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ON THE COVER

“[I]n an epoch when God was not acknowledged, it became virtually impossible for people to build the kinds of buildings where God appears” (see “God and the Architect,” p. 12).

Photo courtesy of Christopher Alexander

THE LIVING CHURCH

THIS ISSUE | February 10, 2019

NEWS

- 4 Crossing Borders in Nogales | By Kirk Smith
- 6 Bp. Love Accepts Inhibited Authority
By Kirk Petersen

FEATURES

- 12 God and the Architect | By Duo Dickinson
- 15 United by Creativity | By Douglas LeBlanc
- 22 FAITH TALKS: Forgive Us Our Sins
By Wesley Hill | Response by Amber Noel

BOOKS

- 18 *The Art and Science of the Church Screen in Medieval Europe* | Review by Ayla Lepine
- 19 *Scaffolds of the Church*
Review by Zachary Guiliano
- 20 *Strangers in a Strange Land*
Review by Philip Reed

OTHER DEPARTMENTS

- 24 People & Places
- 26 Sunday’s Readings



Living Church Partners

We are grateful to the Diocese of Iowa and the Diocese of Southeast Florida [p. 27] and the Diocese of Louisiana [p. 28], whose generous support helped make this issue possible.



4



15



Families prepare to cross the border, seeking asylum in the United States.

Kirk Smith photos

EYEWITNESS

Crossing Borders in Nogales

By Kirk Smith

In early January, I traveled to Nogales, Sonora, Mexico, to be with some of the refugees seeking asylum in the United States. I was deeply saddened by the suffering I witnessed — but also heartened by the good work that Deacon Rodger Babnew and his team of volunteers are doing through Cruzando Fronteras. The Episcopal Church is present with our brothers and sisters who are scared, hungry, and cold, and you can feel gratified about our ministry there. Later in this article, I will tell you how you can help.

First, some background. The Diocese of Arizona's border work is done mainly through Cruzando Fronteras, a diocesan ministry that translates from

Spanish to “crossing borders.” This association of Episcopal churches, other churches, and outside agencies works particularly with families who have traveled north from Central America, often walking hundreds of miles fleeing violence in their own county. Most will be able to cross when they arrive but will need to wait about two weeks to be processed through the system. It is during that time of waiting that we have contact with them. Once on the U.S. side of the border, they will be taken to a drop-off point in Tucson, and from there they travel to a relative or institution who has agreed to sponsor and host them until their court hearing. This can take as long as three years.

Most arrive with little (if any) money, and since they come from the trop-

ics, are woefully underdressed for our high-desert winter climate. They told me how grateful they are for the food, blankets, shelter, and medical care that our churches help provide.

After arriving in Mexico, my first stop was to speak with some of the families who were getting ready to cross that day. They seemed the most terrified of all. No doubt, because they still are not exactly sure where they are going and are scared that process may be halted at any time.

Next, we went to a shelter called La Roca, made up of several ramshackle buildings a few feet from the wall. There was no heat and no electricity. But there were food and blankets and a place to sleep. My heart was won over by a little girl named Gabriella, a five-year-old

with an infectious smile. (I brought lots of candy with me, and I was very popular wherever I went!) After making a run to the local “big box” store to buy supplies, we continued on to a shelter for women and children. Many of the women there were widows whose husbands had been killed by gang violence. Conditions here were better, and they had access to health care, managed by a nurse-missionary from our diocese, Kathleen O’Leary.

There are three other shelters in the area, which we did not have time to see, since we had to travel back; getting back across the border is a frustrating and time-consuming ordeal.

Since I have returned, I have had the chance to meet with many connected with Cruzando Fronteras, and we have begun planning for what is expected to be a new wave of asylum seekers once the weather warms up. Bishop-elect Jennifer Reddall is also committed to this ministry and planning a trip to border in the near future.

As always, the biggest need is cash



Gabriella — and her infectious smile

to buy supplies, which can be purchased more easily and inexpensively on the Mexican side of the border. If you would like to make a cash gift to Cruzando Fronteras, you may do so by visiting the donation page set up by the Diocese of Arizona through FaithStreet (bit.ly/AZCruzando). The link is case sensitive.

Ever since Old Testament times, the way we treat the stranger in our midst

has been a test of faithfulness to God. The Diocese of Arizona continues to have the opportunity to respond to a humanitarian crisis that is happening only hours away from our own safe and secure church communities. God is watching.

The Rt. Rev. Kirk Smith is the fifth Bishop of Arizona. He was consecrated in 2004 and retires in March.



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Bp. Love Accepts Inhibited Authority

By Kirk Petersen

In response to Bishop William H. Love's rejection of a General Convention resolution, Presiding Bishop Michael Curry has forbidden him from taking any disciplinary action against clergy in the Diocese of Albany who choose to participate in a same-sex marriage ceremony.

The action follows Love's declaration in November that "the trial rites authorized by Resolution B012 of the 79th General Convention of the Episcopal Church shall not be used anywhere in the Diocese of Albany."

In restricting Love's authority, Curry wrote:

- "During the period of this restriction, Bishop Love, acting individually, or as Bishop Diocesan, or in any other capacity, is forbidden from participating in any manner in the Church's disciplinary process in the Diocese of Albany in any matter regarding any member of the clergy that involves the issue of same-sex marriage.

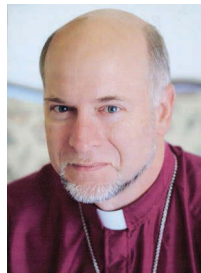
- "Nor shall he participate in any other matter that has or may have the effect of penalizing in any way any member of the clergy or laity or worshipping congregation of his Diocese for their participation in the arrangements for or participation in a same-sex marriage in his Diocese or elsewhere."

In a letter posted on Albany's website Jan. 11, Love agreed to abide by Curry's restrictions, while defending his position on marriage.

"As your Bishop, it is important that you understand I have not changed my understanding or teaching regarding the sacrament of Holy Matrimony," Love wrote to his diocese. "The official teaching of this Church as outlined in the rubrics of the Marriage Service in the Book of Common Prayer is that: *'Christian marriage is a solemn and public covenant between a man and a woman in the presence of God'* (BCP 422). Canon 16 of the Constitution and

Canons of the Diocese of Albany upholds this teaching and remains in effect until it is either changed by the Diocesan Convention, or is legally proven to be over-ridden by the legitimate actions of General Convention; none of which has yet taken place."

Love said he would challenge "the authority and legality of Resolution B012."



Love

Curry acknowledged that his restriction of Bishop Love's ministry necessarily falls within the scope of Title IV disciplines. "Bishop Love's conduct in this regard may constitute a canonical offense under Canon IV.4(1)(c) ("abide by the promises and vows made when ordained") and Canon IV.4(1)(h)(9) ("any Conduct Unbecoming a Member of the Clergy")," Curry said in a written statement, citing the Constitution & Canons.

He added that the matter had been referred to the Rt. Rev. Todd Ousley, Bishop for Pastoral Development and Intake Officer for disciplinary matters involving bishops.

Before the July 2018 General Convention, Love was one of eight Communion Partner bishops who had not permitted use of the rites for same-sex marriage within their dioceses. The 2018 resolution established a new arrangement in which conservative bishops may call upon other bishops to provide pastoral oversight in certain instances.

Under the canons, Curry could have placed Love on administrative leave, but he chose a narrower prohibition. Love has the right to ask the Disci-

plinary Board for Bishops to review the restriction. The disciplinary process could continue for years and could possibly lead to the suspension or deposition of his priesthood.

Sources said they are not aware of any pending plans for a same-sex marriage in the Diocese of Albany, which includes about 120 churches and is one of six dioceses in New York.

plinary Board for Bishops to review the restriction. The disciplinary process could continue for years and could possibly lead to the suspension or deposition of his priesthood.

"This is a proud day to wake up an Episcopalian," said the Rev. Susan Russell of Pasadena, Calif., a longtime LGBT activist. "I co-convene, with the Bishop of Tennessee, a Task Force on Communion across Difference," she said. "Part of our work in the triennium ahead is going to be to have some hard and, I think, important conversations about how are we still in communion with each other across some significant differences."

The Bishop of Tennessee, the Rt. Rev. John Bauerschmidt, is a Communion Partner bishop and president of the Living Church Foundation. The task force will meet for the first time in March, Russell said.

The Rev. Glen Michaels, an assistant attorney general for New York, said in November he was prepared to ignore Love's prohibition and marry same-sex couples if asked. "This inhibition will free other clergy, who don't have the luxury of an outside income," to perform such marriages, he told TLC.

Haiti's Bishop-elect Not Approved

Presiding Bishop Michael Curry announced Jan. 4 that Bishop-elect Joseph Kerwin Délicat of Haiti has not been approved by the bishops or standing committees of the Episcopal Church.

The canonically mandated 120 days for gathering consents elapsed on Jan. 3, according to Curry, without achieving sufficient numbers advance Délicat's election to the episcopate. He said that "a majority of the bishops with jurisdiction in the Episcopal Church did not consent to the ordination and consecration, nor did the Standing Committee of the Diocese of Haiti provide

evidence of consent from a majority of the Standing Committees of the dioceses of the Episcopal Church.”

Curry added that he would consult the Diocese of Haiti and others within the Episcopal Church about next steps.

“The Diocese of Haiti is an important part of the Episcopal Church. Please continue to pray for the people, clergy, and bishop of Haiti as we seek to follow the Spirit of the living God.”

Australian Dean Called to Rome

The Very Rev. John Shepherd has been appointed interim director of the Anglican Centre in Rome and the Archbishop of Canterbury’s Representative to the Holy See.

Shepherd was dean of St. George’s Cathedral, Perth, from 1990 to 2014. He was ordained at St. Paul’s Cathedral, Melbourne, in 1966 after completing his BA at the University of Melbourne. He also has a master’s degree in sacred music from Union Seminary in New York and a PhD from St. Catherine’s College, Cambridge. His doctorate focused on changes in the doctrine of sacrifice in sacred music during the English Reformation.

