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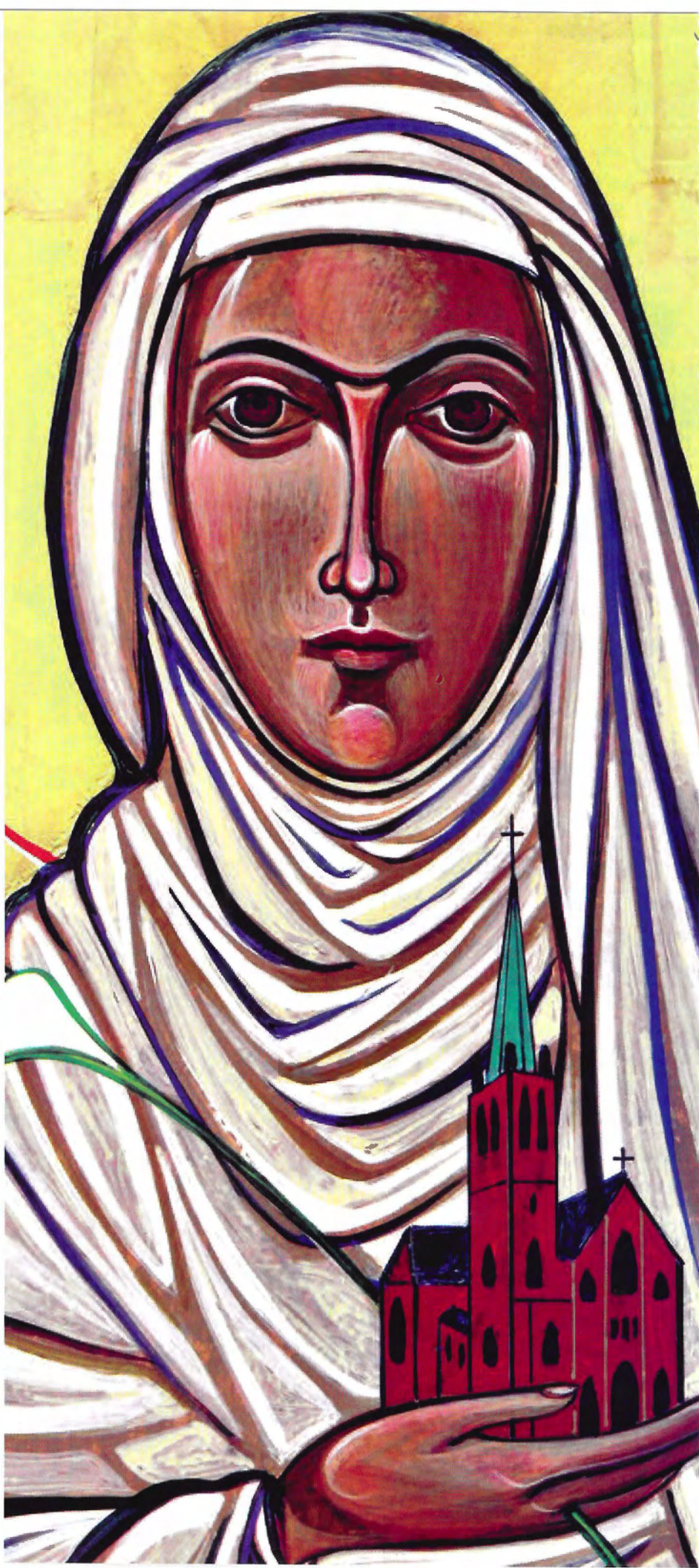


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## Resilience in Haiti

One year on from the devastating earthquake that claimed the lives of as many as 300,000 people and reduced to rubble 90 percent of the infrastructure in some towns, reconstruction efforts in Haiti are only slowly getting underway. Meeting the humanitarian needs of the estimated 1-2 million people left homeless by the quake has proved pre-occupying, aggravated by a deadly outbreak of cholera. Removal of debris in many parts of the country is barely underway, while only a fraction of promised aid monies has arrived and governmental plans for rebuilding are stalled at preliminaries. Still, much has been and is being done, in partnership with the resilient people of Haiti, to whom we dedicate this issue as a pledge of our support and prayers, in love. "For your servants love her very rubble, and are moved to pity even for her dust" (Ps. 102:14).



# THE LIVING CHURCH

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CHURCH ARCHITECTURE  
& RESTORATION  
ON THE COVER [See page 10]

# ‘Go and See What They Are Doing Right’

By Charles W. Parker III

With a taxing schedule for her six-day visit to the Anglican Church of Mexico, why would Presiding Bishop Katharine Jefferts Schori take a 12-hour round trip Jan. 3-4 to see two modest congregations and a small ranch in the Diocese of Southeast Mexico?

“As the story goes, Pope Gregory told Saint Augustine of Canterbury before leaving for England to ‘go see what they are doing right,’” she said. “What we witnessed in Mexico is an Anglicanism that seeks to invest in serving the community, which can mean, for its communicants and its neighbors, in a holistic way; that is serving not only the soul but also the mind, the body and indeed the community; that is deeply Gospel-based and contextualized to local culture and needs. With strong Episcopal parish, diocesan and external partner ties, this is a model of outreach for the Church to emulate both at home and abroad.”

Her objective was to see firsthand the missionary work being accomplished in the Anglican Church of Mexico, an autonomous Province of the Anglican Communion since 1995. With the Rt. Rev. Benito Juárez Martínez, Bishop of Southeast Mexico, she visited the two missions of *San Pedro Apostol* and *La Divina Providencia*, as well as the Anglican Center and Ranch, all near the city of Tuxtepec, Oaxaca.

In both villages, the presiding bishop experienced a mission model that includes, along with pastoral care by the priest, support for local health, education, employment, and community-building. She said the mission work is well down the path of the Five Marks of Mission as outlined by the Anglican Communion:



Richard Schori photo

Presiding Bishop Katharine Jefferts Schori and Bishop Benito Juárez Martínez at the Diocese of Southeast Mexico Anglican Center and Ranch in Tuxtepec, Oaxaca.

to proclaim the Good News of the Kingdom; to teach, baptize, and nurture new believers; to respond to human need by loving service; to seek to transform unjust structures of society; and to strive to safeguard the integrity of creation and sustain and renew the life of the earth (<http://bit.ly/FiveMarksMission>).

The socioeconomic challenges for southeast Mexico are significant. Many residents speak Mayan or other indigenous mother tongues such as Zapateco, Chinameco, or Tzeltal, but Spanish skills are important for commerce and government services. The bilingual educational system is of mixed quality, high school is not free, and as a result many children are left with limited skills and economic opportunity. Access to basic services such as paved roads, public transport, and quality health care can be extremely

limited or difficult. Many villages are stressed by the loss of a labor pool because of emigration, separated families, lack of work and lower money transfers amid the U.S. economic crisis. Women often bear the burden of keeping the fabric of the household and communities together, while having limited educational and employment opportunities themselves.

Depending on the community, the model looks to make the Anglican mission a focal point to assist in basic needs and fill them via relationships and partnerships in a replicable fashion. Examples include the installation of a purifier or well system to provide clean water for the local population, a microbusiness such as a bakery, embroidery shop, or chicken or pig farm to create business skills and employment, a scholarship program



to help young adults complete high school, and other more involved businesses such as livestock breeding for long-term community development. Urban missions include a children's meal program, biannual medical checkups and a dispensary. These programs receive support from non-governmental organizations, individuals and church ministries such as Episcopal Relief and Development.

In the case of *San Pedro Apostol* in Arroyo Zacate, Veracruz, which has 100 communicants and is led by the Rev. Senobio Lorenzo Jorge, the purifier system produces 500 gallons and serves 1,000 community members weekly. A bakery employs five women and produces 1,200

pieces of sweetbread, and spurred another local bakery by enterprising women from the community to meet demand.

Meanwhile, the livestock business has 40 cattle, and there are plans for a water well. The companion parish, the Episcopal Church of the Annunciation in Luling, Diocese of West Texas, has rancher members and has provided some technical assistance. When the Americans reviewed the creation of the livestock business, the Mexicans taught them about which type of animal is more acceptable locally. A similar set of programs and relationships was developed at *La Divina Providencia*, village of El Camalotal, Oaxaca, led by the

Rev. Ángel Daniel Cordero, as well as at other missions.

Reflecting a Mexican Anglican concept of inclusion, plurality, and focus on mission, the Diocese of Southeast Mexico enjoys strong companion relationships with the dioceses of Chicago and West Texas. This ability to collaborate across national, cultural and theological boundaries culminated in the recent formation of the Neighbors Together Foundation (sponsored by the three diocesan bishops), which will assist ecclesial and social development of Anglican mission communities in Mexico.

Bishop Jefferts Schori celebrated a Eucharist with 150 communicants

(Continued on next page)

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## 'Go and See What They Are Doing Right'

(Continued from previous page)

at the Anglican Center and Ranch. She praised the diocese's vision of making the site a "teaching center for integrated development" and an ecologically smart showcase for retreats and conferences. Bishop Benito Juárez invited Episcopalians and others to "come, see, and share" their experiences and expertise, pray for the mission work there, and hope that their involvement can help make the diocese grow and prosper.

Bishop Jefferts Schori's visit — the first visit by a presiding bishop of the Episcopal Church since the province became autonomous — "was a visible sign of the close relationship and full communion between two provinces," Presiding Bishop Carlos Touché Porter said. "It was also a renewal of our mutual commitment to deepen and to find new ways to express that relationship, having addressed current differences in a spirit of respect, understanding, and charity. All of us were impressed by her willingness to be simply one of us: a fellow pilgrim in our common journey to Christ."

Bishop Jefferts Schori said she hopes the Episcopal Church strengthens and broadens its global relationships that "go both ways, and are not oriented only by episcopal visits and financial support, but also an exchange and effort in shared experiences, knowledge, practical projects, and contextualization of cultural norms, that also happen to be within shared Christian faith, values, and hope."

