



ANGLICAN WAY

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Reflections FROM THE Editor's Desk

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This is the Trinity issue of the *Anglican Way* and so includes an article on the Athanasian Creed by the Rev. Gavin Dunbar. This all important creed should be studied and recited in Church as central to Christian doctrine. The Trinity issue also marks the 450th Anniversary of *An Apology of the Church of England* by John Jewel. This is a landmark book, the first theological defense of the religious settlement of 1559 by which Parliament declared that the Church of England would be independent of Rome. John Jewel stands with Thomas Cranmer and Richard Hooker as one of the great theologians of his day. A short article on the life of Jewel and some excerpts from his work show that the Church of England was intended, in its origins, to be both reformed and catholic.

There is an article on St. John Chrysostom the fourth century Archbishop of Constantinople and doctor of the Church. He was called *chrysostomos*, or “golden mouthed” on account of his preaching; the beautiful divine liturgy of the Greek Orthodox church is called his. Chrysostom was enormously influential with the English Reformers, second only to St. Augustine of Hippo. He was quoted regularly by Cranmer, who, as all Christian humanists of the period, admired greatly Chrysostom’s skill in combining learned doctrine with a mellifluous style of prose.

In this issue we cover contemporary issues as well. There are reflections on today’s ecclesial confusion from Canon Alistair Macdonald-Radcliff, and also insights on today’s moral confusion from Dean William McKeachie of St. Andrew’s, Fort Worth. A young convert to Anglicanism also has contributed an article.

Some people have written to inquire as to why the *Mandate* has been renamed the *Anglican Way*. The intention was not to separate our mission from either the historic Books of Common Prayer or the work of the Rev. Dr. Peter Toon, rather it was to identify ourselves in name with Anglicanism as described by Dr. Toon in his book *The Anglican Way: Catholic and Reformed*. The Cranmerian prayer book tradition is centered in the doctrine and faith of the universal church since apostolic times. Holy Communion, Morning and Evening Prayer, the Litany, the creeds, the articles, the services of Holy Baptism, Confirmation, Matrimony, Thanksgiving for Women after Childbirth, Order for Visitation of the Sick, Communion of the Sick, Burial are all infused with the true doctrine of the faith.

Duties owed to God in worship and prayer, in reading and work, in all aspects of our lives, are easily forgotten in the daily rush of life as well as in modern forms of individualistic, self-affirming Christian worship. That is why the Anglican Way as set out by Cranmer is so important: it directs one to the true faith as a way of life, shaped by persistent attention to God through the practice of the offices and a deepening knowledge and understanding of doctrine; for it is by doctrine that the Church teaches the faithful to know and love God.

True faith is not simply a choice, once made, that changes us or transforms us forever. Would it were that easy! Faith is marked by persistence in that choice in the hope of God’s grace. What a person thinks of as his faith may or may not lead him to God. True faith is founded in a specific doctrine and teaching. When we take up the Anglican Way in its fullness, we will hopefully order our life by the doctrine

(continued on p. 6)

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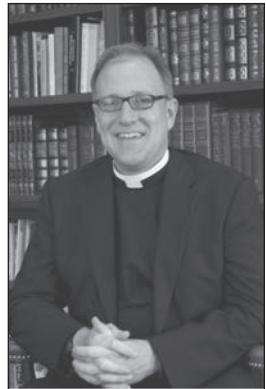
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Cover painting:
“The Holy Trinity”
by Hendrick van Balen,
1573–1632.

FROM THE PRESIDENT OF THE PRAYER BOOK SOCIETY

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



“This is the Catholic Faith”

THE CREED OF SAINT ATHANASIUS

Part I: The Doctrine of the Trinity

The Father uncreate, the Son uncreate, and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible, the Holy Ghost incomprehensible.

And yet there be not three incomprehensibles, nor three uncreated, but one uncreated, and one incomprehensible.

—The Creed of Saint Athanasius

In the English Prayer Book translation of the Creed of Saint Athanasius, the Latin word *immensus* (immeasurable, unbounded, now usually rendered as “infinite”) was rendered by the word “incomprehensible”—a word which originally meant “that which cannot be contained within limits,” but which now means “unintelligible.” Changing usage, and changing attitudes to Christian doctrine, gave rise to what is now the standard quip (based on the lines quoted above): “The Father incomprehensible, the Son incomprehensible, the whole damn thing incomprehensible!” The quip, unfortunately, encapsulates not only a reaction to the Athanasian Creed, but also a reaction to the doctrine of the Trinity which it articulates, and indeed to doctrine itself.

In Charles Williams’s 1932 novel *The Greater Trumps*, a character attends Church on Christmas Day, where a new musical setting of the Athanasian Creed is to be performed. “Nothing seemed more remote from excitement or mystery than the chant of the Athanasian Creed,” he says, while another character complains about the damnable clauses as un-Christian. When the choir begins to sing the “despised formulary:

... [t]he men and boys of the choir exchanged metaphysical confidences; they dared each other, in a kind of rapture . . . to deny the Trinity or the Unity; they pointed out, almost mischievously, that though they were compelled to say one thing, yet they were forbidden to say something else exactly like it; they went into particulars about an entirely impossible relationship, and concluded with an explanation that something wasn’t true which the wildest dream of any man but the compiler of the creed could hardly have begun to imagine¹.

It is a delightful, and perceptive description of the Athanasian Creed, both of the strangeness of its dogmatic language to modern Christians, and also the “excitement,” “mystery,” and even “rapture” which lies within its precise affirmations and denials. The same

paradox appears in Donne: “O Blessed glorious Trinity, / Bones to Philosophy, but milke to faith.”² Or ,as Dorothy Sayers put it, “the dogma is the drama.” For those with open minds, the doctrine is not an arid abstraction divorced from life, but the expression of living thought, indeed life itself. “In this world” we pray for “knowledge of thy truth, and in the world to come life everlasting”—because the knowledge of truth is indeed life everlasting. “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). To grasp with our minds the doctrine of the Trinity—so far as it in us lies—is the exercise proper to faith and love toward God. To neglect this is to impoverish the soul.

It is not news that the Athanasian Creed, long regarded in the Western church as one of the three creeds of Christianity, has fallen on hard times. Eighteenth century critics railed against its dogmatic precision and damnable clauses; the newly organized Protestant Episcopal Church of the U.S.A. removed it from Prayer Book and Articles (over the objections of Bishop Seabury and other orthodox conservatives in Connecticut); the provision of the 1662 Prayer Book for its being said thirteen times in the course of a year gradually became a dead letter; the Anglican Covenant refers explicitly only to the Apostles’ and Nicene Creed.

True, the creed has never entirely gone away: the English and Canadian Articles of Religion still mention it as a standard of doctrine. The 1962 Canadian book permitted it for use on any day of the year, the 1979 Prayer Book prints it in the “historical documents” appendix, the recent English Common worship provides excerpts for use at appropriate feasts of the Incarnation or Trinity, and the odd Church with antiquarian tastes may recite it as a kind of rhetorical flourish on Trinity Sunday. So while it is neglected, it is not altogether forgotten, and if it is perhaps unlikely to return to use in public worship, there is no reason why it should not be used (as it was originally designed to be used) for instruction in the faith.

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

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.

1. Charles Williams, *The Greater Trumps*, 1932, pp. 106, 109.

2. “The Litany” Stanza 4, “The Trinity”.

