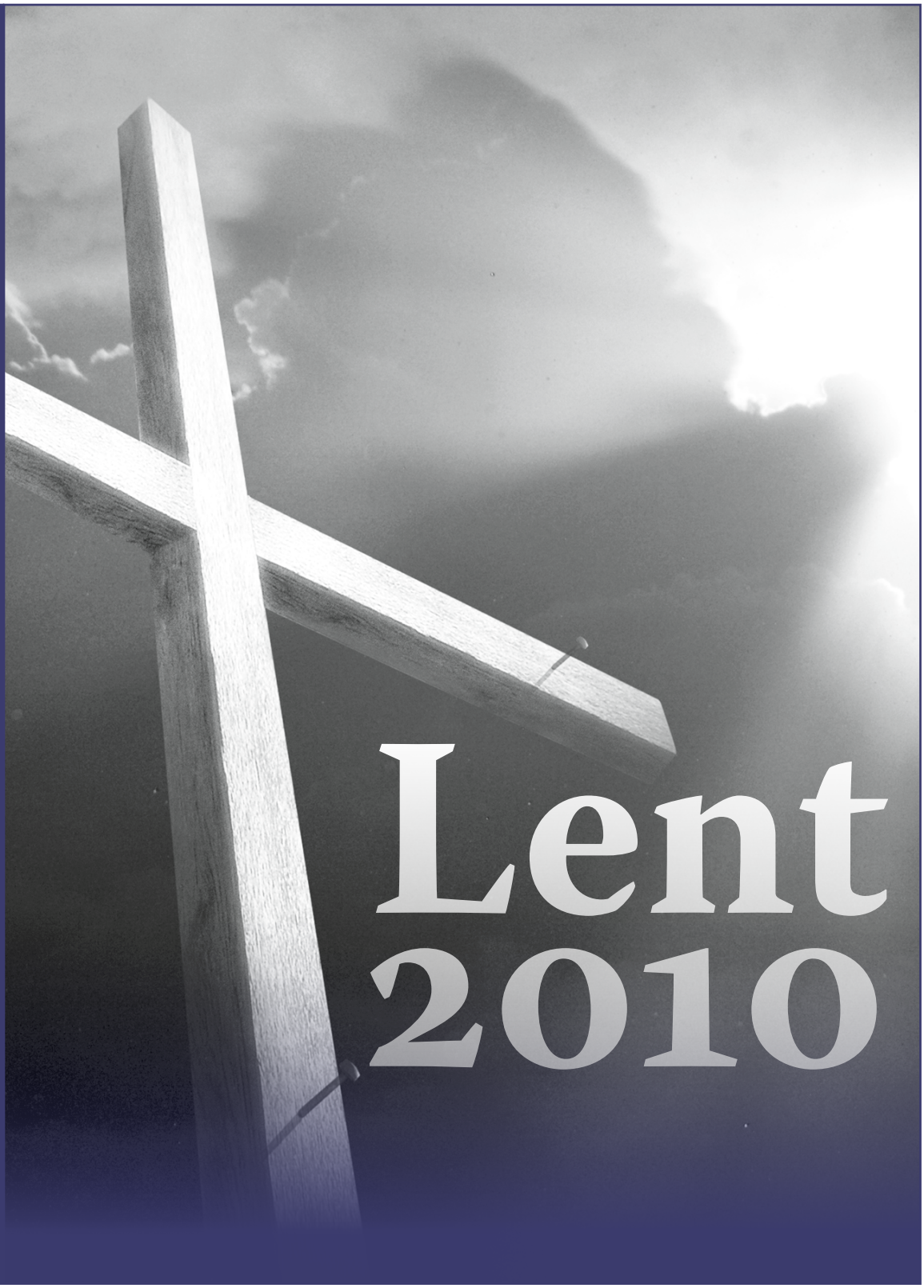
MANDATE

The Magazine of the Prayer Book Society

Volume 33, Number 1 *Winter Quarter 2010*

In This Issue



The Rev. Gavin Dunbar, Rector, St John's, Savannah, GA

A Letter from the President

Repentance in Mind Will & Deed: Confession, Contrition and Satisfaction

Repentance is the act of man, whereby, in response to the promptings of God's grace, he turns away from sin and turns toward God, seeking remission of sins through the atoning death of Christ, and new life in his Spirit. In the Christian tradition, repentance is seen as having three parts, named Confession, Contrition, and Satisfaction[1]. They are sometimes described as repentance in thought (contrition), word (confession) and deed (satisfaction), but they might perhaps more accurately be explained as repentance in mind (confession), repentance in will (contrition), and repentance in deed (satisfaction). In the General Confession of the service of Holy Communion, Cranmer provided the Church with a prayer deeply informed by this traditional understanding of repentance.

Confession

In the act of Confession, we acknowledge with our minds that what we have done is *wrong*, grievously wrong; and that *we* have done it, and no one else. It was our decision, and our responsibility. We do not say "the devil (or someone else, or circumstances) made me do it." We do not seek to *ex*cuse ourselves, but to *ac*cuse ourselves.

In the General Confession (as found in most editions of the *Book of Common Prayer*, albeit rather abbreviated in the 1962 Canadian edition), confession is represented in the passage following:

We acknowledge…our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us.

All sin, no matter how trivial it may appear to men, is an offense against divine majesty: it is making oneself absolute, the measure of good and evil, and so usurping the rights of God. Therefore all sin, no matter how trivial it seems, makes the sinner an enemy of God, and puts him at odds with the whole created order, both natural and moral. It provokes most justly divine wrath and indignation against the one who presumes to destroy his creation.

Contrition

In Confession, we acknowledge that the wrong we have done is *grievous*, an offense against divine majesty, provoking most justly his wrath and indignation against us. Accordingly, in the act of Contrition, we turn away from our grievous sins *with grief.* Contrition is sorrow for sin—not just remorse for the consequences of our actions, but an aversion of the will from our actions themselves. (The great Biblical exemplar of contrition is Psalm 51.) Contrition is difficult, because the sins we commit are very often habitual sins, and we have grown accustomed to them. We have become coarsened in our sensibilities; we do not notice that our sins stink to high heaven. We do not notice how repulsive they are. (Just think of what it is like to catch someone you admire in some shameful act.) But we cannot truly repent unless we learn to hate our sins, and to be repelled by them.

In the General Confession, contrition is represented in the passage following:

We …bewail…our manifold sins and wickedness….We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable.

The word 'intolerable' in the last clause is used in its root sense of 'which cannot be borne'. This is not of course primarily a statement about our own feelings about our sins. As already mentioned, we find them all too easy to endure! It is rather an allusion to Psalm 38.4 "For my wickednesses are gone over my head, and are like a sore burden, too heavy for me to bear" *(Prayer Book Version).* The burden of sin which we cannot bear, however, is borne, and borne away, by the Lamb of God, for whose sake we implore the Father's mercy:

Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past….

