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FROM THE PRESIDENT OF THE PRAYER BOOK SOCIETY

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

A Sermon for the First Sunday after the Epiphany of our Lord

12th January 2014 at Saint John's Church in Savannah

Arise, shine, for thy light is come;
and the glory of the Lord is risen upon thee. Isaiah 60:1

Parents of teenagers may sympathize with Mary and Joseph. When after three days of frantic searching, his parents found him in the Temple, the twelve-year-old Jesus said (they are his first recorded words): "Wist ye not that I must be about my Father's business?" Yet this is neither defiance nor rebellion. Rather, in those words, Jesus manifests a unique consciousness of himself as Son of the Father. He belongs to God, as God belongs to him, both loving and being loved without reserve and without limit. It is only natural that he should be found in his Father's house, and "about my Father's business". It is a moment indeed of epiphany, a moment, that is, when Christ's divine glory is manifest to us, and we are moved to believe and trust in him.

What the incarnate Son is by nature, we may become by his grace. He manifests the glory of divine Sonship to us, that he may manifest it in us. As God belongs to the faithful as our Father, loving us without reserve and without limit, so we by his mercy belong to God, as his devoted children. That is the basis of St. Paul's appeal in today's epistle lesson: "I beseech you, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Redeemed "by the mercies of God," by the sacrifice of Christ, we belong no longer to ourselves, but to God; and accordingly the life we live in the body also belongs to God, as a "living sacrifice." That is the substance of our worship, a gift more precious than gold, frankincense, and myrrh.

So when you come to the altar to receive Christ, you must give him what is his, the life you live in the body. For you he gave up the life he lived in the body, that he might redeem you by his blood: if you are to receive him in all the benefits of his sacrifice, you cannot hold back from him the life you live in your body. Of course you will be tempted to do so: tempted to think, decide and live as if you belong to yourself. But such is not your prerogative. You are now no longer your own, you belong to him. "And here we offer ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice." If you are not ready to offer yourselves to Christ, then you are not ready to receive him.

That leads us to the second point. If you belong to Christ, you must also be about his Father's business, and that means learning his wisdom, that you may do his will. That is why Jesus was in his Father's house, "sitting in the midst of the doctors"—the learned teachers of the Law and the Prophets—"both hearing them, and asking them questions." Jesus shows us how to learn the ways of divine sonship; by

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hearing and learning the wisdom of God set forth in the Scriptures, and taught by his Church. Why is it that so many literate and intelligent Christians think they don't need to learn the wisdom of God in Holy Scripture?

For the incarnate Son of God, there is something natural about learning his Father's wisdom: "all that heard him were astonished at his understanding and answers." But it is not natural to Mary and Joseph: "they understood not the saying which he spake unto them." Nor is it natural to us, though it may become "second nature" to us, if we follow Mary's example, who "kept all these sayings in her heart." But make no mistake: the learning of this wisdom requires a new way of thinking which the unbelieving world has not taught you. "Be not conformed to this world," says St. Paul, "but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God." If you would be about the Father's business, if you would prove what is that good and acceptable and perfect will of God, you must be prepared to unlearn the world's wisdom, and ready to be changed by what you learn of his. Like the wise men, after finding Christ, you cannot "return to Herod;" you must depart into your own country "another way."

Becoming the children of God, learning the wisdom of God, this requires a readiness to be changed. When you come to the altar, be mindful of the wonderful change effected in bread and wine by the Word of God: by the Word and Sacrament, they become to us his Body and Blood.

Becoming the children of God, learning the wisdom of God, this requires a readiness to be changed. When you come to the altar, be mindful of the wonderful change effected in bread and wine by the Word of God: by the Word and Sacrament, they become to us his Body and Blood. What we give him may sustain a little bodily life; what he gives us in return has power to preserve soul and body unto everlasting life. If you are not ready to be changed by his Word, you are not ready to receive this sacrament.

