Mandate

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The Anglican Way

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In This Issue

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen

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

A LETTER FROM THE PRESIDENT

by the Rev'd G.G. Dunbar, President, Prayer Book Society USA

Blessed is he that cometh

The eighteenth century essayist and moralist, Dr. Samuel Johnson reputedly said: "Depend upon it, Sir, when a man knows he is to be hanged in a fortnight, it concentrates his mind wonderfully." I suppose the same could be said about the approach of exams, a wedding, guests, or tax day. What concentrates our minds in this holy season, however, is the coming of Christ. "Behold, thy king cometh unto thee". It is no doubt comforting to think that God is there any time we might need him – a well-trained God who does not speak unless he is spoken to, a concierge God who stands ready to answer our call. But that it is not the comfort that we have in Christ. Christ does not remain at a polite and safe distance from us, somewhere up there in heaven, or in the past, or in Galilee. He does not hover politely in the background in case we want him, a butler God waiting upon our whims. He does not wait upon us to invite him in; no, he comes to us, he invades our space and time, and when he comes, he presents himself as Messiah, and with the authority of his Kingdom he marches into the Temple, takes charge, and starts cleaning house.

The Second Coming of Christ. Fresco, Constantinople.

The question therefore is not whether or if he is going to come or not: he is coming. Nor is even the question when he is coming– for he is even now on his way. With every passing moment the hour of his advent draws ineluctably closer: "now our is our salvation nearer than when we believed." The only question is whether we are ready to receive him, and to hail him as the multitudes did: "Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: hosanna in the highest." Hear the 17th century preacher Archdeacon Mark Frank: "the days of holy Advent are to teach us to sing Hosannas to our Saviour, to bless God for his coming, to bless him for his coming, all his comings, all his ways of coming to us… to bless him in the highest… that he may also bless us in the highest."

In Advent we prepare to bless God for the coming of Christ, and so Advent is a preparation for Christmas: but it is also a preparation for Epiphany, for Septuagesima, for Lent and Passiontide, for Easter, Ascension, and Pentecost, for the whole of the Church's year, for every Church year, for the whole of our lives, for the whole of time. "Watch ye," says the Lord - which means, stay awake, keep watch, be vigilant, keep your eyes peeled – "for ye know not when the Master of the house cometh: at even or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping." (Mark 13:35, 36) Advent teaches us to look for Christ's coming and to be ready for it at any time, in every time, at all times, in worship but also in work, in prayer but also in play, in the things we do, and things that happen to us, in things that go right – and things that go wrong. "Come, Lord Jesus!"

Nor is this hope of his coming open-ended: this Christ whom we wait for is not some unknown Christ, some new Messiah with a newly minted gospel: he is the same Christ who has already come once in the flesh, has shown forth his glory, has suffered death and risen again, who has ascended up on high and bestowed his Spirit on the church. As in the Church's year we call to remembrance his first coming, so we learn to hope for and expect his coming again: the past is not merely past but is present and future in all its virtue and power. We go to meet him from whom we come: "Jesus Christ the same yesterday, and day, and forever." (Hebrews 13:8) How shall we make ready for so great a guest – a guest who comes to claim his people as their Lord? In its essence, I think our readiness is a matter of desire: wanting him to come, as Christ and Lord, wanting him with everything that you have and everything you are, everything you do and everything that happens to you. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely. Even so, come, Lord Jesus." (Revelation 22:17, 20) Let this prayer be the desire of our hearts, and the design of our lives.

Reflections FROM THE Editor's Desk

By Roberta Bayer, Ph.D., *Assistant Professor, Patrick Henry College, Purcellville, Virginia*

The Mandate shall be re-named *The Anglican Way* in the next issue. This is fitting for a magazine about the *Book of Common Prayer* since the theology and practice of Anglicanism throughout the world is grounded in the *Book of Common Prayer*. When the communion grew into an international body, most national churches recognized the English 1662 BCP as authoritative, although the United States adopted the Scottish Prayer Book at the time of the American Revolution. The revisions that have come into use in recent years should have been consistent developments within this prayer book tradition.

As Peter Toon pointed out in a number of his books such as *Worship without Dumbing-down: Knowing God through Liturgy*, the theology of the 1979 American BCP was not consistent with the historical theology of those prayer books. (See: Anglican Marketplace and anglicanbooksrevitalized.us)

The 1979 American revision modified the Reformed theology of the historical books. Massey H. Shepherd, generally recognized as the dean of liturgical scholars in the English speaking world, suggested in 1961 that future revisers should work in light of the "new theological orientation." He wrote:

> This new perspective is the appreciation of the eschatological framework of thought in which the Biblical message of salvation is presented. We are now more able to assess the crucial place in our Lord's teaching and ministry of his proclamation of the imminent coming of the Kingdom of God. Indeed, He is Himself the bearer of that Kingdom, and by His death and resurrection He makes the Kingdom available to men not merely in some distant future at the end of history, but rather in the here and now wherein we may transcend the limitations of time and have sure foretaste of the world to come. (*The Reform of Liturgical Worship*, p. 87)

Intent upon incorporating this perspective into liturgy (in line with their conviction that *lex orandi, lex credendi,* "the law of prayer is the law of belief"), the liturgists emphasized God's imminence in the world much more than His transcendence and providential grace. Liturgy was to proclaim the imminent coming of the Kingdom of God, in line with the social gospel. This theology, one can only say, has born fruit in the extraordinary political activism and litigiousness of TEC which sees no irony in using the courts as a tool for realizing the coming Kingdom, as they understand it.

No longer relevant was the New Testament teaching that "we have not here a lasting city; but we seek one that is yet to come." (Hebrews 13.14) Whereas Cranmer and the Reformers emphasized the distance between our restless, vacillating natures and the perfect, immutable nature of God, the broken, chancy character of human society and our hope of everlasting peace in heaven, the new liturgists wanted to proclaim the imminent arrival of the Kingdom of God in the here and now. This is a dramatic theological shift.

In the 1979 BCP the confession before communion was made optional, and the catechism, under the title Outline of Faith, conferred authority upon the experience of the person being catechized, rather than the authority of the historical church in its Creeds.

