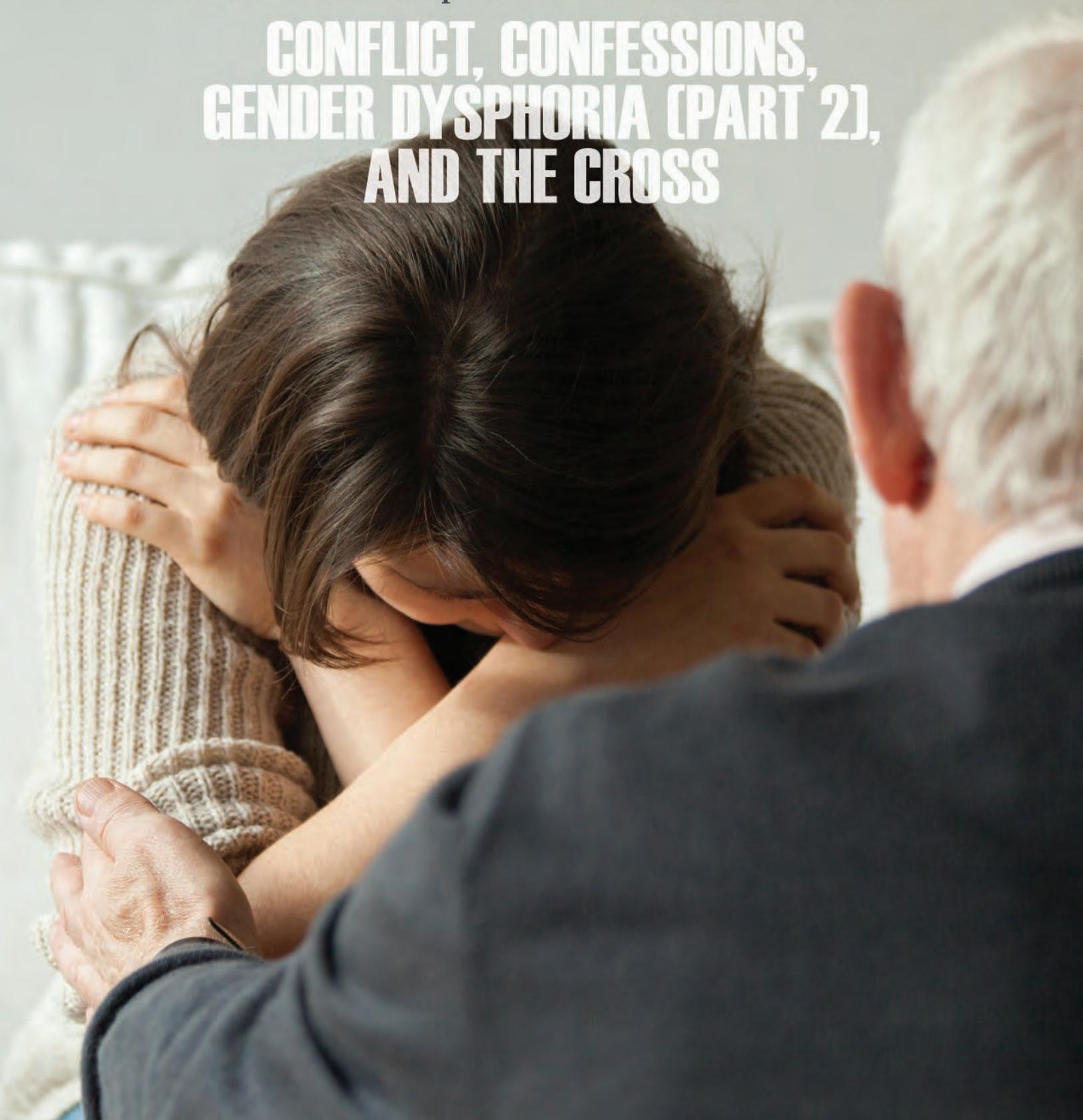


critique

A Ransom Fellowship Publication 2018 Issue 3

**CONFLICT, CONFESSIONS,
GENDER DYSPHORIA (PART 2),
AND THE CROSS**



CRITIQUE



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ABOUT CRITIQUE: *Critique* is part of the work of Ransom Fellowship founded by Denis and Margie Haack in 1982. Together, they have created a ministry that includes lecturing, mentoring, writing, teaching, hospitality, feeding, and encouraging those who want to know more about what it means to be a Christian in the everyday life of the twenty-first century.

Except where noted, all articles are by Denis Haack.

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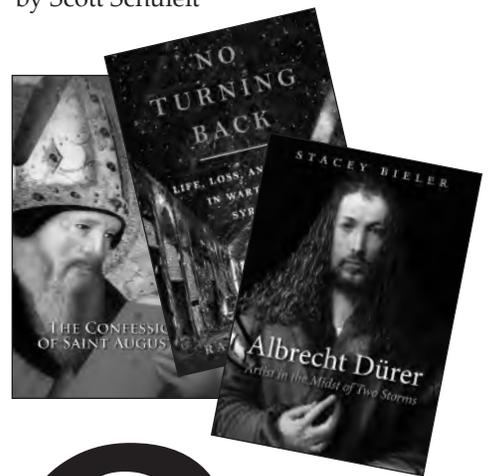
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READING THE WORD

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How Do You Love God?



I recently reread St. Augustine's *Confessions*. And once again I am impressed by his uncompromising insistence that love is central to Christian faith and to human flourishing. "God is love," the Apostle John wrote, "and whoever abides in love abides in God, and God abides in him" (1 John 4:16). The *Confessions* is literally infused with Scripture—he doesn't just quote the Bible, it shapes his words. And as always when reading Augustine, I am undone.

In the *Confessions*, Augustine raises an interesting question: What do I mean when I say I love my God? What do I love when I love God?

The question brought me up short. In church I sing songs and hymns that proclaim my love for God and that celebrate God's love for us. I regularly profess my love for God—Father, Son, and Holy Spirit—in prayer. But what, exactly, do I mean when I say those words?

Consider this answer from St. Augustine:

You have smitten my heart with your word, and I have loved you. And see also the heaven, and earth, and all that is in them—on every side they tell me to love you.... But what is it that I love in loving you? Not physical beauty, nor the

splendor of time, nor the radiance of the light—so pleasant to our eyes—nor the sweet melodies of the various kinds of songs, nor the fragrant smell of flowers and ointments and spices; not manna and honey, not the limbs embraced in physical love—it is not these I love when I love my god. Yet it is true that I love a certain kind of light and sound and fragrance and food and embrace in loving my god, who is the light and sound and fragrance and food and embracement of my inner being—where that light shines into my soul which no place can contain, where time does not snatch away the lovely sound, where no breeze disperses the sweet fragrance, where no eating diminishes the food there provided, and where there is an embrace that no satiety comes to sunder. This is what I love when I love my god.

I would not have thought of answering the question this way but find Augustine's words both deeply challenging and richly evocative. I want this love.

What do I mean when I say I love my God? There is no one single correct answer. If there is, I suspect it will take all of eternity to begin to even approach it. But Augustine's rich reflections cause me to think it might be a wise exercise in worship and faithfulness to answer it for ourselves.

What do you mean when you say you love God? What do you love when you love God?