The Mandate
Winter Quarter 2010 • Volume 33, Number 1
Editor: Dr. Roberta Bayer • Assistant Editor: Mrs. Auburn Traycik • Design/Layout: Boldface Graphics
The Officers for the Year 2009 are:
President: The Rev. Gavin Dunbar • Vice-President: The Rev. Fr. Edward Rix
Treasurer: Kathleen Stephans of Philadelphia • Secretary: Mrs. Rhea Bright of Oklahoma
MANDATE is published six 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. Recipients of Mandate are encouraged to send at least $28 each year to maintain the ministry.
Editorial and all other correspondence: P.O. Box 913, Brookhaven, PA 19015-0913. 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.

By virtue of our confession and contrition, we may rightly ask for pardon and absolution. And yet a third element must also be fulfilled, which follows upon that pardon, the element anciently known as Satisfaction.

Satisfaction

Satisfaction is repentance in deed – what the Baptist called "fruits worthy of repentance" *(Luke 3.8)*, and Saint Paul, "works meet for repentance" *(Acts 26.20)*. Properly speaking, satisfaction is making reparation or recompense for one's sins, repairing the harm one has done by one's sins, or (in some cases) accepting punishment for one's crimes (which is why some Christians have made fools of themselves interceding for criminals on death row who were converted). "Satisfaction is a work which justice requireth to be done for contentment of persons injured" *(Hooker, Laws, VI,v.2)*.

At the level of sins against one's neighbor, satisfaction is a straightforward business or reparation, compensation, and reconciliation. The traditional Book requires it of an 'open and notorious evil liver' - before he or she presumes to come to Communion (see the rubrics in the 1928 *BCP* on pp. 84-85). It is a point made also in one of the exhortations:

And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation.[2]

At the level of sins against God, however, the matter of satisfaction is not so straightforward. The traditional "works of satisfaction" were those specified in the Sermon on the Mount, Prayer, Fasting, and Almsgiving; but medieval practice had required works of satisfaction for such sins – pilgrimages, pious donations, and all manner of churchly good works, which in the end comprehended the doctrine of purgatory and the sale of indulgences.

To these the Reformers violently objected, as subverting both the repentance required of Christians, as well as the all-sufficiency of Christ's atoning death—as if man could satisfy for his own sins, and do so by his own paltry 'good works', rather than by faith in the perfect work of Christ. They emphasized that—properly speaking—no man can atone for his own sins, or make satisfaction for them. As Richard Hooker puts it:

Seeing then that sin against God eternal and infinite must needs be an infinite wrong; justice in regard thereof doth necessarily exact an infinite recompense, or else inflict upon the offender infinite punishment. Now because God was thus to be satisfied, and man not able to make satisfaction in such sort, his unspeakable love and inclination to save mankind from eternal death ordained in our behalf a Mediator, to do that which had been for any other impossible. Wherefore all sin is remitted in the only faith of Christ's passion, and no man without belief thereof justified (Hooker, *Laws*, VI.v.2).

Only the sinless God-man can atone and make satisfaction for sins. Accordingly Cranmer reserves the word 'satisfaction' for the Prayer of Consecration, in which Christ's death upon the cross is spoken of as a "full…satisfaction for the sins of the whole world".

Nevertheless, that full satisfaction does not negate the necessity of repentance. Indeed, its fruits are only poured out in those who repent, and by penitence we make them our own. So Hooker goes so far as to speak of repentance as a whole, in allusion to Psalm 51, as "the satisfactory or propitiatory sacrifice of a broken and contrite heart", for "repentance [doth] satisfy God, changing his wrath and indignation unto mercy" (Hooker, *Laws,* VI.v.3).

Satisfaction 'In Deed'

Yet for all this, Cranmer does not omit 'repentance in deed' from the General Confession. Intrinsic to the very repentance that draws down upon us the mercy and pardon of God, is the amendment of life:

Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name….

Repentance means living life no longer for one's own glory, but for the glory of God.

Following the doctrine of *Romans* 6, the reformers spoke of this amendment of life as comprising two aspects—mortification of the flesh (the death of man's sinful nature), and vivification of the Spirit (the regeneration of his nature in likeness to Christ)—a doctrine strongly expressed by Cranmer in the service of Baptism (especially the final prayer and exhortation to the godparents, unfortunately abbreviated at the expense of this doctrine in the *BCP* 1928.):

And humbly we beseech thee to grant that he [the newly-baptized] *being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as he is made partaker of the death of thy Son, he may also be partaker of his resurrection.*

This doctrine also appears in the exhortation to godparents, and in the collect for Easter Eve.

Continued on page 5

We need your gifts in order to carry out your mandate to defend the 1928 *Book of Common Prayer*. You may send a contribution in the enclosed envelope.

Please give generously.

Please read our redesigned website: www.pbsusa.org Contact Dr Bayer at editor.mandate@gmail.com or from the pbs website

Reflections *from the* Editor's Desk

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

This, the Lenten issue, discusses Confession, Contrition, and Satisfaction, their importance to our faith, as well as the spiritual drama within the service of Holy Communion. Serious faith requires serious attire, as the Rev. Mr. Flinn argues in his article on the importance of wearing one's Sunday best. Dr. Gillis Harp has written a wonderful article on the respect for Cranmer among 19th century evangelical leaders.

The 19th century division of the Church of England into anglo-catholic and evangelical parties had much to do with a reaction to the rationalism of 18th century theology. But despite the differences in theology, both groups saw the *Book of Common Prayer* as a helpful corrective to the rationalism and the influence of the Latitudinarians. The first generation of the Oxford movement had no interest in changing the Prayer Book, indeed they saw it as an aid to restoring ethical teaching and piety to the church. Dr. Pusey, one of founders of the Oxford movement, expressed disapproval of tampering with the externals of worship, and in this he was joined by Keble and Newman. Against a friend who argued in favour of flowers and candlesticks on the altar, Pusey praised the bare altar as pleasing: "the unadorned simplicity of the Church was fitting in its penitential plainness, representing humble sorrow at the divided and unsaintly condition of Christendom." (Owen Chadwick, *The Mind of the Oxford Movement*, p.57) It was the next generation of anglo-catholics who took up liturgical innovation for reasons which are not entirely defensible from within the scope of the original movement.

Both the founders of the Oxford Movement and the leading 19th century evangelicals were deeply attached to *the Book of Common Prayer* for reasons of doctrinal renewal.

What is needed for the churches of the Anglican Way?

The future of the churches of the Anglican Way is the great question of our time. Much of the discussion centers around structural reform. But surely we must say that it requires reform of the heart, as well as the structure of the church. Structural reform of the church, covenants and new relationships between the provinces are a matter of pragmatic politics. Reform of the heart involves returning to Christ. From our standpoint, returning to regular use of the offices of the BCP 1928 as a habit of prayer requires not simply attending Sunday worship, but adopting the ethos of the Cranmerian offices. The Anglican Way must be rooted in the historic BCP because it is the fullest expression of the consensus fidelium in the Anglican Church. It expresses the Anglican Way of lifelong conversion to God. It teaches how to live the faith; it provides stability in a changing world; it is the Gospel set to prayer.

