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Reflections FROM THE Editor's Desk

Roberta Bayer, *Associate Professor, Patrick Henry College, Purcellville, Virginia*

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This is last time I shall edit *Anglican Way Magazine,* although I plan to continue a member of the Board of the Prayer Book Society. The tenor of the magazine will not change too much; the primary concern of the Prayer Book Society is, as always, to defend the doctrinal content of the historic Books of Common Prayer, and to argue for their unchanging importance. This is the legacy of the Reverend Dr. Peter Toon, and the rationale for the existence of the society.

It is said that the truths of faith cannot be reconciled with empirical truth because faith is not falsifiable. It is argued that the Christian faith is a personal value, based on emotional need, rather than fact. But is faith only a psychological state? Is religious belief simply taking a 'moral holiday' as philosopher William James once so colorfully put it? Is the idea of God merely a projection, something to keep the naïve happy, and the opiate of the masses, as Marx suggested? Is religious belief a result of a neurological imbalance in the brain? Although unproven by the standards of scientific reasoning, it is an historical fact that Christianity has lasted over two thousand years, not because faith in the Trinity 'works' and has 'cash value' psychologically, but because it is true. How could a psychological delusion have such staying power? It isn't a delusion because it is supported by reasoning of a different kind than scientific reason. Doctrine has, from the earliest years of the church, been explicated and defended by people whose thinking is expressed in terms of doctrinal statements, subject to logic and reason. Take for example Athanasias' treatise *On the Incarnation.*

A serious study of the history of ideas is salutary in countering skeptical assumptions. Such a study teaches that far from being defeated by or explained away by the new sciences, Christianity appears to have staying power. Moreover it is fair to say that the originating assumptions of the scientific revolution have their source in Christian thought. Modern science began from the observation that God created the world, He is the source of order and purpose in nature, and that He created mankind to know that purpose. In late medieval times, Christian philosophers began to study the workings of nature in order to know the mind of God. Everything in existence had come from God, and they reasoned that God intended human beings to explore nature, because men are made in the image of God. Yet, modern science does not know its own parent. If the teaching that there is order and purpose in Creation were a psychological illusion, how could the will to explore nature in all its complexity have led to truth? It would seem that the general increase of knowledge about the natural order, through science, is proof of the convictions that pre-date it. It would seem the advances in our knowledge of the natural order, the universe and its complexity is the proof of the faith.

Doctrine is the central focus of this issue. The Reverend Gavin Dunbar continues his treatment of the Articles of Religion begun in the last issue and I treat the evangelical and catholic aspects of the Tudor Reformation, exploring the Christocentric nature of that movement and contemplating the implications for moderns today. The Reverend Edward Rix reports on his trip to Tanzania on behalf of the Prayer Book Society. We have included an historical sermon from the Reverend Hobart, thanks to Richard Mammana at Project Canterbury. From the archives, we have included a sermon by the Reverend Dr. Crouse, originally composed for the feast of the Annunciation. The

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The Adoration of the Shepherds, Giovanni Agostino da Lodi, circa 1505
Courtesy of Wikimedia Commons

Annunciation takes place on March 25 in the Prayer Book calendar, but nonetheless it is associated in our thinking with Christmas, when the Christ-child was born. It was through the humility of Mary that Christ came into this world and made all things new. The feast of the Annunciation is the first day of that new creation, the moment when Christ became incarnate. Christmas is the celebration of Christ's appearance, but before Christmas, and making Christmas possible, was Mary, 'humblest and loftiest of the creatures'.

We are holding another conference in Savannah, at St John's Church, from January 24–26, 2018, Please make plans to attend, and please support the Prayer Book Society!

FROM THE PRESIDENT OF THE PRAYER BOOK SOCIETY

The Reverend G. G. Dunbar, St. John's Episcopal Church, Savannah, Georgia

Articles of Religion (Part II)

The Rev. Gavin G. Dunbar, President, Prayer Book Society, and Rector, St John's Episcopal Church, Savannah, Georgia

So far we have briefly considered the Articles as a whole, and especially what one might call the "ecclesial" character of their thought. Far from being the expression of isolated national or denominational opinion, they subordinated themselves under scripture to the *consensus fidelium* of catholic antiquity and contemporary reformed churches, and sought to comprehend as many Christians as possible in one church without compromising doctrinal essentials. This deference to the wider community of faith in space and time was also reflected in their systematic character, as they treat of all matters under consideration in logical relation with one another and with first principles. The Articles articulate the fundamental principles of theological community, and provide the basis for spiritual unity in the church.

The care of the Articles to ground themselves in the historic faith of the Church appears in the first five articles (*On Faith in the Holy Trinity, Of Christ the Son of God, Of his going down into hell, Of his resurrection, Of the Holy Ghost*). Rather than beginning with the controversial matters of contemporary debate (the nature of the gospel), or methodologically with the doctrinal authorities for determining these questions (the sufficiency of scripture)—all of which are addressed in subsequent articles—they begin with the uncontroverted ancient consensus concerning the Trinity and the Incarnation: they begin, that is, at the beginning, with that which is first in reality, and not that which is most pressing in the moment, or that which is first in theological method. God first, and everything else, however important, in relation to God.

The Language of Theology

The first Article is titled "of faith in the Holy Trinity." Before discussing the Trinity, however, the first Article addresses the divine Unity. It begins with the knowledge which man may have of God by nature, but which is obscured by man's rejection of the truth and consequent enslavement to idols (Romans 1:19–25), and which was therefore reaffirmed by the Law and the prophets of Israel and recorded in the Scriptures of the Old Testament. In line with the ancient Christian tradition, however, this teaching of the Old Testament concerning the unity and transcendence of God is set forth in language largely borrowed from Greek philosophy—the "Middle Platonism" that prevailed in the early Christian era, and so the first part of the Article sets forth Hebrew teaching in Greek language:

> There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible.

This use of Greek philosophical language worries some Christians both conservative and liberal, but for the early Church it was a providential godsend, providing the language they needed to clarify in thought the teaching of the Scriptures. In the providence of God, the Greek philosophers had developed a precise conceptual language for expressing the core testimony of the Old Testament concerning God—as found, for instance, in the first two commandments: that God is not many, but one; and that God far transcends every image, mental or physical, which man may make of him. O'Donovan supplies a useful exposition of this language:

> The world we know is full of things that come to an end; but God has no end and no beginning, he is "everlasting." The world we know is full of things that are limited spatially by their bodies, of things analysable in terms of their constituent elements, of things subject to other forces than themselves; but God is "without body, parts, or passions." The key term is "infinite." We are "finite," limited. God is "infinite," unlimited. Whatever bounds our imagination may put on God (because we are used to thinking only of things that are bounded in one way or another), those bounds must be removed.[1]

1. O' Donovan, *On the Thirty Nine Articles: a conversation with Tudor Christianity*, 1986, p. 19.

Mission Statement

The Society is dedicated to the preservation, understanding, and propagation of the Anglican Doctrine as contained in the traditional editions of The Book of Common Prayer.

Far from "putting God in a box"—the common complaint made about philosophical theology—such language does the very opposite. In the negations of every limit, this language allows for God to reveal himself on his own terms, and not on those of men. The images fabricated by men are denied, precisely so that God may reveal himself—first through the word of the prophets, and finally in his own true image, the Word incarnate, Jesus Christ.

The Doctrine of the Trinity

Following the prophets of Israel, the first Article of Religion establishes what God is *not*: not many but one, not time-bound but everlasting, not limited in power, wisdom, or goodness, not bound by body, parts, or passions, not made or preserved but maker and preserver of all things. Thus does it liberate us from the straitjackets of the finite. But then, without compromising this testimony, the Article moves beyond it: "in the unity of this Godhead there be three persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost."

The images fabricated by men are denied, precisely so that God may reveal himself—first through the word of the prophets, and finally in his own true image, the Word incarnate, Jesus Christ.

Though the specialized terminology may seem dry and technical, here is the uniquely Christian doctrine of God, the touchstone of Christian orthodoxy, and the beginning point for all faithful thinking as a Christian. That God is one, and beyond all images that human ingenuity can devise—this may be known naturally, and is indeed confessed by other religions and philosophies. But that within the divine unity there should be a distinction of persons, this can only be known by God's own self-disclosure in the Word made flesh. (Significantly, the first Article on the Trinity is immediately followed by the second, "Of the Word or Son of God which was made very man.") The teaching of the Trinity is entirely biblical in its substance. No reader can finish a page of the New Testament without running into some aspect of this doctrine, and in many places it is pervasive. (See for instance St. John's account of Jesus' discourses at the Last Supper, chapters 13–17.) The terminology of the doctrine ("Trinity," "substance") is not biblical but patristic, borrowed and developed by the early Church from the language of Greek philosophy and Roman law, and made official dogma by the councils of the 4th and 5th centuries.