*Dr. Charles W. Parker III, a native of Milwaukee, lives in Mexico City, and transferred to the Diocese of Southeast Mexico in 2005. He was ordained a permanent deacon in 2008.*

## A Brief History of Mexican Anglicanism

The Anglican Church of Mexico has its origins in part as an Episcopal Missionary District in 1869. It eventually became a part of Province IX of the Episcopal Church, and then an autonomous province of the Anglican Communion in 1995. Its relationship with the Episcopal Church is formally governed by a covenant through the year 2020, although it retains a wide variety of relationships with Episcopal dioceses, parishes, individuals and partners.

The Diocese of Southeast Mexico was formed in 1989 as part of the eventual Anglican province, and has a geographically large area of seven states. The



Richard Schori photo

A young Anglican from the mission of San Pedro Apostol in Arroyo Zacate, state of Veracruz, attends a Eucharist celebrated by the Presiding Bishop.

diocese is mostly not affected by the dangers of other areas in Mexico and has embarked on a successful expansion with new missions into three states. It is also blessed with great natural parks, Mayan, Olmec and other ancient civilization archeological sites, and some of the most culturally rich and livable medium-sized Mexican cities such as the Port of Veracruz, Xalapa, Oaxaca and San Cristóbal de las Casas, Chiapas.

The Anglican Church of Mexico comprises five dioceses and 30,000 communicants, and is led by its primate, the Most Rev. Carlos Touché Porter.

The Mexican Church was the first Anglican Province to approve the proposed Anglican Covenant.

"Neither did we expect nor were we aware that we would be the first," the primate said. The province was ready "to approve the Covenant and commit ourselves not to take unilateral decisions or actions that might further widen the divide that the Anglican Communion is experiencing today. We see the Covenant as a means to address issues which are of concern for our province. We have made it clear that we are not willing to terminate relations and to break our communion with those provinces who, for whatever reason, choose not to subscribe to the Covenant."

"It would not have made any difference if we waited," said Bishop Juárez Martínez of Southeast Mexico. "Our posture is not North or South, but 'Global Center.'"

*For general information on the Anglican Church of Mexico, visit [mexico.anglican.org](http://mexico.anglican.org). For further information about the Anglican missions in Southeast Mexico, write to [diocesisdelsureste@prodigy.net.mx](mailto:diocesisdelsureste@prodigy.net.mx).*



## Bishops Help One Another Amid Floods

The Bishop of Atlanta has encouraged parishes to take collections for flood relief in the Diocese of Rio de Janeiro. The Brazilian diocese is one of three dioceses in companion relationships with Atlanta.

Rio's bishop, the Rt. Rev. Filadelfo Oliveira, participated in Atlanta's annual council in 2008.

"The Diocese of Atlanta, together with other Anglican-Episcopal companions around the world, has been asked to provide whatever funds we can spare to assist with the relief efforts," Bishop J. Neil Alexander wrote Jan. 18.

The bishop asked that congregations within his diocese collect donations Jan. 23 or Jan. 30. The diocese also accepts online donations.

"As you all can see in the news, unusually heavy rain has been falling in Southeastern Brazil for days," Bishop Oliveira wrote in an online statement Jan. 14. "The mountains in the countryside of Rio de Janeiro State have been affected by the worst rainstorms in their history. In cities such as Teresópolis, Petrópolis and Nova Friburgo, hundreds of people have instantly died due to mudslides that caused entire hills to collapse. It is by far considered the worst catastrophe in Brazilian history."

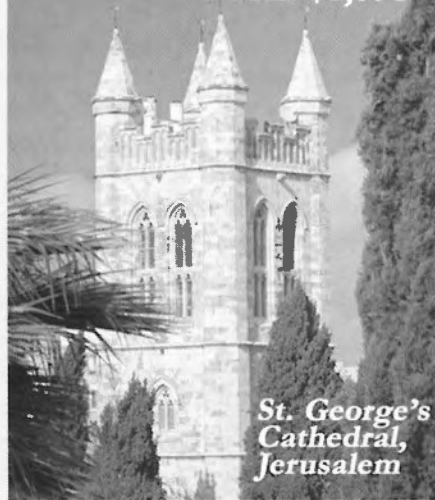
Australians are dealing with a flooding crisis as well, and Anglican priests from New Zealand are preparing to offer on-site help.

The Revs. Jean Malcolm and Winton Davies, who are both from the Diocese of Wellington, were scheduled to fly out on Jan. 20, according to a report by Anglican Taonga.

They will minister in Ipswich and in the Lockyer Valley, where flash floods claimed many of 20 known victims, and where hundreds of soldiers and police are still searching for 13 missing people.

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## Virginia Bishop: Time to Prepare for Same-Sex Blessings

The Rt. Rev. Shannon S. Johnston, Bishop of Virginia, will begin working with parishes on guidelines for blessing same-sex unions.

Bishop Johnston announced his decision at the Diocese of Virginia's 216th Annual Council, which met Jan. 20-22 in Reston.

The bishop will work "with those congregations that want to establish the parameters for the 'generous pastoral response' that the 2009 General Convention called for with respect to same-gender couples in

Episcopal churches," he said Jan. 21. "I hope that the 2012 General Convention will authorize the formal blessing of same-gender unions for those clergy in places that want to celebrate them. Until then, we might not be able to do all that we would want to do but, in my judgment, it is right to do something and it is time to do what we can."

The next day, council approved a resolution that urged Bishop Johnston to work on such parameters.

In another matter, the Rt. Rev.

David Colin Jones, bishop suffragan since 1995, announced that he will retire at the conclusion of the 2012 annual council.

"I confess that I approach this day with mixed feelings. I love this diocese and I love serving you. But I am also looking forward to a new chapter in life while my health is strong," Bishop Jones said. "For the next year, I intend to be fully engaged in my duties. Beyond that, I will be open to new paths in which the Lord may direct me."

The council approved Bishop Johnston's request to conduct a search for a new bishop suffragan. Pending consents by a majority of bishops, the diocese will elect a new suffragan on April 21, 2012.

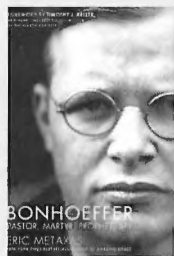
## Becket Fund Honors Bonhoeffer Biographer

The Becket Fund for Religious Liberty will present the 2011 Canterbury Medal to Eric Metaxas, author of *Bonhoeffer: Pastor, Martyr, Prophet, Spy* (Thomas Nelson, 2010).

Metaxas, who grew up in a Greek Orthodox family, is a member of Calvary-St. George's Church, New York. His previous books include *Amazing Grace: William Wilberforce and the Heroic Campaign to End Slavery*, *Everything You Always Wanted to Know About God (but were afraid to ask)* and a children's bedtime story, *It's Time to Sleep, My Love*. Metaxas is founder of Socrates in the City, which sponsors public dialogue in Manhattan on "Life, God, and other small topics."

The Becket Fund, an international public interest law firm based in Washington, D.C., is named for Thomas à Becket, Archbishop of Canterbury from 1162 until his martyrdom in 1170. It has represented Chris-

tians, Jews, Muslims, Buddhists, Sikhs, Hindus, Native Americans, Unitarians and Zoroastrians in cases involving religious freedom.



Eric Metaxas has written a prophetic biography of a prophetic figure," Becket Fund President Kevin J. "Seamus" Hasson said in a news release about the award. "It is a bracing — and timely — call to conscience. We feel honored to award the Canterbury Medal to someone who has convincingly made the intellectual case for faith within culture."

Previous Canterbury Medalists include Nobel laureate Elie Wiesel, Harvard Law professor Mary Ann Glendon, former Gov. Mitt Romney of Massachusetts, and Archbishop Charles J. Chaput of the Roman Catholic Archdiocese of Denver.

Archbishop Chaput announced the selection of Metaxas at the end of a lecture Metaxas delivered Jan. 18 in Denver.

## Bishop of North Dakota Proposes Becoming Cathedral Dean

The Bishop of North Dakota has proposed putting the *cathedra* back in *cathedral*, asking his diocese to consider approving him as the next dean of Gethsemane Cathedral, Fargo.

Meanwhile, the Rt. Rev. Michael G. Smith began presiding at cathedral services Jan. 30, after he learned that the cathedral's dean and rector, the Very Rev. Steven A. Sellers, intended to become Roman Catholic.

"I have deep affection for Father Sellers and his wife, Dixie," Bishop Smith wrote on the diocese's weblog Jan. 25. "I wish them well and pray for God's blessing on them as they begin their journey to another part of the Body of Christ."

"Father Sellers' last Sunday at Gethsemane was to have been February 20. However, after visiting with him, we have agreed that it is



best that he end his pastoral relationship with the cathedral immediately. Therefore, I will preside at the services at Gethsemane beginning [Jan. 30].”

In Smith’s proposal for the cathedral’s future, which appeared on his weblog Jan. 14 and on the diocese’s weblog Jan. 17, the bishop would devote two-thirds of his time to being dean and rector of the cathedral and one-third to being bishop. He envisions a staff of a full-time administrator, a full-time secretary, a quarter-time minister for pastoral care at the cathedral, and a diocesan ministry team (three canon missionaries and the bishop’s executive assistant).

“My hope is for the Diocese of



Smith

North Dakota to become one church with 21 mission outposts and emerging fresh expressions throughout our area,” Smith told THE LIVING CHURCH. “The cathedral could become the center and headquarters for this mission enterprise. My sense is that the future will depend less on our financial resources and more on the creativity and commitment of our members as we become communities of disciples serving the Lord Jesus Christ in our several communities.

“I am not campaigning for or trying to force this proposal,” he added. “I am simply presenting another model for discernment by the community. It may well be a long shot, as both the chapter and diocesan council will need to agree, and change does not come easily. I believe, however, that it is my responsibility as a

leader to bring these issues before the church.”

