

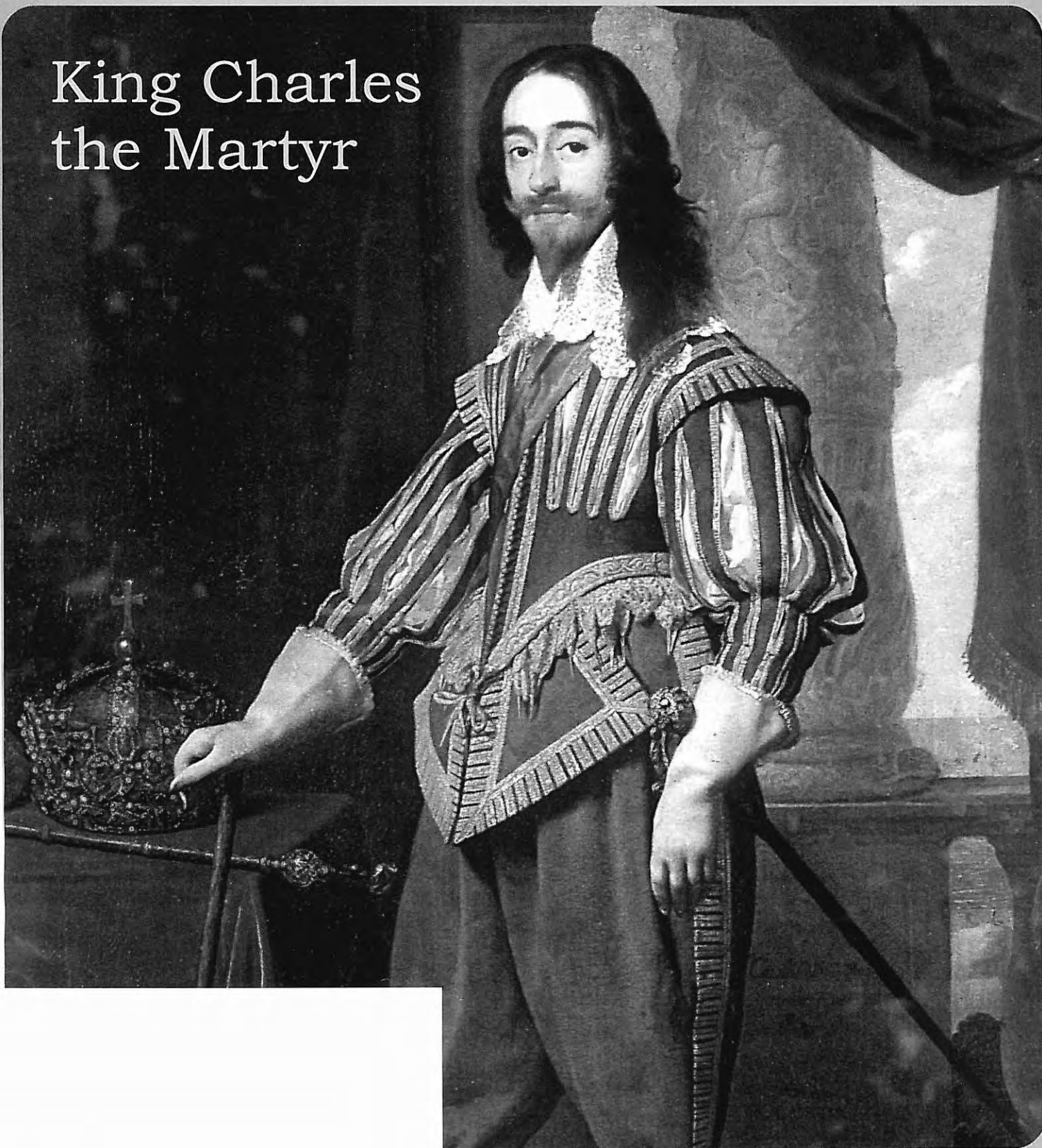
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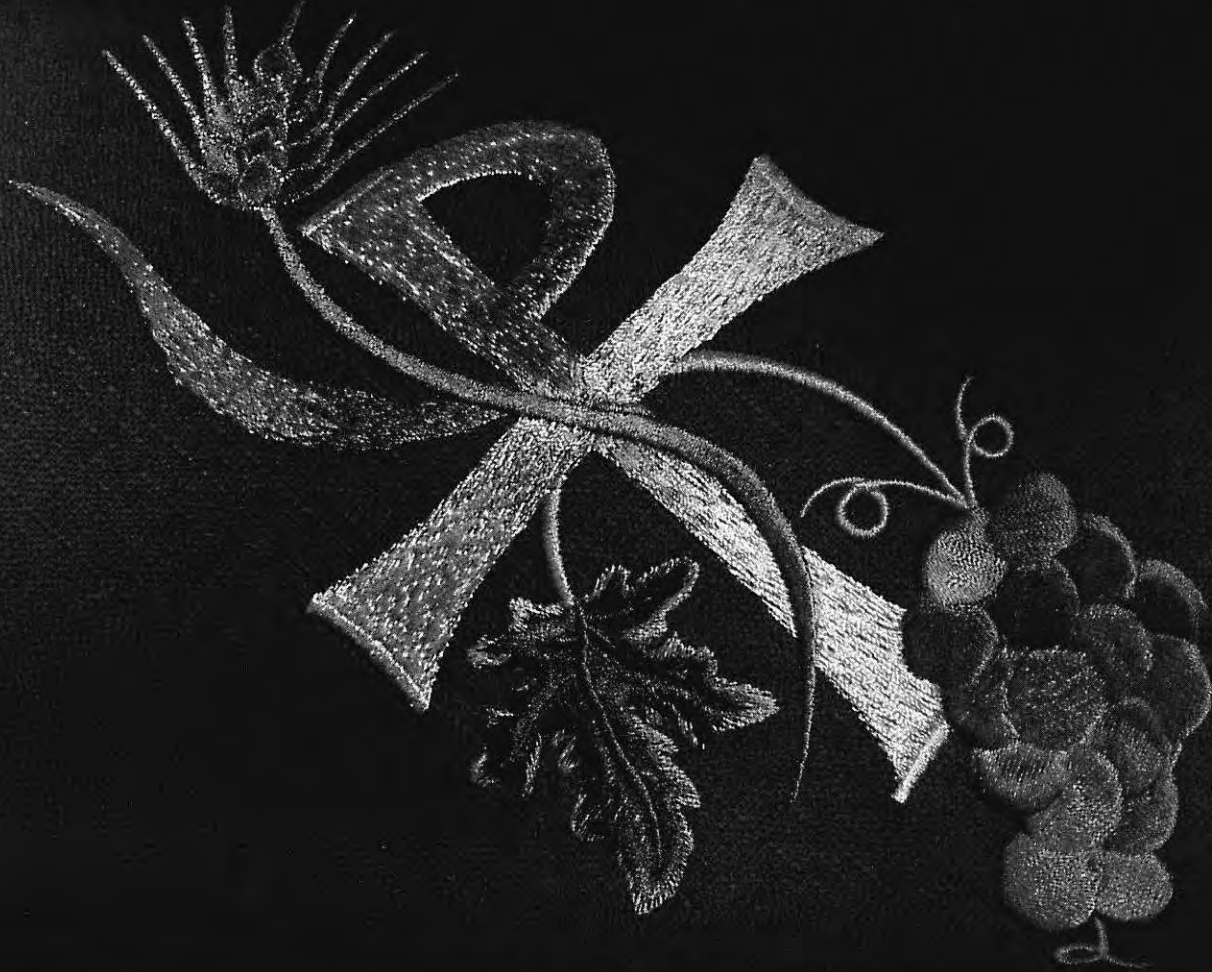
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THE LIVING CHURCH magazine is published by the Living Church Foundation, Inc. The historic mission of the Living Church Foundation is to promote and support Catholic Anglicanism within the Episcopal Church.