At best, the Anglican Way is centered on a parish where it is possible to attend daily offices which are said publicly morning and night. This was the purpose for which Cranmer designed the offices. It suited a society in which every person belonged to a parish, and the parish served both as a social as well as a religious center. The division of our lives into work and worship, isolated from each other, makes such a life difficult to pursue today; often people drive very far every Sunday to attend church. So the only alternative is to say the offices daily, to oneself, or within the family. It is second best, but it must be encouraged given the contemporary world. If the Anglican Way is to flourish, Prayer Book parishes need to look seriously at ways of reviving corporate Morning and Evening Prayer — if not every day, yet at least on Sundays, as the frame within which the Holy Communion finds its place. These services are the mainstay, the anchor, of a life of conversion.

What else is required for the reform of the heart and the revival of the Anglican Way? In an age when vagueness about doctrine is rampant, a Prayer Book parish needs to look seriously at ways of reviving the catechizing of children, adolescents, and adults, on the basis of the historic catechism, the 16th century Homilies, as well as teaching and study of the Bible and elements of fundamental theology, especially the Nicene Creed and Chalcedonian definition. There is need to explain the place of faith and works in the economy of salvation as explained in the Articles. Books are inexpensive, and online resources are available — Anglican Books Revitalized and Lectionary Central are two sites that come to mind. All these practices constitute what is necessary to reform.

Reform of the Anglican Way in its fullness also involves the use of the historic eucharistic

lectionary which sets the rhythm of the church year. When I attend a Tridentine mass, I am always surprised at how like to the historic BCP is the pre-1969 Roman Catholic lectionary. In Easter, Lent, Advent, Epiphany and even Trinity, a majority of the same readings will be heard, even if on staggered weeks; many Sundays they are identical. The same lectionary was also used throughout the Lutheran churches. This is because the yearly cycle of readings pre-dates both the Reformation and Counter-Reformation, and Cranmer kept much of the yearly cycle in deference to the ancient Church, and the wisdom of associating certain Biblical passages with certain doctrines. The new lectionaries sometimes obscure the historical understanding of particular passages, and with that the seasons of the Church Year, and consequently, to some degree, the full meaning of the Bible, as it was interpreted by the Church in earlier centuries. The loss of the historic lectionary has the possible effect of leaving us within the narrowness of our own ephemeral and time-bound conceits.

So, in fact, if there were a group within a parish who desired true reform, that group should try to take up the Anglican Way in its fullness. Optional contemporary language eucharistic services ought to be available for those who want them, but the ephemeral ought not to replace the regular and best practice of the faith.

This argument is that the BCP is the best guide to faithful practice, to moral life and to the control of the passions because it best points the Christian to devout faith. The Christian life is not a matter of holding one idea or another in abstraction, as if it were an ideology. The practice of the faith involves shaping temperament, steady devotion, placing God at the center of understanding. The Benedictines had rule of life, and so must we all. Ours is given in the BCP — Morning and Evening prayer, reading the Bible, preparing oneself for Holy Communion through self-examination, all the while petitioning our Lord for grace.

Repentance, *continued from page 3*

Moreover, Hooker shows how the traditional works of satisfaction still find a proper place within the amendment of life:

By prayer, we lift up our souls to him from whom sin and iniquity hath withdrawn them; by fasting, we reduce the body from thralldom under vain delights, and make it serviceable for parts of virtuous conversation; by alms, we dedicate to charity these worldly goods and possessions, which unrighteousness doth neither get nor bestow well: the first, a token of piety towards God; the second, a pledge of moderation and sobriety in the carriage of our persons; the last, a testimony of our meaning to do good to all men (Hooker, *Laws,* VI. v.6).

The works of satisfaction are the external means by which the penitent soul that has turned away from sin and toward God is exercised and strengthened in right relation to God through prayer, to neighbor through almsgiving, and to itself and its appetites through fasting.

This doctrine of repentance is very ancient. It arose in reflection upon Scripture by those masters of spiritual and ascetic wisdom, the desert fathers (and mothers) of Egypt, Palestine, and Syria. Received by their heirs in the monastic communities of east and west, it in turn came to shape the spirituality of 'secular' (non-monastic) clergy and laity, in part through the teaching of Irish and Anglo-Saxon monks in the early Middle Ages. In the later Middle Ages—especially following the Fourth Lateran Council of 1215, which made annual confession mandatory—this teaching became the core of an elaborate penitential system, which the Protestant reformers harshly criticized.

Yet, purified of its excesses and distortions, re-integrated with the teaching of Scripture and with the teaching of justification by Christ alone through faith alone by grace alone, this ancient teaching was retained, as Cranmer's liturgy and Hooker's treatise indicate. This age-old doctrine is no historical curiosity. Christians today can profit from this wisdom, not least through teaching and practice that is in accord with the faithful use of the *BCP.* Indeed, without that understanding and practice, our Christianity—whether liberal or conservative, traditional or charismatic, evangelical or catholic—is sadly impoverished and debilitated.

Endnotes

1 According to the Master of the Sentences, quoting Augustine (*De Serm Dom In Monte* 12 t.iii.pars ii): "Three things there are in perfect penitence, compunction, confession, and satisfaction; that as we three ways offend God, namely in thought, word, and deed, so by three duties we may satisfy God".

2 In *BCP* 1928, p. 87.

Points for Discussion

With Respect to the Apostolic Constitution Anglicanorum Coetibus

by Dr. Roberta Bayer

It would be much better if all Christians could be one, and I do think that historic differences between Christians can be, and ought to be, subject to charitable re-interpretation and reconciliation. Nevertheless, there is an integrity to Anglican worship which is lost by clothing contemporary liturgy in Cranmerian prose and calling it traditional, or in picking and choosing between various Anglican and Roman Catholic prayers and practices, as if traditional liturgies were a *smorgasbord* from which to construct new, traditional sounding worship.

The ecclesial arrangements which have been

proposed by Pope Benedict XVI are meant to attract traditional Anglicans. But that attractiveness surely depends upon Rome's willingness to accept the orthodoxy of the traditional formularies of Anglicanism - the historic *Books of Common Prayer*, the Ordinal, and the 39 Articles of Religion.

In general it would be far better for Anglicans to embark on a renaissance of learning and devotion in order to re-discover the unique expression of historical Christianity found within its liturgy and theology, than accept, as a substitute, Rome's very grand, but partial, expression of Western Christendom.

The document *Apostolic Constitution* Anglicanorum Coetibus *Providing for Personal Ordinariates for Anglicans Entering into Full Communion with the Catholic Church* offers a description of the kind of arrangements that can be made for Anglicans who choose to move to Rome in this new way, as a parish or as a diocese.

1. With respect to re-ordination:

In 2007 the Congregation for the Doctrine of the Faith reiterated its long-held view that Christian communities born out of the Reformation of the 16th century *"do not enjoy apostolic succession in the sacrament of Orders, and are, therefore, deprived of a constitutive element of the Church."* So it is not surprising that *Anglicanorum Coetibus* states that candidates for Holy Orders in the Catholic Church (*Sect. VI)* must be re-ordained. If such candidates are already married, earlier rules for the normalization of a married priest converting from another denomination apply, and if unmarried they must *"submit to the norm of clerical celibacy."* As under the old standard, it implies that the Anglican Church does not share in the apostolic succession. Both these issues, those of apostolic succession, and of the rectitude of a married priesthood, continue as matters of dispute between Anglicanism and Rome.

