

The S. Stephen

LENT 2017

Vol. 16, No. 3

My Dear People,

Several years ago, I visited the S. Stephen's archives at the University of Rhode Island library. It was fascinating to leaf through issues of *The S. Stephen* from the 1880s and 1890s. To my amusement, I noticed a recurring admonition from the then Rector, Fr. Fiske, to parishioners to please *remove their gloves* when coming to the Altar Rail!

I'm glad to say that in twenty-four years of priesthood, I've never had to address the problem of communicants attempting to receive the Sacred Host in gloved hands. Every once in a while, however, I do find it helpful to go over the guidelines on the proper method—the Church's etiquette, as it were—of receiving Holy Communion.

First: the Host. It is customary to receive the Host in one of two ways: either in the hands or directly on the tongue. Out of reverence for our Lord's presence in the Blessed Sacrament, some prefer not to touch it at all; this is very commendable, but either method is perfectly acceptable.

(In the middle of the fourth century, Saint Cyril of Jerusalem attests the practice of “making a throne with your hands” to receive Communion. Other early Church Fathers indicate that the practice of receiving on the tongue is just as old if not older.)

If receiving in your hands, cross them over one another, palms up, so that your left hand is supporting your right hand (this is the “throne” spoken of by Saint Cyril). Receive the Host in the palm of your right hand and raise it immediately to your mouth. (Never take the Host into your fingers.)

If receiving directly on your tongue—please forgive me for being so graphic—tilt your head back slightly, open your mouth wide, and stick out your tongue so that the priest can drop the Host in without his fingers coming into contact with your tongue or lips. (Never clamp down on the Host with your teeth.)

It is customary to receive the chalice in one of two ways. Out of reverence for the Precious Blood, some communicants prefer not to touch the chalice at all, and that is fine. Others have been taught to take the

base of the chalice between their thumb and forefinger to help guide the chalice to their lips, and that is fine too—and for those communicants

who are unable to kneel it is very helpful to the chalice bearer. (Never touch or grasp the cup of the chalice.)

At all times the chalice bearer will retain firm control of the chalice. Ideally, the communicant should get no more than a tiny sip of the Precious Blood. You have received it just as effectively even if it only just wets your lips.

If you wish to receive “by intinction,” then receive the Host in the palm of your right hand as described above, and wait for the chalice bearer to retrieve it, intinct it for you, and place it on your tongue. (The practice of “self-intincting,” although widespread in many Episcopal parishes, is discouraged at S. Stephen's and other traditional Anglo-Catholic churches.)

A point to remember is that even though the Prayer Book rubrics direct that every communicant must have the opportunity to receive both the Host and the chalice separately, it is nonetheless a certain truth of Catholic theology that we receive just as fully and truly when we receive in one kind only.

A few matters of slightly lesser importance. So that those administering Holy Communion can better see what they are doing, it is helpful for women to avoid approaching the Altar Rail wearing wide-brimmed hats; and, for obvious reasons, it is desirable to blot lipstick before receiving the chalice.

Men remove hats or head coverings on entering the church, and this applies all the more to approaching the Altar Rail. However, we need to exercise patience, forbearance, and charity towards those who are unaware of these traditions. The priest alone is responsible for the judgment call as to when the time is opportune to counsel individual members of the congregation on such matters of church etiquette.



From the Rector

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As an adult convert to the faith, I know from experience that it takes time to learn these customs. But with a little practice they soon become second nature. They are like a form of good table manners by which we express our esteem for the divine Guest who comes into our midst whenever we celebrate the Holy Eucharist. Nay, we are the guests; the feast is his—all the more reason to do our best to observe the Church's etiquette of receiving Holy Communion.

This letter comes with all best wishes and prayer. I remain, faithfully,

Your pastor and priest
Fr. John D. Alexander

LENTEN SERIES 2017

**Charles Chapman Grafton
and the Genesis of American
Anglo-Catholicism**



**Supper & Lecture
Sunday evenings in Lent
March 5, 12, 19, 26, April 2
6 to 8 pm**

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Ash Wednesday 1 March 2017

**Morning Prayer &
Blessing of the Ashes 8 am**
(You may receive ashes at this service.)

**Sung Mass with
Imposition of Ashes
6 pm**

Lenten Quiet Day 18 March 2017 9 am—2 pm



**Addresses by
The Rev. Steve Rice**

*Rector, Saint Timothy's Episcopal Church,
Winston-Salem, North Carolina*

FR. YOST'S LETTER

With Candlemas over, Christmas is well behind us, and Lent is not far off. To be honest, I sometimes wish Lent were just a bit farther off. The extra devotions, self-examination, confession, giving up, and taking on are all supposed to be good for me, I know, but I've done it so many times before, and I'm still quite far from being a saint. Lent can easily seem like the same old thing.

As Candlemas gave us one last look at the wonder and joy of Christmas, it occurred to me that if *Christmas* were not the "same old thing" I (like most people) should be sorely disappointed. At Christmas, all the familiar and treasured customs are warm and reassuring. With Lent it's different. The "same old thing" in Lent is unsettling. Lent means confronting, yet again, my self-will, my failure to love God and my neighbor, things done and left undone. "For I do not do the good I want, but the evil I do not want is what I do" (Romans 7:19).

Christmas and Lent are actually two sides of the same coin. On the one side is God's abiding love for the world he made. On the other is our abiding need to respond to that love with our love. Candlemas is a hinge between the Incarnation and the Passion. Simeon says to Mary, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against (and a sword will pierce through your own soul also), that thoughts out of many hearts may be revealed" (Luke 2:34–35). Simeon holds in his arms the Light of the World. That Light is given to us to carry as well, but it means also that we shall carry the Cross.

We live in a society that emphasizes ever-greater achievement and constant self-improvement. Even though we *know* that this is at odds with the Christian

doctrine of a fallen human race, it is all too easy to approach Lent with the idea that somehow we're going to better ourselves. And when the experience, year after year, of our own frailty makes it clear that it does not work, then it just seems like the same old thing. "Wretched man that I am! Who will deliver me from this body of death?" (Romans 7:24). Lent is not really about giving up *something*. It is simply giving up. Only then do we have any real hope of change. "Thanks be to God through Jesus Christ our Lord!" (Romans 7:25).

The "same old thing" means that God, in his mercy, continues to give us time to give our wills to him. In our student group this year, we have been reading and discussing the Gospel according to Mark. How many times have I read or heard this Gospel—in the Sunday lectionary, the Daily Office, the weekday Mass lectionary, and my own devotional reading or study? And yet, every time we gather for our reading and reflection, I am struck by how much I have never really heard. To hear the same Scriptures, to pray the same prayers, to make the same devotions, even to confess the same sins again and again is a great gift.