The changes in the text of the 1979 BCP are subtle, and if I am exaggerating the implications in a dramatic way, I do so to make a point. Although the liturgical changes appeared to be a matter of dropping the 'thees' and 'thous', and shortening up some

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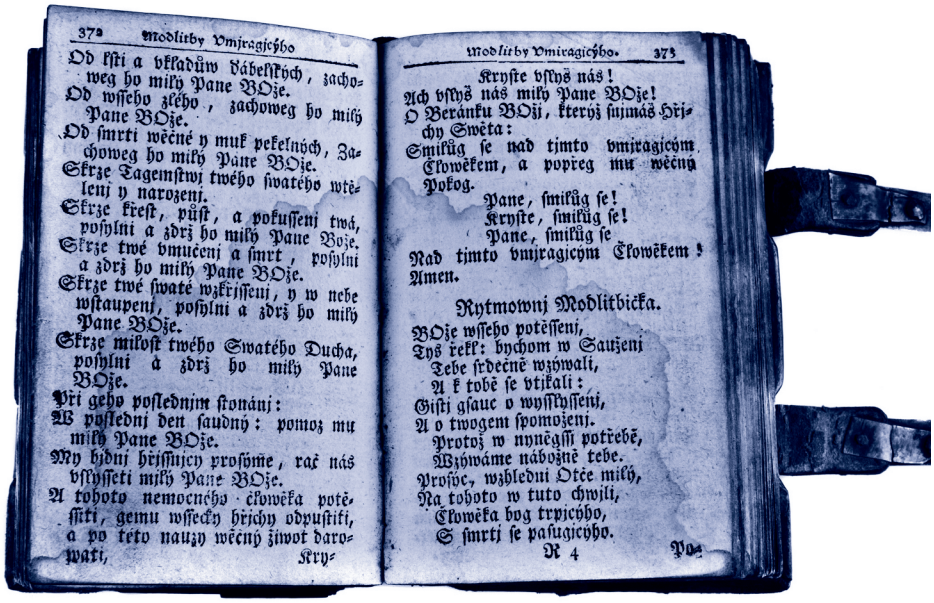
prayers, in fact if one looks at the 1979 BCP as a whole, and one compares it to one of the historical Books of Common Prayer, one can observe small changes with respect to detail. There is of course the changed 'shape', influenced by the now discredited scholarship of Dom Gregory Dix, but there is also a slightly different view of sin, in line with the theology of praxis.

Consequently it is not surprising that opposition to the liturgical changes in the USA was found among those who were aware of the kinds of ideas influencing the liturgists, and who were already concerned about utopianism and the secularizing of Christian teaching within modern culture. It was classicists, historians of philosophy, and historians of theology, such as Dr. Peter Toon and J.I. Packer, who helped to generate a continued attachment to the theology of the *Book of Common Prayer* among younger Anglicans by noting those changes.

The future *Anglican Way* will encourage an attachment to the theology of the Anglican Reformation, which as Dr Toon reminded us, is both catholic and reformed, because like the Reformers we seek to know God better, so that through God we might better know ourselves.

The Bible in the Middle Ages.



In the last issue, I wrote briefly about the existence of a tradition of reading the Bible wherein its spiritual and literal meaning were discovered by means of a craft of reading Scripture. This craft was preserved within the monastic tradition (the monasteries were the educational centers of Europe during the so-called 'Dark Ages') and was called the *lectio divina,* or holy reading and is focussed upon the communion of the soul with God through the word on the page as the means by which to know the Word Himself. In Western Christendom, this kind of reading is exemplified in the written commentaries of Augustine, Ambrose, Gregory the Great, and Jerome — the four Latin Fathers. They were the masters of the *lectio divina,* the spiritual exposition of Scripture.

Beryl Smalley's *The Study of the Bible in the Middle Ages* (University of Notre Dame Press, [1940] 1989) tells a complicated story of the different stages of a lengthy debate as to what it meant to read the Bible literally, from Patristic times up to the year 1300. Arguably her conclusions may be partly of date as much more is known about the manuscripts from this period. Nonetheless, her overall conclusions about the intellectual climate of this period, and the influence of Aristotle, are accurate. Particularly interesting is her attention to the changing perceptions of the 'literal' meaning of the Bible. This history allows one to comprehend why there was renewed interest in original texts and accurate translations of the Bible in the Renaissance and Reformation. It also explains the clear dependence upon the commentaries of the Latin and Greek Fathers that is found in Reformed theology.

Patristic expositions of Scripture show that the literal and spiritual meaning of the Bible are intimately related. Thus they illustrate the unity of the Bible as the single expression of God's Word through the work of the Holy Spirit. One might illustrate this point by considering Augustine's great autobiography, the Confessions. It is really the first Christian autobiography of the Western Church. In the course of relating the moments up to and during his conversion he states that the objective teaching of Scripture only became clear to him by his own subjective growth in faith. *Crede, ut intelligas* ("Believe in order that you may understand") His comprehension of the objective meaning of Scripture was dependent upon this transition from intellectual doubt to faith. It was only through faith that he understood.

Biblical scholarship could not be separated from prayer, nor could it be adequately entered into by

someone who had not the grace given by faith. The Bible was not a law textbook, its objective truth could not be separated from the the subjective state of the reader. Thus in the patristic commentaries Scripture was a foundation for prayer, and served to teach the literal truths of the faith through the work on of the Holy Spirit, spiritually. One might say that reading the Bible was the means to awaken the conscience to its sinful nature.

In Smalley's history of the Bible, she notes that at the beginning of the 12th century some things changed. Although ancient commentaries on Scripture continued to be influential in certain circles, some scholars sought the literal meaning of the Old Testament by the study of Hebraic scholarship. Hugh and Andrew of St Victor, the Victorines as they are called, revered St Jerome (who had six centuries before translated the Old Testament from Hebrew, creating the Vulgate), and like him decided to take up the study of Hebrew so as to read the Old Testament in its original language. Consequently, they studied with Jewish masters of the Torah living, and they studied Hebrew scriptural expositions. They thought that Jewish Biblical commentaries offered the literal meaning to the Bible, in contradistinction to its spiritual or Christological sense. This is not unlike certain schools of Biblical exegesis today which aim at comprehending and expounding the Old Testament as the Jews themselves understood it. However, as Smalley points out, often the Jewish scholars were engaged in the same interpretative debates as Christians. The Victorine scholars produced a new set of commentaries balancing literal and spiritual (Christological reading) in a new way.

At the same time, in the newly developing universities, there were classes devoted to the study of the Bible which did not depend at all on the monastic tradition of *lectio divina.* This was a newly emerging academic world of Biblical studies separate from the monastery. Stephen Langton, later Archbishop of Canterbury and signer of the Magna Charta, was a professor in Paris whose classes on Bible history apparently had much the character of the university lecture of today. He is said to have divided the Bible into the chapters that we use today, and was fascinated by all aspects of Biblical history. His students were also seeking to know the literal context of the Bible for the sake of intellectual curiosity. Altogether the idea of a 'literal' meaning of the Bible underwent some change. It became a matter of interpretation.