Precisely because these terms are used of God, it is easier to say what they do *not* mean than what they mean. (This is true of all rigorous speech about God.) First, the "persons" are not modes of God's existence (as ice, water, vapour are of the chemical H_2O). Nor are they phases of God's activity in cosmic or human history (namely creation, redemption, sanctification)—for Jesus of Nazareth identified himself as the Son, called upon God as Father, and promised the Holy Spirit as "another comforter." Jesus is not talking to himself when he prays to the Father; nor is he speaking about himself, when he promises to send the Spirit. The persons are distinct. Moreover all three persons are engaged in each work of salvation history—the Father creates the world, but by the Word and Spirit; the Son redeems mankind, but as one sent by the Father and anointed by the Spirit for this mission; the Spirit sanctifies the elect, but as the Promise of the Father poured out on the church by the Son. One cannot therefore distinguish the persons by their external operations.

Second, the New Testament constantly speaks of them in equal terms. Christ charged the apostles to "baptize in the name of the Father, and of the Son, and of the Holy Ghost"—grouping together three persons without inequality, in the same saving power of one divine name. Likewise, St. Paul attributes a great blessing to each of the three, without hint of inequality: "the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all evermore." And when St. John says that the Word "was in the beginning with God," he indicates that their co-equality is also co-eternity. In this Trinity of persons (as the Athanasian Creed puts it) there is no greater or less, but all three persons are co-eternal and co-equal.

The hardest thing for modern Christians to grasp is that the persons are not separate individual centers of consciousness—which is what the word "person" means to us. But God is not a committee (although we sometimes speak of him as such). And so the Trinity cannot be reduced (as current fashion would have it) to a paradigm of human community—which would make it just another way of talking about *us* instead of God.

We do not worship three gods, but one. It was to guard the unity of the Godhead that the Council of Nicea introduced the word *homoousios* to the Creed—"being of one substance with the Father." This means: whatever God the Father is, the Son also is—except that the Father is 'made of none', and the Son is 'made of none, nor created but begotten'. Moreover, whatever the Father is, and the Son is, the Spirit also is—except that the Spirit is not made or begotten but proceeds from the Father and the Son. The persons are distinguished by their relations to each other,

nothing else. The substance of God is fully present in each of them: each person is an eternal principle of subsistence in the one Godhead. "And so the Father is God, the Son God, the Holy Ghost God; and yet there are not three Gods but one God."

That's a quotation from the Athanasian Creed, one of the classical statements of Trinitarian doctrine, whose arcane language has been parodied as: "the Father incomprehensible, the Son incomprehensible, the whole darn thing incomprehensible." It is an understandable response: yet what drives this way of speaking about God is not a taste for mystification, but the attempt to think as rigorously and coherently as possible about God as he has revealed himself in the Word made flesh, Jesus Christ. "Through God alone may God be known." How can God be revealed in something other than God or less than God? "I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images" (Isaiah 42:8). If God is truly known in his Word, then his Word is truly God; and if the Word is truly known through his Spirit, then the Spirit is God. The doctrine is not about shrink-wrapping the mystery of God ('God in a box') but precisely the opposite: enabling the finite mind humbly and faithfully to confess and worship his infinite glory.

Word Incarnate of the Father

It has been noted,[2] that although the first Article of Religion, "of faith in the Trinity," may seem a somewhat dry "summary of essential points," made without "proclamatory enthusiasm," the gospel is not far away: in the second, third, and fourth Articles "the statement that God is triune is immediately developed in terms of Jesus of Nazareth." Thus do the Articles make evident the connection which other confessional documents sometimes leave obscure, "between faith in the Trinity and faith in Christ as saviour. The dry post-Nicene formula of three persons in one substance, pure and eternal, is seen to be pregnant with Christmas, Easter and . . . Pentecost,"[3] the festivals of the gospel. It is by thinking about the parts played by the Son and the Spirit in our salvation that the doctrine of the Trinity was developed.

It was axiomatic for the early Church's faith that the one Creator of the world is also its one Savior: "I, even I, am the Lord; and beside me there is no Savior" (Isaiah 43:11). To redeem the entire human race from its "bondage to corruption," to make us "partakers of the divine nature" (Romans 8:21; 2 Peter 1:4)—this can only be the work of an infinite being. If Jesus accomplished the work of salvation, then he must be God—and thinking how this might be, without compromising the divine unity, drove the development of Trinitarian doctrine in the 4th century. A similar concern drove the development of the doctrine of the Incarnation, which crystallized in the 5th century. If (as the Church believed) in Christ the children of men became the children of God, it was because Christ must be both God and Man.

The Articles concerning Christ build on the early church's foundation. Their structure is that of the going forth of the Son of God in eternity and in time. His going forth in eternity—his divine Sonship—is described in language drawn from John's gospel and from the Nicene Creed: "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father." The going forth in time—his Incarnation—makes use of the structure of Philippians 2:5–11, filled in with detail of the creeds: the Son of God humbles himself by incarnation and death (Article 2); he is exalted in resurrection, ascension, and future judgment (Article 4): the hinge between these is his descent into hell (Article 3). To this bare credal frame the Article adds telling detail concerning his humanity.

The truth of his humanity is affirmed in terms familiar from the creeds: he "took Man's nature in the womb of the blessed Virgin, of her substance." As in the creeds, the Virgin mother safeguards the reality of Christ's humanity. But it is the unity of the two natures that receives fuller treatment: "two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man." The language is that of the Definition of Chalcedon in 451, of two natures unmixed and unconfused, yet inseparably united in one person. Next the Article follows a medieval theologian, Anselm, in treating the "two-natures" of Christ as the condition of the atonement. Only Man should make atonement for sin; only God could; and therefore Christ, truly God and truly man, was given to accomplish what men could not: "who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." To the patristic and medieval development of the doctrine of Christ's atoning death the Article adds a new emphasis on the all-sufficiency of his sacrifice. It atones for "actual sins" as well as "original guilt," so that no further atonement is required or possible.

Two more Articles underline the greatness of his victory. One affirms that after death "he went down into Hell," for not even death and Satan can withstand the victory of the cross. The second treats his exaltation, with an emphasis on the bodily aspect of it: "Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; where-with he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day." In the triumph of Christ over death and hell, in his exaltation over earth and heaven, we glimpse the restoration of our

2. By Oliver O'Donovan, *op. cit.*
3. *Ibid.*

entire humanity from sin and death, its elevation to divine sonship, and its hope of glory, through participation in the benefits of his sacrifice. The Articles turn next to consider how that participation takes place.

The Spirit of Christ.

Cranmer's 1553 draft for the Articles of Religion passed directly from the resurrection, ascension, session, and second coming of Christ to the doctrine of the Scriptures, of grace, and of the church, without any intervening reference to the Spirit who was poured out on the Church at Pentecost. Cranmer's omission underlines the completeness of Christ's triumph: whatever the Spirit's coming at Pentecost does, it does not add to or supplement that triumph (which would be to undermine its all-sufficiency); whatever comes after Christ's Ascension is not an addition to Christ's finished work.

Still, there is something that must be said about the Spirit's person and work, and the Elizabethan revisers of 1571 filled the gap with Article V:

> The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

This Article reaffirms what the first Article has already said of the Spirit's deity, and in the scriptural and credal language of "procession" (about which more later) it adds an account of that which distinguishes him from the other two persons of the Trinity. What is still missing, however, is an account of the Spirit's mission in the world. We may infer it from the Article's position (between those about Christ and those about revelation, grace, and the church), as the bridge between the victory accomplished in Christ's finished work, and its proclamation and application in the world. "When the Comforter is come" says Jesus to his disciples at the Last Supper, "whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26). "He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:14). "By these words" Calvin says, "he means that we receive the Spirit so that we may enjoy Christ's benefits...The Spirit bestows on us no other riches than those of Christ, that he may bring out his glory in all things." Calvin elaborates in the *Institutes*:

> . . . as long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of the human race remains useless and of no value for us. Therefore, to share with us what he has received from the Father, he had to become ours and to dwell within us. . . . all that he possesses is nothing to us until we grow into one body with him. It is true that we obtain this by faith, yet since we see that not all indiscriminately embrace that communion with Christ which is offered through the gospel, reason itself teaches us to climb higher and to examine into the secret energy of the Spirit, by which we come to enjoy Christ and all his benefits (III.1.1).

The benefits of Christ are shared with those who are made one body with hi m in the Church; this communion, offered through the gospel (in the ministry of Word and Sacrament), is embraced by means of faith; and faith is no autonomous human work, but a gift of the Holy Spirit: "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Corinthians 12:1–3 cf. Ephesians 3:16). Without the interior witness of the Holy Spirit, man cannot respond adequately to the revelation of God in Christ. In Austin Farrer's image, the Spirit is the fifth column within the occupied city of the soul, drawing the bars of the gate to admit the liberating forces of Christ. Calvin sums it up thus: "the Holy Spirit is the bond by which Christ effectually unites us to himself." The Spirit does not add to the finished finality of Christ's triumph, precisely because his mission is to make us partakers of it.