Archbishop Bul Warns of More Violence

Speaking at Lambeth Palace on Jan. 11, the Archbishop of Sudan warned that more violence might afflict his nation if the 2005 Comprehensive Peace Agreement (CPA) remains stagnant.

"The time of talk is over," said the Most Rev. Daniel Deng Bul. "It is time for action."

Sudanese church leaders are warning their people that times of "danger and war" could be ahead, he said, and "a return to tribalism and more violence" could spread to the nine other African nations that share borders with Sudan.

Archbishop Bul, the Archbishop of Canterbury and two Church of England bishops spoke with reporters at Lambeth Palace before they met with Prime Minister Gordon Brown.

The Archbishop of Canterbury, Rowan Williams, described Sudan's

situation as a nightmare that is not being addressed. He called for a single negotiator to unite Sudan's factions.

The Bishop of Sherborne, the Rt. Rev. Graham Kings, spends time teaching each October in the Episcopal Church of Sudan's seminaries.

"The faith of the people is resilient and their worship vibrant," Bishop Kings said. "It is so inspiring."

The Rt. Rev. David Stancliffe, the Bishop of Salisbury, also met with reporters and the prime minister. Bishop Stancliffe's repeated visits to the Sudan have been a major support to the church in the beleaguered province of the Anglican Communion.

Archbishop Williams said the bishops want Britain to urge the Khartoum government to "actually implement the CPA" before the plan

becomes "almost meaningless."

Speaking to THE LIVING CHURCH, Archbishop Bul praised efforts by parishes and dioceses, especially in the Dioceses of Chicago and Virginia, to help Sudanese refugees. He said St. Paul's by-the-Lake, Chicago, has provided strength to some of the Lost Boys of Sudan as they return home.

"We must find a way forward so those who are educated elsewhere can return and find jobs and become our future leaders," the archbishop said.

What will the archbishop consider a final victory in his nation's conflicts? "The only victory," he said, "is peace."

(The Rev.) James Rosenthal



Archbishop Bul

Wyoming Nominee Flags Mutual Ministry Tensions

One of six nominees to become the ninth Bishop of Wyoming has identified tensions related to the diocese's program of mutual ministry.

The Rev. John Sheridan Smylie, rector of St. Mark's, Casper, described a sense that rector-led congregations receive less diocesan support than those that stress mutual ministry.

"I believe the current structure spreads our ministry developers very thin and may leave them vulnerable to burnout," Fr. Smylie wrote in a profile document distributed by the diocese.

"Rector-led congregations, while being important to the strength of the diocese and to the diocesan budget, have not received as much attention as Mutual Ministry congregations over the past decade," Fr. Smiley added. "Since coming to Wyoming, I have sought to serve as a bridge between Rector-led congregations and mutual ministry congregations."

Other nominees in the diocese, which is scheduled to elect a new bishop on March 20, include:

- The Rev. Canon Margaret Babcock, the diocese's canon for ministry and congregational development.
- The Rev. Rebecca S. Brown, rector, St. Mark's, Foxborough, Mass.
- The Rev. Sandra Casey-Martus, rector, All Saints', Corpus Christi, Texas.
- The Very Rev. Canon F. Michael Perko, Ph.D., canon to the ordinary and ecclesiastical authority, Diocese of the Rio Grande, and dean of the Rio Grande School for Ministry.
- The Rev. Canon Clark Michael Sherman, D.P.S., rector, St. James', Bozeman, Mont.; vicar, Gethsemane Episcopal Mission, Manhattan, Mont.; and campus chaplain, Montana State University, Bozeman.

The profile documents ask nominees to discuss the challenges of ministry in Wyoming; balancing mutual

ministry and rector-led congregations; their experience in Christian outreach; and their experience in "growing congregations."

No questions address the Episcopal Church's discussions about sexuality, or its place in the broader Anglican Communion. But the Rev. Ken Asell, a member of the search committee, said it explored those questions with nominees earlier in the search.

In one group activity, he said, the committee asked potential nominees to pretend that they were elected bishops charged with discussing the Ridley Cambridge draft of what is now the Anglican Communion's Covenant.

The nominees' answers show a variety of theology and pastoral styles.

Answering the question about ministry in Wyoming, Ms. Babcock emphasized a concept of rendezvous.

"Rendezvous is where transients

(Continued on page 13)

Donations and Prayers Pour Out for Haiti

Episcopalians and other Christians around the world responded with grief and humanitarian action to the magnitude 7 earthquake that devastated Haiti's capital city on Jan. 12.

"Even under 'normal' circumstances, Haiti struggles to care for her 9 million people," Presiding Bishop Katharine Jefferts Schori wrote. "The nation is the poorest in the western hemisphere, and this latest disaster will set back many recent efforts at development. I urge your prayers for those who have died, been injured, and are searching for loved ones — and I urge your concrete and immediate prayers in the form of contributions to Episcopal Relief & Development, who are already working with the Diocese of Haiti to send aid where it is most needed."

The Rt. Rev. Mark J. Sisk, Bishop of New York, mentioned the thousands of Haitians who live in and around New York City.