The natural philosophy of Aristotle which was introduced into the West in the 13th century had the effect of undermining the influence of the Fathers of the Church and the theology of the Augustinian tradition. As is generally known, the study of Aristotle's texts initiated the study of philosophy, natural philosophy and metaphysics as topics separate from and independent of theology and Biblical studies. For earlier medievals all these studies had been one and all had some relation to the Bible. But now there was a new and increased interest in the natural world as the focus of rational investigation itself. This led also to a new sense of the literal meaning of Scripture. Smalley remarks that nature and observation became a means for expounding Scripture, whereas historically Scripture had been the means for comprehending nature. "Similarly, the interest in the workings of natural processes in man and the universe leads to inquiries into the physics of Biblical narratives." So the literal meaning was presumed to be the natural. What the Bible said about nature literally was compared to what Aristotle said. This, she remarked, issued in an early stage of secularization in medieval thought.

Scriptural passages, wrested from their original context, were held up for scrutiny and frequently used for evidence, whether rightly or wrongly, in disputes of the day. Exegetes of the later middle ages increasingly incorporated their secular interests into exposition, particularly in relation to political controversy. All in all, interest in the ancient spiritual expositions declined, and with them, a decline in interest in the text of the Bible itself. The monkish tradition of spiritual exposition disappeared, so did the older craft of reading the Bible for the purpose of prayer and contemplation and treating the Bible as a unified whole.

Notably, those changes in Biblical scholarship were accompanied by changes in the nature and the technique of devotion. The twelfth century author of the *Scala Claustralium* made the *lectio* (reading the Bible), only an introduction to prayer, a first step on the ladder to contemplation. Contemplatives were encouraged to move beyond the Bible and its glosses quickly, because reading they thought inhibited prayer. Smalley wrote: "In the older tradition, a contrast between contemplation and the glosses is hardly thinkable: Scripture was the door to religious experience." However, with the practice of prayer and devotion separated so completely from the reading of Scripture, new devotions developed around the crib, the rosary, and relics, with the crucifix at the center.

At the time of the Reformation there was a was a reaction against late medieval scholarly disputation about the Bible. Humanists and Reformers were interested in studying the Bible in its original languages, and in reading once again the Patristic commentaries. Anglicans spoke of Sola Scriptura, (the Bible alone contains everything necessary for salvation) in order to emphasize that the Bible alone, is at the center of Christian devotion. The *lectio divina,* learned in reading the Fathers, returned in a new form. The *Book of Common Prayer*, with its daily and weekly lectionaries, was to situate Biblical study within the ancient practice of daily Bible reading and the offices. What had formerly been the ancient practice within the monasteries, was now placed in a new setting, the parish church and the Christian home. Cranmer's collect for the Second Sunday in

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.

Advent captures spirit of the *lectio divina* as renewed in the life of the Anglican Church. Blessed Lord, who has caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of they holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

The Form and Content of Prayer

The ancient philosopher Aristotle remarked that it is the nature of everything to be composed of matter and form. Without entering into a defense of his account of being, which is not my purpose, it might be said that that with respect to the form and content of excellent prose he is correct. Lucidity of expression is twofold, it requires a command of the technicalities of a topic, and a vocabulary and grammar adequate to communicate the idea one wants to express. A writer may fail to convey meaning either because of confusion of thought, or confusion of expression. In either case the result is the same. In student papers generally ideas are not terribly profound so one seeks to teach the fundamentals of writing. But when it comes to writing about God himself, how much more necessary is excellence of prose to expressing truths about God.

Consider the Litany, which is a deceptively simple prayer. It is one of the very oldest prayers in the Christian Church and takes the form of a list of things to pray for in the church and in the world. But unless memorized, if called upon to petition God extemporaneously, it would be very difficult to reconstruct that list.

President George Washington, like many Christians of his day, both Samuel Johnson and Jane Austen come to mind, composed prayers for personal worship. Here is his Monday Morning Prayer:

> O eternal and everlasting God, I presume to present myself this morning before thy Divine majesty, beseeching thee to accept of my humble and hearty thanks, that it hath pleased thy great goodness to keep and preserve me the night past from all the dangers poor mortals are subject to, and has given me sweet and pleasant sleep, whereby I find my body refreshed and comforted for performing the duties of this day, in which I beseech thee to defend me from all perils of body and soul. Direct my thoughts, words and work, wash away my sins in the immaculate blood of the lamb, and purge my heart by thy holy spirit, from the dross of my natural corruption, that I may with more freedom of mind and liberty of will serve thee, the ever lasting God, in righteousness and holiness this day, and all the days of my life. Increase my faith in the sweet promises of the gospel; give me repentance from dead works; pardon my wanderings, & direct my thoughts unto thyself, the God of my salvation; teach me how to live in thy fear, labor in thy service, and ever to run in the ways of thy commandments; make me always watchful over my heart, that neither the terrors of conscience, the loathing of holy duties, the love of sin, nor an unwillingness to depart this life, may cast me into a spiritual slumber, but daily frame me more and more into the likeness of thy son Jesus Christ, that living in thy fear, and dying in thy favor, I may in thy appointed time attain the resurrection of the just unto eternal life. Bless my family, friends & kindred, unite us all in praising & glorifying thee in all our works begun, continued, and ended, when we shall come to make our last account before thee blessed saviour, who hath taught us thus to pray, our Father, & c.
>
> From William J. Johnson, *George Washington, The Christian* (New York: The Abingdon Press, 1919).

It is a model prayer. Furthermore, one can see that his prayer was shaped by the gracious prose style of Cranmer, which until recently was the model on which public prayers were constructed. In prayer above all, where ideas are complex and theological error easy, the form of communication is intrinsically connected and necessary to the matter being communicated.

A Crisis and a Judgment

A SERMON FOR THE SECOND SUNDAY IN ADVENT

by the Rev'd Dr. Robert D. Crouse

(originally delivered on December 6, 1981)

"The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 11:12).

The Advent which we celebrate is the Advent of the Word of God: the coming forth into the world of God's eternal Word, his Son, our Saviour Jesus Christ—God from God, Light from Light, Very God from Very God, eternally begotten from the Father, before all worlds. "In the beginning was the Word, and the Word was with God, and the Word was God." So says St. John's Gospel: "The same was in the beginning with God. All things were made by him, and without him was not anything made that was made.... He was in the world, and the world was made by him, and the world knew him not…. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth."