Origins and History

The traditional title attaches the creed to Athanasius, the fourth century Greek Father and defender of the Nicene Catholic Faith against the Arian heresy's denial of Christ's full deity. Nonetheless there is no doubt that the Creed originated not in the Greek East but in the Latin West, and in the late fifth century, not the fourth. Modern scholars argue plausibly that it was written in the monasteries of southern Gaul in the late fifth century, for it reflects the zealous codification of Augustinian doctrine of the Trinity and Incarnation as promoted there by figures as Vincent of Lerins and Caesarius of Arles. Perhaps it should be called the Augustinian Creed! The attachment of the venerable name of Athanasius was probably to indicate its firmly orthodox character, and especially its denial of ideas associated with the Arian, Sabellian, Apollinarian, and Nestorian heresies.

The earliest extant evidence suggests that it was written as a brief manual of doctrine for the clergy, to be memorized by them as a guide to orthodox belief. But in the eighth and ninth century Carolingian liturgical reforms, it passed into the worship of the Church. In most churches of western Europe, it was recited as a canticle, and on Sundays at the office of Prime (the first minor office of the day, after Matins and Lauds). In Cluniac monasteries, and in the Sarum Use (the influential use of Salisbury Cathedral), it was recited every day at Prime. By the high middle ages, its status as one of the "three creeds" of the Church was unassailable, and western clergy occasionally criticized Eastern Christians for their "abandonment" of Athanasius' creed! (In fact, the creed exists in a number of Greek translations, albeit with modifications).

Nor did this status change much at the Reformation: it is cited as an authority not only in the Thirty Nine Articles, but also in the Augsburg Confession of 1583, Zwingli's *Fidei Expositio* (1531), the Gallican Confession of 1559; the Belgic Confession of 1566, and the Synod of Dort in 1619. In the Prayer Books of 1549 through 1662, it was appointed to be read at Morning Prayer on thirteen feasts through the year. Its authority is that of the other creeds, not independent of Scripture: "for they may be proved by most certain warrants of Holy Scripture." As Oliver O'Donovan points out, the three creeds were chosen to provide convenient access to the doctrine of the early Church (ante-Nicene, Nicene, and in the case of this Creed, post-Nicene) at the point of its most thorough and authoritative development, the doctrines of the Trinity and Incarnation, which remained central to the Reformers' thought.

Damnatory Clauses

The entire work is written in rhythmical prose with cadences familiar to the rhetoric of late antiquity, and similar to those which Cranmer was to employ in his own English Prayer Book, and which lent themselves to later musical setting in the liturgy. Stern warnings

("damnatory clauses") open and close the text, like bookends (verses 1–2 and 42). Within, verses 3–27 treat of the doctrine of the Trinity, and verses 28–41 of the doctrine of the Incarnation:

1. Whosoever would be saved / needeth before all things to hold fast the Catholic Faith.
2. Which Faith except a man keep whole and undefiled, / without doubt he will perish eternally³.

These have probably stirred up the most controversy in recent centuries. Their clear and uncompromising dogmatic claims, noted favourably by C. S. Lewis, do not fare well in the liberal and latitudinarian climate of modern Christianity. Such damnatory clauses are hardly unscriptural: "he that believeth and is baptized shall be saved, but he that believeth not shall be damned" is ascribed to the Lord in St. Mark 16:16. Precisely in their abrasive character, these clauses serve to challenge the doctrinal relativism of contemporary cafeteria Christianity. It is perhaps true that a man may profess a true faith in Christ without knowing or accepting the entirety of the Scriptural witness to him; yet is it also true that an instructed Christian may deny the apostolic testimony about Christ with impunity? It is a question one might wish doctrinal liberals or relativists to tangle with much more seriously than they do.

Against the cafeteria approach, the Athanasian Creed makes claims for the "Catholic Faith"—not just universality, not just orthodoxy (thought certainly both those), but also the fullness of faith, the "whole" faith (*kata + holos*' according to the whole'), the "whole counsel of God," held in trust by the "whole" church for the "whole" world.

The Trinity

The core of the Catholic Faith as defined in the Creed is the worship of one God in Trinity, and of the Trinity in Unity. In many popular treatments of the Trinity, (such as those found in the Eucharistic prayers of late twentieth century liturgies), the persons of the Trinity are treated largely in terms of their manifestations in salvation history, what is sometimes called the "economy" of salvation, and thus the "economic Trinity." The Father is manifest in creation, the Son in redemption, and the Spirit in sanctification. Such presentations of the doctrine have ample historical precedent (see for instance George Herbert's poem for *Trinity Sunday*), and so far as they go are consistent with orthodoxy.

But the Trinity is not simply the economic Trinity: God in himself, before the creation of all the world, is Trinity; and the distinction of persons is not found primarily or solely in the phases of salvation history—in fact, that view is a modalist heresy, called Sabellianism. The economic Trinity is simply the manifestation of the Trinity in history, it is not

3. The translation quoted in this essay is a revised translation found in the Canadian Prayer Book of 1962.

the Trinity in itself which is the “immanent” or “theological” or “ontological” Trinity.

In correction to such reductionist treatments, the Athanasian Creed goes right to the heart of the immanent Trinity, the life of God in himself. It begins (vv. 3–6) by setting out plainly the paradoxical affirmations required by the Bible—of a trinity of co-equal and co-eternal “persons” and the unity of divine “substance”—neither of which impairs the other.

3. Now the Catholic Faith is this, / that we worship one God in Trinity, and the Trinity in Unity;
4. Neither confusing the Persons, / nor dividing the Substance.
5. For there is one person of the Father, another of the Son, / another of the Holy Ghost;
6. But the Godhead of the Father, and of the Son, and of the Holy Ghost is all one, / the glory equal, the majesty co-eternal.

It is apparent that the doctrine of the Trinity is not an attempt “to put God in a box” or to explain away the mystery, but precisely the contrary, to preserve before the mind of the Church the mysterious “threeness” within the “oneness” to which the Scripture as a whole testifies. The terms are inevitably inadequate, except for the alternatives to them. “Person” (*hypostasis* in Greek) inevitably suggests to many something like a “human person” and makes of the Trinity a kind of committee; yet it is the established term designating whatever is the “threeness” within God. “Substance” is confusing on other grounds (it could be used to translate *hypostasis* but actually corresponds to the Greek term *ousia*; “essence,” “nature,” or “being” are sometimes used instead) but it designates whatever is the “oneness” of God.

In making these affirmations, the persons are not confused, nor is the substance divided (v. 4). The confusion of person refers probably to the Sabellian heresy, a kind of modalism, which treats the persons of the Trinity as historical manifestations of God, “phases” in God’s history, thus obliterating (confusing) the distinction of person. The Father, the Son, the Holy Ghost, are simply terms referring to God as Creator, Redeemer, and Sanctifier.

Orthodox doctrine, of course, does associate the persons of the Trinity with each of these moments in the economy of salvation, but not exhaustively or exclusively. The Trinity is manifest in the economy of salvation, but it also exists in itself, quite apart from its operations *ad extra*, in history. The division of substance is a reference to Arianism, which denied that the Son and the Spirit were of the same divine substance with the Father (as the Nicene Creed taught). Though Arianism (like Sabellianism) had been decisively overcome in the Eastern church in the fourth century, it remained a threat in the Western church, due to the incursion of Germanic tribes who had been converted to Arian Christianity by eastern missionaries, and remained stubbornly attached to it through the fifth century and into the sixth. Meeting its challenge

had been the proving ground for the Church’s teaching about God, and the denial of division of substance, like the denial of confusion of persons, remained a cornerstone of thought about the Trinity.