In his proposal, Smith appealed to the early history of the Episcopal Church and to the consents granted to Bishop-elect Michael P. Milliken of Western Kansas, who has announced his intention to remain half-time rector of Grace Church, Hutchinson, after his consecration Feb. 19 as the diocese’s fifth bishop.

The Diocese of Washington also provides precedent.

The Rt. Rev. John T. Walker was dean of Washington National Cathedral from 1978 to 1989, during a time of financial challenge, and he appointed Charles A. Perry as provost. The Rt. Rev. John B. Chane was interim dean for 18 months in 2003-05 as the cathedral sought the successor of Dean Nathan D. Baxter.

*Douglas LeBlanc*

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# SMITHSONIAN Helps Save Haitian MURALS

By Gary G. Yerkey

In the heart of downtown Port-au-Prince, one year after the nation's devastating earthquake, a towering remnant of Cathédrale St. Trinité's north transept stands alone, its walls still covered with some of this country's most precious but damaged works of art.

Now, with the approval and support of the Haitian government, a team of experts under the direction of the Smithsonian Institution in Washington, D.C., has been charged with removing and restoring that art to its near-original condition.

The work being undertaken here is part of a major project, according to the Smithsonian, to "rescue, recover, safeguard and help restore Haitian artwork,

documents, media and architectural features," which were seriously damaged in the magnitude 7.0 quake, which killed nearly 300,000 and left at least 1.5 million homeless.

Overseeing the project is Richard Kurin, undersecretary for history, art and culture at the Smithsonian, who said workers will remove and repair the murals at the cathedral — specifically, three monumental murals painted in the 1950s by three of Haiti's most famous artists.

Current plans call for the three murals — "The Last Supper," by Philome Obin; "Baptism of Our Lord," by Castera Bazile; and "Native Street Procession," by



Prefete Dufaut — to be installed in a new church. Eleven other murals were completely destroyed in the quake.

Coordinating the project on the ground are Rosa Lowinger, a conservator of art and architecture with offices in Miami and Los Angeles, and Viviana Dominguez, a paintings conservator based in Los Angeles.

Lowinger said that she has spent several weeks ordering materials, including special tools, and drawing up plans for safely removing the murals, as well as testing possible removal and restoration scenarios in the studio.

She also said that time is of the essence because the paint on the murals is beginning to “powder.” On-site preparatory work for removing the murals began in mid-January. She said that the entire process of cataloguing, labeling, repairing, boxing and storing the murals could take up to three months.

It is often said, with a smile, that when it comes to religion Haiti is 90 percent Catholic and 100 percent voodoo. But what is also true is that an active Episcopal population has helped to shape the country since at least the early 1860s, when the Holy Trinity parish was first established in Port-au-Prince. Since then, its cathedral has been destroyed six times — five times by fire and now by an earthquake.

Dufaut, who is 88 years old and still living in Haiti, has promised to paint another mural for a new cathedral, if and when it is built. He says the new mural will be more impressive than the ones he did 60 years ago.

According to cathedral records, the Episcopal Church’s presence in Haiti dates back to 1861, when the Rev. James Theodore Holly, a black priest, came to the country accompanied by 101 black emigrants, including some members of his Episcopal parish in New Haven, Conn. He wrote a number of years later that he had come to Haiti “to bear a pure Gospel testimony to the nominally Christian people whose knowledge of Christianity had been received from a church which had fallen from its original purity.”

Holly wrote that many of those who had come with him had died, and that the majority of those who had recovered their health became discouraged and returned to the United States. But those who remained — about 20 — went on to establish under his leadership the Holy Trinity church in Port-au-Prince, holding services for the first time on Jan. 4, 1863.

By May 1875, the Diocese of Haiti became part of the Episcopal Church of the United States. It is the largest diocese of the U.S.-based church, with more than 100,000 members in 200 congregations.

Other buildings destroyed in the quake include the cathedral school, the diocesan offices, the Couvent Ste. Marguerite, the College St. Pierre (whose Haitian Art Museum was also badly cracked) and at least four of the diocese’s 254 schools throughout the country, as well as the home of the Rt. Rev. Jean Zaché Duracin and his wife, Marie-Edith, who was injured seriously enough in the earthquake to be hospitalized.

Plans to establish what would eventually become the Haiti Cultural Recovery Project began when Kurin and his staff, on hearing the news of the earthquake on Jan. 10, 2010, met to discuss how they could help. They agreed initially to highlight Haitian arts and crafts in some of the institution’s museum shops as a way of pro-



Gary G. Yerkey photos

Scaffolding surrounds the mural “Baptism of Our Lord,” by Castera Bazile at Cathédrale St. Trinité in Port-au-Prince (above and opposite page).

viding immediate income to some of the affected artists. But they wanted to do more.

The real spur to action, however, came when Corine Wegener, an associate curator at the Minneapolis Institute of Arts and president of the U.S. Committee of the Blue Shield, called a meeting of art professionals and U.S. government officials in early February to assess the damage to Haiti’s cultural heritage and to discuss what could be done.

Much of the country’s cultural heritage — its museums, churches, art galleries, libraries, artists’ workshops, theaters and other institutions, which contained priceless art, photographs, historical documents, sound and video recordings and other material — had been damaged or destroyed.

Wegener, a retired major with the U.S. Army Reserve,

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had spent nearly a year in Baghdad in 2003-04 as the Arts, Monuments, and Archives Officer for the 352nd Civil Affairs Command helping the Iraq National Museum to recover from the extensive looting that took place there in April 2003.

The U.S. Committee of the Blue Shield, established in 2006, assists countries around the world whose cultural heritage has been compromised by man-made or natural disasters.

Wegener said that there is currently no rapid-response team in place — U.S. or international — for moving swiftly to provide assistance to those seeking to rescue

a nation's cultural heritage in the event of a disaster, and she wants to change that. She is heading an international committee charged with forming a plan. She says that humanitarian assistance obviously has to take priority but that the sooner conservators arrive on the scene, the more artwork and other cultural treasures can be saved.

What remained of Haiti's rich cultural heritage after the earthquake, and what appeared to be salvageable, were tens of thousands of items, and in the weeks following the quake the Haiti Cultural Recovery Project began to take shape.

Initial funding of \$275,000 came from The Broadway



Kyle Stewart Evans photos

## REBUILDING Brick by Brick

Cathédrale St. Trinité, Port-au-Prince, has been a central place of sanctity, sanctuary, and justice since the 1920s. With a seating capacity of about 700, the cathedral was the home of regular worship services, special events, and meetings of national import and refuge for countless Haitians. Just after the earthquake, its grounds were used as a makeshift clinic and temporary residence for hundreds of displaced and wounded Haitians. Located at the corner of Ave. Mgr. Guilloux and Rue Pavée in the center of Port-au-Prince, minutes from some of Haiti's most important national monuments and historic and governmental buildings, the cathedral invited a widespread Haitian following and regular visits by international travelers. For 90 years, St. Trinité was a national treasure.

Some may ask why the cathedral's reconstruction is so important. Consider Nehemiah and the rebuilding of God's temple. Nehemiah's faith and vision for a new

Jerusalem inspired his king and all around him. The rebuilding of the cathedral involves restoring a place that brings wholeness and healing to a devastated nation. The rebuilding of St. Trinité allows the people of the Diocese of Haiti to come together once more, giving glory to God and finding the strength to build a new Haiti.

Though many nonprofit organizations and other agencies provide food, health care, employment and housing, rebuilding the cathedral uniquely requires the support of the Episcopal Church, which has committed to a special appeal ([www.episcopalchurch.org/HaitiAppeal](http://www.episcopalchurch.org/HaitiAppeal)). Through the efforts of the Episcopal Church Foundation, all Episcopalians can help rebuild the cathedral brick by brick. This is your opportunity to help restore an ecumenical, historical and cultural landmark of Port-au-Prince.

*Kyle Stewart Evans  
Doylestown, Pennsylvania*



League, a philanthropic organization whose traditional focus has been on promoting Broadway theatre in New York City. Additional resources, of \$30,000 each, were provided by the National Endowment for the Arts, the Endowment for the Humanities and the Institute for Museums and Library Science, along with \$2 million in federal funding through the U.S. Agency for International Development (USAID).

Broadway producer Margo Lion, who co-chairs the President's Committee on the Arts and Humanities, also contributed substantial funds. Today, the Smithsonian is continuing to solicit other private donations to help sustain the initiative through November 2011, when it is expected to be turned over to the Haitians.

The total cost of the project will be between \$2 million and \$3 million, officials say.

Stephanie Hornbeck, a recently retired conservator from the Smithsonian's National Museum of African Art who is fluent in French, was hired by Kurin to be chief conservator for the project at its base of operations in the newly established Haitian Cultural Recovery Center, located in a three-story building formerly used by the United Nations Development Program overlooking Port-au-Prince.

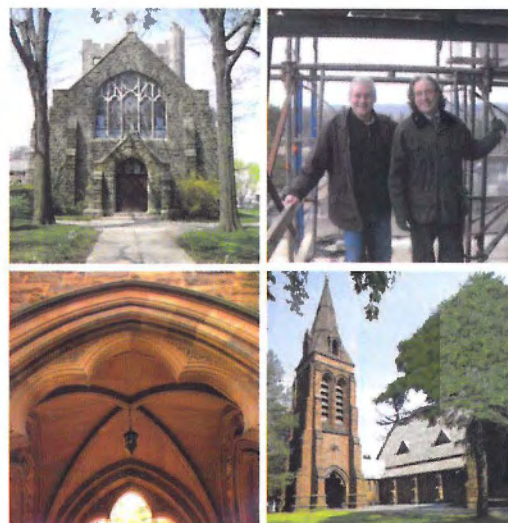
Hornbeck told a recent visitor to the center, where she oversees the daily work of restoring paintings and other cultural artifacts damaged in the quake, that she and a number of volunteer conservators from the United States — in two dozen trips — had carried with them in their luggage the equipment and supplies necessary to stock the center.

