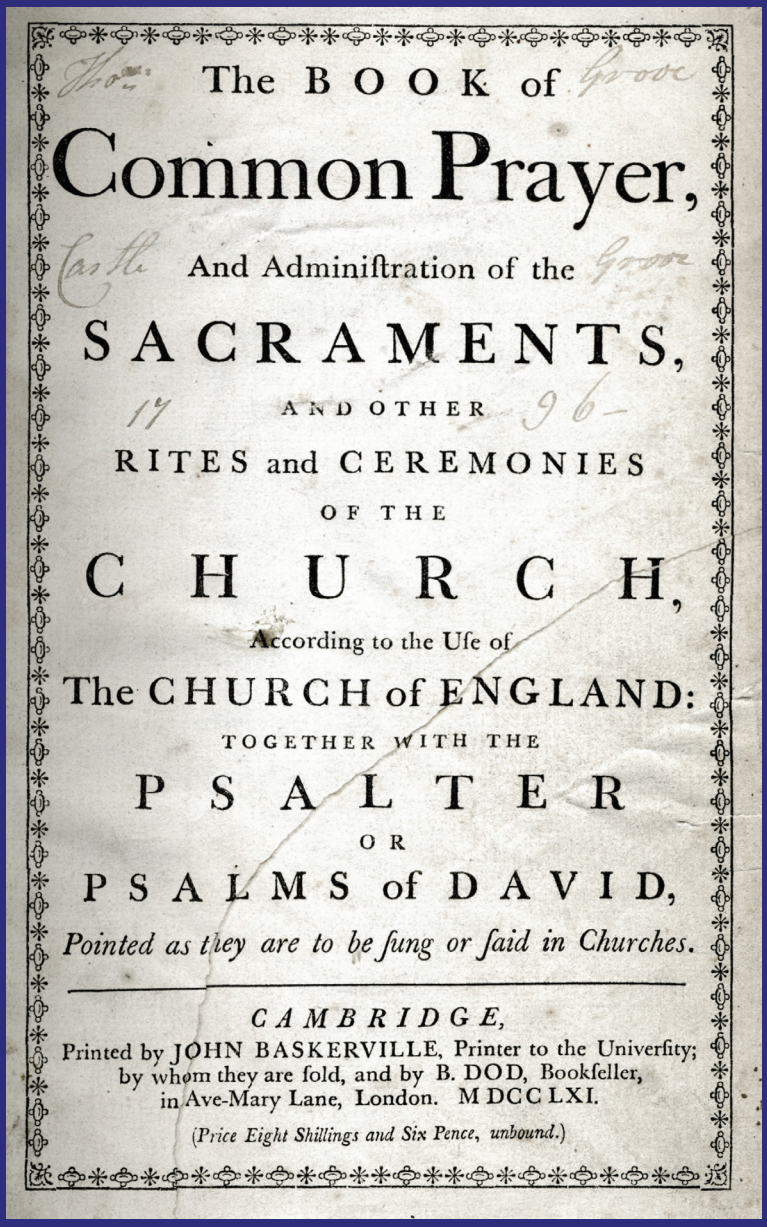
ANGLICAN WAY

Formerly Mandate, the magazine of the Prayer Book Society

Volume 37
Number 2

June 2014

In This Issue



The BOOK of
Common Prayer,
And Adminiſtration of the
SACRAMENTS,
AND OTHER
RITES and CEREMONIES
OF THE
CHURCH,
According to the Uſe of
The CHURCH of ENGLAND:
TOGETHER WITH THE
PSALTER
OR
PSALMS of DAVID,
Pointed as they are to be ſung or ſaid in Churches.

CAMBRIDGE,
Printed by JOHN BASKERVILLE, Printer to the Univerſity;
by whom they are ſold, and by B. DOD, Bookſeller,
in Ave-Mary Lane, London. MDCCLXI.
(Price Eight Shillings and Six Pence, unbound.)

O worship the Lord in the beauty of holiness:
let the whole earth stand in awe of him.

PSALM 96.6

Reflections FROM THE Editor's Desk

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

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Please read our two websites: pbsusa.org and anglicanway magazine.com *Contact Dr. Bayer at editor.mandate@gmail.com or from the PBS website.*

Joan O'Donovan's scholarly and enjoyable review of Alan Jacobs' recent publication *The Book of Common Prayer: A Biography* is here republished. It first appeared online in the journal *Comment.* Joan gently corrects Jacobs' book, which is for the most part excellent. She emphasizes matters that were perhaps dealt with too summarily in the book, such as the primacy of the written and spoken word to Cranmer as exhibited in his instructions for the communal reading aloud of Scripture, Cranmer's focus on the saving work of Jesus Christ in the liturgy of Holy Communion, and the commonality of Cranmerian worship. Also on the topic of Cranmer and the Book of Common Prayer, the Reverend Gavin Dunbar discusses the meaning of *sola Scriptura,* setting this poorly understood convention in its historical context, against modern ideas.

It has been borne upon me by recent reading and circumstance that many young people coming to Christianity are seeking beauty. I have supervised a number of senior theses over the years which address the question of how to properly address the intrinsic relationship between beauty, truth, and God. This desire to discuss the philosophy of aesthetics is a reaction to the soulless and utilitarian cities in which we live, the highways that disfigure the cities and the landscape that makes for a sense of placelessness, with its functional, commonplace, and ugly buildings. It seems to me that, for reasons outlined below, we should not be shy of praising the Book of Common Prayer both for its literary merit as well as its doctrine—immersing oneself in this way to God is a respite from the vulgarity with which we continually are surrounded.

Bill Murchison, former editor of the *Dallas Morning News* and member of the Board of the Prayer Book Society continues his memoir of the early days. Gillis Harp has written an article on the Reverend George Whitefield, one of the greatest preachers and evangelists of the eighteenth century.

Praising the *Book of Common Prayer* for its Literary Style

One thing that can be said about contemporary attempts at Bible translation and liturgy is that they are not poetical. Generally this lapse is excused on the ground that accuracy and precision is achieved by turgid prose without literary flourish; after all literary style is optional, is it not? It's not the meat of the faith, is it?

This kind of thinking is faulty because words are signs and symbols through which we glimpse reality. Reality is never captured in a word. Words, rightly used, elucidate the reality which the mind grasps, and sometimes a so-called 'literal' or 'accurate' translation may not get one closer to the thing itself. Therefore, literary style bears directly upon the quality of translation. This is particularly true in theology. Not every word corresponds to, or stands for, a material object. The word 'spirit' is an example. It is a word that stands for a reality which is not material. It corresponds to a reality, but the mind cannot grasp it as easily as the word 'dog' which is a thing of matter available to the senses; its reality is best pointed to through analogy, metaphor, and allegory.

Anglican Way
Volume 37, Number 2, June 2014
Editor: **Dr. Roberta Bayer** • Assistant Editor: **Sydney Nichole Thomas** • Design/Layout: **Electronic Quill**

Anglican Way is published four times a year by the Prayer Book Society, a non-profit organization serving the Church of God.
All gifts to the P.B.S. are tax deductible for U.S. citizens.
Editorial and all other correspondence: P.O. Box 137, Jenkintown, PA 19046-0137. Phone 1-800-PBS-1928.
Postmaster: Please send address changes to the above address.
Visit the websites of the Society: www.pbsusa.org & www.anglicanmarketplace.com.

