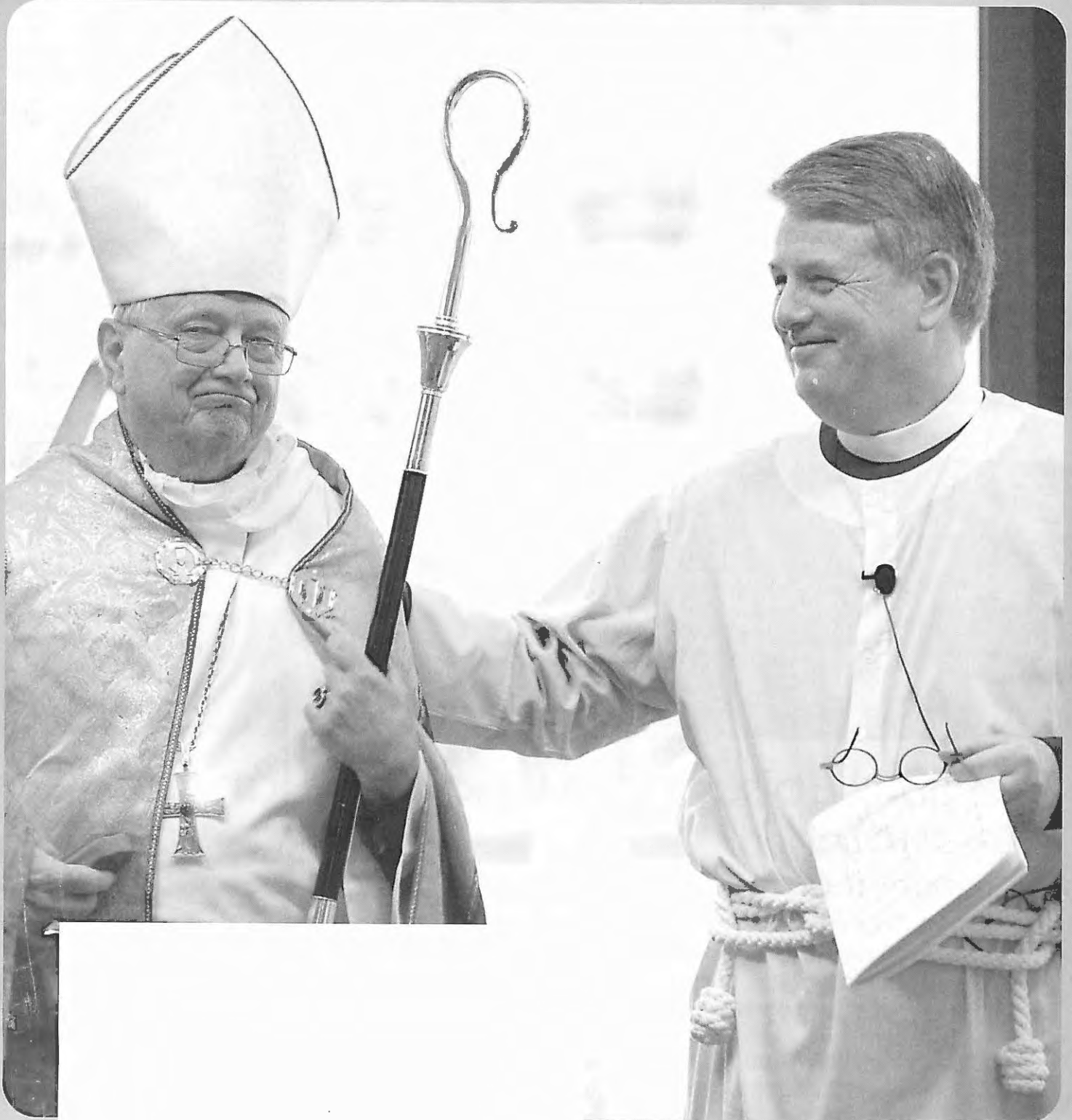


February 14, 2010

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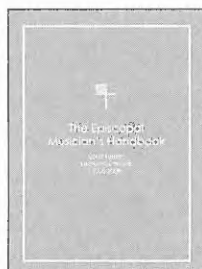
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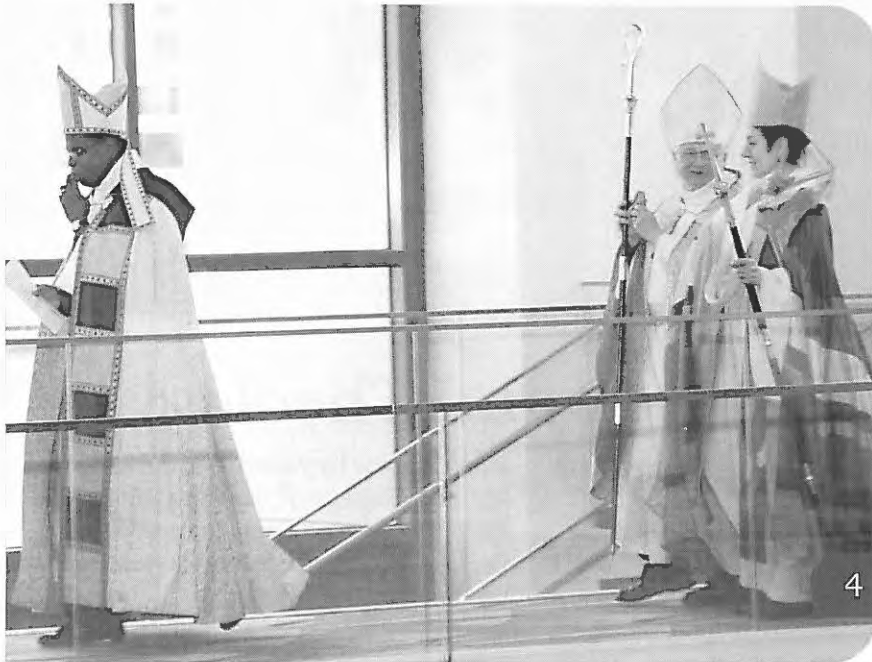
on the cover  
Julia Ariail photo

The Rt. Rev. Henry Loutitt with his successor, the Rev. Scott Benhase, before his consecration as Bishop of Georgia [p.4].

# THE LIVING CHURCH

this week

February 14, 2010



Julia Ariail photo

Bishops Eugene Sutton of Maryland and Henry Loutitt of Georgia with Presiding Bishop Katharine Jefferts Schori in Savannah for the consecration of Georgia's tenth bishop.



