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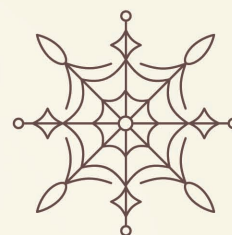
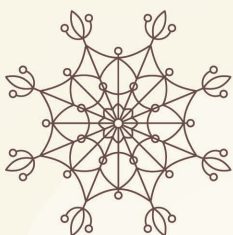
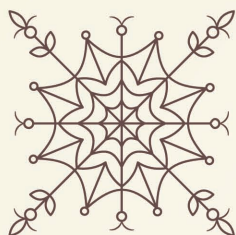
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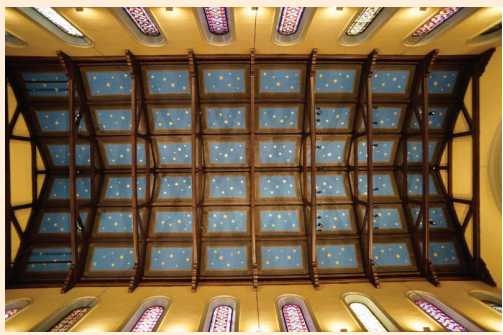
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## ON THE COVER

A late 17th-century church in Baltimore has completed a painting and lighting renovation (see “Old St. Paul’s Looking Brighter,” p. 16).

Photos courtesy of Old St. Paul’s



# THE LIVING CHURCH

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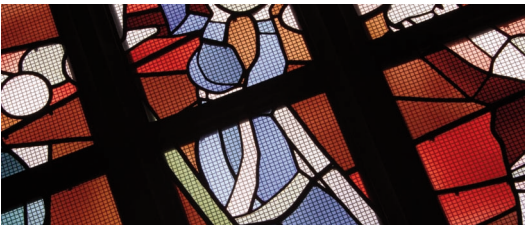
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We are grateful to the Cathedral of All Saints, Milwaukee [p. 25], and St. Martin’s Church, Houston [p. 27], whose generous support helped make this issue possible.

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# Hub Strengthens Parish Ministries

By G. Jeffrey MacDonald

Episcopal congregations in the former mill towns of Lowell, Lawrence, and Haverhill in northeast Massachusetts are helping at-risk youth find their way to success through the arts. Children receive tuition-free lessons in music, acting, cooking, and sewing.

The programs have waiting lists. Each is limited by how much any single congregation can do alone. Trinity Church in Haverhill would like to serve more than the 36 kids who turn out to learn keyboard, guitar, flute, and violin on instruments provided by the church, but staff and support funds from area foundations are already maxed out.

Such limits will soon be lifted, however, through a new Diocese of Massachusetts initiative designed to encourage collaboration in mission.

Organizers hope the \$7 million Mission Hubs project will kick-start more mission activity in underserved regions, strengthen ties among congregations, and perhaps become a model for other dioceses where local mission partnerships are all too rare.

“The old models of relating and the tiptoeing around one another’s territory have just taken a back seat to the fact that now this is something we’re engaged in together,” said the Rev. Samuel Rodman, the diocese’s project manager for the campaign.

The Mission Hub project caps a decade of conversations about how to strengthen mission work across a large and diverse diocese, where the needs of Boston tend to overshadow those of smaller cities and towns. Funds were raised through a recent capital campaign that earmarked a portion of proceeds for establishing eight to 10 mission hubs.

“We’re reaping the benefits” of the diocesan campaign, said the Rev. Jane Bearden, noting that Trinity,



Jane Bearden photo

Children in the choir at the tuition-free Academy of Creative Arts at Trinity Church in Haverhill, Mass.

Haverhill, is far from affluent. “Not only is money coming back to replenish our endowment, but it’s also coming back in the form of mission hub money, which will allow us to expand the work that we’re doing.”

In November the diocese approved the first two hubs: one to serve Merrimack Valley cities and another to reach Cape Cod, Nantucket, and Martha’s Vineyard. A pilot hub was already tackling youth issues on the state’s South Coast.

To win approval, a hub proposal must target one or more local needs and show how congregations will partner — with one another and (if appropriate) with service agencies — to achieve stated goals. Grants, spread over four or five years, can range from \$250,000 to \$1 million.

The vision calls for funds to seed partnerships that meet their goals, attract other sources of support, and become sustainable for the long term. Getting there is possible, organizers say, but it requires time and patience to overcome resistance to change.

Support from local clergy is essential or a mission hub will not work, said Helen Trainor, a former civil rights attorney now serving as interim executive director of the Plymouth, Cape, and Islands Mission Hub.

Local rectors, she said, have been instrumental in launching her region’s hub. They provide space for a mission hub office, as well as facilities for meetings and training events. It’s all to help volunteers connect with isolated residents, from shut-in seniors to ostracized gay teens, and advocate for measures to address climate change.

But clergy backing for a local hub did not come together overnight. It took a year of conversations to bring area rectors on board, Trainor said. Some wondered: would the diocese be foisting a new program on them to administer? Would they lose their best volunteers to a mission hub?

“There was a significant amount of pushback,” Trainor said. To some rectors, “it felt like loss, potential loss, in the idea of collaborating, sharing resources, and sharing people.”

As clergy learned more about the proposed hub’s opportunities and grassroots structure, they came to support it, she said.

Support grew by “helping everybody, from the rectors on down, to understand that this was a net benefit to them and to the growth of their parishes,” Trainor said. Rodman noted that mission-engaged congregations tend to grow more than those

that do little or no mission work.

Getting into the habit of doing mission side-by-side is requiring some adjustment, too. The Plymouth, Cape, and Islands Mission Hub has been training volunteers through the fall and early winter for their first assignment: visiting with seniors whom they have never met.

Volunteers have learned to launch conversations by asking about wall photos of family and friends. Volunteers have practiced being confident in conveying the love of God through a peaceful, non-anxious presence.

But when the time came in January to make their first visits at nursing homes or private homes, the volunteers were the ones who needed calming.

"There's a reason people haven't done this before. If it were easy, it would have already been done," Trainor said. "It's just not easy for people to go out beyond their comfort zones and walk into someone else's world."

Overcoming early rough patches is to be expected, organizers say, espe-

cially in something as ambitious as a paradigm shift for mission across an entire diocese. But the benefits of collaboration are expected to bear fruit from the start.

In the Merrimack Valley, rectors at Trinity, Grace Church in Lawrence, and St. John's and St. Anne's in Lowell may delegate more administration to a paid supervisor, who will oversee arts programming at each site, starting in September.

The Merrimack Valley Mission Hub's \$1 million grant, spread over four years, will also pay teachers for more hours of instruction, create a piano lab for four students at once, and seed an endowment to ensure the ministry continues in perpetuity.

For area families, the mission hub spells increased opportunity. Tuition-free music lessons, now offered just one day per week, will soon be offered five days a week. Trinity will accommodate more children who come through a neighboring YWCA and the Haverhill Boys & Girls Club. The total number of students served in the region's three

largest cities is expected to double to about 400.

In southeast Massachusetts, the new hub means continuing training will be available to anyone from the 16 year-round congregations that comprise the Cape and Islands Deanery. Among the skills they can learn: community organizing for climate change activism.

More mission hubs will be announced for the Diocese of Massachusetts in the next year. Meanwhile, congregations will continue their long-awaited experiment in working closely, through a new structure, toward shared goals.

"It's broken down some of the territoriality and competition among congregations," Rodman said. "We realized this was something that we could do collectively — and that God was calling us to do."

*G. Jeffrey MacDonald is a freelance journalist and author of Thieves in the Temple: The Christian Church and the Selling of the American Soul (Basic Books, 2010).*

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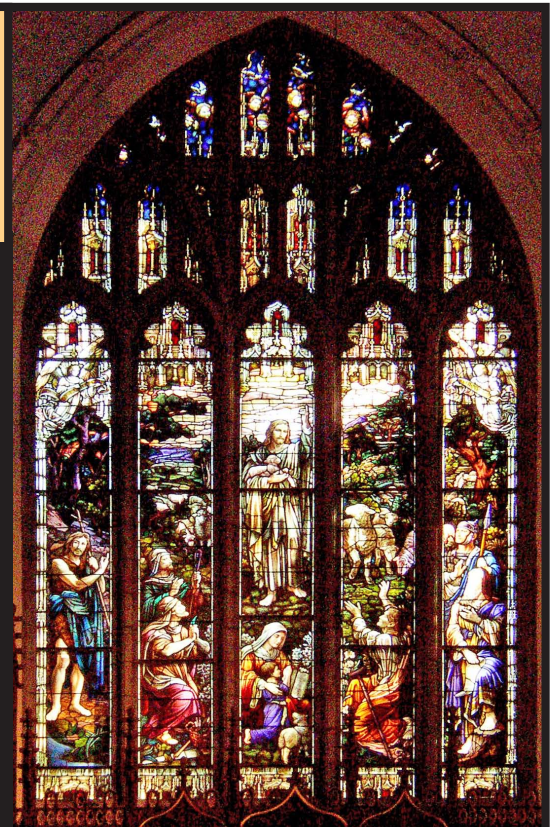
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## Bethlehem Looks Northwest

The Diocese of Bethlehem's standing committee has nominated the Rt. Rev. Sean Rowe, bishop of the Diocese of Northwestern Pennsylvania, to serve for three years as Bethlehem's provisional bishop. If approved by Bethlehem's diocesan convention on March 1, Bishop Rowe would add the duties to his existing oversight in the northwestern diocese, which is based nearly 400 miles away in Erie.