He has been a parish priest in Melbourne, in New York, in Manchester, and in Cambridge, and he was chaplain of Christ Church, Oxford, from 1980 to 1988. He is a contributor to the *Expository Times* and *The Times* in London.

Shepherd’s wife, Joy, was principal of St. Hilda’s Anglican Girls’ High School in Perth from 1997 to 2014.

English Clergy Face Abuse

One in ten Church of England clergy has been a victim of violent behavior during the past two years, research has found. The same proportion claims to have experienced more hate crimes. The survey found that more than two-thirds of clergy have experienced verbal abuse and one in five has been threatened.

The research is the work of the Uni-

versity of London’s Royal Holloway, with the help of a £5,000 government grant. There are fears that increasing secularization, the declining status of clergy, and abuse scandals may be harming respect for clergy. Of the respondents who have experienced threatening behavior in the last two years, more than a third have been threatened more than once.

In the vast majority of cases, the threat was to harm the cleric, but 20 percent had a relative threatened and

35 percent had experienced threats to church property. Mental illness was a major factor in this behavior.

Ordained men were more likely to report being threatened while undertaking pastoral work such as home visits, while ordained women were more likely to report being threatened at church by a parishioner.

The proportion of respondents who believed clergy were shown less respect than two years ago increased with age.

(Continued on next page)

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Abuse of Clergy

(Continued from previous page)

“The clergy have a difficult job, especially when faced with the risk of violence, as documented in our survey,” said Jonathan Gabe, sociology professor at the Royal Holloway. “The research suggests that further thought needs to be given as to how best to help clergy

manage when faced with such violence.”

More than 540 clergy from southeast England, excluding London, took part in the survey.

Gale said a 2001 survey by the Royal Holloway found that a similar percentage of clergy had experienced physical assaults — clergy were just as vulnerable to physical attack as 17 years ago.

“There’s still no organized training for clergy in dealing with violence or conflict management,” he said.

John Martin

Ecumenist Will Lead Canadian School

The Rev. Canon John Gibaut, director of unity, faith, and order at the Anglican Communion Office, will become president, provost, and vice chancellor of Canada’s Thorneloe University June 1.

Thorneloe University is a founding member of the Laurentian University Federation on the campus of Lau-



Gibaut

rentian University in Sudbury, Ontario.

Gibaut has been the lead Anglican Communion staff member on ecumenical dialogues with other church families. He has also been the lead adviser on theological issues and on inter-Anglican dialogue. He came to the Anglican Communion Office from the World Council of Churches.

A Diocese of Ottawa priest, Gibaut has been a member of the Anglican-Roman Catholic Dialogue of Canada, the Faith and Witness Commission of the Canadian Council of Churches, the International Commission for Anglican-Orthodox Theological Dialogue, and the Inter-Anglican Standing Commission on Ecumenical Relations.

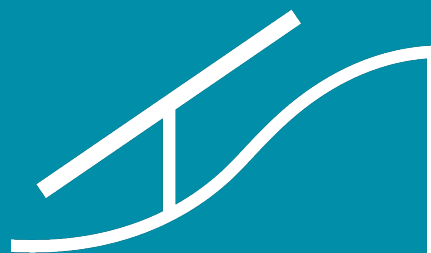
Adapted from ACNS

Canon Joins N. Calif Slate

The Rev. Canon Andrea McMillin, canon to the ordinary in the Diocese of Northern California, has joined a slate of four other bishop nominees for the diocese’s Feb. 9 election:

- The Rev. Matthew D. Cowden, rector of St. Michael and All Angels Church in South Bend, Indiana;
- The Rev. Christopher Brooke Craun, rector of St. Michael and All Angels Church, Portland, Ore.;
- The Rev. Canon Megan Traquair, canon to the ordinary, Diocese of Arizona, Phoenix;
- The Rev. Randall R. Warren, rector of St. Luke’s Church, Kalamazoo, Mich.

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San Diego Triples Slate

The Diocese of San Diego, after a period of welcoming nominees by petition, has expanded the slate from one to three in seeking its fifth bishop.

These are the three nominees:

- The Rev. Roy E. Hoffman, chaplain in residence at St. Peter's, Del Mar, and senior chaplain at Naval Base San Diego;
- The Rev. Canon Susan Brown Snook, canon for church growth and development in the Diocese of Oklahoma;
- The Rev. Michael S. Tinnon, interim rector of St. David's, San Diego.

The diocese chose Snook as the sole nominee on Oct. 22 and extended its deadline for nominations by petition.

In an interview with TLC, the Rt. Rev. Todd Ousley had expressed confidence that more nominees would emerge before the Feb. 2 election: "San Diego's going to have petition nominees, so they're going to end up with the normative number on the slate come election day."

Trinity Wall Street Calls 'Change-makers'

Trinity Church Wall Street has appointed Susan Shah as managing director of racial justice and Beatriz (Bea) de la



Shah

Torre as managing director of housing and homelessness.

Shah joins Trinity after 13 years with the Vera Institute of Justice as director of programs and strategy. She oversaw six groups that focused on criminal, juvenile, and immigration systems.

"I believe we can achieve social justice through policy, practice, and partnership," Shah said. "I have a deep admiration for Trinity's enduring commitment to social justice through spirituality and community building, grant-making, and national influence."

Most recently managing director of

housing and homelessness for Robin Hood, de la Torre brings years of experience addressing the housing crisis in New York City.

"I look forward to building on the vision laid out by the vestry and the senior leadership team at Trinity Church that has identified affordable housing and homelessness as a main area of focus," she said. "The need for solutions is undeniable, and Trinity Church will continue to lead the way to help those in most need."

Shah and de la Torre are "change-makers, not just grant-makers," said Neill Coleman, Trinity's chief philanthropy officer. "Their deep experience and knowledge on the issues of racial justice and homelessness will serve to deepen the relationships with our partners and take us to new levels in our mission to build up our neighborhoods."



de la Torre

New Board Members

Presiding Bishop Michael B. Curry has appointed Teri Lawver as board chair of Episcopal Relief & Development.

Lawver served on the board from 2008 to 2013 and has continued to serve on its Advancement Committee. She replaces Neel Lane, who had served in the role since 2015.

Lawver is a vice president with Janssen Pharmaceutical Cos. of Johnson & Johnson. She has more than 20 years of global healthcare and business leadership experience spanning four continents, three healthcare sectors, and dozens of disease areas.

Matt Silva also joined the board effective Jan. 1. He is the director of sales for Labatt Food Service in San Antonio, Texas.

Silva volunteered frequently at the Good Samaritan Center in San Antonio as a young man, and was director of the Good Sam basketball camp in high school. He served as an acolyte at St. Mark's Church in San Antonio, where he and his wife continue as parishioners.

Absalom Jones Offering for Schools

Presiding Bishop Michael Curry has suggested that congregations devote dedicated offerings on Feb. 13, the Feast of Absalom Jones, to support the Episcopal Church's two remaining Historically Black Colleges and Universities: St. Augustine's University in Raleigh, N.C., and Voorhees College in Denmark, S.C.

St. Augustine's and Voorhees provide liberal arts education to thousands of students, the vast majority from low-income households. These schools also provide campus ministries that form young adults as followers of Jesus.

The two institutions of higher education were founded in the later 19th century as an Episcopal Church missionary venture.

"These schools bring educational, economic, and social opportunity to often resource-poor communities, and they offer many blessings into the life of the Episcopal Church," Curry said.

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Senior Lawyer Refutes New Bell Allegations

Adapted from an ACNS report

An independent inquiry carried out by a senior ecclesiastical lawyer has ruled that fresh allegations against the late Bishop George Bell are unfounded.

On Oct. 22, 2015, the church announced that it had reached a settlement in a civil claim bought by a complainant known as Carol. Carol had alleged that she had been abused by Bell when she was a girl. Supporters of the bishop said the church had been too quick to condemn a revered dead man who could not defend himself.

In December 2017, an independent review carried out by the senior lawyer and politician Lord Carlile criticized the church's handling of the allegation.

He made a number of recommendations, and the church accepted all but one. The one it declined to adopt was a recommendation that secrecy should surround settlements in cases when the accused has died and is unable to offer a defense.

The next month, the church announced that fresh information had been received following the publication of the Carlile Review, and that a core group has been formed to look investigate.

In April 2018, Sussex Police announced that they had carried out “a

proportionate investigation” and would not proceed further. The church appointed former police Det. Supt. Ray Galloway to carry out an investigation and the Bishop of Chichester appointed Timothy Briden, vicar general of the Province of Canterbury, to conduct a review.

In a detailed report released Jan. 24, Briden concluded that the fresh allegations are unfounded.

“We have learned that the boundaries of doubt and certainty have to be stated with great care, that the dead and those who are related to them have a right to be represented, and that there must be a balanced assessment of the extent to which it would be in the public interest to announce the details of any allegation,” said the Rt. Rev. Martin Warner, Bishop of Chichester, in a statement.

“We recognise the hurt that has been done to all who have been directly involved, including the family of George Bell and those who continue to respect his achievements, as a result of the areas where we have fallen short. We apologize profoundly and sincerely for our shortcomings in this regard. The responsibility for this is a shared one, as are the lessons learnt from it.”

He continued: “We have all been diminished by this case. The legitimate quest for certainty has been defeated by the nature of the case and the passage

of time. Bishop Bell cannot be proven guilty, nor can it be safely claimed that the original complainant has been discredited. There is an uncertainty which cannot be resolved.

“We ask those who hold opposing views on this matter to recognize the strength of each other’s commitment to justice and compassion. Moreover, we continue to believe that the good things that George Bell did in his life will stand the test of time. His prophetic work for peace and his relationship with Dietrich Bonhoeffer are only two of the many ways in which his legacy will go on being of great significance to us in the Church and we hope and pray we can go on learning from what he has given to us.”