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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.

## Georgia Consecration

The Rt. Rev. Scott Benhase is congratulated by members of his family and others at his consecration as Bishop of Georgia Jan. 23. From left are his wife, Kelly; daughter, Mary Grace; and sons John and Charley.

The Rt. Rev. Eugene Sutton (right), Bishop of Maryland, was one of the co-consecrators.

Julius Ariail photo



# Conference Discusses Sex and Theology

What do 250 Anglicans talk about when they gather in one of the most majestic antebellum ecclesiastical structures in the South?

They talk about sex, but also about broader social questions. The theme for this year's Mere Anglicanism conference, which met on Jan. 21-23, was "Human Identity: Gender, Marriage, and Sexuality — Speculation or Revelation?" The annual Charleston-based conference, which moved this year from the Cathedral of St. Luke and St. Paul to the larger St. Philip's, addressed modern culture from the perspective of balanced, traditional, biblically based Anglican theology.

Robert Gagnon, an associate professor of New Testament at Pittsburgh Theological Seminary and author of *The Bible and Homosexual Practice*, addressed the argument that St. Paul condemned only exploitative or pederastic homosexual behavior and he knew nothing of homosexual orientation or partnerships among peers. Dr. Gagnon argued that both were well

known in ancient Greece and Rome, and — while tolerated — were often condemned even by pagan writers.

Edith Humphrey, the William F. Orr professor of New Testament at Pittsburgh Theological Seminary, critiqued the writings of three theologians:



Joy Hunter photo

Syndicated columnist Michael McManus gives an address on marriage at the conference in Charleston.

Carter Heyward, Sarah Coakley and Eugene F. Rogers, Jr. Dr. Humphrey was especially critical of Dr. Rogers' comparing human sexual intimacy to the relationship among the Father, Son and Holy Spirit.

The Rev. Mario Bergner, an Anglican priest and former college drama teacher, described his journey out of homosexuality and into a new life as the married father of five. Speaking of how online porn presents a new challenge to Christians, he confessed that he has a lock on his own computer that is monitored by his wife and others to whom he is accountable.

Other plenary speakers highlighted the importance of marriage and the need for churches to confront the divorce culture and the growing epidemic of cohabitation.

Michael and Harriet McManus, founders of Marriage Savers, urged churches to help couples prepare for marriage. Churches in more than 200 cities have committed themselves to a common marriage preparation program.

The Rt. Rev. Mark Lawrence, Bishop of South Carolina, preached at the closing Eucharist on how God removes layers of sin from Christians' lives in order to set them free.

Next year's conference will be in

honor of the Rt. Rev. C. FitzSimons Allison, retired Bishop of South Carolina and a member of Mere Anglicanism's steering committee.

*(The Rev.) Peter C. Moore*

## 'There Is No Gay Gene'

Dr. Paul R. McHugh, a plenary speaker at this year's Mere Anglicanism conference, served as the Henry Phipps professor of psychiatry, director of the Department of Psychiatry and Behavioral Sciences at the Johns Hopkins University School of Medicine, and psychiatrist in chief at the Johns Hopkins Hospital from 1975 to 2001. The Johns Hopkins University School of Medicine named him distinguished service professor in 1998.

Lydia Evans, a lay leader in the Diocese of South Carolina, interviewed Dr. McHugh on a variety of topics. They began by discussing the work of Dr. John Money (1921–2006), who was perhaps best known for his supervision and study of David Peter Reimer's gender reassignment.

**When you joined the Johns Hopkins faculty in 1975, Dr. John Money had been there for nearly 25 years. How much of an opportunity did you have to interact with Dr. Money?**

Oh, I had multiple opportunities. He was a member of my department, and I was responsible ultimately for [oversight] of his publications at the end of his life because the university had decided they were untrustworthy.

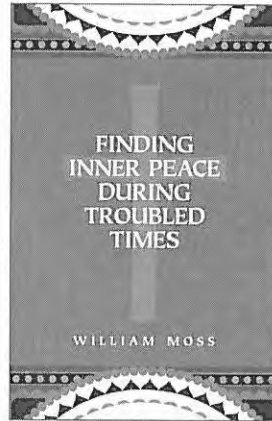
**Were there opportunities to achieve a fairly direct exchange of worldviews?**

I had enough of a fight putting an end to sex-change operations and saying that we were no longer going to teach sexuality to the medical students the way he was teaching it. It

*(Continued on page 14)*

# FINDING INNER PEACE

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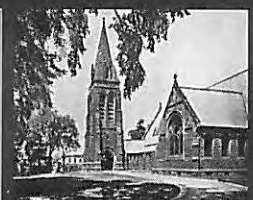
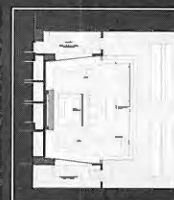
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# AMBASSADOR OF HOPE:

## Experience and Revelation in the Thought of Edward Schillebeeckx

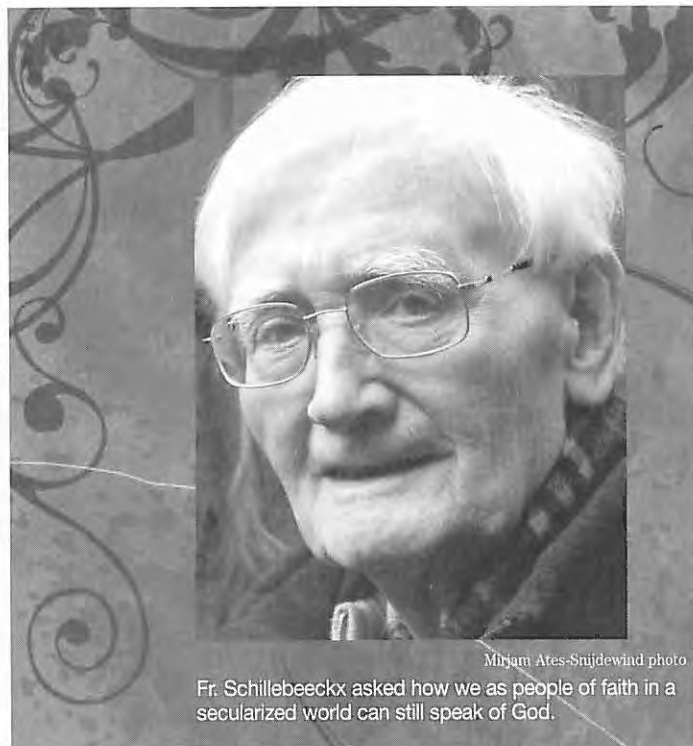
“Always be prepared to make a defense to anyone who calls you to account for the hope that is in you” (1 Peter 3:15)