There is great mystery here, a mystical knowing that which is beyond all knowing. It is embracing a love that is beyond all comprehension and yet is truth and hope to us, world without end. And yet it is not simply a sentimental feeling, a warm feeling we have after quietly reading a pleasant

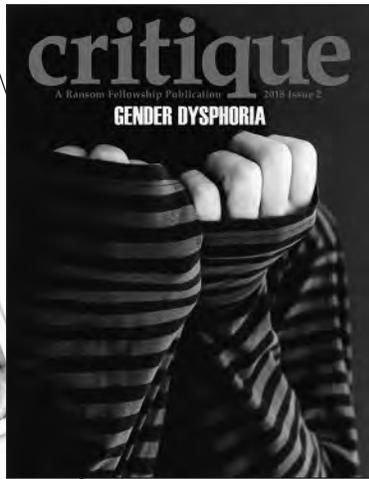
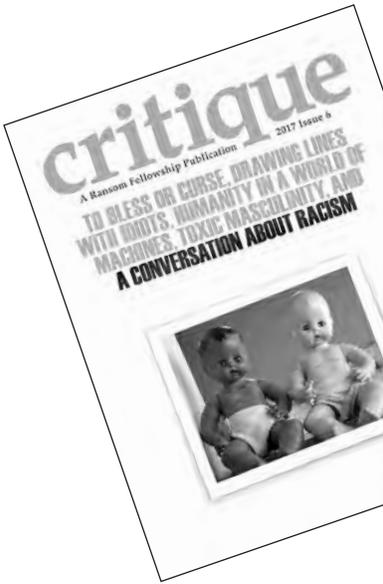
devotional. This love is rooted in an actual death and resurrection in history and is demonstrated in a life of love for neighbor and enemy, even at cost.

One more thing: Augustine's *Confessions* is deeply religious (as appropriate for his day and culture) but was not intended for only a Christian audience. Readers could see the bishop of Hippo was contending for the faith against the narrative provided in classic Latin literature at the root of ancient paganism. He spoke in a way to be understood.

So, as we answer the question, we should do so in words that might intrigue and interest our non-Christian neighbors and colleagues. Terms that will extend the conversation, not end it.

So, what do you mean when you say you love God? What do you love when you love God? ■

Source: *Confessions by Saint Augustine, translated by Albert Outler (New York, NY: Barnes & Noble Classics; 1955, 2007) [10.6.8] p. 151-152. Outler's translation follows the Latin text in having no initial capitalized letter for the word "god."*



To the editor:

Dear Denis and Margie,

It was so good of you to correct those who had assumed you had retired [*Critique* 2018:2]. So glad to hear of your yearly appearances at the L'Abri conference. We are so sorry to not make that event. So good of you to share your financial need [*Letters from the House Between* 2018:1]. Can't imagine doing without your two publications! You're on our prayer list, so expect improvement!

May you know the joy of the Lord,
Fondly
Joan and Bob Knudtson
Edina, Minnesota

York. I don't think you will hear my voice! (Amen!) The back of my head appears on the CD cover.

Best,
Luke Bobo
Shee, Kansas

To the editor:

Dear Ransom Pilgrims,

A long time to reflect and write and share your thoughts. A few old copies of *Critique* surface in my piles sometimes. I remember puzzling over why the format was renovated—and now those newsletters with holes for three-ring binders look about as dated I do. It's a pointed reminder that observing, listening, and re-thinking have shaped good ministry, always. We thank God for your keen observations, open-hearted listening, and creative re-thinking, to glorify our Lord Jesus.

Grace and peace,
Ralph and Marilyn Stevens
Los Alamos, New Mexico

To the editor:
Denis,

Hope you and Margie are well. I received my *Critique* [2018:2] in the mail today, and I was delighted to see the piece on the *Porter's Gate* CD. I was honored to be a part of the live recording in June 2017 in New

To the editor:
Margie and Denis:

The issue on racism [*Critique* 2017:6] was fantastic! I have passed it on to my pastor, Mark Weathers, at Providence Presbyterian Church, and I'm hopeful that we will begin to specifically discuss some of those issues.

I made the Smoked Sausage Butternut Squash and Wild Rice Soup (first time using my immersion blender!) [*Letters from The House Between* 2018:1]. Absolutely delicious.

Kirby Bullard
Concord, North Carolina

To the editor:
Denis:

The article on gender dysphoria (never heard that phrase before) [Part 1, *Critique* 2018:2] is really helpful.

Best wishes to you and Margie
Don and Louise Campbell
La Crosse, Wisconsin ■

The Cross

Streams of blood
pattern like veins
over sheared wood,
dyeing the beams red
where the rivulets ran,
flowing through grooves
in the splintered grain,
trickling down runnels
of raw, rough fibers,
pooling at the base,
at the intersection
between skull and sky
before branching down,
forking lightning designs
of judgment over dirt
or a semblance of roots
threading to quicken
dry grasses dead
over dark earth. ■

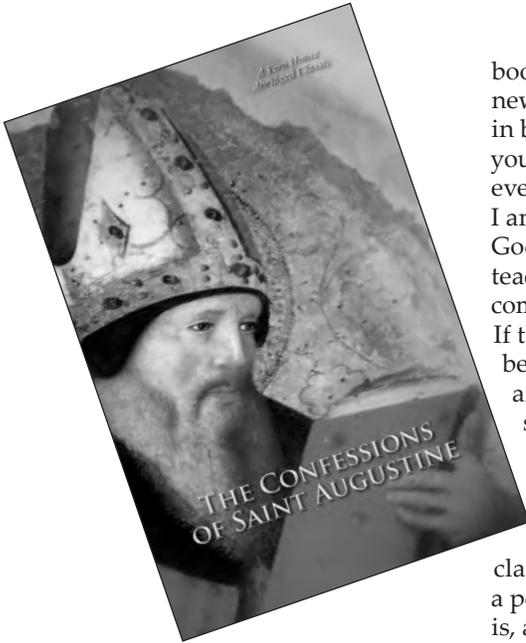
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Scott Schuleit is the associate pastor at Taft Street Baptist Church. He enjoys preaching, the arts, theology, good conversation, and spending time with his dear wife Christina.



On Reading Augustine's *Confessions*



The uneasy feeling I had in anticipation of reading the *Confessions* was no surprise. I had read it before. It had stunned me—the beauty of the prose, the depth of insight into the human condition, the thoughtfulness of the arguments, the lively understanding of doctrine, the exalted vision of God, the passion of his faith. It had made me reflect on my own belief and practice, to repeatedly stop short and reconsider. So, if I reread it, I expected another bout of disequilibrium, that gracious, unsettling discomfort that is so very necessary for growth. In any case, I reread it and was not disappointed.

My reasons for rereading St. Augustine's *Confessions* are these. A four-week discussion was offered at our church on it, and I enjoy such things. I do not share the evangelical notion that we can ignore what happened between the first and sixteenth centuries. I try to follow C. S. Lewis' counsel. "It is a good rule," he said, "after reading a new

book, never to allow yourself another new one till you have read an old one in between. If that is too much for you, you should at least read one old one to every three new ones." By that standard I am behind. Badly. St. Paul teaches that God's Spirit works by, in, and through teaching gifts in the church "for the common good" (1 Corinthians 12:7–11). If that is true, Augustine taught for my benefit. And the first four centuries after the apostles are of immense significance for Christian thinking and life. The apostles bequeathed a rich tradition of belief and practice to the church (2 Thessalonians 3:6), and these early leaders sought to clarify, protect, and define it. It was not a perfect time, nor inspired as Scripture is, and they made many errors. Still, as these centuries unfolded, gifted and thoughtful Christian thinkers and artists developed a distinctively biblical worldview, giving birth to a redemptive creativity in poetry, literature, art, liturgics, music, and philosophy. Scholars consider the *Confessions* to be a classic of Western literature. In it, Augustine explores the greatest questions and yearnings of human existence in terms of an intensely personal story, told in the first person and addressed explicitly to God. Augustine didn't just write a book that stands the test of time; in writing it he invented an entirely new genre of literature. Those seemed to me sufficient reasons to reread it.