2. With respect to the education of seminarians:

The Ordinary appointed by the Roman Pontiff to head an Ordinariate will exercise his power jointly with that of the local Diocesan Bishop. The intent is that priests and candidates within the Ordinariate be fully integrated into the local diocese, *"especially in areas of doctrinal and pastoral formation."* In many ways this may not seem different from contemporary practice, as many priests have been trained in ecumenical seminaries, but it does not appear that Rome intends for priests being formed for an Ordinariate to be taught historic Anglican as well Roman doctrine. Any independent seminary program or house of formation would be expected to relate to existing Catholic faculties of theology, and necessarily seek diocesan approval. *(Sec. VI)*

3. With respect to the authority of the local Diocesan Bishop:

The Ordinary will be required to seek the opinion of the Diocesan Bishop prior to establishing a parish within an Anglican Ordinariate in his (the bishop's) jurisdiction. There is some implication that the consent of the Holy See may trump a negative opinion of the local Bishop, but there is not complete independence. (*Sec. VIII).* This in fact gives the Ordinariates less independence than the uniate churches under Rome, which not only continue their own liturgical traditions, intact, but have an independent line of bishops.

4. With respect to the form of organization:

Bishop Nazir-Ali, former Bishop of Rochester in England, and former member of the ARCIC process (Anglicans and Roman Catholics in dialogue), has remarked that in his opinion the

Anglican Ordinariates have all the appearance of a Presbyterian rather than Episcopal order; thus, they would be a novel departure for the Roman Church, which, like the Anglican Church, holds to the historic order of the apostolic succession.

5. On the authority of the Catholic Cathechism:

Unsurprisingly, the *Catechism of the Catholic Church* will be the authoritative expression of the faith professed by members of the Ordinariate. *(Sec.1)* The Catechism holds doctrines which are in some ways opposed to the doctrines of the *Book of Common Prayer,* the 39 Articles and the Ordinal. Basic teachings about the Trinity are the same of course, but Articles VI. *Of the Sufficiency of Holy Scriptures for Salvation,* XI. *Of the Justification of Man,* XIV. *Of Works of Superrogation,* XIX. *Of the Church,* XXII. *Of Purgatory,* XXV. *Of the Sacraments* offer no easy means of reconciliation.

The Way Forward?

I tend to wonder if, barring a great deal of latitude on the part of individual Roman Catholic bishops, given the rules enumerated in *Anglicanorum Coetibus,* the independence of ordinariates will be limited. They are not being given the independence of a uniate structure. The liturgical and structural freedom given to the uniate churches would, however, seem fitting for Anglicans, at least given the respectable theology of Cranmer's liturgy. The order enshrined in the *Book of Common Prayer*, as the Rev. Gavin Dunbar has pointed out in a number of recent articles, pre-dates the scholastic period, and can claim to be representative of catholic teaching because Cranmer's work was one of historical restoration, not innovation. There is arguably no good reason not to accept it as a legitimate, although different, expression of historic Western liturgy.

Furthermore, if the validity of the canon of the *BCP* were to be accepted, why not the authority of the apostolic succession of Anglicanism? One may argue, indeed many have, that claims to unbroken apostolic succession do not hold true for Rome, which has had to establish the rightful incumbent of the chair of Peter through conciliar action a couple of times during the last 2000 years. Until the unfortunate innovation of incorporating women into the priesthood, Anglicanism really was fully within the apostolic succession, despite Rome's claims to the contrary. But that is another topic.

To add fuel to the fire, one might point out that in the last few years Rome officially recognized a very ancient but in many ways theologically problematic Eucharistic canon, found in the liturgy of Addai and Mari. The antiquity of this liturgy is unquestioned; it is an Eastern rite dating back to the 7th century, still in use in the Assyrian Church of the East, but it lacks the words of institution. Given such an action, one might think just as acceptable the canon and structure of Cranmer's work, based as it is on the old Sarum missal.

Consequently, reports of a new era dawning are overblown. As *Inside the Vatican* reported in its November, 2009 issue, the proceedings at the press conference when the original announcement was made, were 'strange'. The head of the Council for Promoting Christian Unity who oversees dialogue with the Anglican Communion, Cardinal Kasper, and his second in command, Bishop Farrell, were absent; both were quoted as saying that they were too busy to show up. The announcement came instead from the Congregation for the Doctrine of the Faith, to which each prospective Ordinariate will be subject. Secondly, reporters were given only 18 hours' prior notice of the press conference, when normally they receive a week. This all points to an unusual haste, as well as a certain irregularity of proceeding.

So it remains to be seen if indeed this document will result in the kind of change to the Western church that some commentators have predicted. The ARCIC (Anglican-Roman Catholic) dialogue will continue, and the fate of the Anglican Way as a vibrant expression of Western Christianity depends much more on internal reform, than on Roman assistance.

Richard Hooker

On the Differences between Anglicanism and Roman Catholicism

by Dr. Roberta Bayer

The Anglican divine Richard Hooker (1554-1600) (often considered the most catholic because of his appropriation of the theology and philosophy of Thomas Aquinas) did not scruple to say that Rome had fallen into heresy. The Church of Rome was a "Babylon," in his words, its refusal to reform its mistaken doctrines and abandon its heresies were signs of grievous error.

The point of the Anglican synthesis of medieval, patristic and reformed theology was to distinguish between the ancient and authoritative doctrines of the faith, and those which were of late medieval and/or non-scriptural derivation. Richard Hooker points out that his objection to the Roman Church was that it held certain doctrines to be necessary to salvation which went beyond the teaching of scripture.

According to Richard Hooker, Rome lacked scriptural warrant for asserting that the Bishop of Rome was the vicar of Christ, and head of the universal church on earth. Furthermore, he denied the Roman doctrine of transubstantiation -- the official Roman teaching that the underlying "substance" of bread and wine disappears, and is changed into the substance of Christ's body and blood. (Rome holds to this teaching today, despite the fact that it rests on a metaphysic of substance which belongs to Aristotelian physics and metaphysics which one suspects that few Roman Catholics in pulpit or pew completely understand, or would apply in their ordinary thinking about science, politics, or ethics.) Hooker opposed adoration of the sacrament; he found unscriptural their claim that celibacy was a necessary discipline for a priest, or that Rome alone could determine the validity of the apostolic succession. He raised these objections all because these teachings were neither scriptural nor necessary to salvation, in his opinion (as well as in the opinion of Reformation scholars).

Most notably, Richard Hooker took issue with Rome on the subject of the relation of faith to works. He called it semi-Pelagian to argue that justifying grace is a spiritual quality which is received into the soul through one's own effort, rather than imputed entirely by Christ. Hooker stood with Luther and Calvin in arguing for both justification and sanctification. Although Protestant-Roman Catholic division on this question has been mediated in recent years through meetings between Lutherans and Rome, there remains some difference as to the way in which justification establishes cooperation between grace and man's freedom. As a theological basis for his opinion, Richard Hooker quoted the Apostle Paul: "I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but which is through faith in Christ" (*Phil*.3:8-9).