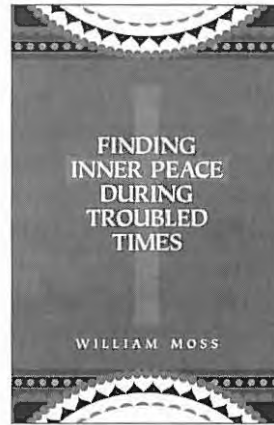
"For any community an earthquake as devastating as the one that struck Haiti on January 12 would be a disaster on a massive scale," the bishop wrote. "For the people of Haiti, already struggling with a level of poverty incomprehensible to most of us in the United States, it is truly catastrophic. I urge you to join with me in prayer for the dead and the injured, for those in Haiti who survive amid ruins, and for our Haitian brothers and sisters here in the Diocese of New York."

Many bishops of Episcopal dioceses urged donations to ERD, and to other groups equipped to provide quick assistance.

"This past year several of our parishes have made trips there and our Diocesan ECW sent 100 percent of its outreach funds in 2009 to CHAP (Christian American Haitian Partnership) nutrition program to feed the hungry in this already poverty riddled country," wrote the Rt. Rev. Mark J. Lawrence, Bishop of South Carolina.

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Next Chapter for Retired Presiding Bishop Griswold

The Most Rev. Frank T. Griswold III, the Episcopal Church's 25th Presiding Bishop from 1998 to 2006, fills his days with teaching and writing, international travel — and babysitting his granddaughters.

With his wife, Phoebe, Bishop Griswold has returned to Philadelphia, which has played an important role throughout his life. He was born in Bryn Mawr in 1937 and served three area churches before his election as the Diocese of Chicago's bishop coadjutor in 1985. He was elected Presiding Bishop by the 72nd General Convention, which met in Philadelphia in 1994.

Bishop Griswold spoke with *THE LIVING CHURCH* at Daylesford Abbey, where he and former staff member Barbara Braver led an Advent retreat.

He has written a book centered on prayer and the sacramental life. *Praying Our Days: A Guide and*

Companion is now in its second printing. He is considering a request to write about varied dimensions of pastoral and liturgical ministry for clergy and those considering the possibility of ordination.

But when his older daughter, Hannah, and her husband call from New York City with a request for babysitters, the smitten grandparents drop their projects and come running, he said.

"One of the blessings of living close by in Philadelphia is the possibility of frequent visits back and forth with our family," he said. "Phoebe and I find that our two granddaughters are a special joy. They have led me to revive an interest in puppetry, and making up stories, particularly about naughty children."

The Griswolds' younger daughter, Eliza, is a journalist and poet, and currently a fellow of the American Academy in Rome.

The bishop readily admitted that he missed being a public voice representing the Episcopal Church in the United States and abroad, as well as ecumenically.

"On the other hand, I'm grateful to be able to spend more time with family, enjoying my granddaughters," he said. "I'm also grateful not to have the responsibilities of the Presiding Bishop to attend to."

Before leading the Advent retreat, Bishop Griswold spent a month in Japan. While there he delivered the Bishop Williams Memorial Lecture at Rikkyo University, the Anglican University of the Nippon Sei Ko Kai (NSKK).

His topic: The centrality of truth in the formation of a Christian vision of the world, which he under-



Bishop Griswold

stands as a lifelong process of growth and discovery. In addition to preaching in local churches and teaching on such topics as how interfaith dialogue can foster world peace, Bishop Griswold engaged in a new venture — dialogue with Buddhists on such subjects as the quest for the Ultimate.

The bishop said he was deeply impressed by the outreach ministries of the NSKK, particularly its hospitals and schools and ministries to the most vulnerable. In 2007, Bishop Griswold spent a month teaching at the Anglican University in South Korea.

Mrs. Griswold's Interests

His wife accompanied him on his Asian trips, but also pursued her own interests in that part of the world. She flew to Hong Kong for a conference on human trafficking sponsored by the Anglican Observer to the United Nations and South Korea to meet with Anglican women who are helping women escape prostitution. Phoebe Griswold is also president of the American Friends of the Episcopal Diocese of Jerusalem, a position her husband characterizes as "engaging and demanding."

Anglo-Catholicism has nurtured his sense of Christians living in communion.

"I see the Catholic tradition as alive and constantly unfolding rather than as constrained by the past," he said. "The Eucharist is about [drawing together] this gaggle of unlikely souls, many of whom would find it difficult to put up with each other, if not for sharing one bread and one cup."

Echoing the words of Archbishop of Canterbury Rowan Williams, his longtime friend, he said that both communion and baptism "draw us into solidarities not of our own choosing."

Roman Catholic Layman Drawn to Anglican Use

A Roman Catholic layman hopes that the Vatican's provision for Anglicans may also create a liturgical space for all Catholics who love Anglican forms of worship.

Shane Schaetzel has founded Anglican Use Catholics of Springfield, Mo., to explore how many people share his desire for such an arrangement.

Mr. Schaetzel told *THE LIVING CHURCH* that within Roman Catholic dioceses in the United States, traditionalists who wish to worship in English have precious few places to go.

"I can't think of any liturgy that better addresses that issue than Anglican Use," he said.

(Continued on page 13)

Bishop Robinson Blesses a Priest and Her Partner

The Episcopal Church's Bishop of New Hampshire wasted no time in commemorating same-sex marriages in his state, which became legal on Jan. 1.

The Rt. Rev. Gene Robinson presided at a celebration and blessing of the civil marriage of the Rev. Eleanor "Ellie" McLaughlin and her partner, Elizabeth "Betsy" Hess, on Jan. 2.

The ceremony occurred at St. Barnabas Episcopal Church in Berlin, which Ms. McLaughlin served as rector from 2001 to 2008.



Bishop Robinson

Ms. Hess, who holds a Ph.D. in clinical psychology and maintains a private practice in Berlin, N.H., is a member of the Diocese of New Hampshire's standing committee.

A civil marriage ceremony preceded the blessing, and Bishop Robinson would like to see that order become more common in Episcopal congregations.

"I think it would be very helpful to disentangle church and state around the issue of marriage," he told THE LIVING CHURCH.

Once civil officials extend what the government offers — civil recognition of a marriage — a priest then provides "the blessings of God, the church and the community" on the couple, the bishop said.

The bishop said he readily agreed to preside at the ceremony, as he has known both Ms. Hess and Ms. McLaughlin for decades.

"This church is among the closest to my heart in the diocese," Bishop Robinson said.

Berlin is a classic mill city that is heavily Roman Catholic. A paper mill was the major employer in the city, which had a population of about 10,000 in 2000. Since the mill

closed in 2006, such problems as domestic abuse and alcoholism have increased, the bishop said.

The diocese sponsors a three-year-old program in Berlin that trains seminarians in dealing with such pastoral challenges, he said.