By Kristin Colberg

Upon his reception of the prestigious Erasmus Prize in 1982, an award given annually for contributions to the advancement of European culture, the late Edward Schillebeeckx, O.P. [TLC, Jan. 24] noted that he was especially proud that the Protestant members of the award committee described his theology as “transconfessional.” When asked in a subsequent interview about this term, the Belgian Roman Catholic theologian commented that the committee recognized “that my arguments were not based on my Catholic confession, but that I took the great Christian tradition and especially the Old and New Testaments as my point of departure.” He went on to emphasize that all of his work — more than 60 years of theological writing — was rooted in the notion, underscored at Vatican II, that the Church, like God, is a mystery.

Because theology, or any talk about God, can never exhaust what it seeks to express, Schillebeeckx believed that theologians should avoid limiting themselves to the language of any one confession and, instead, seek language that transcends divisions. For himself, he wanted his words to cross boundaries and offer a convincing account of the Christian hope to all people.

Schillebeeckx rightly perceived that one of the greatest challenges facing the Church in the 20th century was effective communication of its message in an increasingly diverse, scientific and skeptical culture. He observed, after a tour through the



Miriam Ates-Srujdewind photo  
Fr. Schillebeeckx asked how we as people of faith in a secularized world can still speak of God.

United States in the 1960s, that “the problem narrows down to how we, as men of faith in a secularized world, can still speak of God.” Accordingly, he sought to bridge the gap between religious and modern or secular experience, particularly in the wake of the pronounced suffering of World War II.

He contended that the traditional answers offered by the Church were no longer fully satisfying to modern men and women who had lived through the bloodiest century in world history and who had witnessed a seemingly endless succession of awe-inspiring technological developments. Many perceived that the Church “continued to live in her old world . . . giving the impression that there are two different worlds, the world of ‘past memory,’ the Church, and the ‘world of the future,’ that of mankind living within an all-embracing realm of rational understanding.” And even contemporary believers, having progressed in their self-understandings and perceptions, often found the Church’s language and categories both difficult to understand and irrelevant to their problems. In this context, Schillebeeckx turned away from the neo-scholastic theology of his own training to a more pastoral and personal theology, based on experience rather than abstract propositions.

Following the war, Schillebeeckx sensed that the world was at something of a crossroads. The international community stood on the cusp of significant changes in the political, economic and social spheres, but it was not yet clear which direction these changes would take. Would the world embrace

the move towards more democratic and egalitarian structures or would it respond to the uncertainties of the day by imposing authoritarian frameworks? Schillebeeckx recognized this as a key moment in human history and he wanted to strengthen the Church's voice so that it could play a robust role in informing these developments.

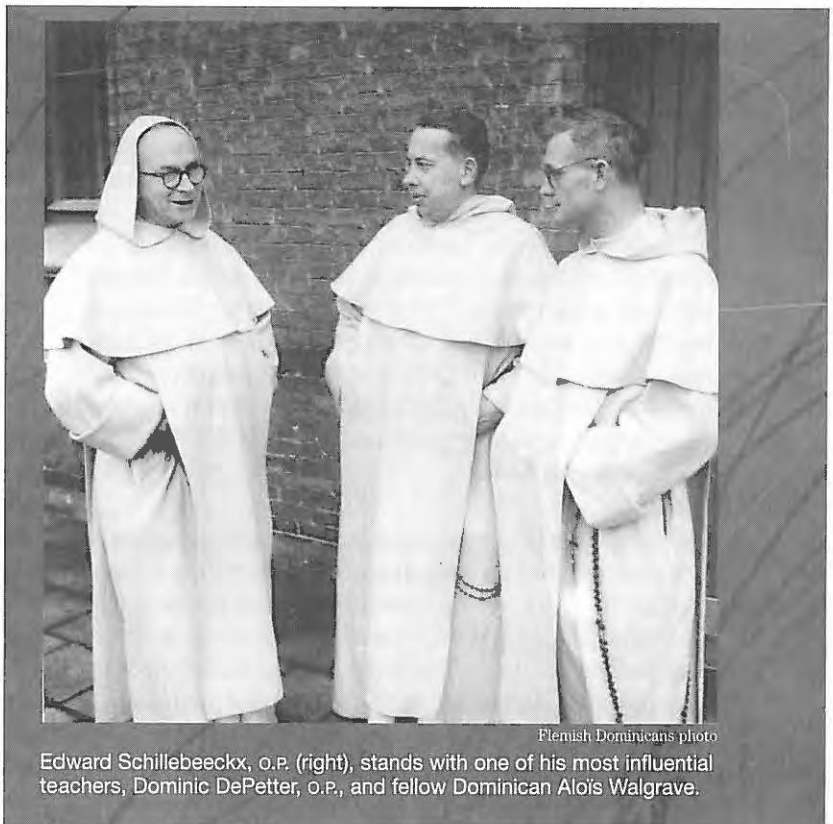
Additionally, he saw this juncture as ripe for ecumenical advance, the differences between Protestants and Catholics having been lessened in the common struggle of World War II. The experience of the war's destruction and the chaos which prevailed in its aftermath united Christians in turning to the gospel for understanding, or at least consolation. Common questions such as "Where is God in the face of human suffering? What is the meaning of human existence? What is the role of the Church in modern society?" unified Christians despite confessional divisions. This milieu convinced Schillebeeckx that in order for the Christian faith to remain vibrant and meaningful in the 20th century, the Church must find ways of showing more profound connections between the experience of modern life and the revelation of the gospel.

Schillebeeckx was confident that the Church did, indeed, possess meaningful responses to the most urgent modern questions and that it could play a leading role in the increasingly diverse, technological and secularized modern world. Nevertheless, he was increasingly convinced that contemporary conditions require us "to speak in a way quite different from the way in which we have spoken in the past." Thus Schillebeeckx set to work at the intersection between what had been handed on from the past and contemporary ideas and expressions. He wanted to find new ways of talking about God that maintained the integrity of the Christian tradition yet demonstrated the relevance of the gospel to the concrete problems faced by men and women today.