Abp. Welby’s New Apology

By John Martin

The Archbishop of Canterbury has apologized unreservedly for flaws in how Church of England has dealt with accusations of sexual misconduct against the late Bishop George Bell.

The new apologies by Archbishop Justin Welby follow a report by Timothy Briden, a senior ecclesiastical lawyer.

By the time of his death in 1958, the former Bishop of Chichester was respected as a theologian, peace advocate, hymn-writer, and pioneer of



George Bell Group photo

ecumenism.

“The reputation of Bishop Bell is significant, and I am clear that his memory and the work he did is of as much importance to the church today as it was in the past,” Archbishop Justin Welby said. “I recognize this has been an extremely difficult period for all concerned and I apologize equally to all those who have come forward and shared stories of abuse where we have not responded well.”

The allegation against the late bishop was originally brought in 1995 amid a growing awareness of abuse and safeguarding issues in the Church of England.

Lord Carlile conducted a review of how the church handled the Bell case, and many of his recommendations were accepted by the Church of England.

Welby said the church’s dilemma was to “weigh up the reputation of a highly esteemed bishop who died over 60 years ago alongside a serious allegation. We did not manage our response to the original allegation with the consistency, clarity, or accountability that meets the high standards rightly demanded of us.

“I recognize the hurt that has been done as a consequence. This was especially painful for Bishop Bell’s surviving relatives, colleagues, and supporters, and to the vast number of people who looked up to him as a remarkable role model, not only in the Diocese of Chichester but across the United King-

dom and globally.

“I apologize profoundly and unconditionally for the hurt caused to these people by the failures in parts of the process and take responsibility for this failure.

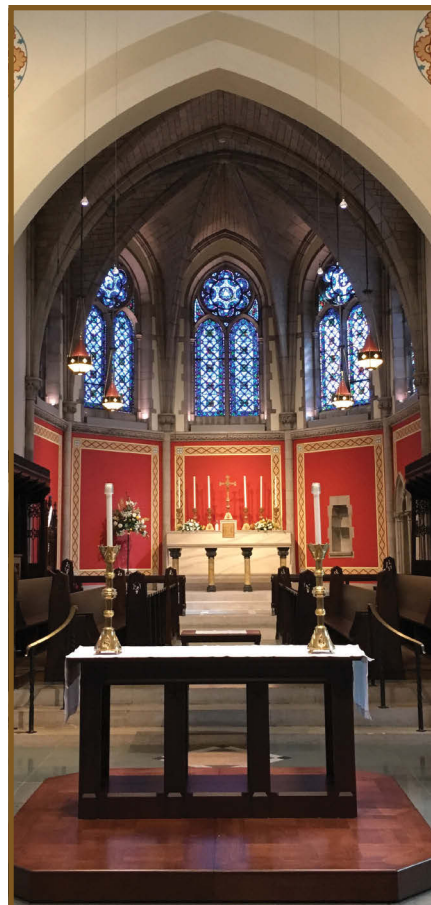
“However, it is still the case that there is a woman who came forward with a serious allegation relating to an historic case of abuse and this cannot be ignored or swept under the carpet. We need to care for her and listen to her voice.”

He said the Independent Inquiry into Child Sexual Abuse has already questioned the Church of England about its response to the Bishop Bell case and the review by Lord Carlile. “We expect that their report on our hearings will address further the complex issues that have been raised and will result in a more informed, confident, just, and sensitive handling of allegations of abuse by the church in the future.”

Bishop Bell “is one of the most important figures in the history of the Church of England in the 20th century and his legacy is undoubted and must be upheld,” Welby added.

“His prophetic work for peace and his relationship with Dietrich Bonhoeffer are only two of the many ways in which his legacy is of great significance.”

The church “must go on learning from what he has given to us. I hope that ways will be found to underline his legacy and share the learning from his life with future generations.”



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Lake at the Eishin School's gymnasium

Photos courtesy of Christopher Alexander

God and the Architect

By Duo Dickinson

When we think of religion and architecture, it is easy to have visions of churches: ascending forms, focused and spiritually evocative spaces, perfect settings for icons and rituals. But architecture starts with architects.

Architecture is the self-designated Mother of the Arts because it combines all aesthetics in one built effort. When architecture's aesthetic mantle is combined with Western Civilization's historic spine of religion, it is a daunting legacy. But times are changing.

In parts of Western Europe and in my own New England, religion is in a free fall from public support and cultural resonance. Architecture is often the canary in the cave for cultural change, manifesting what people believe in built accommodation. The eruption of church expansion in America after World War II realized the huge and anomalous explosion of a country's reset from a war, and a culture that leapfrogged to a middle-class model of manufacturing expansionism and a suburbanism encouraged by interstate highways.

In that context, the architect Christopher Alexander became a seminal presence. A former professor at the University of Cambridge, Harvard, MIT, and Berkeley, and now in England, his academic credentials as a teaching architect are almost legendary. His writing has offered a different perspec-

tive than that of the traditional Modernist Fine Arts Canon that developed after the war.

His book *A Pattern Language* established an alternative method that was simply not following the rules that architects created unique visions of their insight. This is the "starchitect" model of venerating the genius creator, like Corbusier, Frank Lloyd Wright, Frank Gehry, or the late Zaha Hadid. Instead, Alexander saw the Michelangelo model that the architect channels beauty that is already there, the sculpture that is already in the block of marble, ready to be revealed.

His other books — including *Notes on the Synthesis of Form*, *A City is Not a Tree*, *The Timeless Way of Building*, *A New Theory of Urban Design*, and *The Oregon Experiment* — have sold so well, despite being outside the academic mainstream, that he may be the leading seller of writings on architectural design of all time. Recently he completed the four-volume *The Nature of Order: An Essay on the Art of Building and the Nature of the Universe*, about his newer theories of "morphogenetic," almost spiritual, design.

In his later years his wife, Maggie Moore Alexander, has been the face and voice of a final effort: the Building Beauty Program at the Sant'Anna Institute in Sorrento, Italy. They have asked me, as an architect for 40 years, to be a part of it. She clearly states that "As Chris became less and less able to work, it was more difficult to shift the message from pattern

“If we pay attention to the beauty of those places that are suffused with God in each part, then we can conceive of God in a down-to-earth way.”

language to building beauty. To him, letting that lie would have been failure. So I took it on with colleagues who have been willing and committed to seeing it through.” That is what is happening now in Italy.

The Alexanders’ shift from language to beauty is, to me, the simple transition from ideas to action, from horizontal openness to vertical aspiration, from being a disciple who acts within my life to an apostle who brings life to a message for anyone. I believe this reflects the latest evolution of Alexander’s scientific method of deduction and analysis into the reality of God in his late life. He was a physicist and mathematician who became an architect, and every insight flows from that perspective.

Always a Roman Catholic, Alexander was a devout academic. That public perception has been shifted by a recent article, “Making the Garden,” published by *First Things* in February 2016. His words, in a place of desperate secularization, have the ring of obvious truth, despite my profession’s canon of human control.

Alexander clearly understands the state of decline in the relevance of religion: “There can be little doubt that the idea of God, as brought forth from the nineteenth and twentieth centuries, has slowly become tired ... to such an extent that it has difficulty fitting into everyday twenty-first-century discourse. As it stands, it is almost embarrassing to many people, in many walks of life.”

His early training revealed that “in an epoch when God was not acknowledged, it became virtually impossible for people to build the kinds of buildings where God appears.” He saw a different way: “I did maintain an inner knowing that the best way to produce good architecture must somehow be linked to God — indeed, that valuable architecture was always about God.”

Alexander justifies this conclusion by stating that “there are two approaches to the reality of God. One is faith; the other is reason. Faith works easily when it is present, but it is luck, or one’s early history in family life, or a blinding insight of some kind, that determines whether one has faith. Reason is much harder. One cannot easily approach the reality of God by means of reason. Yet in twentieth- and twenty-first-century discourse, reason is almost the only way we have of explaining a difficult thing so that another can participate.”

Alexander sees a different way, “a new kind of empirical complex in buildings and works of art that is connected with the human self, spirituality, social and

mental health, God, ways of understanding the role that love plays in establishing wholeness, the role of art, and conscious awareness of the human being as part of some greater spiritual entity. ... With this, with a searchlight focused on the whole, I could no longer really avoid the topic of God.”

But more than broad oaths of devotion and insight, Alexander offers an insight that is both rare and a basis for architecture that is more radical than any of the other of his well-known aesthetic insights. For him, his theories and practices add up to one point: “[T]he tangible substance of architecture, the fact that in good architecture, every tiny piece is (by definition) suffused with God, either more or less, gives the concept of God a meaning essentially translated from the beauty of what may be seen in such a place, and so allows it to disclose God with unique clarity. ... If we pay attention to the beauty of those places that are suffused with God in each part, then we can conceive of God in a down-to-earth way. This follows from an awareness in our hearts, and from our active effort to make things that help make the Earth beautiful.”

In the end he has a clear imperative: “We cannot make an architecture of life if it is not made to reflect God — an objective condition. ... [T]his is the garden in which we live. We must choose to be gardeners. We must choose to make the garden beautiful.”

His conclusion defies the zeitgeist of correct indifference to faith, especially in the architectural establishment: “The path of architecture thus leads inexorably towards a renewed understanding of God. This is an understanding true within the canon of every religion, not connected with any one religion in particular, something which therefore moves us beyond the secularism and strife that has torn the world for more than a thousand years.”

(Continued on next page)





Above: Vineyard Farmers Market, Fresno, Calif.
Below: Interior of the Eishin School's gymnasium

Alexander

(Continued from previous page)

The 80-plus years of Alexander's life have led him to a place of understanding that challenges other architects' work with the simple fact that beauty is real and it comes from somewhere, but not from the recesses of a starchitect's mind. Beauty is in all of us, and is exposed by our delight in it. Beauty is as unjustified and various as grace.