The Word of God is God the Son, the eternal offspring of the Father. As our words are the offspring, the children of our minds, temporally conceived and uttered, so the Word of God is the Divine thinking, conceived and uttered eternally, the very life of God himself. In that Divine thinking, all things are created. "All things were made by him," says St. John: that is to say, all things have their existence in and through God's thinking them. Without that thought, without that Word, "was not anything made that was made."

And, therefore, the Word of God is always in the world; or, perhaps better to say, the world is always in the Word of God. The world exists in God's thinking it, and without that Word it could not exist for the least fraction of a second. The Word of God is present in all creation, in every moment of it. "By the Word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth." And not only the world of nature, but also we ourselves have our existence in the Word of God. As St. Augustine remarks, "Men go out and gaze in astonishment at high mountains, the mighty waves of the sea, the long courses of great rivers, the vastness of the ocean, and the motions of the stars, while they overlook the greater wonder of the inner life of their own souls." The innermost life of our very souls—that too is the Word of God, for he is "the light which lighteneth every man that cometh into the world." The Word of God is there in every judgement of truth and every desire of good.

The Word of God is present to the whole of nature, and present to the very essence of our souls. How then shall we speak of the Advent, the coming, of the Word of God? How can he come who was never for a moment absent? We do not speak of the advent of an absent God, we speak rather of the appearing, the manifestation of an ever-present God. "He was in the world...and the world knew him not", says St. John. Though the Word of God is ever-present, closer indeed to us than we are to ourselves, closer than "soul and spirit", closer than "joints and marrow", yet we lose sight of him in our slavish subjection to his creatures. And therefore the Word of God has spoken through the Law and Prophets, and "in the fullness of time", "in these last days", he has spoken by the Word made flesh in Jesus Christ.

The Word of God, the eternal offspring of the Father, was made audible to bodily ears, and visible to bodily eyes, so that we who are sunk in bodily and temporal things might be recalled to his eternal kingdom of the spirit. "The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth." "We have touched and handled of the Word of life". That is what Advent is about; that is the sense of Bethlehem.

The Collect and Epistle [Romans 15.4-13] for the Second Sunday in Advent call our attention especially to the Word of God in Holy Scripture, for Scripture is the record of the promise and the appearing of the Word made flesh—the Word made audible to human ears, and visible to human eyes, in Jesus Christ. And the Gospel lesson for today makes clear to us that the appearing of God's Word is also for us a

time of judgement. We are judged by the truth made plain to us. The Word of God, the truth of God, is audible and visible; the Word of God made flesh in "the Kingdom of God is nigh at hand." Judgement is not some sentence arbitrarily imposed upon us, as it were, from outside; judgement is simply a matter of what we do about the Word of God made plain to us. "This is the judgement", says St. John, "that light has come into the world, and men loved darkness rather than light."

The Word of God comes as light into the world, "quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit... and is a discerner of the thoughts and intents of the heart... all things are naked and opened unto the eyes of him with whom we have to do." The Advent of the Word of God is inevitably a judgement, and that is a dominant note of the Advent season. The Infant of Bethlehem judges our pretensions, the truthful Word of God is judge of all our lies, the crucified Word of God judges all our expectations. His coming is our judgement—'quick and powerful and sharper than any two-edged sword."

But his coming is also, as today's lessons also emphasize, the ground of our living hope, and thus the Advent season has also a note of rejoicing; for the Word of God reveals to us, and calls us into, a new eternal Kingdom of the Spirit. The Word of God made flesh, audible and visible in word and sacrament, opens to us a kingdom of the spirit, into which we are born anew, "not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth for ever." From the moment of our Baptism, our Christian life is a constant renunciation of the devil and all his works, the vain pomps and glories of the world; and a constant affirmation of the Word of God, whereby we believe in God and serve him. The coming of the light demands that we put off all works of darkness, even the most hidden and secret counterfeits of the heart. The coming of that light is a crisis and a judgement for each one of us; our hope and confidence is that he himself provides the grace whereby we see and serve that light.

As our words are the offspring, the children of our minds, temporally conceived and uttered, so the Word of God is the Divine thinking, conceived and uttered eternally.

News *from the* ANGLICAN WAY

Mere Anglicanism Conference

Mere Anglicanism Conference again, January 19-21, Charleston, South Carolina.

There will be a elebration of 350th Anniversary of the 1662 BCP. The Rt. Rev. Richard Chartres, Bishop of London, Patron of the Prayer Book Society of England, will be in attendance.

Reformed Episcopal Mission to Cuba

by Archdeacon John Smith,
St George's (REC), Hamilton, Ontario, Canada

It was my pleasure last October, 2010, to spend several days in Havana with our oldest son. My intention was not to even to see a beach, but to get to know and understand the clergy and members of The Reformed Episcopal Church (REC) that is now functioning in a very meaningful way in Cuba.

This work was started by, and has continued under the guidance of Bishop Charles Dorrington, Reformed Episcopal Bishop, and his wife Claudia, (Diocese of Canada And Alaska And Mission District Of Cuba.) He had received a request from Anglicans in Cuba who wanted help in forming themselves into a part of the REC Communion. The American arm of the church was unable to help due to the current embargo, but as Canada has no such embargo, the church in British Columbia was free to respond.

Now there are 650 members of the REC in Cuba, and at present 7 churches and 8 church plants, all using the Spanish translation of the 1928 US *Book of Common Prayer*. What impressed both my son and myself was that in spite of the poverty of material, the likes of which I have not seen, they are spiritually wealthy. They appeared to be the most joyful of Christians. They cling to the Word Of God as their most valued possession, as indeed we all should.

We were treated with great love and with compassion, these Christians prayed for what they assumed to be needs on our own parts, rather than focusing on their own vast and everywhere apparent needs. In the end, it was we who felt ourselves blessed. I thank God for the work done by the Dorrington's in Christ's name in Cuba and for the new friendships and ties that have resulted from our visit.

Passages:
An Exhibit of the Bible through the Ages

by Mrs Rhea Bright,
Secretary, Prayer Book Society Board

The Oklahoma City Art Museum is currently hosting the first exhibit of a portion of the Green Collection, now the largest private collection of Biblical texts in the world. The Green Family of Oklahoma City began their acquisition of this extraordinary collection in 2009, under the direction of Dr Scott Carroll, who works with scholars in Oxford, Cambridge, Vienna, Israel, and Munich to verify the works. In addition to Biblical texts, the collection includes over 10,000 cuneiform texts and includes unpublished works by classical authors.

The exhibit is entitled *Passages*, and, in celebration of the 400th anniversary of The King James Version of the Bible, is a chronological presentation of Biblical development and translation, with particular attention to English translations, and especially the King James. The exhibit takes up the entire top floor of the museum, but represents, with 300 permanent texts, and numerous of rotating exhibits, only a small fraction of the Green Collection.