The conclusion is drawn (vv. 5, 6) that while there are three distinct persons, the godhead is one, and therefore the glory of the persons is co-equal, the majesty co-eternal. In vv. 7–14, this idea is applied to various divine attributes.

7. Such as the Father is, such is the Son, / and such is the Holy Ghost;
8. The Father uncreated, the Son uncreated, / the Holy Ghost uncreated
9. The Father infinite, the Son infinite, / the Holy Ghost infinite;
10. The Father eternal, the Son eternal, / the Holy Ghost eternal;
11. And yet there are not three eternals, / but one eternal;
12. As also there are not three uncreated, nor three infinities, / but one infinite, and one uncreated.
13. So likewise the Father is almighty, the Son almighty, / the Holy Ghost almighty;
14. And yet there are not three almighty, / but one almighty.

Whatever attributes belong to God—that God is uncreated, infinite, eternal, almighty—belongs to each of the three persons, each of whom is uncreated, infinite, eternal, and almighty. The Creed denies, however, that there are therefore three eternals, three uncreations, three infinities, three almighty: the godhead remains indivisible.

In vv. 15–20 the conclusion is drawn that there is no place in the Catholic Faith for tri-theism.

15. So the Father is God, the Son God, / the Holy Ghost God;
16. And yet there are not three Gods, / but one God.
17. So the Father is Lord, the Son Lord, / the Holy Ghost Lord;
18. And yet there are not three Lords, / but one Lord.
19. For like as we are compelled by the Christian verity / to confess each Person by himself to be both God and Lord;
20. So are we forbidden by the Catholic Religion / to speak of three Gods or three Lords.

This is an echo of Catholic polemic against the Arians, that their denial of one divine substance produced the worship of three gods. The Godhead which is fully and simultaneously present in the Father, the Son, and the Holy Ghost, is one and indivisible. The Trinity is not a committee of independent beings.

What then makes for the distinction of persons? Since the persons are identical in divine substance, identical in divine attributes, their distinction lies solely in the divine relations—the relation each bears to the other as a result of their mode of origin within the divine substance.

21. The Father is made of none, / nor created, nor begotten.
22. The Son is of the Father alone; / not made, nor created, but begotten.
23. The Holy Ghost is of the Father and the Son; / not made, nor created, nor begotten, but proceeding.

The Father as the fount of godhead derives his being from none, “made of none, nor created, nor begotten.” The Son derives his being from the Father (the Father giving all that he is to the Son, and the Son receiving all that he is from all that the Father gives), and he does so not by creation (an act of will) but by generation (begetting). The Spirit derives his being from the Father and from the Son—and here the Creed shows most clearly its debt to the teaching of Augustine: it is not by begetting (generation) but by procession (what is sometimes called the double procession, since it is from the Father and the Son) that the persons are thus distinguished by their relations each to the other, and they are truly distinct:

24. There is therefore one Father, not three Fathers, one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

Despite their differences of origin, none are prior to or greater than any other:

25. And in this Trinity there is no before or after, / no greater or less;
26. But all three Persons are co-eternal together, / and co-equal.

For each is the one indivisible Godhead, present in one person. As a result this section concludes:

27. So that in all ways, as is aforesaid, / both the Trinity is to be worshipped in Unity, and the unity in Trinity.
28. He therefore that would be saved, / let him thus think of the Trinity.

The “double procession” (v. 23) is a notorious point of controversy hotly contested between East and West (though some western theologians have spoken in approval of the eastern position). The East protests the western insertion of the phrase “from the Son” (*filioque*) in the Nicene Creed’s account of the Spirit’s procession (an insertion first made at the Third Council of Toledo in 589). It also argues (from John 15:26) that the Spirit proceeds eternally from the Father, although they allow that his sending in history is through the Son—a position that drives a wedge between God in himself (the immanent Trinity) and his manifestations in the economy of salvation (the economic Trinity).

For the western position, Kelly notes:

Augustine. . . argued that in relation to the Holy Spirit Father and Son form a single principle. He conceded that the Father is the primordial source of the Spirit; he is *principium non de principio* [the principle who is not from another principle], while the Son is *principium de principio* [the principle who is from another principle]. But since the Spirit is bestowed by Father and Son, and is indeed Their mutual

love, Augustine was satisfied that He ‘is the Spirit of both, since He proceeds from both.’ Though it is now fashionable to dismiss and decry the Augustinian and western doctrine of the double procession of the Holy Spirit, its claims are not lightly to be dismissed.

Conclusion:

In an age like ours, the predominant taste even among Christians for the practical, the experiential, and the emotional will militate against the doctrinal precision of Trinitarian theology as found in the Creed of Saint Athanasius. Yet precisely for that reason, perhaps, its study may be most fruitful and necessary. For there is nothing less practical than practice which is not grounded in doctrine. Fifteen hundred years after it was first composed, the Creed of Saint Athanasius still serves well its original purpose: to provide thoughtful churchmen with convenient access to the teaching of the Trinity in its western expression. Bishop Seabury summed up its continuing value to Anglicans and Episcopalians: “were it only to stand as articles of faith stand; and to show that we do not renounce the Catholic doctrine of the Trinity as held in the Western Church.”

Reflections from the Editor’s Desk (continued from p. 3)

of the true faith and not by our passions, and thereby persist in coming to know God as Trinity, as taught by Holy Scripture and in the Church.

Knowledge of doctrine stands at the beginning of faith because without knowledge of who God is, one cannot know the God who saves us. If faith is thought of as primarily a good ‘experience’ of Christ, or as a good ‘feeling’ then knowledge of the truth of who God is, is made unnecessary to faith. In God truth and goodness exist as one, but goodness and truth have not that immediate relation to each other in our knowledge and will because we are fallen; we err in our beliefs and our feelings about what is good. Doctrine is there to show the way back to God, and it does this by teaching us what we must believe about God so we might know and love Him and not false gods. It instructs us in the true faith.

There are other Ways with ancient foundations, yet differing from Anglicanism in their developed doctrines: these are the historic, pre-Vatican II Roman Catholic, the historic Lutheran, and the Orthodox traditions. But the Anglican Way is the way of the true faith for English-speaking people given its reliance on the Sarum Missal, which was unique to England, as well as Roman and other continental missals, and doctrinally in its appropriation of reformed and catholic doctrine which the Anglican reformers understood to be consistent with what had always been said in the church universal. All this was set by Cranmer in luminous English prose giving the Anglican Way its distinctive character.