The order of service used by Ms. Hess and Ms. McLaughlin recognizes the state as having jurisdiction over marriage, the bishop said.

When Marriages Fail

Divorcing couples recognize this jurisdiction, he said, by approaching the state, not the church, to dissolve their bonds.

Drawing on his experience, Bishop Robinson also believes the church has a pastoral role to play by helping couples grieve if their marriage fails.

"I would love to see us do some serious liturgical thinking about how we can be helpful to couples," he said.


Such a rite would not celebrate divorce but would emphasize God's continuing presence.

"I think the great message of Scripture is that God promises to be with us to the end of the age," he said, even amid failure.

The bishop recalled how he and his former wife returned their wedding rings to each other when they were divorced. He said he had not realized what a healing experience that would be.

"It's coming up on 24 years ago," he said, "and I still remember it like it was yesterday."

Douglas LeBlanc



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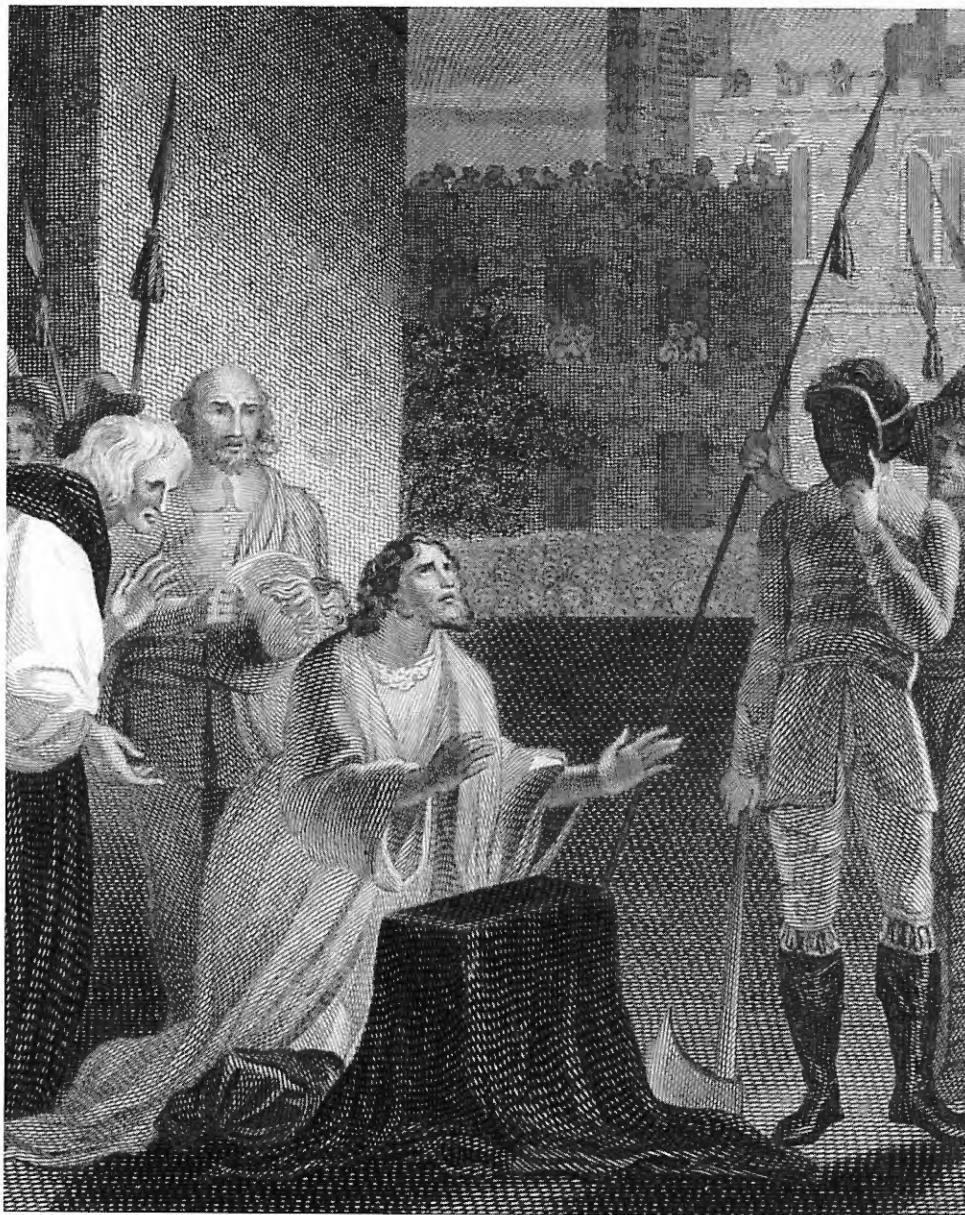
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An engraving depicting the execution of Charles I, King of England, 1649.

whose cult fueled the Anglican imagination for centuries. Yet King Charles the Martyr witnesses to important facets of the Anglican heritage, especially the Anglican Counter-Reformation and the importance of martyrs, miracles, and relics. If it is true, as many now claim, that Anglicans are out of touch with their history and tradition, then the life and legacy of King Charles the Martyr are important for our reintegration.

Royalist Piety

When Charles I was beheaded on January 30, 1649, the large crowd that witnessed his execution rushed the scaffold. But they weren't fueled by rage or hatred; their concerns were quite different, with roots reaching back to the medieval period. The onlookers wanted access to the king's miraculous blood. This undoubtedly sounds strange to us, but in the mid-17th century it was wholly normal. Beginning with King Edward the Confessor in the 11th century, English kings were known as miracle workers. This was popularly known as "the royal touch," a gift bestowed by God through the anointing that English monarchs received in their consecration. And, as the influential French medievalist Marc Bloch noted decades ago, the royal touch remains the longest lasting and most widely attested miracle in human history.

The ritual itself was quite simple. The monarch made the sign of the cross over the sick, touched the infected part(s), and prayed for healing. Initially used to cure scrofula, a widespread disease consisting of painful bodily inflammation, the royal touch was later used more widely. Kings consecrated and distributed coins called "angels"; they also blessed "cramp rings," which were used to heal those racked by bodily pain. By the 15th century, much of this was synced with the English liturgical calendar, and Good Friday was the most popular day for performing royal miracles.

The English Reformation did not diminish the importance of the royal touch, but amplified it, along

King Charles the Martyr

Our Own, Royal, Forgotten Saint

"The blood of the martyrs is the seed of the church."