We, even architects, do not deserve the giddy delight we find in that beauty that is all around us, but it is ours. It is the special gift given to architects that their mission is to reveal that beauty to everyone, because that beauty touches the divine. If architects can trust that, even more than themselves, Alexander's insights will offer a road to Emmaus for the creative among us, if we can see his truth.

Duo Dickinson works as an architect in Madison, Connecticut, and is the author of A Home Called New England: A Celebration of Hearth and History (Globe Pequot, 2017).





Peace Donkeys at St. Paul's Cathedral

CARAVAN photo

United by Creativity

CARAVAN's art exhibitions strive for friendship among Christians, Muslims, and Jews.

By Douglas LeBlanc

London had its painted elephants and Chicago gave painted cows to lovers of playful public art, and in 2009 the Rev. Paul-Gordon Chandler took that concept into a new realm with Peace Donkeys. It was one of a dozen major peacebuilding exhibitions organized by CARAVAN (oncaravan.org), a nonprofit ministry affiliated with the Episcopal Church that addresses East-West cultural and religious divisions through inviting artists into exhibitions on bridge-building themes such as “I AM,” “The Bridge,” “The Key,” and “AMEN—A Prayer for the World.”

Chandler's choice of the donkey emerged from his knowledge of both Christianity and Islam. The donkey symbolizes peace in both faiths, and appears in the Bible and the Qur'an. Both Jesus and Islam's second caliph, Omar Ibn El Khattab, rode donkeys when they entered Jerusalem. The 45 life-size fiberglass donkeys painted by leading Middle East artists were first shown around Cairo and then at St. Paul's

Cathedral in London.

Chandler, a priest who is an appointed mission partner with the Episcopal Church, grew up as the son of a pastor-artist in Dakar, Senegal, which he called “the heart of the arts in West Africa.” He served as rector of St. John's Church in southern Cairo from 2003 to 2013.

Typical interfaith events drew a small audience of the same people, Chandler said, so he decided to organize an art exhibition focused on a bridge-building theme. He was taken aback when the exhibition attracted thousands.

“We learned that the arts can serve as one of the most effective mediums to enhance understanding, bring about respect, enable sharing, and deepen friendships between those of different cultures and faiths in the Middle East and the West,” Chandler told TLC during a recent visit to St. Stephen's Church in Richmond, Va.

While CARAVAN exhibitions have appeared in large cities such as Amman, Cairo, London, New York, and Paris,

(Continued on next page)





Yemeni artist Alia Ali, Imam Abd'Llah Al-Ansari, Paul-Gordon Chandler, and Bishop Thomas Ely

CARAVAN photo

United

(Continued from previous page)

Chandler said he also seeks to have the exhibitions tour in places that are known for being more prejudiced against Arabs or Muslims, such as in more rural communities in the United States.

“These art exhibitions provide an encounter point, bringing people together that would normally never come together,” he said. “And in art there is no other.”

CARAVAN’s exhibitions usually open in the Middle East and then travel to the West. More often than not they are held in busy sacred spaces like Washington National Cathedral or in strategically located churches like St. Martin-in-the-Fields on London’s Trafalgar Square.

“Our experience has been that our participating Muslim artists are the most eager to have their work shown in cathedrals,” Chandler said.

One of CARAVAN’s next exhibitions is “ABRAHAM: Out of One, Many,” which “focuses on what we all have in common because of our ancestor Abraham and on what we can learn from his life and faith about living together more harmoniously,” he said. “The exhibition is a response to the rising tribalism that is evident in the West and will involve three globally acclaimed Middle Eastern contemporary artists — one each from Christian, Muslim, and Jewish faith traditions. They are each creating five paintings that focus on five specific themes from Abraham’s life that can guide us today in our world.”

Another exhibition, under the working title “Ancient Harmony,” will explore the similarities between the art of the indigenous peoples of the Middle East and North Africa (the Bedouin and the Amazigh/Berber) and the indigenous

peoples of North America, with a special focus on the Plains Indians and the Cherokee.

“The heart of the exhibition is to highlight that while today there is discord between the peoples of the Middle East and West, the historic indigenous peoples from both these regions had an inherent harmony, which is evidenced through their art,” Chandler said. “It is fascinating to see their artwork side by side. This will be an opportunity for indigenous peoples to play a strategic role in building peace in our world.”

Chandler said he is most passionate about encouraging interfaith friendships. “The heart of CARAVAN’s work is in providing creative ways that encourage new friendships to be made across religions and cultures, for it is through relationships that true transformation takes place,” he said. “And very often these exhibitions serve as the catalyst for the formation of new local intercultural and interreligious outreaches.”

One exhibition led to a priest-imam exchange initiative that now has had hundreds of participants. Through other exhibitions, Christians and Muslims have built continuing ties through food and music.

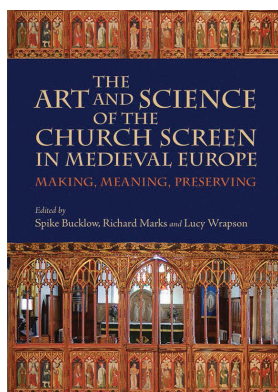
Chandler compares the differences between Christians and Muslims to the crescent moon, the symbol of Islamic faith.

“The thin crescent is that part of the moon that we can see because of the reflection, but when you see a crescent moon, the majority of the moon is dark. I liken the slim crescent to what we have different between us, and the large dark side to what we have in common. And it is critical that we build our relationships with each other on the dark side of the moon. We are so often blinded by the constant illumination of our differences that we can’t see all we have in common.”

Church Screens Give ‘A Sense of Occasion’

Review by Ayla Lepine

The historian David Cannadine has observed that history is not the study of dates and events, “which are often arbitrary and accidental,” but is “at least as much about processes, which do not begin and end with any such tidy temporality or calendrical precision” (*Victorious Century* [Penguin, 2017], p. 1). The temptation to produce precise narratives can be alluring to many a historian, and the more a particular period or phenomenon’s narrative in Church history is re-asserted, the more it becomes prone to ossification.



The Art and Science of the Church Screen in Medieval Europe

Making, Meaning, Preserving

Edited by Spike Bucklow,
Richard Marks, and Lucy Wrapson
Boydell. Pp. 352. \$120

In the case of rood and choir screens, *The Art and Science of the Church Screen* takes classic narratives of medieval parish life, architectural features, liturgical experience, and technological histories and reconsiders them as fully and richly as possible. The result is an effervescent collection of essays by international leaders in their disciplines, weaving together remarkably detailed case studies of individual screens with thematically rich research that considers major issues, including the senses and patronage.

Ebbe Nyborg’s exploration of screens

in Scandinavian parish churches demonstrates their crucial importance for the stave churches of Norway. Donal Cooper illuminates histories of Italian screens by investigating their meanings in Venetian paintings by Vittore Carpaccio and in Giorgio Vasari’s classic text, *Lives of the Artists*. The word for screen, *tramezzo*, means both insertion and partition, and Cooper wryly notes its diminutive, *tramezzino*, in modern usage related to sandwiches.

Each chapter in this volume, richly illustrated and consistently rigorous, builds in new ways upon studies of medieval craftsmanship and belief by academics including Caroline Walker Bynum, Hans Belting, and Mary Carruthers, as well as Gothic Revival architect A.W.N. Pugin’s influential 1851 treatise on the importance of rood screens and rood lofts.

Spike Bucklow has spoken eloquently elsewhere about the relationship between colour and theology: “Since light is synonymous with the spirit, colour arises from the interaction between matter and spirit. Colour partakes of both this world and the other world. In the case of the red sky, that colour arises through scattering, which is synonymous with suffering. It is therefore completely appropriate that the Passion, through Christ’s blood, has associations with the colour red” (“Colour and Spirit,” *Art and Christianity* 90, p. 14).

In his chapter within this volume, Bucklow’s analysis of hundreds of medieval British screens makes major strides in knowledge regarding pigments, carpenters, and metalwork. Dendrochronology and Polarized Light Microscopy productively inflect conclusions regarding iconography and symbolism. The capacity of an ancient oak panel to warp becomes a significant clue into a larger world of scientific analysis and cultural meaning. Within a volume that also ranges across socio-historical, liturgical, and ecclesiological territory, this technical appraisal is not only integrated but essential. Perspectives afforded by new scientific techniques give life

to the unique histories of screens as a genre of sculpture, architecture, and painting brought together in a single monumental object.

As architectural historian Paul Binski notes in the volume’s introduction, “screens were intended to create a sense of occasion, causing us to pause, to be orientated . . . initiating us into the possibility of admission into something unimaginably grander than our own sphere, setting the tone like some grand introit or exordium.” The purpose of a screen is the intensification of the sanctuary for the concentration of glory directed toward God through the prayerful witness of the saints.

In studies of iconoclasm, the survival of inscriptions on screens is far higher than the painted figures of saints and angels, whose faces are often scarred and scratched away. What Eamon Duffy has described as the medieval “affectionate dependence” upon saints’ love and heavenly intercessions held rather than lost power through iconoclastic destruction. These signs of violent damage are less an act of total erasure than a resistance to, or attempted undermining of, a present power, which is no less proclaimed in the texts (many in the vernacular) than the images of holy men and women alongside them.

Moreover, screens were portals into deeper experiences of worship. As Jacqueline E. Jung’s essay notes, “the choir screen did not hinder vision, as has so often been averred; far from it. It presented beholders with a visual experience no less rich, dynamic and memorable than the modern movie screen” (p. 177). These screens were and are designed to encourage and amplify devotion, and must be not only studied, but cared for and used within churches and cathedrals throughout Europe and beyond.

The Rev. Ayla Lepine is an art historian, assistant curate at Hampstead Parish, London, and author of the forthcoming Medieval Metropolis: The Middle Ages and Modern Architecture (Bloomsbury Academic).