Despite the suffering that shaped Schillebeeckx's theological labor, his search for more meaningful expressions of the Christian faith was characterized by a profound hope and trust in divine providence. These convictions permeate his writings and are described by Catherine Hilkert, O.P., as "grace optimism."

Schillebeeckx had complete trust in God and in the goodness of all that God had created. He rejected the fortress mentality which suggested that the

Church should separate itself from the modern world in order to avoid its evils and corruptive power. This view, in his estimation, failed adequately to recognize the power of God's grace to overcome sin and overlooked the fact that the Church's mission is, ultimately, to "go and teach all nations" (Matt. 28:19). Accordingly, the Church must reach out to the world and show itself as compatible with its developments — in part because God is the creator of all that exists, and elements of the truth cannot contradict one another. Seeking truth beyond traditional expressions and even beyond the bounds of the Christian tradition should therefore not be threatening; on the contrary, any insights gained through this searching can only lead to a deeper understanding of God's self-disclosure. As Hilkert



Flemish Dominicans photo  
Edward Schillebeeckx, O.P. (right), stands with one of his most influential teachers, Dominic DePetter, O.P., and fellow Dominican Alois Walgrave.

summarizes, what is needed is an "open system of questioning not a closed system of answers."

In his quest to show the relevance of the Christian message in the modern context, Schillebeeckx made what he called a "turn to history," that is, a return to the Church's past — principally the New Testament

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## essay

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period itself, and the historical Jesus. Of particular interest was the disciples' shift from knowing Jesus as a teacher to knowing him as Lord and Savior.

Schillebeeckx focused on the fact that, following Jesus' crucifixion, the disciples went into hiding. They feared for their lives and sought to distance themselves from the one who had just been executed by the state. Yet, somehow, these same disciples had an experience which helped them transcend their fears and preach the message that Jesus is Lord, a message that they nonetheless did not totally understand. The disciples still struggled with questions: "If God alone saves, how is it that I experience salvation as coming from Jesus? Who is Jesus that he can save?" But their experience of Jesus as Lord overcame their lack of comprehension, leading them to dedicate their lives to proclaiming the good news. This experience sparked the first Christian journey of faith seeking understanding, and Schillebeeckx believed that a deeper appreciation of this encounter could lead contemporary Christians to a better understanding of their faith.

Such a "turn to history" led Schillebeeckx to emphasize the way in which Christian faith "began with an experience." The whole of the Christian tradition was initiated when certain historical men and women, in the course of their everyday lives, came in contact with an experience which shaped their worldview and transformed their identity. As Schillebeeckx writes:

The astonishing and amazing encounter which some people had with Jesus of Nazareth, a man from their own race and religion, becomes the starting point for the view of salvation to be found in the New Testament. This means that grace and salvation, redemption and religion, need not be expressed in strange "supernatural" terms; they can be put into ordinary human language, the language of encounter and experience, above all the language of picture and image, testimony and story, never detached from a specific liberating event. And yet, divine revelation is found here.

Since all of theology is rooted in this type of encounter, Schillebeeckx argued that the focus of theology should be the practice of everyday Chris-

tians. Faith begins with God's revelation to each of us of God's love for us and the truth of our existence.

In this way, *revelation* itself strikes to the heart of the mystery of the Church, as a dialogue between God and humanity that discloses God's encounter with the world. "Authentic" revelation has a power simultaneously to disorient and connect us with the core of our identity. Modern men and women are often not open to God's in-breaking into our lives because, out of a sense of anxiety, we strive to anticipate and control everything that we face. As such, we are unable to live in the present and accept things as they are. When God "breaks in," however, with an "uncontrolled" and unexpected disclosure, we can draw closer to the truth: by letting go of our expectations, becoming aware of God's presence in our lives, and seeing the world in previously unimaginable ways. In this way, revelation at once resonates with and destabilizes our deepest sense of ourselves and the world around us — penetrating our daily routine and presenting itself as news, "news in which we nonetheless recognize the deepest reality of ourselves." We are, writes Schillebeeckx, brought "through a disintegration of our everyday identity to a reinterpretation of our own identity which makes us happy, brings us salvation, makes us whole."

Edward Schillebeeckx dedicated his life's work to showing that it is still possible to speak meaningfully about God and Christian revelation in the modern context. We come to know Christ and ourselves most deeply through revelatory moments where, through disintegration, we glimpse wholeness. Of course, the mystery of God cannot be circumscribed or exhausted by our finite words and conceptions. However, there is much that the Church *can* and *must* say about how God's grace abounds amidst contemporary challenges. And given the inexhaustible mystery of God and our mission to communicate it to all nations, theology cannot be limited to one manner of speaking or one confessional tradition — if we are indeed to provide satisfying answers to the most urgent questions of our day, and to give a convincing account of the hope that is within us.

*Kristin Colberg, Ph.D., is assistant chairman of the theology department at the University of Notre Dame. She teaches courses in ecclesiology and contemporary Christian thought.*



## ON CHRISTIAN UNITY IN 2010

By Pope Benedict XVI

At the general audience in Paul VI Hall, Rome, Jan 20, 2010 (trans. from Zenit.org)

Dear brothers and sisters,

The Week of Prayer for Christian Unity [is] an ecumenical initiative which has been in the making now for more than a century, and which every year attracts attention to a topic: that of the visible unity between Christians, which calls to consciences and stimulates to commitment for all those who believe in Christ. And it does so above all with the invitation to prayer, in imitation of Jesus himself, who prays to the Father for his disciples: “That they may all be one . . . so that the world may believe” (John 17:21).