Cover: Title page of the 1662 Prayer Book, printed by John Baskerville in 1762

People who praise the Book of Common Prayer for its literary merit are sometimes accused of making too much of words, but in truth Cranmer understood the limits of words; he knew that words are only symbols, all they can do is point to the ineffable, the divine. Historic formulas and doctrinal statements in systematic theology and creeds, such as 'God is one' or 'three persons in one God' point to the reality of God—they are not that reality; they ought to move one to think and ponder the mystery that we worship one God in Trinity and Trinity in unity. They should move one to ask: how can God be God and be the Word, if my impoverished use of words cannot get at Him? What is the right relationship of human words to the Word itself?

The Book of Common Prayer does not simply require congregants to repeat doctrinal statements in a dry kind of way and call it worship; rather the multiple (the foolish say, too many) words employed at the institution of the sacrament, the prayers before and after, and the liturgy of the Word, scriptural yet evocative, are all necessary to instruct in doctrine and move the affections to the love of God—it is to illustrate through words the spirit of the Word. The ritual, the actions of the minister in Holy Communion, the specific actions connected to consecration, are all significant.

Fussing about words, using metaphors, drawing analogies, constructing images, resorting to allegory in speaking of God are necessary. Literary devices are means to express what is fundamentally inexpressible, the nature of God, the working of God in His creation. Moreover, they serve another end as well, to arouse the emotions. As was said elsewhere, "Christian art serves to awaken the proper emotions in man's heart. Thus it is fitting that a prayer should use an artful poetical form. It makes use of the beauty of the poetical art to arouse man's affections, and direct them to their proper purpose, the worship of God." ("The Form and Structure of the Collect," AnglicanWayMagazine.com.)

In the great poem, *The Divine Comedy,* Dante sets Christian theology, philosophy and Scripture to rhyme. Dante describes the heaven wherein the souls of the blessed theologians reside, named the Heaven of the Sun, as reconciling the two contending theological schools of the age, the Franciscans and the Dominicans. There are two circles of souls, dancing around each other in blessed joy, the first led by St. Bonaventure, the greatest of the Franciscan theologians, and the second led by Thomas Aquinas, the greatest of the Dominicans. Bonaventure had written a beautiful and moving work of theology, a masterful use of imagery to express our spiritual journey to God, the *Itinerarium mentis in Deum,* and in it he argued that it is by the first motion of our affections, our first desire and love for God that we move toward the faith, and our reason follows our affections. Thomas Aquinas had argued the opposite; he said then "being falls into the intellect", it is our first apprehension of truth that leads our affections towards God. Who is right? Are we led to God by reason or love?

Cranmer knew, as did all the Reformers of the sixteenth century, that conversion is prompted through instruction and exhortation, rhetoric and argument

Dante leaves us there—with no final resolution—but it appears that he is saying that for some it is the affections that first lead one to God, the apprehension of the beautiful. For others it is logic and philosophy, the precision of doctrine. Human beings both know and love God, and worship must address both reason and affection.

Cranmer knew, as did all the Reformers of the sixteenth century, that conversion is prompted through instruction and exhortation, rhetoric and argument. It seems to me not accidental that the metaphysical poetry written in the wake of the Reformation is the greatest Christian poetry in the English language. Those poets knew the weaknesses and strengths of the use of words; they studied words, because words were given man by the Word Himself. Words serve both to convert sinners and teach doctrine, by working on heart and mind, indirectly and directly. Our dull, plodding academic liturgists today clearly lack a full understanding of the human person, of the very nature of the created soul, which is moved by reason and by affection towards its end, its home in God.

LORD, how can man preach thy eternall word?
He is a brittle crazie glasse:
Yet in thy temple thou dost him afford
This glorious and transcendent place,
To be a window, through thy grace.

George Herbert, *The Windows*

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.

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

FROM THE PRESIDENT OF THE PRAYER BOOK SOCIETY
The Reverend G. G. Dunbar, Rector, St. John's Episcopal Church, Savannah, Georgia

Sola Scriptura and the Anglican Way

Here in the south a lot of Episcopalians or Anglicans are Christians who came out of a Southern Baptist or Methodist background, and are either carrying that with them ('conservatives') or trying to escape it ('liberals'). The result, it seems to me, is that when discussing authorities for doctrine, such Anglicans/Episcopalians, both conservative and liberal, often fall into a false dichotomy. On the one side, there is an uncritical absorption of ideas from "Bible-only" American evangelicalism, as if historic Anglicanism is a "Bible-only" creed. On the other, there is an uncritical acceptance of the idea that Anglicanism relies on a "three-legged stool" of Scripture, Tradition, and Reason as three equal and independent authorities for determining doctrine. Oddly enough, Richard Hooker is often dragged in as supporter of both schools of thought, though in fact his writings support neither. The Disciplinarian ("puritan") churchmen he wrote against were "Bible-only" in their teaching; and like other reformers, he criticized the Roman Catholics for relying on what we might call a "two-legged stool" of Scripture and Tradition.

Hooker's own position was somewhat more nuanced than our own polarities allow for.[1] In line with Luther, Calvin, the Thirty-Nine Articles of Religion, and the consensus of protestant orthodoxy, he accepted the "sufficiency" of Scripture alone, as containing "all things necessary to salvation" (Article 6). This is the position sometimes described as "sola Scriptura", 'by Scripture alone', although the term must be used with some care. Hooker says: "The schools of Rome teach scripture to be so unsufficient, as if, except traditions were added, it did not contain all revealed and supernatural truth, which absolutely is necessary for the children of men in this life to know that they may in the next be saved" (Laws 2.8.7). Against this elevation of church tradition as an authority equal to that of Scripture and independent of it, Hooker affirms: "the testimonies of God are true, the testimonies of God are perfect, the testimonies of God are all sufficient unto that end for which they were given. Therefore accordingly we do receive them, we do not think that in them God hath omitted any thing needful unto his purpose, and left his intent to be accomplished by our devising. What the Scripture purposeth the same in all points it doth perform" (Laws 2.8.5). On this basis Hooker challenges all teachings that rely upon extra-biblical sources and treat them as authorities equal to Scripture.

In line with Luther, Calvin, the Thirty-Nine Articles of Religion, and the consensus of protestant orthodoxy, Hooker accepted the "sufficiency" of Scripture alone, as containing "all things necessary to salvation" (Article 6).

But like Luther, Calvin, and the Thirty-Nine Articles of Religion, Hooker did not take "sola Scriptura" to mean "Bible-only". Scripture is sufficient to make men "wise unto salvation" (2 Timothy 3:15), but it is not omni-competent: there are many matters in which scripture does not rule alone, and these areas are not just the non-theological arts and sciences, medicine and law, but also in matters of the church's own polity, ministry, and liturgy (the principal topics treated in Hooker's famous *Laws of Ecclesiastical Polity*). Church tradition, church governing structures, and reason have a large place in his scheme as authorities, but as authorities subordinate to that of Scripture. In ascribing a degree of authority to the church, for instance, he was simply following the teaching of Scripture itself, which speaks of "the church of the living God" as "the pillar and ground of the truth" (1 Timothy 3:15). His position is like that of the Articles of Religion, which cite the three Creeds of Catholic antiquity as authorities which "ought thoroughly to be received and believed" but precisely because "they may be proved by most certain warrants of Holy Scripture" (Article 7).