She said that a staff of more than a dozen Haitian, American and international experts has now been assembled to work on the project,

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Gary G. Yerkey photos

Ruins on the campus of Cathédrale St. Trinité (top); detail of "Baptism of Our Lord," by Castera Bazile (center); and "The Last Supper," by Philome Obin.

(Continued from previous page)

which is due to run through November 2011 under an agreement signed between the Smithsonian and the Haitian government.

Hornbeck said that the long-term objective is to ensure that the center will be self-sustaining after the Smithsonian leaves. To that end, a training program for Haitian conservators, who are drawn from the public and private sectors, will run over the next few months. She said that as many as 50 Haitians will be trained to carry on with the restoration work that will be required in Haiti in the months and years to come.

*Gary G. Yerkey is a writer and photographer based in Washington, D.C., with more than 20 years of experience reporting from Europe, Asia, the Middle East and the Caribbean for, among other media outlets, Time-Life, ABC News, the International Herald Tribune and The Christian Science Monitor.*

## Hidden in the Rubble

A Haitian Pilgrimage to Compassion and Resurrection  
By **Gerard Thomas Straub**. Orbis. Pp. 160. \$18, paperback.  
ISBN 978-1-57075-897-3.

**G**erard Straub, a filmmaker, photographer and author, has produced an astounding sustained meditation on the spiritual encounter with overwhelming suffering, primarily in the slums of Port-au-Prince, Haiti, before and immediately following the January 12, 2010, earthquake. It is an odd book.

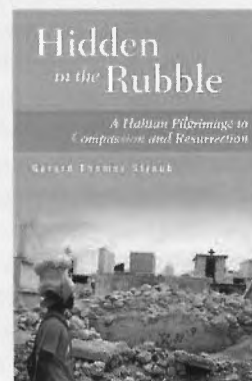
It weaves together the account of Straub's several trips to Haiti before and after the earthquake, various vignettes of life in the ruins, sharp images of dignity and degradation, small efforts at sociopolitical analysis, and a large dose of confirming theological reflection. These are organized in three major sections: "Before the Earthquake," "During the Earthquake Emergency," and "After the Earthquake." It reports, but not "just the facts." It provides a series of meditations on what it is like to keep the gaze clear, to see what is there and confront what it might mean.

All of us are practiced at averting our gaze. On some level it is what keeps us from being overwhelmed. There are many ways to avert the gaze — to turn the reality of crushed bodies and stunned psyches into the written essay, the photo montage or the video report; to turn the physical assault on the senses into the intellectually managed collection of vignettes.

As a skilled filmmaker Straub could have averted his gaze just sufficiently to superbly capture the moment in a controlled artistic act. But he did not. Instead he writes about the confrontation between chaos and compassion, between death and resurrection, a confrontation he faced at every turn, in every gaze, in every turning away, and even in moments of joy. *Hidden in the Rubble* is an account of finding the confirmation of faith known prior to the experience of the earthquake as an idea but only after as a matter of the spirit. It is an account of a Pentecostal experience.

Reading *Hidden in the Rubble* is therefore not to be taken as a theological reflection, although it is that. It is not to be read as a journal, although it is that. It is a glimpse into the spiritual engine that drives Straub and all of us as we look into the chaos which signals death and find a peace signaled by love and life unbounded.

What does the chaos of Haiti tell us? After we assign blame or cause, and long after we respond, however that might be accomplished, what does Haiti's destruction tell us about God's grace and love? Did God avert his gaze of





compassion and care, or does the whole chaotic mess simply confirm that God is not caring, not compassionate, perhaps blind? More dreadfully, is this all a confirmation that there is no God but only moving earth plates, wretched human history, miserable governance, and extreme poverty?

Near the end of *Hidden in the Rubble* Straub writes:

At least twice in these pages I have struggled to come to grips with suffering, and God's role in it. ... It seems to me that the struggle for social justice is an immense part in our relationship to Christ that sparks our imagination and helps us to enter more productively into the silence of God. In our evolving relationship with God we eventually reach a point where all words fail, and it is at this point we enter the portal of mysticism, which is our only saving hope. In this realm, silence precedes (and often supersedes) speech, and here art is more important than logic. ... When it comes to suffering, we need to ask questions, but the answers will be found only in silence and stillness, which must lead us to do whatever we can to lessen the suffering. ... For me, the anguish of Haiti pushes me deeper into prayer, deeper into the heart of God. ... In Haiti my prayer life became

more vibrant and real. And I could see, however opaquely, God hidden in the rubble.

I hope there will be many who will offer themselves to the massive demands of Haiti. The suffering seems without end, it becomes everything that is Haiti; and we are struck dumb, for words will not suffice. The only response to the silence of clever reason will be to "do whatever we can to lessen the suffering," as Straub says. "And rebuilding Haiti will take extreme levels of physical and spiritual sacrifice. I fear the world's interest will fade long before the job is done."

This book will become, I hope, a spiritual primer for those who will undertake that physical and spiritual sacrifice. It will also stand as a witness for all of us that we not forget Haiti or see it as a matter of interest only, to be replaced with the next *new* news, but rather recognize that here God has been seen again, even for the first time, hidden in the rubble.

Read this book. It will be good for your soul.

(The Rev. Canon) Mark Harris  
St. Peter's Church  
Lewes, Delaware

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# How FOOD for the Poor Helps in HAITI

By Bob Libby

**M**y first impression of Food for the Poor's Haiti projects was of a "poverty theme park." I was a parish priest visiting as a journalist. Surely

human beings could not exist or survive in those conditions. Then I discovered the strength of the Episcopal Church in Haiti. I still remember the figure of a feisty 80-year-old Sister Margaret, who advised me not to

write about the poverty but about the spirit of the people.


I returned convinced that FFP knew what it was doing. Now in retirement, I am among more than 70 Episcopal, Lutheran and Roman Catholic clergy commissioned by FFP to speak to congregations across the United States.

FFP is one of the top three U.S.-based relief and development agencies and provides goods and services in 17 countries in the Caribbean and Central America. For five years it has provided more than \$1 billion worth of goods and services each year at an operating overhead of less than 4 percent. In the first 30 days after Haiti's devastating earthquake in January 2010, FFP provided food for 20 million meals. Among the recipients were 27 Episcopal parishes and institutions serving the poor.

The Rt. Rev. Jean Zaché Duracin recently told the Haitian Connection — a gathering of agencies, professionals and parishes with ministries in Haiti — that he thought it would cost \$197 million to repair the damage done to 71 percent of the diocese's churches, 50 percent of its primary schools, 80 percent of its secondary schools, and 75 percent of its higher education facilities and medical facilities, as well as the cathedral and bishop's residence.

Among the South Florida groups at that meeting was St. Gregory's, Boca Raton, which has formed a coalition of local churches named the South Florida Haiti Project. At a fishing village on remote Bidaw Island, St. Gregory's and FFP provided a 23-foot fishing boat with a motor. In Bondeau, a 10-room schoolhouse serves 250 students and a large congregation on Sunday.

When I served as interim dean of Trinity Cathedral, Miami, we hosted the Haitian Connection in 2005. Dur-



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ing a dinner, FFP executive director Angel Aloma visited each table, asked about each represented ministry, and then asked: "How can we help?" That's the way FFP operates. When clergy and missionaries serve the poor, FFP strives to help.

FFP often acts as a broker or liaison for gifts in kind. About three weeks after the quake, I received a call from Ted Eldredge, who had been my senior warden at Trinity Cathedral and was about to become the district governor for Rotary in Miami. Ted had received a call from a fellow Rotarian in Seattle, who had access to 765 hospital beds and 200 wheelchairs, and had loaded them on seven trucks heading for Fort Lauderdale. Was there a way to move this equipment to Haiti? Within a day FFP had redirected the containers to Galveston, Texas, to be delivered to Cap-Haitien and the Dominican Republic, where they were placed in temporary tent hospitals.

Peter Verbeck, senior warden of St. Christopher's by the Sea, Key Biscayne, and owner of a local commercial trailer company, said he had some tarpaulins that could be used in temporary tent camps. Could FFP use them? It turned out that there were 6,000 tarpaulins, which provided temporary shelter for more than 24,000 persons displaced by the quake. Permanent housing is a priority and FFP has placed over 1,500 units in Haiti this year at a cost of \$3,200 per house, including plumbing.

FFP also has helped relieve some of the suffering since cholera broke out in Haiti late last year. Since then FFP has supplied 30 solar-powered water purifiers, capable of producing 10,000 gallons per unit, 300,000 gallons on a sunny day.

*The Rev. Bob Libby is a retired priest living on Key Biscayne, Florida.*



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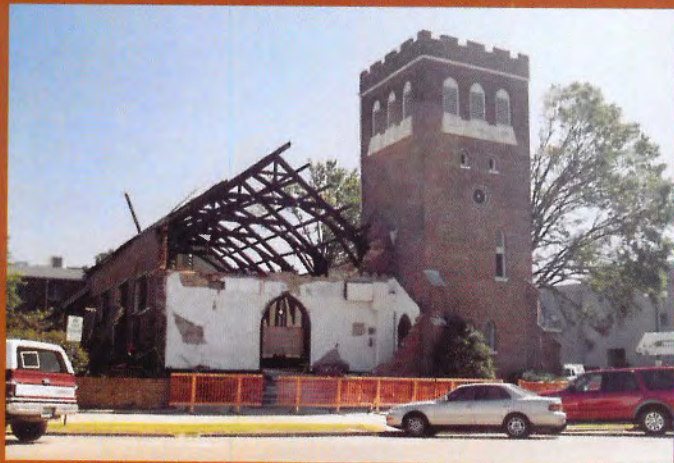
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# 'A New Life, a Rebirth'

at St. Luke's, Jackson, Tennessee

**L**ike his father before him, architect Carter Hord of Memphis loves to design churches. One of his signature projects was restoring St. Luke's Church, Jackson, Tenn., after it was devastated by an F4 tornado in May 2003.