Tertullian, third century

By Benjamin Guyer

Do you know who the first *Anglican* saint was? Here's a hint: it wasn't Henry VIII. The title of this article says it all, but don't feel embarrassed if you are unaware of King Charles the Martyr. Since the founding of the Episcopal Church (USA), Anglicanism's first and longest-loved saint has been curiously absent from our province's liturgical calendar — and this despite repeated and growing calls for his reinstatement.

Sadly, the American case is not unique. Anglicans today pay scandalously little attention to the saint

with other medieval traditions. One of the fault lines that defined the Middle Ages was the constant tension between the papacy and European monarchies. The papacy claimed to possess “plenitude of power” in both the spiritual and the political realms, but the validity of this assertion was undermined by the continued presence of wonder-working kings and queens. Thus, in the 16th century, Roman Catholicism became the major opponent of this popular and ancient pattern of royalist piety; the Church of England, however, was one of its defenders and preservers. From the Anglican perspective, the monarch — not the pope — was the defender of the English church, and the royal touch was a God-given, miraculous vindication of this conviction.

The Anglican Counter-Reformation

Why, then, was King Charles I beheaded? The answer is found not in controversies between Anglicans and Roman Catholics, but in those between Anglicans and Puritans. Most importantly, the reign of Charles I saw the full flowering of the Anglican Counter-Reformation, a movement that began under Elizabeth I (1558-1603), and steadily gained momentum under James I (1603-25), Charles’s father.

On the one hand, the Anglican Counter-Reformation was a literary renaissance. Poetry saw a breathtaking revival in the early- to mid-17th century — John Donne and George Herbert are, perhaps, its best known representatives. No less importantly, during these same years Anglicans began composing devotional prose. Rooted in the liturgies of *The Book of Common Prayer*, this literature was nurtured by the vividly emotional language of the Psalms. Lancelot Andrewes’s *Private Prayers* remains the apex of such writing. Anglican literature of the early 17th century was defined by unflinching, personal introspection, and the intervening centuries have not eroded its inspirational power.

On the other hand, the Anglican Counter-Reformation was a liturgical movement. Its ideals can be summed up in the phrase “the beauty of holiness.” Today, every Anglican parish bears the marks of the Anglican Counter-Reformation. One such legacy is altar rails, a unique feature of distinctly Anglican architecture. During the reign of Edward VI (1547-53), altars were destroyed and replaced with movable tables,

thereby symbolizing the Eucharist as a communal meal, rather than a sacrifice. The Anglican Counter-Reformation sought to unite the imagery of “the Holy Table” with the example of the early Church, which used altars. Together with altar rails, altars became visible reminders that the parish was a sacred space and should be revered as such. This dignified, outward liturgical expression perfectly mirrored the introspective drive of the movement’s devotional literature.

The development of rich ceremonial in many English parishes outraged Puritans. They believed such ceremonies were blasphemous. Furthermore, as if adding insult to injury, Charles I maintained his father’s prohibition on public speculation about the doctrine of double predestination, a prohibition aimed directly at Puritan theology. These religious tensions, which were joined to political grievances of questionable integrity, ignited the English Civil War in 1642. It quickly became clear that this was a zero-sum affair; monarchy and episcopacy, traditional institutions of authority that many believed were divinely ordained, were under attack. Their enemies wanted nothing less than their complete obliteration.



A frontispiece portrait of Charles I from *Eikon Basilike* (1649).

Eikon Basilike

The king’s capture in 1646 aroused sympathy and support for him. So too did his continued administration of the royal touch, which galvanized pious Anglicans, and also converted some of his opponents — including his own jailers — to the royalist-Anglican

(Continued on next page)

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cause. Nonetheless, the king was executed on January 30, 1649. In his own words, he lived and died “according to the profession of the Church of England.” This was a clear affirmation, on the king’s part, of the necessity of episcopacy and monarchy, and the validity of the Anglican Counter-Reformation.

Two developments sustained Anglican identity in the dark decade that followed. First was the cult of the king’s relics. The royal touch continued to function through items such as handkerchiefs, which were dipped in the martyred king’s blood. These miraculous events were well known and widely reported, by word of mouth and in print. The location of such relics — usually private homes — became important sites of pilgrimage for Anglicans who refused to accept that the end had already come.

The second important development was the appearance of the king’s autobiographical *Eikon Basilike*, or *The Royal Image*. A collection of 28 meditations, each of which concluded with a prayer, Charles I used his book to defend himself, pray for his people, and meditate upon death. Like other writings of the Anglican Counter-Reformation, *Eikon Basilike* frequently drew upon the Psalms. Its first edition, printed on the day of the king’s death, was hugely popular; 39 editions were printed in 1649 alone. But the book was quickly proscribed, and became the target of a scathing, government-sponsored polemic written by John Milton. Nonetheless, *Eikon Basilike* was a force to be reckoned with, and its influence proved unmatched.

Restoration

On May 29, 1660, Charles II returned to England after more than a decade of exile. With his return, the English monarchy and the Church of England were restored amidst a surging tide of popular support. One of the new king’s first acts was the commemoration of his father as King Charles the Martyr, the first Anglican saint. A number of other saints’ days were brought back into the Anglican calendar, several of which were dedicated to royal saints such as King Edward the Confessor. The date of the Restoration, which was also Charles II’s own birthday, became an Anglican feast day.

These developments were given their final form in the 1662 Book of Common Prayer, which included liturgies for King Charles the Martyr and the Restoration. According to the commemorative liturgy for the royal saint, he was murdered by “wicked men.” Such



Daniel Mytens' 1631 portrait of King Charles.

liturgical sentiment reveals that the Anglican Counter-Reformation emerged victorious in the Restoration, and that honoring martyrs, believing in miracles, and reverencing relics are part of being Anglican. King Charles the Martyr’s last words included the simple statement, “Remember.” Why don’t we?

Benjamin Guyer is a graduate student in British history at the University of Kansas.

Bibliographical Note: *Eikon Basilike* is available in a fine, modern edition edited by Jim Daems and Holly Faith Nelson (Broadway Press, 2005). The liturgical commemoration of King Charles the Martyr is available in the 1662 Book of Common Prayer (Everyman’s Library, 1999). The Anglican Counter-Reformation has received admirable treatment in Graham Parry’s *Glory, Laud and Honour* (Boydell Press, 2008). David Cressy’s classic *Bonfires & Bells* (Sutton, 2004) studies English piety before, during, and after the Reformation. *The Cult of King Charles the Martyr* by Andrew Lacey (Boydell, 2003) brilliantly surveys the entire history of Anglican approaches to the royal saint. Lamentably, Marc Bloch’s landmark study *The Royal Touch* is out of print.