Augustine was trained in the Roman skill of rhetoric, but he did not write the *Confessions* to be an exercise in that art. He wrote it as a passionate prayer to reveal his heart in an act of worship, in order to reach hearts by reflecting on human life in light of the gospel. It is his story, but his way of telling it makes it ours.

"You are great, Lord, and greatly to be praised; great is your power, and infinite is your wisdom." This is how Augustine opens his *Confessions*. "You have made us for yourself and restless is our heart until it comes to rest in you" [p. 3]. His story is a pursuit of love, of being pursued by love and a satisfying introduction into a life of love. "You never depart from us, and yet only with difficulty do we return to you," Augustine says. "Go on, Lord, and act: stir us up and call us back; inflame us and draw us to you; stir us up and grow sweet to us; let us now love you, let us run to you" [p. 114].

Augustine also reflects on the nature of memory and time—both necessary if someone is to tell their story. He gets more philosophical in these sections, not in the sense of devolving into technical jargon or obscure questions, but in the sense that life is inherently philosophical because life and love cannot be separated from truth. Our lives have meaning because reality is infused with the divine word that is behind all things.

Later in the *Confessions*, Augustine works through the meaning of the creation narrative in Genesis. "You did not create," he says to God, "out of any lack but out of the plenitude of your goodness"—a reason to worship every time we walk in nature [p. 232]. Although I remain unconvinced of much of his exposition of Genesis, I am impressed by his insistence that creation and Genesis 1 are not primarily about the cosmos but about Christ.

Augustine (354–430 AD) was able to speak into his culture creatively, expressing the gospel in ways designed to intrigue, at a time when pagan thinkers mounted a concerted attack on Christian faith.

ssions

But our very life came down to earth and bore our death, and slew it with the abundance of his own life. And, thundering, he called us to return to him... For he did not delay, but ran through the world, crying out by words, deeds, death, life, descent, ascension—crying aloud to us to return to him. And he departed from our sight so that we might return to our hearts and find him there. For he left us, and behold, he is here. He could not be with us long, yet he did not leave us [p. 50].

As I read I am undone by Augustine's understanding of his brokenness. Some think he had an unhealthy obsession with sin. I would say he is realistic, unwilling to gloss over the discomfort we have in facing our own fallen nature. In the second chapter of *Confessions*, he tells the story of a stolen pear, a single pear taken by a 16-year old young man, out fooling around with a group of friends like young men tend to do. It is, most people would say, a small event, wholly unworthy of much reflection. But Augustine will have none of that. He did not need the pear and was not hungry. "I did not desire to enjoy what I stole, but only the theft and the sin itself.... I was being gratuitously wicked, having no inducement to evil but the evil itself" [p. 23]. Is it possible that Augustine's unwillingness to dismiss the deep brokenness he finds in his heart is not an unhealthy pessimism but the necessary prelude to the embrace of grace?

Al Wolters, a theologian whose perspective is deeply influenced by Augustinian thought, proposes a way to understand the Fall so that we comprehend its radical nature. He suggests we think of fallen creation

in terms of *structure and direction*, meaning "the creational design and the spiritual orientation of things." God created things to have a certain shape, a structure to fulfill their purpose and meaning, but in our fallen world things are often misshapen. Some things may be so badly misshapen that we have trouble imagining the creational design God intended—mosquitoes, anyone? And often things are not directed to God's glory and to show forth his presence and beauty, but directed instead to lust or violence or unkindness. A film that demonstrates this two-fold perversion of the Fall is *The Founder* (2016). We watch Ray Kroc (played by Michael Keaton), a frustrated salesman who is so ambitious that he allows nothing and no one to stand in his way. "You know what," Kroc says to the McDonald brothers after he has stolen all they have dreamed of and worked for, "contracts are like hearts, they are made to be broken." Kroc's raw, ugly greed distorts both the structure and direction of McDonalds so that it becomes simultaneously an economic success and a moral tragedy.

Enough. I could write more because the *Confessions* is such a rich book, but I'll stop here.

Should you read the *Confessions*? I can't answer that, but I hope you will. But be warned: reading it is to choose to walk into disequilibrium. Uncomfortable but precious and life-giving. ■

Sources: *God in the Dock: Essays on Theology and Ethics* by C. S. Lewis (Grand Rapids, MI: William B. Eerdmans Publishing; 1970) p. 201-202; "What Is To Be Done... Toward A Neocalvinist Agenda?" by Al Wolters in *Cardus* (Winter 2005)

Book recommended: *Confessions* by Saint Augustine, translated by Albert C. Outler (New York, NY: Barnes and Noble Classics; 2007)

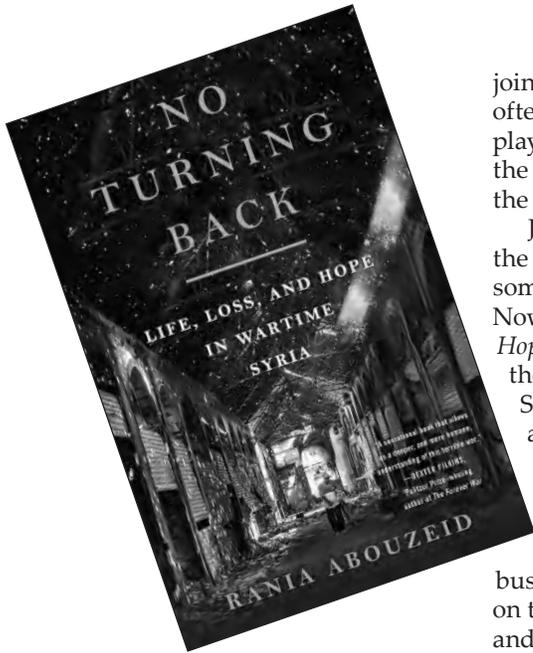
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Humanizing a Brutal Conflict



The basic chronology is well known. In December, 2010, a desperate street vendor, Mohamed Bouazizi, set himself on fire in Tunisia. A long history of rampant corruption, food shortages, systematic oppression, a lack of freedoms, and chronic unemployment prompted thousands of Tunisians to pour into streets and public squares in protest. A month later the government of President Zine El Abidine Ben Ali collapsed. The fear of speaking out had somehow been broken. Protests spread quickly to other Arab nations, to Egypt, Oman, Libya, Jordan, Yemen, and across the Middle East. In January, 2011, a timid protest occurred after prayers in Syria. President Bashar al-Assad responded by unleashing his security and armed forces, and within a few months Syria descended into a savage civil war.

Then the story gets complicated, with numerous factions and militias forming and reforming, splitting and

joining, all fighting the regime and often, each other. Keeping track of the players and their conflicting visions for the future of Syria makes the news of the war seem impenetrable.

Journalist Rania Abouzeid has spent the last five years traveling into Syria, sometimes illegally, often in danger. Now, in *No Turning Back: Life, Loss, and Hope in Wartime Syria*, she helps unravel the convoluted story of the civil war.

She provides a history of the conflict and brings us into the lives of four Syrians who represent some of the factions struggling against Assad's ruthless dictatorship.