This approach to Scripture and tradition is spelled out more fully in the first law of the proposed *Reformatio Legum Ecclesiasticarum* of 1552. The councils are treated first: "even though we willingly grant great honor to councils, especially universal ones, nevertheless we judge all of them are to be placed far below the dignity of the canonical Scriptures and we also make an important distinction among the councils

1. A useful study is Nigel Atkinson's *Richard Hooker and the Authority of Scripture, Tradition, and Reason* (1997).

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.

themselves. For some of them such as [the first four], we accept and embrace with great reverence. The same judgment we make concerning many others which were held afterward. In them we see and confess that the most holy fathers have established, according to divine Scripture, many things in a most important and sometimes holy way concerning the blessed and most high Trinity; Jesus Christ, our Lord and Saviour; and the human redemption procured through him. However, we do not consider our faith bound by these except to the extent that they are able to be confirmed by the holy Scriptures. For it is obvious that some councils have sometimes erred and have defined things which are contrary to each other. . . ." (Chapter 14).

Likewise the fathers: "we consider that the authority of the orthodox fathers is in no way to be despised, for much of what they say is outstanding and useful. However, we do not admit that judgment should be made about the sacred Words on the basis of their opinion. For the sacred Words should be the rule and the indicator of all human doctrine for us. Even the fathers themselves were reluctant to grant themselves such an honor and frequently warned the reader that he should admit [the father's] opinions and interpretations only to the extent that he was aware that they agreed with the sacred Words" (Chapter 15). In both cases, the authority of councils and fathers is sharply distinguished from that of Scripture, and also subordinated to it, not abolished or denigrated, but in fact established as a (secondary) authority. Interestingly, it was the Roman Catholic controversialist Cardinal Bellarmine who proposed theological language for this relation of the two authorities: Scripture as *norma normans* (the norm which sets all norms for the Church), and Tradition as *norma normata* (the norm which is normed, by Scripture!)

The Church of England's break with Rome in the sixteenth century Reformation was not a break with that which was held and believed to be true by Christians in all ages, but a cleansing of that tradition from accretions which obscured and distorted the ancient faith. It mattered to Hooker, as to Luther and Calvin, that what they taught was in accord with the faith of the catholic Church, and though not unwilling to criticize church fathers and medieval doctors when they departed from the ancient faith, they did so not to disparage church tradition but precisely because these theologians were important witnesses to the faith taught in Scripture, and important teachers of later ages of the Church. Certainly in sermons and in theological treatises they are continually interacting with the church fathers, and other traditional authorities. These were not merely antiquarian exercises, any more than the Prayer Book's evocation of ancient liturgies meant that it was an exercise in archaeological reconstruction: but witnesses to an unchanging faith in changing historical circumstances.

If Anglicans and Episcopalians were more serious about the study of the Bible, the ancient Fathers, medieval and reformation divines, they might recover what is lost. If they were students of philosophy they might see the manner in which the term 'reason' has changed over the centuries.

At times, the Reformers' strictures against some traditions of the Church may strike the late modern reader as excessively severe, and no doubt at times they were. But precisely because they held themselves to the bar of Scripture, as they held the church fathers, we may measure them by the same standard, and offer some correction in point of detail. Very often, however, if you read far enough, they qualify their own severity, at least by implication. Thus Calvin, like other Reformers, has little good to say about a mainstay of pre-Reformation exegesis, the *quadriga*, or four-fold sense of Scripture, literal, allegorical, anagogical, and tropological, which Augustine defended. Yet he can cite with evident approval an allegorical treatment of Genesis 27 by Saint Ambrose (*Institutes* III.xi.22), as witness to the teaching of justification by faith apart from works.

To conclude: the classically Anglican and Reformed approach to doctrinal authorities is not "Bible-only", nor is it a two-, three-, or four-legged stool. None of these templates is true to the thinking of the Reformation. Without critical understanding of how these terms, reason and tradition, were used in the context of the era, Anglicans and Episcopalians will only distort history and theology. If Anglicans and Episcopalians were more serious about the study of the Bible, the ancient Fathers, medieval and reformation divines, they might recover what is lost. If they were students of philosophy they might see the manner in which the term 'reason' has changed over the centuries. But lacking that it would appear that the 'three-legged stool' is as useless as model as "bible-only" biblicism, and often seems to be used merely to discredit an authority with which one disagrees! But whether we are in liberal or conservative jurisdictions, we will not recover theological and spiritual health without opening some old books, and reading them with care.

’28BCP

In Defense of the Book of Common Prayer–The Early Days (continued)

William Murchison

William Murchison

So I left off . . . where? Ah—the Great Cram-Down engineered by the apostles of prayer book revision as instrumental in updating an outdated church.

I think at this point that, rather than merely review and recall, I shall reflect. I think that is more to the point, three decades and more after the switch from the liturgical sobriety of 1928 to the manufactured giddiness of 1979, whose effects, as is nearly always the case in human affairs, proved other than as generally anticipated. I did not say “better” or “worse.” I said “other.”

The expectation of the revisionists had been—this was the late ’60s and early ’70s; you had to be there—that a new mood would settle upon us with the adoption of a prayer book better suited, theoretically, to a new age, written in the people’s language, reflecting the people’s concerns.

We were all about “new ages” back then: the Age of Aquarius and so forth: “Harmony and understanding, sympathy and trust abounding. No more falsehoods or derisions, golden living dreams and visions.” I kid you not. It was no time to be promoting, with any hope of success, a liturgy ridden with references to “miserable offenders” and acknowledgements concerning “manifold sins and wickedness.” It was incumbent upon us to shiver and shake at such reproaches, and that was no fun at all. We found it convenient to hide the darker corners of the human experience, to brighten the corners where we lived. More joy, more options, more pages, for that matter—1000 vs. a mere 600 in the ’28. That was the ticket.

The new prayer book was going to walk up to the modern world, look it in the eye—and give it a hug. Old hierarchies were dying, and the formerly disempowered—women and minorities chiefly—were gaining opportunities for the ratification of their viewpoints. The idea of a single viewpoint—the Christian viewpoint—failed to account for the varied experiences that the formerly mute or suppressed brought now to the table in plain sight. Oh, it was a time all right!

The revisers of the prayer book ran into far more opposition than they likely had expected at the start of their labors, but that was all right. They were doing the Lord’s work. Jeepers, it was just a book—couldn’t we get that through our heads? Did we really want to fight about it? War wasn’t, y’know, really “in” any more.

The fight, such as it proved to be, was not so much about two different books as it was about two different, albeit complementary, versions of witness to the faith of Jesus Christ. The assumptions in the older book were—I would not say baleful. I would say realistic. I would say true. The old book saw the human plight as a condition understandable in the light of human waywardness, often called sin; nevertheless, redeemed by the birth, death, and resurrection of the Son of God and the Holy Ghost’s subsequent addition to our affairs. It was not such a plight as an age of personal empowerment cared to take in the cramped old sense of dependence on heavenly favor: God telling us instead of our begging God to modify his expectations.

The old book saw the human plight as a condition understandable in the light of human waywardness, often called sin; nevertheless, redeemed by the birth, death, and resurrection of the Son of God and the Holy Ghost’s subsequent addition to our affairs.

Well, it was a good 40 years ago: 35, from formal adoption of the liturgical regime. We’d probably right now be going through the rigors of another revision but for management’s conviction that it wouldn’t be worth the trouble: too much fighting, too much cost. Anyway, who needs a new book when the tone of Episcopal worship is one of deliberate flexibility and variation, even in behalf of liturgical traditionalists (relatively few in number compared with 40 years ago) who can always catch a 7:30 a.m. Rite I Eucharist. See—the Episcopal Church loves everybody!