It is in light of the Spirit's mission in time that we may consider the Spirit's procession in eternity. According to Scripture, the Son is *begotten* but the Spirit *proceeds* (John 15:26); but in line with the western church since Augustine, the Article affirms a *double* procession, not only from the Father but also from the Son (a doctrine referred to in the Latin credal phrase *filioque,* "and from the Son"). Hotly contested by eastern churches, the *filioque* involves difficult questions, yet cannot be dismissed. Scripture speaks of the Spirit as the Spirit of Christ as well as the Spirit of God. It testifies to the Spirit not only as the promise of the Father but also as the gift sent by the Son, and poured out upon by him upon the Church at Pentecost. If the Spirit receives his mission in time from the Father and the Son, is this not a sign that he has his divine being in eternal procession from the Father and the Son?

In our own time, there has been revival of interest in the Spirit which has sometimes come at the expense of the Spirit's witness to Christ, as if the Spirit were now guiding us into a new and superior revelation of God. New truth (it appears) is being made known to the church, which was not known to Jesus and the apostles, new truth which is imposed on the reluctant with an intolerant certainty worthy of the illuminati. The remodeling of liturgy, ministry and marriage is just the most obvious manifestation of this inclination, which is, one fears, a sentiment of worldly conformity rather than that true spirit that transforms us into the likeness of Christ. We do well to pray God to: "cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name."

The Reformation: Evangelical and Catholic

By Dr. Roberta Bayer

(From a talk originally given at the Church of All Angels (ACC) Alexandria, Virginia, September 30, 2018)

The Tudor Reformation was both reformed and catholic. It was catholic because the Tudor and Elizabethan divines continued to uphold the doctrines of the universal and catholic church once received from the Apostles, avoiding heresy, reforming practice where it was unscriptural, and it was reformed because at the heart of this movement was the *evangelion*, the Gospel.

In England reformed catholicism was "born of an attempt (neither wholly successful nor wholly unsuccessful) to achieve comprehensiveness within the limits of a Christianity both catholic and reformed."[1] The Tudor divines desired to maintain what was true in Christian teaching and to reform what was unnecessary. The incentive to reform the liturgy, for example, stemmed from the frustration with the *new* changes introduced into worship by Rome. Thomas Cranmer, Archbishop of Canterbury, who compiled the Book of Common Prayer wrote that these liturgies were confusing to the faithful and their complexity unnecessary. He wrote: "But what would Saint Augustine [of Hippo] have said, if he had seen the Ceremonies of late days used among us: whereunto the multitude used in his time was not to be compared?"

Their extensive and thorough study of the works of the Fathers of the Church, Augustine, Anselm, Jerome, Chrysostom, Cyprian to name a few, and their study of Scripture guided their understanding of doctrine. As has been said, they conceived it their task to "prepare what was provided from elsewhere and to set it decently upon the table."[2] Hence, it was a conservative movement. They were intellectually inquisitive and argumentative—if one reads MacCulloch's biography of Thomas Cranmer one learns of his voluminous correspondence with fellow Reformers on the continent, and the frequency of contact. They debated the meaning of Scriptural passages, and Eucharistic theology—but always with reference to those Church Fathers who Cranmer referred to as 'authors' (from the latin '*auctoritas*')—and there were always differences of opinion. But it

Portrait of Thomas Cranmer
by Gerlach Flicke, 1545

was no via media between Rome and Geneva.[3] They were intent on reform, distinguishing fundamentals from matters of adiaphora, removing all those accretions of practice and doctrine which were foreign to its ancient foundations, and even more importantly, foreign to Scripture and the witness of the apostles.

The divorce of Henry from Catherine of Aragon marked the historical moment when the King of England chose to declare himself sovereign over his church; simultaneously, it offered an opportunity for Tudor theologians, such as Cranmer, who had read Luther's works and found them to be persuasive, to shape the Christian heart of England. The project was filled with conflict: there was conflict between Cranmer and Henry, Cranmer and those traditionalists who wanted to remain with Rome, as well as those traditionalists who respected the Royal Supremacy, such as Gardiner, and so remained with the Church of England, and then also conflict with those who were of a more radical or Puritan frame of mind and who wanted purify the English Church of all traditional aspects (such as vestments and orders of bishop, priest and deacon) such as Bishop Hooper.

1. Oliver O'Donovan, *On the Thirty Nine Articles: A Conversation with Tudor Christianity* (Exeter, UK: Paternoster Press, 1986), p. 12.

2. *Ibid.*

3. Diarmaid MacCulloch, "The Myth of the English Reformation," *Journal of British Studies*, Vol. 30, No. 1, (Jan. 1991), p. 6.

But the guiding rule was the proclamation of the Gospel, to bring the people of England back to the faith—to enliven the faith in Christ within their hearts, to draw them back to God. The faith had become too distant from their lives, it had become a clerical concern, the Gospel was not being preached.

The Book of Common Prayer was intended to answer that need. The prayer book is not a work of systematic theology. It teaches doctrine, but is designed for practice. The Tudor Reformation was not an exercise in exchanging one set of abstract ideas about the Christian faith for another. The Book of Common Prayer is not an abstract set of doctrines. It instructs people how to pray. All the moments of prayer are there—praise of the Lord, confession, penance, petition and invocation. Any primer of prayer one might pick up at a contemporary Christian bookstore only repeats in contemporary garb what is found in Morning and Evening Prayer and Holy Communion. Cranmer gave the people a means to pray to renew their faith, he presented the faith in a way to evoke intellectual assent and change hearts.

The renewed piety was a "union of the true Gospel and genuine Catholicity."[4] Thus it was from the beginning both evangelical and catholic. That ought to move our thinking away from those old party alliances which were produced by controversies which have raged for nearly 200 years, when "evangelical" became the name of a party within the church and "catholic" became the name of another party, and the Book of Common Prayer and the 39 Articles became weapons in the fight, and the central points of controversy. Let us instead try and to go back to understand the original purposes of Cranmer and his contemporaries so we might recover who we are.

First let us turn to what Evangelical meant at the time of the Reformation, and to do this I want to draw your attention to the scholarly work of Ashley Null on Cranmer's heartfelt desire to proclaim the Gospel to England. Then I will talk about what Catholic meant in the context of that period.

Evangelical

Lutherans in the 16th century called themselves members of the *evangelische kirche*. It is accurate to use the word 'evangelical' to describe the tenor of religious reform in England in the 1520's. The English Reformers connected the *evangelion*, or good news, with justification by faith. They were evangelicals in that sense. The advantage of describing them as 'evangelical' is that it is broader and more inclusive than either Lutheran or Calvinist. "'Protestant' as a usage did not become naturalized in England until the reign of Mary, after 1553."[5]

Here is a citation from an article by the Reverend Dr. Ashley Null, Canon Theologian and research scholar at the Humboldt University at Berlin. In his essay *Divine Allurement: Cranmer's Comfortable Words,* he made the argument that the Comfortable Words are central to Cranmer's project in the prayer book because they teach justification by faith. They are called 'comfortable' because they offer the certainty of redemption through Christ's atoning sacrifice for mankind. These words are evidence of God's unconditional love for us.

This is the good news, and it was most certainly news to Christians living at the end of the middle ages, burdened with church ceremonies which they did not understand, the complexity of which confounded and darkened their understanding of the faith, all the while aware that they were facing divine judgement on the last day. Null explained:

> Walk into any medieval parish church and above the chancel arch was a painting of Jesus as Judge. It dominated the whole interior of the nave. There on high before every parishioner's eyes Christ sat in judgement at the general resurrection, sending some people to the devils in Hell, while sending others to be welcomed by angelic choirs into Heaven. Here was the high point of a 'moralistic strain' in late medieval piety which Eamon Duffy himself admitted 'could be oppressive'. . . . Indeed, according to Duffy, the 'whole machinery of late medieval piety was designed to shield the soul from Christ's doomsday anger.'[6]

The medieval pilgrim, faced with divine judgement, desired nothing more than to be assured that God would forgive him. The medieval church responded to this desire by offering him a complex system of penance and indulgences—works that he might perform in order to ensure salvation. These were the 'works' so abhorrent to the Reformers.

The doctrine of justification by faith, derived from the Pauline epistles, gave comfort and assurance to Christians burdened with sin by emphasizing God's love for the individual as the beginning of faith. In *Luther's Sermon on the Beholding of the Suffering of Christ,* Christ's love for man is the means to ascend to God, as if on a ladder. Luther preached: Christ descended to us, so that He might remain in our heart through faith. "Therefore climb further through Christ's heart to God's heart." Christ atoned for human sin because He so loved the world.