For that is the point: those who present to Christ their life in the body, and are transformed by his wisdom, are changed into Christ; they become Christ's Body, which is his Church, the blessed company of all faithful people. How then shall we conduct ourselves with each other? Jesus shows us the way, by his own return home to Nazareth with his parents to be "subject unto them." That may surprise us; but the divine wisdom that is manifest in Jesus is not the worldly wisdom of pride but of humility. Intoxicated with our own importance, opinions, and tastes, we "think of ourselves more highly than we ought to think," we fall into a false sense of superiority toward other Christians, as if we could do well without them. But the wisdom of God calls us "to think soberly, according as God hath dealt to every man the measure of faith," to take seriously the profession of faith and baptism which unites Christians to Christ, and to one another. "As we have many members in one body, and all members have not the same office" or function, "so we, being many, are one body in Christ, every one members one of another." If we belong to Christ we must subject ourselves to those who also belong to Christ in humility and love.

Perhaps there were some in Jerusalem who snickered at the outlandish ways of the wise men from the east, or who sneered at their crude expressions of faith, or feared defilement by fellowship with Gentiles: but that is not our prerogative: and when we do so, we insult both Christ and the catholicity of his Church, which does not exclude, but in mercy receives and corrects and learns from all those whom God has called to faith. Since by baptism and the profession of faith, we are members of his body, we must look at one another with new eyes: the eyes of a mind transformed, able to discern Christ manifest in one another. So when you come to the altar, remember that you are not receiving your own private self-selected personal Jesus, a Jesus just like you: you are receiving the Body of Christ, and Christ in all the members of his Body: and we must live our life in the body as those who belong to his Body.

If you cannot acknowledge that you belong to Christ, as Christ belongs to God, you are not ready to receive him in this Sacrament; if you are not ready to be changed, and transformed by the renewing of your minds in the wisdom of God, you are not ready to receive him in this Sacrament; if you are not ready to acknowledge all those who belong to Christ, and who are members with you in his Body, the Church, you are not ready to receive this Sacrament. If you are an honest man, a man who fears God, a man who would rather take some time to put his mind or life in order than risk dishonor to Christ, then do not come; if you are an honest man, and choose to receive the Sacrament this morning, then you must expect to be held to the standards which Christ sets before us today. Arise, shine, for thy light is come, and the glory of the Lord is risen upon you.

Reflections FROM THE Editor's Desk

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

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.

C. S. Lewis (1898–1963) was a novelist, poet, medievalist, literary critic, and Christian apologist who taught medieval literature at Oxford University for most of his academic career. As Roger Beckwith points out in "C. S. Lewis, 20 Years On," "the wisdom of Lewis's attitude is more apparent today than it perhaps was in his lifetime. He did not desire either Evangelicals or Anglo-Catholics to compromise their convictions, but he did desire them to come to terms—to lay aside their jealous rivalry in face of a common enemy, to behave with moderation, and if possible to sort out their differences." Beckwith's short description of a biography of C. S. Lewis, written originally in light of the 1986 ARCIC discussions, affirms Lewis' broad vision of an English Christianity to counteract the liberalism that had made considerable headway, in the context of that dialogue.

Lewis' writings have had enormous influence because they are not sectarian. While a member of the Church of England, he had a profound understanding of the weaknesses and strengths of both Protestantism and Papism (as he put it), stemming from his love of the literature, philosophy, and theology of the Middle Ages. He had the long perspective on theological disputation, and found no innate contradiction between the theology of *The Divine Comedy,* by the great medieval poet Dante, and his Protestant Anglicanism. Lewis remarks in his scholarly discussion of *English Literature in the Sixteenth Century* that the Protestant rejection of the late medieval doctrine of Purgatory (Art. XXII of the 39 Articles) looks very odd to the person who only knows the profoundly religious doctrine of purification found in Dante, filled with the Augustinian teaching of regeneration through divine love. But that is because, according to Lewis, the doctrine of purgatory as expounded by Thomas More and John Fisher, which the Protestants found so repulsive, bears no relation to that in Dante. Fisher's treatment of purgatory, Lewis says,"seems to have no intrinsic connexion with the purification at all: it is a pain which, while it lasts, separates us from God" (p. 163). In Dante's allegory, purgation is willfully undertaken for love of God and through divine love. Lewis agreed with Tyndale's reaction to More's doctrine: "To punish a man that has forsaken sin of his own accord is not to purge him but to satisfy the lust of a tyrant." (p.164) thus accommodating himself to Article XXII and the possibility of purgatory in *The Great Divorce.*