One odd thing about Time is the clip at which it moves when no one, including Episcopal enablers and affirmers, is paying close attention. Two striking facts of life occupy a church that saw itself as oh, so up-to-date in 1979.

One fact is the relative insignificance of the new book as an Episcopal characteristic. That is to say, who was the last person you heard of who joined the Episcopal Church out of passion for a book that piles satisfactions, rather than challenges, on your head? Liturgical work-arounds—some of this, some of that—are more the rule in the Church than adherence to a book without, shall we say, a compelling personality.

Second, the Age of Aquarius shut down years ago. An age of terrorism, family breakup, school massacres, abortion, drugs—the whole catalog of modern dysfunctions, hideously apparent to all—craves, seemingly, a more centered appreciation of the human plight than is available to the liberation set.

The awful realities of life, as limned in the old prayer books of the church, loom large today in a way that seemed impossible 40 years ago. Sin, evil, misshapen ambitions—tell us about them, would you? Would someone, please? Now?

The church's wisdom, its truths, its foundational understandings; the need to unfold those understandings for puzzled and anxious moderns. Isn't there a mission here for a reclaimed, revivified Episcopal Church? Coming up with the words shouldn't be a challenge. "Dearly beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father . . . "

That sort of thing.

The first part of this article appeared in *Anglican Way,* March 2014. Bill Murchison is a member of the PBS Board and the author *Mortal Follies,* and *The Cost of Liberty: The Life of John Dickinson.* A former editor at the *Dallas Morning News,* he is a nationally syndicated columnist who attend the Church of the Incarnation in Dallas, Texas.

An Allegory

Peter Bayer

Sir Pilgrim once to battle rode
Against his grievous foe,
And in that combat sore he fell
A victim to his blow.
Long time he lay there, prostrate, dead,
To ev'ry outward sense;
Yet he no worse than slept until
Sir Valor to him rants:
"Awake Sir Pilgrim," Valor cries,
"This is no time for sleep,
"Arouse thyself and on thine arms,
"Do thou thine own place keep."
"But O, Sir Valor," Pilgrim cries,
"How shall I raise me up,
"My legs are weak and sorely hurt,
"How shall they hold me up?"
Sir Valor, "Play thou not the fool,
"Thy legs are strong enough,
"Here take mine hand," he says and so
Lifts him without an huff.
Yet Valor, though he's strong cannot
Support Sir Pilgrim's weight.
They both do fall upon the ground,
Though Valor rises straight.
Thus stay they in perplexed mood
Awaiting further help.

Our Lady looking down from heav'n,
Beholds their need of help.
And prays her Son, that he might send
Them succor, "O My Son,
"Look not with wrath upon these knights
"Nor let the vict'ry won,
"Fall to blasphemers of Thy Name
"Who e'er against Thee rage."
"Fair Lady Mother," saith her Lord,
"Their pains I will assuage."
And forthwith sendeth He from heav'n
That beauteous Lady Grace.
She finding those poor knights distraught,
Doth gently to them pace;
And smiling then doth beckon them:
"I'll lead you to My Lord:
"There you'll find rest and cure for all,
"You've suffered at the sword."
Then Pilgrim taking Valor's hand,
And strengthened by her smile,
Doth don his arms and onward go
For many a weary mile.
With Grace's aid and Valor's strength
He vanquish shall his foe,
And to the Lord of heav'n and earth
In victory shall go.

Book Review

The Book of Common Prayer: A Biography

Alan Jacobs (Princeton and Oxford: Princeton University, 2013)

By Joan Lockwood O'Donovan

This article originally appeared on March 20, 2014 in Comment, a publication of CARDUS: www.cardus.ca. Dr. O'Donovan and the editors of Comment have graciously allowed us to re-print.

Living Words for a Living Faith

This is a concise history of the Anglican *Book of Common Prayer* over 450 years, from its genesis and reception in the English Reformation to its supersession by the proliferation of alternative Anglican liturgies in the second half of the 20th century. The history traverses the successive versions of the *BCP*, the controversies and contests (ecclesiological and political) issuing in and from them, the shifting emphases of English worship, the cumulative and changing cultural and spiritual impact of its liturgies on the people of Great Britain, her colonies and ex-colonies, and finally, the subversion and eclipsing of these liturgies by modern developments.

The backbone of Jacobs's 'biography' is the original prayer book of 1549 and its revision of 1552, both largely the work of Thomas Cranmer who, as Archbishop of Canterbury in the minority reign of King Edward VI (1547–1553), was primarily responsible for producing a single liturgical order in English for the reformed worship of the church in the king's territories. Replacing the multiple books required by the various Latin rites of the Roman church, Cranmer laid out under the cover of one book, liturgies for all the services of the English church: notably, for Morning and Evening Prayer, the Litany, Holy Communion, Baptism, Confirmation (with Catechism), Matrimony, Visitation of the Sick, Burial, the Ordering of Deacons and Priests, and the Consecration of Bishops.

It is because these foundational books, and their successors of 1559, 1604, and 1662, conveyed a good deal of linguistic and theological coherence and continuity that they could sustain the church's preaching, teaching, pastoral and sacramental ministries over the generations, while regularly attracting fierce dissent. Equally, however, certain discernible tensions within and among the early books operated to fan the flames of controversy and division among clergy and laity. Precisely because liturgies are not theoretical treatises but forms of devotional worship, they are highly vulnerable to diverging theological and aesthetic interpretations and assessments, bound up in varying degrees with partisan ecclesiastical and political loyalties. Jacobs strives in his historical account to give due weight to both the continuities and tensions within and among the Tudor prayer books, and as well, to the part played by ecclesiastical and political partisanship in their ongoing reception.

In surveying the composition and content of the Cranmerian liturgies, Jacobs highlights certain principles and emphases that have given an enduring shape to Anglican worship, and indeed, reveal its very nature and purpose. The quality of theological insight that he brings to this initial task is, therefore, critically important to the quality of his subsequent historical account. Generally, I would have to say that his presentation of these salient theological features is a little superficial, fragmentary, and overly dependent on the judgments of contemporary historians. While a degree of superficiality may be dictated by the objectives and general readership of the series 'Lives of Great Religious Books', it sometimes renders Jacobs' most valuable insights—and these are substantial—less impressive than they might be. What, then, are these features highlighted by Jacobs, and how do the strengths and weaknesses of his presentation play out in his subsequent historical narrative?

The first feature is the centrality of regular Scripture-reading to the life of faith. Crucial to Cranmer's liturgical achievement was his regularisation of the calendar of Scripture readings for the services of Morning and Evening Prayer, the two sets of daily devotions Cranmer devised for both clergy and laity, out of the eight monastic offices. Not only did these services rehearse the words of Scripture in said or sung psalms, canticles, the Lord's Prayer and other prayers, but they included lengthy readings from the books of both Testaments in their canonical order, covering most of the Old Testament in the course of one year, the New Testament every four months, and the Psalter every month. As Jacobs's historical account makes clear, it is these liturgies, saturated with Scripture, which dominated English worship and prayer for several centuries, comprising the staple diet of public worship until, in the Victorian period, Cranmer's desire for frequent parish Communion was finally realised (p. 27). It was hardly surprising, then, that the King James Bible, in unbroken liturgical use after 1662, became for many Anglicans, inseparable from prayer-book worship.