Rowe

The Diocese of Bethlehem comprises 14 counties in northeastern Pennsylvania, including the cities of Allentown, Bethlehem, Easton, Hazleton, Reading, Scranton, and Wilkes-Barre.

"The Standing Committee chose Bishop Sean as our nominee for provisional bishop because of his stable, forward-thinking leadership in Northwestern Pennsylvania," said the Rev. Canon Andrew T. Gerns, president of Bethlehem's standing committee and rector of Trinity Episcopal Church in Easton.

"He has a strong track record of building relationships with clergy and lay leaders and proven skill at resolving conflict directly and effectively."

"I am honored to be nominated as provisional bishop of the Diocese of Bethlehem," Rowe said. "Across the Episcopal Church, dioceses are seeking innovative ways to pursue 21st-century mission and ministry. I am pleased to have this opportunity to help transform the church by fostering collaboration and developing new models for mission that will strengthen the witness of the Episcopal Church in the Commonwealth of Pennsylvania and the work of God's people in our communities."

The Diocese of Bethlehem's previous bishop, the Rt. Rev. Paul V.

Marshall, retired on December 31 after a terminal sabbatical. On January 1, the standing committee announced its plan to call a provisional bishop for a three-year term. "We believe that calling a provisional bishop is the best way for the Diocese of Bethlehem to undertake a healthy, productive period of reflection and discernment about the mission to which God is calling us," Gerns said. "We're delighted that Bishop Sean's skills and proximity make this new arrangement possible."

If elected, Rowe will take up his new duties immediately and by August 2014 spend half of his time in each diocese. He, his wife, Carly, and their one-year-old daughter, Lauren, will divide their time between Erie and Bethlehem.

Rowe was ordained bishop of Northwestern Pennsylvania, which comprises 33 congregations in 13 counties, in 2007. A graduate of Grove City College and of Virginia Theological Seminary, the bishop is a Ph.D. candidate in organizational learning and leadership at Gannon University in Erie.

He is parliamentarian for the House of Bishops, chair of the Episcopal Church Building Fund, and a member of the Task Force for Reimagining the Episcopal Church, the Council of Advice to the President of the House of Deputies, and the General Board of Examining Chaplains.

## Five Priests Nominated in Massachusetts

The Standing Committee of the Diocese of Massachusetts has announced a five-member slate in searching for its 16th bishop.

Details about the nominees, including their essays in response to

questions posed by the search committee, are available on the diocesan website. The diocese will consider nominees by petition until Jan. 31. An electing convention will meet April 5 at the Cathedral Church of St. Paul in Boston.

The nominees are:

- The Rev. Holly Antolini, 61, rector, St. James's Church, Cambridge, Mass.

- The Rev. Ronald Culmer, 49, rector, St. Clare's Church, Pleasanton, Calif.

- The Rev. Alan Gates, 55, rector, St. Paul's Church, Cleveland Heights, Ohio

- The Rev. Ledlie Laughlin, 54, rector, St. Peter's Church, Philadelphia

- The Rev. Samuel Rodman, 54, the diocese's project manager for campaign initiatives

The Rt. Rev. M. Thomas Shaw, SSJE, has served the diocese since January 1995. He plans to resign upon the new bishop's consecration in September.

# A Call to Remember Haiti

By Gary G. Yerkey

Presiding Bishop Katharine Jefferts Schori has called on all Episcopalians to give generously to a fund aimed at assisting the Diocese of Haiti in rebuilding the Holy Trinity Cathedral in Port-au-Prince. Haitians are still struggling to recover from the massive earthquake that destroyed the cathedral and caused untold devastation to lives and property throughout the country four years ago.

The Haitian government has said that up to 300,000 people were killed in the magnitude 7.0 quake, which struck just west of the capital of Port-au-Prince on January 12, 2010. As many as 1.6 million Haitians, in a country of roughly 10 million, were left homeless, and more than 170,000 still live in makeshift housing.

"I ask that you share your bless-

ings with the Haitian people," Jefferts Schori said, adding that the "spiritual heart" of the church's ministry in Haiti centers on the cathedral. She said the ministry of the diocese comprises more than 170 congregations and 250 schools, a dozen clinics and two hospitals.

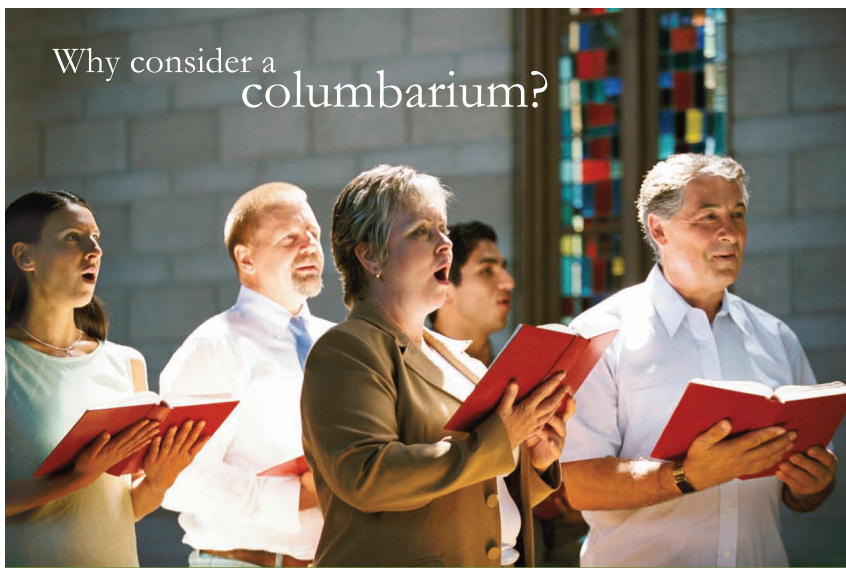
This year the anniversary of the earthquake falls on the first Sunday after Epiphany, when the church celebrates the Baptism of Our Lord, depicted in one of the three murals that survived the quake from the old cathedral. Haitian artist Castera Bazile painted the murals in 1951.


Haitian President Michel Martelly said on January 1, the 210th anniversary of the nation's independence from France, that Haitians must unite to rebuild their country, the poorest in the western hemisphere.

"Haiti is sick," Martelly said in a

(Continued on next page)

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## A Call to Remember Haiti

(Continued from previous page)

televised address. “Getting Haiti back on its feet takes the effort and help of all of its children. I call on you to join forces and unite to work to meet the challenges that await us in 2014.”

After the earthquake four years ago, the Episcopal Church was quick to commit itself to helping rebuild the historic Holy Trinity Cathedral, launching a major fundraising campaign. Its Executive Council voted in February 2010 to work toward raising \$10 million toward the cost of the new structure. Roughly \$2.5 million was raised during a grassroots campaign called Rebuild Our Church in Haiti.

Thomas L. Kerns of Kerns Group Architects in Arlington, Virginia, which was selected to oversee the design of the new cathedral last October, said at an Executive Council meeting that the cathedral project would require at least \$21 million but that the figure could rise to \$25 million. He said the new building will be constructed in three phases. The first phase, building the main worship space, will cost \$15 million.

Kerns said the design of the cathedral presumes a series of aspirations, including respect for and celebration of the Episcopal Church in Haiti, the Haitian people, and their culture; that the cathedral will serve as a prominent landmark of “God’s abiding presence” and the church’s commitment to service; respect for the design of the former cathedral destroyed in the quake; leanness and smartness, as well as humility, hospitality, flexibility, and self-sufficiency.

The new cathedral, to be built on the same site as the previous structure, will comprise three integrated elements: a welcome space that includes a garden and the narthex; an in-the-round liturgical/cultural/performance space with a balcony and side chapels, which can accommodate 1,200 people; and a revenue-

producing hospitality space with meeting rooms, along with diocesan offices. It will be built to international hurricane- and earthquake-resistant standards, and will produce its own electricity and potable water.

Jefferts Schori observed in an Episcopal Church press release last month that the music school at the cathedral hosts the only philharmonic orchestra in the country, as well as several internationally recognized choirs.

“The Haitian people give glory to God through many art forms — music, dance and liturgy, which the cathedral continues to bless and celebrate,” she said. “Rebuilding the cathedral offers hope not only to Episcopalians but to the nation as a whole — a sign that God is present, that God continues to create out of dust, and that God abides in the spirit of his people.”