We meet Suleiman, a wealthy businessman documenting protests on the Internet until he is arrested and tortured in the maze of prisons operated by Syrian security forces. We meet Mohammad, in prison for Islamist views, and when released he joins Jabhat al-Nusra, the Syrian branch of Al-Qaeda. Abu Azzam is a literature student drawn into the conflict against his wishes who goes on to help found the Free Syrian Army. And Ruha, only 12, is sucked into the horror when security agents invade her family home searching for her father. He escapes, but they then live under the regime's intentional bombardment of civilian neighborhoods. "Even the cemeteries weren't safe from the planes, the gravedigger said. Another one in town had been shelled. 'The living were martyred and the dead were martyred twice. Life is the cheapest thing in Syria now'" [p. 329]. Abouzeid follows each individual, their family, friends and associates, over the passage of years (2011–16), allowing them to tell their story in their own words.

Abouzeid is a superb storyteller, able to unspool the myriad details of a complex and ever shifting conflict into

a narrative that allows us to make better sense of the Syrian war. Even more impressively, she allows us to see it through the eyes of those actually swept up in it. *No Turning Back* brings the civil war into human focus, so that today's news from Syria can be heard within a meaningful historical, cultural and religious context.

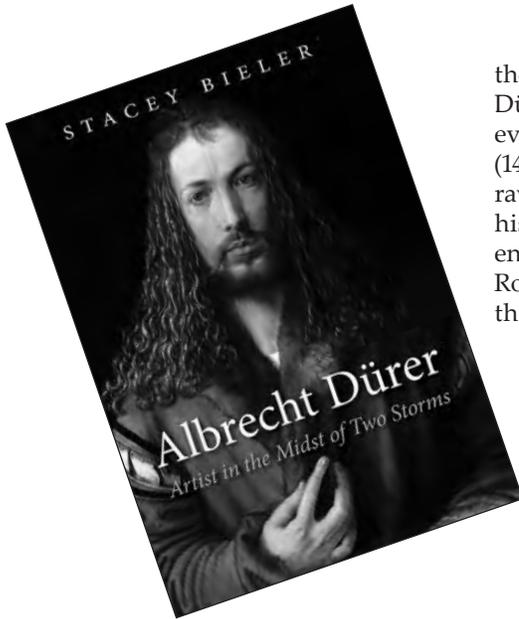
Rather than go into exile, Maysaara, Ruha's father, has remained in Syria, trying to dodge the conflict to rebuild and provide opportunities for his destitute neighbors. "If I lose Syria," he told Abouzeid, "I lose everything."

No Turning Back is a story of intense, relentless suffering. Reading *No Turning Back* reminded me of what I experienced when I first read Alexander Solzhenitsyn's *One Day in the Life of Denisovich* in the 1960s. Obviously they are different—one is an artful novel, the other careful war reporting. Still, in each case I read a book and was changed. My thinking about the Soviet Union and Syria, respectively, were clarified, true, but far more importantly, I now heard the news with my heart as well as my mind. Reports of artillery and missile strikes, barrel bombs and chemical weapons, torture and beheadings, arms and humanitarian aid, ceasefires and treaties are now stories of real people experiencing suffering beyond my ability to imagine. But imagining it that way, truthfully, is essential if I am to make sense of the news and to act appropriately as a Christian.

For that I am very grateful to Abouzeid for writing *No Turning Back*. I recommend it to you. ■

Book recommended: *No Turning Back: Life, Loss, and Hope in Wartime Syria* by Rania Abouzeid (New York, NY: W. W. Norton and Company; 2018) 353 pages + notes, index.

A Restless Craving for Perfection



Artists, like all of us, are partly a product of their time. Whether our posture towards the world is reactionary, revolutionary, or passive, our world shapes us with its values and ideas and stories and events and brokenness. The issue is not whether it shapes us, but how we live in it as it shapes us, what else shapes and reshapes us, and to what end.

Good biographies provide the opportunity to come aside for a while and reflect on this process, watching it unfold in another's life, perhaps from another time. A biography I commend to you is Stacey Bieler's new *Albrecht Dürer: Artist in the Midst of Two Storms*.

Albrecht Dürer is a delightful book, full of illustrations, many in full color. The chapters are brief, pithy reflections on the images—which appear on virtually every other page, most taking up the entire page—that accompany them, providing historical, cultural, and artistic context. *Albrecht Dürer* is really an art book as a biography. In

the process we learn not merely about Dürer's life and art but about the events roiling Europe in his lifetime (1471–1528). Outbreaks of plague ravaged cities, Martin Luther posted his “95 Theses,” Muslim armies threatened the Holy Roman Empire, and the Roman Church faced calls for reform that imperiled Catholic unity.

Dürer's continual desire to learn and experiment, to adapt and change, not only fit his temperament as an artist, but also as a thinker. His “restless craving for perfection” in both art and life, and his inability to achieve it, pointed to the fact that there was no perfection except for God. Writing his ideas on art also revealed his limitations, for he did not complete what he had planned.

While Dürer longed to express this transcendence, he was also engaged with the tumultuous realities of his own time. The threatening outer storm of the Ottoman Turks threads its way through Dürer's works: a portrait of Suleiman, a landscape of cannons overlooking German countryside, and a written treatise on fortifications. The ongoing threat of Suleiman weakened the popes' and emperor's ability to quench the reformation, allowing Luther's teachings to flower in Dürer's heart, and flourish across the German territories and throughout Europe.

Dürer found rest for his soul in the closer of the two storms. Luther taught that God's love, not the fear of death, was a better motivation for people's thoughts and actions. This echoed what Dürer already knew: it was the grace of God that gave him the power to be an artist. Dürer recognized that the grace of God, shown through the redemption of Christ, also enabled him to serve the Lord

joyfully in this life, and be welcomed into heaven after death. All were glorious mysteries. God's creation was more wonderful than an artist could capture and God's grace in Jesus was more amazing than even Dürer could imagine. (p. 261)

If you are a Christian, you need to know about and reflect on Albrecht Dürer's life and work because he is an artist committed to the gospel and to aesthetic excellence. His output was phenomenal and varied, including painting, woodcuts, engraving, drawing, and printmaking. He did superb work, constantly innovating, and was the first European artist to produce a large body of writing about his life and times as well as on art theory, theology, philosophy, and creativity. Western art owes a debt to Albrecht Dürer, and in *Albrecht Dürer* we have an opportunity to not merely learn but to relish the beauty and creativity of his, and his contemporary's, artwork.

Sadly, careful readers will notice some typos, primarily in figure references, which are irritating as one tries to link images and narrative, but they are easily sorted and not detrimental to appreciating this book. Hopefully they'll be corrected in future editions, which I hope will be many.

Albrecht Dürer: Artist in the Midst of Two Storms is worth reading and worth paging through simply to enjoy the beauty of the art. This is a life unlike mine, in a time unlike mine, from which I have so very much to learn. Dürer sought to be faithful to his Lord and his Lord's gospel, and I desire the same. ■

Book recommended: *Albrecht Dürer: Artist in the Midst of Two Storms* by Stacey Bieler (Eugene OR: Cascade Books; 2017) 266 pages + notes, indices, bibliography.

READING THE WORD: GENDER DYSPHORIA (PART TWO)

CHRISTIAN FAITHFULNESS AND GENDER DYSPHORIA: NAVIGATING PASTORAL CARE FOR PEOPLE LIVING WITH GENDER IDENTITY CONFLICT

Second of a two-part article by Steve Froehlich



HOW DO WE PLACE OUR UNDERSTANDING OF GENDER DYSPHORIA WITHIN THE COMPREHENSIVE CALL TO CHRISTIAN FAITHFULNESS?

