangelism.

"I know that the only reason that my family and I enjoy the abundance of life we do today is because of the transformative power of Christ's love as we have experienced it through the Episcopal Church," she wrote. "And, I love my neighbor enough that I long for him or her to also be transformed by Christ's love. It is this commitment that fuels my service and is the motivation behind my willingness to be considered for the 8th Bishop of Alaska. In fact, the first sense I had of God's gentle call in this process was when I saw that the Diocese had listed evangelism as the top priority on the profile."

Douglas LeBlanc

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Please include resume (and CDO profile if available) along with your inquiry to the **Rev. Andrew Buchanan** at **andrewbuchanan@aya.yale.edu.** For more information, we invite you to visit **www.galileechurch.net**.

TRAVEL/PILGRIMAGES

PILGRIMAGE: ***Thin Places in Celtic Wales***, a pilgrimage to holy places in N. Wales, Anglesey, and the Llyn Peninsula, **July 10-24, 2010.**
For more information, contact **doher4@aol.com** or visit **www.caimcommunity.com**.

people & places

Deaths

The Rev. **Craig Eduard Eder**, 90, of Washington, DC, and Falmouth, ME, died Nov. 22 of congestive heart failure.

Born in Ridley Park, PA, he graduated from Harvard University and the Virginia Theological Seminary. He was ordained deacon in 1944 and priest in 1945. He served churches in Chevy Chase, MD, White Sulphur Springs, WV, and Oakhurst, WV, before becoming chaplain at the St. Alban's School for Boys in Washington, DC, for 20 years beginning in 1953. In 1975 he became affiliated with St. Columba's Church, where he remained in various capacities until his death. During the summers, he was a longtime member of St. Bartholomew's Church in Yarmouth, ME. Survivors include his wife, Edith, and a sister, Shirley Laird.

The Very Rev. **James M. Jensen**, rector of Grace Church, Utica, NY, died suddenly Nov. 14 at Wilson Medical Center, Johnson City, NY. He was 62.

He born in Racine, WI, graduated from the University of Wisconsin in 1969 and Seabury-Western Theological Seminary in 1972 and was ordained deacon and priest that year. He served parishes in Greenville, MI; Joliet, IL; Delavan, WI; DeKalb, IL; and Hinsdale, IL, prior to becoming rector of Grace Church in 2001. Fr. Jensen also served the Diocese of Central New York as a member of the executive board and the standing committee. He is survived by his wife, Kathryn, of New Hartford, NY; his son, Gregory Jensen of DeKalb, IL; his stepson, John Buzzard, and stepdaughter, Alison Buzzard, of New Hartford; a brother, Michael Jensen, and two sisters, Jeanne Jensen and Barbara Blackshear, all of Wisconsin; and his former wife, Bonnie Jensen of DeKalb, IL.

Other deaths as reported by the Church Pension Fund:

Jack Vernon Dolan	**83**	**Richeyville, PA**
Ronald Ivan Erlandson	**72**	**Los Angeles, CA**
William Patrick Henson	**77**	**Bradenton, FL**
Rosemary Jean Howard	**85**	**Eau Claire, WI**
William A.R. Howard	**77**	**Dunkirk, NY**
Morimasa Kaneshiro	**84**	**Honolulu, HI**

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Website: **www.allsaintschurch.org** (619) 298-7729
Fr. Tony Noble, SSC
Sun 8 (Low), 10 (High); Daily Mass: Tues 12; Wed 9:30; Thurs 6; Fri 9:30; Sat 9

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Sat 5:30 (contemporary); Sun 7:30 (low), 9 Rite II (high), 11 Rite I (high), 1 (Spanish)

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Sun Masses 8 (Low), 9 (Sung), 11 (Sol & Ser), MP 7:30, E&B 4 (1S, Oct-May), MP M-F 6:40, Sat 9:40; Masses M-F 7, 6:20 (Wed), 10 (Sat); EP M-Sat 6, Sun 4; C Sat 5:30-6, Sun 10:30-10:50

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Sun Low Mass 8, Sung Mass 10:30, HD anno.

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Website: **www.TrinityRedBank.org**
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The Rev. Dow Sanderson, r; **the Rev. Dan Clarke,** c; **the Rev. Patrick Allen,** assoc
Sun Mass 8 (Low) 10:30 (Solemn High)

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www.hcfm.us holycross@sc.rr.com
The Rev. Tommy Tipton, r
Sun 8 & 10:30

MILWAUKEE, WI
ALL SAINTS' CATHEDRAL (414) 271-7719
818 E. Juneau Ave. www.ascathedral.org
Sun Masses 8, 10 (Sung). Daily Mass, MP & EP as posted

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