Missing from Jacobs's fulsome appreciation of the centrality of Scripture-reading in Cranmerian worship is a theological appreciation of the *communal reading aloud* of Scripture. Public speaking of, and

harkening to, the words of Scripture express the church's faith that God continually speaks his word of salvation, through his chosen historical voices, to his people gathered in prayer. Liturgical recitation of Scripture draws attention to the leading role of the acoustic, or oral-aural dimension, of God's intercourse with his human creatures throughout its recorded history: revealing his purposes, judgments, and intentions to them; summoning, inviting, commanding, convicting and assuring them; giving them a common social and political identity within the created world.

More attention to the primacy of the spoken word in divine, as in human, self-communication would have provided deeper roots in Cranmerian theology for Jacobs' rich and compelling reflections on the spiritual power over the centuries of Cranmer's language of prayer. These include his observations on how the rhetorical virtuosity of Cranmer's liturgical prose has served the different spiritual affections and purposes of declaring faith, confessing sin, offering praise and thanksgiving, and petitioning God's aid and mercy; how this language has liturgically mediated social distance and closeness, interiority and exteriority, public solemnity and spiritual intensity, allowing the individual, in Jacobs' words, to 'stand naked before God in a paradoxical setting of public intimacy' (p. 38); how its elegant Latinate cadences have graced prayers in households and schools as well as on state occasions, making audible to generations of worshipers 'the beauty of holiness'. Most memorable of Jacobs' allusions to distinguished literary admirers of the 1662 *BCP* (from Jonathan Swift to C.S. Lewis) is his description of Samuel Johnson's composition of prayers echoing the language and style of Cranmer's celebrated 'collects' (i.e., brief, set prayers), to give healing form to the 'spiritual turmoil' of his annual penitential self-examination at the conclusion of Holy Week (pp. 103–106).

The second feature of the Cranmerian liturgies highlighted by Jacobs is their focus on the saving work of Jesus Christ on the Cross in justifying sinners as the Gospel heart of the Scriptures and of the church's faith. This focus is most fully elaborated in the liturgy of Holy Communion, climaxing in the theologically lavish presentation of Christ's 'one oblation of himself once offered' as 'a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world'. For Cranmer, Eucharistic celebration in accordance with Christ's commandments is not the church's meritorious re-enactment of Christ's saving sacrifice, in the offering of bread and wine, that miraculously enables communicants to feed corporeally on Christ's sacrificed body and blood, but rather her thankful recollection of Christ's unrepeatable suffering and death as the sole merit on which the Father's forgiveness of sinners is grounded. Jacobs follows the sound scholarly view that Cranmer's intention in revising the 1549 Communion liturgy was to expunge more completely all hints of 'the mass' as a meritorious priestly sacrifice, and of the transubstantiation of the bread and wine into Christ's body and blood, and thereby to emphasise the recollecting and spiritual nature of the believer's 'feeding on Christ.'

Jacobs has the unenviable task of surveying the historical controversies over the nature of Christ's presence in the Eucharist bequeathed by Cranmer's 1552 revisions and the reintroduction in 1559 of potentially Catholic phrases from the 1549 service. Happily, he succeeds not only in avoiding the more abstruse technicalities of these controversies, but also in showing that they were frequently carried on at the level of external liturgical symbolism (clerical vestments, ornaments, and ritual action). Nevertheless, his account is occasionally at the mercy of recurring theological and scholarly tendencies to classify and oppose positions, magnifying inconsistencies among the foundational prayer book liturgies.

Liturgical recitation of Scripture draws attention to the leading role of the acoustic, or oral-aural dimension, of God's intercourse with his human creatures throughout its recorded history.

One recurring tendency, prominent in the Anglo-Catholic revival of the 19th century, was to oppose the 'Zwinglian memorialism' of the 1552 liturgy, in which the Eucharist 'merely' recalls symbolically Christ's saving passion, with the Catholic 'realism' of the 1549, 1559, and all subsequent liturgies, in which the Eucharist 'effectually' unites the believer with Christ's sacrificed body and blood. To my mind, Jacobs is not sufficiently sceptical of this opposition, because he does not adequately grasp the 'realism' of the 1552 communion liturgy, in which the truly repentant faithful, recollecting Christ's saving sacrifice in words, actions and material elements, as he commanded, are spiritually united to their crucified Saviour by this visible pledge of their salvation, to enjoy the spiritual benefits of his passion, resurrection and glorification.

Another opposition, decisive for liturgical reform in the 20th century, was that between word and ritual action. This emerged historically from an earlier Anglo-Catholic project of interpreting the 1662

Communion liturgy through the (so-called) 'Ornaments Rubric' of the 1559 prayer book, understood as requiring the use of more traditional Catholic church furnishings and clerical vestments. Victorian Anglo-Catholics increasingly treated this rubric as authorising an intense preoccupation with the visual aesthetics and symbolic minutiae of liturgical action and dress, church furnishings and architecture, regarding these aspects of worship as the historical key to unity with the universal church. While generating renewed commitment to the *BCP*, the Ritual Movement's 'relentless focus on bodies and objects as symbolic conveyors of spiritual truth', combined with its preference for intoning services, 'limited the words of the prayer book to an ancillary role', allowing 'the specific language' of prayers and readings 'to disappear into a sensuous impressionism . . . (pp. 146–7).'

In the mid-1940s, this demotion of the prayer book's spoken words became their wholesale dismissal, thanks to the historical studies of Dom Gregory Dix, which purported to demonstrate that none of the Tudor Communion liturgies conformed to the universal 'shape' (pattern) of Eucharistic 'action' identifiable in the many and varied rites of the apostolic and patristic churches. Dix contrasted the individual, subjective, and (merely) memorial orientation of Cranmer's word-centred Eucharistic liturgies with the corporate, objective and eschatological orientation of the early churches' action-centred liturgies. Despite the questionable character of these theological polarisations and interpretations—summarised a little uncritically by Jacobs—Dix' construction of the universal pattern of Eucharistic worship swept over liturgical scholarship (by now international and ecumenical in scope) like a tidal wave, setting the broad agenda of Anglican and inter-denominational liturgical revision up to the present.

Fired by the idea of a multiplicity of rites with varying words but the same structural features, liturgical revision in England and throughout the Anglican world has become the virtually continuous multiplication of alternative liturgical rites, primarily for the Eucharist, but also for the other services of the church. Prayer books, Jacobs adroitly observes, have been superseded by 'modular' liturgical 'resources' in a series of volumes, and increasingly online, offering a smorgasbord of options to satisfy a spectrum of theological, spiritual, linguistic, aesthetic and seasonal preferences and needs (pp. 190–1). The historical irony, we may observe, is that these collections more than match for logistical complexity the vast array of liturgical manuals for the Latin rites of the medieval church.

The most dramatic outcome of this escalating trend of liturgical innovation has been the total eclipse of the third defining feature of Cranmerian worship: that it is common. Cranmerian worship is common not only in the primary theological sense in which all faithful worship is common, being an act of the whole company of Christ's faithful people, to which every worshipping individual and congregation is joined in a spiritual communion of faith, hope and love. It is common in the social and political sense of being uniform throughout the church, and legislated by secular political authority.