Passages is arranged in a series of 16 rooms, that provide the viewer with an education in the history of the transmission of the Holy Scriptures and related texts, such as the Dead Sea Scrolls. The exhibit begins with ancient texts in Hebrew, Greek, and Aramaic; it includes Coptic, Ethiopian, and Syriac works, early translations of the Hebrew and Greek texts into Latin, and a large number of Reformation writings and vernacular translations, with special attention to, but by no means limited by, English versions.

The eshibit places these texts in their historical context, using a variety of means to educate the viewer. Each room, or era, is introduced by a figure in period costume, speaking (Hogwarts-like) from a picture frame on the wall (in this case an LCD screen), setting the historical stage for what is to come. Within each room there are also living guides dressed in costume, knowledgeable about the period and eager to answer questions. The exhibit also employs animatronics – an amazingly lifelike and ascetic looking St Jerome in his cave, describes his work translating the scriptures into Latin; Anne Boleyn speaks passionately both from her throne and her cell in the Tower; Tyndale cries out from his stake; and so on. There are also hands-on elements. A scriptorium is equipped with quills; there is a functioning reproduction Gutenberg Press, and opportunity to virtually leaf through some of the more highly illuminated texts via computer screens.

Dr Carroll himself has provided nine hours of commentary on many of the items on display, available on iTouch devices.

The exhibit continues at the Oklahoma City Museum of Art until October 16, 2011. Some artifacts will be going to the Vatican – the dates for that are still to be announced. There is also a strong possibility that the exhibit will travel to Atlanta, Georgia in the near future. For more information go to http://explorepassages.com.

Likez-vous Franglais liturgique?

ALORS — LE SERVICE MULTIFAITH IS A GO GO?

by the Rev. Alistair Macdonald-Radcliff, Director General, World Dialogue Council

Not long ago I had the interesting experience of being present in a cathedral for an event that proved a lot more curious than its title of "Evening Service" gave cause to expect. It opened with a blast from a shofar by a *Ba'al T'qiah,* followed by a muezzin's *adhan* (call to prayer) from the clerestory. After this the robed (Christian) Choir entered, followed by assorted religious leaders in their formal dress, except for the Christian clergy, who wore their street clothes.

"Scriptural Readings" began next, with a passage from the Book of Mormon followed by ones from the Pentateuch, Qur'an, and New Testament (from an Epistle with no reference to Christ). Interspersed were anthems from the choir (one of which did refer to Christ), and all this was followed by prayers to no particular deity, read by the various worship leaders. A short address dwelt upon the importance of being nice to others, and the proceedings concluded with the regress of the choir, another adhan from the Muezzin and a final blast on the *shofar,* after which the congregation shuffled out.

One of the organizers (a perfectly delightful and most well intentioned person) breezed up to me and opined "Wasn't that wonderful!" and hastened on without waiting for the clearly anticipated approbation. Sadly, I did not in fact think this was wonderful, and I do not think many of those present from other faiths thought it was wonderful either. Indeed, many of them were clearly very puzzled as to what had been going on and even more about why.

Just what was indeed going on is a complicated question of which many aspects cannot be explored here. But, insofar as we suppose that our language, in some sense, captures for us the object of our worship, then this must render non-trivial the one question which is often deemed counter-intuitive at a popular level. Thus, we may well ask whether even the historically recognized descendants of Abraham at this service were in fact all worshipping the same God. And this question must be even more pressing in regard to Mormons and Buddhists, since, in the latter case, any concept of God must be so kenotic as to have no meaning.

But, perhaps the most immediate difficulty was that the faith traditions involved had not really been able to be true to themselves. There was no occasion, from a Jewish perspective, to use a *shofar* in the way it was used, and the double adhan inside a cathedral must have seemed plainly weird from a Muslim perspective (and would have disturbed many Middle Eastern Christians if they had heard it in such a place).

Meanwhile, the Christians evidently felt unable to speak of Christ. Everyone was thus in the position of having to approve being "inauthentic," it seemed to a greater or lesser degree. Ultimately, this reflected the fact that the participants were really being reduced to performers in someone else's drama, namely that of the organizers and their quest for an epiphany of gesture. Yet the ultimate irony lay in the fact that the one thing one can never attempt is an act of worship for a purpose outside itself, for at that very point it can no longer be that to which it pretends.

So, in the end, the whole episode did turn out to have a purpose — namely as a cautionary tale! Very well intentioned though the event was, the agenda and meaning was clearly external to the supposed liturgy itself, which it therefore subverted. Although the primary goal of the organizers was seemingly to facilitate an appearance of cooperative engagement in a common liturgical act, this appearance had to be a mere illusion given that the participants were not (and did not intend to be) in agreement, in quite basic and important ways, about the way things are regarding the human condition, our relations to the divine and even salvation.

At a time when an increasingly reactionary secularism is at work in many societies, it is interesting that there is still a desire, indeed an ever increasing one, for ceremonial quasi-religious events intended to embody and promote the appearance of harmony in the face of our growing diversity.

This risks being an ever more frantic effort to stretch paper across the widening cracks on one level. Yet at another, it reflects the actual need of human beings for liturgical expression, which if denied in historical, appropriate forms, will soon blossom in another. A good example of this is the rise of quasi-liturgical ceremony — albeit built around pagan fire worship — in association with the Olympic games. Another is the growing mania for the solemn lighting of candles, and depositing of flowers, and even the ringing of secular bells, with all this being done in a carefully framed conceptual void, at times of tragedy and stress, such as after a school massacre or the anniversary of 9/11. The danger here is the flagrant appropriation of culturally deep rooted exterior forms while seeking to strip them of their original context and interior meaning. Hence, the desire for

ceremonial, decorated with colourful religious functionaries who are thought of as at their best when seen but not heard.

There is likely to be growing pressure, not least from secular directions, for more religious leaders to create liturgies which symbolize their capacity to overcome historic differences for the greater good. It will therefore be important to reflect upon how best to respond.

At one level, it is entirely legitimate and proper that we show our ability to transcend our differences in the light of our common humanity and in joint response to issues of shared concern. It is important too, that the place and legitimacy of the religious voice within our societies be affirmed together. Yet, joint acts of multi-faith worship must remain a difficult frontier. One test has to be what we can each do authentically in relation to our own beliefs, in the presence of others who do not share them. My suspicion is that undertaking worship and prayer jointly may in fact be too hard. While we may authentically each do as we are called, within our various traditions, I have yet to be convinced that we can easily engage in this together, upon a multi-faith basis, at the same time. We may be able sequentially to stand and witness the actions in faith of others, and we may be able to make common and collective affirmations of shared moral purpose, but I do not see how we can engage in a joint liturgical act without a dangerous lack of real meaning on the one hand, or misguided syncretism on the other.