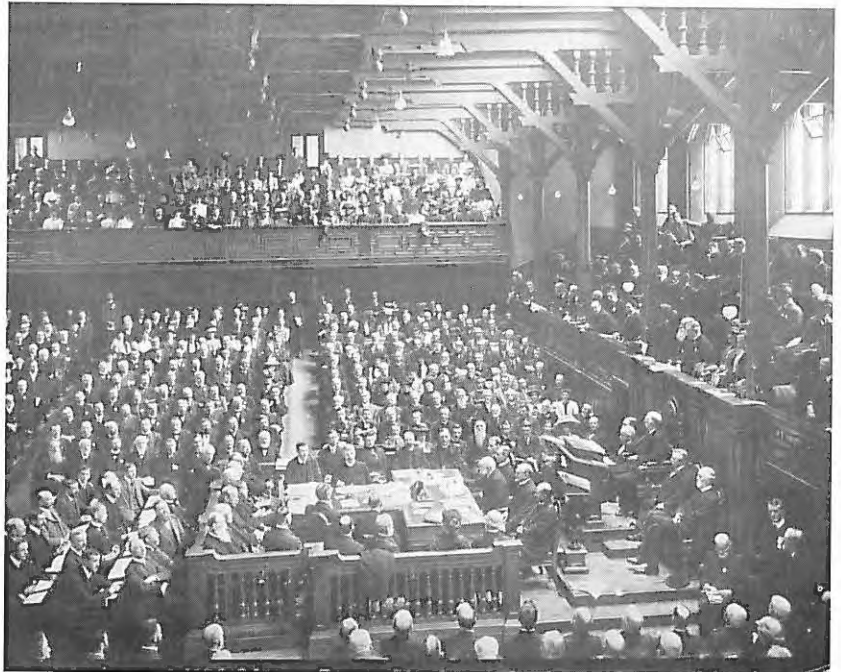
The persistent call to prayer for full communion among the followers of the Lord manifests the most authentic and profound orientation of the whole ecumenical quest, because unity, before anything else, is a gift of God. In fact, as the Second Vatican Council affirms: “Human powers and capacities cannot achieve this holy objective — the reconciling of all Christians in the unity of the one and only Church of Christ” (*Unitatis Redintegratio*, 24). Hence, what is necessary, beyond our effort to carry out fraternal relations and to promote dialogue to clarify and resolve the differences that separate the Churches and ecclesial communities, is confident and concordant invocation of the Lord.

The theme of this year is taken from the Gospel of St. Luke, from the last words of the Risen One to his disciples: “You are witnesses of these things” (Luke 24:48). The proposal of the theme was requested by the Pontifical Council for Promoting Christian Unity, in agreement with the Faith and Order Commission of the [World] Council of Churches, from an ecumenical group of Scotland. A century ago, the World Mission Conference for the consideration of problems in reference to the non-Christian world took place in fact in Edinburgh, in Scotland, June 13-24, 1910.

Among the problems discussed then was the

objective difficulty of Christians divided among themselves credibly proposing the evangelical proclamation to the non-Christian world. If Christians present themselves disunited, moreover, often in opposition, will the proclamation of Christ as the only Savior of the world and our peace be credible to a world that does not know Christ or that has distanced itself from him, or that appears indifferent to the Gospel?

The relation between unity and mission since that moment has been an essential dimension of the whole ecumenical effort and its point of departure. And it is because of this specific contribution that the Edinburgh Conference remains one of the firm points of modern ecumenism. At Vatican II, the Catholic Church took up and reaffirmed vigorously this perspective, affirming that the division between the disciples of Jesus “openly contradicts the will of



World Mission Conference in Edinburgh, Scotland 1910. WCC photo

Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature” (*Unitatis Redintegratio*, 1).

Situated in this theological and spiritual context is the theme proposed in this week for meditation and prayer: the need of a common witness of Christ. The

(Continued on next page)

# catholic voices

(Continued from previous page)

brief text proposed as theme, “You are witnesses of these things,” must be read in the context of the whole of Chapter 24 of the Gospel according to Luke.

Let us recall briefly the content of this chapter. First the women go to the sepulcher, see the signs of the resurrection of Jesus and announce what they have seen to the apostles and to the other disciples (verse 8); then the Risen One himself appears to the disciples of Emmaus along the road, he appears to Simon Peter and, successively, to “the Eleven and those with them” (verse 33). He opens the mind to the understanding of Scriptures on his redeeming death and his resurrection, affirming that “repentance, for the forgiveness of sins, would be preached in his name to all the nations” (verse 47). To the disciples who are “gathered” together and who have been witnesses of his mission, the Risen Lord promises the gift of the Holy Spirit (cf. verse 49), so that together they will give witness of him to all peoples. From this imperative — “of these things” you are witnesses (cf. Luke 24:48), the theme of this Week for Christian Unity — two questions arise for us. The first: What are “these things”? The second: How can we be witnesses of “these things”?

If we look at the context of the chapter, “these things” means above all the cross and resurrection. The disciples have seen the Lord’s crucifixion, they see the Risen One and thus begin to understand all the Scriptures that speak of the mystery of the passion and of the gift of the resurrection. “These things,” therefore, is the mystery of Christ, of the Son of God made man, who died for us and was resurrected, is alive forever and thus the guarantee of our eternal life.

However, by knowing Christ — this is the essential point — we know the face of God. Christ is above all the revelation of God. In all times, men have perceived the existence of God, an only God, but who is far away and does not show himself. In Christ this God shows himself; the distant God becomes close. “These things,” therefore, above all with the mystery of Christ, is that God has become close to us. This implies another dimension: Christ is never alone; he came in our midst, died alone, but resurrected to attract everyone to himself. As Scripture says, Christ created a body for himself, gathers the whole of humanity in his reality of immortal life. And thus, in Christ who gathers humanity, we know the future of humanity: eternal life. All this, therefore, is very simple, in the last instance: We know God by knowing

Christ, his body, the mystery of the Church and the promise of eternal life.

We now come to the second question: How can we be witnesses of “these things”? We can be witnesses only by knowing Christ and, knowing Christ, also knowing God. But to know Christ certainly implies an intellectual dimension — to learn what we know of Christ — but it is always much more than an intellectual process: It is an existential process, it is a process of an opening of my “I,” of my transformation because of the presence and strength of Christ, and thus it is also a process of openness to all others, who must be the body of Christ. In this way, it is evident that knowing Christ, as an intellectual and above all an existential process, is a process that makes us witnesses. In other words, we can be witnesses only if we know Christ firsthand, and not only through others — from our own life, from our personal encounter with Christ. Finding him really in our life of faith, we become witnesses and can contribute to the novelty of the world, to eternal life.

The Catechism of the Catholic Church also gives us an indication for the content of “these things.” The Church has gathered and summarized the essential of what the Lord has given us in Revelation, in the “creed called Niceno-Constantinopolitan, (which) draws its great authority from the fact that it stems from the first two Ecumenical Councils (in 325 and 381)” (CCC, No. 195). The Catechism specifies that this Symbol “remains common to all the great Churches of both East and West to this day” (ibid.) Hence, in this Symbol are found the truths of the faith which Christians can profess and witness together, so that the world will believe, manifesting, with the desire and commitment to overcome existing differences, the will to walk toward full communion, the unity of the Body of Christ.