John Jewel, Defender of the Faith

The Reverend Kenneth Cook
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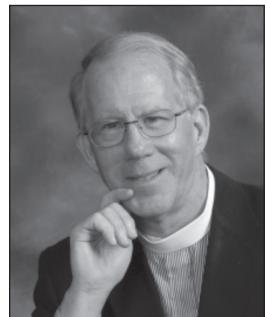
During the turbulent Reformation era of the sixteenth century, a succession of clergymen of the Church of England arose to give an answer for the Christian hope embraced within their commonwealth. Three such priests stand out in this regard. They are Thomas Cranmer, eventually Archbishop of Canterbury (1489–1556), John Jewel, who became Bishop of Salisbury (1522–1571), and Richard Hooker, parish priest and Master of the Temple congregation in London (c. 1554–1600). While Cranmer was constrained by the controversies of his day to focus upon the doctrines of justification and of the nature of Christ's presence in the Eucharist, Hooker, in like manner, defended episcopal polity and liturgical worship in a time of Puritan agitation. Given the conciliatory Elizabethan Settlement of Religion as enshrined in the Book of Common Prayer of 1559, it providentially became the responsibility of John Jewel to defend the legitimacy of his national church as a response to the Roman Catholic Council of Trent (1562–1563).

A son of Devonshire, Jewel was enabled by an uncle to study at Oxford. There he came under the

influence of John Parkhurst, Protestant and humanist, of Merton College. Proceeding to Corpus Christi, he obtained an M.A. in 1545. He was appointed a fellow, teaching classics, Scripture and the Fathers of the primitive Church. The Italian reformer Peter Martyr Vermigli, Regius Professor of Divinity at the invitation of Cranmer, became Jewel's mentor and friend. Ordination and the Bachelor of Divinity were granted by 1552. When Mary Tudor succeeded Edward VI, Jewel lost his teaching position. During the trials of Cranmer and Ridley in 1554 he served as their notary. Later, he signed anti-Protestant articles, but fled to Frankfurt on discovering that his arrest was imminent. There he was rejected by John Knox currently in Frankfurt, but upon confessing his error in signing Mary's Six articles, he was accepted by the other English reformers. He continued his studies of the Scriptures and the Fathers, first with Peter Martyr in Strasbourg, and with Heinrich Bullinger in Zurich. Hearing of Mary's death and Elizabeth's accession, Jewel returned to England in March, 1559. He was appointed the bishop of Salisbury in 1560 and proved to be a vigorous diocesan bishop, visiting his parishes and preaching widely.

The event that thrust Bishop Jewel into the realm of international controversy was his preaching of what came to be known as his "Challenge Sermon," outside St. Paul's Cathedral, London, on November 26, 1559. He demanded to know how "any learned man of all our adversaries" might prove the validity of a private Mass from the Scriptures or by the teaching of the primitive church in the first six centuries after Christ. This sermon captured the attention of the court and was repeatedly preached as its doctrinal purview grew apace. Many stepped forward in response to this provocation. Jewel's antagonist was an old acquaintance, Thomas Harding, then in Catholic Louvain. The literary war that developed led William Cecil, the Queen's principal secretary, to recruit Jewel to author a defense of the English break with Rome.

Jewel's *An Apology of the Church of England*, edited by Archbishop of Canterbury, Matthew Parker, first appeared in Latin in 1562. After an anonymous first attempt at translation, Lady Ann Bacon provided a fine English rendering in 1564, for which she is justly praised. The *Apology* refutes charges of heresy by means of an introduction, six parts and a recapitulation. Jewel's aim is to set forth the truth and to show that the Bible and the Fathers support the English Church. It is the papacy that has been innovative, while the Church of England has "returned to the apostles and old catholic fathers." Part II is a review



The Reverend
Kenneth Cook



John Jewel (1522–1571)

From *Illustrated Notes on English Church History*
by the Rev. C. Arthur Lane (London: Society for
Promoting Christian Knowledge, 1901) 350
Clipart courtesy FCIT (<http://etc.usf.edu/clipart/>)

of Anglican doctrine, which is historically orthodox, and scriptural with regard to all controversial matters like justification, the sacraments and polity. Most paragraphs begin with “we believe” like a creed. Part III insists that the English Church is not internally divided or the habitat of “curious sects”. The fourth part focuses upon widespread corruption and immorality of the Roman Church. Part Five marshals patristic support for the English church and its practice. The last part is a forceful consideration of the Council of Trent. External unity is not a sure “mark of the Church”. The Scripture, not the papal council, is the supreme authority over the Church of Christ.

The *Apology* was embraced by Christians in England and on the Continent. Its authority was such that every church came to have a copy of Bishop Jewel's works after 1609, some still in place as late as 1938. The overriding concerns of this defense of the faith are expressed to this day by the historic Collect for the Church: “Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it . . .”

G.W. Bromiley writes about Jewel's *Apology*:

Jewell made bold claims on behalf of the Reformed Anglican Church. He accepted its Protestant nature, but, quite irrespective of any historical succession of bishops, he claimed for it a full communion with the apostolic and catholic Church of the earliest days. He did so on the grounds of a substantial consent in doctrine and in practice. Whilst not attempting to assert an impossible perfection, he refuted the false slanders of the Romanist detractors. He defended the defection from Rome as a defection from heresy to the truth. The purity of Anglicanism and the corruption of Romanism he asserted on the twin authority of Scripture and the early Fathers and Councils. He did not deploy all his learning in defense of this assertion in the *Apology* itself, but in the later *Defence* he showed that he had made neither an idle nor a boasting assertion. A tendency of the present age is to try to defend the catholicity of the Church of England by asserting and stressing kinship with Rome. Churchmen loyal to the Reformed basis of Anglicanism might do well to remember wherein true catholicity consists. They may remember too that in its main essentials the contention of Jewell has never been overthrown. http://churchsociety.org/issues_new/history/jewell/iss_history_jewell_bromiley-works.asp

From the *Apology*:

“With this sword (Scripture) did Christ put off the devil when He was tempted of him: with these weapons ought all presumption, which doth advance itself against God, to be overthrown and conquered. “For all Scripture,” saith St. Paul, “that cometh by the inspiration of God, is profitable to teach, to confute, to instruct, and to reprove, that the man of God may be perfect, and thoroughly framed to every good work.” Thus did

the holy fathers always fight against the heretics with none other force than with the Holy Scriptures.

St. Augustine, when he disputed against Petilian, a heretic of the Donatists: “Let not these words,” quoth he, “be heard between us, I say, or you say: let us rather speak in this wise: ‘Thus saith the Lord.’ There let us seek the Church: there let us boust out our cause.” Likewise St. Hierom: “All those things,” saith he, “which without the testimony of the Scriptures are holden as delivered from the Apostles, be thoroughly smitten down by the sword of God’s word.” St. Ambrose also, to Gratian the emperor: “Let the Scripture,” saith he, “be asked the question, let the prophets be asked, and let Christ be asked.” For at that time made the Catholic fathers and bishops no doubt but that our religion might be proved out of the Holy Scriptures. Neither were they ever so hardy as to take any for a heretic whose error they could not evidently and apparently reprove by the self-same Scriptures. And we verily do make answer on this wise, as St. Paul did: “According to this way which they (the Roman Catholics) call heresy we do worship God, and the Father of our Lord Jesus Christ; and do allow all things which have been written either in the law or in the Prophets,” or in the Apostles’ works.”



“Wherefore if we be heretics, and they (as they would fain be called) be Catholics, why do they not as they see the Fathers, which were catholic men, have always done? Why do they not convince and master us by the divine Scriptures? Why do they not call us again to be tried by them? Why do they not lay before us how we have gone away from Christ, from the prophets, from the Apostles, and from the holy fathers? Why are they afraid of it? It is God’s cause: why are they doubtful to commit it to the trial of God’s word? If we be heretics, which refer all our controversies unto the holy Scriptures, and report us to the selfsame words which we know were sealed by God himself, and in comparison of them set little by all other things, whatsoever may be devised by men; how shall we say to these folk, I pray you? What manner of men be they; and how is it meet to call them, which fear the judgment of the holy Scriptures, that is to say, the judgment of God himself, and do prefer before them.