Donations may be sent to the Episcopal Church’s Development Office at 815 Second Avenue, New York, NY 10017. Checks should be made payable to the Domestic and Foreign Missionary Society and designated for Holy Trinity Cathedral.

## Archbishop Welby Lauds Archbishop Nichols

The Archbishop of Canterbury has welcomed the announcement by Pope Francis that the Roman Catholic Archbishop of Westminster, the Most Rev. Vincent Nichols, will be made a cardinal.

“I am absolutely delighted by this well-deserved appointment,” said Archbishop Justin Welby. “Archbishop Nichols has demonstrated clear leadership, personal holiness, and immense generosity. This strengthens the church in this country.”

Archbishop Nichols released this statement, which said in part: “This is a humbling moment when I am asked to take a place in this service

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of the Holy See and in the line of much-loved Cardinal Archbishops of Westminster. I seek the blessing of Almighty God for these new responsibilities and I ask for the prayers of all people of faith that I may fulfill them with energy and devotion.”

## Tory Baucum Draws Lambeth Honor

The Archbishop of Canterbury has appointed a priest of the Anglican Church in North America to a distinguished preaching rota in England.



Baucum

The Rev. Tory Baucum, rector of Truro Church in Fairfax, Virginia, since 2007 and a longtime leader in Alpha and Fresh Expressions, will serve as one of the Six Preachers of Canterbury Cathedral.

Baucum and his colleagues will be installed during Evensong at Canterbury Cathedral March 14. The Chapter of Canterbury Cathedral unanimously approved his nomination shortly before Christmas.

Archbishop Thomas Cranmer created the College of Six Preachers in 1541. The Six, as they are often called, are asked to preach on various occasions at Canterbury Cathedral, the mother church of the Anglican Communion. The preachers serve five-year terms, which can be renewed.

The archbishop also praised Baucum’s initiative in forming a friendship with the Rt. Rev. Shannon Johnston, Bishop of the Diocese of Virginia, amid Truro’s departure from the diocese and affiliation with the ACNA.

“Tory is a fine scholar, an excellent preacher, and above all someone with a holistic approach to ministry,” the archbishop said. “The close friendship he has forged with Bishop Shannon Johnston, despite their immensely different views, sets a pattern of reconciliation based on integrity and transparency. Such patterns of life are essential to the future of the Communion. I

(Continued on page 23)



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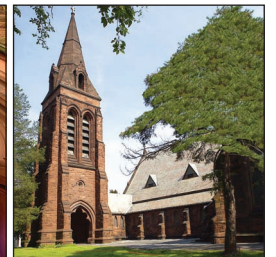
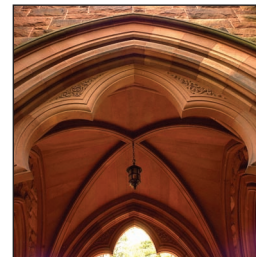
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# Douglas Fisher Answers Gaming's Challenge

By J. Scott Jackson

**B**ishop Douglas Fisher did not seek his role as an anti-casino spokesman, but that has not made the Bishop of Western Massachusetts timid in challenging gaming interests that want to build casinos in his hometown of Springfield. One such proposal, under review by the state gaming commission, would license MGM Resorts International to build an \$800 million resort casino in the heart of downtown Springfield, about six blocks from Christ Church Cathedral and the diocesan offices. “We like to think we choose mission. We pray and then decide to act for a certain cause or group of people,” Fisher said via email. “But I think mission chooses us. It sucks us in.”

Fisher was ordained and consecrated as bishop in the fall of 2012. By the following summer, he and others from the diocese had joined ecumenical partners and other volunteers in the fight to defeat the MGM

proposal in a city referendum. The proposal, strongly backed by Mayor Dominic Sarno and the city council, was approved by 58 percent of voters in the July plebiscite. Casino supporters hope the development will revitalize the economy and infrastructure of the struggling city of 150,000 that borders the Connecticut River.

Fisher entered the fray — speaking at an anti-casino rally at the cathedral, giving press interviews, and writing blog posts — bolstered by an anti-gaming resolution that had passed unanimously at diocesan convention.

After losing the vote in Springfield, anti-gambling activists turned their focus toward a state ballot initiative to keep casinos and slot parlors out of Massachusetts completely. Though the attorney general has challenged the legality of the repeal proposal, activists gathered the necessary 69,000 signatures for the ballot initiative and await a ruling by the Massachusetts Supreme Judicial Court on whether the repeal vote can proceed.

Fisher gave his blessing for Steven Abdow, diocesan treasurer and administrator for missions resources, to dedicate time to the statewide repeal campaign. On the political front, gaming opponents have been heartened by crucial public votes that defeated other proposed casino developments in Western Massachusetts, in the Worcester metro area, and, to the surprise of many observers, in East Boston.

Fisher told TLC that feedback about his anti-gaming work has been mostly supportive across the diocese, and some of his colleagues in the House of Bishops have thanked him for raising the profile of the gaming issue.

“Some have told me I am being divisive and should focus on inviting people to the love of Jesus and the power of the Spirit in their lives,” Fisher said. “I feel badly for those rectors that have received negative reactions from parishioners for what I have said. But social justice is consti-

# REV. GURDON BREWSTER SCULPTOR

tutive of the gospel, as our Roman Catholic brothers and sisters declared in Vatican II.”

Fisher said he refrains from issuing dogmatic pronouncements about what God demands but instead immerses himself in details of an issue. Most of his statements on gaming reiterate a central message: “Jesus came to preach good news to the poor. Casinos are bad news for the poor. We follow Jesus.”

Since the 1990s, 23 states have welcomed casino gaming in a bid for economic renewal. The Council on Casinos, an independent consortium of 50 academic and civic leaders, has gathered research from health and social sciences that paints a grim picture (see [is.gd/WhyCasinosMatter](http://is.gd/WhyCasinosMatter)). In contrast with the days when people of means would travel to Las Vegas or Atlantic City for recreational gaming, customers are likely to be local and gamble frequently. The newer facilities use high-tech slot machines designed to drive customers to “play to extinction.” Nearly half of revenues come from problem gamblers. Casino workers are poorly paid and often in cash, making gambling their earnings all the easier. Meanwhile, casinos tend to divert revenue from other local businesses, sucking communities dry. Yet state and local governments court gaming companies that promise solutions to dwindling tax revenues. Some governments must bail out failing facilities.

The Rev. Peter Swarr, rector of St. Mark’s Church in East Longmeadow, a suburb of Springfield, recalls one evening years ago in Portland, Maine, when his roommate came home and announced he was quitting his job at Scarborough Downs racetrack because he could no longer stand to take money from customers gambling away their Social Security checks. Swarr also recalls one New Year’s Eve, while he

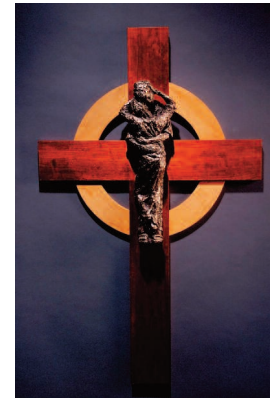
was serving as a priest’s associate in suburban Detroit, when he joined several friends downtown for dinner, only to find a once bustling Greek neighborhood virtually deserted. A nearby casino, however, was packed. When the issue came up in Western Massachusetts, Swarr was ready to act and helped draft the diocese’s anti-casino resolution.

Fisher and Abdow worked with the Rev. Christopher Carlisle, retired chaplain and missionary for higher education in Western Massachusetts, to write an essay, “Theology and Casino Gambling” (see [is.gd/LWwqi6](http://is.gd/LWwqi6)). “It should be startling to Christians that the darkest moment of all time should begin with an act of gambling,” they wrote. “Roman soldiers — responsible for [Jesus’] death — are described by the gospel writers as gambling for the paltry possessions of a man who literally gave his life for the poor.”

Lani Bortfeld, who has lived in Springfield for 28 years, felt called to pray against the casino. She was discouraged, initially, at the lack of a concrete and decisive response in the ecumenical community. “It was eerie how few voices were raised against the casino; I felt like a conspiracy of silence enveloped the community,” she said. Although casino proponents won the plebiscite, she takes heart that a prayerful response did coalesce eventually, in the form of a rally one week before the vote.

The blight of casino gaming, Bishop Fisher has said, is not merely a local issue. “If you are in a state considering casinos, the mission is choosing you,” he said. “Don’t let another neighborhood get trashed. Don’t stand by while the poor are driven further into poverty by an illusion. Don’t promote addictions that destroy lives.”

*J. Scott Jackson is a writer and independent scholar who lives in Northampton, Massachusetts.*



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# Beautiful and Scholarly

Review by Peter Doll

Books about church architecture are perennial favorites for publishers and purchasers alike. You do not have to know anything about what goes on inside churches to enjoy them as buildings. It is enough for many that the church should convey a sense of the mystery, transcendence, and antiquity that they vaguely associate with religion, and a book that seeks to convey little more than these associations can sell very well.