The celebration of the Week of Prayer for Christian Unity leads us to consider other important aspects for ecumenism — above all, the great progress made in relations between churches and ecclesial communities after the Edinburgh Conference of a century ago. The modern ecumenical movement has developed so significantly that, over the last century, it has become an important element in the life of the Church, recalling the problem of union among all Christians and also supporting the growth of communion among them. This not only favors fraternal relations between the churches and ecclesial communities in response to the commandment of love, but it also stimulates theological research. Moreover,

it involves the concrete life of the churches and of the ecclesial communities with topics that touch upon pastoral care and the sacramental life as, for example, the mutual recognition of baptism, the issues relating to mixed marriages, the partial cases of *communicatio in sacris* in well-defined particular situations. In the wake of this ecumenical spirit, contacts have spread also to Pentecostal, evangelical and charismatic movements, for greater reciprocal knowledge, though serious problems are not lacking in this sector.

Since Vatican II and thereafter, the Catholic Church has entered into fraternal relations with all the churches of the East and the ecclesial communities of the West, organizing, in particular, with the majority of them, bilateral theological dialogues, which have led to the finding of convergences and even consensus on several points, thus deepening the bonds of communion.



We must always be ready  
for a process of purification,  
in which the Lord will make us  
capable of being united.

In the year that just ended, these dialogues have achieved positive steps. With the Orthodox churches, the Mixed International Commission for Theological Dialogue has begun, in the 11th Plenary Session held in Paphos (Cyprus) in October of 2009, the study of a crucial topic in the dialogue between Catholics and Orthodox: the role of the Bishop of Rome in the communion of the Church in the first millennium, that is to say, at the time in which Christians of the East and West lived in full communion. This study will be extended later to the second millennium. I have already asked Catholics many times for prayer for this delicate and essential dialogue for the whole ecumenical movement. Also with the Ancient Orthodox Churches of the East (Coptic, Ethiopian, Syrian, Armenian), the similar Mixed Commission met from the 26th to the 30th of January of last year. These important initiatives attest that at present there is a profound dialogue rich in hopes with all the churches of the East not in full communion with Rome, in their own specificity.

Examined during last year, with the ecclesial com-

munities of the West, were the results reached in the different dialogues over the past 40 years, reflecting in particular on those held with the Anglican Communion, with the World Lutheran Federation, with the World Alliance of Reformed Churches and with the World Methodist Council. In this regard, the Pontifical Council for Promoting Christian Unity made a study to see the points of convergence that have been reached in the respective bilateral dialogues, and to point out, at the same time, the remaining problems, about which a new phase of meeting will have to be initiated.

Among the recent events, I would like to mention the commemoration of the 10th anniversary of the Joint Declaration on the Doctrine of Justification, celebrated by Catholics and Lutherans together on Oct. 31, 2009; the continuation of dialogue [with the Anglican Communion], as well as the visit to Rome of the Archbishop of Canterbury, Doctor Rowan Williams, who has also held conversations on the particular situation in which the Anglican Communion finds itself. The common commitment to continue relations and dialogue are a positive sign, which manifest how intense the desire for unity is, despite all the problems that oppose it. Thus we see both that there is a dimension of our responsibility to do everything possible really to attain unity, and that there is another dimension, that of divine action, because only God can give unity to the Church. A “self-made” unity would be human, but we want the Church of God, made by God, who — when he wishes and when we are prepared — will create unity.

We must keep in mind the real progress reached in collaboration and fraternity in all these years, [and] in these last 50 years. At the same time, we must know that the ecumenical endeavor is not a lineal process. In fact, old problems, born in the context of another time, lose their weight, while in the present context new problems and new difficulties arise. Therefore, we must always be ready for a process of purification, in which the Lord will make us capable of being united.

Dear brothers and sisters, because of the complex ecumenical reality, because of the promotion of dialogue, and also so that Christians of our time can give a new common witness of fidelity to Christ before this world of ours, I ask for everyone’s prayer. May the Lord hear our invocation and that of all Christians, which in this week is raised to him with particular intensity.

## Worldly Power

In the Jan. 3 issue of TLC Presiding Bishop Jefferts Schori is reported to have called her hearers to resist “the violent urge — to power, to control, to competition that deprives others of the goods of life.” Is this the same person who pursues the way of litigation rather than mediation and who is accused of exceeding her canonical authority as Presiding Bishop?

In church history class at my seminary we were taught the difference between *potestas*, defined as “worldly power,” and *auctoritas*, which was defined as “spiritual authority.” It seems that when the Church has pursued the way of worldly power and control in order to achieve spiritual ends, it has fallen victim to the temptations of Satan faced by our Lord in the wilderness. Methinks that the Presiding Bishop doth “potest” too much.

(The Rev. Canon) Jon Stasney  
Midland (Texas) Deanery  
Diocese of the Holy Spirit (ACNA)

## No Need for Covenant

It appears to me that the Anglican Covenant does not have much in common with the Good News proclaimed in the life, death, and Resurrection of Jesus Christ. If the Church, in the power of the Holy Spirit, would focus on the risen Christ, and proclaim this Christ by word and deed, there would be no need for a covenant.

(The Rev. Canon) George I. Chassey  
West Columbia, S.C.

## Pivotal Event

I enjoyed the well-written and interesting article by Patrick J. Hayes on Fr. Paul Wattson [TLC, Jan. 17]. It is always good to hear about efforts to reunite Christians. I am the librarian and archivist of the Mercer School, and am very interested in the history of our parent organization, the Epis-

copal Diocese of Long Island.

The article says of Fr. Wattson, “In 1901, he was invited to preach before an Episcopal congregation on Long Island.” I would like to the name of the church and the exact date of the event so that I may find something on the incident in diocesan publications.

Charles Egleston  
Garden City, N.Y.

## The author responds:

There are two standard biographies of Fr. Paul Wattson which give a considerable amount of information on his activities while still an Episcopalian. The most recent is by two Atonement friars, Charles Angell and Charles LaFontaine, *Prophet of Reunion: The Life of Paul of Graymoor* (Seabury, 1975), which has a foreword by Bishop James Stuart Wetmore, the suffragan bishop of New York. Another Atonement friar, David Gannon wrote *Father Paul of Graymoor* (Macmillan, 1951).