In this issue, Dr. Gillis Harp brings to our attention the work of a Reformation scholar whose work has helped substantially to redraw our reading of the Reformation and the so-called *via media.* This is found in "Via Media? A Paradigm Shift" by Dr. Dewey Wallace of George Washington University. Dr. Harp notes the veracity of Roger Beckwith's careful analysis of ways in which modern Evangelicals and Anglo-Catholics both should moderate their views in light of the reality of Reformation Anglicanism which indeed, as Lewis saw, caught the essence of gospel Christianity in a manner obscured from those too enamored of a weakly paradigmatic version of the faith.

Canon Alistair Macdonald-Radcliff examines the monumental challenge faced by Archbishop Welby and the meaning of the Anglican Communion and its future. He lays out the problems that must be faced by anyone addressing the question of ecclesiology.

The Reverend Gavin G. Dunbar and the Reverend William Martin both comment upon our relationship to Christ, in which he belongs to us as we belong to Him. This is made true in the sacrament and word. The Rev. Gavin Dunbar writes of the sacrament of communion with Christ and how we are to prepare consciously willing to give ourselves completely to him if we are to receive him.

C. S. Lewis, 20 Years On

(formerly published on Latimer Trust, 1986)

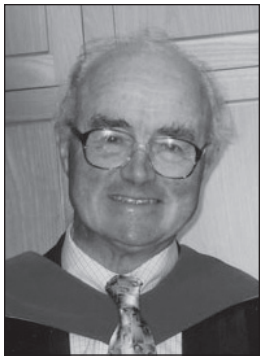
By Roger Beckwith

C. S. Lewis died in 1963, but he continues to attract admirers, both in Britain and America, and indeed all over the English-speaking world. A big new biography by an American, William Griffin, has just appeared from Harper and Row of San Francisco. [*Clive Staple Lewis: A Dramatic Life*, Harper and Row, 1986] It is a discursive book, based on Lewis's own sayings and letters, but certain themes appear frequently enough to stand out. Here are some specimens:

> 'I'm not what you call high. To me the real distinction is not high and low, but between religion with a real supernaturalism and salvationism on the one hand and all watered-down modernist versions on the other' (p. 166).
>
> 'When Blamires mentioned high church and low church, Lewis said he preferred the term "deep churchman". "I think the Anglo-Catholics are the only Evangelicals left", offered Blamires. "Oh no", said Lewis with a twinkle, "there are still just a few of us here and there"' (p. 351f.).
>
> 'No, I'm afraid I'm not even an Anglo-Catholic, I'm a Protestant' (p. 415).
>
> 'I'm not a fundamentalist in the direct sense: one who starts out by saying, "Everything we read is literal fact". But I often agree with the fundamentalists about particular passages whose literal truth is rejected by many moderns. I reject nothing on the grounds of its being miraculous. I accept the story of the fall, and I don't see what the findings of the scientists can say either for or against it' (p. 364).
>
> 'If the Anglican theologians abandoned the miraculous, he would be forced to leave the Anglican Church and look for a church that still held the miraculous; he would, in fact, have to become a Roman Catholic'(p. 402f.).
>
> 'I hope I shall not forfeit the good will or the prayers of either (Roman Catholics or Fundamentalists). Nor do I much fear it. In my experience the bitterest opposition comes neither from them nor from any other thorough-going believers, and not often from the atheists, but from semi-believers of all complexions. There are some enlightened and progressive old gentlemen of this sort whom no courtesy can propitiate and no modesty disarm' (p. 390).