Scholarly books about church architecture are often as large, colorful, and glossy as popular treatments, but their authors attempt to explore the subject in greater depth. Scholars differ significantly in what they find important about churches. For some architectural historians they are simply a building of a distinct type, like a factory or a house. They explore its development as a structure, or the technical advances it represents, or the stylistic and aesthetic influences it absorbs and represents.

Other scholars recognize that churches are much more than structures. They are also cultural artifacts that bear the imprint not only of their artistic context but also of their political, intellectual, economic, social, and even religious milieux. As secular historians (not specialists in church history) have in the last 40 years or so rediscovered the impor-

tance of religion in the wider historical narrative,

so studies of this type have, encouragingly, become increasingly common. Alex Bremner's *Imperial Gothic* is one of the finest of these, exemplifying the return of church history to the mainstream of historical writing.

He summarizes the current historiographical consensus subtly:

Church extension overseas was part and parcel of British State expansion and its implied "mission" to penetrate, transform and "improve" the wider world. This is not to say, however, that the Church of England was an extragubernatorial agent of State, for it was not. Rather ... it was a largely autonomous cultural agency that had overlapping, but not necessarily coterminous, interests with the ambitions and policies of the State." (p. 366)

In the context of this ambitious and far-reaching study, he explores church-building in the high church Tractarian tradition across the early Victorian British Empire, including Canada, Australia, South Africa, India, and Ireland. This activity is, he reveals, a weapon against heathenism and irreligion in the wider world, a means of promoting an Anglican understanding of "primitive" (in the patristic sense) Christianity, a way of inculturating Englishness and cultural and political loyalty in parts of the world remote from the mother country and church.

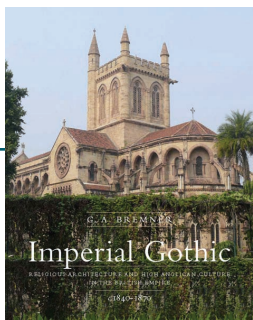
Through its publication *The Eccle-*

*siologist* the Ecclesiological Society and other church architecture societies helped to drive and direct the pace and nature of church extension throughout the empire. Bremner also describes the profound influence that networks of education and patronage had on the dissemination of church-building principles. The design and production of the book amply demonstrate why Yale University Press is the leading publisher of this type of volume — beautiful enough to sit on a coffee table but also scholarly enough to satisfy the most exacting standards.

There is yet another category of books on church architecture, and this is the rarest of all. It is one that takes seriously what a church is fundamentally for, that its function is to provide a setting for the liturgy of the church, where the people of God gather to celebrate the holy mysteries of their faith. The whole aim of the ecclesiological movement that is the focus of this volume was to provide churches correctly furnished for the performance of the liturgy.

The debates about what constituted the "correct" approach and design were protracted and vociferous and had a profound impact on the architecture of these churches, and yet Bremner makes barely any reference to these issues. It is incomprehensible that what is otherwise an exemplary treatment of its subject should so blatantly miss the heart of the matter. Perhaps there are still places where even a sympathetic secular historian will not go.

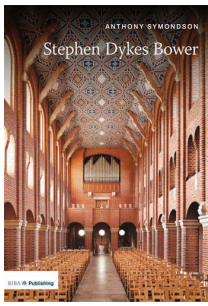
*The Rev. Canon Peter Doll is canon librarian of Norwich Cathedral.*



## Imperial Gothic

Religious Architecture and High Anglican Culture in the British Empire c. 1840-1870

By **G.A. Bremner**. Yale. Pp. 364. \$95



## Stephen Dykes Bower

By **Anthony Symondson**.  
English Heritage. Pp. 204. \$40

# Hero of British Architecture

Review by Joseph Goldkamp

At the end of the Second World War, the United Kingdom stood victorious with its allies, but with significant damage to its infrastructure, particularly much of its historic architecture. The necessary effort to rebuild Britain was hindered, however, by the poor state of the economy and the subsequent development of a culture that the historian David Kynaston called “Austerity Britain” in an eponymous 2008 book on the years immediately following the end of the war.

Onto this stage of economic despair and physical ruin came the architect Stephen Dykes Bower. While he worked in the context of postwar Britain, the differences between his designs and those of the vast majority of his contemporaries are drastic. Dykes Bower worked in the Gothic Revival vernacular favored at the end of the 19th century in Britain, while the buildings designed by the majority of his fellow architects fell within the broad spectrum of the Modernist style, which was in line with the postwar worldwide architectural zeitgeist.

While it is generally unfair to categorize all Modernist architecture as unattractive or poorly built, many of the worst examples of the style were built simply because the cost in money and material was low in comparison to restoration or rebuilding. Dykes Bower was uncompromising in his tastes and refused to cut cor-

(Continued on next page)

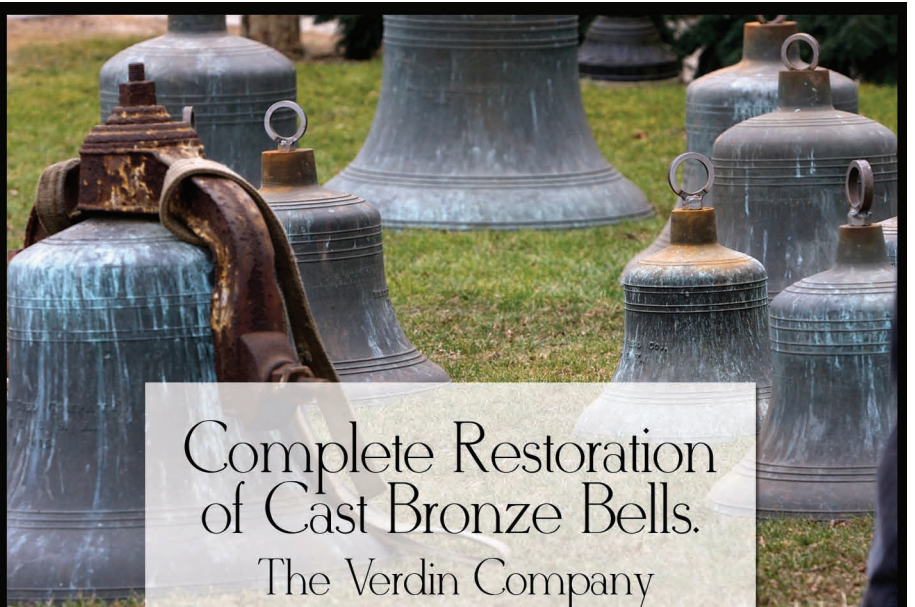
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# BOOKS

## Stephen Dykes Bower

(Continued from previous page)

ners or costs, which led to great success in his early work, but mixed to poor results in his later career as he struggled against both ideological opposition to his style and lack of funding for his meticulously designed interiors and exteriors.

Symondson's biographical introduc-

tion to Dykes Bower is illuminating, as the reader sees here how the architect developed and refined his taste in both edifice and decoration. A son of an upper middle class and devoutly Anglican family "motivated by religious, civic, and social duty," Dykes Bower took an active interest in the details of church and cathedral archi-

tecture from early childhood (p. 1). His avocations and further education led him to pay especially close attention to detail and assisted him in developing what Symondson believes to be a sense of exquisite taste.

Symondson devotes the majority of his book to Dykes Bower's most acclaimed and widely recognized work: the high altar at St. Paul's Cathedral, the meticulous restoration of Westminster Abbey, and the expansion and renovation of St. Edmundsbury Cathedral. Of these three notable projects, the work done at Westminster is particularly striking, and Symondson devotes a lengthy chapter to this subject. Dykes Bower worked closely with a team of artisans not only to restore but also renew the vigor of the building; that is, he did not hold a slavish devotion to pure restoration, but was keen to embellish upon the existing decoration of the Abbey.

Dykes Bower's designs at the Abbey and his changes to St. Edmundsbury were generally well received by the public and traditionalists, if not by his fellow architects. Many of his later church commissions were not completed according to plan due to lack of funding or because of the prevailing style in church architecture in Britain at the time. The projects left incomplete often had artwork or appendages added that were superfluous at best or aesthetically destructive at worst. Symondson also notes that many of the architect's plans were never accepted for construction in the first place.

Dykes Bower was not entirely averse to innovation, and indeed designed an unbuilt parish church that, according to Symondson, "would have been one of the most progressive, as far as planning was concerned," in all of Britain (p. 109). His attention to detail should not be confused, then, with a slavish devotion to the Victorian Gothic aesthetic into which many contemporary critics pigeonholed his work. While one can

churches are gone, not just because they have disintegrated, but because they were destroyed, either by fire or by human agency, especially after the Revolution. Many that survive are in a sad state of disrepair and are in danger of being lost.

Matilda Moreton and Davies give us an extraordinary record in word and photograph of a heritage that is at once glorious and heartbreaking — glorious because the wooden churches of the Russian North are among the jewels of Russian religious and architectural achievement, heartbreaking because of the loss to which they are so often now a silent and crumbling witness.