Recognizing gender dysphoria as a condition does not mean that we are helpless or hopeless. The acknowledgement of condition is not resignation, nor is it an assumption that we can do nothing. God is always and everywhere present in the fullness of his redemptive power and purpose. How then do we live?

- We are to live with humility and commitment to the goodness of God's creation.
- We are to live with compassion and courage in the face of the limitations of our brokenness.
- We are to live with grace and patience as we struggle to work out the tension between commitment and limitations.

1. We live with humility and commitment to the goodness of God's creation.

We take *Creation* seriously, and we live by *faith*. Maleness and femaleness are essential to humanness in God's good creation, and sex informs many of the ethical commands in God's word. We are to honor these as God's design for us and our relationships. Bending our lives to the arc of God's will can be hard and frequently requires cross-bearing sacrifice and courage. But the Spirit, by his indwelling power, helps us understand God's design as well as order our lives for his glory and our good.

2. We live with tenderness and compassion in the face of the limitations of our brokenness.

We take the *Fall* seriously, and we *love*. We live in a broken world as broken people. Every one of us is broken in ways that are sometimes obvious and sometimes not obvious. In some dimensions of brokenness, we experience, by God's grace, substantial healing. In many dimensions, we suffer and endure disabilities we cannot change so that, by God's grace, we wait for transformation in the world made new. In addition to God's word, we look to God's world (his common grace) for help in bringing some coherence, healing, and relief to the persistent disorder of the world. These efforts to bring order and relief, while real and meaningful, are always partial and imperfect – we lean hard on God's grace to sustain us through a life marked by suffering at every turn. While we are always to live with God's creational goodness in view, we admit that no efforts in this life to undo our fallenness are fully successful in restoring the creational ideal. We cannot escape the brokenness of life.

3. We live with grace and patience as we struggle to work out the tension between the Fall and Resurrection.

We take *Redemption* seriously, and we wait with *hope*. That is, we live between Christ's resurrection and return, between the promise and fulfillment. Redemption is a certainty even though we experience profound and sometimes terrifying uncertainty as we live through the process of being redeemed. We are not yet what we will be. As a result, we live in tension between the concurrent realities of redemption and fallenness.

Central to living in that sometimes-chaotic and confusing tension of a world longing for completion is our need for belonging to community. It is in community that we make sense of ourselves and the world. In community we belong to something more than ourselves that gives shape, meaning, and purpose to identity and life. Christian community offers the security of family by saying: "you belong because none of us is like Jesus—none of us is what we should be or will be, and all of us are desperately dependent on grace and mercy." Each of us enters Christian community confessing our brokenness and sin, and each of us remains in Christian community with the hope that God's presence, power, and providence will shape how we live together toward resurrection.

In Christian community we live with simultaneous commitments to being faithful to biblical truth and ethics and to living patiently and lovingly with the unresolved brokenness and chaos that we experience in our lives. In a profound sense that we will never fully grasp in this life, our brokenness and incompleteness are gifts to the community even as God through the community graciously delivers wisdom, joy, strength, and courage to those who suffer. Specifically, Chris [meet Chris in part one of this two-part article as one who experiences the conflict of gender dysphoria] is a gift, a bearer of grace to brothers and sisters who offer grace in return that together we might learn to live together before the face of God. Beyond conformity to what God has made clear, the path of living through that tension often will look as different as the people who make up the community into which God has called us to live.

THROUGH WHAT LENS CAN WE VIEW OUR EXPERIENCE AND MAKE SENSE OF OUR BROKENNESS?

Here I lean on the analysis and tri-focal framework suggested by Mark Yarhouse as a context for pastoral care.

Diversity

Much of the culture around us places a high value on autonomy and independence. In the name of diversity, individuals pride themselves in doing what is right in their own eyes, in being “true to themselves,” and in being authentic. “For many people today, to set aside their own path in order to conform to some external authority just doesn’t seem comprehensible as a form of spiritual life. The injunction is... ‘Only accept what rings true to your own inner self.’”¹ As a result it is easy to reject any notion of the binary male/female paradigm rooted in creation.

However, diversity also keeps in view the individual nature of our life circumstances and the way sanctification gets worked out in our lives. Living faithfully requires an attentiveness to the distinctive aspects of our personal make up and our life circumstances. God’s grace unfolds in individual lives so that we each have our own story to tell of how the Lord changes and sustains us, and we can find community with others whose similar stories offer us insight and camaraderie.

Disability

C. S. Lewis opens *Mere Christianity* by observing the nearly universal awareness that things are not the way they are supposed to be. We all experience the impact of the Fall both globally and personally in forms that include disease and disability. Those who suffer with gender dysphoria are only one

of the more visible examples of how we all live with some form of topsy-turvy brokenness. Even those parts of our being that we are tempted to call “normal” are damaged in ways that can be difficult to see.

Many in the culture around us as well as in the Church confront the brokenness of life predominantly by means of compassion. We hurt with those who hurt. However, in the name of love, too many of us give each other permission to make choices based solely on personal fulfillment, healing, and happiness.

But, our disabilities, by God’s design, serve to drive us to God’s ability, his grace and providence. We cast our cares upon him (1 Peter 5:7) and trust him for grace to change and heal us or grace to sustain us when our disabilities persist (2 Corinthians 12:7-10). When we view our disabilities through the lens of God’s providence, knowing the compassionate heart of our Father, we choose in love to live for God’s glory whether or not we experience deliverance from our disabilities. Living faithfully means that we resist the temptation to look at God and ourselves through the lens of our disabilities. Such a perspective inevitably leads to measuring God’s trustworthiness by our happiness.

Duty

One of the hallmarks of historic Christianity is fidelity to God’s word. As Christians we believe in obedience as a life of love for the God we serve. Jesus’ prayer in the Garden was surely a prayer he uttered every day of his life: “Not my will, but may your will be done” (Luke 22:42). Do we not desire for this prayer to flow from our heart every day as well? So, when it comes to choices related to our gender identity, we

conform ourselves to God’s law even as we are transformed into Christlikeness by the Spirit of Christ.

However, God does not speak with uniform clarity about every situation of life. In areas in which the scriptures are less explicit we must proceed carefully, determined to affirm what God’s word says, no more, no less. As I’ve already noted, there are important affirmations God makes that influence our understanding of and response to gender dysphoria. But because many questions remain unanswered, we must guard against an over-confident legalistic spirit.

Many Christians respond to the troubles of life simply by listing God’s rules. In the name of duty, some Christians insist that our only response to brokenness is conformity to obligations. Even many non-Christians operate with heavily loaded formulistic language of what we must say, do, or allow. Indeed, we are bound to obey what God has made clear. But as we continue to learn more and more about the world and every area of life, here, too, we must be patient as we act in faith on what we know and as we wait in faith for what we do not know.

Integration

If we leave diversity, disability, and duty as compartmentalized responses, we will obscure our need to keep the whole redemptive picture (Creation, Fall, Redemption, Glorification) simultaneously and constantly in view. This means that for exceptionally difficult situations in life, like gender dysphoria, the best response we can offer is not individually to honor duty, disability, or diversity (or, truth, compassion, and wisdom). Rather, we must practice and learn together in Christian community

to inhabit the biblical tri-focal paradigm of faith, love, and hope.

HOW THEN DOES A PERSON WHO STRUGGLES WITH GENDER DYSPHORIA LIVE IN A WAY THAT TRUSTS GOD AND HIS PROVIDENCE AND HONORS WHAT GOD INTENDS SEX (MALENESS AND FEMALENESS) TO BE? SIMILARLY, HOW DOES A PERSON WHO LOVES A SISTER OR BROTHER WHO STRUGGLES WITH GENDER DYSPHORIA WALK ALONGSIDE THAT PERSON IN A WAY THAT ENCOURAGES A FAITHFUL TRUST IN GOD, HIS PROVIDENCE, AND HIS WISDOM?