The structure at St. Luke's dates to 1845, and it marked the first time Hord worked in the architectural language of Gothic Revival. Hord's restoration design won an award of merit from the American Institute of Architects' Memphis chapter in 2007.

"St. Luke's, in particular, probably was the most challenging technically," he said.

Hord said he knew by high school that he wanted to follow his father, Lawrence T. Hord, Jr., into architecture. He studied architecture for five years at Auburn University and earned a master's degree from Cornell.

Hord's father also concentrated his work on church design. Hord Architects, founded in 1957, has designed nearly 150 churches, he said.

Hord said his work on St. Luke's began with plenty of listening.

"Sometimes we call it architectural programming, to identify the needs: What are the ministries, and what do those ministries need to flourish?" he said. "Before we did any design work, we probably spent a few hundred hours" listening to parishioners. The parish's commitment to restoring its antebellum worship space was clear.

Contractors were able to use many of the exterior bricks from the wreckage left by the tornado.

"A lot of bricks ended up in piles — partially on the street and partially on the sidewalk," Hord said.

Some older bricks, which were mixed with plaster within the walls, had absorbed too much moisture over the years and were scrapped.

The project retained the original thickness of the walls, but also brought the structure up to code for resisting seismic damage and conserving energy. The restoration project also reused other original materials, such as trusses, a reredos and pews.

Hord said he enjoys attending the dedication services of churches he has designed.

"It's really the most meaningful part," he said. "It has meaning when it's full of people, because the peo-



Photos after reconstruction © 2006 Jeffrey Jacobs Photography



ple are the church." When a project involves restoration, "It's a new life, it's a rebirth," Hord said.

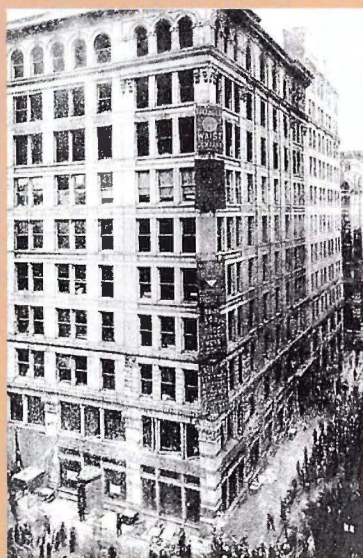
Hord, a Roman Catholic layman, said he enjoys helping churches through his design skills.

"As a believer, I feel that one of our duties is to find out what God is calling us to do," he said. "It's not just building buildings. We're trying to expand the kingdom. Our goal is not just to win an award. Our goal is to do the right thing for our clients."

*Douglas LeBlanc*



“It changed



America,  
that fire.  
It made the unions happen.”

— Elizabeth Swados, composer of the new oratorio *Triangle: From the Fire*, which will premiere at Judson Memorial Church in Greenwich Village, New York, this March to commemorate the 100th anniversary of the Triangle Shirtwaist Factory fire that killed 148 garment workers on March 25, 1911. It was the largest workplace tragedy in the city before the attack on the World Trade Center.

## ON COMMUNITY AND DISCOURSE

“It is beloved community that sustains daily interactions of civility and sustenance. With others, face to face, hand in hand, and sometimes arm to arm, we learn how to behave in the world. We learn how to care, and we learn how to express disapproval with peace and honor.

“Finally, of course, in a beloved community, our ultimate values are the same values as the One who ‘loves’ us. And it is a peaceful and just God who loves us. Such is the God who inspired Dr. Martin Luther King, Jr., to realize that the church’s values of peace and non-violence could be a model for the world around us.”

— Dean Sam Candler, in a sermon at St. Philip’s Cathedral, Atlanta, Jan. 16 (<http://bit.ly/g6ze4l>)

“Let us, then, fellow-citizens, unite with one heart and one mind. Let us restore to social intercourse that harmony and affection without which liberty and even life itself are but dreary things. And let us reflect that, having banished from our land that religious intolerance under which mankind so long bled and suffered, we have yet gained little if we countenance a political intolerance as despotic, as wicked, and capable of as bitter and bloody persecutions.”

— Thomas Jefferson, in his First Inaugural Address (1801)



Portrait of Thomas Jefferson by Rembrandt Peale in 1800.



# DAWN TREADER True, Fun, Romantic

By David Frauenfelder

I spent a long time in the back seat on cross-country car rides when I was a boy, and that may be why, of all of C.S. Lewis's Narnia Chronicles, I have reread *The Voyage of the Dawn Treader* the most.

So when Walden Media decided to produce the Narnia books in a properly funded, properly imagined series of movies, I feared *Dawn Treader* might prove the sticky wicket. In the book, no one is trying to destroy the world, there's no evil magician, and no climactic battle scene. It's just a good book about a cross-ocean trip taken by some English children, talking animals, and a Telmarine king.

Predictably, watching the film version of *Dawn Treader* was not a purist experience. The writers saw fit to add an evil force trying to destroy the world, a climactic battle scene, and some magic swords that glowed blue when they touched. Call it the lightsaber effect: nowadays you've got to make a movie bright and loud if you're going to make any money off of it.

But in between the roaring and the flashing, it was easy for this Lewis fan to reflect on the beauty of the book and the beauty of the faith that inspired it.

As a young man and a young reader of C.S. Lewis, I was attracted to Christianity for its "mere" qualities — its straightforward simplicity within all its complexity, a simplicity reflected in both the movie and the book.

Foremost, Christianity impressed me because it claims to be true. I have always wanted to know the secrets of the universe, and Christianity makes no bones about it: this is the way it is. Eustace Scrubb, one of the English children, is an atheist who doesn't believe Narnia is real even after he has been sucked into it through a painting and knocked silly by a talking mouse. No one makes apologies to Eustace for the reality of Narnia. They just live in it.

Fun also drew me to Christianity. In the movie, that talking mouse,

Reepicheep, constantly exhorts Eustace to fearless adventuring, going forward to meet the unknown, being brave; in other words, having fun. Fun for me is living life fearlessly and enjoying it all because you have this great God who is pulling for you.

Finally, Christianity is romantic. I don't mean romantic as in sappy. Romance is above all about story. In fact, "story" is the original definition of *romance*. In French, *roman* means novel. And in medieval times, any long story was called a romance because it came from the Roman (Latin language) tradition of novel-length tales of star-crossed lovers.

Good stories are about transformation, and *Dawn Treader* exalts the classic transformation of the soul from less Christlike to more Christlike. Eustace shows this best, but every character

grows in some way through adventures. In Christianity, you are supposed to grow. You are supposed to live your life as a story that you begin at one point and end at your goal, with the help of Jesus. You're not living a random life, tossed about like a dust mote in the sunbeam of the universe; you are significant and you can direct yourself in significant directions.

*Dawn Treader* the movie was not and could not be the book, but it brought an appreciative tear to the eye of this aging C.S. Lewis fan. And that, too, was true, fun, and romantic.

David Frauenfelder is the chair of the Department of Classical Languages at St. David's School, Raleigh, North Carolina.





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# CHIARA LUBICH and Suffering Love

By Nathaniel W. Pierce



At the 1976 General Convention a resolution calling for amnesty for the young men who had fled the United States during the Vietnam War came to the floor of the House of Deputies. During the debate one speaker, citing the parable of the Prodigal Son, stated: “Those who have fled our great country have yet to confess their sins and seek our forgiveness. Therefore, none should be given until they do so.” The resolution was defeated.

Of course, there is a difference between amnesty and forgiveness. The fact that the prodigal’s confession was known only to the hearer (or reader) of the parable, but not to the father in the story, is significant: “But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him” (Luke 15:20).

Also of interest is the older brother, known as “the good son” to many Christians. He did all the right things but received no reward, no special party. The story ends and we are left to wonder: can he bring himself to attend the celebration?

My sense is that the prodigal’s brother is not able to accept the father’s love and join the party precisely because he is incapable of recognizing his own sin (duty for the wrong reason, resentment of his brother). The father’s love and forgiveness are already present, are a given, but cannot be received by one who perceives himself as having done no wrong.

Like the older brother, we all have our own well-worn tapes; I certainly have mine. “I did the best I could.” “Justice delayed is justice denied.” “We must honor our fiduciary responsibilities,” as we spend millions on litigation to retain ownership of church buildings.

However, the key figure in the parable is the father, the incarnation of suffering love. The text invites us to recognize that the two brothers live within each one of us,

and challenges us to grow toward a genuine ministry of suffering love which heals within and without.

Chiara Lubich (1920-2008) wrote for those who seek to embody, to incarnate, the same transforming, world-changing, suffering love that we find in the prodigal’s father. In other words, Lubich spoke to a rather small audience.

There are some wonderful one-liners in her writings. “Don’t be one of those so-called Christians who draw hatred to Christ because they bear only his name,” she warns.

In perhaps her most challenging insight, she writes: “Think what the world would be if not only individuals, but whole races and nationalities practiced the ‘Golden Rule’ in this form: Love the other’s country as you love your own.”

Lest one think that Chiara Lubich’s advocacy of radical, transforming love is an idealistic fantasy, her story reminds us of its realism and practicality. Toward the end of World War II Lubich was living in her hometown of Trent in northern Italy, which had been heavily bombed by the allies. Day after day she and her friends would rush to the shelters and wait. Some brought with them a small volume of the gospels. In those terrible times Matthew 19:19 offered guidance: “Love your neighbor as yourself.”

Surrounded by devastation, these young Italians found an abundance of “neighbors” in need of practical love. Almost by chance the first community house was formed, a small apartment that came to be known as *focolare* (Italian for “hearth”). Thus, the Focolare Movement was born in 1943 and continues to this day.