Throughout his historical account, Jacobs explores the paradox, tragedy, and moral ambiguity of the legislated uniformity of Anglican worship in Britain and her colonies. Such uniformity is paradoxical because the wedding of civil and ecclesiastical authority in which it is enmeshed (involving the whole external church) has both bred and fallen prey to dissent, conflict, and frequently political and ecclesiastical division. Jacobs reminds us that after the 1689 Act of Toleration concluded the tumultuous religio-political battles of 17th century England, the 1662 prayer book never again ordered the regular worship of the majority of the nation, while a century later, the crisis of Anglican ordination in post-Revolutionary America necessitated the adoption of Scottish Episcopalian rather than English prayer-book rites. Such imposed uniformity is as tragic as it is morally ambiguous, because of the civil and social injustice and the spiritual deprivation brought about by it. All too often, it has served the vices of self-aggrandising conceit, partisan prejudice, domineering inflexibility, and the demonising hatred of opponents.

Throughout his historical account, Jacobs explores the paradox, tragedy, and moral ambiguity of the legislated uniformity of Anglican worship in Britain and her colonies.

For all that, Jacobs does not explicitly discard the possibility that Cranmer's project of a single order of worship for the territorial church has been an exceedingly great, perhaps overriding, communal good. His reflections on legal establishment would have been more balanced and discerning, had he attended more closely to its theological justification in the regular liturgies; for this justification is the prayer book's explicit statement of the rationale or purpose of political rule in Christian societies: namely, (quoting the prayer for Christ's church militant in the Communion service), that rulers 'may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.' Rulers are ordained by God to protect and preserve the goods that he mercifully

bestows on sinful human societies from the destructive and disordering forces of sin within them. As the highest corporate goods consist in the practices of 'God's true religion and virtue', these cannot be arbitrarily exempted from public protection and support. Such protection and 'maintenance' do not imply that only one set of practices has universal, exclusive authority; but, rather that 'every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory and to the reducing of the people to a most perfect and godly living . . .' (Cranmer's second preface).

Jacobs might have made more of the progressive leniency over time of the civil penalties for departing from the requirements of Anglican establishment. As church establishment grew milder, the prayer book's influence in Britain became more exclusively spiritual, social and cultural, affecting the more educated elite disproportionately, until its recent decline in the post-war period. Jacobs is saved from having to reflect on the future of church establishment, as his historical account makes clear that the *BCP* would not figure significantly in it. The only significant issue for Jacobs concerning the future of the *BCP* is, rightly, whether it will continue to be available to those Anglicans around the world, for whom it remains what Cranmer intended it to be: 'living words in the mouths of those who have a living faith' (p. 194).

Joan Lockwood O'Donovan is a theologian and academic who has lectured and written extensively in Christian political and social thought. Her books include: *Theology of Law and Authority in the English Reformation, From Irenaeus to Grotius: A Sourcebook in Christian Political Thought,* and *Bonds of Imperfection: Christian Politics Past and Present.* She has been a consultant editor and regular reviewer for *Studies in Christian Ethics,* and is currently Honorary Fellow at the University of Edinburgh in the School of Divinity and Honorary Senior Lecturer at the University of St. Andrews in the School of Divinity.

George Whitefield

For the Anniversary of a Great Anglican Evangelist

By Gillis Harp

This December 16, 2014 will mark the three hundredth anniversary of the birth of George Whitefield. The Anglican evangelist was a key leader of the late eighteenth century, the Evangelical Revival in England, and of the Great Awakening in colonial America. Indeed, some historians have described Whitefield as the continent's first genuine celebrity, famous throughout British North America. Whitefield's evangelistic tours fanned into a substantial flame the small spark of revival that had begun in 1734 in Jonathan Edwards' Congregationalist church in western Massachusetts. Sometimes, more than twenty thousand colonists came out to listen to Whitefield preach—and this at a time when there were few cities in the colonies and Philadelphia's population, for instance, stood at only around 25,000.

Yet, despite Whitefield's importance in American religious and cultural history, he is little known and respected in Anglican/Episcopalian circles. Evangelical Anglicans in England and many conservative Presbyterians on this side of the pond remember Whitefield, but few North American Anglicans (including clergy) know anything about him. The reasons for this historical amnesia are fairly simple. For one, those low-church Evangelicals most inclined to celebrate someone like Whitefield virtually disappeared as a substantial party within the Protestant Episcopal Church by the early twentieth century. Further, many of those who have written the history of the Episcopal Church were either High Churchmen who disliked Whitefield's Calvinism or Broad Churchmen who disdained his biblicism. For example, Christopher Webber's popular *Welcome to the Episcopal Church: An Introduction to Its History, Faith, and Worship* (1999) manages to omit Whitefield altogether. Much earlier, in his classic *The History of the American Episcopal Church, 1587–1883* (1885), William Stevens Perry admitted that he had virtually ignored Whitefield because he was supposedly at heart a Methodist and had "labored for secession and accomplished it."[1] The anniversary of Whitefield's birth provides a welcome opportunity to correct this kind of partisan distortion of our history and make this giant of the church better known, especially among his fellow Anglicans.

Whitefield was born into a troubled family and helped out at the tavern the family owned until his mother left her husband 1728. Beginning studies at Oxford University, he joined John and Charles Wesley's Holy Club in 1733. Like other members of the club, Whitefield followed a tough ascetic discipline

1. William Stevens Perry, *The History of the American Episcopal Church, 1587–1883* (Boston: Osgood, 1885), 605.

but was one of the first to experience (in his words) "a full assurance of faith [when it] broke in upon my disconsolate soul."[2] After his conversion, Whitefield was ordained deacon in 1735 and decided to serve as a missionary in Georgia. While waiting to sail, he preached dramatic sermons to great effect in Bristol and London. After three months in Georgia, he returned to England where he encountered ecclesiastical opposition and thus chose to preach out of doors. Having been ordained priest in the Church of England and after reading Edwards' *A Faithful Narrative of the Surprising Work of God* (1737), Whitefield embarked on a momentous tour of America in August 1739. He faced considerable criticism from the Anglican establishment in South Carolina and Virginia but was welcomed by many Congregationalists and Presbyterians in New York, Pennsylvania and New England where he become a genuine phenom.

Whitefield returned several times to the colonies but his initial tours had the greatest impact. In 1754, he received an honorary M.A. from Princeton (then the College of New Jersey). Despite exhaustion and failing health, Whitefield preached in Philadelphia and New England in 1770 but he died suddenly in New Hampshire on 29 September. Roughly 6,000 mourners attended his funeral.

It is important to stress that Whitefield found himself *pushed* to preach outside of church buildings when the local Anglican establishment in England and the colonies closed its doors to him. Too strongly influenced by the reduction of reformed theology to moralism and latitudinarianism as was common in the theology of the Enlightenment, they objected to his emphasis on individual conversion, and on the centrality of the Scriptures against the rationalism of the age. His unconventional methods of preaching, which they disliked, enabled him to reach non-Anglican Christians as well as many of the unchurched.