The "same old thing" is the wisdom of the saints. For God to make saints of us will take many seasons. Indeed it will take a lifetime.



Simeon's Song of Praise (1631)
Rembrandt Harmensz. van Rijn
 1606 – 1669

CHRISTIAN RESISTANCE TO HITLER PART ONE: MARTIN NIEMÖLLER

By Fr. Alexander

First they came for the Socialists, and I did not speak out—

Because I was not a Socialist.

Then they came for the Trade Unionists, and I did not speak out—

Because I was not a Trade Unionist.

Then they came for the Jews, and I did not speak out—

Because I was not a Jew.

**Then they came for me—
and there was no one left to speak for me.**

This widely quoted poem gained currency in the 1950s after its author, the German pastor Martin Niemöller, started delivering it extemporaneously in speeches in 1946. Multiple variations of the wording came into circulation. In some versions, the first line refers to “the Communists.” Subsequent categories of those for whom “they came” variously include Social Democrats, Jehovah’s Witnesses, homosexuals, and “the sick, the so-called incurables.”

The poem constitutes an admission of guilt. From the time Hitler came to power in 1933, Niemöller became known internationally as the leader of Christian resistance to Nazi interference in the affairs of the Lutheran Church. Niemöller regards his own incarceration in Nazi concentration camps from 1937 to 1945 as punishment for his earlier failure to speak out on behalf of others victimized by the Nazis. He is a controversial figure today precisely because he concentrated on the “Church Struggle” (*Kirchenkampf*) while giving little attention to the sufferings of the Nazis’ other victims—especially the Jews—as he admits in the poem.

At a time when many Christians are reflecting on the obligations and limits of resistance to the state and political authority, it seems opportune to review the record of Christian resistance to Hitler during the period from 1933 to 1945. The Nazi regime presents a test case at the extreme end of the spectrum; how did Christians in the Third Reich respond to a regime embodying an unprecedented degree of moral and political evil? Many simply remained silent. Others resisted to varying degrees. In this series, my aim is to examine

a few of those who followed the path of resistance—not so much to reach definitive judgments on which courses of action were right or wrong, as to gain some understanding of the complexities and ambiguities inherent in an agonizingly difficult situation. The strange career of Martin Niemöller seems a good place to start.

Born in Lippstadt, Germany, in 1892, Niemöller was the son of a Lutheran pastor. He grew up in a conservative household where he imbibed deeply traditional attitudes and values. In 1910, at the age of eighteen, he entered the officers’ training course in the Imperial German Navy. At the outbreak of the First World War in 1914, he was assigned to service on U-Boats, becoming in turn Second Officer, First Officer, and, in 1918, a U-Boat Commander. For his military achievements, which included the sinking of many Allied ships, he was awarded the Iron Cross First Class.

After the War, rejecting the democratic Weimar Republic that replaced the imperial government of Kaiser Wilhelm II, Niemöller resigned his commission in the Navy. He married Else Brunner in 1919, and briefly tried to make a living as a farmer. In 1920, however, he decided to follow in his father’s footsteps and become a Lutheran pastor. Beginning seminary studies at the University of Münster, he hoped to offer a disintegrating society meaning and order through the Gospel and the Church. On completing his seminary training in 1923, he began working with the Lutheran Home Mission of Westphalia. In 1931, he became junior pastor of Saint Anne’s Church in the affluent Berlin suburb of Dahlem.

A monarchist and nationalist, Niemöller considered the Weimar Republic weak and vulnerable to Communist



**Martin Niemöller
U-Boat Commander**

revolution; in his view, its leaders had crippled Germany by signing the Treaty of Versailles. His sermons expressed strong nationalist sentiments. He believed that reparations, democracy, and foreign influence had engendered social fragmentation. In the 1920s and early 1930s, he supported the Nationalist Socialist Party. He thought that Germany needed a strong leader to promote national unity and honor. Hitler, who initially emphasized the importance of Christianity to German identity, seemed to fit the bill.

In 1932, Niemöller had a private audience with Hitler, who promised that he would not interfere with the Churches, and that he would only bar Jews from high office but not put them in ghettos or conduct pogroms. Niemöller believed these assurances and welcomed Hitler's rise to power in 1933, hoping that it would lead to a German national revival. He soon came to realize that he had been duped.

When Hitler came to power, Lutheranism in Germany comprised not a single national church but 28 separate regional state churches (*Landeskirchen*) inherited from the time before German unification in the nineteenth century. Immediately, Hitler moved to unite these local churches in a single "Reich Church" (*Reichskirche*) in which central control would make it easier to suppress religiously motivated dissent to Nazi policies.

At the same time, a movement called the "German Christians," (*Deutsche Christen*) led by Ludwig Müller aimed to make the Lutheran Church into the spiritual auxiliary to the Nazi Party. Regarding Hitler as a new revelation of God's will, the German Christians embraced Nazi racial ideology, and advocated banning all Jewish elements, including the Old Testament, from Christian theology, worship, and Church life. Almost immediately, they started contesting local elections with the aim of taking control of regional church synods and merging them into the Reich Church. In August 1933, Müller was elected Bishop of the state church in Prussia; the following month he was elected "Reich Bishop." Wherever they gained control, the German Christians began enforcing the "Aryan Paragraph," which banned converts from Judaism or the descendants of such converts—so-called "non-Aryans"—from serving in the ordained min-

istry as pastors, teachers in church schools, or professors of theology.

The German Christian movement gained a lamentably high level of support among the Lutheran leadership, including famous theologians and biblical scholars such as Paul Althaus and Gerhard Kittel. However, Niemöller and many other pastors recognized

"German Christianity" as the toxic heresy it was and began to organize in opposition. The catalyst was the Aryan Paragraph, which Niemöller rightly understood as racist ideology supplanting the Church's theology of baptismal grace. In September 1933, Niemöller and others established the Pastors' Emergency League (PEL) to oppose the German Christian agenda. The PEL was the forerunner of the German Confessing Church, founded in May 1934, which declared itself the one true Lutheran Church in Germany.

Paradoxically, Niemöller initially combined his opposition to Nazi ecclesiastical policies with continuing political support for Hitler. However, in a meeting with Hitler and two prominent Lutheran bishops in 1934, Nie-

möller realized that the Gestapo had been tapping his phone and that the PEL was under constant state surveillance. At this point he recognized that the Nazi regime was a dictatorship that must be opposed. He became more and more known for his sermons critical of the regime. Despite warnings from the police, he continued to preach against state interference in church governance, and against the neo-paganism that the Nazis were overtly starting to encourage.