See: On Salvation and the Church of Rome, *by Richard Hooker (Preservation Press of The Prayer Book Society of the U.S.A.)*

Evangelical Anglicans Today
and the Book of Common Prayer

by Dr. Gillis Harp
Dr. Harp teaches History at Grove City College and attends Grace Anglican Church in Slippery Rock, PA with his wife and three daughters.

The Loss of a Tradition of Prayer Book Worship

As any orthodox Anglican can appreciate, it is dangerous when traveling to drop into an unknown parish for Sunday worship. When visiting Britain over the years, I often asked friends to recommend good Church of England parishes. Most of the recommended churches have been excellent congregations with solid preaching and faithful parishioners. Yet the worship almost never follows the *Book of Common Prayer* (1662). Copies are not in the pews. The official doctrinal standard of the established church is obviously not in regular use, certainly not at the main Sunday service. The rectors of these parishes would heartily endorse the theology of Cranmer's masterpiece but they almost never use it, except perhaps to comply with a family's request at the funeral of an elderly member. Why is the *BCP* so rarely used by those who most warmly embrace its doctrine?

Charles Simeon

The answer to this puzzle is complicated. For one, English evangelical Anglicans played a significant role in the movement of liturgical revision that occurred in the Church of England during the 1960s and 1970s. Evangelical scholars such as Colin Buchanan were key participants in the process and the result was that *Series Two* and *Three* (1966, 1978), and the *Alternative Service Book* (*ASB,*1980), contained elements that evangelical churchmen could use with a reasonably clear conscience. Though they loved the theology of the *Book of Common Prayer,* these churchmen believed its Elizabethan language was a barrier to reaching the unchurched and its continued use in the 'Space Age' smacked of antiquarianism.

Their case was strengthened by the spectacle of prominent defenders of the prayer book who praised its literary merit while openly deriding its theology. Many evangelicals reasoned that if orthodoxy was going to continue to be relevant, it needed to discard its 16th century dress. Some (though by no means all) young people who attended evangelical parishes welcomed the contemporary language that meshed well with the upbeat musical choruses that were becoming popular in Christian circles during the 1970s.

One unfortunate by-product of these developments was that evangelicals ceased making regular use of the historic *Book of Common Prayer*. There was a silver lining to this dark cloud, however. One happy result of evangelical participation in the revision process in England was that the *ASB*, though certainly influenced by the liberal theology of the '60s and '70s, was less stridently revisionist than its North American counterparts – the 1979 American book and the Canadian *Book of Alternative Services* (*BAS*, 1985). Still, as part of an overall strategy to make the Church of England more relevant and refill its pews, liturgical revision was a spectacular failure. Instead, church attendance plummeted during the '70s and '80s. Though many evangelical parishes didn't liberalize their preaching, their worship definitely became less identifiably Anglican. While the *message* remained robustly Reformational in some parishes, the *medium* took on the folksy informality of American pop evangelicalism (though when the British adopt American manners it usually comes across as forced and unconvincing).

Meanwhile, in North America, evangelical Anglicans were following a similar path but with even less sound liturgical resources. Liturgical commissions in the Episcopal Church USA and in the Anglican Church of Canada had no significant evangelical participation, and the results were predictably awful. The 1979 American book contained a catechism that was explicitly Pelagian, and the Canadian *BAS* declared blithely in the preface to its funeral rite: "For the truth is that we do not know the condition of the dead, and while faith may consign their wellbeing to the creative and redemptive remembrance of God, everything we say about them remains, as thing said, at the level of symbol."[1] And that is to mention only two more egregious features of the updated orders.

Several large, theologically conservative Episcopal parishes adopted the new services for a variety of reasons. Some were coerced by authoritarian liberal bishops; others wanted to purchase credibility within their denominational structures. They

reasoned that using the modern rites would ensure a continuing "place at the table" for the orthodox within the denomination at large. Similarly, some evangelicals were keen to disassociate themselves from conservative Anglo-Catholics who were leaving TEC during the 1970s over the ordination of women and the scuttling of the 1928 BCP. Ironically, separatist High Churchmen more often preserved use of the '28 book, though too often with prayers inserted from the Roman Missal.

One reason for this embarrassing capitulation on the part of evangelicals was the absence of a historically-grounded evangelical party within the American church. In fact, there was no living memory of the evangelical party by the mid-20th century, and in Canada by the 1980s there remained only a tiny marginalized remnant. Much to their credit, the faculty of Wycliffe College (Toronto) wrote an open letter criticizing key features of the *BAS*, but it was quietly ignored by church headquarters at 600 Jarvis Street. I recall speaking with an evangelical Anglican rector in the Diocese of Montreal during the mid-1980s who started using the Canadian *BAS* with enthusiasm but soon recoiled at some of its theology. Curiously, he continued to use the liturgy, explaining that his parish would undermine its credibility if it refused to do so. Also during the 1980s, the two most theologically conservative Episcopal seminaries in the United States used the '79 book almost exclusively.

J.C. Ryle

Historical Evangelical Attachment to the Book of Common Prayer

The worship habits and anti-liturgical attitudes of many of today's evangelical Anglicans stand in stark contrast to those of the great founders of their movement. Most of the latter expressed a deep affection for the *Book of Common Prayer* (1662). In addition to endorsing its doctrine, John Newton (1725-1807) wrote: "…I question if anything in the English language (our version of the Bible excepted) is worthy of being compared with it for simplicity, perspicuity, energy and comprehensive fullness of expression."[2]

Similarly, Charles Simeon (1759-1836), longtime rector of Holy Trinity (Cambridge) and among the most highly esteemed leaders of the evangelical movement within the Church of England in his lifetime, was deeply attached to the traditional prayer book. As he once commented: "Never do I find myself nearer to God than I often am in the reading desk … the finest sight short of heaven would be a whole congregation using the prayers of the Liturgy in the true spirit of them." "A congregation uniting fervently in the prayers of our Liturgy," he commented elsewhere, "would afford as complete a picture of heaven as ever yet was beheld on earth." How many among evangelical Anglicans leaders today would join Simeon in declaring their ultimate authorities to be: "The Bible first, the Prayer Book next, and all other books and doings in subordination to both"?[3]

Later, the indomitable J.C. Ryle (1816-1900), the first Bishop of Liverpool, proclaimed: "In loyal love to the Prayer-book, and deep admiration of its contents, I give place to no man. Taken for all in all, as an uninspired work, it is an incomparable book of devotion for the use of a Christian congregation. This is a position I would defend anywhere and everywhere."[4]

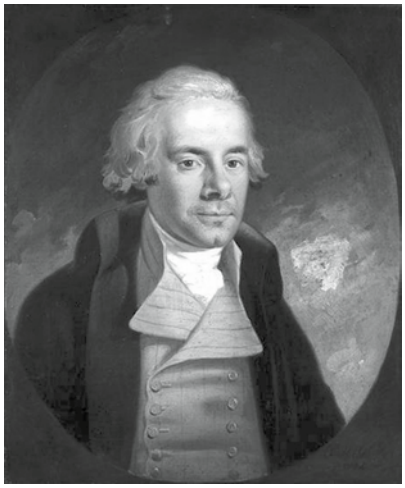
Beyond just expressing their affection for the prayer book, these evangelicals argued forcefully for the superiority of set liturgical forms against extemporaneous prayer. Most agreed that, although there was definitely an appropriate place for extempore prayers, a printed liturgy facilitated congregational participation. A familiar and biblical liturgy could enable worshippers truly to join into the public prayers of the church.