In addition to a helpful introduction that sets the scene, the authors have included both excerpts from earlier travelers and writers as well as moving stories from contemporary voices: the women and men who live in the shadow of these buildings today, who often are their caretakers, and who have a living relationship with them.

This is a remarkable book in every way, and an urgent incentive to ensure that the churches that remain are preserved and, where possible, restored to use. It may be too late for some, but one hopes not too late for all.

*The Very Rev. Peter Eaton, Denver*

## Wooden Churches

Traveling in the Russian North

By **Matilda Moreton**. Photographs by **Richard Davies**. White Sea Publishing. Pp. 256. £45

There are old wooden churches throughout Europe and throughout the world, but few are more iconic than the great wooden churches of northwestern Russia. Prompted by the discovery of some old postcards from the early 20th century, Richard Davies set out to rediscover and photograph the churches that he saw in these old pictures, and this stunning volume is the result. Exactly 100 years separates the two sets of photographs, and many of the earlier ones are included here.

The *Russian Primary Chronicle* records that after the conversion of Prince Vladimir and the baptism of the population in the River Dnieper in 988, Vladimir ordered wooden churches to be erected throughout the country to replace the pagan shrines. The oldest surviving wooden church in Russia is that of Saint Lazarus in Khizi, and it is conventionally dated to 1390, but most of the structures in this book date from the 17th century.

Churches were built of wood because that was the building material to hand, but wood is exceedingly fragile. Many of Russia's wooden



certainly argue against architectural anachronism, Symondson makes a fine case that his subject's oeuvre was not at all derivative, but innovative within the context of the established tradition of English church architecture.

Symondson places some of the blame for the decline of Dykes Bower's reputation after his accomplishments at St. Edmundsbury and Westminster Abbey upon various architectural and theological trends in vogue in postwar Britain. The author specifically notes the forces acting on church architecture at the time, namely, the nascent liturgical movement in continental Europe and the rise to prominence of liberal Protestant theology within the Church of England herself.

Nevertheless, despite his diminished reputation as an architect, Dykes Bower's services remained in high demand due to his refined taste and expertise as a designer of ecclesiastical décor and liturgical vestments. His final major work, the cathedral at Bury St. Edmunds, was completed posthumously and dedicated in 2005 by the Prince of Wales.

While Dykes Bower's work stands worthy of appreciation and renewed interest, Symondson's style comes across, at times, as hagiographic: the narrative of Dykes Bower's career seems to be framed by the notion that he was a martyr for traditional English church architecture, and a victim of the hordes of aesthetic and theological Modernists who were his contemporaries. This stands as the book's only real weakness. Much Modernist church architecture deserves the kind of reappraisal that Symondson has justly given the work of Dykes Bower, and one hopes books as handsome and well-wrought as this one will continue to come to publication.

*Joseph Goldkamp lives in Saint Louis, where he is a writer and consultant for nonprofit organizations.*

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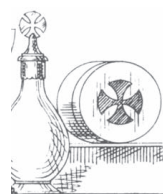
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## Old St. Paul's Looking Brighter

St. Paul's Church in downtown Baltimore has completed an interior painting and lighting renovation to enhance its historic building. Founded in 1692, St. Paul's is the oldest church and institution in Baltimore. The parish has had several buildings. Architect Richard Upjohn designed the current Italian Romanesque church, with Tiffany stained glass windows, after the former building was destroyed by fire in 1854.

To renew the faded walls, the congregation chose a golden yellow called "Harvest Time," which was the original wall color. A sketch from 1856 also showed the design to have stars painted on the church ceiling, but the stars had never been applied. The ceiling now has gold stars painted on a field of blue. Members of the congregation were invited to "buy a star" in memory of a loved one. New lighting enhances the ceiling as well.

To learn more about St. Paul's, visit [www.osp1692.org](http://www.osp1692.org)

Photos courtesy of Old St. Paul's



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# Shifts amid Growth

**W**ith this issue, we are pleased to mark both a shift in the mode of publication and an expansion of the means that make it possible.

In 2014, we will reduce the number of issues of *THE LIVING CHURCH* from 26 to 22 while increasing by half the length of our most popular issues — on education, mission, and books. We will continue to publish enlarged parish administration issues quarterly throughout the year. This means that occasionally, mostly in the summer, *THE LIVING CHURCH* will arrive at three-week rather than two-week intervals. In effect, *TLC* will follow the academic and church programming calendar: ramping up in the fall, carrying on through the spring, and easing up in the summer — also in step with the cycle of church news. The total number of pages will remain the same.

The shift will enable us to follow our several beats more steadily, and to intensify our handling of the most urgent subjects for the *life* of the Church. Add to this that the shift will permit us to save \$20,000 in printing and mailing costs (lengthening a given issue is much less expensive than printing and mailing each distinct issue), making it almost a requirement of prudent management and faithful stewardship.

**M**eanwhile, we are delighted and honored to introduce in this issue the 2014 Living Church Partners (see pp. 30-31): a broad collocation of dioceses, parishes, and schools that provide generous support to sustain the operating and propagating of our ministry. *TLC* serves the *whole* Church and her many parties — primarily within, and then beyond, the Episcopal Church, focused finally and steadfastly on the Church universal, for the unity of which we pray and labor. We count the bumper crop of Partners this year as a fruit of this work, as well as an answer to prayer.

And we accept the gift and the call of accounta-

bility here catalogued, as a mark of the baptismal-and-imperfect communion we share with one another and with God. The gift makes the call possible and necessary, urging us on, to “outdo one another in showing honor,” in St. Paul’s wonderful paradox (Rom. 12:10). In this way — by “not commending ourselves to you again, but giving you an opportunity to boast about us,” as Paul continues in 2 Corinthians — we Christians can look beyond “outward appearance” to “the heart.” This is “the ministry of reconciliation,” Christ’s own love, in which we are his ambassadors, “since God is making his appeal through us” (2 Cor. 5:12-20).

If this is the form of the gospel as it is borne by and between its servants, we suspect that the words of professional communicators in the Church will be held to the same high standard as those of teachers, that is, “judged with greater strictness” (James 3:1). Thank you for your trust. May we persevere together in mutual encouragement and challenge, building up the body in truth and love.

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THE LIVING CHURCH seeks to build up the body, urged on by the love of Christ (see 2 Cor. 5). To become a TLC Partner, please contact Christopher Wells: cwells@livingchurch.org or (414) 292-1240.



# Larger than the West

By Alyson Barnett-Cowan

The death of dialogical ecumenism is proclaimed quite frequently, which I find strange given that virtually all of my present ministerial calling is spent staffing international ecumenical dialogues.

It is true that many of the hopes of previous decades have not borne fruit in quite the way that people were hoping, or perhaps they are roots still being nourished underground. Yet in bilateral and multilateral dialogues, many theologians and faithful believers are pressing on, precisely because the unity of the Church is God's will and not merely our own. Inspired by the generation that gave us *Baptism, Eucharist and Ministry* and *koinonia* ecclesiology, we are still engaging with the great ecclesiological themes, and now have a new gift from the Faith and Order Commission of the World Council of Churches, *The Church: Towards a Common Vision*, which has the potential to harvest much of the work of the past half century.

Robert W. Jenson describes the decline of Protestant churches of the West [TLC, Jan. 19], in which he seems to include those of the Anglican tradition. Indeed, many churches, and not just Protestant ones, are in numerical decline, and sometimes riven by internal conflicts; there is confusion about how to proclaim the Gospel aright in a ragingly secular world. Yet the world is far larger than the West, and in my experience the greatest challenge to contemporary ecumenism is not decline but massive growth.

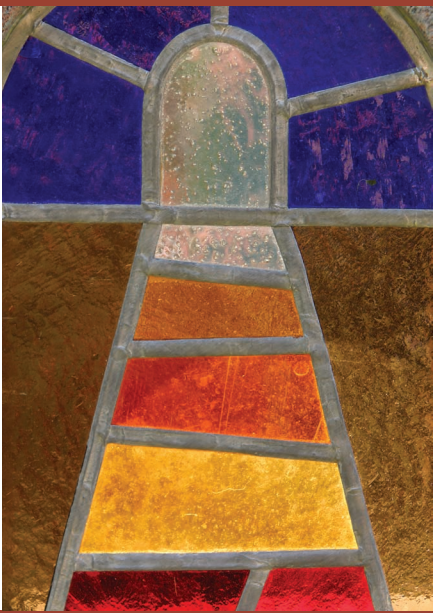
Christianity is on the rise in most other parts of the world, but sadly, often in competition with itself, or with twisted versions of it such as the "prosperity

gospel." The challenge now is how to inspire and include Asian, African, and Latin American perspectives in ecumenical dialogue; to take that agenda and experience seriously; and to share together a sense of what God is doing to reshape us all into the Church God calls us to be.

There are new dynamics at play in the ecumenical world that hold great potential. The Global Christian Forum provides a space for Christians from right across the spectrum to meet each other as sisters and brothers in faith and to get past our stereotypes of one another. The Receptive Ecumenism movement invites us to approach the whole task, and each other, with humility and openness, seeking to learn from the other what we need to make us whole again. Both of these movements make it possible for more people to be involved in the ecumenical quest, and to remind us that ecumenism is not something we achieve.