In July 1937, Niemöller was arrested and charged with making treasonable statements from the pulpit. He was kept in solitary confinement in the Moabit Prison in Berlin for seven and a half months. At his trial in February 1938, he was convicted and sentenced to seven months' imprisonment and a fine of 2,000 Reichsmark. Since he had already served the sentence while awaiting trial, he was released; however, the Gestapo immediately re-arrested him under a "protective detention" order and sent him to the Sachsenhausen concentration camp.



Martin Niemöller

1937

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By the time of his arrest, Niemöller was already well known in international ecumenical circles, especially in the Church of England. Bishop George Bell of Chichester visited Niemöller in January 1937, and subsequently led a campaign of public protest and letter writing against Niemöller's imprisonment. In July 1938, to mark the first anniversary of Niemöller's arrest, Bell organized a service of intercession at St. Martin's in the Fields, Trafalgar Square, for Niemöller and other prisoners of the Nazis. Propaganda Minister Joseph Goebbels recommended that Niemöller be executed, but Nazi Party leader Alfred Rosenberg persuaded Hitler that this would only give foreign church leaders like Bell further ammunition to attack the German government. Niemöller's conclusion in the poem that "there was no-one left to speak for me" is thus not quite accurate; unlike millions of anonymous victims of the Nazis, he had friends in high places whose willingness to speak for him saved his life.

Bell and other Anglican leaders to some extent misinterpreted the significance of Niemöller's resistance, thinking of it as "the struggle for religious freedom in Germany," to quote the title of a book published in 1938 by Dean of Chichester A.S. Duncan-Jones. But Niemöller was little interested in religious freedom *per se*. His stance was against the threat posed to Lutheran orthodoxy by the German Christian movement and Nazi government interference in church life. Nor were all Anglican bishops sympathetic to Niemöller; Arthur Headlam of Gloucester, head of the Church of England's committee on relations with foreign churches, was a keen supporter of the *Reichskirche* and detested what he saw as the Confessing Church's narrowness and rigidity; he publicly stated that Niemöller had only himself to blame for his imprisonment by preaching politics from the pulpit despite repeated warnings not to do so.

Today, a topic of some controversy is Niemöller's attitude toward the Jews during the 1930s. Various historians have suggested that Niemöller and many members of the Confessing Church held anti-Semitic views. In a sermon preached in 1935, for example, Niemöller asked, "What is the reason for [their] obvious punish-

ment, which has lasted for thousands of years? Dear brethren, the reason is easily given: the Jews brought the Christ of God to the cross!"

On the basis of such statements, some have argued that Niemöller basically agreed with the Nazi position on "the Jewish question." However, his statements seem to me to express instead a traditional Christian anti-Judaism, which differs radically from the Nazis' racist anti-Semitism, a creation of bogus nine-

teenth-century "racial science." In the post-Holocaust era, the Christian Churches have had to engage in a searching reappraisal of their historic attitudes towards the Jews, a process led by no less a figure than Pope John Paul II in the last three decades of the twentieth century. As this had not yet happened in the 1930s, Niemöller was capable of expressing some deplorable views concerning Judaism as a religion. It is clear, however, that Niemöller did not subscribe to the racist anti-Semitism of the Nazis, precisely because he so strongly opposed the Aryan paragraph barring Jewish converts from the Christian ministry. He can still be faulted for his narrowly focused concern for the relatively small number of Jewish converts to the Lutheran Church at the expense of



Martin Niemöller
1952

the vast majority of Jewish victims of the Nazis. He admits as much in the poem. His conduct contrasts unfavorably with a few Confessing Church activists, such as Hermann Maas, who spoke out unequivocally on behalf of the Jews and later was accorded the title "Righteous among the Gentiles" by Yad Vashem.

While imprisoned, Niemöller remained a complex and paradoxical figure. At the outbreak of the Second World War in September 1939, he wrote to Admiral Erich Raeder offering to reenlist in the Navy so he could fight for Germany once again. Raeder referred the letter to Goebbels, who firmly refused. In 1941, Niemöller was moved to the concentration camp at Dachau. In 1945, he was transferred to the Tyrol in Austria, where he was liberated by American troops shortly before the war's end.

Niemöller said later that his imprisonment was the turning point during which his views changed. Following the Second World War, he preached collective German guilt for Nazi crimes against humanity, and in

particular the guilt of the churches for their support of Nazism; he was the principal author of the Stuttgart Confession of Guilt, issued in October 1945 in the name of the German Evangelical Church. Still, he continued to display some nationalist tendencies, opposing denazification proceedings, advocating the speedy release of German prisoners of war, and railing against the division of Germany by the Allies.

In 1947, Niemöller was elected President of the Lutheran Church in Hesse and Nassau, a position he held until 1961. He became a much sought-after figure abroad, traveling widely and speaking about the German experience under Nazism. By 1954, he had become a pacifist and was working with a number of international groups for nuclear disarmament. In 1961, he was elected President of the World Council of Churches, a position he held until 1968. His 1965 visit to Hanoi to meet with Ho Chi Minh during the Vietnam War caused an international uproar. On his 90th birthday, Niemöller stated that he had started his political career as “an ultra-conservative who wanted the Kaiser to come back; and now I am a revolutionary... If I live to be a hundred I shall maybe be an anarchist.” He died, however, in Wiesbaden on March 6, 1984 at the age of 92.

Niemöller’s reputation today remains that of a morally ambiguous figure. He is not to be found in any Church’s calendar of saints. After the Second World War, many of those who had previously lionized him as the icon of Christian resistance to Nazi tyranny became disillusioned when his true beliefs and actual conduct during the 1930s became more accurately known. He himself spent the remainder of his life repenting of the narrowness of vision that had impeded his speaking out for the Jews and other victims of the Nazis.

The best that can be said for Niemöller is perhaps that limited as his opposition to the Nazi regime undoubtedly was, he nonetheless persevered in resisting when it would have been easier and safer to capitulate—as so many of his colleagues did. The bravery that he displayed as a naval officer in the First World War was equally evident in his public opposition to what he rightly discerned as a mortal threat to his Church’s faith and order. When Nazi oppression impinged on what he cared about most, he kept on protesting until he paid the price of eight years’ imprisonment in concentration camps. We shall do well if we are as willing as Niemöller was to incur any cost in defending the values that mean the most to us.