The Colditz altarpiece reproduced here, painted by Cranach the Younger in the late 16th century,

4. Peter Toon, *The Anglican Way* (Eugene, OR: Wipf and Stock, 1983), p. 90.

5. Diarmaid MacCulloch, *Thomas Cranmer* (Yale & London: Yale University Press, 1996), p. 2.

6. Ashley Null, *Divine Allurement: Cranmer's Comfortable Words* (The Latimer Press: London, England, 2014), pp. 5-6. (Reference made to: Eamon Duffy, *The Stripping of the Altars: Traditional Religion in England c. 1400-c.1580* London: Yale University Press, 1992.)

Heart-Shaped Winged Altarpiece (Colditz Altarpiece). Left: The Adoration of the Shepherds; Center: Crucifixion; Right: Template: Resurrection. Lucas Cranach the Younger, 1584. Courtesy of Wikimedia Commons.

illustrates Lutheran teaching.[7] The redemption of the world is depicted within heart-shaped panels.

Arguably, Luther drew on themes in medieval piety in suggesting a mystical union between God and man through love. Saint Augustine had used the phrase 'my love is my weight' to describe our ascent to God in love. One might argue also that Luther has inherited his affective theology from the 12th century words of St. Bernard of Clairvaux, or the German mystics of the 13th century. They had developed an affective theology to describe the experience of the mystical contemplation of God. Luther took this affective theology and, it seems, affirmed it as the central fact of faith. The union of Christ and man in love is the source of faith for all Christians, not only contemplatives.

The legacy of Lutheran affective theology continues in Bach's music, Bach that most intellectual of musicians. Bach's cantata on Luther's hymn *Ein Fest Berg* (A Mighty Fortress is our God) was written for Reformation Day. Bach weaves together arias and recitatives all based upon the hymn and its theme as a commentary on the mystical union of Christ and human heart. At one point one hears: *Come into my heart's house, Lord Jesus, my desire! Drive the world and Satan out and let me be renewed by you!* In 'my heart's house' Christ renews and justifies the individual Christian in faith.

Is the same emphasis found in Cranmer? Cranmer claimed to be returning the common practice of prayer back to its 'original and ground' (as stated by the ancient Fathers), to godliness. In his article on Cranmer's Comfortable Words, Ashley Null pointed out how justification is exemplified in each of the four Scriptural passages chosen. They are the succor to encourage faith. The words counter the fear deep in the hearts of the faithful that they have not done enough to merit grace. Cranmer used these words to revive the faith of the English people, to encourage a 'lively faith'.

The comfortable words begin: *Come unto me all ye that travail, and be heavy laden, and I shall refresh you.* The meaning is that we travail under the burden of our sins; we have rebelled against God, *there is no health in us,* and judgement is coming. But we are promised refreshment.

God so loved the world that he gave his only begotten Son to the end that all that believe in him, should not perish, but have life everlasting. Null wrote: "The Glory of God is to love the unworthy. For the early English Protestants, nothing established that principle as clearly as God's decision not to base salvation on personal merit."[8] And so: *This is a true saying, and*

7. Joseph Leo Koerner, *The Reformation of the Image* (Chicago, IL: University of Chicago Press, 2004), p. 217. Also: "Lutheran artists sought to internalize internal conviction through images; the Reformer recommended having pictures' so that the heart can think on those things'. But pictures informed the faith from the outside, through conventional and arbitrary signs . . . even while the information thus in-formed was already in the heart. This paradoxical task finds an odd solution in one of the last surviving works by Cranach the Younger, an altarpiece of 1584 now in Nuremberg. In its closed state, two panels shaped as halves of a heart place the Fall next to the Annunciation. These open to a second heart-shaped tableau: a crucifixion brimming with figures and flanked by scenes of Christ's birth and resurrection on the half-hearts of the open wings." *ibid.* 214.

8. Null, *Divine Allurement: Cranmer's Comfortable Words,"* The Latimer Trust, 2014, p. 9

worthy of all men to be received, that Jesus Christ came into the world to save sinners.

The Comfortable Words appear before the Thanksgiving and Consecration of the bread and wine, preparing us to feed on him in our *hearts* with faith and thanksgiving. The liturgy, as Null said, is "holding humanity and the Trinity together in a dynamic mutual dialectic, funneling love from above into the hearts of the beloved below."[9]

Here is another example of the importance of these particular passages to this reforming generation. These quotations come from another paper by Null:[10]

> We can see this progression from apostolic teaching to transforming affections in the conversion narratives of the early English reformers Thomas Bilney and Katherine Parr. According to Bilney, he often 'felt a change' in himself 'from the right hand of the Most High God' when he read Scripture. It happened for the first time while reading Erasmus' new Latin translation of the Bible.
>
> > I chanced upon this sentence of St. Paul (Oh most sweet and comfortable sentence to my soul!) in I Tim. 1:15: 'It is a true saying and worthy of all men to be embraced, that Christ Jesus came into the world to save sinners, of whom I am the chief and principal.' This one sentence, through God's instruction . . . working inwardly in my heart, did so gladdened it—which before was wounded by the awareness of my sins almost to the point of desperation—that immediately I felt a marvelous inner peace, so much so that my bruised bones leapt for joy. After this, the Scripture began to be more pleasant to me than honey or the honey comb.[11]
>
> Katherine Parr, the widow of Henry VIII, used the same affective language to describe her reaction to the reading of Scripture.
>
> > Cum to me al ye that labour, and are burdened, and I shal refresh you: what gentle, merciful, and comfortable woordes are these to all sinners? . . . What a most gracious comfortable, and gentle, saying was this, with suche plesant and swete wordes, to allure his enemies to cum unto him? . . . [W]hen I behold the benignitie, liberalitie, mercy, and goodnes of the lord, I am encoraged, boldened, and stirred to ask [for] such a noble gift [as living faith] . . . By this fayth I am assured: and by this assuraunce I fele the remission of my synnes: this is it that maketh me bolde: this is it that comforteth me, this is it that quencheth all dispayre . . . Thus I fele my selfe to cum, as it were in a new garment, before God, and nowe by his mercy, to be taken iust and righteous . . . Then began I to dwel in god by charitie, knowyng by the louyng charitie of God in the remission of my synnes, that God is charitie as S. John sayeth. So that of my fayth (whereby I came to knowe God, and wherby it pleased god euen because I trusted in him to iustifie me) sprang this excellent charitie in my heart.[12]

This renewal of the faith bore fruit in the remarkable renaissance of English poetry and scholarship over subsequent decades—proof of intellectual and spiritual renewal.

True faith issues in charity or love of God. This is expressed in a famous painting of Thomas Cranmer by Gerlach Flicke. In this portrait which hangs in the National Portrait Gallery in London, he sits with a copy of the Pauline Epistles and a copy of Augustine's work *On Faith and Works*. The latter work of Augustine is a later work and interestingly emphasizes the conditions for a lively faith, a living faith. Augustine argued that obedience to God's commandments is the *work* of a Christian, and moreover a *living faith* is "that we should believe in the name of his Son Jesus Christ and love one another."[13] Belief and love, faith and love—and the treatise ends, with Augustine affirming that faith works by charity, much as Katherine Parr had noted.

Null wrote that Augustine led Cranmer to "a true appreciation of the Pauline doctrine of justification by faith."[14] But perhaps Augustine affirmed in Cranmer's mind that faith leads to charity—works do not lead to faith but are the result of it.

Was this Tudor period subject to excessive religious enthusiasm? When people experience the faith as a profoundly subjective experience it will lead to upheaval, as the history of the church attests. Hence the need to contain it within catholicity. When in 1534–5 radical Anabaptists controlled the German city of Munster, they horrified the rest of Europe with their anarchism. The English church had to direct this new and unpredictable enthusiasm by teaching obedience to received catholic doctrine. The Formularies—BCP, Homilies, Articles, Ordinal not only proclaim the Gospel but provide order. Prayer according to a common prayer book is a source of

9. Null, *Cranmer's Comfortable Words*, p. 13.

10. Ashley Null, "Divine Allurement," in David Goodhew, *Toward a Theology of Church Growth* (Routledge, 2016) pp. 197–216.

11. Null, "Divine Allurement," quotoing from John Foxe, *Actes and Monuments* (London: John Day, 1570), pp. 1141–3. Bilney's description of his conversion is contained in correspondence to Bishop Cuthbert Tunstall during Bilney's 1527 heresy trial. Foxe has given two versions, the original Latin and an English translation. The quotations here are the author's revision of Foxe's translation in the light of the original Latin.