Friendly Introductions

Several readers have written to me in the last weeks to press for further information regarding what I — and/or THE LIVING CHURCH — mean when we speak of Catholicism. Do we not, in most cases if not every case, mean *Roman* Catholicism? If so, shouldn't we just say this, so our readers will understand that we have effectively moved on — or rather retrogressed — from the Episcopal Church (TEC) and its distinctive emphases and idioms? Armed with that information, readers could set aside our misguided reflections as conveniently not applicable to the progressive march at hand.

I can't seem to call up spontaneously what the inverse of Augustine's famous *tolle lege* — “take and read” — would be, but that is apparently what these letter writers would propose to would-be subscribers to TLC: *non tolle lege*, that is, loosely, “don't listen to that conservative claptrap!”

There are several problematic layers here — a host of begged questions and false assumptions, more or less along the usual, tired lines of “liberals” vs. “conservatives.” But there is also a kernel of a serious question that I want to unpack over the course of several installments: What is Catholic Anglicanism (or, from another perspective, Anglican Catholicism)?

To give a meta-preview of my answer upfront: I think Catholic Anglicanism necessarily is ordered, at once, around *facts* and *aspirations* — as are all approaches to the singular Catholicism that is identical with the *Una Sancta*, the Church of Christ and her faith. And the present Anglican movement to covenant should be understood in this context: as a development within our ecclesial family that is already providing the occasion for a greater articulation of the Catholic faith and a more apparently “Catholic” way of living, both of which bode well for our future and that of the wider Church of Christ. (Note: I am here building on several earlier columns, including my maiden sounding on some of this on Oct. 18, 2009.)

That I still think it useful to speak of the Anglican “ecclesial family” should put at ease those who detect in our pages some kind of facile dismissal of TEC and/or Anglicanism in the name of a gothic and otherwise archaic *medievalism*. To be sure, I plead guilty to the study of especially St. Thomas Aquinas — in the steps of Mr. Hooker, among others — whom I find to be thoroughly biblical and patristical; and, with Alisdair MacIntyre (in his monumental *After Virtue*), it is not clear to me that we aren't living now in a kind of new dark ages, in contrast to the illuminated clarity of the Middle Ages.

Be that as it may, I would maintain with some passion that there is much to be proud of, to defend, and to vindicate in our wider Anglican family and within the bounds of TEC, both in the past and today; and I hope that our

pages radiate a confident and joyful recognition of this, not least via the steady stream of creative retrievals penned by up-and-coming youngsters in our church (witness the essay and the “Catholic Voice” in this week's issue, for instance).

In that spirit, let me summarily set aside several stereotyped worries, in the hope that by mentioning them they may perhaps lose some of their fearfulness, and so not haunt the discourse to follow:

1. Is TLC beholden to the pope and the “enormities” of his papistical retinue and patriarchal (etc.) theology and ecclesiology of anti-pluralistic uniformity? Indeed, is the “messiness” of Anglican life not our glory, precisely as a principled alternative to Roman rigidity? No, no, and no, in large part because I cannot accept the questions as posed. They are too, shall we say, overdetermined. Briefly: it is not clear to me that the pope is so terrible as we have often thought (here I follow the lead of ARCIC), nor that the papal communion is simply and stultifyingly uniform — quite the opposite. Further, the suggestion that disorder is the charism of Anglicanism is a strange piece of revisionist history and theology both, the appearance of which is quite recent and without much traction in the wider Communion.

2. Does TLC counsel schism from TEC and/or within the Anglican Communion? No. We have argued for patient perseverance for Communion-minded folk in TEC amidst a larger exhortation to Anglican unity around Canterbury, and have had some fairly critical things to say about the formation and “style” of ACNA. That said, we cannot accept that everything affirmed or voted upon at General Convention is *ipso facto* licit, canonical, or “meet and right” for the health of the Anglican family. Sometimes TEC makes mistakes, and accordingly should reconsider them.

3. Is TLC unduly antagonistic toward the Presiding Bishop and her office, and even perhaps disrespectful of them? No. I count the present Presiding Bishop as a friend (we worked quite closely together in 2006 in the run-up to General Convention, and I think came to a mutual respect for and appreciation of one another.) TLC has sometimes praised her for one or another undertaking, just as we have profound respect for her office. The questions that we have raised are proof of this respect, and aim to reflect the fittingness of Christians holding one another accountable in love (Eph. 4:15; cf. Gal. 2:11).

Well, with all of that cleared up, I will sally forth next time with some reflections on the *facts* of Catholicism. Just the facts, ma'am.

Christopher Wells

catholic voices

On the Feast of the Presentation of Our Lord Jesus Christ

Christian humility vindicated
– against Nietzsche,
with an assist from Luther

By S. Thomas Kincaid III

In his translation and explanation of the Magnificat, Martin Luther describes the virtue of humility — known alone by God and faithfully modeled by Mary — as “nothing else than a disregarded, despised, and lowly estate, such as that of men who are poor, sick, hungry, thirsty, in prison, suffering, and dying.” Humility is, by its very nature, unrecognizable to the humble.

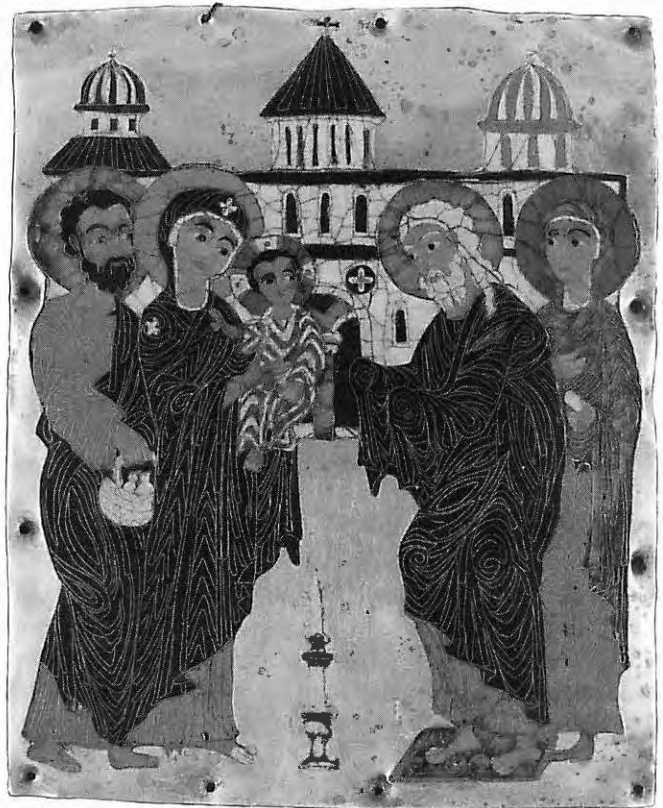
Contrast this with Friedrich Nietzsche’s comment in his *Genealogy of Morals* on the ascetic ideal of poverty, humility, and chastity. These are not virtues, says Nietzsche, but “the most appropriate and natural conditions of [ascetic philosophers’] best existence, their fairest fruitfulness.” And regarding humility specifically, Nietzsche sees the one seeking it as seeking what is best for his or her own promotion and accomplishment.