Gannon reports that during the summer of 1901, Fr. Paul was invited by the rector of St. Barnabas' Church, a Fr. Barnes, to preach at the Brooklyn church on Sunday nights. Wattson gave a foretaste of his evening sermons by preaching in public — in the full habit of a Franciscan — earlier in the afternoon, some of which appeared in *The Brooklyn Citizen* [Sept. 2, 1901].

The newspaper quoted Fr. Paul asking a rather pointed question: “Did the Divine Founder of the Catholic Church in its original constitution provide for a permanent head and universal shepherd over His flock, to feed the sheep the sound doctrine and protect them from the wolves of heresy?”

When Wattson was asked by a col-

lege and seminary classmate, the Rev. Charles A. Jessup, to come to his Episcopal church in Greenport, Long Island (I presume Trinity Church), to preach, Wattson's reputation as an orator was already known in the area. Gannon explains that the occasion was a meeting of the archdeaconry, which took place on Sept. 10, 1901, in Greenport.

Wattson mentioned to Jessup that he would preach on “the Reunion of Christendom and the Chair of Peter.” Jessup became alarmed at the subject matter and confided to the archdeacon, also a classmate of Fr. Paul's, that this was not a topic that would be well received by the clergy.

A plan was devised to intercept Wattson on the train out to Greenport. The archdeacon, whose appearance was to seem a casual coincidence, made a less than subtle plea that Wattson avoid his intended sermon. The friar, however, plowed ahead, holding no punches. He indicated that Anglicanism was broken, that it had little to show for its missionary efforts, and that the only sensible resolution to the crisis was to enter into corporate reunion with Rome.

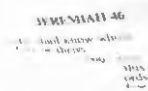
As predicted, the clergy were stunned and Wattson himself was interdicted by the archdeacon, who cut Wattson off in mid-sentence. Many later called for ecclesiastical censure, but cooler heads prevailed.

Fr. Paul often told this story, the last time before a Roman Catholic congregation at the National Shrine of the Immaculate Conception in Washington, D.C., during the Church Unity Octave — just a few weeks before he died in 1940. Three decades later, as his body was being re-interred at Graymoor, funeral rites of both the Roman Catholic and Episcopal churches were used, perhaps a mark of so much water under the bridge.

Patrick J. Hayes  
Brooklyn, N.Y.



Fr. Paul Wattson



# Journey of Redemption

“They appeared in glory and spoke of his departure, which he was to accomplish at Jerusalem” (Luke 9: 31)

BCP: Exod. 34:29-35; Psalm 99; 1 Cor. 12:27-13:13; Luke 9:28-36  
RCL: Exod. 34:29-35; Psalm 99; 2 Cor. 3:12-4:2; Luke 9:28-36 (37-43)

*O wondrous type! O vision fair!  
Of glory that the Church may share.*

Thus we will sing in many of our churches this Sunday, as we look to the great mystery of the transfiguration of Jesus, the glorious radiance on the Holy Mountain. The light brings with it a promise; it is a symbol of the unfolding work of grace.

The story stands at the turning point of Jesus' ministry, as he leaves the welcoming crowds of the Galilean countryside, the heady adventure of miracles and blockbuster sermons, to make the long trek to Jerusalem. He is embarking on an exodus, as the Greek of Luke's account reminds us,

a journey of redemption, the path that will lead to the final "departure" from sin and death, the path back to the light for all God's people.

And here, in the presence of his chosen friends, the goal of the path is revealed. Moses and Elijah are there, confirming that this tragedy to come is no mistake, but a mission rooted deep in God's ancient purposes. And the light, the same light that brightened Moses' face and carried Elijah to the heavens now shines through the great and final Redeemer. It's a light that the apostles will see again, shining from Easter's tomb. It is the great sign of God's glory, which awaits all who follow this One faithfully to that city for

which "the glory of God is its light, and its lamp is the Lamb." As the Venerable Bede summarized the event, "By His loving foresight He allowed them to taste for a short time the contemplation of eternal joy, so that they might bear persecution bravely."

For the apostles are not meant to gaze on the wondrous vision forever. No booths may be constructed on this mountain. Their work lies ahead of them, in the bearing of their own crosses, in the danger that will come for all who keep the faith and serve Christ to the end. But the goal has been revealed. There is light at the end of the lonesome valley; on another holy mountain, the glory of God will return.

## Look It Up

Peter's attempted construction project may point back to the Feast of Tabernacle, described in Leviticus 23:39ff. Why would this connection seem appropriate to him?

## Think About It

Is the light that shines through Jesus the same as the "light that enlightens every man" described in John 1:9?

## Next Sunday First Sunday in Lent (Year C), February 21, 2010

BCP: Deut. 26:(1-4) 5-11; Psalm 91 or 91:9-15; Rom. 10:(5-8a) 8b-13; Luke 4:1-13  
RCL: Deut. 26:1-11; Psalm 91:1-2, 9-16; Rom. 10:8b-13; Luke 4:1-13

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Volume 240 Number 7

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MANUSCRIPTS AND PHOTOGRAPHS: THE LIVING CHURCH cannot assume responsibility for the return of photos or manuscripts. THE LIVING CHURCH is published every week, dated Sunday, by the Living Church Foundation, Inc., at 816 E. Juneau Ave., Milwaukee, WI 53202. Periodicals postage paid at Milwaukee, WI, and at additional mailing offices.

SUBSCRIPTION RATES: \$45.00 for one year; \$85.00 for two years. Canadian postage an additional \$55.00 per year; Mexico and all other foreign, \$62.00 per year. POSTMASTER: Send address changes to THE LIVING CHURCH, P.O. Box 514036, Milwaukee, WI 53203-3436. Subscribers, when submitting address changes, please allow 3-4 weeks for change to take effect.

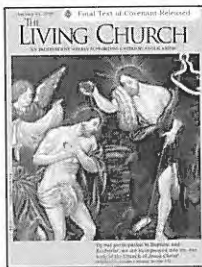
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## news

(Continued from page 5)

became clear that I was going to confront [Money's] approach, and he would have to come and present his material at our grand rounds . . . but we didn't have a public debate. He didn't want to have anything publicly to do with my confrontation, as I was restricting more and more his enterprises.

By the way, I certainly had plenty of support within [Johns Hopkins], and that could not have been done without some evidence that the patients weren't any better for [gender reassignment surgery]. And there continues to be plenty of evidence.