We can surely deepen our understanding of the faiths of others, and not hinder in any way growing in knowledge of our own faith. So too, we can seek to deepen our shared understanding of the common good at the level of reason and understanding, but we must avoid shallow appearances of liturgical unity which suggest a theological correspondence that is untrue, and which distorts reality. As in the case of language, so it is in matters of faith and worship: one can only really speak one language at a time.

Back to the Future

SING UNTO THE LORD A NEW SONG

By the Very Rev'd William McKeachie, St Andrew's, Fort Worth, Texas, Dean Emeritus of South Carolina, sometime Rector of St. Paul's Parish, Baltimore and co-author of "The Baltimore Declaration" (1991), long-time board member of SEAD (Scholarly Engagement with Anglican Doctrine) and subsequently of Mere Anglicanism, and serves currently as Vicar for Parish Ministry at the 1928 Prayer Book parish of St. Andrew's, Fort Worth, Texas.

Winston Churchill famously observed: "So much good brandy… so little time!" Such was the case on a recent Sunday at St. Andrew's, Fort Worth, when it came to hymns and ice cream. Between the morning adult education class on hymnody in the biblical perspective of Anglican liturgical worship, and the afternoon Hymn Sing and Ice Cream Social, there was more than enough variety of "taste" in both hymn styles and ice cream flavors to prove or disprove the adage *de gustibus non disputandum est* several times over!

What our traditional Prayer Book (1928) and Hymnal (1940) together provide is a two-fold storeroom of resources allowing us to worship the Lord in the musical beauty of holiness, decently and in order, rooted in the Word of God heard, read, marked, learnt, and inwardly digested in sequence with the Church Calendar, and indeed to do so in fulfilment of Jesus' affirmation (Matthew 13: 52) that the "good householder brings out of his storeroom things both new and old." Well, nothing all *that* new in the case of the edition we use of the Hymnal! Yet in some instances what is "old" and what is "new" may catch parishioners off-guard.

For example, one of the "favorite" hymns requested at our recent Hymn Sing, "Joyful, joyful, we adore thee" – a text written by Henry Van Dyke in 1907 – was for years, nay decades, at St. Andrew's (as at every other church using the 1940 Hymnal) exclusively sung to Samuel Sebastian Wesley's 1868 tune *Alleluia,* since it was only in 1976 that the brand new congregational arrangement made from Beethoven's Ninth Symphony — which had of course been composed to accompany a secular, politically revolutionary text — was imported and "Christianized" for the first time. By the same token, Prudentius's text (4th century) and the plainsong melody (13th century) of what I myself regard, biblically and doctrinally, as the quintessential Christmas hymn — "Of the Father's love begotten" — together constitute, on the one hand, one of the oldest and, on the other, one of the two or three least congregationally "familiar" hymns in the Hymnal.

With music, what is new and what is old, what is popular or familiar or "singable" and what is not, varies both geographically and generationally to a sometimes quite extreme, and indeed "disputatious" extent, perhaps more so than with any other art form; and about such matters, memories can seemingly be both long and short at one and the same time. "Guide me, O thou great Jehovah," "Christ is made the sure foundation," "At the Name of Jesus,"

and "The God of Abraham praise" are but four of many, many hymns now "popularly" sung to tunes, some older, some newer than those which were "popular" two generations ago; moreover, prior to the 19th century, the only "hymns" sung at all in the overwhelming majority of non-Lutheran Protestant congregations were metrical psalms; and prior to the mid-16th century, hymnody was primarily monastic in origin and doctrinal in content, in both respects the very opposite of the kind of sentimental "me, myself, and I" subjectivism characteristic of so many beloved Victorian, Baptist, and Praise Song texts and tunes alike.

But how very distinctive is the kind of change *within* continuity (and *vice versa*) that defines hymnody at its most biblically rooted and spiritually edifying across time and place: the musical equivalent of what T. S. Eliot identified in his seminal essays on Christianity and Culture, particularly *Tradition and the Individual Talent,* as the antidote to sheer individualism as such. Salvation in biblical Christianity is not just about individuals but, rather, personhood redeemed in the mutuality of membership one with another in the Body of Christ, reflective of the harmonies of heaven.

In the history of post-Reformation church music, nowhere is the ambiguity of continuity and change more vividly personalized than in the role of two uniquely influential musical families, one German, the other English. During many years in the 18th century, and perhaps later, in the native town of the family into which Johann Sebastian Bach was born – providentially, the same province in which Martin Luther had been born and matriculated as a university student two centuries earlier – so musically renowned across the generations were the members of the Bach family that musicians as such came to be known as Bachs! Yet the musical interface between his family and community was anything but controversy-free, and very soon after J.S. Bach's death even his own children and grandchildren came to look down on their forebear's music as old fashioned, outmoded, unsophisticated.

Likewise, how many people know the story behind the story of the first or "given" name of at least one of our own parishioners here at St. Andrew's, a "Christian" name familiar as such to many people over the past two centuries but not before, namely, Wesley? Whatever motivated our parishioner's own parents, he would never have been Christened with that name had it not been for the influence of the family of which, in this country, the Reverend John Wesley is best known but of which, in church music history, his brother Charles and great-nephew Samuel Sebastian (himself so named for the greatest of the Bach family) Wesley have been paramount in enduring influence in word and sacred song down to our own day. (In my personal judgment, "Joyful, joyful" sung to Wesley's tune is a finer and more spiritually edifying hymn than when sung to dumbed-down Beethoven!) Thus, pace what many people suppose, the Wesleys were not only Anglican to a man, and to the grave, but straddle both the Atlantic Ocean and the 18/19th centuries, while the Anglican Establishment's repudiation of John Wesley's "Methodism" and, at first, Charles Wesley's new-fangled hymns eventually and ironically had the effect of contributing to the popularity that led to the family surname becoming a popular "Christian" name, especially at first, of course, among Methodists. At the same time, by the mid-19th century, two generations on, Samuel Sebastian Wesley was both the pre-eminent composer of Victorian church music and the pre-eminent promoter in England of Johann Sebastian Bach's long-neglected music, quite different in style though it was.