In one sense, Luther and Nietzsche agree: Humility is not to be sought after. Luther’s reading of Mary offers an important Christian affirmation, however, that cuts radically against a Nietzschean-style critique. For Mary seeks nothing, even as she receives God himself!

Luther writes: “True humility . . . never knows that it is humble; for if it knew this, it would turn proud from contemplation of so fine a virtue.” Nietzsche could affirm the same thing. But Luther continues with reference to the Mother of God that she does all things “gladly,” and her “heart is undisturbed, however things may shift and turn, from high to low, from great to small.” Mary shows a true way of humility and obedience, even amidst the vicissitudes of a single life.

A certain paradox of simultaneity thus appears, as in Simeon’s proclamation at the Presentation of our Lord in the Temple. The child is to be “a light for revelation to the Gentiles and for glory to [God’s] people Israel,” and Mary and Joseph understandably are “amazed” (Luke 2:32-33). At the same time, Simeon offers a warning to Mary: “a sword will pierce your own soul too” (2:35).

The seemingly contradictory sides of Simeon’s message provide an example of Mary’s reception of all things with gladness. “From high to low, from great to small,” as Luther says, Mary opens herself to God’s action in her



Presentation of Jesus at the Temple (Georgian Cloisonné, 12th century).

life and that of the child she and Joseph will rear. She neither seeks the status of glory nor the status of humility; she simply receives.

Nietzsche — and the world that thinks like him — cannot see humility and glory as comprehended by a single life. In his mockery of ascetic humility, Nietzsche writes of “dominating spirituality” which controls the ascetics’ wills against their instincts to pride, sensuality, love of luxury, and so forth, by making itself the “dominating instinct.” The repeated use of the language of *domination* indicates his error.

Nietzsche’s problem stems from his non-recognition of the difference between what we might call the two-sided and the two-fold nature of a given thing.

Calling something *two-sided* makes the sides the grammatical subject, sides that are mutually exclusive and opposed to one another. Thus a quarter has two sides, “heads” and “tails,” that we refer to as distinct alternatives, not simultaneous realities.

Calling something *two-fold* tends rather to draw attention to the unity of the thing in question, however multiplied and variegated. And this pertains more nearly to the case at hand — as Mary joyfully accepts that Jesus’ life, hence the life of faithful Christians, comprehends both humility and glory. One state need not, and cannot, dominate the other, since all are called to blessed passion *and* glorious ascension, to precious death *and* mighty resurrection, following the One who is Crucified and King.

The Rev. S. Thomas Kincaid III is a deacon at Church of the Incarnation, Dallas, Texas.

(ANGLICAN USE, from page 6)

Mr. Schaetzel said he grew up in a non-practicing Lutheran home and became a member of the evangelical Calvary Church for about eight years. He discovered Christianity's Jewish roots and began reading the Fathers of the early Church, which led him to spend two years as a member of St. James' Church, Springfield.

"I was extremely happy with the Episcopal parish we were attending," he said. "When we left, it was a bittersweet experience. We left behind this church that we loved and this liturgy that we loved."

Mr. Schaetzel had theological reservations about the Episcopal Church's ordaining women to the priesthood, and deeper reservations still about its understanding of human sexuality. By the spring of 2000, he and his wife became Roman Catholics. While Mr. Schaetzel gained a greater theological con-

fidence in Rome, he also bumped up against the post-Vatican II environment of contemporary music and more colloquial styles of prayer.

"I often felt I was in a Lutheran parish rather than a Catholic one," he said.

When the Vatican announced that it would welcome Anglican pilgrims into its ecclesial life and allow them to keep aspects of their patrimony, Mr. Schaetzel began asking friends whether that might also apply to former Anglicans already within Rome's embrace.

Regardless of how this venture turns out, Mr. Schaetzel said, he is committed to Roman Catholicism.

"I have reconciled my faith with Rome. I can never unreconcile it," he said.

"This group, whether it thrives or fails, is not of consequence to me," he said of his fledgling experiment. "I feel convicted that I have to give it a try."

Douglas LeBlanc

(WYOMING, from page 4)

may connect to longtime residents like Native Americans and ranchers," she wrote. "There is where the young may find the histories and skills of the old worth learning, while sharing their own perceptions of the world."

Ms. Brown, answering the question about Christian outreach, discussed a variety of ministries in both the Diocese of Pittsburgh and in Massachusetts.

"For Christian outreach is more than just charity, and we are to be more than just caretakers of those less fortunate," she wrote. "By serving others, we are invited to become sisters and brothers with those we serve and to grow in compassion for all of God's creation."

Answering the question about mutual ministry, Ms. Casey-Martus stressed what is sometimes called a theology of abundance.

"The spiritual principle of supply is modeled by Jesus," she wrote. "The principle rests on the premise that God alone meets our need (not greed) in the moment, and although the

appearances and forms of supply may differ depending on circumstances, their Source remains eternally and inexhaustibly the same."

Dr. Perko, a member of The Living Church Foundation, highlighted a sense of purpose as he answered the question about congregational growth.

"Institutions, including Churches, that have a clear sense of who they are, and who they want to be, and what their mission is do well: those that are more amorphous do not," he wrote.

Fr. Sherman, answering the question about Christian outreach, described evangelism and social action as a two-sided coin.

"These two are not mutually exclusive," he wrote. "I have a rich history in the former through mutual ministry in the churches I have served. ... I served as campus chaplain at Colorado State University early in my vocational career and now serve as chaplain at Montana State University. Campus ministry is a powerful evangelistic tool."

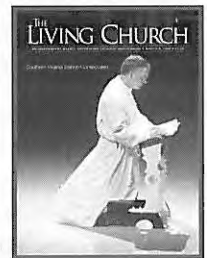
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The Old Made New

"When they heard this, all in the synagogue were filled with wrath" (Luke 4:21)

BCP: Jer. 1:4-10; Psalm 71:1-17 or 71:1-6, 15-17; 1 Cor. 14:12b-20; Luke 4:21-32

RCL: Jer. 1:4-10; Psalm 71:1-6; 1 Cor. 13:1-13; Luke 4:21-30

Why should men love the Church, why should they love her laws?
 She tells them of Life and Death, and of all that they would forget.
 She is tender where they would be hard and hard where they like to be soft.
 She tells them of Evil and Sin and of other unpleasant facts.
 They constantly try to escape
 From the darkness outside and within
 By dreaming up systems so perfect that no one will have to be good.