ANNUAL MASS & MEETING OF THE SOCIETY OF KING CHARLES THE MARTYR *By Phoebe Pettingell*

On Saturday, January 28, 2017, several members of S. Stephen’s Chapter of The Society of King Charles the Martyr attended the Annual Mass at St. Clement’s Church in Philadelphia. The Rev. Richard Alton celebrated, while the Mass setting was Mozart’s Coronation Mass, conducted by Mr. Peter Conte, choirmaster, and beautifully performed by the choir and a small orchestra.

Bishop Rodney Michel, retired suffragen of Long Island, and retired Interim Bishop of Pennsylvania, preached a fervent sermon. His focus was that Anglicanism takes its character from the Church as developed during the reign of Charles I, the first king to have been baptized and raised in the Church of England. King Charles gave his life for the Church—had he been willing to forgo the Historic Episcopate, he would have been spared, and his unpopularity with the Puritans was partly the insistence on returning the Church away from some of the practices of the Reformation to the ancient Catholic order. He concluded with a plea for Charles to be included in the Episcopal Church’s calendar of saints, as he is in most calendars of the Anglican Communion.

The Mass was followed by a luncheon in the Great Hall, consisting of foods that might have been served during the reign of King Charles (1625-1649). There was a fish soup and fish and meat pies with various sides, concluding with an apple pie and seed cake. The luncheon was hosted by the Our Lady of Clemency Ward of the Society of Mary, organized by Dr. Anne Bower, who also did most of the cooking. Fr. Alexander announced the Annual Mass and Meeting of The Society of Mary on May 6, 2017, at All Saints, Ashmont. A convivial time was had by all.

To learn more about The Society of King Charles the Martyr, contact Phoebe Pettingell, our local Chapter Secretary and a member of the National Board of SKCM.



MERE ANGLICANISM: PART THREE: CREEDS

By Phoebe Pettingell

“The Three Creeds, Nicene Creed, Athanasius’s Creed, and that which is commonly called the Apostles’ Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.”—*Article 8 of the original version of the Articles of Religion as approved in 1571, and reapproved in 1662 (Later versions drop the Athanasian Creed)*

The second point of the four essentials for Christian unity, as adopted by the bishops of the Episcopal Church in 1886, was “The Nicene Creed as the sufficient statement of the Christian faith.” The 1888 Lambeth Resolution changed this to “The Apostles’ Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith. Most Anglicans are used to these Creeds as an intrinsic part of public worship. *The Book of Common Prayer, 1979* uses The Apostles’ Creed not only at Morning and Evening Prayer, but also in the Baptismal Rite, for reasons discussed below. The Nicene Creed is recited at celebrations of the Eucharist on Sundays and major holy days. We have never mandated the Athanasian Creed in our liturgies, although for many centuries the Church of England did. It reads as a theological document, and thus is less suited for liturgical recitation than the others. From the Renaissance on, some Christian denominations have felt it unsafe to profess any Creed (the word derives from the Latin *Credo*, “I believe”) beyond Scripture. Others have found “the primitive Creeds” (meaning from the Early Church) insufficient, and added “confessional statements” of various kinds to define their beliefs in greater detail. Examples of this would

be the Anglican Articles of Religion, the Lutheran Augsburg Confession, and the Presbyterian “Westminster Confession.” But such statements serve a different purpose from the early Creeds that attempt to define the basics of Christian belief, not the distinguishing aspects of a particular Church. (The cate-

chisms that proliferated at the time of the Reformation and Counter-Reformation are, on the other hand, a species of Creedal statements, and often based on the historic creeds.)

What we now call the Apostles’ Creed seems to have had its origins in baptismal professions for catechumens. The original Christian profession of faith was “Jesus is Lord,” as we learn from St. Paul. The title “Jesus Christ,” used by Christians, means “Jesus Messiah,” thus defining who He is. Similarly, the sobriquet “Son of God” affirms that He is divine, not merely a great teacher. Luke Timothy Johnson, a leading scholar of both the New Testament and the Early Church, posits that the original notion of a Creedal statement comes from Deuteronomy 6:4, “Hear O Israel, the Lord our God is one Lord. And you shall love the Lord your God with all your heart

and with all your soul and with all your strength.” Known as the *Shema*, this is the Jewish proclamation of faith.

From the early beginnings of Christianity, there grew a tension between the affirmation of One God and the identification of Jesus with the Godhead. Thus, gradually, further explanations of the Mystery were devised. Ignatius of Antioch, writing circa 115, on his journey to Rome and martyrdom, wrote in his *Letter to*



**Icon of the Emperor Constantine and
bishops of the first Ecumenical
Council holding the Nicene Creed.**

the *Trallians*, “Be deaf, therefore, when anyone speaks to you apart from Jesus Christ, who is of the stock of David, who is of Mary, who was truly born, ate and drank, was truly persecuted under Pontius Pilate, was truly crucified and died in the sight of beings of heaven, of earth and the underworld, who was also truly raised from the dead.” Ignatius proclaims that Jesus was “truly man,” not what the Greeks would call an *eidolon*—a supernatural being disguised as human, who would not need to eat or drink, and could not suffer or die. This was an essential point because not only were pagans used to the notion that gods could come down to earth and disguise themselves in various forms, human or animal, but the rise of gnosticism played down the notion of incarnation, since it believed that matter was evil, spirit good. For Christian gnostics (there were many other kinds, as well) Jesus came to teach humans to purify themselves from the material. This is diametrically opposed to what Paul preaches and orthodox Christianity believes: that Christ is both fully human and fully divine, and that he was raised in the flesh in which he died, thus overcoming death.

By the middle of the second century, the apocryphal *Epistle of the Apostles* affirms belief “in the Father, the ruler of the entire world, and in Jesus Christ, our Savior, and in the Holy Spirit, the Paraclete, and in the Holy Church, and in the forgiveness of sins.” Together with Ignatius’s statement, we can see the various elements of what came to be the Apostles’ Creed. Justin Martyr (c. 165) wrote something very similar, and, according to the Acts of his martyrdom, professed before the Roman officials at his trial words that later made their way into the Nicene Creed, that God is “the creator of all things visible and invisible.” Again, this refutes the Gnostic idea that Satan is the creator of the material world.