C.M. Butler (1810-1890), the evangelical rector of Grace Church (Boston) in the antebellum years, set out the advantages this way: "…the possession of a form of prayer for the public worship of God enables those who use it to pray with understanding… By the use of a form of prayer we are secured against presenting or joining in any praises or petitions whose meaning we do not understand. Being already familiar with our forms before we enter upon public worship, we are not called upon to join in, or add our 'amen' to prayers whose meanings have not received the deliberate sanction of our understandings as involving right views of the character and government of God, and of the position, duty, and privilege of man. As the worship of our Liturgy is grounded upon the truths of God as they are generally set forth in sacred scripture, we are not liable to have our understanding perplexed and dissatisfied by prayers and praises whose language is constructed in reference to controverted and difficult points of doctrine."[5]

Bishop Ryle agreed. He contended that "extempore prayer makes it almost impossible for the congregation to join in public worship. They

cannot know what the minister is going to pray for. They must concentrate very hard to avoid losing the thread of the prayer. Indeed, sometimes they may not understand him because of his language."[6]

Nor were most of the leading evangelical Anglicans then enamored of informality or defenders of casualness in worship. It was said of the great 18th century evangelical, William Grimshaw (1708-1763): "At church, in prayer time, if he observed any careless behaviour, he would often stop, rebuke the offender, and not proceed till he saw the whole congregation upon their knees. For with him, the reading of prayers was not a matter of custom or form, to be hurried over merely as a prelude to preaching; he really prayed, and the solemnity of his tone and gesture induced the people, at least apparently, to pray with him"[7]



William Wilberforce

Though Ryle expressed criticism of "the tendency of excessive ornament, and [of]… theatrical ceremonial," he took pains to stress that "Evangelical Religion does not object to handsome churches, good ecclesiastical architecture, a well-ordered ceremonial, and a well-conducted service. It is not true to say that we do. We like handsome, well-arranged places of worship, when we can get them. We abhor slovenliness and disorder in God's service, as much as any. We would have all things done 'decently and in order.'"[8]

Evangelical Episcopalians in America concurred. Richard Channing Moore (1762-1841), the evangelical bishop of Virginia who brought religious awakening to his diocese prior to the Civil War, wrote to a presbyter under his charge: "As I know from experience, the temptations to aberrate from the Liturgy with which you will be assailed; you must pardon me, in requesting that you resist them all. We have solemnly promised to conform to the discipline and worship of the Church upon all public occasions; and however agreeable a departure from our obligation may be to some, still men of principle will venerate and respect us for our fidelity, and be pleased to see in us a scrupulous regard to our ordination vows."[9]

Although obviously none of these evangelicals used Elizabethan English in their daily conversation, they praised the clarity and simplicity of the prayer book's English. Apparently, they rarely found the more formal, elevated English of the prayer book a barrier for worshipers. Indeed, they viewed its historical character a helpful corrective for moderns.

William Wilberforce (1759-1833), the tireless campaigner against slavery and leading member of the Clapham Sect, held that the *Book of Common Prayer* served as an invaluable timeless antidote for a shallow, superficial piety. Accordingly, he used it every day in his devotions. In his *Practical View*, Wilberforce posited that the prayer book set "before us a faithful model of the Christian belief and language -- daily shaming us, by preserving a living representation of the opinions and habits of better times, like some historical record, which reproaches a degenerate posterity by exhibiting the worthier deeds of their progenitors."[10] In other words, Wilberforce held that the age and provenance of the *BCP* was actually one of its unique virtues. Many Anglicans today would do well to follow their evangelical forebears, recognize the dangers of both theological and cultural accommodation in the realm of worship and arrive thereby at a renewed appreciation of the classic *Book of Common Prayer*.

Endnotes

1 *Book of Alternative Services of the Anglican Church of Canada* (Toronto: Anglican Book Center, 1985), 567.

2 William Henry Odenheimer, *Origin and Compilation of the Prayer Book* (Philadelphia: R.S.H. George, 1844), 37.

3 Simeon quoted in: http://www.churchsociety.org/churchman/documents/Cman_114_2_Carr.pdf (See end notes 34, 35, and 39.)

4 Ryle quoted in: http://www.churchsociety.org/issues_new/doctrine/39A/iss_doctrine_39A_Ryle.asp

5 C. M. Butler, *The Book of Common Prayer Interpreted by its History* (Washington: William M. Morrison, 1849), 3.

6 Ryle quoted in: http://www.churchsociety.org/issues_new/doctrine/bcp/ rylethoughts/iss_doctrine_bcp_rylethoughts_usefulness.asp

7 Grimshaw quoted in: http://www.churchsociety.org/churchman/documents/Cman_053_1_Hirst.pdf

8 Ryle quoted in:: http://www.tracts.ukgo.com/ryle_evangelical_religion.htm

9 William A. R. Goodwin, *The Beginnings of the Theological Seminary In Virginia* (Alumni Association, 1915?), 28.

10 Wilberforce quoted in: Odenheimer, *Origin,* 34-35

The Order of the Service of Holy Communion

and the Logic of Christian Redemption (Part 4)

by Paul Epstein, Ph.D
Associate Professor of Classics, Oklahoma

In the previous installment of this discussion, I commented on the Intercession, in which we pray for those communities in which we live, the universal Church, and the ordered political community. These communities are God's response to our sins and our sinfulness, and we openly acknowledge these sins in the Confession of sins that comes next in the Service. Through this confession, we declare that we know our divided state, that we have acted contrary to our own knowledge of the Good, and that this knowledge is a course of anguish to us. We know the good and cannot live it. In the Confession we also affirm that God himself overcomes our dividedness through Jesus Christ. The Comfortable Words then emphasize that the life, death, and the resurrection of Christ is precisely the overcoming of our sins and anguish.

This part of the Service is thus an essential element in the education of the believer. What he has heard about sin and redemption in the Epistle, Gospel, Creed and Sermon, is not only objectively and universally true, but is true for him in his own particularity and equally true for every individual. Consequently, there is not one confession for those who have sinned lightly, and another for those who have sinned heavily, but all acknowledge that they are alike divided souls whose healing only God can accomplish.

Further, the confession is said by those who are already members of the spiritual community, and thus they acknowledge that each is *simul iustus et peccator,* at once a just man and a sinner. This great Reformation doctrine reminds the Christian that his conversion is at once complete and continuing-complete from the side of Christ, continuing from the side of his own soul. Against Rome, this affirms that the justified Christian does not fall out of justification and can only be restored by confession to a priest. Against the perfectionist Protestant sects, it affirms that one cannot become complete in this life.

The drawing together, in this part of the Service, both of our sinfulness and of God's over-reaching of it, also serves to correct certain distortions that the believer today may have imbibed either from the ecclesiastical presentation of Christian doctrine, or an anti-ecclesiastical critique of doctrine. That is, today the believer might be drawn to the Enlightenment teaching that man is not sinful but basically good, and in need only of such improvement as progress and ameliorative social programs would introduce. In reaction to such a view, the believer might think that simply by affirming the literal story of Adam can he truly affirm the Christian teaching about sin.