God's plan. But the excitement won't last. Jesus is too familiar. They think they know him well enough, and when he challenges their pride with a few choice examples of God's generosity to outsiders, they are ready to send him off a cliff.

T. S. Eliot's lines from his play, *The Rock*, summarize the common emphasis of this Sunday's texts. It is hard to hear God's Word. We sinners are notoriously bad listeners. The Word tells us truths we would rather ignore; it forces us to deal with areas of our life we would rather keep hidden from view. Listening to God challenges our pride, self-sufficiency and ignorance.

Jeremiah hasn't even been told what God would have him say, and already he is concerned about people who won't listen to him. "I am only a youth," he says, "I do not know how to speak." Behind his words lurk the unspoken fear, "and if I do speak, no one will give me any respect."

Of course, there is another way. Eliot's poem continues, "But the man that is will shadow the man that pretends to be." "Do not be afraid of them," God tells Jeremiah, "for I am with you to deliver you." Israel will be plucked up and broken down, built and planted through Jeremiah's word, even when the people oppose him. Jesus will survive to preach another day, and the crowds at Capernaum marvel, "for his word was with authority." God's Word is mighty and it will do its work. The question is: will we try to escape or let it change our hearts?

Jesus is speaking at the synagogue in Nazareth. He has just announced that he is the fulfillment of God's ancient prophecies. The people are initially excited, they are ready to greet this new moment in

Look It Up

Jehoiakim responds to Jeremiah's prophecy in Jeremiah 36. How does God's Word do its work despite the king's best attempts to silence it?

Think About It

What should you pray before you hear the Scriptures read in Church this Sunday?

Next Sunday The Fifth Sunday After The Epiphany (Year C), February 7, 2010

BCP: Judges 6:11-24a; Psalm 85 or 85:7-13; 1 Cor. 15:1-11; Luke 5:1-11

RCL: Isaiah 6:1-8 (9-13); Psalm 138; 1 Cor. 15:1-11; Luke 5:1-11

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people & places

Appointments

The Rev. **Gayle Hansen Browne** is vicar of St. Andrew's, 733 State Rte. 41 SW, Washington Court House, OH 43160-8797.

The Rev. **Robert Childers** is rector of Good Shepherd, PO Box 145, Lookout Mountain, TN 37350.

The Rev. **Mary Frances Curns** is priest-in-charge of St. Anne's, 711 Henderson Dr., Jacksonville, NC 28540.

The Rev. **William Davidson** is priest-in-partnership at St. Paul's, Box 726, Wells, VT 05774.

The Rev. **Matthew Dutton-Gillett** is rector of Trinity, 330 Ravenswood Ave., Menlo Park, CA 94025.

The Rev. **Marquita Hutchens** is associate at Christ Church, PO Box 1246, New Bern, NC 28563.

The Rev. **Thomas Alonzo Lacy II** is rector of St. Anne's, PO Box 889, Tifton, GA 31793.

The Rev. **Steve Mosher** is rector of St. Andrew's, 314 W Broadway Ave., Maryville, TN 37801-4708.

The Rev. **Bailey Norman** is rector of Calvary, 107 S Victoria Ave., Cleveland, MS 38732.

The Rev. **Lou Parsons** is rector of St. Francis', 7555 Ooltewah-Georgetown Rd., Ooltewah, TN 37363.

The Rev. **Joel Allen Prather** is curate at St. Philip's, 6400 Stonebrook Pkwy., Frisco, TX 75034.

The Rev. **Bill Stewart** is rector of St. John's and St. Mark's, 2425 Cherry Laurel Ln., Albany, GA 31705-4507.

The Rev. **Steve Thompson** is deacon at St. Paul's, PO Box 907, Seymour, TN 37865.

The Rev. **John Mark Wiggers** is rector of St. James', 1101 N Broadway, Knoxville, TN 37917.

Ordinations

Deacons

East Tennessee — Luther Gordon Brewer, Jr.

Southwest Florida — Aubrey Cort, Sandra Johnson.

Retirements

The Rev. **Jill Fisher**, as deacon at Thankful Memorial, Chattanooga, TN.

The Rev. **Otto Immel**, as vicar of All Saints', Tybee Island, GA.

Deaths

The Rev. **William Wesley Konrad**, 88, who served parishes in New York, New Jersey, and the Caribbean during five decades of ordained ministry, died at home Nov. 9 in Matthews, NC.

A Newark, NJ, native, he served as a pilot in the Pacific Theater during World War II. After the war, he graduated from Rutgers University and the General Theological Seminary. He was ordained to the diaconate and priesthood in 1951. Fr. Konrad served as vicar at St. Matthew's, Paramus, NJ, 1951-53; chaplain at Syracuse University, 1953-58; rector of Calvary, Syracuse, 1959-68; and rector of Grace, White Plains, NY, 1969-74. He also served two parishes in the Caribbean: All Saints', St. Thomas, U.S. Virgin Islands, as priest-in-charge, 1968-69; and St. Paul's, Frederiksted, St. Croix, as rector, 1974-84. He was president of the Caribbean Ministries outreach effort from 1984 to 1987, and was a member of St. Martin's, Charlotte, NC, since 1998. He is survived by his wife of 65 years, Helen; a son, William Konrad, Jr.; daughters Karen, Deborah, and Jane; nine grandchildren, nine great-grandchildren, and a great-great-grandson.

The Rev. **James Loyd Mahan**, 80, died Nov. 28 at his home in Altus, OK.

He was born in Quinlan, OK, and earned degrees in science from Oklahoma State University (bachelor's) and Texas A&M University (master's) before attending the Seminary of the Southwest in Austin, TX. He was ordained deacon in 1959 and priest in 1960. He served in the United States Army Reserves. He was vicar of St. Boniface's, Comfort, TX, and St. Barnabas', Fredericksburg, TX, 1959-63; rector of St. Paul's, Altus, OK, 1963-82; vicar of St. Timothy's, Hugoton, KS, and St. Stephen's, Guymon, OK, 1982-86. He then served a regional ministry until his retirement in 1991. Fr. Mahan is survived by his wife, Shirley; two daughters, Elizabeth Mahan Wallace and Brenda Mahan, both of Altus; two sons, James and Thomas, both of Lubbock, TX; a sister, Lola Fritzler; a brother, John; 12 grandchildren and one great-grandchild.

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