We deny not the learned Fathers’ expositions and judgments in doubtful cases of the Scriptures. We read them ourselves. We follow them. We embrace them. And, as I said before, we most humbly thank God for them. But thus we say, The same Fathers’ opinions and judgments, forasmuch as they are sometimes disagreeable one from another, and sometimes imply contrarieties and contradictions, therefore, alone and of themselves, without further authority and guiding of God’s word, are not always sufficient warrants to change our faith. And thus the learned catholic Fathers themselves have evermore taught us to esteem and to weigh the fathers.”

St. John Chrysostom

EVANGELIST AND MORALIST

The Reverend Dr. Paul S. Russell
Anglican Parish of Christ the King
Georgetown, D.C.

Around the year 347, twenty years after Christianity was finally legalized in the Eastern Roman Empire (324), John was born to a Christian family. Though he seems to have been from a Greek background, the choice of a Hebrew name, John, was a sign of the on-going Christianization of Roman culture. He would become one of the greatest preachers in the history of the church; yet he had a public career that would take him from the highest levels to the lowest, leaving him to die in exile.

John received the finest education available in Antioch, studying law under the great orator Libanius, but he discerned that he had a calling to monastic life very early on. As soon as his family obligations allowed, he left home and lived for about eight years as a hermit just outside the city of Antioch. In the year 381 he was made Deacon under Bishop Flavian, who ordained him a priest in 386. His rhetorical skill, certainly honed during his legal training, led to his assignment as preacher in the church.

The church in Antioch, like in Hippo Regis in North Africa where St. Augustine was bishop, offered sermons on weekdays at midday. This offered great scope for a determined preacher. During the next 13 years, John delivered a series of homilies on quite a number of the scriptural books, including the Gospels of Matthew and John, the letter to the Romans and many Pauline epistles. These are the works that made him famous throughout the Eastern Roman Empire. A very large body of John's sermons survive in the form of transcripts taken at delivery because, fortunately, the ancient world had developed systems of shorthand which enabled trained scribes to take down speeches as quickly as they were given. By this same system were recorded the sermons of St. Augustine. This system of shorthand explains why we have such a vast collection of written work from this period.

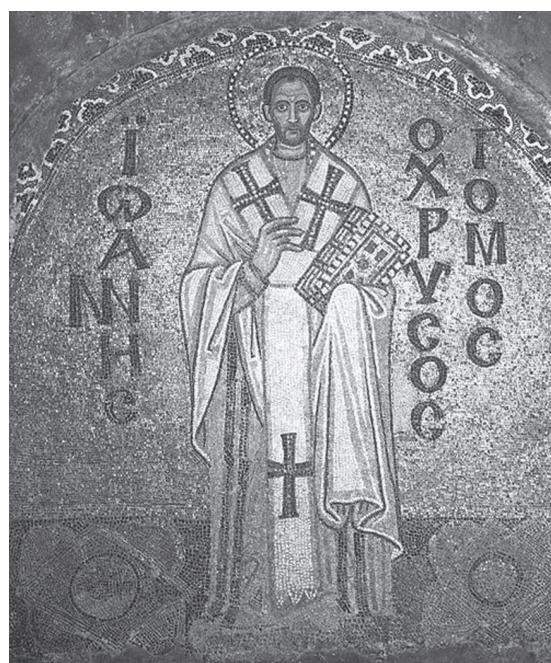
John was soon given the name "Chrysostom," which in translation from the Greek means "Golden Mouth." He was famous for his ability to draw a moral lesson from any portion of Scripture. His own monastic calling gave him a fierce sense of the urgency of living a morally correct life, and this drove him to preach as often as possible to as varied an audience as possible, since he was well aware that living in a "sophisticated" pagan environment provided every possible opportunity for dissolute living. The project of trying to Christianize Antioch was not for the faint-hearted!

In 398, John was made Patriarch of Constantinople against his will, presumably because the Imperial

court wanted to opportunity to enjoy the sermons of the most famous rhetorician of the day. It was a classic instance of a man being pushed into a position for which he was extravagantly ill-suited.

Constantinople, as one might expect for an Imperial capital, was dissolute. Details about the many conflicts between factions at the court, conflicts into which John was drawn, are murky at best. He was an evangelist in a world of lawyers and self-seekers; a dedicated monastic in the midst of a worldly, self-indulgent court. It was inevitable that it would end badly for John, and it did. A combination of disappointed seekers of the patriarchate, and factions who were displeased by John's actions and words, arranged for him to be exiled at "the Synod of the Oak" in 403.

So far as we can tell he was falsely accused of holding questionable theological opinions. (He was also accused of having called the Empress Eudoxia, "Jezebel". He had preached a sermon reprimanding women, and Eudoxia took it as applying to herself. John was no flatterer!) Recalled to court a year later on account of a series of shifts in factions and pressure from the common folk, John ended up being exiled again, first to a place near Antioch and then further away (as he was thought to be too near at hand), to Asia Minor, where he died in 407 from a combination of general ill health and a purposefully rigorous exile. Once he was safely dead, he was rapidly recognized for his personal holiness and great evangelistic fervor.



St. John Chrysostom (347–407)
Early Byzantine mosaic from the Cathedral
of Hagia Sophia in Constantinople

John was occupied mostly with developing for Christians an outline for the fully developed Christian life. This is quite understandable as he lived in a brief interlude between major theological disputations, after the disputes about Arianism and before the Christological controversies centering around Nestorius. His sermons are an important step, however, in teaching the Church how to turn the Roman Empire into a Christian society. Professional theologians, especially those who like to chip away at figures whom the tradition venerates, often accuse Chrysostom of theological superficiality. But one can rightly say that his works reflect the period in which he lived and his own sense of what was necessary for his listeners. It is also worth pointing out that John did produce a series of homilies usually called "On the Incomprehensible Nature of God" and another usually called "Discourses against Judaizing Christians" which do address theological concerns. This is often forgotten. Among his works that might be of interest to a reader today are his "Baptismal Instructions." These were given to catechumens preparing for baptism in the Church, and provide an interesting window into late fourth century Christian practice and are a basic overview of theology. His homilies on the priesthood remain a classic treatment of Christian ministry.

A very great deal of Chrysostom's works can be found in English translation, easily available if you know where to look. Anyone who is interested in gaining a sense of Church life in the early period should take a look at John's baptismal instructions and anyone wanting a sense of how the Bible was read and preached sixteen centuries ago should take up a volume of John's treatment of one of the scriptural books. The overwhelming impression is of the constancy of teaching on the nature of the Christian life, and of how quickly Christians begin to organize their worship and teaching along the same lines it still runs today in the great historical branches of the faith such as Anglicanism.