It would be difficult to say which militates more against authentic Christian teaching. The denial of our sinful and divided nature converts religion into a celebration of humanity as it exists in its various contingencies. Education becomes impossible when the self-esteem of the young becomes the goal of schools, and not rather the training of minds and wills. The family and political order are likewise unsustainable if individuals have no need of correction or serious growth.

Conversely, a simple affirmation of the story of Adam and Eve as it appears in the Bible is of little value.

Scripture presents its truths in a form that unites thought and image, and its proper interpretation is consequently difficult. The relation

of what is really being taught to the images used to express it is especially difficult in the account of the Fall. On the one side, there is a plethora of symbols;a tree of the knowledge of Good and Evil cannot be a botanical tree and the tempting snake can never be found in any zoo. To this extent, the story is presented as an allegory or parable. Yet Adam and Eve are treated also as the ancestors of all human beings. As history, this not very satisfactory, since it implies that both the world and human life began about 6,000 years ago. As an imaginative statement of the deep division within man's soul, the account is incomparable. The moment Adam and Eve (whose names are indicate of all humanity, and not particular people) exercise their reason, they alienate themselves from both nature and God. This estrangement is thus not confined to two people but belongs to all humanity. In our time, the story of Adam and Eve competes with the Enlightenment view that man is essentially good, a view that is practically part of the air that we breathe. Thus the interest of the contemporary believer is to know the essential teaching within the story, and the Confession of Sins allows him to know that what it teaches about our estrangement is no contingent history taken from the past but a true account of every human being, including himself. The believer thus knows his own sinfulness not as strictly peculiar to himself but as one expression of the general human estrangement.

The Confession moves the believer to see his sins in light of his membership in the universal spiritual community. This membership demands of him the right ordering of himself as a rational animal. He must order his appetites and his participation in the family, and the social and political realms. Most importantly, he must live as a spiritual being who knows that God loves and redeems him. Our failure to live as God has made us compels us to acknowledge that by our sins we have provoked God's wrath and indignation. This image is a direct contradiction of Christian doctrine, for as Article 1 of the 39 Articles teaches, God has no passions. The language of prayer, however, cannot be the same as the language of theology, since prayer speaks to our imaginations as well as our minds. The extreme language is used to impress upon us that our sins have involved us in spiritual ruin, and that only God himself can save us from that ruin. In reality, it affirms our own knowledge that we have strongly violated the law of our own being and cannot restore ourselves without God's redeeming love.

Please remember the Prayer Book Society of the U.S.A., both in your charitable giving and in your will. Thank you.

Continued from page 15

English "y'all"); and a private, intimate, way of speaking to friends and family, as individuals (called the second person singular pronoun, English "thou", "thy", and "thee", with the verb ending "–est").

Historically, the language of prayer has made use of the "thou" forms to express the special intimacy we have with God in prayer. Jesus called God "Abba", a child's affectionate and trusting name for his father (Mark 14:36); and he taught his disciples to call on God as "our Father" (Matthew 6:9). St. Paul tells us that "God hath sent forth the Spirit of his Son into our hearts, crying, Abba, Father" (Galatians 4:6). Using the "thou" forms of English shows that we do not address a distant, indifferent, or hostile God: even when we confess our sins we do so as his beloved children, who are bold to come before him in the faith of Jesus Christ.

8. Christ and the Church Year

The passage of time can be organized in many different ways to suit different purposes: academic, fiscal, tax, social, forensic, and so on. The Church year developed in Christian antiquity and preserved in the Prayer Book organizes time in patterns that give Christ-centered order and purpose to our hectic and fragmented schedules: "Jesus Christ the same yesterday, and today, and forever" (Hebrews 13:8). Only the old Prayer Book retains the full form of the ancient Church year, and does so by retaining with minimal change the ancient western pattern of epistle and gospel lessons for Sundays and major holy days throughout the year.

Dressing for Worship

"Friend, how camest thou in hither not having a wedding garment?"

by the Rev. Mr. Charles Flinn, Ph.D., priest of the Diocese of Quincy, Illinois

One major change of the later twentieth century is seen in the level of dress generally accepted under various circumstances. For men at least the style of dress above the mid-level of formality has hardly changed. In a photograph of C. S. Lewis on leave from the army in 1918 he is wearing a suit similar to one that might be for sale in a shop or catalogue used by men who dress conservatively today. What has changed is the number of those in the population who wear such clothes and of the occasions when they do so.

In an exposition of photographs recording life in the USA between 1933 and the early 1940s at the National Archives a dozen or so years ago one could note the change. A photo from about 1938 showed men lined up at an unemployment office, all wearing suits, neckties, and hats, just like a similar group lined up at a selective service office to register for the draft a few years later. By the mid-90s "business casual" was often seen; clerics and university professors had begun to wear open-necked shirts and casual slacks, even jeans, by the early 70s and that became the rule, not the exception, by the mid-90s.

Nowhere is this change more glaring than in the dress of congregations gathered for Sunday worship (with happy exceptions). While those who have no respect for the traditions of our forbears might first have to re-examine their lack of respect, persons guided by those traditions must ask whether some form of dress is more appropriate for divine worship than other forms and whether it is important to adhere to more appropriate forms.

This is not like the behavior condemned in James 2. There James rejects the odious distinction made by a congregation that fawned over a visitor with gold rings and fine (perhaps even "splendid") clothing while its members were slighting someone in shabby clothing. Here the desire to recognize as worthy someone whose clothing is shabby because of their lack of means is not at the same time an invitation to wear the shabbiest clothes one has. Rather, it is an instruction to Christians not to value outward signs of worldly privilege more than humble circumstances. No support for casual or informal dress at divine worship can be based on James' strictures.

Neither is there found any support for casual or informal dress when gathered for worship on the Lord's Day in Jesus' denouncing of the scribes who loved to parade in long, flowing robes and exchange greetings in the public markets, and who took the best seats in synagogues, and first places at dinners. (See Mark 12 and Luke 20.) Scribes did not do so in order to honor God. They were coveting the high worldly status given by ostentatious dress, fancy titles, and class distinctions.

The parable about the guest without a wedding garment in Matthew 22 uses the inappropriate dress of the rejected guest as a metaphor for the ultimate sense of the qualities required to have been put on by those invited to the wedding feast of the Lamb of God. Some commentators argue that this is the righteousness that is ours by faith in Christ; others hold that it refers to the righteous works that are the expression of that faith. Whichever it is, the metaphor used for this ultimate sense can also be profitable to us for instruction at the level of the literal meaning of the wedding garment as the appropriate dress for occasions where we are present as invited guests of some great or honored person. Here the metaphorical or ultimate meaning of the literal king in the parable, is the King of Heaven. In the parable it is not the splendor of the clothing that is important, but its fitness for the occasion. Only one of the many guests (who were "both bad and good"), picked up in the streets by the king's servants, had not changed into clothes appropriate for a marriage feast. All of the others understood that they had been given a privilege that they did not deserve, and responded by behaving like those who did deserve it. (Only one man had not responded that way.)