I'm aware of five possible ways in which a person might seek a resolution or relief from the pain and incongruity of gender dysphoria. Within the scope of this essay, I have space only to identify these for you. But let me emphasize strongly that we have to evaluate each option both in the context of living by *faith* in the Triune God as well as in the context of living *in response to* God as we struggle together to live faithfully as followers of Jesus.

Before going further, I believe it is important to recognize that within the transgender movement, people pursue change for many reasons. In the spirit of the sexual revolution some people want to throw off any sort of boundaries and restraints so that they can live the way they want to live. Such a posture, from the Christian perspective, would be one of the many expressions of human rebellion. Some are motivated by sexual desire. But I am focusing on those people who live with the conflict of gender dysphoria and are seeking wholeness.²

1. A Prayer for Divine Intervention

This is asking for God's healing

grace. We pray, and we entrust our brokenness to God's mercy, with the hope that he will resolve the pain and incongruity by his own power. Prayer will be a constant regardless of what other combination of options a person pursues in an effort to find a measure of relief that makes the conflict manageable.

2. A Change of Thinking

This is changing how one thinks of one's self and identity both creationally and sexually. Sometimes a better understanding of God, the gospel, one's self, or the condition of gender dysphoria is enough of a gentle rain to damp down the dust, thereby enabling the person with gender dysphoria to breathe and find relief.

3. A Change of Influence

This is changing how one relates to significant situational influences. The goal is to reduce or remove environmental factors that may otherwise intensify or feed on the root conflict. In addition to the messages to which we give audience and credibility, we can be discerning about the influence of friendships we cultivate or tolerate; of books, music, art, and films we allow to stimulate our imagination and senses; of the foods we eat that nourish or debilitate our health; of devotional practices and worship that nurture our faith and character; of light and space that shape our living environment; of physical exercise and rest.

Attending to those variables within our reach can possibly prevent additional conflict from piling onto the root conflict. To the extent we can clear the deck of obstacles which obscure our perception,

understanding, and experience of the root conflict, the more we can make adjustments and decisions that more directly impact the conflict that seems insurmountable.

4. A Change of Expression

This is changing how one presents oneself so as to identify with the sex opposite to one's physiological sex (through name and/or pronoun change or change of dress). Many people with gender dysphoria discover that a change of expression sufficiently quiets the conflict. In fact, the majority of people with gender dysphoria do not find it necessary to take further steps to find relief.

I noted earlier that I have chosen to address Chris as "he," and I'm aware that not all Christians will agree with me about this decision. But I've decided to recognize Chris as male, not as an ontological declaration about a situation clouded by anguished uncertainty, and not as an ethical truth statement, but a simple recognition of my friend as he wants to be known. It is an accommodation of love for my friend and a commitment to using situationally sensitive language.³ Chris is now known to his larger world as male, and many people now know him only as Chris (and have never known him any differently). I have occasion to meet Chris's friends (including those he invites to church), and for their sake I honor his desire to be known as male. Perhaps this imperfect comparison will help. Mrs. Smith may divorce against pastoral counsel for unbiblical reasons that make her action a sin (I'm not implying that Chris's decisions are sinful). But after her divorce, I do not stubbornly insist on

calling her Mrs. Smith because I am convinced her decision to divorce was sin. If she wishes to be known by her unmarried name, Ms. Jones, then that's how I will address her. No Christian virtue is advanced by my determination to punish her by calling her Mrs. Smith and labeling her as "divorced." She is now Ms. Jones who is free to tell her own story. So, too, with Chris. I'm not simply playing along when I refer to him as male. I know Chris's story, and I am making the choice to regard him as male.

5. A Change of Physiology

This is changing the physical characteristics of one's body through some combination of hormone treatment or surgery. No doubt this is the most controversial option, but it makes sense that people pursuing gender coherence want that identity to be expressed to some degree physically. Research is just beginning to explore the degree to which hormone treatment or surgical changes provide long-term relief – Chris certainly expresses gratitude that the steps he has taken have significantly dampened the conflict in his life. For the relief he is experiencing, I give hearty thanks to the Lord.

But the underlying controversy over physiological intervention is whether such actions are moral or medical. By moral, are such actions mutilations of the body which would be unethical biblically, or are they rebellious manipulations of the body to live with self-creating autonomy which would also be unethical biblically?⁴ Or, are these actions medical. By medical, are these interventions therapeutic in nature? If so, while the

relationship between diagnosis and treatment is unclear, we have room to respond patiently and graciously with suffering people sometimes taking severe measures to find relief.

WHAT PASTORAL GUIDANCE CAN WE AS A CHURCH FAMILY OFFER?

What, then, can be said pastorally to the person living with gender dysphoria and to the congregational community to which that person belongs? Above all else, we are on the journey together as members of Christ's Body. Therefore, we are learning together to live in that dynamic triad of faith, hope, and love. *Faith*: obedience to God's word and trust in God's presence, power, and purpose. *Love*: sacrificial commitment to one another's honor and glory. *Hope*: confident expectation because Jesus' bodily resurrection ratifies the Father's promise to make all things new, that all will be well.

Each week as we celebrate the Eucharist in congregational worship, I watch Chris take the bread and the cup to his lips as together we pray, reaffirming God's covenant faithfulness, confessing our sin, declaring the reality of our new life in Christ, renewing our vow to live faithfully, and tasting a hint of the world made new. This Body of which we partake with the Body as a means of grace nourishes our confidence that one day this mortal will put on immortality. Our struggle with sin will be behind us, and all that is disordered in this life will be made whole and complete in the shalom of God's kingdom.

Also, this bread and cup is the Body that died for our sin. In coming to the Sacrament, we taste the reality of God's forgiveness for Jesus' sake. Why?

Because, though redeemed, all we do is fraught with sin. Especially in areas in which we live with great intensity (either exhilaration or pain), it's easy for us to overlook or excuse sin. Walking with one another means that we are committed to encouraging each other to live faithfully—to obey what God has made clear in his word, to live wisely for his glory in choices that require great discernment, to act as members of the Body that need each other in the economy of God's grace.

Until that day of rest and completion, what can we say and do as we struggle together to live faithfully in our fallen but redeemed bodies?

1. For the person living with gender dysphoria

Whether you are considering committing your life to Christ or whether you are trying to live out your commitment to Christ, we as a Christian community want you to know that our love for you begins where we are together right now. We want to be a community in which together we can increasingly experience the richness and fullness of relationships for which God has created us and Christ has redeemed us. We are committed never to shame or shun you, and we are committed to honor you as a person made in God's image and in Christ as a person made righteous by his grace. We want to walk alongside you recognizing that each of us lives with profound brokenness because of sin and the Fall, often in ways we never fully understand. That means we know there are a lot of things we need to learn together. We are committed to offering you every possible encouragement, and we are committed to helping you know

and trust God more fully as well as understand and apply the teaching and promises of God in his word. We want to live together with the confidence that God's grace is sufficient to sustain us through all the incompleteness, suffering, and sorrow that is a part of life as we know it. We want to encourage each other with God's promise to wipe away our tears and make all things new.

Pray.

"Cast all your cares upon the Lord because he cares for you" (1 Peter 5:7). Continue to entreat the Lord both for transforming as well as sustaining grace. Name your fears; rehearse what is true (including God's character and your identity in Christ); affirm your faith, hope, and love; confess your sin and believe in God's forgiving mercy; ask questions; make your requests known to God; give thanks.