Anglo-Catholics think of Lewis as an Anglo-Catholic, and Evangelicals think of him as an Evangelical. There are grounds for both opinions. The parish church of Headington Quarry where Lewis worshipped is an Anglo-Catholic church, where the Prayer Book is used with Anglo-Catholic ceremonial. Lewis also shared in some of the devotional practices of Anglo-Catholicism, such as private confession. He sympathised with the Anglo-Catholics because they shared his belief in a supernatural religion of divine salvation, and he took these external practices in his stride. He even extended his sympathy to Roman Catholics, as the above passages show. But he did not agree with Anglo-Catholics in everything, and, being an exceptionally clear thinker, he was well aware of the fact. For the above passages also show that he denied that he was an Anglo-Catholic, was prepared to be classed as an Evangelical, and deliberately described himself as a 'Protestant'. He even had sympathy with 'fundamentalists', by which he evidently means naive literalists. The only group he had no sympathy with is those he describes as 'semi-believers' and 'modernists', the people who reject miracles and deny supernatural salvation.

The wisdom of Lewis's attitude is more apparent today than it perhaps was in his lifetime. He did not desire either Evangelicals or Anglo-Catholics to compromise their convictions, but he did desire them to come to terms—to lay aside their jealous rivalry in face of a common enemy, to behave with moderation, and if possible to sort out their differences. Instead, the jealous rivalry has continued, especially in Church Assembly and its successor the General Synod, where there has been only occasional co-operation between Anglo-Catholics and Evangelicals, and much more frequently an attempt by one group to vote down the other. The bare majorities given by the House of Laity to the resolutions in favour of the ARCIC report in November 1986 are a case in point. Anglo-Catholics, as the moving spirits behind ARCIC, were desperate for these motions to succeed, and they did—just. The result was a technical victory for them, but an actual defeat. The writing is now on the wall for ARCIC. When one sees how concerned Lewis was to warn Anglo-Catholics not to try to shift Anglican doctrine in a Roman direction on even a single matter (the veneration of saints), for fear they would split the church, (p. 334f.), it is obvious what he would have thought of the manifold shifts attempted in the ARCIC report. Better relations between Anglicans and Roman Catholics



Roger Beckwith

are not helped by trying to change Anglicanism into Roman Catholicism, or to disguise Roman Catholicism as Anglicanism.

The rivalry between Evangelicals and Anglo-Catholics has had the further effect, of allowing Liberalism to make considerable headway at the expense of both groups—witness the character of the Alternative Service Book (a very Liberal sort of Anglo-Catholicism, with a few sops to Evangelicals), and the frequency of vague compromise-motions, such as the one resorted to in November 1986, when the report on The Priesthood of the Ordained Ministry was being debated.

But how could the Evangelicals and Anglo-Catholics come to terms? One might suggest the following as a basis for discussion:

First, Anglo-Catholics would need to acknowledge, much more frankly than they have often done, that the Church of England is one of the churches of the Reformation, and took its present form in the sixteenth century, when (as that old-fashioned high church bishop Christopher Wordsworth declared) it 'became Protestant, that it might be more truly Catholic'.

Evangelicals, for their part, would need to acknowledge that the Church of England did not come into existence in the sixteenth century, and that those features of the pre-Reformation church which the Reformers deliberately retained, as edifying and in harmony with Scripture, could not now be altered except with the full agreement of all parties in the church.

Secondly, since the Church of England is one of the churches of the Reformation, Anglo-Catholics would need to acknowledge that its Reformation formularies, the 39 Articles and the Book of Common Prayer, should be treated by Anglo-Catholics with proper respect, as the Articles for some time, and more recently the Prayer Book as well, have often not been.