**You have noted the critical influence of social behavior clusters on sexual development. You also mentioned that, early on in your medical training, you knew there were certain things that would disqualify you from becoming a doctor, including poor grades, a criminal record or a failed marriage.**

Yes, that's right. Fundamentally, I expected that, if I did marry, I was supposed to make it a go.

**Now, wouldn't some argue that those were societal expectations which were imposed upon you and your generation?**

Yes, and they were good ones — and biblically based, and part and parcel of my commitment to really what amounts to loving relationships. You see, what has happened with the permissive movement is that it has picked up the Freudian confusion of desire and love, making them the same.

And with the implication, for example, that I must desire my mother. I don't desire my mother. I love my mother. Now the fact is that in my marriage, of course, I desired this woman and I felt love for her. Now, 50 years into marriage with her, I still desire her, but now I love

her. She's irreplaceable. There is this thing that has come and it's different. This person exists for me as irreplaceable.

## Private Blessings Permitted in Kentucky

Another bishop of the Episcopal Church has agreed to pastoral blessings for same-sex couples, citing General Convention's votes as a foundation for such blessings.

The Rt. Rev. Edwin F. "Ted" Gulick Jr., Bishop of Kentucky, wrote that his statement reflects the "present pastoral practice that has been the policy of our diocese for at least seven years."

The bishop alluded to resolutions B012 and C056 without citing them specifically.

"Following the General Convention's resolution, the clergy are obligated to offer pastoral care and support to individual gay and lesbian parishioners and to offer care and support that nurtures their covenant partnerships," Bishop Gulick wrote.

Unlike other bishops, who have authorized public rites of blessing, Bishop Gulick has permitted private blessings but public services of thanksgiving.

"If the conscience of the ordained minister allows, private liturgies of blessing and support and public services of the Eucharist in thanksgiving for the covenanted, lifelong, monogamous realities of these committed relationships can be held in the churches of our diocese," the bishop wrote.

The diocese is not ready for public blessings, Bishop Gulick wrote, because authorized rites do not yet exist; the Commonwealth of Kentucky has not approved civil marriage for same-sex couples; the Anglican Communion has called for the Episcopal Church to refrain from these public rites; and many Episcopalians do not support them.

## people & places

### Five Nominees in Rio Grande

The Episcopal Diocese of the Rio Grande has nominated five men — ranging in age from 43 to 61 — in its search for its ninth bishop.

The nominees are:

- The Rev. Ellis Tucker Browerfind, rector, St. Luke's, Alexandria, Va.
- The Rev. James R. Harlan, rector, Church of the Ascension, Denver, Colo.
- The Rev. Jedediah D. Holdorph II, rector, St. Mark's, Medford, Ore.
- The Rev. John S. Nieman, rector, Holy Trinity, Clemson, S.C.
- The Rev. Dr. Michael Louis Vono, rector, St. Paul's Within the Walls, Rome, Italy.

The diocese has released brief statements and resumes from each of the five nominees, available at [dioceserg.org/bishop\\_search.php](http://dioceserg.org/bishop_search.php).

An electing convention is scheduled for April 24.

### Four Kentucky Nominees

Three cathedral deans are among the four candidates nominated by the Episcopal Diocese of Kentucky in the search for its eighth bishop.

The nominees are:

- The Rev. David Allen Boyd, rector, St. David's Episcopal Church, Austin, Texas.
- The Very Rev. John Paul Downey, dean, Cathedral of St. Paul, Erie, Pa.
- The Very Rev. W. Nicholas Knisely, dean, Trinity Cathedral, Phoenix, Ariz.
- The Very Rev. Terry Allen White, dean, Grace and Holy Trinity Cathedral, Kansas City, Mo.

The diocese will receive nominees by petition until Feb. 12. The electing convention is scheduled for June 5.

The Rt. Rev. Edwin F. "Ted" Gulick Jr., Bishop of Kentucky since 1994, intends to retire by August.

### Appointments

The Rev. **Dana Colley Corsello** is rector of St. Luke's, 1755 Clay St., San Francisco, CA 94109.

The Rev. **Armand John Kreft** is rector of St. David's, 205 Old Main St., 205 Old Main St., South Yarmouth, MA 02664-4529.

The Rev. Canon **James B. Magness** is canon for mission and diocesan administration in the Diocese of Southern Virginia, 600 Talbot Hall Rd., Norfolk, VA 23505.

The Rev. **Jason W. Samuel** is rector of Transfiguration, 1860 Lake St. Louis Blvd., Lake St. Louis, MO 63367.

The Rev. **Mann S. Valentine VI** is priest-in-charge of St. Andrew's, PO Box 75027, Fort Thomas, KY 41075.

### Receptions

**Minnesota** — **Néptali Rodríguez Espinel**, assistant vicar, La Misión el Santo Niño Jesús, 1524 Sunmit Ave., St. Paul, MN 55105.

### Resignations

The Rev. **Becki Neumann**, as associate at St. Thomas', Towson, MD, now rector of South Riding Anglican Church, South Riding, VA.

### Deaths

The Rev. **C. Edward Sharp**, 85, retired priest of the Diocese of East Carolina where he served his entire ministry, died January 14 in New Bern, NC.

Fr. Sharp was a native of Hertford County, NC, and a Purple Heart veteran of World War II, serving with the U.S. Army on Anzio Beachhead in Italy. He attended the University of North Carolina at Chapel Hill and earned degrees at Wake Forest College and Yale University (Divinity School). He also spent a year in post-graduate study at Virginia Theological Seminary. He was ordained deacon and priest in 1952. Fr. Sharp served five mission churches in Hyde County, NC, 1952-54; was a college curate at St. Paul's, Greenville, NC, 1954-55; rector of St. Paul's, Beaufort, NC 1955-62; and rector of Christ Church, New Bern, NC, 1962-91, where he was named rector emeritus upon retirement. He is survived by his wife, Virginia Perkins Sharp, two sons, a daughter, three grandsons, two granddaughters, and a sister.

*Other deaths as reported by the Church Pension Fund:*

Frank C. Alderson	92	Rochelle, IL
Edward M. Berckman	78	Valdosta, GA
Colby Adams Cogswell	82	Morgan, CA
James Dillard Ellisor	81	Shreveport, LA
Susan Wolfe Harrison	67	Savannah, GA

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