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London and New York: Routledge 2000 (extended introduction with selections of his work)

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Westminster John Knox Press 2002

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(trans. and ed. Robert T. Meyer)

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Washington, DC: The Catholic University of America Press 1956 + 1960

On the Incomprehensible Nature of God, trans. Paul W. Harkins

The Fathers of the Church vol. 72

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On Marriage and Family Life, trans. Catharine P. Roth and David Anderson

Crestwood, NY: St Vladimir's Seminary Press 1986 (6 sermons)

On Repentance and Almsgiving, trans. Gus George Christo

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Washington, DC: The Catholic University of America Press 1998

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Crestwood, NY: St Vladimir's Seminary Press 1977

The Cult of the Saints, trans. Wendy Mayer

Crestwood, NY: St Vladimir's Seminary Press 2006 (16 sermons and 2 letters on various saints)

A Select Library of Nicene and Post-Nicene Fathers (NPNF)
(this whole collection is still in print, but also available at: www.ecmarsh.com/fathers/index.html)

Volume IX. On the Priesthood, Ascetic Treatises, Select Homilies and Letters, Homilies on the Statutes

Volume X. Homilies on the Gospel of St. Matthew

Volume XI. Homilies on the Acts of the Apostles and the Epistle to the Romans

Volume XII. Homilies on First and Second Corinthians

Volume XIII. Homilies on the Epistles to the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, and Philemon

Anglicans Abroad and How to Recognize Them

SOME REFLECTIONS ON RECENT GUIDANCE FROM THE ARCHBISHOPS OF CANTERBURY AND YORK ON WHAT WE NEED TO KNOW (IN GS MISC 1011)

PART 1

(Part II to be included in the next issue)

The Reverend Canon Alistair Macdonald-Radcliff

The glorious liberty of the children of God” is a very fine thing, but it can look less so to the tidy administrative or legal mind. After all, such a mind will urge that, while we eagerly await the *eschaton*, some decisions need to be made in the interim as to who among us comprise those said children, since they cannot be just *anyone* and certainly not *everyone* unless one is a hard core liberal universalist.

Though speaking of universalists raises the curious paradox that, while some modern liberals have been unkindly suspected of universalism because they reject a theological economy of sin, judgment, salvation and redemption, in preference for an ideology of radical inclusion, they tend in fact to be exclusivist since “radical inclusion” normally excludes those who do not agree.

Such provocative thoughts are occasioned by the delicate difficulties posed for Anglican identity and ecclesiology by the current travails of the Anglican Communion and the intensive combat of its North American protagonists in particular. Amidst the woes of a growing separation, the local bonds of friendship seem to have become “bonds of litigation” instead. Nonetheless, it is clear that all the parties do wish to remain within the wider Communion. From this it follows that they evidently suppose they can in ways that are various, but nonetheless simultaneous, both leave and not leave.

Thus, in one group which we may label for brevity (A) are those now convened as the Anglican Church in North America (or ACNA) seeking to be in continuity with the teachings of the historic and wider Anglican Communion (C). They felt they had to separate from the Episcopal Church (B) in order to remain true to that greater whole of (C). (They have thus, in a manner of speaking, gone out locally in order to stay in globally.) While, on the other hand, the leadership of (B), The Episcopal Church (TEC) in America, has felt that they should have an “opt-out” and be free to leave the wider Communion (C) on matters of morality while remaining within it, as they

deem expedient in other ways. (Thus they think they can stay in while also going out from time to time when they feel they have found a “better way”). However, the leadership of (B) has objected with vigorous litigation to the idea that group (A) could have their own opt-out from (B’s) opt out, so to speak (i.e. those in (B) are opting-out globally but denying the right of others in (A) to opt-out locally). Thus, the leaders of (B) have felt that they can assert autonomy for their province, on the one hand, from (C), but total hegemony within the province over the people of (A) on the other hand, who dissent from (B’s) opt-out, but want to remain part of (C).

However, B’s position has been further refined by litigation to make it clear that their concern, as a practical matter, is not to keep the *people* of (A) in (B), but rather to keep their money and property. It has been expressly made clear that they would, though saddened, be content for the people in (A) to leave (B) for, in the words of *I Corinthians 12*, they have “no need of you” just the money and property. This point is argued upon the basis that the said property and money was given in perpetuity for the good of (B), no matter how far (B) opts out from (C) and no matter how incongruous this action and the putative moral innovations over which such an opt-out is based, might be supposed to be to the mind of the original donors.

America is of course the “land of the free and home of the brave” but it was a lawyer (Frances Scott Key) who first pointed this out, so it should be no surprise that its free and brave inhabitants should have such ready recourse to litigation as a primary means of interchange. Reconciling this with the pieties of faith and the obligations of charity is less easy, but that is not the point upon which their Graces of Canterbury and York have finally had cause to speak. Their declaration came in response to a motion passed by the Synod of the Church of England in February 2010 which “recognized and affirmed”, “the desire of those who have formed the Anglican Church in North America (ACNA) to remain within the Anglican family” but also saw issues requiring exploration upon which it invited the Archbishops to report, as

they did in December 2011, in a rescript somewhat obscurely labeled GS MISC 1011. And it is important to remember that the question posed was in relation to recognition specifically by the Church of England even though the response has much wider implications.

Decision 1011: membership is by simple invitation only

Their Graces open the relevant section with the observation that “the concept of membership of the Anglican Communion is not entirely straightforward” (paragraph 8). This is interesting in that, while it may resonate with the odd way Anglicans rather cherish the belief that they are always part of a general muddle, it jars sharply with the fact that the Archbishops then give two entirely straightforward and clear definitions of how membership works in two significant instances. But before they do that, they add another aside, suggesting that “The Communion itself (in common with the Church of England) has no legal personality.” And that, “In addition (and unlike the Church of England) it does not have a set of canons which set out its core beliefs and regulate aspects of its internal governance” (end of paragraph 8). More will be said on this below in terms of the possible implications for decision-making, actions and identity, but of more immediate importance is the key explanation given by the Archbishops of membership in the Anglican Communion, which is that:

9. . . .from the time of the first Lambeth Conference in 1867, those Churches whose bishops have been invited by the Archbishop of Canterbury of the day to attend, participate fully and vote in the deliberations of the Conference have been regarded as part of the Anglican Communion.

This seems as clear as could be wished: those Churches whose bishops are invited to participate in the Lambeth Conference by the Archbishop of Canterbury are part of the Anglican Communion. There is no mystery here whatever, once the Archbishop of Canterbury has decided whom to invite: *causa finita est.*

Related memberships can be more complicated

Next, there is a paragraph about membership of a subsidiary organization originally set up (though this is not mentioned in the document) by a resolution of the Lambeth Conference of 1968 (building upon the earlier creation by the 1948 conference of an Advisory Council on Missionary Strategy). This subsidiary body is the Anglican Consultative Council. The way in which membership of that body is achieved is again set out quite clearly, even if the process itself is less simple:

10. The creation of a new legal entity in the 1960s the Anglican Consultative Council (ACC) created the need for a more formalised basis for membership of that body. Under the ACC’s constitution a Church can be added to the ACC schedule of membership by decision of the Standing Committee of the Communion and with the assent of 2/3 of the primates of the Churches already listed in the schedule.

Here again, the Archbishops make things very clear in terms of how membership is achieved “of that body,” namely the ACC, which is thus itself clearly distinguished from the primary entity which is the Anglican Communion itself, which brought it into being through a resolution of the Lambeth Conference. There are some points to puzzle over in the Archbishops’ statement, as will be seen shortly, but what it takes to be a member church of the Anglican Communion in the light of this document is not one of them (any more than that of the requirements for membership of the subsidiary body known as the ACC).