Conversely, since the Church of England did not begin in the sixteenth century, Evangelicals would need to acknowledge that liturgical worship, the threefold ministry, infant baptism and the establishment are among those features of the pre-Reformation church which the Reformers deliberately maintained, as edifying and in harmony with Scripture; and that any Evangelicals who have ceased to regard them as such should acknowledge that their convictions are no longer Anglican, and should consequently no longer expect to hold office in the Church of England.

Thirdly, since the main principles of the Reformation (expressed in the Articles, the Prayer Book or both) are the supremacy of Scripture, the completeness of Christ's work of atonement at Calvary, and justification through faith, Anglo-Catholics would need to acknowledge the importance of respecting and proclaiming these truths in their teaching and practice, and of insisting on them, not playing them down, in ecumenical negotiations with the Church of Rome and Eastern Orthodoxy.

Conversely, Evangelicals would need to acknowledge that the break between Canterbury and Rome, and between Western and Eastern Christendom, are the widest and most calamitous breaches in the Christian world that affect Anglicans, and are therefore the most important to be bridged (if this is possible), though certainly not the most straight-forward.

Fourthly, since Scripture is supreme in authority over both tradition and the church, Anglo-Catholics would need to concede (with Articles 19 and 21) that the church can err, and sometimes has erred, that reformation of itself by Scripture is one of the church's important duties, and that the refusal of the Church of Rome to recognise this is one of the greatest obstacles to ecumenical progress.

Conversely, since the church (subject only to the authority of Scripture) has 'power to decree rites and ceremonies, and authority in controversies of faith' (Article 20), Evangelicals would need to concede that they have often treated the time-honoured regulations and decisions of the church (however faithful to Scripture) with scant respect.

Fifthly, as regards the ministry, since the Edwardian and Elizabethan Reformers are known to have held that ministers should be called 'priest' only as a short form of 'presbyter', Anglo-Catholics would need to acknowledge that this is in all probability what the Prayer Book means by the term, and that it does not imply any sacrificial function.

Conversely, Evangelicals would need to acknowledge that the Reformers deliberately maintained the rule that Holy Communion should be celebrated by bishops or presbyters alone, and did not make any evident change in the rule that they alone should pronounce absolution. Consequently, no change should be made in these rules now, except with the full agreement of all parties in the church.Much the same applies to the rule that bishops and presbyters should be male, though in this case the rule can claim support from Scripture as well as from tradition, and there are Evangelicals as well as Anglo-Catholics concerned that it should be maintained.

Sixthly, as regards the sacraments, Anglo-Catholics would need to acknowledge the emphasis laid by the Prayer Book and Articles on the spiritual character of sacramental grace, and on the crucial role of faith if it is to be received.

Conversely, Evangelicals would need to acknowledge that the sacraments are not marginal to Christianity but are 'generally necessary to salvation' (Catechism), and that they are objective means of grace in which the role of faith is to receive God's grace, not to create it, and which bring judgment if they do not bring blessing (Article 25).

Seventhly, as regards the ministry of the word, Anglo-Catholics would need to acknowledge that the

Prayer Book and Articles do not put this in second place to the sacraments as a means of grace, but insist on the importance of both, and that consequently the serious exposition of Scripture in sermons should have a prominent place in parochial ministry.

Conversely, Evangelicals would need to acknowledge that the daily reading of the Scriptures in Morning and Evening Prayer by the clergy is the rule of the Church of England, and is not to be interrupted (much less discontinued) without weighty cause.

Eighthly, as regards ceremonial, Anglo-Catholics would need to acknowledge that, since ceremony expresses doctrine, the copying of ceremonial from the Church of Rome, before the doctrinal issues dividing Canterbury and Rome have been solved, is irresponsible and misleading unless it is done with great discrimination.

Conversely, Evangelicals would need to acknowledge that ceremonial is a secondary matter (Article 34), and that to add to the ceremonial of the Church of England in a discriminating and restrained way, even from Roman sources, could be edifying, provided the ceremonial of the Church of England was not itself displaced.