Various versions of these statements were used by catechumens before their baptism, and, by 390, St. Ambrose writes of the *Symbolum Apostolicum* as the summation of the basics of Christian belief. “Symbol,” from the Greek, here signifies a whole put together from various sources, underlying the by-this-time common legend that each of the 12 Apostles had written one phrase of the Creed. The *Symbolum Apostolicum*, also known as the *Symbolum Romanum*, was a slightly

shorter version of our current Apostles’ Creed, omitting the phrase that the Father is “maker of heaven and earth.” However, as we have seen, the gist had been around since sometime in the second century, and remained basically unchanged from then on, even if the form we use today was not fully codified until the seventh century.

The Apostles’ Creed contains nothing that is not explicitly Scriptural. This has been both its strength and its weakness, since it only implies that Jesus Christ and the Holy Spirit are co-eternal and co-equal with the Father. By the fourth century, the Berber presbyter, Arius, concerned that Christianity might seem polytheistic, worshipping three Gods, not one, argued that both the Son and the Spirit were creations of the Father, even if divine creations. This caused a storm of controversy, the Orthodox party insisting that Christ had always been understood to be “one with the Father.” The Emperor Constantine, who had recently de-

clared Christianity an official religion, called an ecumenical council at Nicaea—near Constantinople, the center of the Roman Empire at that time—in 325 to come to a consensus throughout the Church. This was the first time since the Council of Jerusalem (c. 50 AD, and referred to in Chapter 15 of The Acts of the Apostles and the Second Chapter of Epistle to the Galatians) that an ecumenical (meaning universal or general) council of the Church had been called. Among other actions, the anti-Arian party came up with a theological statement, both insisting that Christ was “very God of very God, begotten not made” and also anathematizing Arian beliefs as heresy. The original document is a theological statement, and stated in more theological language than the Nicene Creed we know. Far from uniting the Christian world, its immediate effect was to sharpen divisions, and a series of further councils were held over the next 56 years, some led by the Arians since several of Constantine’s successors held those views, until the Council of Constantinople in 381, in which our current form of the Nicene Creed (more properly known as the Nicene-Constantinopolitan Creed) was formulated. This added the section about the Holy Spirit, and used a plainer language less

Ecumenically, the Apostles’ and Nicene Creeds are an essential aspect of dialogue. The fact that major worldwide Christian bodies accept them and base their understandings on what they profess is one of the greatest convergences we have.

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indebted to theologies derived from late Greek philosophy. However, it retained the word *homoousios*—“of one substance”—to describe the relationship between the First and Second Persons of the Trinity.

Because of its greater specificity, the Nicene Creed continued to cause controversy among groups that had previously considered themselves orthodox, and some of this continues to the present. Many Unitarians can subscribe to the Apostles’ Creed, since nothing is said about the exact nature of Christ and the Holy Spirit. Arianism is far from dead, but crops up in various forms in almost every age.

All those people who seem to feel obliged at parties to explain that although they consider themselves Episcopalians, Presbyterians, or, occasionally, Roman Catholics, they don’t believe in the Virgin birth or the Resurrection, are a species of latter-day Arians. To be sure, Arius would have been shocked by their narrow rationalism that discounts the miraculous when he merely wanted to safeguard Monotheism. Later on, the Western Church added that the Holy Spirit “proceedeth from the Father *and the Son*.” This ultimately led to the Great Schism of 1054 between the Western and Eastern Churches (what we now call Eastern Orthodox); the latter insisted on fidelity to the original wording, and rejected this Western interpolation. It can be argued, however, that if all parts of the Trinity are consubstantial then all are in all, as the Western version proclaims. Unfortunately, the various cultural differences between the Greek- and Latin-speaking Christian worlds had already reached the breaking point on numerous issues, and this proved the final straw.

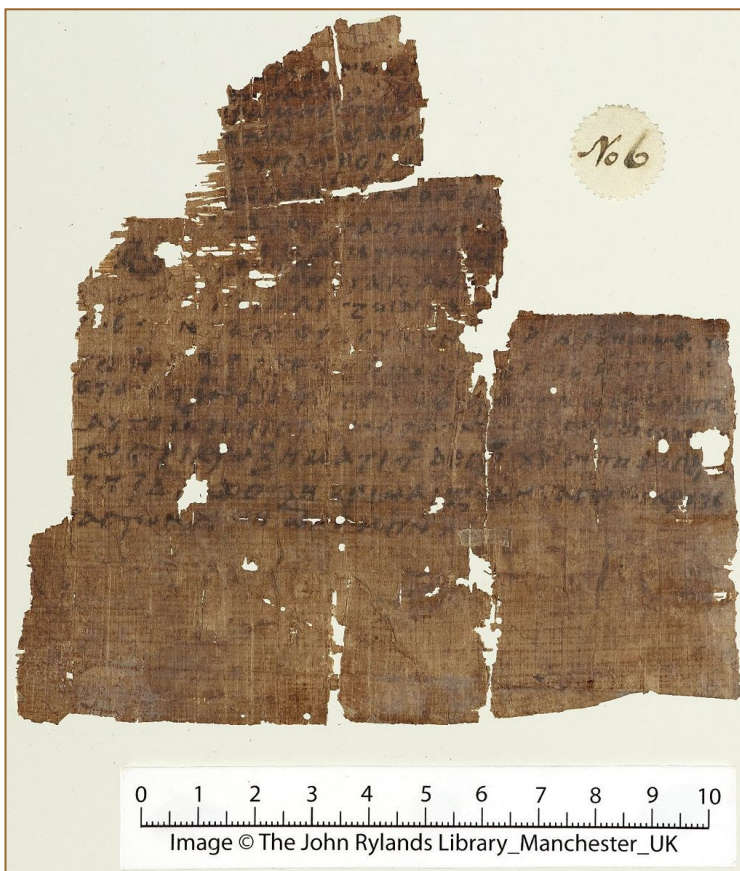
A word about the so-called Creed of Athanasius: despite a medieval tradition ascribing it to that great

saint and theologian, it anathematizes heresies about the Trinity that grew up well after his lifetime in the fourth century. Although it was clearly intended for liturgical use, was so used, and continues to be so in some Churches, it has fallen out of favor somewhat because of its emphatic insistence that salvation demands adherence to orthodoxy about the nature of the Trinity. It was never adopted by the Orthodox since it is in Latin rather than Greek. None of these objections, however, negate its theological affirmations about the Triune God, about which all true Trinitarian

Christians agree. I have belonged to several parishes that used it liturgically on Trinity Sunday. In all probability, it was omitted from the Chicago-Lambeth Quadrilateral because it created one more ecumenical divergence from the Orthodox Churches, and not for any discomfort with its doctrine.