Stay connected to mature Christian community.

You are not alone. Continue to value peer friendships as well as connection with those who most deeply understand what you experience. But also lean on those whose spiritual maturity and life experience help you live with a large view of God's providence. It is God's design for all of us to benefit from the resources he has entrusted to the members of his Body. Know and believe that you are God's grace gift to the community.

Keep learning.

Keep asking questions about gender, healing, community, identity. Learn all you can from medical professionals and those discovering more about gender dysphoria. You are making

decisions about your body and your health, so as an act of responsible stewardship, fully engage the skill and wisdom of the medical community. Learn all you can from wise skilled counselors who offer informed insight about the mind, the heart, relationships, and our interior lives. You are making decisions about how to apply understanding to life and how to gain an understanding of self that leads toward wholeness. All those who love you urge you not to succumb to the temptation to believe either that you are your best physician or that you know yourself better than anyone else – because neither is true.

Remain in close conversation with those who pastor you.

Keep asking questions about God, faith, the scriptures. Endeavor, with the help of your shepherds, to make your gender-related choices before the face of God. Even though you will be living as part of Christian community that is committed to charity, you know that not everyone will understand, support, or agree with you in the same way. But if your pastors are in close conversation with you, they can be present with you in your journey. They can share in your joys and sorrows. Together you can look to God's word for instruction, truth, correction, and encouragement. They can stand for you and witness to your heart for God as the community learns how to walk together in truth and love.

Be courageous.

Life is hard, and following Christ is not easy (Jesus describes it as taking up a cross in Matthew 16:24). Endurance requires courage because

we live through many things in life that we cannot resolve or repair. To live with courage means that we are to live valuing something or someone more than ourselves (Rom 12:10; Philippians 2:3). For Christians courage displaces self-centeredness with a loyalty that flows from a deep love for and trust in Jesus. Living with courage is daring to say back to our God the words of Jesus, "Not my will – may your will be done" (Matthew 26:39; Mark 14:36; Luke 22:42; John 6:38), trusting that his will is actually what is best for us. Our deepest joy comes when we live out the conviction that God has made us for holiness, not happiness.

Be cautious.

Give yourself enough time and space to make informed decisions as you pursue options that promise resolution or relief. Allow for the possibility that things can change over time for the better: healing, maturity, knowledge, skill, courage, hope, and other virtues. However, if you become convinced that you need to alter your expression or physiology, take the least invasive steps possible and do as little alteration as possible. Remember to come to these conclusions in close conversation with godly counsel and as an act of faith before the face of God.

Be patient.

People (like me) who do not live with gender dysphoria have a difficult time understanding the pain and chaos created by the condition. While you can't change the way other people think about you, you can, "if it is possible, as far as it depends on you, live at peace with everyone" (Romans 12:18). Be as respectful as

PASTOR FROELICH'S LETTER IS A WORTHY EFFORT IN TERMS OF RESEARCH AND QUALITY OF THOUGHT. AND IT BREATHES A WONDERFUL SPIRIT OF CHRISTIAN COMPASSION.

— *John Frame, J. D. Trimble Professor of Systematic Theology and Philosophy, Reformed Theological Seminary*

you can be with others who make an effort to understand you as you want them to be of you—not everyone will agree with your understanding or choices. Some people will be confused or alarmed; none more so than parents who are guiding their children through questions of sex, gender, boundaries, and identity. As you well know, very practical matters like use of bathrooms and participating in gender-based groups call for communication and humility. You are learning to live wisely within the tension of sacrificial love and necessary self-care. Be as patient as possible with others as you want them to be of you. Focus on learning to love others where they are in the situations of their lives.

Act in faith.

Every decision we make expresses what we believe. For us as Christians, every choice is inextricably tied to our faith, so much so that “whatever does not proceed from faith is sin” (Romans 14:23). Everything we do confirms or denies our loyalty to Christ. The gospel is to be the ground upon which we “live and move and have our being” (Acts 17:28).

2. For the person loving someone with gender dysphoria

We love one another in community. That is, our love for and faithfulness to one another are not isolated acts, but are expressions of our shared commitment to one another. Therefore, we begin with the commitment to love each other for the people we are—created for relationship and community, made in God's image, and in Christ clothed in his righteousness. We are committed

never to shame or shun one another. We want to walk alongside one another, repenting of our own sin and confessing our own profound brokenness because of sin and the Fall, often in ways we never fully understand. We want to be agents of grace as we help each other more and more to know and trust God as well as to understand and apply the teaching and promises of God in his word. We want to live together with the confidence that God's grace is sufficient to sustain us through all the incompleteness, suffering, and sorrow that is a part of life as we know it. We want to encourage each other with God's promise to wipe away our tears and make all things new.

Pray for our friends who live with gender dysphoria.

Intercede for their safety, peace, courage, integrity, healing, hope. Stand with them before the throne of grace, and stand with them publicly. Jesus is not ashamed of us and of being known as one of us. So, too, we must not be ashamed of one another.

Pray for your own heart and mind.

Repent of your anger, pride, impatience. Ask the Spirit of Christ for understanding and wisdom. Ask the Spirit to make clear to you how your friend who lives with gender dysphoria is God's gift to you and the community.

Learn all you can about gender dysphoria and issues that surround it.

Be careful to distinguish gender dysphoria from the many cultural issues that are frequently (often unfairly, unkindly, and inaccurately) attached to it—for instance, gender dysphoria is not same-sex attraction

or transvestism.

Consider the three-framework approach (faith, love, hope).

Wrestle with keeping the three lenses together: honor God's word and creation, acknowledge disability and fallenness, and allow the path forward together to be imprecise and even messy.

Live with integrity.

Do not violate your conscience, but remember that there is always more to learn. Living with conviction does not require you to be judgmental or unkind. Be willing to speak the truth, but also to honor those who do not share your conclusions and convictions.

Live with compassion.

Do not harden your heart to the struggles of others, but practice selfless love and generosity.

Live with hope.

Believe that God's grace will sustain and preserve us until his work in creation is complete.

Resist the urge to fix people.

Be convinced that only God's Spirit can change our hearts and give us new life in Christ.

Show hospitality to those who live with gender identity issues.

Build trust through honest friendships, and learn to see the world through someone else's eyes. Demonstrate a selfless hospitality that delights in seeing other people flourish.

Be courteous.

Prayerfully consider recognizing our friends with gender dysphoria as they wish to be known. Practice a mutual respect that extends the same

degree of generosity and courtesy you would like extended to you. As was previously noted, very practical matters like use of bathrooms and participating in gender-based groups, call for communication, patience, and humility. If you have difficulty knowing what to say or do, seek the counsel of your pastors.

Seek counsel.

If loving a friend who lives with gender dysphoria puts you in a situation in which you are confused or alarmed, do not to react in the moment, but seek out one of your pastors or an informed confidant to pray with you and offer you some guidance.

Act in faith.

How does your commitment to Christ constrain how you love someone with gender dysphoria? How do your responses and attitudes proceed from the gospel?