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Many articles and books by Dr. Roger Beckwith can be found on the website of Latimer Trust. He is also the author of: *The Old Testament Canon of the New Testament Church* and *Calendar and Chronology, Jewish and Christian,* as well as *Praying with Understanding: Explanations of Words and Passages in the Book of Common Prayer.*

The "Deep Churchman"

Commentary on "C. S. Lewis, 20 Years After"

By Roberta Bayer

C. S. Lewis described himself as a "deep churchman," in the passages quoted by Roger Beckwith. His avowed intent was to remedy misconceptions about the Christian past; he taught the mere Christianity of historic Christendom, considered in its unity, rather than parsed for disparities. "We are all rightly distressed, and ashamed also, at the divisions of Christendom", Lewis wrote. But those who have always lived within the Christian fold may be too easily dispirited by them. They are bad, but such people do not know what it looks like from without. Seen from there, what is left intact despite all the divisions, still appears (as it truly is) an immensely formidable unity. I know, for I saw it; and well our enemies know it. That unity any of us can find by going out of his own age."

What does Lewis mean by 'going out of one's own age'? Despite the gaps and discontinuities found within Christian theological and liturgical history, Lewis' approach illustrates a certain unity within Christianity that is not only visible from the outsider's broader historical perspective, but also is worthy of our attention in attempting to reconcile contemporary differences between Evangelical and Anglo-Catholic traditions through a "deeper" perspective cultivated by wide reading. Furthermore, Lewis suggests that contemporary controversies between Evangelical and Anglo-Catholic may share a good deal more in common than they realize. Of historical ecclesiastical divisions, he writes:

"Nothing strikes me more when I read the controversies of past ages than the fact that both sides were usually assuming without question a good deal which we should now absolutely deny. They thought that they were as completely opposed as two sides could be, but in fact they were all the time secretly united—united with each other and against earlier and later ages—by a great mass of common assumptions."

Lewis suggests that the only safety against blindness to the unity of assumptions that bind even the most opposed ecclesiastical groups today is to recall "a standard plain, central Christianity ("mere" Christianity as Baxter called it) which puts such controversies of the moment in their proper perspective."

One way in which controversies of the moment can be put in their proper perspective is to read not only modern books, but also old books. "If [a man] must read only the new or the old [books], I would advise him to read the old," wrote Lewis. "It is a good rule, after reading a new book, never allow yourself another new one till you have read an old one in between." The old book puts the new book in perspective, he says, because every age has its own unique outlook. Every age is "specially good at seeing certain truths and specially liable to make certain mistakes. We all, therefore, need the books that will correct the characteristic mistakes of our own period."[1]

1. Athanasius, *On the Incarnation,* with an Introduction by C. S. Lewis (www.spurgeon.org/~phil/history/ath-inc.htm) Subsequent Lewis quotations are from this introduction, unless otherwise indicated.

In this way, 'going out of one's own age' leads to a realization of the characteristic assumptions that shape contemporary discourse. Once soaked in the teachings that have been held in common throughout Christian history, Lewis writes, you will have an amusing experience if you then venture to speak. "You will be thought a Papist when you are actually reproducing Bunyan, a Pantheist when you are quoting Aquinas and so forth. For you have now got on to the great level viaduct which crosses the ages and which looks so high from the valleys, so low from the mountains, so narrow compared with the swamps, and so broad compared with the sheep-tracks." Anglo-Catholic and Evangelical disputants need a greater acquaintance with Hooker, Herbert, Traherne, Baxter, Taylor and Bunyan, Boethius, St. Augustine, Thomas Aquinas and Dante to afford greater knowledge of the kinds of arguments which allow one to uphold supernatural religion and the teaching of salvation (always of primary importance to Lewis), against liberal modernity.