Nonetheless, looked at more broadly, the document does raise a number of questions that merit further thought. The first is that the whole approach largely sidesteps theology. While the Archbishops warmly thank, “the Faith and Order Commission (FAOC) for devoting some time to studying the relevant issues and drawing together for us a range of resources on the underlying ecclesiological questions” (paragraph 3) it is very striking that few of the said ecclesiological questions are then actually addressed.

Secondly, there is left entirely unclear what exactly is meant by the new phenomenon referenced in the original Synod resolution, which is “the Anglican family.” This term is readily used by the Archbishops, but absolutely no light is cast upon what it might comprise, or how that entity is joined or left. Might it, for example, include those preserving, “elements of the distinctive liturgical spiritual and pastoral traditions of the Anglican Communion . . . as a precious gift nourishing the faith of the members of the Ordinariate . . . as a treasure to be shared” (*Anglicanorum Coetibus, III*)? Whatever the answers, it certainly looks set to be a generous and exciting frontier, not only for Anglicanism, but ecumenism too.

But lastly, there is the curious point about legal personality. This is very interesting since the bald assertion that, “The Communion itself (in common with the Church of England) has no legal personality.” would seem at the very least an overstatement, relatively commonplace though it has become in some church documents (notably including the background paper GS 1764B).

And exactly why this is an overstatement that matters will be the opening matter for consideration in the next part of this article.

“Lean Against the Wind”

The Very Reverend Dean William N. McKeachie, Dean Emeritus of the Diocese of South Carolina and Dean in Residence of Saint Andrew’s Parish in the Diocese of Fort Worth.

Members of a spiritually sprightly ladies’ guild at Saint Andrew’s Church, Fort Worth, were deeply touched by a poem I recently read to them entitled *A House For All Living* by the late Robert S. Lancaster who, like the Reverend William H. Ralston of blessed Prayer Book Society memory, was one of a number of Episcopalian Sewanee “worthies”—of the old school as well as the last century! Mr. Lancaster’s poem is a wistfully reflective mini-epic of sorts, a rumination about several generations of forebears who (beginning with the poet’s “three-times great grandfather”) had built, occupied and, against all odds, preserved a now decaying house from ante-bellum days through the present, when “no men remain to carry on the family name.” But the “old house still leans against the wind” as it “bends to modern sounds a tired ear.”

Having been privileged to know the poet, I told the ladies of St. Monica’s Guild that his poem might be considered not only a personal testimony and family valedictory but also a kind of parable about both the mutability of man (and human culture) and the fragility in our time of “true religion and virtue” and, indeed, of the Anglican Way. Mr. Lancaster had prefaced his poem with an epigraph, one of Emily Dickinson’s retrospective, yet prophetic, little quatrains:

*Eden is that old fashioned house
We dwell in every day
Without suspecting our abode
Until we drive away.*

The history of Christianity as a whole has encompassed its share of departures, abandonments, and dead-ends of one kind or another. There are those today who conclude not only that the era of Western Christendom has run its course but, what is far more seismic, that biblical, orthodox and traditional Christianity itself has lost whatever claims it putatively (they might say!) had to be credible. But at Saint Andrew’s Parish we continue to make a bold contrary witness as we celebrate the centennial of the construction and consecration of our beautiful stone church in 1912.

Yet we cannot but be conscious of all that we’re up against, especially in the “brave new world” of post-modernism—not just in the secular world of our nation but in the deconstructed world of what was once our beautiful, faithful denomination; notwithstanding which, our anniversary focus here at Saint Andrew’s is at least as much on the claims and

challenges of the *next hundred years* as on nostalgic reminiscence about the *past hundred*!

To that end, we must reckon forthrightly with the reality that the Episcopal Church, of which Saint Andrew’s was the “mother” parish in Fort Worth, has itself become a dead-end spiritually; it is, to say the least, no longer its old self either culturally or biblically. Its current energies and resources seem dedicated to spiritual fratricide by litigation rather than propagating a new generation of the faithful. Whether, in the face of the Episcopal Church’s betrayal of what the Episcopal Church once stood for, we at Saint Andrew’s—who seek to “lean against the wind” of false religion and vice—will or will not even be able to retain occupancy of our own hundred-year old church is now in the hands of the secular courts! Will we find ourselves, as others have, obliged to “drive away”?

Traumatic as that prospect is, the greater challenge, which we must now gird ourselves to confront as we focus on the future, is both spiritual and societal. Providentially, our centennial celebration at Saint Andrew’s coincided with what, in secular society, has come to be designated as Mother’s Day. Motherhood, of course, is humanly at the heart of all things Jewish and therefore all things Christian. Yet, ironically, as we continue to celebrate our own forebears—our mothers and fathers in the faith and in the Saint Andrew’s church family across the generations—we must now also “lean against the wind” not only of heresy, apostasy, and schism in the wider church but the relentless, “politically correct” push to de-Christianize civilization itself, a push made by a self-defining cultural elite indifferent at best, and in fact increasingly hostile, to the traditional values and convictions which, under God, made us who we are.

At the first Service of Worship in the “new” Saint Andrew’s Parish Church a hundred years ago, the Old Testament Lesson, Chapter VIII of the Book of Zechariah, recalled another time of testing, centuries before, when the People of God, having returned from their Babylonian Captivity, were encouraged by the prophetic Word given them, the Lord’s promise about the rebuilding of the Temple in Jerusalem. That was then and this is now; yet it is not for nothing that the same Old Testament Lesson read in 1912 was read again (and, as it were, echoed) within those very same stone walls at the church’s (*and our!*) rededication during Choral Evensong a century later! We face our own prospect of exile, possibly physical, certainly spiritual; yet the Lord’s promises are sure.

As our forebears of old, Hebrew and Episcopalian—on one kind of frontier or another!—were emboldened to face reality yet to “lean against the wind” in their time and place, let us be equally

realistic about what threatens us and be equally resolved by God's Grace to withstand it. To that end, let us not, as traditional Anglicans, bury our collective head in the sand about the gravity of the threat, a threat not just to our property but to our doctrinal, ecclesial identity and to our very souls. We pray and trust that, in the face of malevolent litigation, we shall in due course be rewarded in the courts of law; but, in terms of our vocation as the mystical Body of Christ, what will be our standing in the courts of our righteous God Himself?

Like Zechariah and the other prophets of old, Lord Carey of Clifton, who served as Archbishop of Canterbury from 1991–2002, has spoken up and spoken out, remonstrating in very specific and uncompromising terms with the leadership of church and state alike in Great Britain, about the prospect of the gradual but seemingly inexorable loss of religious identity and freedom in England and throughout Europe. Let us not suppose that the virus he has diagnosed “across the pond” is not already breaking down our own societal immune system in these United States! It is only a question of time until mere *mockery* of biblical Christian faith, morals and ethics—their truth claims and their normative standards—morphs into their *prohibition*. That stalwart friend of traditional Anglicanism, the late Richard John Neuhaus said it best: “Where orthodoxy is optional, it will sooner or later be proscribed.” Such is the ideological state of affairs we face in 2012 and beyond, whether within or without such beautiful old stone churches as Saint Andrew’s, Fort Worth; and it has been well summarized by Lord Carey as “having gone too far” when “*human rights* are seen as little more than a *political agenda . . . an anti-moral agenda*,” and seen moreover as antithetical to traditional religious values. Lord Carey elaborates:

I am increasingly concerned that the State and the Courts are entering into religious and theological matters by making judgments about what constitutes ‘acceptable’ and ‘unacceptable’ matters of doctrine and ethics. . . . As ‘acceptable’ there is a tendency to group under ‘harmless’ such practices as compassion, Sabbath attendance, diet, wearing of certain religious emblem . . . manifestations which do not ‘harm’ anyone and are no more than matters of ‘private’ religious practice. . . . Under the category of ‘unacceptable’ Christianity are grouped biblical ethical values regarding sexual conduct, family life, belief in the sanctity of life. . . . Increasing attempts are made to repress such values. . . . In a country where Christians can be sacked for manifesting their faith, may be vilified by State bodies, and are in fear of reprisal or even arrest for expressing their views on sexual ethics, something is very wrong. . . . There is now developing . . . a form of secular conformity of belief and conduct in which Christian conduct is to be banned from the public forum.