12. Null, "Divine Allurement," quoting Katherine Parr, *The Lamentation of a Sinner* (London: Edward Whitchurch, 1548),

13. Augustine, *On Faith and Works*, (New York: NY: The Newman Press, 1988). p. 46.

14. Ashley Null, *Thomas Cranmer's Doctrine of Repentance* (Oxford: Oxford University Press, 2007), p. 103.

unity, it makes the visible church common and universal, through law and practice.

Catholicity and the Visible Church

The word 'catholic' is derived from the Greek *katholikos*. It first occurs in Christian literature in the early second century where it is found in the Letter of St Ignatius of Antioch to the church in Smyrna. The "primary sense of catholicity is the presence of the living Christ who is recognized, worshipped and obeyed as Lord."[15]

(1) *The Concept of "Catholic" of Ignatius of Antioch (d. 98 or 117)* Ignatius was an authority for the Reformers. They did not doubt the traditional teaching that he had been appointed to the See of Antioch by St. Peter and was an auditor, or listener, in other words a student, with Polycarp, of St. John. Ignatius wrote: Wheresoever the bishop shall appear, there let the people be; even as where Jesus may be, there is the universal church.

(2) *Vincent of Lerin's Concept of "Catholic" (d. before 450)* In the Catholic Church itself, every care should be taken to hold fast to what has been believed everywhere, always, and by all. This is truly and properly catholic.[16]

The Church is Christ-centered. Moreover as Vincent of Lerin emphasized, catholicity is marked by the presence of unchanging orthodox doctrine. Together these authorities emphasize the catholic church is Christ-centered. Furthermore three conditions for catholicity are given here: (1) the presence of a bishop; (2) the presence of Jesus; (3) the presence of true and universally received doctrine. There is no mention of the primacy of the bishop of Rome.

Consider the 19th of the 39 Articles of Religion on the visible church. Note how it echoes Ignatius of Antioch: *The visible church of Christ is a congregation of faithful men, in which the Word of God is preached, and the sacraments be duly ministered according to Christ's ordinance.* In the sacraments and the Word of God, Christ is present, it is duly ministered—meaning there is a hierarchy of offices.

In his commentary on the 39 Articles, Oliver O'Donovan notes the complexity of the idea of the visible church, however. How is it to be understood? Is the institution the visible church? Sometimes the institutional church is not Christ-centered. Was Cranmer naïve in identifying the visible church with the institutional church? Not very likely. Cranmer defines the characteristics of the visible church as a visible organization, but he also states that Christ must be present in word and sacrament, administered rightly. O'Donovan wrote that the visible church must be understood in two senses. There is the visible church which is the catholic church 'of word and sacrament' and "is as much of that restored humanity as we have so far been given to see, a community in which the Holy Spirit dwells, expectantly anticipating the revealing of God's Kingdom."[17] It also that vehicle for transmitting the treasures of the faith, the books of God's Will and Testament.[18]

But at the same time, the visible church has an institutional and organizational aspect. The visible and universal/catholic church which bequeaths the faith from generation to generation must be distinguished, in thought, from the visible church which is the hierarchy of offices. To apprehend this distinction will help one understand the tension between our experience of the visible and universal or catholic church in its "catholic wholeness and the institutional churches which give it expression."[19] A tension may exist between the two aspects of visible church. It will exist when a particular visible church is in error, and as the article affirms: the visible churches of *Jerusalem, Alexandria and Antioch have erred; so also the Church of Rome hath erred.* So also one may infer, the Church of England may err. The 19th article distinguishes the two senses in which we can speak of the visible church, the organization/institution and those congregations, in the words of the article, which hold to catholic wholeness through teaching what is held everywhere and always.

But despite its fallibility, the organized, visible and institutional church is as necessary as any political institution. People, by nature, require order and institutional structures to govern them. The relationship of the institutional church to the church in its catholic wholeness can be conceived to be like the relationship of flesh to spirit. The visible church may in part fulfill its calling to maintain the universal teaching, and in another part fail to do so. It has within it those who desire to follow God's laws, and also those who are also tempted to be a law unto themselves. This tension is redeemed only in heaven.

Cranmer used the institutional church to order and regulate catholicity: Article 23, wherein it states that no one can take upon himself the office of public preaching or ministering the sacraments unless lawfully called, and Article 24, on speaking in tongues. Article 26 is on the topic of the unworthiness of ministers—even in error their sacraments are valid, although the church has the juridical power to discipline them. Article 34 is on traditions and ceremonies—although they do not need to be everywhere utterly alike, nothing can be done against God's Word. The enforcement of universal practice was intended to limit private judgement.

His insistence upon institutional order and obedience to doctrine tells against the comment

15. Peter Toon, *The Anglican Way* (Eugene, OR: Wipf and Stock, 1983), p. 64.

16. Samuel Leuenberger, *Archbishop Cranmer's Immortal Bequest* tr. Leuenberger and Gorin (Grand Rapids, MI: Eerdmanns, 1990.

17. Oliver O'Donovan, *On the Thirty Nine Articles*, p. 93

18. *On the Thirty Nine Articles.*, p 92

19. *On the Thirty Nine Articles.*, p. 94

too frequently made that the Protestant Reformation released a spirit of freedom into the world, and along the way effectively separated faith from church, and turned faith into an abstract idea that is willed rather than understood. It is sometimes said that in giving up certain practices such as the worship of relics, the use of incense, and sacramentals such as candles, Protestants rejected the visceral, incarnational faith contained in Roman Catholicism. Yet, against such criticism one can say that Cranmer recognized that human beings are not just minds using bodies. The BCP instructs one to pray on our knees, when we take communion we worship our Lord by kneeling, when we listen to the Gospel we stand because it is the word of our Divine King and in his presence we stand.

Indeed one might argue that reformed catholic theology reflects a deepened understanding of the implications of the Incarnation. The relation of faith to charity, found in the words of Katherine Parr, the altarpiece by Cranach, the words of Luther show a faith that is both felt and known. Charity is willing the faith that one knows, an act of the whole person. They had faith in Christ who was incarnate, in the words of the Athanasian Creed, one man, reasoning soul and flesh, faith in Christ's resurrection and faith that they would also be resurrected and redeemed body and soul. The evidence lies in the care for the visible institution of the church, for education, for the orders of priest and deacon, and his ecclesiology. The collect which Cranmer wrote for the first Sunday of Advent—exhorting people to read, learn and inwardly digest His Word, could not more plainly indicate the theology of the Incarnation.

The doctrine of the Incarnation provided a foundation for political theology in historic Christian thought. It helped Christians hold together in thought the sovereign authority of Christ as Lord and ruler of all things, and the inward gift of grace. The Good News announced by Christ is that God is love and human beings are transformed by that love We are also called to be one with him in the Church. Christians are expected to obey a visible institution, and also affirm the truth of the faith in their innermost being. Both outward obedience and the inward love belong to God. The Tudor reformers recognized this. They affirmed the importance of public discipline in worship, and made the evangelion the spur to faith. For this reason Tudor theology was both evangelical and catholic.

The Society's Continuing Mission in East Africa

The Rev. Edward Rix
Vice-President of the Prayer Book Society
Rector, All Saints' Wynnewood, PA

By The Reverend Edward Rix

As reported in a recent issue of *Anglican Way*, the Prayer Book Society of America has sought opportunity for many years to promote the cause of Common Prayer amongst our Anglican brethren in the African churches and has had particular success in preaching and teaching missions in the Anglican Church of Tanzania. After addressing the bi-annual Youth Rally in the Diocese of Western Tanganyika and attending that diocese's fiftieth anniversary Jubilee in June of 2016, Society Vice President Edward Rix accepted an impromptu invitation from the Bishop of Zanzibar, Michael Hafidh, to pay a short visit to that island diocese. Bishop Hafidh was pleased to hear of the willingness of the Prayer Book Society to reprint and distribute copies of the Book of Common Prayer in Standardized Kiswahili and invited Fr. Rix to come and experience worship in his diocese, especially in the cathedral where the last services bearing a semblance to the traditional Common Prayer in Tanzania are held daily.

The Anglican Church in Tanzania, indeed Tanzania itself, is the result of the political union of the mainland territory of Tanganyika (predominantly Christian) and the Island territory of Zanzibar (predominantly Muslim) in 1964. Anglican Missionary efforts in the combined territory had their nucleus in the efforts of the Universities Mission to Central Africa (UMCA), primarily based out of Zanzibar and begun after 1861. The Society sought to evangelize the population of mainland East Africa and the largely enslaved Swahili population of the Zanzibar archipelago, ruled by the Omani Sultanate which had removed to the principal island (Unguja) around 1840. By extension the UMCA also sought actively to suppress and eradicate the slave trade, a principal source of wealth for the Omani rulers and the principal source of misery for the African, Swahili native population. The tangible success in achieving this goal is witnessed by the impressive Cathedral (Christ Church), built of local materials with the labor of former slaves on the very sight of the former slave market. Especially poignant is the marble slab at the base of the high altar wherein a single disk of red is centered in a larger base of greenish stone: the disk outlines the diameter of the trunk of an infamous tree that once stood there and to which slaves were bound and whipped. The disk symbolizes the blood of many, innocently shed at the hands of cruel men. Its place

at the foot of the altar whereon the living memorial of our Lord's precious blood-shedding is regularly recalled and made present, teaches us that Christ's death and resurrection for the sins of all, comprehends the suffering of all.