So it is more than a curiosity that the first performance in England, outside of London, of Bach's St. Matthew Passion was hosted and conducted by his Sebastian namesake in 1871, the very year in which one of my predecessors as Rector of Old St. Paul's Parish, Baltimore, the Reverend John Sebastian Bach Hodges no less (his brother being named George Frederick Handel Hodges!) began his 35-year incumbency there, as a result of which the sacred song of Johann Sebastian Bach, Charles Wesley, and Samuel Sebastian Wesley, all three, became standard repertory of that Mother Church of Baltimore.

As Tomasi di Lampedusa's novel *The Leopard* — about change, continuity, nostalgia, and hope — demonstrates: "Things must change in order to remain the same." But how, and on the basis of what knowledge, what discernment? The next time someone suggests a Hymn Sing in your neck of the ecclesiastical woods, make it instructive as well as uplifting, exploring not only the highways but the byways of how it is that "making a joyful noise unto the Lord" is not simply a matter of individual preference, likes and dislikes, here and now, but of growing in breadth and depth as members one of another in the Body of Christ, across the generations and the centuries, and in the Communion of Saints from time immemorial and unto the Ages of Ages: Amen!

Thomas Cranmer

A POWERFUL LITURGICAL LEGACY

By the Rev'd Kenneth Cook, St John the Evangelist Anglican Church, Southhampton, Pennsylvania

Pride of place among all of those who have shaped Anglican Christianity must be granted to Thomas Cranmer. Archbishop, liturgiologist, theologian, martyr, his life and death have proven to be foundational for the faithful who have worshipped the Triune God in accordance with the *Book of Common Prayer* since the mid-sixteenth century.

Cranmer was born in Nottinghamshire, on July 2, 1489. He began studies at Jesus College, Cambridge, by the age of 14. Much of his education followed the traditional medieval curriculum, but his studies also included the Greek New Testament of Erasmus, the Fathers of the early Church and exposure to Protestant ideas emanating from Europe. Cranmer was ordained in 1520 and became a Doctor of Divinity by 1526. He came to the attention of the royal court by means of his proposal that the continental universities be consulted with regard to the seemliness of the king's divorce. This resulted in Cranmer becoming an ambassador. In this capacity he developed personal contacts with Protestant Reformers, notably Martin Bucer and Andreas Osiander, whose daughter, Margaret, he married in 1532. Much to his surprise, Cranmer was appointed to succeed William Warham as Archbishop of Canterbury in the same year.

Thus, Thomas Cranmer found himself to be working alongside Henry VIII who was declared to be "Supreme Head" of the Church of England in 1534. It is a commonplace to question the integrity of Cranmer, given his submission to a monarch who consistently showed a willingness to execute those subjects who threatened his goals. However, it appears that his understanding of the apostolic injunctions to be subject to rulers and to those who govern (Romans 13:1-7 and 1 Peter 2:13-17) is more characteristic of the sixteenth Century than the present time. But in consultation with both the King and with Thomas Cromwell, Cranmer used his office to effect a gradual reformation of the English Church. The doctrinal summary given in the Ten Articles of 1536 and the Bishops' Book of 1537 showed the influence of Lutheranism with regard to justification and the sacraments. He supported Cromwell in the publication of the Great Bible in 1539.

Upon the death of Henry and the accession of the young Edward VI, Cranmer - with others - sought to accomplish the work of liturgical revision, drawing upon many resources including the elaborate Latin usages of Sarum and the innovations (ie: the "comfortable words" following confession) of Hermann von Wied, the Protestant-friendly Archbishop of Cologne. The most significant influence which led to Cranmer's final rejection of transubstantiation for the sake of the more Biblically defensible doctrine of the true presence, proved to be his introduction to the 9th Century polemic, De Corpore et Sanguine Domini of Ratramnus of Corbie, by his episcopal colleague, Nicholas Ridley, bishop of London. These labors and studies culminated in the vernacular *Book of Common Prayer*, 1549. Following the Censura of Bucer, Cranmer persevered in his devotion to scriptural fidelity by simplifying and adding offices to a second service book, the *Book of Common Prayer* of 1552.

In addition to the development of a reformed English liturgy, a number of other major goals were pursued to varying degrees of realization. The Book of Homilies, a collection of doctrinal and ethical sermons to be read in the nation's churches, was finally published in 1547. Continental reformers, of whom Peter Martyr Vermigli and Bucer were the most significant, were placed at Oxford and Cambridge as Regius professors of theology. From 1551 onward, Cranmer worked on a revision of canon law, the Reformatio Legum Ecclesiasticarum. Likewise, in 1552 he called unsuccessfully for an ecumenical council to be held in England as an alternative to the Council of Trent. A Protestant confession of faith, the Forty Two Articles, was issued in 1553.

In Edward's time of dying, Cranmer consented to the King's will which specified that Jane Grey, rather than Mary Tudor, should be his successor. This attempt to shape the political future and his theology led to his arrest, eventual removal from office, conviction on charges of treason and his serial imprisonment. He pled for mercy and twice signed recantations of his Protestant convictions concerning the Sacrament, only later to decisively renounce his recantations. This resulted in his execution with bishops Latimer and Ridley at the stake on March 21, 1556 and to his sudden declaration that "forasmuch as my hand offended, writing contrary to my heart, my hand shall first be punished therefore."

Today The *Book of Common Prayer* has become the major means by which Archbishop Thomas Cranmer is gratefully remembered. Perhaps this is so because his liturgical accomplishment so powerfully evokes the Gospel of Christ revealed in the Scriptures. "We do not presume to come to this thy Table O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies."

Planet Narnia

THE LOVE THAT MOVES THE STARS…AND NARNIA?

A review of Michael Ward, *Planet Narnia,* Oxford University Press, 2008
by Colin Cutler

In *Planet Narnia*, its author and literary scholar Michael Ward argues that C. S. Lewis used his extensive knowledge of the medieval cosmology in writing his series of books set in the fictional land of Narnia. Images and ideas in each of the seven books correspond to one of the seven Ptolemaic planets which were the foundation of medieval cosmology. Each planet had particular mythological and astrological associations and influences.