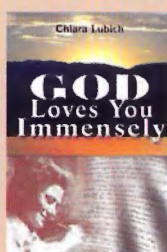
The movement’s focus changed, in some ways, over time. In the early 1950s, Lubich was asked whether Focolare would include the ecumenical quest for unity, and the answer was that its focus was limited to the Roman Catholic Church. Yet a few years later Vatican II shattered those limitations.

Constant, however, has been the will to speak to those who want to embrace the deeper meaning of the parable of the Prodigal Son — “a fresh supply of love,” “a torrent of love.” ■

*The Rev. Nathaniel W. Pierce is worship leader at St. Philip’s Church, Quantico, Maryland.*

## FURTHER READING:

*The Art of Loving and God Loves You Immensely*  
by Chiara Lubich  
(New City Press)







Anthony Burton photo

## Robert Darwin Crouse, 1930-2011

By Anthony J. Burton

**T**he Rev. Dr. Robert Crouse, one of the most influential Canadian theologians of his generation, died Jan. 15 in his rural childhood home on Crouse Road, Crousetown, Nova Scotia, where his family had lived for more than 200 years. He was 80.

He had left the house 70 years before to attend King's Collegiate School in Windsor, Nova Scotia, where he would later be judged the most brilliant student in its 263-year history. Academic distinction followed, with degrees from King's, Tübingen, Toronto, and Harvard; and teaching posts at the universities of Harvard, Toronto, Bishop's (Lennoxville), and Dalhousie. He taught for 32 years at King's College.

A world authority on Augustine and Dante, he was in great demand internationally as a lecturer. For many years he served as the first non-Roman Catholic visiting professor at the Augustinianum

(Continued on next page)



(Continued from previous page)

of the Pontifical Lateran University in Rome. With James Doull he established a school of thought concerning the theological tradition of the ancient and medieval worlds that now has an international following.

Many of his students discovered in themselves a vocation to holy orders. His sermons continue to be a touchstone for preachers around the world. For all that, it was neither his academic career nor his tireless voluntary service to the Church that set him apart from his generation. A master without a masterpiece, it was his personality that affected so deeply those who knew him.

He was a quiet, somewhat shy man with a deep, smoky voice, a wide range of interests, a great depth of knowledge, and a twinkling, mischievous wit. He rescued the last tracker organ in Nova Scotia, installed it in his tiny rural church and started a baroque concert series that has attracted musicians to summer concerts for 47 years. About the same time he started a university choir that continues to flourish.

Later he would help found an annual theological conference, an academic journal, and a publishing house, all of which survive him. He gave popular talks on theology as it was embodied in the church architecture of Europe which he loved to explore, camera in hand. In his idyllic garden he cultivated 129 varieties of roses, and a vast collection of herbs and rare plants from which he would produce for his friends salads of 30 or more ingredients.

His roommate at Harvard was Tom Lehrer, who wrote "The Vatican Rag" and set the Periodic Table of Elements to song. Crouse shared this sense of fun. With encouragement (and his friends encouraged him often) he would oblige with a comic ditty or incorrect old anthem like the "Maple Leaf Forever."

He had a great gift for friendship. To children he was comfortable as an old sweater, to those who sought him out for spiritual counsel he was the kindest of fathers, to his students he was a velvet hand in a velvet glove — invariably merciful on those whose essays came to him late.

The whole was greater than the sum in this man of many parts. It was the interrelation of those parts that inspired people to want to be around him. While uncommonly rooted in one place, his primary community was neither Crousetown, nor the Canadian Church, nor the Anglican Communion but the Church throughout time. One had a sense that as he celebrated the Eucharist the entire spiritual world opened up before him. Paradoxically

it was exactly this relation to the Church catholic that rooted him to his particular community, denomination and theological tradition.

He was not the kind of Anglo-Catholic who would set aside the insights of the Reformation, but saw them as necessary moments under the providence of God for Christian theology. He understood that piety, liturgy, and philosophy depend on each other. Philosophy would be abstract without liturgy: liturgy put before the mind of the worshiper authorized images to be employed by the Holy Spirit in the soul.

His home was famous for its hospitality, wonderful food, wine and conversation. But most of the time it was effectively a hermitage, without telephone, internet, television or radio: carved over the mantelpiece were the Latin words St. Bernard chose for his monasteries: "The solitary place shall be glad, the desert shall rejoice and blossom as the lily ... and a highway shall be there and a way, and it shall be called the way of holiness" (Isa. 35:1-9).

A contemplative, Crouse understood that material things conceal in their depths a sign of their divine origin. His contemplative life was the hidden wellspring in him to which so many were instinctively drawn. His old colleague Wayne Hankey, to whom I owe some of these observations, wrote on his passing: "No student of his ever ceases to hear him and so to walk in the presence of the Logos."

In a dissolving civilization he was an unmovable force for stability, prophetic in his determination to refocus the Church he loved on things heavenly and eternal.

When he preached at my consecration, he spoke of Gregory the Great:

"In the midst of the unsteady flow of time," said Gregory, "the man of God knows how to keep steady the steps of his mind" (*Moralia in Job*, xxxi, 28, 55). But just how is that possible? I think the Venerable Bede penetrated the secret of it, when he reported how Gregory, "amid the incessant battering of worldly cares," strove to be "fastened, as by the cable of an anchor, to the peaceful shore of prayer" (*Historia ecclesiastica*, II, I).

Happily an increasing quantity of Robert Crouse's writing is appearing online ([www.stpeter.org/crouse](http://www.stpeter.org/crouse)) to inform and bless generations to come, and I hope that much that is unpublished will now be gathered and receive the public attention it deserves. ■

*The Rt. Rev. Anthony J. Burton is rector of Church of the Incarnation, Dallas.*

The whole  
was greater  
than the sum  
in this man  
of many parts.



## More on Anglican Toleration

I appreciate Fr. Mark Clavier's furnishing additional information ["Anglican Toleration Revisited," TLC, Jan. 30], which gives a more complete understanding of the English Reformation. I write only to put our previous correspondence in a broader context.

The English Reformation is a fascinating period, precisely because the changes did not take place all at once, nor did they move in a straight line. There was a brief five-year period following the break with Rome in 1534 during which Thomas Cromwell, a strong Protestant, was Henry's right-hand man for church matters. He pursued a national campaign against superstition, including the destruction of shrines and the burning of statues, especially those which, like the one from Wales, had been thought to have supernatural powers and were thus occasions of superstition.

The burning of the Welsh statue along with Friar Forest was not just adding insult to injury, for it had originally been planned as the main attraction, the decision to bring it to London for public burning having been made before the friar's final conviction. (He had recanted his popish statements, then later recanted his recantation — as Cranmer would do 15 years later, with the same result.)

Diarmaid MacCulloch, Cranmer's latest and most fulsome biographer, considers Cromwell to have been the driving force behind Forest's conviction, although Cranmer and Latimer were obviously willing accomplices. Their involvement is one more indication that the reformers of the 16th century were children of the late Middle Ages and took some of its abuses for granted while recognizing others as such.

They may have later repented of their involvement, for the heresy statutes were repealed during the reign of Edward VI, when they had more influence. The Act of Six Articles in 1539 and Cromwell's downfall in 1540 began a period of national Catholicism, lasting until Henry's death in 1547, during which the church was in some ways "more Catholic than the pope," much like the independent Catholic church in China today.

One might also point out that Miles Coverdale, remembered as a translator of the Bible, was chaplain to the army that brutally slaughtered the Cornish peasants who rebelled against the 1549 Prayer Book and other innovations. He later became bishop of Exeter, the diocese

(Continued on next page)



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(Continued from previous page)

which then included Cornwall; to the Cornish, this must have been an even greater case of adding insult to injury.

Regarding the question raised by Michael Foughty about clergy “going abroad in a doublet” [TLC, Jan. 2], I can answer his question by saying that “going abroad” means going out in public, although the term does not appear in the canon but in later references to it. Canon 74 of 1603, “Decency in Apparel enjoined to Ministers,” tried to ensure that clergy in public would look respectable in terms of the standards of the time — a time when academic gowns were worn daily by academics, and similar gowns by members of other professions.

The canon states that it was written “hoping that in time New-fangleness of Apparel in some factious Persons will die of itself.” The relevant passage states: “In private Houses and in their Studies, the said Persons Ecclesiastical may use any comely and Scholar-like Apparel, provided that it be not cut or pinkt; and that in publick they go not in their Doublet and Hose, without Coats or Cassocks: And that they wear not any light coloured Stockings.”

The entire text may be found by searching Google for “canons 1603 doublet.” During the American ritualist controversy of the 1870s, James De Koven cited the canon’s requirement of a particular type of nightcap in pleading against trying to define matters too narrowly.

*(The Rev.) Lawrence N. Crumb  
Eugene, Oregon*

### Doublet Thinking

I too have been amused by the correspondence regarding the pre-1969 canonical prohibition for clergy of the Church of England to “go

abroad in a doublet.” The point was that in the 16th and 17th centuries everybody wore dress indicating their standing in society. Clergy of the established Church were not to go into public places dressed as lay persons but as clergy, wearing cassocks and the gown that indicated their office, as did virtually every male of any standing.

I should think that a sports jacket or business suit would be today’s equivalent of a 16th-17th century doublet. Percy Dearmer always claimed that 20th-century clergy of the Church of England should only appear in public outside their churches or rectories in cassock and

**Today’s clergy barely wear a clerical collar in public and most of them probably don’t even own a cassock, if they know what one is.**

gown with the four-cornered square hat. That is a wonderful tradition and would certainly witness the presence of the Church in our secular society.

Between the two Sunday Eucharists in the parish in which I am currently supplying, I will go out to breakfast in the local diner in cassock, and often receive appreciative remarks from others in the place. On the other hand, today’s clergy barely wear a clerical collar in public and most of them probably don’t even own a cassock, if they know what one is.