An Atypical Approach

Review by Zachary Guiliano

Concrete discussion of the Church's organization regularly proves a difficult issue within churches and between them. Cyril Hovorun's new volume considers structural quandaries and neuralgic issues regularly presented within Eastern Orthodox churches, and it is thus a welcome contribution to ecclesiology. Orthodox discussions of the Church can tend to the ideal, abstracted from the distinctive history and experiences of Orthodox Christians, as if nothing has changed since apostolic times or as if living under various repressive or regulatory regimes has had no effect on the churches' internal organization or self-understanding.

Hovorun's main contention is that "the structures of the church are not universal, do change, and are not established by God" (p. 185). From the emergence of monarchical episcopacy onward, they are *conventional*, representing remedies to particular problems or abuses. Yet "[e]ven when an abuse is corrected the remedy can become abusive as well" (pp. 188). He cites the promise and perils of electing bishops by popular vote, a practice known in the ancient world and, at different times, promoted or critiqued by different Church Fathers. For Hovorun, the history of such elections demonstrates "that there is no 'once and forever' solution to any of the church's problems. To provide at least temporary solutions, however, all structures should be periodically adjusted in accordance with the church's needs and the structures' *raison d'être*" (p. 188-89).

Hovorun's reflections are valuable for Anglicans, who have tended to agonize over the theological justification of existing church structures, as well as the creation of new ones, particularly at the international level. Taking a cue from Hovorun might lead us to realize we need only solve the problems of today, rather than problems for all time. Whatever we do, things will change.

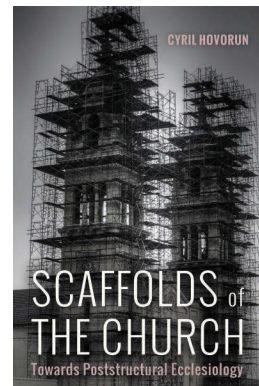
My concerns are fairly specific: the

controlling metaphors of the work, its (ironically) *ideal* approach, and the apparent absence of God. The title of the book, for instance, might lead one to believe Hovorun's primary approach to the nature of the Church is through the metaphorical lens of architecture, with the temporary character of "scaffolding" as a primary idea. Metaphors do abound, but are not so limited. Successive chapters deal with territory and administration as "partition walls," ecclesiastical sovereignty as "ditches," autocephaly as "strongholds," primacy and hierarchy as "pyramids," ministry as "strata," and the outer limits of the Church as "frontiers." These explorations of many themes rarely considered are creative and fruitful, but the metaphors Hovorun has chosen are at once more varied and complex than he sometimes considers.

To take one example, a *ditch* is not something to dig out in an afternoon and fill in a few weeks later when a building's works are finished — at least not always. Only a couple of miles from my home is the remnant of an Iron Age fort, the outlines of its ditches still visible, even as the grounds have shifted in use over millennia. Human marking of *landscape* tends to endure for good reason, fulfilling its original purpose and later goods, not simply presenting problems.

Hovorun asserts too quickly the artificiality of certain aspects of Church life. One of his clear concerns is with flattening hierarchy, a regular goal in his and other communions. He seems to ignore, however, that hierarchy is not an occasional imposition upon human communities, but one apparent in all societies, even superficially or ideologically egalitarian ones, as well as among many animals. It is even a feature of the human body, both in its appearance and in its hidden substructures (physiological, psychological, molecular).

This points to another mysterious lack within the volume. Despite the long pedigree of biological images for the Church — going back at least to



Scaffolds of the Church Towards Poststructural Ecclesiology

By Cyril Hovorun
Cascade/James Clark & Co. Pp. 276. \$33

St. Paul's description of "the body of Christ" — Hovorun largely fails to address them. This is a peculiar weakness for a work interacting with Roman Catholic ecclesiology, which claims that the structures of the Church are more analogous to the *necessary and enduring structures of an organism* than the temporary supports of a building project. This failure to engage occurs even as Hovorun cites in his first chapter the crucial passage of Vatican II's Dogmatic Constitution on the Church (*Lumen Gentium* 8) that describes the visible organization of the Church in terms of "hierarchical organs."

I found myself looking constantly for a more articulate set of biblical or theological texts that serve as Hovorun's intellectual foundations. He is perhaps hesitant to name them, preferring to construct what Roger Haight refers to as "an ecclesiology from below" rather than "an ecclesiology from above": that is, an ecclesiology grappling primarily with the historical conditions of the Church's existence rather than ideals. However, many of his dismissals of various church structures rest on fairly undefined valorizations of community, the example of Jesus, or the golden era of the early Church's ministry. These become precisely the sort of vague, disembodied ideals that Hovorun is con-

(Continued on next page)

Scaffolds

(Continued from previous page)

cerned to avoid. He builds “a theology from above” after all, only one without a clear theological character. Related to this is his lack of attention to how God might be active in the Church’s life and structures. Does God have nothing to do with the Church’s history and devel-

opment? Here, Hovorun might engage with Ephraim Radner, whose work pays attention to both sides of Haight’s models, working from above and below.

These comments should not dissuade readers from considering Hovorun’s work. They are likely to encounter aspects of Orthodox theology and history they had not known well (such as the influence of the Ottoman *millet* sys-

tem). The work’s debt to poststructural critical theory is thankfully less thoroughgoing than the title might suggest, and Hovorun’s thought will prove galvanizing. This is not your typical Eastern Orthodox work. I commend it especially for those who enjoy a creative edge to their theological reading. The book is rarely abstract, but enlivened by Hovorun’s generous, if eclectic, approach.

Wisdom from Philadelphia’s Archbishop

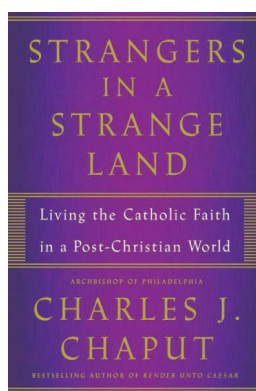
Review by Philip Reed

The challenges of living the Christian faith in the 21st century are immense and potentially overwhelming. Charles Chaput’s *Strangers in a Strange Land* is a wide-ranging tour of these challenges and a helpful set of recommendations for meeting them.

The first half of the book outlines prominent secularizing trends in the United States. Chaput notes that the seeds of secularism were planted when the American founding uneasily combined Christian principles with modern, liberal ones. In subsequent chapters, Chaput describes how individualism, consumerism, the imperative of technological progress, evolving norms of love and sex, moral relativism, and moral decline contribute to a post-Christian culture that threatens contemporary Christian belief and practice.

The second half of the book describes how Christians can live by their faith in meaningful ways in the postmodern world. Chaput argues that Christians are called to avoid temptations to despair or withdraw from the culture and instead adopt the theological virtue of hope in light of Christ’s redemptive work on the cross and the triumphant return we expect at his second coming.

Chaput argues that the Beatitudes especially serve as a blueprint for living in Christian hope and that the paths of charity, friendship, and marriage provide ways for us to live our baptismal calling in the Church and beyond. He wants us to follow Jesus’ call to be in



Strangers in a Strange Land

Living the Catholic Faith in a Post-Christian World

By Charles J. Chaput
Henry Holt & Co. Pp. 288. \$26

the world but not of it, and reminds us that Christians faced the difficulty of doing this in the pre-Christian pagan culture in the early life of the Church.

Strangers in a Strange Land is a lucid and compelling book. As in a good sermon, Chaput weaves together anecdotes, scriptural exegesis, and references to literature, theology, and philosophy. One of the book’s strengths is its ability to make difficult and technical academic ideas accessible for a lay audience.

At the same time, as can often happen in not-so-good sermons, Chaput sometimes strays into being too illustrative. In the chapter on technology, for example, Chaput includes discussions of *The Wizard of Oz*, the Ten Commandments, two works of fiction by C.S. Lewis, two works of fiction by J.R.R. Tolkien, and the 19th-century

novel *Flatland*. As also can be a common problem with sermons, some of the analysis in the book comes across in a few places as too simplistic and in other places as simplistically conservative.

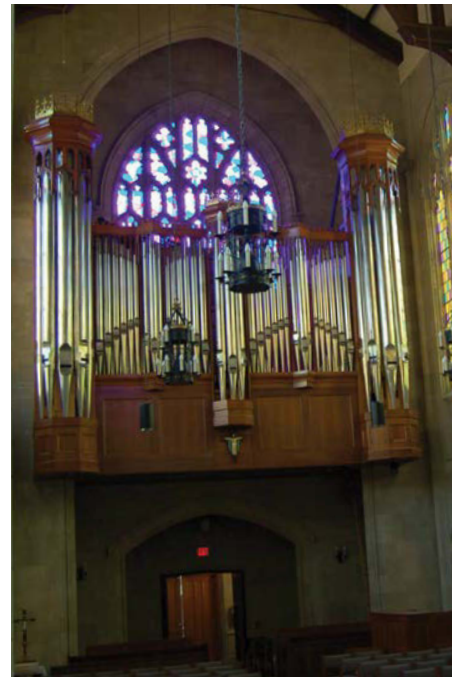
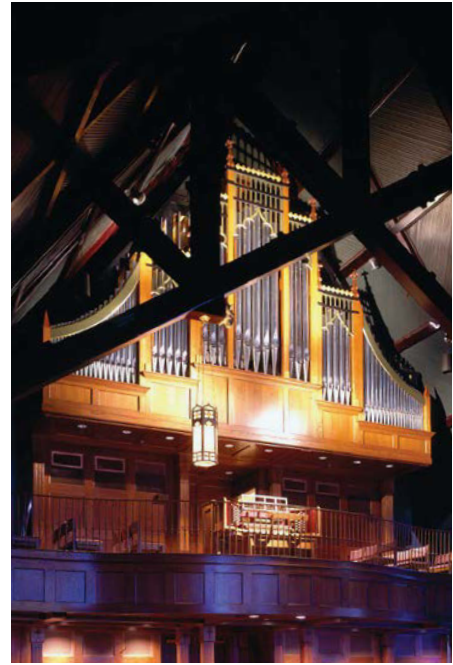
Chaput is Archbishop of Philadelphia and is among the leading intellectual bishops in his church. His book can be fruitfully read by any serious Christian, particularly those of us who are close to the Vatican’s ethical teachings and sacramental theology.