The Reverend Dr. Peter Toon, late President of the Prayer Book Society and defender of the Book of Common Prayer will be remembered in a new book coming out from Wipf and Stock Publishers, entitled *Reformed and Catholic*. There will be essays on Cranmer, the Book of Common Prayer, Richard Hooker, Gregory Dix, Scripture, and 39 Articles. Scholarly contributors include Roger Beckwith, Ian Robinson, Bryan Spinks, Gillis Harp, Rudolph Heinze, and Joan O'Donovan, all renowned scholars in their own field. Look for it this Fall on Marketplace.



The Board of the Prayer Book Society would like to offer thanks to all those individuals and churches which have sent in donations over the past year. We could not continue our work without you, nor publish this magazine. Thank you for helping us continue to teach the faith in the anglican way.

My Way into the Anglican Communion

Barton Gingerich

A conversion to the Anglican Way is never a short story. I will start mine with my college years. Up to that point, I was raised in the United Methodist Church for 16 years, then left with my family to an independent evangelical Bible church. By the time I entered Patrick Henry College I was a Reformed Baptist, combining Calvinist insights into soteriology with Baptist ecclesiology and views of ordinances. I was looking for something deeper than your typical evangelicalism—a “nice fundamentalism,” an off-shoot of 1800s revivalism, that ties itself to individualism and makes the worshipper affect an overly self-expressive view of worship and showmanship, rather than discipleship. I came to see that individualism seems to make the worshipper affect an overly self-expressive view of worship and showmanship, rather than discipleship. I also became aware that its impoverished form of worship was cut from the rest of the church in time, from the saints living and dead.

To capture what *I wanted* in a religion that spoke *my evangelical vocabulary*, I sought out the idolatry of primitivism. I tried to freeze the Baptist theology in time and place, right in 1600s England, when it was dependent upon borrowed capital from the magisterial Protestant Reformers. At this time, the Baptists were still quite confessional, and order rather than a chaos was typical of their individualistic interpretations of Scripture. I credit church historian D. G. Hart with enlightening me on this point—his deconstruction of American evangelicalism still influences me today. Nevertheless, as I continued through the classical curriculum at my school, I became aware of various “isms” that would drive me into the reformed catholic field.

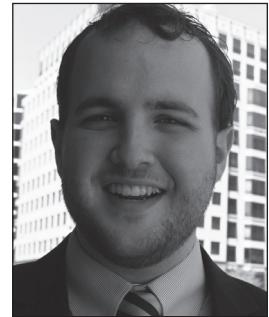
First, there is the heresy of *Gnosticism* which holds that the physical realm is inherently wicked or inferior. It is “dirty” and needs to be transcended through knowledge. By extension the gnostic thinks that the spiritual life involves escaping from man’s God-given state. But this runs counter to the idea that God created all the world good and that Christ Himself honored the physical with His Incarnation. I drew a conclusion most devastating to my theology. The sacraments recognize God’s action in this world, and there was no room for sacramental notions in the Baptist understandings of Baptism or Eucharist. It appeared to me that I had formerly thought of the Christian life as being simply about abstract ideas: the “salvation decision” or, in the case of Calvinism,

the *ordo salutis*, when from the beginning the church has viewed God as acting through physical means by objects taking upon supernatural qualities. I struggled with this for years.

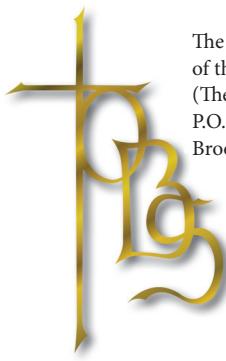
Second, I learned about *Donatism*. This schismatic notion was criticized by St. Augustine for its misunderstanding of the grace of baptism. The Donatists were Christians who suffered persecution and because of their own suffering they would not accept Christians into the church who had been baptized by weak bishops and priests who had denied the faith under persecution. Augustine recognized this as an attack on God’s grace and the universality of baptism. God’s grace works through the sacraments; the baptizer, although morally flawed, is not effecting the work—he is but a conduit participating in a ritual commanded by Christ. Baptism is “once and for all”; requiring rebaptism (as nearly all Baptists today do) attacks its universality.

My third and last “ism” is perhaps the most abstruse: *nominalism*. I could better describe this final difficulty within certain Protestant circles as lack of “philosophical breadth.” After I read Richard Weaver’s *Ideas Have Consequences* and took a metaphysics course, I became convinced of the existence of universals: forms, natures, essences. I wanted to participate in an old philosophical conversation within the church over the centuries. However, in some forms of Protestantism, nearly everything pivots on an act of the will. Christians talk of human will rather than human nature, they emphasize membership in the church as a salvation *decision*, an exercise of will. We stop asking if certain doctrines or practices are proper to the nature of a thing itself.

By my senior year, my mind was already thinking like an Anglican. I was shocked out of my complacency when Fr. Elijah White of the Church of Our Savior at Oatlands addressed the student body at chapel. Here, he presented practical reasons for liturgy and the Prayer Book with his characteristic acumen, dry wit, and unassuming graciousness. When Fr. White urged us to consider that God wants us to worship Him with all our senses in the beauty of holiness, and that habitual worship forms our true character, I immediately knew what he meant. I realized that I had been angry and frustrated, trying to force Baptist theology into a sacramental, liturgical frame. I concluded that I must root myself in the apostolic faith and ancient habits of the Anglican Communion. Looking back, I think that all the hand-wringing and spiritual wrestling were a search for a pearl of great price.

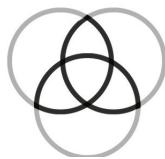


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Trinity Sunday

*Lord, who hast form'd me out of mud,
And hast redeemed me through thy blood,
And sanctifi'd me to do good;
Purge all my sins done heretofore:
For I confess my heavy score,
And I will strive to sin no more.
Enrich my heart, mouth, hands in me,
with faith, with hope, with charity;
That I may run, rise, rest with thee.*

George Herbert's poem, 'Trinity Sunday,' delights in triads of all kinds—three stanzas of three rhyming lines. The first stanza outlines the three moments of the economic trinity (creation, redemption, sanctification); the second sets forth three aspects to repentance (purgation, confession, amendment of life); the third prays for three organs to be enriched (heart, mouth, hands) with three virtues (faith, hope, charity) and three steps in return to God (run, rise, rest). The multiple triads of the poem are suggestive of the pervasive trinitarianism of Christian faith and life. Far from being an abstraction of speculation, a grasp of the doctrine and its implications is fundamental to the Christian life.



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