The important teaching of the parable is that we have no right to be invited to the feast offered by the King of Kings, and Lord of Lords, and should accept the invitation obediently. The metaphor has no power in this its ultimate or metaphorical sense, if it is not also true in the literal sense. How we dress for particular situations is a clear statement of the respect and honor we give to the others present, especially to the host and honored guests when we are merely guests at an occasion intended to honor another, or others. If someone plans a formal wedding, the arrival of a guest in shorts or jeans, a T-shirt, and flip flops is an insult. If it is not, then the officiant or best man should be free to dress the same way, or in any casual, informal way now regularly seen at Christian Worship.

Decent, appropriate clothing is available at modest expense. Like the wedding guests in the parable, almost everyone has or can easily acquire what used to be called "Sunday best." The man in the parable was speechless, without excuse, when challenged about his negligence. Wearing clothes made for casual or profane occasions did not show humility. Those instructed by this parable on both its metaphorical and literal levels will not have to be questioned like this man, and will know how to prepare for the Feast to which they have been invited by grace alone.

The Prayer BookReason Why

by The Rev. G.G. Dunbar

Here are Eight Good Reasons to Worship the Lord according to the historic *Book of Common Prayer*–that is, one of the editions prior to the drastic revisions that began in the late twentieth century: either the English book of 1662, the American book of 1928, or the Canadian Book of 1962.

1. A Biblical form of worship for a Bible-believing church

The old Prayer Book has been described as "the Bible re-ordered for Public Worship". From the time of its first publication, in 1549, when the Bible had been translated into English for the first time, the Prayer Book was designed to provide a form of worship that exposed Christians to the Bible and to its teachings and gave them forms of worship to express a Biblical faith. It provides a plan for Christians to read the Bible together on a daily basis through the year, and to do so to the glory of God and in prayer for his grace. In all its services, its prayers make faithful use of the ideas and images of Scripture.

2. An historic form of worship to express the historic faith

The first Prayer Book was published in 1549: but it distilled in its pages fifteen previous centuries of Christian faith and worship. Since then it has been very moderately revised. What we find in the Prayer Book are not fabricated and disposable forms of worship: these are the prayers of the saints, tested by time and proving their worth through countless generations. The Prayer Book provides a precious stability for our faith in a world of constant change, and an ancient wisdom that outlasts the swings of fad and fashion. To receive this gift, and to hand it on, is to take part in a pattern of faithfulness that stretches back to the apostles and forward to our posterity. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Timothy 1:13).

3. The whole Truth – and a true Unity.

The Prayer Book knows there is no substitute for the truth of God revealed to us in his Word and handed down faithfully in the Church's historic tradition. Its prayers teach us the Christian faith, with clarity, conviction, dignity, and memorable beauty. Precise and clear about the essentials of the faith, at the same time it sets parameters broad enough to comprehend a whole range of emphases–catholic, evangelical, broad church, or charismatic. By focusing us upon essentials of truth, in a text that is common to priest and people, it lays the foundations for a real unity of spirit. "In essentials, unity; in non-essentials, liberty; in all things, charity".

4. Salvation through Christ's Sacrifice

At the center of Christian faith is the Cross of Jesus the only Son of God and the only Savior of the world–the unique sacrifice that reconciles us to God and to one another in the unity of his Spirit, the sacrifice whereby Christ won the victory over all evil and is manifest as exemplar of all virtue. At the center of Christian worship–the Holy Communion, or Eucharist–the Prayer Book service shows forth this all-sufficient Sacrifice with matchless clarity and emphasis, in such a way that we may really participate in its benefits in holy fellowship and communion with the Father and the Son in the Spirit.

5. Worship in the Spirit

Prayer Book worship teaches us to follow the movement of the Spirit of Christ, in the three stages of spiritual transformation and conversion: repentance, faith, and love. *First* we turn away from sin (repentance). *Second,* we turn to God as he has revealed himself to us in his Word of grace and mercy (faith). *Third,* we follow Christ by living a new life with God in his Spirit (in thankful love that expresses itself in prayer, offering, and obedience). The services of Morning and Evening Prayer and of Holy Communion in the old Prayer Book are organized precisely according to this pattern. At every point they consistently teach, remind, and give us forms to express, these movements of the soul in accord with the Word and Spirit of God.

6. Worshipping the lord in the beauty of holiness

Dignity, beauty, simplicity: Prayer Book English has a beauty and strength that expresses and forms deep conviction. Like the King James Bible, and Shakespeare, its phrases have entered into our language and souls. It is English designed for the worship of God in the beauty of holiness.

7. Thou, thee, and thy – the language of prayer

Most languages, including the languages of the Bible and Christian tradition, have two ways of speaking to someone: a public, formal way of speaking to a group of people (called the second person plural pronoun, which corresponds in English to "you" and "your" and Southern

Continued on page 13

The Society for the Preservation
of the Book of Common Prayer
(The Prayer Book Society)
P.O. Box 913
Brookhaven, PA 19015-0913

NONPROFIT ORG.
US POSTAGE
PAID
FORT WORTH, TX
Permit No. 1467

The Place of the Collect for Purity

by the Rev. W.J. Martin, All Saints Anglican Church, Mills River, N.C

Following the "Collect for Purity" (page 67, *BCP*), the celebrant at the Holy Communion recites either the Ten Commandments or the "Summary of the Law." Having asked the Lord that the process of purification might begin, the priest then turns to the people in order to invite them into that obedience which is enjoined upon all men.

In the first prayer the priest and people have prostrated themselves before God in all humility. As Monica Baldwin (1893-1975) has said, "What makes humility so desirable is the marvelous thing that it does to us; it creates in us a capacity for the closest possible intimacy with God." Humility as a virtue generates a deep need for the power and wisdom that human life cannot generate or sustain. Humility opens man up to the grace and mercy of the Lord. When this virtue is implanted within our hearts and souls, we die to ourselves and stop living narcissistically. Next we open up to God, who is radically other than we are, and radically for us. And he who is radically for us wants to be one with us and in us.

Our first phase in the process of purification involves making vows of obedience because we desire to live by God's Commandments or ways. The Descending Dove or God's Holy Spirit offers himself to us as that power which first demands and then enables Christians to live by the Law.

At a very basic level then, at the beginning of our Holy Communion service, we are called to receive the Law into our hearts. The Law provides us with the basic foundation upon which God's grace will grow. Love of one God and no others; the hallowing of His Name in our hearts; the keeping of the Christian Sabbath; honor of parents; respect for all life (including the unborn!); rejecting any thought of adultery and unfaithfulness; stealing no more; and separating ourselves from gross materialism and covetousness–these ten laws are the starting point of the conversion process that the Holy Communion service offers to us each week.

First, we humbly entreat the Lord's descent into our midst. Then, once he has come among us, we pray that his power may enable us to keep his law. "Lord have mercy upon us, and write all these thy laws in our hearts, we beseech thee." He whose power is perfectly unlike our fragile weakness, is also the giver of that wisdom by which we must live our lives. He is the giver of Wisdom, and he alone can write or engrave that same wisdom on our hearts, as we begin to live by the same.

(Fr. W.J. Martin is on the Board of the Prayer Book Society and his sermons may be found on our webpage)