There is of course much more that can be said on all these matters, but let me give the last word to the Apostle Paul:

For we do not want you to be ignorant, brothers and sisters, of the affliction we experienced. For we were so utterly burdened beyond our strength that we despaired of life itself. Indeed, we felt that we had received the sentence of death. But that was to make us rely not on ourselves but on God who raises the dead. He delivered us from such a deadly peril, and he will deliver us. On him we have set our hope that he will deliver us again. You also must help us by prayer, so that many will give thanks on our behalf for the blessing granted us through the prayers of many. For our boast is this,

the testimony of our conscience, that we behaved in the world with simplicity and godly sincerity, not by earthly wisdom but by the grace of God, and supremely so toward you (2 Cor 1:8–12). ■

FOR FURTHER READING

- Mark Yarhouse, *Understanding Gender Dysphoria*, InterVarsity Press, 2015.
- The Christian Medical Fellowship statement on gender dysphoria: www.cmf.org.uk/resources/publications/content/?context=article&andid=26419

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studies at Reformed Theological Seminary (M.Div., 1991) and Gordon-Conwell Theological Seminary (D.Min., 2015). His doctoral thesis, Faithful Presence: How Community Formation Shapes the Understanding and Practice of Calling, engages the ideas of James Davison Hunter's To Change the World and explores their impact on discipleship in Christian community. Previously, Froehlich served as assistant to the founding pastor of Highlands Presbyterian Church (PCA) in Ridgeland, Minn.; executive vice president of Reformed Theological Seminary (Jackson, Miss.); and board chair of Chesterton House Center for Christian Studies at Cornell University. Froehlich and his wife, Sheryl, have three sons and four grandchildren. She is a gifted

speaker, writer, and teacher, and serves as assistant to the director of admission at Ithaca College, Ithaca, N.Y.

FROELICH'S END NOTES

- 1 Charles Taylor, *A Secular Age*, 489.
- 2 Dr. John McHugh, a pioneer in sex-change surgeries at Johns Hopkins, now repudiates such surgeries. Given his important involvement in sex-reassignment surgeries (as they were known at the time), it is understandable that many people would rely on his opinions about transgender issues. Some of his opinions are correct. But with all due respect to his medical experience, his assessment of why people pursue sex-change surgeries is mistaken. This erroneous motivational assessment is foundational to his commentary, and therefore it undermines the usefulness and reliability of his conclusions. In his opinion, in his practice, there were two groups of people who desired sex-change surgery: "One group consisted of conflicted and guilt-ridden homosexual men who saw a sex-change as a way to resolve their conflicts over homosexuality by allowing them to behave sexually as females with men. The other group, mostly older men, consisted of heterosexual (and some bisexual) males who found intense sexual arousal in cross-dressing as females" (www.firstthings.com/article/2004/11/surgical-sex). But his categories simply do not correspond to the testimony of people living with gender dysphoria and looking for relief. His assumptions about the reasons people might seek surgical intervention distort the lens through which he views gender dysphoria and the remedies people pursue to relieve the conflict.
- 3 I appreciate Rosaria Butterfield's comments about how in love and humility she addresses neighbors who are same sex parents. She is attentive to how two female partners, for instance, want to be named and known, and the principle she employs offers insight about how to address friends with gender dysphoria who change their names and pronouns. Butterfield writes in *The Gospel Comes with a House Key: Practicing Radically Ordinary Hospitality in Our Post-Christian World*, 53: "I remember the right names so that I don't confuse the children raised in LGBT homes. I know who is Mama and who is Mommy and I teach my children to get it right too."
- 4 Aside from matters of character (vanity, discontentment, etc.), there seems to be little controversy among Christians about the biblical ethics of body modification such as ear piercing, plastic surgery, etc.

The Kingdom in the Bathroom

by Billy Boyce

The ethical dilemma of my Monday morning: what should I do about a nasty toilet seat? My local coffee shop only has one bathroom, one toilet. I noticed the condition of the commode and was presented with this dilemma. Should I clean up a mess that I didn't make, or should I leave it for someone else? Does my faith in Christ make a difference for the state of this tiny bathroom?

As a pastor, one of my primary responsibilities is offering a vision of a "kingdom-shaped moral imagination" for my congregation. That is, in my teaching and pastoral care, I seek to inculcate in my parishioners a moral imagination shaped by God's kingdom. Central to this kingdom is the theme of blessing; as Christians, we inherit the promise to Abraham, that "in you all the families of the earth shall be blessed." (Genesis 12:3) It is easy to find grand, moving pictures of how people have, in the name of Christ, sought to bless the world. It takes more creativity, though, to find illustrations of being "quotidian benedictors," those who bring blessing in the daily grind. But a moral imagination shaped by a kingdom of blessing, like a good sealant or caulk, will press into every small crack and crevice of life. As Jesus said, "The kingdom of heaven is like leaven that a woman took and hid in three measures of flour, till it was all leavened." (Matthew 13:33)

A friend of mine once showed me what such "quotidian blessing" looks like in action. We were cleaning out some large orange coolers from a church event and they were gross. Sticky food and drink were covering the inside and the outside. A big sugary mess. Worse still, it was clear that these coolers had been like this for weeks. With any situation like this, entropy can take

over: "Why should I clean up someone else's mess?" "No one will notice." "I'll just leave it." But my friend took a deep breath and said, "stewardship is leaving things in better condition than you found them." And he dug in and got to work. It is this attitude of stewardship that transforms our moral imaginations, enabling us to encounter the world as a place with endless possibilities for blessing.

How do we become daily blessors? Stewardship in the quotidian. If we're not careful, talk of transforming society can lose this simple truth, that Christians make the world a better place, even through small actions. This is liberating, especially for those who spend their days answering emails, looking at spreadsheets, counting quarters, changing diapers, or simply trying to make it. But this liberating truth comes with an edge: because Christians make the world a better place, we can *expect* that our lives will be filled with minor inconveniences, areas of dirt and grime, and hurting and frustrating people.

Consider this truth: God wants to bless the world. The Son of God came to redeem the Church, transforming the people of God and sending them out into the world on his mission of blessing. So, when Christ considers the hurting grocery store check-out clerk, of course the best person to be in her line is a Christian. If you've ever wondered why you always find yourself in the slow line with the talkative worker, it's spiritual warfare—not that Satan is trying to ruin your day, but that God is using you to brighten someone else's.

Back to the bathroom. It's not so bad that I need professional cleaning gear (the staff can handle those situations). It's just an inconvenience. I can look

the other way. But, I could also make a difference. I can choose to bless the next person who comes in, even if they never know about it. This is stewardship in the quotidian: leaving things in a better condition than I find them, all in the name of Christ. Such is our priestly calling as Christians, spreading the fragrance of Christ's redemption throughout the world, even through small acts of grace. ■

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Billy Boyce is a pastor living in Arlington, Virginia with his wife, Melynda, and their four children. His theological interests include faith and culture, racial reconciliation, spiritual formation, and what it means to be human. Other hobbies include comic books, movies and music, and the quest for the perfect homemade pizza.



Here are a few of the artist's works reproduced in *Albrecht Dürer: Artist in the Midst of Two Storms*, a book by Stacey Bieler. Read more about this resource on page 7.

- *Self-portrait at Age of Thirteen*, 1484; drawing on paper (silverpoint), 10.8 x 7.7 inches; Albertina, Vienna, Austria
- *Landscape with the Cannon*, 1518; etching (iron); National Gallery of Art, Washington, D.C., USA
- *Martyrdom of Ten Thousand Christians*, 1508; oil painting on panel, 38.9 x 34.2; Kunsthistorisches Museum, Vienna, Austria
- *Knight, Death, and the Devil*, 1513; engraving on laid paper, 9.75 x 7.5 inches; National Gallery of Art, Washington, D.C., USA
- *The angel with the Key of the Bottomless Pit*, 1497; engraving; National Library of Brazil, Rio de Janeiro
- *The Last Supper*, 1523; woodcut; National Gallery of Art, Washington, D.C., USA