The Creeds are necessary summations of the Faith as handed down from the first Christians: that God created the world, not merely its spiritual aspects as Marcionites and Gnostics hold; that Jesus was conceived by the Holy Spirit and born of the Virgin Mary, being true God and true man, and that he lived, died, and rose again at a certain time and place in history (“under Pontius Pilate”); that the Holy

Spirit speaks to us through Scripture and the Church and its sacraments. As the Church became multicultural—and this happened very early in the decades after the Resurrection—it became imperative to spell things out which were taken for granted by the first converts, many of them Jews or familiar with Jewish beliefs, or taught by the apostles. Bishop Polycarp of Smyrna (AD 69-156) who mentored Saints Ignatius and Irenaeus, is said by them, as well as by Tertullian and Je-



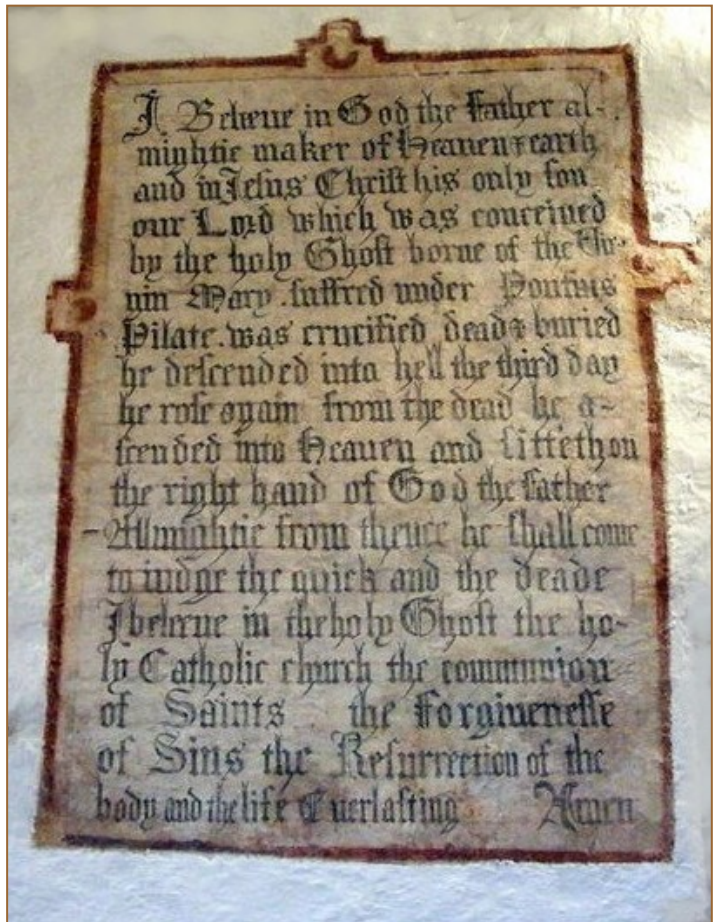
**Oldest extant manuscript of the Nicene Creed,
papyrus, 5th century, Rylands Library,
Manchester, England**

rome, to have been a disciple of Saint John the Evangelist. Furthermore, as theologians began to describe the implications of the three Persons of the Godhead in One, or the dual natures of Christ, these understandings needed to become ingrained in the faithful so that they would not fall into error. The marvel of the historic creeds is how concise they are, and how they do not try to over-explain or pin down too much. The worst heresies are those which try to solve an issue perplexing their era by over-definition that would limit developments in later generations.

Including the Creeds in everyday liturgy allows us to grow into them. The original Greek text of the Nicene Creed begins “We believe...” (not “I believe,” as the Latin version says). This emphasizes that these statements represent the teachings of the Church, not the limits of our personal understanding. This point runs counter to a culture that upholds rugged individualism, except that few of us actually think out our own ideas. Christianity intends us to mold ourselves and our worldview according to the faith Christ conveyed to the Apostles, and while it is only right to ask questions, the ultimate goal is to understand these teachings, not invent our own religion—which, in any case, would only turn out to be one of the ancient heresies renewed.

The first point of the Quadrilateral states that Holy Scripture contains all things necessary for salvation. The Creeds are in turn a précis of what might be called the core message of the Bible: the way we must understand God the Creator; that the Christ’s coming to earth was foretold from the beginning; that the Spirit is “the Lord and giver of life;” and that the Church is One, Holy, Catholic, and Apostolic.” The fact that the Creeds were composed about the same time that the canon of Scripture came into being (and by many of the same theologians whose writings first set the canon) shows that they are not an addition to the Gospel, but its essence: an authoritative clarification, distillation, and summary of its revelation. If you accept the canon, you are implicitly acknowledging that the same Holy Spirit who inspired it likewise guided the formulation of the Creeds.

The Apostles’ and Nicene Creeds also lay the foundations for systematic theology. If you go through them, commenting at length on each phrase, you cover the better part of essential Christian doctrine. Ecumenically, the Apostles’ and Nicene Creeds are an essential aspect of dialogue. The fact that major worldwide Christian bodies accept them and base their under-



Wall painting of the Apostles Creed in a church in Wales. Seventeenth century?

standings on what they profess is one of the greatest convergences we have. It would be difficult, if not impossible, to find common ground with Christians who rejected the Triune God, or who believed Christ was truly god but not truly human, or vice versa. Organizations like the World Council of Churches are open to all denominations that can agree on the Creeds.

There is a famous story of a great Orthodox theologian instructing Methodist seminarians on the Nicene Creed. One of the students raises his hand, and says that he struggles with certain points, such as the Virgin Birth, and has trouble accepting them. The theologian says, “Don’t be too hard on yourself. You are still very young. This is not *your* Creed, but the Creed of the Holy Church. Keep on reciting it and pray that as you grow you may come to believe it.”



RECTOR'S ANNUAL MEETING ADDRESS

Following is the (slightly abridged) text of Fr. Alexander's Annual Parish Meeting Address of Sunday 29 January 2017.

As a parish, we have much to celebrate and be grateful for. During the past year, I've continued to derive strength and encouragement from the commitment, energy, and enthusiasm evident in so many areas of parish life: from the Shrove Tuesday Pancake Supper to the Christmas Pageant; from the May Procession of our Lady to the New Year's Day Dinner.

When friends and colleagues in other places ask me to describe S. Stephen's, I tell them—without any hesitation, false modesty, or embarrassment—that we have the best liturgy and music of any church in Rhode Island. James and I work hard to keep it so; and we couldn't do it without the enthusiastic support of choristers, servers, altar guild, ushers, and not least faithful parishioners in the pews.