We know that there are rows and rows of ecumenical agreed statements sitting on academic bookshelves or, sadly, in used-book shops. The problem of non-reception of all this work is a real one. But these have all laid a foundation (to switch from horticultural to architectural language) on which the new emerging Church is being built, which can only happen, as Jenson and Pope Benedict both agree, by "a great and unpredictable intervention of the Spirit."

*The Rev. Canon Alyson Barnett-Cowan is director for the Anglican Communion Office's Department of Unity, Faith, and Order.*



CATHOLIC VOICES

# Normal Ecumenism

By Michael Root

Movements do not go on moving forever. Social movements — spontaneous groupings of persons, joined together in action for some common cause — have a life cycle. Certain conditions make possible their rise; to varying degrees they flourish; at some point, they cease to exist as movements. They may reach their goal and simply pass out of existence as a distinct movement, as occurred with abolitionism. They may become discredited and fade away without having achieved deep change, as was the fate of the temperance movement after the disaster of Prohibition. Or, they may achieve partial success and leave behind institutions that continue to work for the movement's goals, as occurred with the civil rights movement of the mid-20th century. One thing is certain: the spontaneity, the enthusiasm, the sense of new possibilities that characterize most modern social movements are not permanent.

The ecumenical movement of the last 120 years or so cannot escape these dynamics. Changes in the so-

(Continued on next page)

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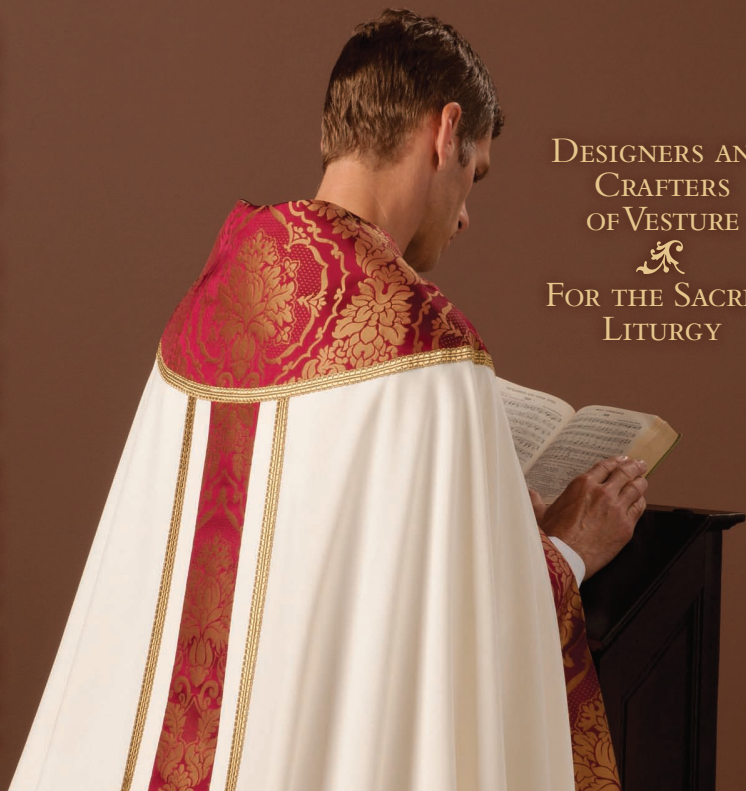
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(Continued from previous page)

cial processes of the churches, especially the Protestant churches, set the conditions for the rise of the ecumenical movement, spurred by early leaders such as John Mott and Nathan Söderblom. The movement had already made a decisive move toward institutionalization with the formation of the World Council of Churches in 1948. The renewed ecumenical engagement of the Roman Catholic Church after Vatican II gave the movement new life. The dialogues Robert Jenson describes were a late phenomenon and, as Jenson rightly notes, were often frustrated by the close links to the churches and the ecumenical inertia written into the churches' institutional DNA.

As a *movement*, ecumenism is now over. It brought profound changes. As Jenson notes, the barriers to fellowship taken for granted in the past

many now find difficult to understand. It has left behind changed attitudes, new practices, and ecumenical institutions in varying degrees of health. What it did not bring about was common governance among the Protestant churches or eucharistic sharing across the Protestant-Catholic-Orthodox divide. Whether one sees the ecumenical movement as a great success or an almost total failure depends on how one's understanding of the Church weights its achievements and failures.

To appropriate terms from Thomas Kuhn's *Structure of Scientific Revolutions*, we now need a "normal ecumenism" that will follow a time of "revolutionary ecumenism." Normal ecumenism continues on, even when expectation for deep change is ebbing. It seeks to further truly ecumenical ways of thought and life, especially in our understanding of the

character of our own traditions. Significant breakthroughs may still be possible, especially, I believe, in Orthodox-Roman Catholic relations, but normal ecumenism must not be dependent on the imminent possibility of such results.

Above all, as Jenson says, what is needed is prayer: prayer rooted in the theological virtue of hope. The new outpouring of the Spirit, which may be needed, will come in God's good time. Such an outpouring may not, however, look much like the ecumenical movement of the recent past. Hope does not tell God what gifts to give, but trusts in God to give what is needed.

*Michael Root is ordinary professor of systematic theology at the Catholic University of America.*

## CATHOLIC VOICES

# Return, Restoration, Recovery

By John C. Bauerschmidt

Robert Jenson's fine reflection on the ecumenical movement's past and its possible future invites our own consideration of where we have been and where we might be going. The picture that he paints is not without hope but is sobering, raising questions about the value of ecumenical agreements on faith and order and the future of ecumenical dialogue itself. In the midst of our "wasting disease" within the denominations (as Jenson puts it, quite rightly I think) there may be other priorities, and perhaps not the theological or other resources necessary to muster a credible conversation.

Here we might draw upon our own history for some inspiration, in what Jenson suggests are desperate times. Anglicanism has at various times appealed to a common Christian inheritance for its title deeds, not just in ecumenical dialogue but in other areas of its life. In the 16th century the Church of England appealed to the Holy Scriptures as containing "all things necessary to salvation" for guidance in reform, drawing as well upon the theologians of the undivided Church for their common witness to Christian belief and practice.

The appeal to a common inheritance implicit in the 16th century continued to be articulated in various ways in the centuries following, but nowhere with more force in the life of the Anglican Communion than in the Chicago-Lambeth Quadrilateral of 1886/88. Here the Holy Scriptures, the Creeds, the sacraments of Holy Baptism and the Lord's

Supper, and the historic episcopate were accounted inherent parts of "the substantial deposit of Christian Faith and Order ... essential to the restoration of unity" amongst divided Christian churches. The method embraced by the Quadrilateral in furthering the ecumenical endeavor was "the return ... to the principles of unity exemplified by the undivided Catholic Church."

Return and restoration: the very notion of calling upon the past for treasures that will lighten our way and move us forward to the visible unity to which Jesus calls us. Jenson reminds us that the statements emerging from ecumenical dialogue continue to influence the life of the churches, though sometimes those so influenced are unaware of the source. Anglican theological method itself continues to point us toward a common Christian inheritance, amongst which we might now imagine that the more durable ecumenical documents of the past 50 years will find a place. Who knows how they will be appropriated in the future? To *return* and *restoration* we ought to add another word, appropriate to those suffering from a wasting disease: *recovery*. The remedy for what ails us lies in the recovery of who we are, in our own title deeds themselves.

*The Rt. Rev. John C. Bauerschmidt is Bishop of Tennessee and co-chair of the Anglican-Roman Catholic Consultation in the United States.*



(BAUCUM — from page 9)

hope and pray that Tory's presence as one of the Six Preachers will play a part in promoting reconciliation and unity among us."

"I am deeply moved by the honor bestowed upon ACNA and especially the congregation of Truro Church," Baucum said. "I am devoted to Archbishop Welby's vision for the Anglican Communion and I hope this appointment might help, in some small way, translate that vision into reality."

## Bishop Turner Dies at 80

The Rt. Rev. Franklin D. Turner, a suffragan bishop in the Diocese of Pennsylvania, died Dec. 31 in Philadelphia. He was 80.

Born in Norwood, North Carolina, he was a graduate of Livingstone College and Berkeley Divinity School at Yale. He was ordained deacon and priest in 1965.

He was vicar at Church of the Epiphany, Dallas; rector of St.

George's Church, Washington D.C.; and Director of Black Ministries on the staff of the Episcopal Church Center before his consecration and ordination as a suffragan bishop in 1988. He served in that role for 12 years.

Bishop Turner was the Founder and President of the Washington Episcopal Clergy Association, a member of the Executive Council of the Episcopal Church, an advocate for recruiting black leaders for ministry, the founder of the Association of Black Episcopal Seminarians, and the editor of the hymnal *Lift Every Voice and Sing*.