Lewis' early critical and fictional works, including the poem "The Planets" and the Ransom novels *Out of the Silent Planet, Perelandra,* and *That Hideous Strength* give evidence of his early study. Ward shows this interest continues the Narnia tales. He traces these threads in the Narnia volume and elucidates the Christological and spiritual character of the particular planet which Lewis used to give life to each volume: Jupiter for *Lion, The Witch, and the Wardrobe,* Mars for *Prince Caspian,* Sol for *Voyage of the Dawn Treader,* Mercury for T*he Horse and His Boy,* Venus for *The Magician's Nephew*, Luna for *The Silver Chair,* and Saturn for *The Last Battle.*

The Jovial spirit which shows the influence of Jupiter on *The Lion, the Witch, and the Wardrobe* is evidenced in several ways. There is the conquering of winter and Saturn, first by Father Christmas (a Jovial sort if ever there was one), then by spring, and finally by Aslan—who, like Jupiter, is king over kings. This echoes the Greco-Roman myth of Jupiter's triumph over Saturn. Also evident is a festive joy celebrated in majestic kingliness, and jovial qualities alluded to in the monarchs' coronation—"Just," "Gentle," "Magnificent," "Valiant." Finally the creatures associated with the mythological Jupiter, such as lions, oaks, and minotaurs, are prominent. Ward observes that Jupiter was Lewis's favorite and patron planet, and that Lewis was deeply concerned by the disappearance of the Jovial spirit in the Saturnine aftermath of the Great War. "He conceived it his Christian duty to be as Jovial as possible, and to give Saturn his due, but no more than his due."

Ward shows the degree to which the medieval cosmos played a significant role in Lewis's scholarship. Lewis wrote, after all, a book on that cosmology entitled *The Discarded Image* early in his career. Among Lewis's earlier prose and poetry—filled with references to the pre-Copernican understanding of the planets—Ward directs our interest also to the 122-line poem "The Planets." The preface to that poem states: "The characters of the planets, as conceived by medieval astrology, seem to me to have a permanent value as spiritual symbols—to provide a Phanomenologie des Geistes which is specially worth while in our own generation." Ward establishes beyond doubt that Lewis consistently had his eyes to the stars.

Ward also notes that Lewis, in a medieval manner, distinguishes between "contemplation" and "enjoyment"—as had St. Augustine of Hippo. The distinction is that whereas one may contemplate a sunbeam by looking at it from outside, one enjoys a sunbeam by looking along it and seeing what it lights up. Ward suggests that while in his earlier works, Lewis deals with the planets in a contemplative manner, looking at them as themselves or as characters in a play, n the Chronicles of Narnia Lewis shifts his perspective to enjoyment: he looks along the planets' light and explores the world under the planets' influence. This is consistent with Lewis's sacramental theology—a sacrament is not merely symbol, but carries a spiritual reality along with it. [This would be consistent with the treatment in the 39 Articles.] "The heavens declare the glory of God," and Christ reveals Himself in various ways through all His varied creation, not least the heavens and pagan cosmology.

Near the beginning of *Planet Narnia,* Ward wrote: "Dante was the only poet, in Lewis's view, to have infused the medieval model of the heavens with 'high religious ardour.' I hope to demonstrate that Dante is no longer alone in this latter respect because Lewis has joined him." Ward has captured Lewis's artistic intent where many others have failed. The Chronicles have just as consistently baffled critics as they have given enjoyment to readers. Tolkien dismissed them out of hand, and others have proposed incredible theories to tie the volumes together—say, the seven Catholic sacraments or the seven mortal sins. While the Narnia tales are enjoyable on the surface and rich in theological imagery, Ward helps us to go "further up and further in," and gives us firm footing to do so. With a style that is scholarly and keenly imaginative, and with an understanding of Lewis's corpus both broad and deep, Michael Ward successfully demonstrates the complexity of Lewis's art.

Planet Narnia not only helps us to understand Lewis, but reveals Lewis' deeper intent so that Ward helps us understand the ordered intricacy—the dance—of a Jovial universe as understood and enjoyed by the medieval mind. While Copernicus was correct in his mathematical calculations, Lewis saw that the modern cosmology, in all its atomism and relativity and deadness of space, only accentuates the fragmentation of the mind and soul that is also typical of the Saturnine modern temper, which stripped the universe of life. If not strict accurate, there was some truth, and certainly beauty, in the awe-filled vision of the universe that Lewis shared with Dante. He was filled with wonder by it, and he shared this with those who have enjoyed the Chronicles of Narnia. Those who read Ward's analysis will have reason to wonder all the more.

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The ACNA Ordinal and the Prayer Book

by the Rev'd G. G. Dunbar

The Ordinal (services for ordination of bishops, priests, and deacons) are not familiar to most Anglicans, who may rarely or never take part in one of those services. They are nonetheless of great importance, for in them the Church expresses and acts upon its understanding and expectations of the ordained ministry. As with other rites of the 1979 Prayer Book, the ordinal was part of the turn away from historic Anglican understandings of Faith and Order which it both expressed and enabled.

So it is particularly heartening to read the recently approved Ordinal of the Anglican Church of North America (ACNA). (http://anglicanchurch.net/?/main/page/274 .) Early reports of the ACNA liturgical committee had raised some worries, but this ordinal goes a long way to lay them to rest. With pastoral sensitivity it incorporates some structural elements (slightly but sensibly revised) of the 1979 Prayer Book familiar to many members of ACNA; it provides for the discretionary use of additional "explanatory" ceremonies cherished by its Anglo-Catholic wing; but the bulk and theological substance of the ordinal is the classical texts in conservatively modernized language . (There is permission to use these rites in traditional language as well.) As the preface to the ordinal notes, the basis of this conservatively modernized ordinal is in fact the work of our late President, Dr. Peter Toon, who did most of the pioneering work in the Anglican Prayer Book. So kudos to ACNA for returning to the Anglican tradition in its ordinal; and thanks to God for the ministry and teaching of his servant Peter.

Style or Substance?

by the Rev'd G. G. Dunbar

It is the stylistic change that most people notice when they compare the 1979 Prayer Book (and other similar services) with their classical Anglican predecessors of 1662 (England), 1928 (USA) and 1962 (Canada). You replaces thou, standing replaces kneeling, and very often praise songs have edged out hymns. The changes are not just matters of style, however, but also of theological substance. The obvious example concerns the doctrine of the Atonement, which the classical Prayer Books emphatically and explicitly described in the Prayer of Consecration as a once-for-all sacrifice for the sins of the whole world, offered by Christ in his death upon the cross. It is a credit to the 1979 Prayer Book that this Prayer is retained as Eucharistic Prayer A of Rite One. Unfortunately, the doctrine disappears in Eucharistic Prayer B of Rite One, and in all the Eucharistic Prayers in contemporary language of Rite Two. If you know what to look for, you can piece together some of the elements - a reference to sacrifice here, a reference to expiation there, though the 'once for all' (hapax) of the Epistle to the Hebrews seems to have disappeared entirely. But that is just the problem: there is no clear, explicit, emphatic teaching of the doctrine of the Atonement found in the classical Prayer Books. In this respect as in a number of others, the 1979 Prayer Book has departed rather sharply from the teaching of the historic Faith set forth in the classical Prayer Books.

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