Notwithstanding a later Low-Church and evangelical influence of the Church Missionary Society in the North and West of the present Tanzania, The UMCA, almost from its inception, bore the stamp and influence of the Church of England's Oxford Movement and thus worship and devotion tended to the High Church, later Anglo-catholic, end of the Anglicans spectrum. The UMCA's main field of influence has traditionally been the East and South of the Country, a balance of churchmanship which continues to this day. However it is of interest to note that, while the Anglo-catholic wing of the Church was historically more willing to alter the established worship of the Book of Common Prayer to suit more ritualistic forms of devotion, it is now in those same places that one finds worship more "Prayer Book" in nature than elsewhere in Tanzania, especially in Zanzibar. This is largely owing to the fact that the Zanzibar, Anglo-catholic adaptations of the Common Prayer were, nonetheless, fundamentally based on the pattern of the traditional Common Prayer. This is witnessed in Bishop Weston's so-called 'Zanzibar Book of Common Prayer' ('so-called' as it was never printed in English) of 1919, which was itself based on Bishop Steere's earlier translations of portions of the BCP from 1876. In the remainder of the Tanzanian church one only finds the modern liturgy of 1992 (the deficiencies of which have been outlined in previous *Anglican Way* articles), based not on the older BCP pattern and theology, but on the principles of the mid and late 20th century 'liturgical movement' and its (largely now discredited) scholarship.

Imagine the surprise one finds upon entering Christ Church Cathedral at 6:00 a.m. on a weekday morning to find, in essence, the daily offices of the *Book of Common Prayer* being said in Kiswahili. And if one is not at first aware, because of the language barrier, that this is the substance of the prayer being offered, then anyone familiar with the standard tunes to which the canticles "Venite, exultemus Domino," "Te Deum laudamus," or "Benedictus" are sung quickly realizes what is being said and where they are located in the Daily Office, the whole office being sung. Likewise anyone with an English BCP in hand will be able to follow the daily Psalmody and the Scripture readings (from the 1922 revised daily office lectionary). And when the daily Communion is said, a familiarity with Prayer Book liturgy of an Anglo-catholic form allows one to follow the liturgy in one's heart, even if every word being spoken is not understood. On my particular visit I was surprised to see the Cathedral fairly full with people after Morning Prayer for the Communion service (there aren't many Christians, let alone Anglicans in Zanzibar, the island being 99% Muslim). However, when the familiar plainchant tune of the "Dies Irae" was intoned as the tract between the Epistle and Gospel, I quickly realized that the service was a requiem for a recently deceased member of the cathedral parish. Indeed throughout the service a very able cantor (with tuning fork!) led all the plainchant singing of the services. As an aside I must mention that the officiant at these services was an elderly man whom I took to be the custodian as I met him opening the Church and sweeping the floor shortly before six. He was, in fact, the former Archbishop of Tanzania, John Ramadhani, who lives in retirement in a small house in the Cathedral precincts and shows his thanks by offering service most days: a most humbling witness!

The Dean, when learning that the anniversary of my ordination was the following day, kindly invited me to celebrate the Holy Communion and preach (in English!). It was a great honor to be assisted by the Dean and the retired Archbishop. The Bishop arranged for me to visit some of the local parishes but there are only five in the entire archipelago, with three additional missions and the clergy are fewer than half a dozen in number. Despite this and a recent wave of anti-Christian violence by Muslim extremists, the Anglican Church, in concert with other Christians, has been able to maintain a certain respectability. This has been enhanced by the restoration of the Cathedral and the opening of a World Monuments Fund sponsored museum on the Cathedral grounds charting the history and demise of the slave trade. The recent return of land and property formerly confiscated by socialist governments from the Church has reinforced its rights to exist in an often hostile environment, notwithstanding that such properties are returned (as in my home diocese in Zambia) in a ruined state.

The challenges facing the church in this part of the world are many. Zanzibar is blessed with a historic

The Reverend Rix with Archbishop Ramadhani and cathedral members

Anglican foundation and a stream of tourists who tend to patronize the Cathedral with donations, but the on-going needs of calling and training young men for ordained ministry, educating parishioners in the rudiments of the faith and providing tools for evangelism and worship present Bishop Hafidh and his people with more than a few obstacles. He was most enthusiastic when hearing of our hopes of republishing and reintroducing the *Book of Common Prayer* and encouraged us to consider assisting the Zanzibar Diocese in reproducing their own, long out of print, liturgical resources; a project (perhaps) for a later date.

An excerpt of a sermon preached in Christ Church Cathedral, Zanzibar, on the Feast of Saints Peter and Paul, June 29, 2016

By The Reverend Edward Rix, Vice-President of the Prayer Book Society

Firstly, allow me to say what an honor and privilege it is to celebrate the Holy Communion in this historic place. I was made a deacon this day, nineteen years ago, for service in the Diocese of Lusaka, Zambia, where despite my working at All Saints', Wynnewood in Philadelphia, I am still canonically resident. My first cure there was at the old UMCA Mission Station of Mapanza, home to Zambia's first Anglican Cathedral, now a parish church, and St. Mark's School of which I was the chaplain. Mapanza represented the farthest reach of the UMCA's efforts in Central Africa and so to be here, keeping this feast with you, represents a very real home-coming to me: Asante Sana. It is too, such a day when one ought to think about the great missionaries of our Church of whom St. Peter and St. Paul were, perhaps, the greatest. At the very least we certainly know more about them than any other early Church leaders as the accounts of their lives and ministries are more fully described in the New Testament.

I wasn't entirely sure what lessons we would be reading this morning, or whether they would be read in English or Kiswahili (I certainly knew they weren't going to be read in Zambian Chichewa or the Batonga of Mapanza). So I thought it best, since we celebrate both Apostles today, to focus on that one place in Scripture that records their both being present: the Council of Jerusalem. Despite St. James presiding over the Council, the Scripture makes clear the fact of Peter's moral authority at the council: when Peter speaks, everyone takes note! The council produced a letter to those first non-Jewish Christians which was delivered at the hands of Paul and Barnabas, thereby giving an apostolic seal of approval to Paul's missionary journeys. It said, among other things, "*it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than these necessary things.*" I reckon that many, too many Synods and councils nowadays make ruling and judgements based on what "seems good" to contemporary thinking or whims, but that really isn't the example set there by the likes of James, Peter and Paul. Rather it shows us that, when we make decisions in the Church: we need to think deeply about what God has revealed us in the Holy Scriptures and let those scriptures, God's Word written by the Holy Spirit, tell us what is good. And we need to think about what, way back then, was thought necessary for the Gentiles to believe and do. They were to *"abstain from what has been sacrificed to idols and from blood and from what is strangled and from disordered sexual relations."*

Zanzibar cathedral

Of course there is a reinforcement here of that Old Testament Law forbidding the worship of idols: in Peter and Paul's day the world was full of all sorts of strange cults and religions, many of which involved disordered sexual relations. As David Curry notes: "Both idolatry and immorality deny the absolute truth of God. That truth, now manifest in the humanity of Jesus Christ. . ." represents a clearer vision of that truth and, through that clear truth, ". . . a new sense of moral freedom and responsibility, and, most importantly, a call to holiness of life." ". . . (T)hese *"necessary things"*". . . are the recognition "that God's will revealed through the law and the prophets of Israel is now fulfilled in Jesus Christ."

Saint Augustine of Hippo, that greatest of African Saints, writing of Peter and Paul (whose feast is celebrated today by virtue of their bodies being translated to the same Roman grave on this date in the mid-third century), says of them *"(they) share the same feast day, for these two were one; and even though they suffered on different days, they were as one. Peter went first, and Paul followed. And so we celebrate this day made holy for us by the apostles' blood. Let us embrace what they believed, their life, their labors, their sufferings, their preaching, and their confession of faith*" (Augustine, Sermon 295).

From the Archives of Project Canterbury

Hobart's First Address to the Bible and Common Prayer Book Society (1809)

Transcribed and introduced by
Richard J. Mammana, Jr.