These innovations prompted his critics to accuse Whitefield of being disloyal to the Church of England. Nothing could have been further from the truth. Whitefield's Reformed emphasis on the seriousness of sin, man's lost state without grace, the need for repentance and personal trust in Christ was much closer to the central message of the Book of Common Prayer than were the views of many establishment clergy. As Whitefield himself put it in one sermon: "My dear brethren, I am a friend to her [i.e., the Church of England's] Articles, I am a friend to her Homilies, I am a friend to her liturgy. And, if they did not thrust me out of their churches, I would read them every day."[3] An acquaintance told how Whitefield spoke of the liturgy of the Church of England as "one of the most excellent forms of public prayer in the world." Once, when explaining the justification of the believer by grace alone through faith alone, Whitefield commented: "This is the doctrine of the Church of England. Unless you hold this and other evangelical principles, how, dear Sir, is it consistent with sincerity to eat her bread?"[4]

Among the reasons some found Whitefield so controversial was his single-minded focus on the necessity of individual conversion. Whitefield consistently emphasized that church-goers should not rely on a lifeless formalism but recognize the need for an adult, public profession of faith; they needed to repent of their sins and put their personal faith in Christ as Savior and Lord. As he explained to one crowd:

> Conversion is not changing from one set of principles to another. You who have been raised with Christianity are in the greatest danger of being zealous for orthodox principles without being transformed by them into the image of God. Others think that they are converted because they have reformed their lifestyle. However, reformation is not renovation. The outside of the platter may be washed while the inside remains filthy. A person may turn from profaneness to morality and therefore believe that he is converted, yet his heart is still unrenewed.

What exactly then did it mean to be born again? Whitefield put it simply: "In order to be truly converted, a man must become a new creature and be converted from his own righteousness to the righteousness of the Lord Jesus Christ. Conviction will always precede spiritual conversion. You may be convicted without being converted, but you cannot be converted without being convicted."[5]

Whitefield correctly recognized that his listeners, many of whom thought themselves Christians, did not understand the heart of this Biblical teaching, but only had a vague grasp of Jesus dying for sinners. As he put it: "I fear they understand justification in that low sense, which I understood it in a few years ago, as implying no more than remission of sins; but it not only signifies remission of sins past, but also a *federal right* [that is, an essential part of the Covenant of Grace] to all good things to come. . . As the obedience of Christ is imputed to believers so his perseverance in that obedience is to be imputed to them also." Indeed, Whitefield concluded that "Never did greater or more absurdities flow from the denying any doctrine, than will flow form denying the doctrine of

2. John Gillies, *Memoirs of Rev. George Whitefield* (Middletown, Hunt & Noyes, 1839), 17.

3. Lee Gatiss, ed., *The Sermons of George Whitefield* (Wheaton, IL: Crossway, 2012), 25.

4. Both quotations are from: David Meager, "George Whitefield: Lessons for Today (Part 3)—Whitefield and the Church of England" *Cross†Way* (Spring 2010).

5. See Whitefield sermon at: http://www.reformedreader.org/rbs/whitefield/repentance.conversion.htm

Christ's imputed righteousness."[6] Would that more Anglican preachers today understood the New Testament position regarding this essential truth!

Eventually, Whitefield came to break with the Arminianism of his former college friends, the Wesleys, from whose work the Methodist Church was born. Although Whitefield appears to have read Calvin little, he embraced his Augustinian position regarding the unregenerate person's inability to save himself and God's sovereignty in election. Further, Whitefield was convinced that his position was closer to that of the authors of the Anglican Formularies. Sadly, John Wesley responded to Whitefield's position very harshly, denouncing divine predestination as unbiblical and even satanic. For his part, Whitefield usually tried to be gracious in such disagreements, commenting late in life, "the Lord help us to bear with one another where there is an honest heart."[7]

It would be absurd, of course, to portray Whitefield as without fault or flaw. He could be self-absorbed and (as he himself admitted) his rhetoric and style could sometimes be exaggerated and extreme. His form of itinerant preaching bore some bad as well as much good fruit. Accordingly, J.I. Packer concedes that Whitefield may have "unwittingly encouraged an individualistic piety of what we would call a parachurch type, a piety that gave its prime loyalty to transdenominational endeavours, that became impatient and restless in face of the relatively fixed forms of institutional church life, and that conceived of evangelism as typically an extra-ecclesiastical activity."[8] In the substantial wake of itinerant evangelists like Whitefield, it has taken many evangelicals a long time to recognize the local parish church as among the best agents or instruments for evangelism.

Nevertheless, the ministry and message of George Whitefield has much to teach North American Anglicans in the early twenty-first century. His tireless preaching and Gospel-centered focus are still worthy of emulation. Our prayer should be that the three-hundredth anniversary of his birth will make him better known among Anglicans/Episcopalians and his emphasis more widely emulated. We can all draw inspiration from the Anglican evangelist whom the poet John Greenleaf Whittier described as:

> . . . that life of pure intent
> That voice of warning yet eloquent,
> Of one on the errands of angels sent.[9]

Dr. Gillis Harp is a Professor of History at Grove City College, Pennsylvania and a member of the Board of the Prayer Book Society

6. J.C. Ryle, ed., *Select Sermons of George Whitefield With an Account of his Life by J. C. Ryle* (Edinburgh: Banner of Truth, 1958), 107, 129.
7. Gatiss, Sermons, 34.
8. Packer quoted by Gatiss, *Sermons*, 28.
9. John Greenleaf Whittier, *Poems of John Greenleaf Whittier* (Boston: Osgood, 1878), 254.

Worshipping God in the Beauty of Holiness

By Roberta Bayer

Liturgy contains doctrine, and dramatic and rhetorical elements. It should arouse penitence, praise and fear, thanksgiving and reverence. For that reason liturgy bears some similarity to drama and oratory in its beauty of expression. The liturgy of Word and Sacrament brings us into the presence of God, through His grace, and coming into the presence of the divine majesty of God requires a language suited to the King of Kings.Holy Communion is the dramatic re-enactment of the Last Supper. The recitation of the psalms, the reading aloud of Scripture, the antiphons and responsories are dramatic and rhetorical.

Historic Christian liturgies such as *The Book of Common Prayer,* the Tridentine Mass, and the liturgy of St. Chrysostom present sacred doctrine in a beautiful manner, so as to worship the Lord in the beauty of holiness. The beauty that we see is a witness to God's goodness towards us in this world. This is not to say that beauty is truth, but rather that God, who is truth and goodness, makes use of what is beautiful to help us to see Him. Thus liturgy ought to be beautiful. The word beautiful itself comes from *beatus,* or blessed.

Although we may demonstrate that God exists from his effects, God Himself is not directly known to our minds. The Nicene Creed states the nature of God as he has been revealed to our reason. Thomas

Aquinas taught that in this life finite minds cannot know God in Himself, his *quiddity*, but only *propter quid,* by his effects. At some point in prayer and contemplation of God, systematic theological formulations will find a limit, and thought must depend upon metaphorical representations of the divine, until all words and imagination at last break off.

In ancient Greece, plays performed in public theaters dramatized and re-told ancient myths about the gods. They served as part of the religious rituals of the city. Attendance was a civic duty required by law. Each city had its own cult, a civic religion, and for the Athenian cult tragedies were composed by Aeschylus, Sophocles and Euripides. The plays served not only to honor the gods, to arouse pity and terror and wonder, purifying emotions, but they were theological; they gave reasons for divine action in the world, and placed before the audience the justice and goodness of the gods, as well as might be expected without the benefit of revelation.

Christianity changed this. All vestiges of pagan worship were excised from Rome, even the great symbol of the cult of Rome, the Altar of Victory in the Senate House was removed. All that was sacred lay in the Christian liturgy, in the sacraments. Pagan drama was set aside. It seems that in the Middle Ages, Christians knew of the Roman plays of Terence and Plautus, but apparently did not perform them. Christians viewed everything through the lens of God's saving grace; the world had been groaning in anticipation of Christ, and now everything was re-born, it was renewed, and had become beautiful through his grace. Why would one enact plays which were not written to the glory of God?