## Bishop Robert C. Johnson Dies at 75

The Rt. Rev. Robert Carroll Johnson, Jr., Bishop of North Carolina from 1994 to 2000, died Jan. 3. He was 75.

Born in Columbus, Georgia, he was a graduate of Mercer University, North Carolina State University, and Yale Divinity School. He was or-

dained deacon in 1964 and priest in 1965.

A tribute published by the Diocese of North Carolina quoted from Bishop Johnson's first address as bishop:

"My vision is a diocese that loves to worship God, that enjoys and uses the variety of riches in the Book of Common Prayer, a diocese that expects and receives sound and exciting preaching from clergy who are biblically literate, theologically grounded in the limitless grace of God, and prayerfully prepared Sunday after Sunday.

"My vision is a diocese of ministers, a diocese in which every baptized person can say confidently, 'My ministry for Christ is ... running an ethical business, or teaching first-graders not only how to read but also how to be open to joy and wonder, or visiting the sick, or rearing a family, or living simply, or praying for peace, or doing medical research, or working to end capital punishment, or preventing child abuse.'"

# INDOOR COLUMBARIA

*Right: All Saints Episcopal Church, Worcester, Massachusetts.  
Center: Church of the Good Shepherd, Pitman, New Jersey*



*The Rev. James McDonald stands by the columbarium at St. Stephen's Episcopal Church, Schenectady, New York*

CREMATION, an increasingly popular choice, leaves open the question of where remains can be appropriately kept. Columbaria, special vaults with niches for urns, are once again filling this most important need. This reverent space helps enhance the value and ensure the longevity of the building that houses it. In addition to providing a reverent communal focus, a columbarium can become a significant and long-term revenue-producing area for any institution. The purchase of individual or family niches will provide funds that would normally not be available. With proper consideration for future expansion, a columbarium program can grow along with the community, providing both members and the institution with an enduring legacy and commitment.

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# LETTERS

## Yes, Reformed

Many thanks for the insightful piece on the Thirty-Nine articles by Oliver O'Donovan ("Thirty-Nine Articles Revived," TLC, Jan. 5). It is long past time for North American Anglicans to engage the Articles seriously.

I also appreciated Benjamin Guyer's historical contribution, though I was puzzled by this comment:

"It is sometimes claimed that the Articles of Religion are Calvinist. In truth, they were rejected by 16th-century Calvinists, who sought to make the Church of England like John Calvin's reformed church in Geneva."

It is not clear which "16th-century Calvinists" are being referred to here. English separatists (a tiny element in the 1500s) expressed criticisms but most historians would indeed characterize the doctrinal position of the Church of England between 1558 and the reign of Charles I as generally Reformed or Calvinistic. Charles's subsequent appointment of William Laud and other Arminian-minded clergy upset this Reformed consensus.

As for the Articles per se, it would be hard to find a historian writing in the past 30 years who doesn't characterize them as Calvinistic with some Lutheran borrowings. As Bishop Jewel observed to Peter Martyr in 1562, "we do not differ from your doctrine by a nail's breadth."

Bishop Horn wrote similarly to Heinrich Bullinger in 1563: "we have throughout England the same ecclesiastical doctrine as yourselves." Indeed, the bishops of the Canterbury Convocation in 1586 insisted that their clergy read Bullinger's *Decades* routinely. So, perhaps Zurich was by then more influential than Geneva but the adjective *Reformed* seems accurate.

Gillis Harp  
Grove City College

*Benjamin Guyer replies:*

This topic requires a large study that wades through both the primary sources and their subsequent historiography. At the very least, it would need to address the following points.

1. Were there any self-described Calvinists in the 16th century? If not, when did people begin calling themselves such, and what did they mean by the term? These are questions of historical semantics. The anachronistic application of confessional labels — for example, Calvinist or Arminian — may embolden confessional triumphalism, but it cannot aid historical understanding.

2. Should something be called Calvinist if, like some of Calvin's own writings, it merely repeats medieval scholastic commonplaces? Calvin, Aquinas, and Lombard were theologically predestinarian. If the Articles had not been, they would have broken profoundly with Western theology.

3. Is *Arminian* a helpful descriptor for the Caroline church? The English print history of Arminian texts is almost nonexistent until the 19th century when James and William Nicholls published the London edition of works by Arminius. They used editorial *apparati* to fill these volumes with anti-Calvinistic polemic.

More recently, Richard Muller and Keith Stanglin have shown that Arminius was not an anti-Calvinist. *Some* British historians, relying upon the London edition of Arminius, have argued the contrary, but it is difficult to show that the Laudians were influenced by Arminius. In fact, much like the Gallican and Belgic confessions, Arminius opposed liturgical ceremonies.

4. Why did the Parker Society volumes almost uniformly ignore works — including episcopal correspondence — related to Lutheranism and Erasmusian humanism? Perhaps the Parker Society volumes were primarily motivated by 19th-century theological arguments? There is a power and a politics in naming. The same can be said for editing and publishing.





## Affixed

At the foothills of the highest mountains, to ancient bedrock and the long enduring foundations, a voice speaks out against an elect people. God may but does not speak to the people. God speaks rather to the enduring witnesses of time's slow carving. God's word wafting through mountain air or moving over the face of ancient rock sings a musical sadness. "O my people, what have I done to you? In what have I wearied you? Answer me! For I brought you up from the land of Egypt, and redeemed you from the house of slavery; and I sent to you Moses, Aaron, and Miriam" (Mic. 6:3-4).

"With what shall I come before the Lord, and bow myself before God on high?" the accused ask (Mic. 6:6-7). "Shall I come before him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil?" Is God the big business of everlasting transactions? The prophet speaks the Lord's word: "[W]hat does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Mic. 6:8). We imagine the accused speaking again: "Yes, Lord, but how?"

"We have no power of ourselves to help ourselves" (BCP, p. 167). It's true. We are helpless and hapless. Our life is chasing after the wind. Admitting this, we might explore more deeply the most foolish thing of all: "the message about the cross" (1 Cor. 1:18). Jesus Christ was crucified and those who are called are crucified in union with him. Hanging on the cross with him, we are weak, low and despised, reduced to nothing. Our life empties out. Sin, the flesh, and the devil are exhausted. Nothing remains but "the source." But the source is not "I" or "we" collectively. We have no power of ourselves to help ourselves. *God* is the "source of your life in Christ Jesus" (1 Cor. 1:30). The cross reveals "Christ the

power of God and the wisdom of God" (1 Cor. 1:24).

The old man dies; the new is born. The new life is Christ himself. "It is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). Before the cross, however, in his life and teaching and healing, a foreshadowing of the cross is a persistent presence. Blessing the poor in spirit, the ones who mourn, the meek, the ones hungering for a lost righteousness, Jesus deliberately appeals to a deep inner emptiness. Even persecution may be endured, for such stripping reveals a reward great in the heavens. Again, absolute emptiness reveals the enduring source of our life in Christ.

It is good to recall often that our life is hidden with Christ in God, good also to meditate on the cross. Notice that we die with him and are affixed to him. Deathless life in him becomes our own life. "I glorify Jesus Christ as God, who had rendered you wise; I have observed that you are perfect in an unshakable faith as if you have been affixed with nails in body and soul to the cross of our Lord Jesus Christ, and stable in love through the blood of Christ, believing with the full and firm faith in our Lord Jesus Christ ... from whose fruit [i.e., the cross] *we are divinely* through his blessed passion" (*Ex Epistula sancti Ignatii Antiocheni episcopi et martyris ad Smyrnaeos*, cap. 1).

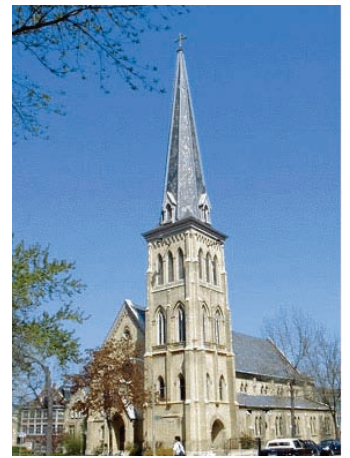
Divinely renewed in Christ, we go about a new business. We do justice by honoring God and human beings in a web of love and responsibility. We are devoted and steadfast; we walk lightly and humbly.

### Look It Up

Read Ps. 15. Your holy hill.

### Think About It

We are ... divinely



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Embedded within Christianity is a prophetic religion, an iconoclastic blast of the trumpet announcing to God's people their rebellion (Isa. 58:1). Religion and the ceremonies of religion without this prophetic corrective quickly mutate into an obsessive rigidity, a meticulous concern over form, order, and ceremony while leaving aside the greater question of human need and human flourishing. We may think that we are seeking the Lord and that we delight to know his ways, and yet we practice unrighteousness and serve our own interests at every turn (Isa. 58:3).