I'd like to take this opportunity to thank my staff: Assistant Priest and Episcopal Campus Minister Fr. Martin Yost, Organist and Choirmaster James Busby, Parish Administrator Cory MacLean, and Financial Assistant John McGlashan. And the officers of the Vestry: Senior Warden Tom Bledsoe, Junior Warden Susan Brazil, Treasurer George Ryan, and Clerk and Sacristan Phoebe Pettingell. We are blessed to have such a great team.

We do face some challenges. Nationwide, church membership and attendance is declining, and this is especially true in the Northeast. We're not immune to these trends here at S. Stephen's. Also, as I mentioned last year, we've been taking too much out of the endowment to fund current operations, and some restructuring is necessary.

Over the past few months, it's become clear to me that to secure the long-term future of the parish, we need to make some changes in at least three areas: evangelism, stewardship, and planned giving. The changes I'm talking about are not so much procedural or methodological as what might be called cultural and spiritual—defining “culture” loosely as the mix of attitudes, assumptions, habits, and practices that shape our collective identity as a community.

Evangelism is a major theme of Presiding Bishop Michael Curry; and for once I'm glad to say that I approve heartily of the lead we're getting from our top institutional structures! For too long the Episcopal Church

has focused on programs aimed at church growth while soft-pedaling evangelism; and the results have been disappointing.

The difference is that church growth programs emphasize marketing and methods of developing seeker-friendly congregations. Useful as those approaches may be, evangelism requires something more: namely, getting comfortable talking about God's place in our life, and inviting friends, neighbors, colleagues, and associates to come to church to experience for themselves the difference that Jesus can make.

That may be an intimidating proposition. Evangelism has generally not been part of our culture as Episcopalians; in many parishes the *de facto* assumption is that the clergy are there to do our evangelism for us. But that approach won't work anymore, if it ever did. We need to engage in some serious self-examination and study of how to cultivate a more robust and vibrant culture of evangelism. So one of my goals in the coming year is to identify some sources of outside help whom we could invite to come into S. Stephen's and lead us in a process of learning how to become a more evangelistically oriented parish, while at the same time respecting, safeguarding, and promoting our Anglo-Catholic identity.

Stewardship is another area that requires work. Sincere thanks are due to everyone who pledged financial support for the coming year. We have some enormously generous parishioners. But I'm convinced that a greater number could afford to give significantly more if they really made it a priority. Again, the problem is not so much economic or financial as cultural and spiritual. As I never tire of pointing out, in other parts of the country, giving levels are much higher than in New England for reasons that have little if anything to do with disposable income. In the coming year, then, I want to engage the question of how we can renew our culture of stewardship in this parish.

Faced with proposals for cultural and spiritual change, our natural reaction is often one of resistance. It's too difficult; our habits, attitudes, and ways of doing things are too ingrained. We like ourselves just fine as we are. Why should we change? Ultimately, the only persuasive answer to that question comes from examining whether our current attitudes, habits, and practices are helping us achieve our goals. We all want

to grow as a parish. We all want to put S. Stephen's on a secure financial footing and reduce the amount we take from the endowment to fund current operations. The motivation to change will come when we see that our current cultural patterns are not helping and may even be hindering the achievement of goals on which we all agree.

Such change is possible. I've seen it. After I first arrived at S. Stephen's seventeen years ago, one of the complaints that I heard repeatedly was that we had a deserved reputation for being unfriendly and unwelcoming to first time visitors and guests. More than one person told me, "I came to coffee hour and no-one spoke to me." A consensus emerged that we needed to fix this. So, in various ways we worked on trying to become more welcoming and hospitable. And it worked: over the past several years a number of visitors have told me how warm and friendly we are. If we could make *that* change, then we can also make the sorts of changes I'm talking about with respect to evangelism and stewardship.

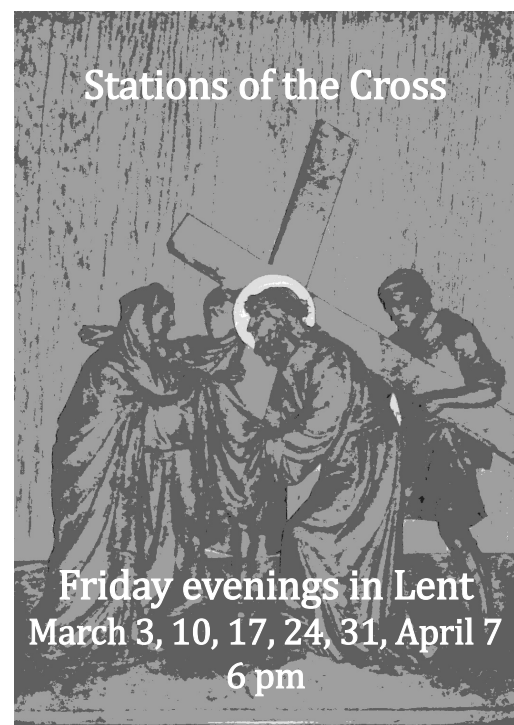
Last but not least: planned giving. One of the most effective means of growing our endowment is that of parishioners and friends making provision for gifts to the parish from their estates after they depart this earthly life. When you think about it, that's how we got our endowment in the first place. So much of what we do here, week by week, is funded by the generosity of the former generations of parishioners whose monuments and memorials line the walls of the church. As a sign of our gratitude, it behooves us in turn to be generous for the benefit of those who will come after us in this holy place.

I'm pleased to announce today the formation of an organization that will be known as the Robert Hale Ives Jr. Legacy Society. You may remember that Robert Hale Ives Jr. was the young parishioner of S. Stephen's who was mortally wounded in 1862 at the Battle of Antietam in the American Civil War. On his deathbed, he made a bequest to the parish of \$5,000 (which in today's money is worth about \$122,000) to help pay off the \$20,000 mortgage the parish incurred in the construction of its new church building—provided that the remaining \$15,000 be raised within a year of his death. It was. He is memorialized in the Ives window in the north aisle, which you see directly ahead of you when you walk in the front door of the church.

To join the Ives Legacy Society, you simply fill out a form indicating that you've remembered S. Stephen's in your will or have otherwise provided for the parish in

your estate planning. And we take your word for it and enroll you in the Society!

The purpose of the Ives Legacy Society is to foster a culture of planned giving by publicly recognizing those who make such provision for the parish. By joining, we have the opportunity to bear witness to the place S. Stephen's holds in our lives, and to encourage others to do the same. So I'm pleased to conclude by distributing these brochures, which explain the Society in more detail, and include an application form to fill out to join. Thank you all very much. I believe we can all look forward to great things ahead in the continuing history of this wonderful parish.