When drama developed, it took a new direction—cycles of plays representing Christ's life and passion, allegories of Scripture. There is some record of tableaux or re-enactments of Biblical stories taking place during liturgical services in the fifth century, but in the thirteenth century sacred drama was public liturgy, performed in the streets of towns by lay guilds on Holy Days, and sometimes in the church itself. These mystery or morality plays are still occasionally performed (the passion play at Oberammergau, and mystery plays in Chester and York in England). These unite the *cathartic* purpose of ancient tragedy with the Gospel by depicting fallen man saved or damned through his belief in resurrection and final judgement, the sacraments, and Christ's birth and death. Dante's pageant of the Sacrament described in the *Purgatorio,* written around 1320, captures the essence of the late medieval mystery play, its artistic use of allegory, and its power to evoke awe and terror in the penitent, to the end of converting men and women through what is beautiful. The sacred space of the Church and the public realm were united in these plays.

In the Renaissance there was much renewed interest in rhetoric and drama. The importance of rhetoric to liturgy was not entirely lost on the Reformers. Cranmer's language is deliberately affecting. The Word of God was to be read daily in churches, and reading aloud served a rhetorical purpose. His intention through aural worship was to proclaim the Word persuasively because the Word awakens the proper emotions within the heart so that the Spirit might move the penitent to the love of God. But there was no interest in mystery plays, the Reformers distrusted them. The Gospel and Sacraments were all.

> Moderns in rejecting God's authorship of all things have lost the balance and order between what is accomplished by human endeavor without the help of revelation and what is done because of revelation. Art, music and poetry seemingly fall into the first camp, liturgy and religious worship into the second.

In the aftermath of the Renaissance and Reformation, Christian drama was renewed in the theaters. The profane drama of the theater in the hands of Shakespeare, a generation after Cranmer, revived aspects of ancient drama. This is not to say that Shakespearean tragedy is merely a revival of the ancient idea of drama as *catharsis,* regeneration through suffering, although one sees this in his some of his plays. The four plays which move from tragedy to comedy, among which one finds *The Tempest* and *The Winter's Tale,* are called by scholars 'romances'. They appropriate the uniquely Christian ideas of rebirth, return, and resurrection, turning tragedy into comedy through the use of *deus ex machina*. This was new, drama took into itself the new understanding of God's action in the world.

God's action in the world was distinguished from his action in salvation by use of a metaphor, the metaphor of the Two Books. This metaphor, ubiquitous in Christian thought, but revived in the sixteenth century, described Nature and Scripture as 'books' written by God. The churches were home to the Book of God's Word revealed for human salvation, and the public realm, the city, was the place to seek God's presence as revealed to reason in nature. This idea is central to the work of the first modern natural scientist Sir Francis Bacon, and the poetry of George Herbert.

The metaphor of the 'books' illustrates the fact that God works in two different ways. Consequently there are two ways to seek knowledge of Him. There is the knowledge that comes from revelation and that which comes from nature. But moderns in rejecting God's authorship of all things have lost the balance and order between what is accomplished by human endeavor without the help of revelation and what is done because of revelation. Art, music and poetry seemingly fall into the first camp, liturgy and religious worship into the second.

The tension between the sacred and profane has been stretched to its breaking point. Profane drama and poetry and popular music manipulate the emotions for the purpose of propaganda or self-interest (profit) in the modern entertainment industry. We who go to be entertained have come to distrust our emotions, opposing passion and reason as competing forces in the psyche.

Biblical texts may be set to music to be performed in the concert hall, but that is only because the words of Scripture evoke a set of aesthetic and emotional connections in the cultural mind of the audience. The words are not important because they tell the truth. Music, poetry and theatre exist therefore in an ambivalent relation to their own history. Taking aesthetics as their end, they lapse into meaninglessness. The point of art today is either self-expression or ideology. Few artists order their work to God, uniting beauty with truth, with notable exceptions such as the composer Arvo Pärt, or the poet T. S. Eliot.

Yet this situation is untenable, it is dysfunctional. The sacred and the beautiful and the true are not in fact isolated occurrences in the world; they all come from God, and despite the tendency to think of them as unrelated, they should be united in Christian ritual and prayer. This makes the Book of Common Prayer and other historical liturgies the best examples of what is it is to worship God in the beauty of holiness.

News from the Anglican Way

The *Anglican Way* magazine is pleased to announce its new website! *Anglican Way* Online features back issues of the print magazine, Anglican educational resources, a growing archive of Dr. Peter Toon's blog posts, weekly sermons by the Rev. William Martin, and pieces on a variety of topics from "Advice to Those Pursuing Ordination" to "An Interview with Ashley Null". Check out the *Anglican Way* at www.AnglicanWayMagazine.com.&rdquo.

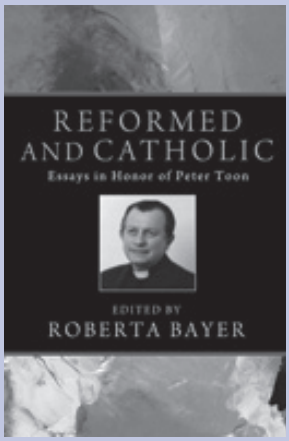
The Georgia Anglican/Episcopal Men's Conference announces its upcoming meeting for 2014. "Man to Man: Sharing the Christian Faith in a Pluralistic Society" will be held September 12–14, 2014, at St. Luke's Church, 7 Ewing Street (P.O. Box 1821), Blue Ridge, Georgia.

Speakers will include the Rev. Canon Dr. John Macdonald, Associate Professor of Mission and Evangelism at Trinity School for Ministry, Ambridge, Pennsylvania, and Ted Sprague, founder of Witness Breakthrough, an organization seeking to equip Christians to learn to share their faith more effectively.

Inquiries can be made at St. Luke's Church
(706) 632-8245

Who may attend? Anglican/Episcopal laymen from throughout the state of Georgia and surrounding states are welcomed. Clergy are also invited.

What is the cost? The registration fee is $65 if booked by August 15, $70 thereafter. The fee includes a wine and cheese reception on Friday night and a bagged lunch and supper on Saturday.



"Toon's contribution to the understanding of Anglicanism is hard to exaggerate. . . His courageous and scholarly work evoked much unpopularity for several decades, but it now enjoys deserved and widely acknowledged acceptance. His writings in the last days, while he was struggling with a debilitating disease, have been an indelible encouragement to many. I count myself as one deeply grateful, not only for his scholarly contributions, but his inspiring faith."

C. FitzSimons Allison, 12th Bishop of the Diocese of South Carolina

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The Windows

By George Herbert

Lord, how can man preach thy eternal word?
He is a brittle crazy glass;
Yet in thy temple thou dost him afford
This glorious and transcendent place,
To be a window, through thy grace.
But when thou dost anneal in glass thy story,
Making thy life to shine within
The holy preachers, then the light and glory
More reverend grows, and more doth win;
Which else shows waterish, bleak, and thin.
Doctrine and life, colors and light, in one
When they combine and mingle, bring
A strong regard and awe; but speech alone
Doth vanish like a flaring thing,
And in the ear, not conscience, ring.

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