It is pathetic and laughable to observe a strict fast, only to quarrel and fight and strike with the fist (Isa. 58:4). Thus, the prophet sends us back to the early lesson of God's love for the world. Before the law came, God loosed the bonds of injustice, broke the yoke of the oppressor, and set his people free. What God has done for us, we are to do for each other. "Do not hide yourself from your own kin!" Feel and know your humanity in your neighbor's need, your neighbor's flesh, your neighbor's hope, your neighbor's loss. And then "light shall shine in the darkness and your gloom be like the noonday" (Isa. 58:10).

Why do we hide from our own humanity? Why do we cut ourselves off from others? Why do we seek plausible words of wisdom that do nothing more than argue on behalf of our superiority? Part of the problem may be that we do not want to see weakness and fear and trembling, so evident in human lives, as the truth about our own lives. "Remember that thou art dust, and to dust thou shalt return." So much human business is designed to keep this truth at bay.

And yet the God of the universe deigns to come to us under the sign of weakness and fear and trembling. God comes as the enfleshed Word. And every ambassador of the Word

likewise goes out to the world in weakness and need and emptiness. Our need is precisely the emptiness that Christ fills with a "demonstration of the Spirit and of power" (1 Cor. 2:4). The Spirit is an aptitude for God's wisdom, a perception higher and deeper than reason alone. The Spirit searches everything and shows all the riches of "what God has prepared for those who love him" (1 Cor. 2:9). Indeed, the Spirit searches the depths of God, for the Spirit is God's depth. The Spirit says, "Launch out into the deep" (Luke 5:4). Thought itself is elevated to "the mind of Christ." He abides in us and we in him if only we allow him to meet us in our need.

Just as religious ceremony needs the prophet's correction, so too the inner mystery of the Spirit's indwelling must be balanced by an outward thrust of one's attention toward the world. In the Spirit, we are "the salt of the earth" (Matt. 5:13). We preserve and season the whole inhabited world by our good words and works, which glorify our Father in heaven. In the Spirit, we are "the light of the world" (Matt. 5:14). And our light "gives light to all the house" (Matt. 5:15). In the Spirit, our "righteousness exceeds that of the scribes and the Pharisees," though we are quick to admit that the word *our* is always subordinate to "in the Spirit" (Matt. 5:20).

Open the hidden and secret place of your need. There. Right there. Christ is. The Son with the Father in the unity of one Spirit.

### Look It Up

Read 1 Cor. 2:9 (KJV).

### Think About It

What kind of person are you becoming? Have you set out into the deep of divine love?

## Reconciliation

Loving the Lord your God and walking in his ways bring life and prosperity. Turning away and refusing to hear bring death and adversity. We have that on the strong authority of Moses and the God for whom he speaks (Deut. 30:15-20). Why then are many persecuted for righteousness' sake? Why do the oppressors live in palatial homes and eat the finest food? God is not mocked. Judgment will surely come.

Still, amidst the vagaries of life and the delay of justice, we are called to choose rightly and act faithfully. God gives a vision of fire and water. Choose we must. God shows life and death and we must decide. The choice, however, is not between options of equal value held out as the ordained will of God. God forbid! "God has not commanded anyone to be wicked, and he has not given anyone permission to sin" (Sir. 15:15-20). Choosing to walk in God's ways is to travel along a path defined by the flowing of God's goodness and grace.

Amidst a faithful life dedicated to God, troubles are inevitable in a fallen world. Many must simply be endured, but not all. Discord among the faithful, though a predictable result of the in-between time of discipleship, is something we must ever work to overcome. Bitter division among the elect is to act as if Christ has not yet come. As Paul asks, "as long as there is jealousy and quarrel among you, are you not of the flesh, and behaving according to human inclinations?" (1 Cor. 3:3).

More disturbing yet is division rooted in presumed religious "faithfulness": "For when one says, 'I belong to Paul,' and another, 'I belong to Apollos,' are you not *merely human*?" (1 Cor. 3:4). These are forceful words addressed to a community earlier praised for "the grace of God that has been given you in Christ Jesus" (1 Cor. 1:4). They have been "enriched in him" and they "are not lacking in any spiritual gift" (1 Cor. 1:5-7). And

yet jealousy and quarrel threaten their union in Christ. Paul and Apollos are God's servants, and the communities they serve are God's field, God's building. The common purpose between them all is stated in that all important small possessive *God's*.

The superabundant righteousness that Jesus commends places reconciliation even above religious observance. "When you are offering your gift at the altar, if you remember that your brother or sister has something against you, leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift" (1 Cor. 3:23-24). There is no suggestion that it matters whether what your brother or sister has against you is legitimate or justified. The division itself is the primary concern and the responsibility to act is placed on "the disciple."

Notice too the concern for inner disposition, which in its own way nourishes the division even when people may be in physical proximity and are perhaps acting as if everything is fine. No! Anger and insult hurt the body of Christ because they nourish hostility and deepen division. Related closely to this is the command "Do not swear at all." Do not appeal to an outside authority (even God or his ambassadors) as a way to place yourself above or against a brother or sister. Rather, let your words be reliable and responsible. "Let your word be 'Yes, Yes' or 'No, No.'"

Reconciliations will often be imperfect. Imagine that the oldest son in the story of the prodigal father finally joins the party. It may be tense, but it's a start.

### Look It Up

Read Ps. 119:1. *They who are blameless*: think of Jesus.

### Think About It

In the real world of human relationships, imperfect reconciliations must sometimes be accepted.



Anthony Orona, Director of Student Ministries, on stage.

## Teaching God's Love

St. Martin's Church, Houston, continues to commit its resources to a growing and vibrant student ministry. In December, the parish hosted its second annual *Conspire* conference, drawing 255 young people and youth leaders from St. Martin's and the greater Houston area for fellowship, worship, and spiritual renewal. Keynote speaker Bob Goff, *New York Times* bestselling author of *Love Does*, helped set the stage for the weekend's focus on how the love of God in Christ is lived around, in, and through us.

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The Rev. **Charles E. Connelly** is priest-in-charge of St. John's Church and Episcopal Parish Day School, 906 S. Orleans Ave., Tampa, FL 33606.

The Rev. **James B. Cook** is rector of St. Andrew's, 516 W Third Ave., Stillwater, OK 74074.

The Rev. **Raymond Massenburg** is rector of St. Luke's, 1514 15th St., NW, Washington, DC 20005.

The Rev. **John Perris** is rector of Christ the King Anglican/Episcopal Church, Sebastian-Rinz-Str. 22, 60323 Frankfurt, Germany. He was rector of St. James', Montclair, NJ.

The Rev. **Dwayne Varas** is rector of St. Thomas', PO Box 33, Thomasville, GA 31799.

### Ordinations

#### *Priests*

**Nevada** — **Rick O'Brien**, Christ Church, 2000 S. Maryland Parkway, Las Vegas, NV 89104.

**Southeast Florida** — **R. Gerard Klingenberg**

### Retirements

The Rev. **Douglas P. Johnson**, as interim rector of Grace, Ponca City, OK.

### Deaths

The Rev. Deacon **Robert Carsner**, historiographer emeritus of the Diocese of Eastern Oregon, died January 6, in The Dalles, OR, the place where he was born. He was 73 years old.

Deacon Carsner devoted his life to assisting persons with disabilities, having suffered with muscular and visual problems himself since birth. He earned a bachelor's degree at the University of Oregon and a master's in speech pathology at Portland State University. He was ordained deacon in 1999. Deacon Carsner loved words and was an inveterate story-teller. Together with Willis Moore, Deacon Carsner organized the first, and several subsequent, "Organ Crawls" in The Dalles: Each of the city's five pipe organs was played in a short concert on a Sunday afternoon with the audience moving from place to place. He is survived by his nephew and his nephew's son and daughter.

The Rev. **Thomas Tracy Pittenger II**, of Stuart, FL, died January 5, at the age of 76.

He was born in Akron, OH, in 1937, and moved with his family to Winter Park, FL, in the early 1940s. Before graduating from Florida State University in 1963, he served in the U.S. Coast Guard. In 1976, after work in

the insurance industry in several states he began attending Seabury-Western Theological Seminary, was ordained deacon in 1979 and in priest in 1980. He served Church of the Redeemer in Avon Park, FL; All Saints Church and St. John's Cathedral in Jacksonville, FL; and St. Philip and St. James Church in Denver, before he became rector of St. Mary's Church in Stuart, FL, in 1991, where he served until his retirement in 2009. Among other leadership roles in those years, he was president of the standing committee in the Diocese of Southeast Florida. St. Mary's Parish Life Center, which had been completed in 2001, was renamed the Pittenger Center upon his retirement. He spent much of his time in retirement at his family cabin in Franklin, NC, where he assisted at both St. Cyprian's and St. Agnes' churches.

Survivors include his wife, Diane Crocker Pittenger; his children, T. Todd Pittenger of Orlando, FL; Bryce Pittenger of Albuquerque, NM; Stacia Alana Grier of Taos, NM; and Christopher D. Ritchie of Jacksonville, FL, as well as their respective spouses and 13 grandchildren.

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—*The Rev. Jess Reeves, Interim priest,  
Otey Parish, Sewanee, TN*



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