There are two events that occurred after the publication of Chaput’s book in 2017 that make the book’s thesis more difficult and more necessary. The first is half of a Trump presidential term and the second is the renewed sexual abuse crisis in the Catholic Church. Both of these events highlight the moral degeneration of our culture that rightly concerns Chaput and those in various levels of our cultural leadership. Chaput identifies the problem of clericalism (an exaggerated reliance on ordained leaders) that weakens the Church.

The immense challenges that Christians face are even more immense in recent years. Yet Chaput reminds us of “an immense source of consolation” that “the kingdom of God, such as we can advance it now and when it comes fully in heaven, is ultimately a gift. It’s not our project; it belongs to the Lord.” Our first call to love God and our neighbor remains with us, Chaput insists, and it was never supposed to be easy.

Philip Reed is an associate professor of philosophy at Canisius College.

ALL SAINTS, ATLANTA, GA + CHAPEL OF ST. JOHN THE DIVINE, CHAMPAIGN, IL + GRACE, SANDUSKY, OH + ST. ANDREW,
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At the Living Church Institute's December 13 Faith Talks in Dallas, New Testament scholar Wesley Hill examined the inner workings of confession and forgiveness. Why does the Anglican tradition include regular corporate confession? Are we sure everyone has sinned between confessions? And what did it mean for Jesus to ask for forgiveness in the prayer he taught us? The audience and a panel (featuring a layperson, a scholar, and a priest) discussed these and other aspects of forgiveness.

Hill's presentation draws from his book on the Lord's Prayer (forthcoming from Lexham Press). It focuses on one question: What does our forgiving others have to do with God's forgiving us? Must we somehow win God's forgiveness by extending grace to others? †



Forgive Us Our Sins

By Wesley Hill

One of the troubling things about the fifth petition of the Lord's Prayer is the way it seems to make God's forgiving us contingent on our forgiving others. That's at least how many Christians have interpreted the relationship between the two halves of the petition. "Forgive us our sins as we forgive those who sin against us" means, in many minds, "Forgive us our sins *because* we forgive those who sin against us."

The Protestant Reformers, especially, worried about the kind of spirituality that this interpretation engenders. In their experience, people who came to God with their supposedly virtuous actions and tried to use them as bartering chips to get God to dispense mercy were often secretly living in terror of him. If you approach God asking for forgiveness and supplying your own efforts at forgiving others as the *basis* for why God should grant your request, chances are you are a deeply fearful believer, expecting God to turn his back on you if you do not have a worthy enough track record.

Martin Luther was fond (perhaps

The Rev. Matthew Burdette (left), Wesley Hill, and Amber Noel at the December 13 FaithTalks at Canterbury House in Dallas.

overly fond) of pointing out that if you think that your generosity toward others is somehow going to get you off the divine hook, then it is not really generosity, and you have not really understood how full and complete God's mercy really is. Only actions that are motivated by unconstrained love, rather than self-preservation, can be truly generous, and God has no desire to hang you on any hooks. If your need to bolster your righteousness is your motivation for forgiving other people, then your forgiving is more about you than it is about reconciliation.

But is there another way to read the fifth petition of the Lord's Prayer? Another Protestant Reformer, John Calvin, suggests that there is. In the lovely exposition of the Lord's Prayer that he provides in the third book of his *Institutes of the Christian Religion*, Calvin points out the problem we've been discussing. He was too gripped by the Pauline insight that God's forgiveness is never conditioned by our actions to write otherwise. On the contrary, according to Paul, we are made capable of forgiving others through God's having first forgiven us. The order is crucial. "[B]e kind to one another, tenderhearted, forgiving one another," says the letter to the Ephesians, "as God in Christ has [already] forgiven you" (4:32).

So we must look for another way to understand the Lord's Prayer, and this is the one Calvin proposes:

[B]y this word [i.e., "as we forgive those who sin against us"] the Lord intended partly to comfort the weakness of our faith. For he has added this as a sign to assure us he has granted forgiveness of sins to us just as surely as we are aware of having forgiven others, provided our hearts have been emptied and purged of all hatred, envy, and vengeance.

In other words, Calvin says, Jesus is not offering a *condition* for our receiving God's forgiveness so much as an *illustration* of what God's disposition toward us is really like. Think

about the times when you have extended forgiveness toward someone who hurt you. Remember the stirring in your gut when your spouse or your sibling brokenheartedly acknowledged being in the wrong, neglecting you, humiliating you, or stabbing you in the back. Recall the surge of compassion

that you experienced when you said out loud, "I forgive you. I don't hold this against you, and it is not going to keep me from loving you." *That*, says Calvin, is what Jesus wants you to hold in your mind as you pray to God to forgive you because God's forgiveness is *that* wonderful, only more so. †

Response by Amber Noel

When Jesus says, "If you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:15), he is not stuttering. And when he tells the terrifying story of the servant forgiven much who then refuses to forgive little (Matt. 18:23-35), the seriousness of the message seems pretty clear: Unless we forgive "from [the] heart," we do not receive forgiveness.

So what's going on? The forgiveness of God takes the act of human forgiveness seriously enough — gives it dignity, efficacy, and agency — so that it can block or allow God's forgiveness (see Matt. 18:18). It places no conditions upon the willingness of the giver, but upon the receiving. It may even be that forgiveness operates along a spectrum: however much I am willing, able, or desire to forgive another, God's forgiveness is released to me. Forgiving and being forgiven are at heart revealed as part of the same internal gesture. If that is so, then being forgiven is not just receiving. It is a bottomless reciprocity, a fountain of healing, a participation in the eternal self-giving and receiving of the Blessed Trinity.

In one sense, then, the forgiveness of God is conditional. Does this mean grace is not free, or that God is withholding? Let us examine two senses of the word *conditional*. There is the sense that implies withholding, and there is the sense of "conditions which must be met." If my landscaper plants a bed of valuable flowers but they only receive shade and never water or fertilizer, is the gardener, or are the flowers, intentionally withholding? Of course not. The blossoming is conditional, but not because I earn the flowers or because the earth is a miser. It is because certain vital conditions must be met. My receiving of the gifts of spring are conditional.

For the springtime of God's forgiveness to thrive within me, I must forgive. Jesus cites a reality that simply exists, and we must obey. It is embedded in the fearful and wonderful gift of being creatures made in the image of God. As in other operations concerning humans, God in his sovereign and gift-giving nature deigns to function within the realm of this-then-that, so that, among other unmerited graces, there is also the ability to interact with God as spiritual adults, so that our actions might pose real conditions upon what God will or will not do, and we might fully, freely participate in his kingdom come. †

PEOPLE & PLACES

Appointments

The Rev. **Lupton Abshire** is interim rector of St. Gregory's, Littleton, CO.

The Rev. **J. Taylor Albright** is rector of Trinity, Tariffville, CT.

The Rev. **Tony Anderson** is priest in charge of Resurrection, Omaha.

The Rev. **Jessica Harris Babcock** is rector of St. Mark's, Marco Island, FL.

The Rev. **Robert Baker** is priest in charge of Christ Church, Bradenton, FL.

The Rev. **Jeremy Bergstrom** is rector of St. Peter's, Lake Mary, FL.

The Rev. **Louise Blanchard** is rector of Ascension, Denver.

The Rev. **Anne Carriere** is chaplain to retired clergy and their families in the Diocese of West Tennessee.

The Rev. **Rex Chambers** is interim rector of St. Luke's, Ft. Collins, CO.

The Rev. **Beverly A. Collinsworth** is priest in charge of St. Thomas, Port Clinton, OH.

Doug Combs is program and summer camp director at Camp Mitchell, Morrilton, AR.

The Rev. **Mario Conliffe** is rector of St. George's, Hampstead, MD.

The Rev. **Jessie G. Dodson** is assistant rector of St. Paul's, Cleveland Heights, OH.

The Rev. **Peter Floyd** is rector of St. John's, Charlotte, NC.

The Rev. **Candice Burk Frazer** is rector of Ascension, Montgomery, AL.

The Rev. **Bob Frederick** is deacon at Christ the King, Baltimore.

The Rev. **Sarah Gaede** is interim rector of All Saints', Tupelo, MS.

Tammy Garner is food services director at Camp Mitchell, Morrilton, AR.

The Rev. **Carol S. Gates** is interim pastor at Lamb of God, Ft. Myers, FL.

The Rev. **Bob Gay** is deacon at Hickory Neck, Toano, VA.

The Rev. **Victor C. Hailey** is rector of St. Stephen's-Severn Parish, Crownsville, MD.

The Rev. **John Hill** is rector of St. Philip and St. James, Denver.

Kate Carney Huston is director of youth and young adult ministries in the Diocese of Oklahoma.

Abie Ingber is rabbi in residence at Christ Church Cathedral, Cincinnati.

The Rev. **Ronald J. (R.J.) Johnson** is rector of St. Peter's, Sheridan, WY.

The Rev. **Nancy E. Kin** is priest in charge of St. Matthew's, Toledo, OH.

Emily Kittrell is director of marketing and communications for the Diocese of West Texas.

The Rev. **Dan Krutz** is priest in charge of St. Francis, Denham Springs, LA.

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The Rev. **Nicholas Mather** is rector of St. Stephen's, Longview, WA.

Laura McGrew is communications manager for the Diocese of West Texas.

The Rev. **Sarah Morris** is rector of Trinity, in Mt. Airy, NC.

The Rev. **Amanda Musterman** is rector of St. Andrew's in the Pines, Peachtree City, GA.

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The Rev. **Elizabeth Papazoglakis** is canon for transition ministry in the Diocese of Albany.

The Rev. **David W. Perkins** is priest in charge of St. Mark's, Clifford, VA.