Sung Mass The Annunciation



Saturday 25 March 2017
11 am



Quodlibet

by James Busby

quodlibet (kwäd'lə bet') *n* [ME fr. ML. quodlibetum, fr. L. quodlibet, fr. *qui* who, what + *libet* it pleases, fr. *libere* to please] 1. a piece of music combining several different melodies, usually popular tunes, in counterpoint and often a light-hearted, humorous manner - *Merriam Webster*



Among my quirks there exists a great deal of interest to the point of fixation on a choral sound that maybe just resides in my imagination, but to which we're coming quite close. It's always a wedding of voices and acoustics that does the job, and I so love the crystal-line sound of our sopranos singing in place in church. It's somewhere between that of an English boy choir and their bolder continental counterparts and yet there's never an issue of gender confusion, plus, our people sight-read better than most kids!

It's an equally perfect sound for seventeenth century polyphony, French Baroque, as well as Fauré Requiem and new things. The same holds true for the three other sections and I find combining women altos with men counter-tenors makes a multi-purpose sonority suited for most repertoire. That, plus unusually scrupulous tuning make it a joy to address way early on Sundays in rehearsal.

I thought it a good use of column space in this Quodlibet to offer my annual report for the year 2016 and as I point out in a subsequent paragraph I really like observing these things in print for future years and our successors' entertainment or downright bemusement! It all seemed a good idea at the time.

Annual Report - 2016

The year of 2016 marks my twenty-third on staff at S. Stephen's and I'm grateful as ever for the opportunity to fulfill this work and equally grateful for the musical things yet to be learned!

My offerings to issues of *The S. Stephen* entitled "Quodlibet" pretty much chronicle milestones for and with members of the Schola Cantorum and events of note and that vehicle is so useful in that respect. I refer you to the years' issues which are still readily available online.

The loyalty and general good-humor of The Schola is one of my major pleasures and I count myself so fortunate for that. Occasional Feasts celebrated in The Lady Chapel have relied upon an ensemble of drastically reduced proportions, and while that would never do in church seems so well suited to the intimate and gratifying acoustics of the smaller space.

Mention must be made of 24th December, Christmas Eve, 2016, being the fortieth such that Peter Gibson, bass, has graced The Choir with his fine and studious singing. Except for a few months hiatus before my engagement at S Stephen's, Peter's loyalty and reliability, not to mention his generosity have been some of the bond that keeps the music program and my sense together. It would be unimaginable without him.

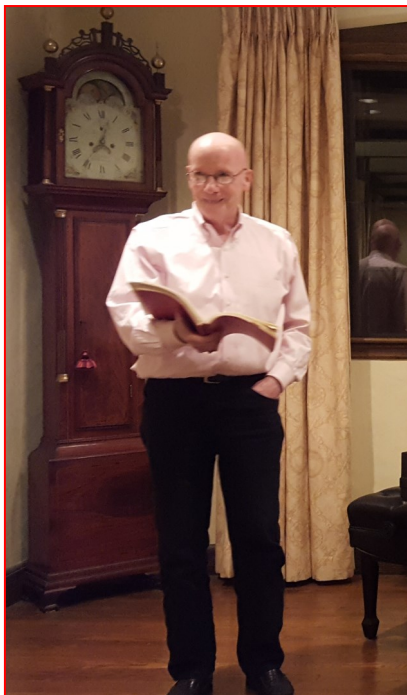
October saw and heard a wonderful concert by the renaissance choir Blue Heron, their second at S. Stephen's in as many years. This time it was



Blue Heron in Concert

I so hope they'll become a regular visiting ensemble; the number of fresh faces from the community in attendance was so very heartening and con-

in observance of the 600th birthday of the Franco-Flemish composer Johannes Ockeghem, performed with Blue Heron's accustomed excellence to a very large audience. As this is repertoire I've not much explored (one motet sung twice in '97 and '13) I was glad to hear this very specialized music performed to a T!



Peter Gibson, bass

firms my feeling that this is something very good to support.

My Annual Recital given in May in memory of all those who have contributed to the music at our Parish Church did not stint in out of the way music but The Robert Hale Ives Goddard organ proved itself quite the match for the task and I was able to indulge in a little quirky programming I'd longed to do for decades! My accomplices were Megan Sesma, harp, Jason Connell, tenor, and Kevin Darrow, english horn, all of whose good company and virtuosity could not be excelled.

To continue offering the musical riches we've come to expect The Rector and I sent a

request for support for financial help above the annual budget and the result could only be described as heartening for what The Rector mandates and I provide. I've listed goals and projects in The S. Stephen but must reiterate my thanks and gratitude for what I take as a continued vote of confidence.

All good, James



The Schola Cantorum

GUILD OF ALL SOULS ANNUAL REQUIEM

By Nancy Gingrich

The Annual Requiem of the Guild of All Souls was held on Saturday, November 12, 2016, at All Saints Church, Ashmont in Boston. The Rev. Michael Godderz, Rector, was the celebrant of the Mass.

The Rev. Canon Barry Swain, American Superior of the Guild of All Souls, and Rector of the Church of the Resurrection, New York City, gave the homily. He indicated that it was especially important to remember that those who have gone before are in need of our support in prayer. As humans, it is easy to forget the needs of those who are now unseen, but as Christians we have an obligation to pray for their continued strength as they journey to their heavenly reward. He discussed the various ways this journey is believed to unfold, but in any case, we who espouse the idea of the Communion of Saints still need to include those souls as we do those we can see before us in this life.

This year's remembrance included one of our own fellow-parishioners, Ransom Widmer. A short space was given for those in attendance to add names known to us.

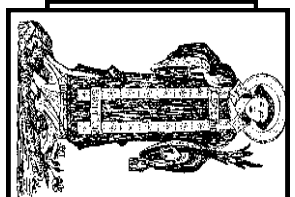
A very pleasant light lunch was offered in the newly renovated Peabody Hall following the service. Greetings were exchanged among friends and acquaintances before our group from S. Stephen's left to return home. Next year's Annual Requiem is scheduled to be held in New York.

Nancy is the secretary of the S. Stephen: Proto-Martyr branch of The Guild of All Souls. It gathers in our Lady Chapel on the first Monday of every month to remember the faithful departed of this parish whose Year's Mind falls during the month, as well as additional names sent to Father Alexander who is a member of the GAS Council. Please join us for these important remembrances.



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The S. Stephen

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Christ Carrying the Cross
Titian, 1490 — 1576