The Right Reverend John Henry Hobart (September 14, 1775 to September 12, 1830) was the third bishop of the Diocese of New York, serving from 1816 to 1830. Following studies at the University of Pennsylvania and Princeton, Hobart read for holy orders under Bishop William White of Pennsylvania. After ordination to the diaconate in 1798 and to the priesthood in 1800, he served parishes in Pennsylvania and New Jersey before being called as assistant minister at Trinity Church, Wall Street in 1803. Hobart was elected assistant bishop of New York in 1811 with right of succession to the invalid diocesan, Benjamin Moore (1748–1816, bishop 1801–1816).

Hobart's career was an important one for the formation of the young Protestant Episcopal Church in New York and New England, and the term "Hobartian" is used to describe the distinct school of pre-Oxford Movement High Church thought he espoused. He was an energetic author, controversialist, preacher, and founder of institutions—among them the General Theological Seminary in New York, the predecessor of today's Hobart and William Smith Colleges in Geneva, New York, and the New York Bible and Common Prayer Book Society (NYBCBS).

Hobart delivered the following address to the first meeting of the New York Bible and Common Prayer Book Society on its organization in 1809. Membership was set at $2.00 a year, with lifetime membership available for $50.00. The Board of Managers included "the Clergy of the Protestant Episcopal Church resident in New-York," and ten laymen chosen annually by ballot "on the first Tuesday after the 24th of February, the festival of St. Matthias."

Part of the background for Hobart's involvement in the formation of a Bible and Common Prayer Book Society was his characteristic opposition to American and British pan-Protestant efforts to distribute the scriptures outside of official church auspices, and without religious formularies to guide their interpretation. The birth of the NYBCBS was one American response to the global work of the Society for Promoting Christian Knowledge, and a large number of local prayer book societies—including some led and comprised of lay women rather than men—sprang up in the same period, including the Margaret Coffin Prayer Book Society and the Bishop White Prayer Book Society.

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First Address to the New York Bible and Common Prayer Book Society

To prove the utility of a society for distributing the Bible and Book of Common Prayer, it can only be necessary to suggest the importance of these volumes, and to state the fact, that many from poverty, or other causes, are destitute of them. The duty of establishing means for their distribution will be an obvious consequence.

The Bible claims veneration as the oldest HISTORY extant; containing an account of the origin and destination of man, and of many other interesting facts, for which we search in vain among uninspired records. Tracing the events of the early ages of the world, it unfolds to us the laws, policy, and history of a people who were established by the miraculous agency of the Most High; and who still remain amidst the ruins of contemporary empires, a monument of his power, and a striking evidence of the divine character of that volume which predicted their varying fortunes, and their present unparalleled condition.

The series of PROPHECY laid open to us in the Bible renders it still further an object of the highest veneration. The character and fate of individuals, the rise and fall of nations, were clearly delineated in the sacred volume, long before they appeared on the stage of the world. And one most interesting personage, predicted in the beginning, as the Saviour of fallen man, occupied the strains of prophecy until his glorious manifestation in the flesh. Then the Church

which he established became the theme of prophetic inspiration, displaying its history, and the important changes of the world, subservient to it, until the final period when its militant state shall be exchanged for its triumphant state in heaven.

In all the events and characters recorded or predicted in the sacred volume, man is intimately concerned. For its distinguishing excellence and authority consist in its being the REVELATION OF THE WILL OF GOD.—From it is derived whatever portion of religious truth adorns the pages of that philosophy which is sometimes set up in opposition to it. In the Bible alone we find revealed the consoling truth, that "God is in Christ reconciling the world unto himself;" in it alone are "life and immortality brought to light." Whatever view, therefore, we take of the Bible, it commands our highest reverence, and our implicit faith. For "there is depth enough therein to exercise the wise, and plainness enough to instruct the weak." And still more justly to characterize it, in the words of an eminent scholar, who devoted to it his most serious attention—"It has God for its author, salvation for its end, and truth without any mixture of error for its matter." [John Locke]

These are excellencies of the sacred volume familiar to Christians, and which, to be duly appreciated, require only to be mentioned. But are those Christians who revere their Bible as bearing the stamp of divine authority, and cherish it as the only basis of their immortal hopes, aware that there are numbers wholly ignorant of its truths? Such is the lamentable fact. Many are the abodes of wretchedness which no light of consolation from this divine volume cheers. Many are the receptacles of vice, which neither the judgments of God revealed in the Bible alarm, nor his blessed promises of mercy to repenting sinners console. Not a few of those who disturb by their passions or their crimes the peace of society, have ever learnt from their Bible to obey every lawful "ordinance of man for the Lord's sake;" and to practise those virtues of sobriety, contentment, and humility, which are essential to the preservation of civil order. Friends of your country! Christians! the temporal interests of your fellow men, their immortal welfare demand that you exert your efforts to disseminate among them the knowledge of God's revealed will.

And next to the BIBLE which contains this revealed will, those who have established this society have been accustomed to revere the BOOK OF

GOD SCIENCE AND HUMANITY

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Common Prayer. This book, containing much of the pious sentiment and language which animated primitive martyrs, and in which they poured forth to their God and Saviour, their prayers and praises, was compiled by the care and labour of the fathers of the Reformation in the Church of England. Universally admired for its simplicity and its pathos, it is acknowledged even by many who reject it, to be an affecting and correct display of evangelical doctrine, and to breathe the pure emotions of the devout soul. What better method then can be adopted to disseminate the truths of the Bible, than by dispersing a book which, exhibiting these truths in the affecting language of devotion, impresses them on the heart as well as on the understanding?

Is this book in the hands of all who value it? The contrary is the fact. The clergy in the city are often applied to by their poor parishioners, for a Book of Common Prayer. Many also would prize it, and would improve it as a gift, who will not go to the expense of purchasing it. These remarks are obviously more applicable to parishes in the country, particularly to those which are forming in new settlements. From these quarters, the calls are frequent for this admirable summary of evangelical truth.

The importance and duty of advancing Christian knowledge by the dissemination of Bibles, Common Prayer Books, and religious tracts, have been long confessed among Christians generally, and particularly in Great Britain. There large sums of money are annually expended in promoting these objects. In a new country, it is of immense consequence, even in a civil point of view, that religious and moral principle should keep pace with the increase of population and wealth. In regard to the eternal interests of man, the importance of this truth rises above all calculation.

Christians! your sympathy is often awakened for the bodies of men. Have compassion on their souls. Minister to their spiritual health. Provide for their eternal welfare. At the last day an inquiry will be instituted,—Have ye fed the hungry? Have ye clothed the naked? Remember! a more important inquiry will be,—Have ye fed the hungry with the bread of life? Have ye clothed the naked with the garments of salvation?

The earnest prayer is offered to him who holds in his hand the hearts of all men, that he would dispose Christians to aid an institution, humbly devoted to his glory, with the means of permanently and extensively diffusing the knowledge of his holy word.

A Colloquium in Dallas, Texas

By Canon Alistair Macdonald-Radcliff, PBS Advisor

The Society held the latest of its occasional series of Colloquia in Dallas at the Church of the Incarnation on the subject of the proposed revision of the liturgy of the Episcopal Church. These presentations will be available in print and online in the near future.

Canon Alistair Macdonald-Radcliff of the PBS, who organised the event, introduced the day with an exploration of the implications of the mandate from the Episcopal General Convention of 2015, in Resolution A169, directing the Standing Commission on Liturgy and Music (SCLM) "to prepare a plan for the comprehensive revision" of the 1979 Book of Common Prayer ready for the next General Convention in 2018.

He went on to explain that the Commission had previously announced that it would request that the General Convention 2018 select *one* of four options, namely:

1. A full and comprehensive revision of the 1979 Book of Common Prayer
2. Creation of a comprehensive Book(s) of Alternative Services, and leaving the present BCP 1979 unchanged
3. More research, talking, listening, and discerning as to whether revision is desirable
4. Stepping back from revision to allow a deepening of our relationship with current liturgies and the 1979 BCP Or as a further alternative:
5. Choose some combination of pathways 2, 3, or 4 while also developing "technical fixes" to the 1979 Book of Common Prayer which would include "adjustments in grammar, punctuation, and word choice that do not change the theology, poetry, or intended meaning of the text." (For example: in Eucharistic Prayer C—changing "you made us the *rulers* of creation" to "you made us the *stewards* of creation" or adding the word matriarchs along with the patriarchs).

Canon Alistair Macdonald-Radcliff

More recently however it seems that the Commission intends to propose just two options, namely (A) a complete overhaul to be undertaken over nine years comprising three triennia which would respectively allow for i) further engagement ii) drafting and iii) review of the proposed new texts. The other option (B) would be the intentional promotion of more "alternative options of liturgy" while also addressing the "technical fixes" of the kind already cited.

A major additional exercise will be proposed regarding a revision of the existing translations of the liturgy into other languages such as French and Spanish (along with further languages that have yet to be agreed) which will require significant time and investment.