The Rev. **Diane Pike** is rector of churches in the Southwest Michigan Episcopal Covenant (St. Paul's, Dowagiac; St. Paul's, St. Joseph; and Trinity, Niles).

The Rev. **Jason Poling** is priest in charge of St. Andrew's, Pasadena, MD, and All Saints', Reisterstown.

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Michelle Robinson is development director at Lake Logan Conference Center, Canton, NC.

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The Rev. **Sharon E. Williams** is priest in charge of St. Andrew's, Cleveland.

The Rev. **James Young** is priest in charge of St. Thomas, Chesapeake, VA.

The Rev. Canon **Becky Zartman** is canon for welcome and evangelism at Christ Church Cathedral, Houston.

The Rev. **Corby Zeren** is deacon at St. Philip's, Annapolis, MD.

Ordinations

Deacons

California — Kathleen Bean, Kerri Meyer, Anna Rossi, and Nan Slavin

Central New York — Patricia Kinney and John Rohde

Dallas — Matthew Crownover

East Carolina — Cheryl Brainard

Eastern Michigan — Michael Spencer

Georgia — Samantha McKean

Louisiana — Caroline Patton Carson
Maryland — Benita Keene-Johnson and Joseph Zollickoffer

Michigan — Anthony Carlos Estes and Mitchell Victor Yudasz

Milwaukee — Tyler Jason Humphrey and Melesa McEwan Skoglund

Mississippi — Mary Howard King and Jan Marie Moore

Missouri — Laura Niemann Anzilotti, Barbara Gail Click, Martin Richard Geiger, Pamela S. Stuerke, and Joseph Downing Thompson Jr.

New Jersey — Allison Marie Burns-LaGreca and Tammy May Young

Newark — Sharon Joyce Sheridan Hausman

North Carolina — Robin Osborne Sands
Northern Indiana — Joshua James Molnar, serving at Gethsemane, Marion

Northwest Texas — Sarah Leann Wigner
Pennsylvania — Michelle Workman Bullock and Charles Lattimore Howard

Pittsburgh — Kimberly Macy Karashin and Julie Lynn Smith

San Diego — Lilia Mendoza

San Joaquin — Terrance Goodpasture, Amy Larsen, Greg Maszta, and Marilee Muncey

Southeast Florida (for Massachusetts) — Christopher Jones

Southwest Florida — William Kennedy Gilmore, Mercedes Concepcion Marshall, Scott Eugene Nonken, and David Frederick Wyly

Southwestern Virginia — Jon Greene, Shirley Ruedy, and Dick Willis

Utah — Copeland David Johnston

Virginia — Sarah Kye Price

Washington — Jenifer Gamber, Yoimel Gonzalez Hernandez, Andrew Rutledge, and Rachelle Sam

West Missouri — Bradley Heuett, William Hurst, Chandler Jackson, Marco Serrano, and Sean Kim

Priests

Alabama — Jeremy Carlson, Nathaniel Darville, and Richelle Thompson

Arizona — David Carlisle, Kelli Joyce, and Alison Lee

Arkansas — Joshua Daniel, Stephanie Fox, Kevin Gore, Mark Harris, Michaelene Miller, and Greg Warren

Central Florida — Kevin Bartle, rector of St. Mary of the Angels, Orlando, **Robert Talmadge Griffith**, and **Kathy Ann Hulin**

Central Gulf Coast — Josh Woods, assistant rector at St. David's, San Antonio, TX

Central New York (for Maryland) — Taylor Daynes

Connecticut — Brett Figlewski, Thomas Peters, Tuesday Rupp, Florencio Armando Ghinaglia Socorro, Dana Capasso Stivers, and Benjamin Straley

Dallas — Joel Hatfield

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Retirements

The Rev. Hilario Albert, as priest in charge of St. Peter's, Port Chester, NY

The Rev. Howard Backus, as rector of St.

Philip's, Laurel, DE

The Rev. David Bargetzi, as rector of St. Luke's, Cleveland

The Rev. Dennis Campbell has retired and engages in part-time ministry with St. Paul's, Hamilton, MT

The Rev. Kim Capwell, as rector of Immanuel Highlands, Wilmington, DE

The Rev. Nancy Chalfant-Walker, as rector of St. Stephen's, Wilkinsburg, PA

The Rev. Sheelagh A. Clarke, as interim coordinator for youth and young adult ministries in the Diocese of Newark

The Rev. Sue Eades, as rector of St. James, Dillon, MT

The Rev. Betsy Fisher as vicar of St. Thomas, Amenia Union, NY

The Rev. C. Eric Funston, as rector of St. Paul's, Medina, OH

The Rev. Mario Gonzalez del Solar, as assistant rector of St. Matthew's, Richmond, VA

The Rev. Nancy Harpfer, as priest on the ministry team at St. Andrew's, Harrisville, MI

The Rev. Margery Howell, as deacon at Good Samaritan, Virginia Beach, VA

The Rev. Linda Hutton, as vicar of St. James, Sewanee, TN

The Rev. Richard C. Israel, as associate rector of St. Paul's, Cleveland Heights, OH

The Rev. Deacon Edward W. Jones, as secretary and chief of staff for the Diocese of Virginia

The Ven. William H. Joyner Jr., as archdeacon of the Diocese of North Carolina

The Rev. Rod Kochtitzky, as a priest of the Diocese of Tennessee

The Rev. Stephen L. McKee, as rector of Trinity, Tulsa

The Rev. John Meengs, as deacon at All Saints, Saugatuck, MI

The Rev. Wayne Nicholson, as rector of St. John's, Mt. Pleasant, MI

The Rev. Sue Otto, as priest on the ministry team at St. Andrew's, Harrisville, MI

The Rev. M. Kathryn Rackley, as canon for spiritual formation at Trinity Cathedral, Cleveland

The Rev. Mark Ricker, as priest in charge of St. John's, Granby, and Trinity, Kremmling, CO

The Rev. Vicente Santiago, as priest in charge of Advent, Jeannette, PA

The Ven. Marilou Schlotterbeck, as deacon at St. Philip's, Beulah, MI

The Rev. Canon Gil Stafford, as canon theologian of the Diocese of Arizona and interim rector of St. Peter's, Litchfield Park

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The Rev. Nordon Winger, as rector of Good Shepherd in the Hills, Cave Creek, AZ

Deaths

The Rev. Canon Peter Bergstrom of Julian, CA, longtime executive director of Camp Stevens, died Dec. 24 at age 72.

The Rev. Jack Bigford, a deacon and U.S. Air Force veteran of World War II, died in Kent, WA, Oct. 12 at age 95.

The Rev. Dexter Arno Branscome III, a veteran of the U.S. Army, died Oct. 24 in Nashville at age 81.

The Rev. Ellen Hanckel of Saluda, NC, a former missionary in South Sudan, died Oct. 6 at age 69.

The Rev. Granvyl G. (Bud) Hulse of Colebrook, NH, a U.S. Army veteran of the Korean War, died Aug. 18 at age 89.

The Rev. Canon Howarth L. (Hap) Lewis Jr., a deacon and architect died Nov. 11 in a Palm Beach, FL, hospice he designed. He was 84.

The Rev. Donald Lofman of Glenmont, NY, a deacon and retired social worker, died Nov. 11 at age 74.

The Rev. J. Anne McConney, author of *Our December Hearts: Meditations for Advent and Christmas*, died Dec. 15 in Omaha, NE.

The Rev. William J. McGill Jr., former dean of Lebanon Valley College, died in Lancaster, PA, Oct. 14 at age 82.

The Rev. Patricia Parsons McIlwain, a retired deacon of the Diocese of Southwest Florida, died Oct. 29 at age 77.

The Rev. Janice Miller, a deacon who served as a missionary in Taiwan for four years, died Sept. 24 at age 79.

The Rev. Michael Mackreth Moulden died in Greensboro, NC, Sept. 24 at age 66.

The Rev. Canon Shirley Jean Rose, a longtime Christian educator in the Diocese of Los Angeles, died July 17 at age 90.

The Rev. Jack Schauble of Mendota, IL, who served in the Diocese of Chicago for 40 years, died Nov. 12 at age 84.

The Rev. Stuart A. Schlegel of Santa Cruz, CA, a U.S. Navy veteran of the Korean War, died Nov. 8 at age 85.

The Rev. Harry Frederick Shaefer III, author of *Thessalonians: The Hidden History of the Pauline Churches*, died Aug. 28 at age 79.

The Rev. Edwin Sisk, a retired priest of the Diocese of Arizona, died Dec. 5 at age 89.

The Rev. David Buick Van Dusen, a U.S. Marine Corps veteran of the Korean War who protested the Vietnam War, died Oct. 16 at age 89.

The Rev. David Charles Walker of Long Beach, CA, composer of settings for the hymns "King of Glory, King of Peace" and "Baptized in Water," died Dec. 3 at age 80.

The Rev. Katherine L. Ward, an educator and district administrator in the Oakland Public Schools, died Oct. 12 at age 84.

The Rev. Craig Alan West — who worked among the people of Standing Rock and the Pine Ridge, Lower Brule, and Crow Creek reservations and with psychiatric patients at St. Elizabeth's Hospital in Washington, DC — died Nov. 2 at age 68.

The Rev. Canon William L. Wipfler, a missionary in Costa Rica and the Dominican Republic who worked for many years with the National Council of Churches, died Oct. 3 at age 87.

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THE LIVING CHURCH is published 20 times per year, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$55 for one year; \$95 for two years.

Canadian postage an additional \$10 per year;

Mexico and all other foreign, an additional \$63 per year.

POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 510705, Milwaukee, WI 53203-0121. Subscribers, when submitting address changes, should please allow 3-4 weeks for change to take effect.

THE LIVING CHURCH (ISSN 0024-5240) is published by THE LIVING CHURCH FOUNDATION, INC., a non-profit organization serving the Church. All gifts to the Foundation are tax-deductible.

MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts.