*(The Rev. Dr. ) Paul B. Clayton, Jr.  
LaGrangeville, New York*

### Not Very Evangelical

I was very alarmed in reading the commentary on the Sunday Readings for January 9 [TLC, Jan. 2] that a magazine that [includes] “Evangel-



ical" [in its subtitle] would suggest that our Lord Jesus could be regarded as a Muslim or an atheist. While agreeing wholeheartedly that "Jesus Christ is a human being in whom everything truly human dwells," I also believe that to reject "Jesus as the Christ come in the flesh," as Islam does, is to be the "antichrist" (see 1 John 4:2,3); and Psalm 14:1 says that "The fool has said in his heart, 'There is no God.'"

Yes, Jesus carried all our sins to the cross, but he in himself was and is "without sin." So to suggest that he assumed the status of a Muslim or an atheist is at best confusing, and actually theologically a lie. Neither being a Muslim or an atheist is intrinsic to being "truly human."

In addition, just because Archbishop Tutu said "You are sons and daughters of God" again and again doesn't make it so! John's Gospel says clearly, "all who received him (the Word) who believed in his name, he gave power to *become* children of God" (1:12). The universal fatherhood of God and thus the universal "sonship" of humanity is neither biblical nor Christian! The one hope for a "New Humanity" is through faith in Christ Jesus alone. Isn't that the "Evangel"?

(The Rev.) Philip Bottomley  
Roanoke, Virginia

*This question invites a deeper consideration of the Incarnation, and precisely what is conveyed by "The word became flesh and dwelt among us." In classical Christian discourse, one may find multiple variants of the following: "For he became the son of Man who was God's own son, in order that he might make the sons of men to be children of God" (Chrysostom).*

*The reach of the Incarnation is universal. The trouble is perhaps concentrated in the vexing word became. Did Jesus become a Jew or a Muslim or an atheist or the nice person down the street in the sense*

**Did Jesus become a Jew or a Muslim or an atheist or the nice person down the street in the sense that he relinquished what he was and transmuted into something else?**

*that he relinquished what he was and transmuted into something else? The answer is that he assumed our humanity without relinquishing or in a sense offending his role as the living Word of the Father.*

*The Incarnation elevates the human nature which is assumed. Again, to retrieve utterly orthodox vocabulary: "For the high when it associates with the low touches not at all its own honor, while it raises up the other from its excessive lowness" (Chrysostom).*

*Worked out in the ministry of Jesus of Nazareth, and, by extension, through his holy Church, association will always be a cause for scandal. Consider, for instance, St. Augustine's twist to this theme: "He who was beautiful became ugly, so that we who are ugly may become beautiful." Christ's incarnate "ugliness" is no offense to his "beauty."*

*Precisely because the reference to Muslims and atheists is a focus of the Rev. Philip Bottomley's concern, it bears mentioning again that Jesus was crucified for being what he was and for doing what he did, gathering in himself a New Humanity, which, in principle, knows absolutely no limit.*

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Sixth Sunday after the Epiphany

## Choose Wisely

Sirach 15:15-20 or Deut. 30:15-20; Ps. 119:1-8; 1 Cor. 3:1-9; Matt. 5: 21-37

We have choices to make. Sometimes those choices mark a clear distinction between what is right and what is wrong, what enhances life and what diminishes it. Thus Moses, in his final discourse, summons the people to "choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him; for that means life to you and length of days." The passage from Sirach, likewise, stresses the importance of decision: "If you choose you can keep the commandments, and to act faithfully is a matter of your own choice. He has set before you fire and water; stretch out your hand for whichever you choose."

Choose wisely; for, as these texts suggest, "that means life to you and length of days." There is enough truth here to compel our observance, but not enough to cover "the heartache and the thousand natural shocks that flesh is heir to." Choosing the right does not *guarantee* the pleasure of a good and long life. We Christians need only look to the cross and recall that this is the mystery into which we have immersed and entrusted our lives. We say that cross is "the way of life and peace," and so hold dear the promise that good decisions bear good fruit in Christ's Resurrection. But there is an interim of difficulty and challenge, sometimes even oppression, which may extend over days or even seasons. Moral injunction is always addressed to lives fraught with peril.

St. Paul, writing to the Christians in Corinth, is pressed to address their factionalism, reminding them that the servants to whom they give conflicting allegiance were sent to unite, not divide, them. "I planted, Apollos watered, but God gave the growth. ... We are God's servants working together; you are God's field, God's building." Paul's effort to restore unity remains a perennial task. We may seek the common good, but given our frailty and pettiness, and even disagreement over what constitutes the good, every human community, even the Church, remains incredibly fragile. Choosing the good includes the continuous effort to hold the body together. Turning to the Gospel, Jesus addresses the early inner emotions from which violent or avaricious actions proceed: anger, lust, and deceit. He advises that you "tear it out and throw it away." Thus, the pursuit of the good is deeper than conscious action; it is a relentless honesty about the motives that given birth to destruction. Again, this is a task undertaken for a lifetime.

How then do we assess the reward of good moral action? A Latin student once asked the meaning of "in aeternum." It is church talk. It means *into eternity* or *forever*. The promise, then, of life and length of days, must be suspended, held out into God's distant future. Choose the good, and *in aeternum* you will live with *The Ancient of Days*.

## Look It Up

Read Matt. 5:37. We are living in a time of intense factionalism. Perhaps some attention to honest and simple speech will help us in our pursuit of the good. "Let your word be 'Yes, Yes' or 'No, No.'"

## Think About It

There is enough moral order in the world to inspire our pursuit of the good, but not enough to guarantee our safety. In the end, we entrust our lives to God, come what may.



Seventh Sunday after the Epiphany

## Love Itself Renews

Lev. 19:1-2, 9-18; Ps. 119:33-40; 1 Cor. 3:10-11, 16-23; Matt. 5:38-48

The text from Leviticus mandates specific economic practices. "When you reap the harvest of your land, you shall not reap to the very edges of your field, or gather the gleanings of your harvest" (19:9). Why? "You shall leave them for the poor and the alien" (19:10). By whose authority does Moses speak? Three times we hear the refrain: "I am the Lord your God." The text also prohibits stealing, lying, swearing falsely or profaning the name of God, defrauding, withholding wages duly earned, abusing the disabled, slander, hatred, and vengeance. In a word, the text prohibits behaviors which undermine justice. The just community hears and heeds this authoritative word: "I am the Lord your God."

The Christian will always hear Old Testament words with a special exegetical tool. "No one has ever seen God. It is God the only Son, who is close to the Father's heart, who has made him known" (John 1:18). Jesus is the "exegesis" of the Father, and he therefore has the authority to say: "You have heard that it was said" (Matt. 5:38). He is not dismissing an ethic of retributive justice — an eye for an eye and a tooth for a tooth — so that we may descend into a more violent search for vengeance. Rather, he is raising the standard: do not resist an evildoer, turn the other cheek, love your enemies, and pray for those who persecute you. Governing a community by the general rule of fairness is difficult enough.

Jesus' standard should strike us as impossible.

Jesus is not, however, among us merely to affirm what he finds. He takes up our humanity so that we may become what he is. Though he alone is the Son of God by nature, we are invited, through adoption and grace, to become the sons and daughters of God. Our lives are then rooted in and built upon him. In the words of St. Paul, "No one can lay any foundation other than the one that has been laid; that foundation is Jesus Christ" (1 Cor. 3:11). Building our lives upon Jesus Christ means our gradual transformation into his own life. This involves a deconstruction and rebuilding. We are made new in him, and he fulfills in us an ethic beyond our own ability.

Let the great Augustine help our meditation: "Love itself has renewed us, so that we are new human beings, heirs of the New Testament, singers of a new song. Love itself renews the nations, and from the nations dispersed throughout the world, he is making and gathering a new people, a body which is the spouse of the Son of God. ... He himself has given this love to us" (Tract 65, 1-3, translated). The life of Christ is then our life. We live from and in him. The life of the Risen Lord is exhibited whenever human beings love beyond all human understanding. Living in Christ, we are not summoned merely to be good. We are called to be holy.

### Look It Up

Read Matt. 5:44. Who are your enemies?

### Think About It

St. Augustine once remarked in a sermon, "God has not called us to love our enemies to the end that they should remain our enemies, but that they should become our friends." Whom will you befriend?

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The Rev. **Christopher Huff** is assistant at St. George's, 9110 Dorchester Rd., Summerville, SC 29485-8647.

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### Retirements

The Rev. **Charles Clark**, as priest-in-charge of St. John the Evangelist, Dunbarton, NH.

### Deaths

The Rev. **William Parker Baxter, Jr.**, died Jan. 13 at his home in Ponte Vedra Beach, FL, after an extended illness. He was 68.

Born in Petersburg, VA, he grew up in Bethesda, MD, attended the University of Virginia and graduated from the University of Maryland. He received his M.Div. from the Berkeley Divinity School at Yale University. He served parishes in Washington, DC, and Atlanta, GA, as well as serving on the staff of the Diocese of South Carolina. In 1979, he was called to be rector of St. Thomas', Garrison Forest in Owings Mills, MD, where he served for 28 years. While in Maryland, he was deeply involved in inter-faith dialogue and was a board member of the Institute of Christian and Jewish Studies. He was active in diocesan affairs and served as a deputy to General Convention five times. In retirement, he was interim rector of Christ Church, San Pablo. He enjoyed playing competitive tennis even during his illness. He is survived by Susan Baxter, his wife of 37 years. Other survivors include his son, William Parker Baxter III; his daughter, Lucy Marshall Baxter

of Charlotte, NC; and his twin sister, Mary Baxter Moser of Timonium, MD.

The Very Rev. **Lloyd G. Chattin**, dean emeritus of Trinity Cathedral, Trenton, NJ, 85, of Trenton, died Oct. 12 at the age of 85.