However, there will also be a wholly separate measure put forward recommending a "tidying up" of the existing formal situation regarding the status of alternative liturgies used in addition to the Prayer Book itself. This will grant any and all approved Alternative Liturgies parallel status to that of the 1978 Prayer Book itself. This may not however, be quite so straightforward as it sounds, given a previous judgement found in the Righter trial (which made a distinction between core and non-core doctrine). Following that logic the doctrinal positions contained within Alternative Liturgies may presumably become of equal weight to those formerly received in the Prayer Books themselves. Given the fact that such liturgies are seemingly intended to be in part experimental rather than permanent and are likely to contain significant departures from historic teaching in such matters as Marriage, this seemingly purely technical change may be of far larger significance than first supposed.

Those giving presentations during the Colloquium were

- The Revd. Fr Gavin Dunbar, President of the Prayer Book Society of the USA and Rector of St. John's Church Savannah, discussed the principles behind the earliest Anglican Books of Common Prayer and their continuing relevance and resilience in the face of the challenges of revision.
- Dr. Jesse Billett, Professor of Liturgy at Trinity College at the University of Toronto, under the heading "The *Mysterium Anglicanum* and the New Puritans," argued that the original basis upon which modern reforms of the liturgy were advanced have since been found wanting in the light of subsequent research, and must now be defended on scriptural, theological and aesthetic grounds, and hence there is little to no ground upon which to maintain a critique of the earlier Prayer Book tradition.
- The Revd. Canon Victor Austin, Theologian in Residence in the Diocese of Dallas, based at the Church of the Incarnation, explored the nature of Authority in Anglicanism and the role of the Prayer Book within this
- The Revd. Canon Jordan Hylden, Canon Theologian of the Episcopal Diocese of Dallas, spoke on the specific subject of Marriage in the light of his experience as he drafts a minority Report for the TEC Commission on this Subject. He spoke under the title: "Not to be Entered into Unadvisedly or Lightly: Reflections on Marriage and BCP Revision."

Bishop Anthony Burton (Rector of the Parish of the Incarnation) and The Bishop of Dallas, Dr. George Sumner were present along with the Prayer Book Society Board members Bill Murchison (from Incarnation) and Dean William McKeachie (from St Andrew's Fort Worth) for the lively discussions that ensued. It is anticipated that several themes will be explored further in the coming PBS Conference in 2018.

Not Just Humility

A Sermon for the Feast of the Annunciation

By Robert D. Crouse (1999)

"Therefore, if any one is in Christ, he is a new creation; the former things have passed away; behold, all things have been made new."

2 Corinthians 5.17

'Lady Day', the Feast of the Annunciation, was for centuries observed by Christians as New Year's Day: not just because it comes at the time of the Spring equinox, when the realm of nature awakens to new life; but, really, because in the life of the spirit, the Annunciation marks a decisive new beginning—the beginning of that special work of grace which is a kind of new creation.

"The former things have passed away," says St. Paul, "behold, all things have been made new." St. Thomas Aquinas, commenting on that text, remarks as follows:

> Creation is the movement from nothingness to being: but being is twofold: the being of nature and the being of grace. The first creation was done when God produced creatures from nothing in the being of nature; and then the creation was new. But it grew old through sin. . . . It was fitting, therefore, that there be a new creation, in which creatures would be produced in the being of grace, which is a kind of creation from nothing, for without grace, one is nothing.

The Annunciation is the first day of that new creation: the springtime of grace, the springtime of new spiritual life; for, as Dante puts it in the Purgatorio (X, 42), Mary, in embracing her vocation, turns the key that opens *l'alto amor,* "the high love," the love of God who sent his only-begotten Son to be the world's redemption. That is the springtime of new hope, the new life, which we celebrate today.

We celebrate the gifts and graces of that new creation in the festivals of saints which we keep throughout the year. Together, they constitute a great spectrum of sanctity, a panorama of the spiritual kingdom, spread out for us through the cycle of the year, just as Dante, in the Paradiso, would have it spread out through all the spheres of the universe, or glowing in all its distinctions in the radiating petals of the celestial rose.

But in that grace-full panorama of the spirit's gifts, this festival of Mary "full of grace" occupies a very special place, as the beginning of that great cycle of sanctities. She turns the key that opens up the "high love." As the Spirit-empowered bearer of the Eternal Word, she is in some sense mediatrix of all the graces of the New Creation; and thus she is the type and image of the whole word-bearing Church, of the whole spectrum of the saints.

Yet, when we keep a festival of Mary, it is inevitably some aspect of the wholeness of grace upon which we focus; and in the Annunciation, I think it is the grace of humility which comes first to mind: "Behold the handmaid of the Lord; be it unto me according to thy word." Thus the pilgrim Dante, on the first cornice of Purgatory, is shown the Annunciation scene as the first of the "great humilities" (X, 98). That, surely, is right; but it is only one side of the picture. The perspective is corrected in the "Paradiso" (XXXIII, 2), where Mary is described in Bernard's prayer as *umile ed alta piu che creatura:* 'humblest and loftiest of the creatures'. Not just humility, you see, but its complementary opposite, too: the virtue of magnanimity, greatness of soul; that virtue which impels the soul to great things, that virtue which (as St. Thomas says), "does not shrink from glory."

Mary, the Lord's handmaiden, dares to embrace what is great beyond all imagining, beyond all possible expectation. And from our Lord of the Annunciation we needs must learn not so much the restraint of humility as the impulse of magnanimity. For surely we lie in a lethargy of sins and fears and failures, shrinkers from glory. "No, I am not Prince Hamlet, nor was meant to be," sings Alfred J. Prufrock. "I have heard the mermaids singing each to each. I do not think that they will sing to me."

To shrink from glory; not to dare to embrace the promises of God—that is a sad condition. Certainly, to recognize our sins, our failures, our follies, and to see them for what they are, without prevarication, and to restrain our vain ambitions: all that is the quite necessary office of humility. But it is the necessary office of magnanimity to see that even our most miserable weaknesses can be occasions of grace, and that we, too, the spiritual progeny of Mary, are called to be bearers of the word, and to be "transformed from glory to glory, as by the Spirit of the Lord." "Be it unto me according to thy word."

"But how shall these things be?" "Fear not, Mary"—fear not, O soul—"for thou hast found favour with God." "Be it unto me according to thy word." With that magnanimous assent, there is a new springtime, the beginning of a new creation. The ice of ages breaks; the heavens pour down their showers of grace. The key is turned which opens up the high love. Wherefore, in mystical song, the Saviour says to Mary, he says to the whole word-bearing Church, he says to each Christian soul:

> Rise up, my love, my fair one, and come away. For lo, the winter is past. . . . The flowers appear upon the earth; the time of the singing of the birds is come. Rise up, my love, my fair one, and come away. Come away.

"The former things have passed away; behold, all things have been made new."

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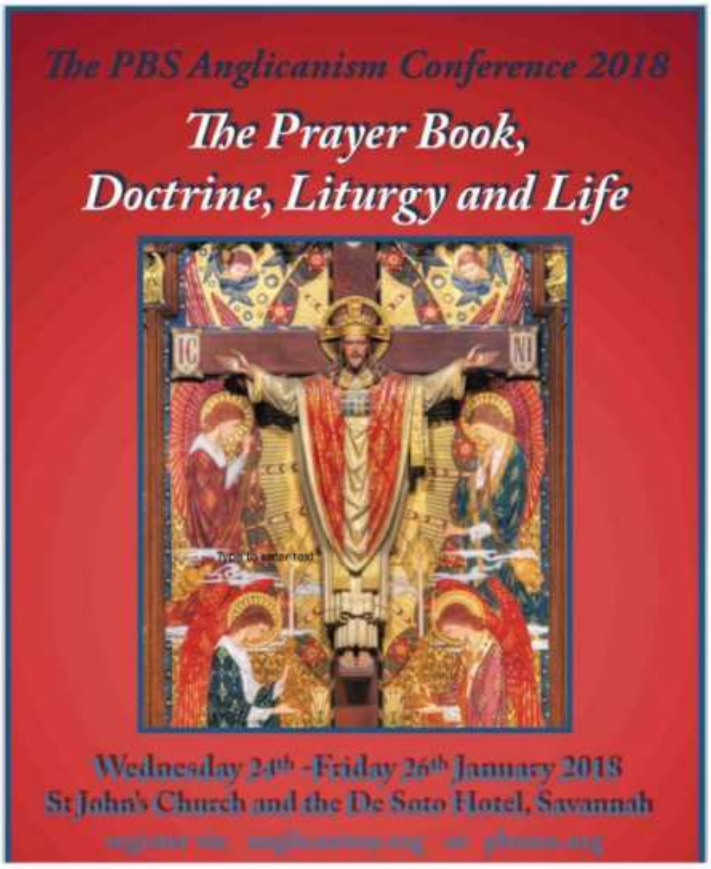

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