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Over the Water

“Jesus was standing by the lake of Gennesaret, and the crowd was pressing in on him to hear the word of God” (Luke 5:1). Their purpose was clear: “to hear the word of God,” not a word about God. The phrase *God’s Word* is of extraordinary importance, occurring four times in Luke’s gospel, and 14 times in the Acts of the Apostles. In the latter it signifies the Christian message as preached by the apostles, in the former the preaching of Jesus himself (Joseph A. Fitzmyer in the Anchor Bible Commentary). The content of the preaching in this story is unexpressed, drawing attention to the person of Jesus. He is authority, divine being, and commission, the content of all preaching. Jesus proclaims, even in his silence, “I say to you!” We, his disciples, do not. We are witnesses, and as witnesses we preach Jesus Christ.

Two boats were on the shore. The fishermen, having labored all night and having caught nothing, were washing their nets. Jesus stepped into a boat belonging to Peter and asked him to set out a short way from the shore. Jesus sat and taught the crowds from the boat. His breath and voice went out over the face of the waters. Admonished by the esteemed New Testament scholar Fitzmyer not to consider this a commentary on the ancient waters of chaos, not to press the comparison of drawing people from the waters of the world, since it might a “nuance of misfortune,” I rebel. The association is too obvious to leave alone. Jesus is, both in his person and preaching, creating a new world. His voice moves over the face of the waters. Indeed, elsewhere the reader finds him walking on the water, calming the raging seas. Jesus is victory over formlessness, emptiness, and the deep darkness of endless night.

At the end of a long and exhausting day, at the end of fruitless labor, Jesus is the boundless being of divine life. “Put out into the deep water and let down your nets for a catch” (Luke 5:4). “They were amazed at the catch of fish they

had taken” (Luke 5:9). They caught the generosity of God at the command of God’s Son. From now on, Jesus said, “Catch people.” Pull them out of the miry pit; pull them from Sheol; pull them from their watery graves. Catch people and let them catch the goodness and richness of God in Christ.

Who is Jesus and what has he done for us? He lived with us and for us and still does. He taught and healed and still does. He suffered for us, died for us, rose again for us, and gave us, by his Spirit, the first fruits of eternal life and divine adoption. He is the Word of God. He gives the inexhaustible and boundless riches of divine life poured out upon us and welling up within us. He is all goodness, truth, and beauty, and the imputation of these to us. He is our life. An early credal statement from St. Paul says so much: “I handed on to you as of first importance what I in turn had received: that Christ died for our sins in accordance with the scriptures, and that he was buried, and that he was raised on the third day in accordance with the scriptures” (1 Cor. 15:3-4). Sitting in a boat on the Lake of Gennesaret, Jesus was all the richness of the Paschal Mystery. He gives his life, he is risen, he is about to come.

He is victory over troubled waters, generosity beyond all knowing, our forgiveness and our new life.

Look It Up

Read Luke 5:7.

Think About It

You will never receive all that God gives unless you ask for help.

By the Stream

“Cursed are those who trust in mere mortals and make flesh their strength, whose heart turns away from the LORD,” says the prophet. “They shall be like a shrub in the desert, and shall not see when relief comes. They shall live in the parched places of the wilderness, in an uninhabited salt land” (Jer. 17:5-6). The heart that turns away from the Lord is deprived of its living strength, cut off from the grace of nourishment, the fuel of life, and purpose. To be sure, mere mortals are a gift of God, people and sentient beings and plant life and the earth and sky show his unseen glory, but they are not God. They have their place and they should be valued and loved in due measure, but they will never reach the need of a broken and contrite heart. For God alone my soul in silence waits.

“Happy are those,” says the Psalmist, “who do not follow the way of the wicked” (Ps. 1:1). It follows, therefore: Unhappy are those who *do* follow the way of the wicked and take the path of sinners and sit with scoffers and do not delight in the law of the Lord. They are like chaff that the wind drives away. A life without God is a life without life. A shrub in the desert without the relief of cool water, chaff that the wind drives away: a human life without its true source tells a tragic tale. Even a small measure of honesty will show this to be truth.

The deepest and truest source of life, however, is not far off and is never spent. “Blessed are those who trust in the LORD, whose trust is the LORD. They shall be like a tree planted by water, sending out its roots by the stream. It shall not fear when heat comes, and its leaves shall stay green; in the year of the drought it is not anxious, and it does not cease to bear fruit” (Jer. 17:7-8). Take note. Blazing heat will come, drought will arrive, and anxieties of every kind will threaten. Those who trust the Lord live in exactly the same world as everyone else. A person who

trusts in Almighty God may be poor, hungry, weeping, hated, excluded, reviled, and defamed (Luke 6:21-22). Jesus endured all these things, and he is our life and our salvation.

The difference that trust (faith) makes is often below the surface. It may or may not exhibit a strong and vital countenance. In weakness and need, in fear and trembling, it is possible to sink roots down to the stream that is the very life of God. That living stream has a name, Jesus Christ our Lord. “And all in the crowd were trying to touch him, for power came out from him and healed them all” (Luke 6:19). Jesus Christ is the power of God in lives that are healed and yet not fully healed. “I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead” (Phil. 3:10-11).

If only somehow we may attain the resurrection of the dead. We have. Even now we are in the life of the one who made the grave a passageway to a transfigured life. We suffer with him, and we die with him. But we are rooted in life forevermore.

Look It Up

Read Luke 6:18.

Think About It

The word *power* has two full columns in the Thayer's Greek-English Lexicon. Draw from the power of Jesus Christ.



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Welcome to the Diocese of Iowa. We are more than 6,800 baptized members in 59 congregations, large and small, across the geographic state of Iowa, and are configured to grow “in mission with Christ through each and all.” We are dedicated to growing Iowa leaders and engaging all disciples, passionate about equipping congregations to thrive into the future, committed to our global partnerships, and always listening for new ways we can participate in the mission of God.



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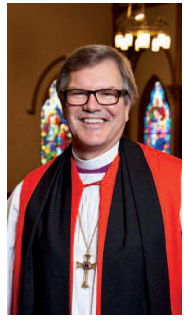
The Episcopal Diocese of Southeast Florida exists to make the transforming love of Jesus Christ come alive in our time, and known to all people, everyone! The diocese includes 76 congregations, with approximately 38,000 parishioners from Key West, north to Jensen Beach, and west to Clewiston. The majority of the churches hold services in English, but there are also a number of congregations that worship in Spanish or French/Creole.



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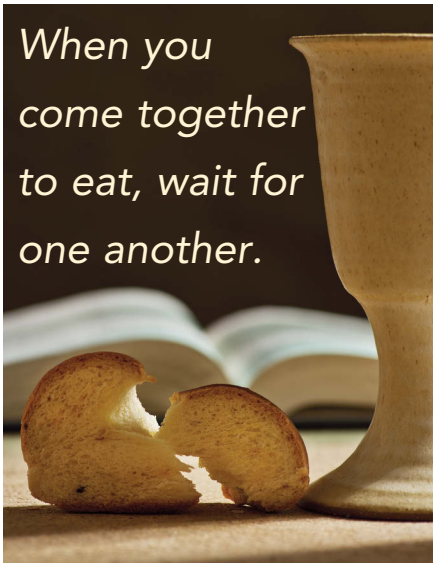
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Questions and request for additional information may be sent via email attention to:

**Holly Pennington, Search Chair
at holycrosswd@frontier.com**

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ASSOCIATE RECTOR for Christian Formation, St. Mark's Episcopal Church, Jacksonville Florida. This Associate will share in all the privileges of ordained ministry including preaching, teaching, pastoral care, and administration. He/she will assist the Rector in coordinating all Christian formation opportunities for adult parishioners and also oversee the ministry of the Director of Children's Ministry and Director of Youth Ministry. This Associate will work to create a coordinated youth program designed to inspire and nurture Christian faith and service.

St. Mark's is a community of faith anchored in traditional Anglican theology and liturgy as set forth in the Book of Common Prayer. With a school year ASA of ~350 and an annual budget of ~\$1.5million, this neighborhood church maintains a healthy balance of long-time generational members combined with those who are new to the Jacksonville community.

Inquires should include a cover letter, resume, OTM portfolio, and a list of three references and be sent to the Rev. Tom Murray at tmurray@stmarksjacksonville.org Website: stmarksjacksonville.org/welcome/associate-rector-search.html

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Contact:

The Rev. Canon Megan Traquair

Canon to the Ordinary, Diocese of Arizona
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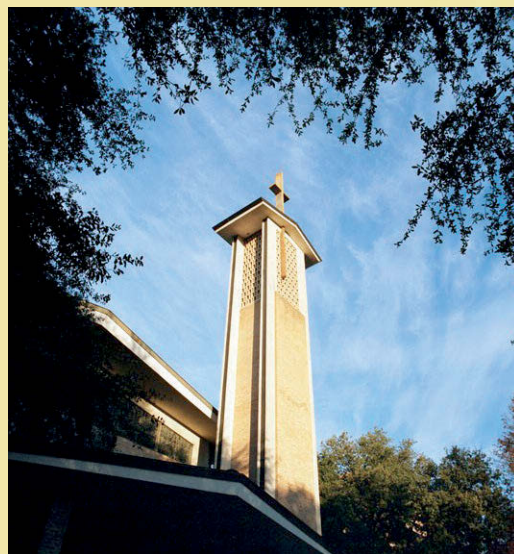
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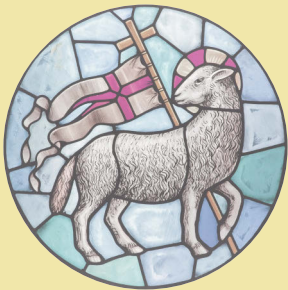
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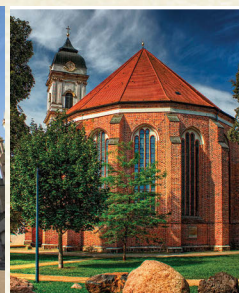


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