He was born in Philadelphia and grew up in Ocean City, NJ. He was an Army veteran of World War II, reaching the rank of sergeant in the infantry. He graduated from Rutgers University and the Philadelphia Divinity School, earning a master of sacred theology degree. In 1953, he was ordained a deacon and priest and first served as vicar at St. Luke's, Woodstown, and St. Stephen's, Mullica Hill. He became dean of Trinity Cathedral in 1960 and served there until retirement in 1993. He was instrumental in the 1965 founding of Trinity Academy as an Episcopal day school that continues today as a pre-school, serving children in the Trinity Cathedral neighborhood. Following retirement, he worked many interim and associate positions at parishes throughout New Jersey including St. Matthias, St. Luke's and St. Michael's in Trenton, Holy Trinity in Ocean City, and Holy Trinity in Collingswood. He was a board member for the Corporation of Widows and Orphans of Clergy, and founding member of ECHO. He also served as president of the Anglican Society and honorary vice president of the Seaman's Church Institute in Philadelphia. He is survived by his wife of 62 years, Mary Louise, and four children, the Rev. Mark Chattin of Cherry Hill, NJ; Anne Shields, Mary McMullen, and Ellen Shaw, all of Ewing, NJ; nine grandchildren; and four great-grandchildren.

### Send your clergy changes to People and Places:

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### Clarification

The news story "Sudanese Bishop Dies in Nairobi" [TLC, Jan. 2] quoted from two online reports: "Sad News from the Diocese of Lui, Sudan" on the Diocese of Missouri's website (<http://bit.ly/hQsCDt>) and "Bishop Bullen Dolli, R.I.P" by Lisa Fox on her LuiNotes weblog (<http://bit.ly/ff3Xwc>).



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## PALM HARBOR, FL

ST. ALFRED'S 1601 Curlew Rd. (727) 785-1601  
The Very Rev. Canon Richard C. Doscher, Sr., r  
Sat H Eu 5 (Rite 1); Sun H Eu 8 (Rite 1) & 10 (Rite 2)

## SAVANNAH, GA

ST. PAUL'S (912) 232-0274 34th & Abercorn Sts.  
Website: [www.StPaulSavannah.org](http://www.StPaulSavannah.org)  
The Very Rev. Dr. W. Willoughby III, r; the Rev. L.G. Collins, v  
Sun 8 (Low), 10 (Solemn High), 12:15 (en Español), 6:30  
(Celtic)  
Weekday Mass: Mon 12:15, Tues 6, Wed 7, Thurs 10, Fri 7;

## LIHUE, KAUAI, HI

ST. MICHAEL & ALL ANGELS 4364 Hardy St. at Umi  
www.stmichaels-kauai.org (808) 245-3796  
The Rev. William B. Miller, r  
Sat Eu 5:30, Sun Eu 7:30 & Eu 9:45

## KANSAS CITY, MO

THE CHURCH OF THE REDEEMER (816) 741-1136  
7110 NW Hwy 9 at 72nd [www.redeemerkc.org](http://www.redeemerkc.org)  
The Rev. Jess Reeves  
Sun HC 8 & 10:30, education for all ages from 9:30

## LAS VEGAS, NV

CHRIST CHURCH 2000 S. Maryland Pkwy  
Sat 5 (Alive); Sun H Eu 7:45 (Rite I), 9:30 (Latin Mass), 10:45  
(Rite II), 6:30 (Latin Mass)  
The Rev Dr. Vince O'Neill, r; the Rev Robert McNaul,  
assoc; the Rev. Bernado Iniesta; the Rev DeLaney  
Armstead, d; the Rev Bonnie Polley, d

## PASSAIC, NJ

ST. JOHN'S Lafayette and Passaic Avenues  
Website: [www.stjohnschurchpassaicnj.org](http://www.stjohnschurchpassaicnj.org) (973) 779-0966  
The Rev. William C. Thiele, r [frthiele@gmail.com](mailto:frthiele@gmail.com)  
Sun Low Mass 8, Sung Mass 10:30, HD anno.

## RED BANK, NJ

TRINITY CHURCH 65 W. Front St.  
Website: [www.TrinityRedBank.org](http://www.TrinityRedBank.org)  
The Rev. Christopher Rodriguez, r; the Rev. Thomas May, assoc  
Sun Masses 8 & 10:15 (Sung), MP and EP Daily

## CARLSBAD, NM

GRACE CHURCH 508 W. Fox St. (575) 885-6200  
The Rev. Rod Hurst, r [www.gracecarlsbad.org](http://www.gracecarlsbad.org)  
Mass Sun 8:30, 10:30 (Sung), Wed 10; MP/EP as posted

## NEW YORK, NY

THE CHURCH OF THE EPIPHANY (212) 737-2720  
The Rev. Andrew J. W. Mullins [www.epiphanynyc.org](http://www.epiphanynyc.org)  
Sun 8:30, 11, 6

## CHARLESTON, SC

CHURCH OF THE HOLY COMMUNION  
218 Ashley Ave. (843) 722-2024  
[www.holycomm.org](http://www.holycomm.org) [office@holycomm.org](mailto:office@holycomm.org)  
The Rev. Dow Sanderson, r; the Rev. Dan Clarke, c; the Rev.  
Patrick Allen, assoc  
Sun Mass 8 (Low) 10:30 (Solemn High)

## DALLAS, TX

CHURCH OF THE INCARNATION 3966 McKinney Ave.  
Website: [www.incarnation.org](http://www.incarnation.org) (216) 521-5101  
The Rt. Rev. Anthony Burton  
Sun 7:30, 9, 11:15, 5:30

## MILWAUKEE, WI

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

## ANGLICAN

## ELLSWORTH, ME

ST. THOMAS TRADITIONAL ANGLICAN  
373 Bangor Rd. (207) 326-4120  
Sun MP & HC 10; Sat Evensong 3; Holy Days as announced

## NORTH AUGUSTA, SC

THE CHURCH OF THE HOLY TRINITY  
160 Merovan Dr.; 29860  
[www.holytrinityna.org](http://www.holytrinityna.org) (803) 341-0075  
Sun Eu 10

## LUTHERAN

## MOJAVE, CA

HOPE & RESURRECTION CHURCHES  
K and Inyo Streets (909) 989-3317  
The Rev. William R. Hampton, STS  
Sun Eu 9

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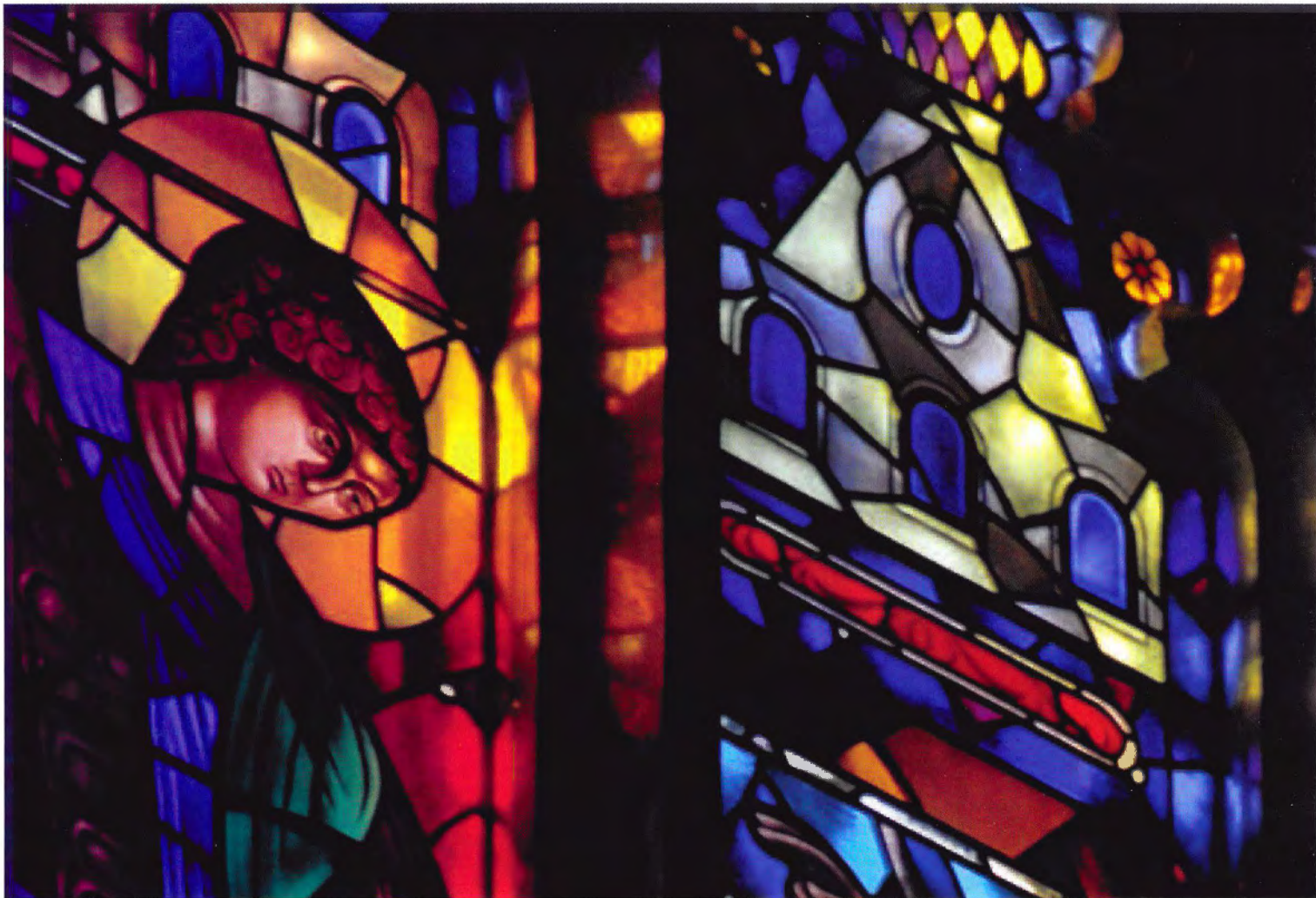
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