From the 'deep' perspective, even the divisions of the Reformation and Counter-Reformation could be seen in a different light. Despite their deadly disagreement about the merits of a vernacular Bible, William Tyndale and Thomas More were men of a particular age. In retrospect, Lewis wrote, William Tyndale and Thomas More had more in common than they realized and "though they were deeply divided in temper as well as by doctrine, it is important to realize at the outset that they also had a great deal in common." "They must not," Lewis says, "except in theology, be contrasted as representatives respectively of an old and a new order."[2] Both were Grecians, as he puts it, advocates of the new scholarship, and both were "arrogantly, perhaps ignorantly, contemptuous of the Middle Ages."[3] Yet their age, which held to divisions that looked irreconcilable to them, in retrospect appear less than church dividing. How can, one might ask, such differences appear church dividing in light of the challenge presented to the common historical faith by the liberal theology of a Harvey Cox in *Secular City*?

But the object here is not to resolve the problems raised by the Reformation and Counter-Reformation, but to note what Lewis has said about contemporary divisions within Anglicanism. It is obviously wrong to suggest that Lewis belittled real theological dispute. Lewis would not suggest that Thomas More, William Tyndale, John Fisher, and Richard Hooker or the Tractarians and Evangelicals of the 19th century are unworthy of reading. Rather, his point is that they *ought to be read* so to better understand ourselves and our age. This is touched upon by Roger Beckwith when he urges Anglo-Catholic priests to appreciate the Reformation Formularies, the 39 Articles and the Book of Common Prayer, just as Evangelicals should drink deeply of the teaching and theology of Thomas Aquinas, Bonaventure, Patristic and Medieval metaphorical and allegorical Scriptural commentaries.

In his *Letters to Malcolm,* Lewis remarked that the key to Christian unity is not to substitute religion for God. He defended the 1662 Prayer Book against the liturgical reformers who had contracted the 'liturgical fidget,' yet at the same time he said that matters of liturgy or ceremony are not of central importance. Rather, changes are bad because disruptive to the person praying, and prayer is what matters. "A good shoe is the shoe you don't notice. . . . The perfect church services would be one we were almost unaware of. . . . But every novelty prevents this." Words should be the means to facilitate a knowledge of God. "For me", he wrote, "words are in any case secondary." If liturgical changes keep the stream of prayer from flowing, they are a stumbling-block for the prayerful. What is primary is nothing but God Himself.

As Roger Beckwith has noted, if Evangelical and Anglo-Catholic both willingly defend what Lewis calls supernatural religion and the message of salvation found in the church catholic, they have no reason to take issue with the historic prayer books.

As Roger Beckwith has noted, if Evangelical and Anglo-Catholic both willingly defend what Lewis calls supernatural religion and the message of salvation found in the church catholic, they have no reason to take issue with the historic prayer books. The eight points of disagreement noted by Beckwith are easily resolved from the standpoint of the common theological inheritance of western and English-speaking Christendom. Anglo-Catholics need to recognize the importance of Beckwith's first point—the 'catholicity' of the Protestant reformation, as church bishop Christopher Wordsworth declared, just as Evangelicals must accept that the Church of England did not come into existence in the sixteenth century. This would be a lesson for Anglicans as to the true and proper teaching of the Reformation, which established in the Church of England both the primacy of Scripture and the central historical teachings of the Church, in a way that avoids the errors of our age.

2. C. S. Lewis, *English Literature in the Sixteenth century,* p. 164.

3. *Ibid.*

A Commentary upon "C. S. Lewis, 20 Years On"

By Gillis Harp

I have benefited enormously from Roger Beckwith's wise theological and ecclesiastical reflections over the years; I only wish his writings were better known in North America. Dr. Beckwith's guidelines for dialogue here strike me as very perceptive. Although his churchmanship is decidedly Evangelical, the tone is characteristically irenic and reflects his deep commitment to the Anglican way.

To facilitate such an honest dialogue, it is essential that our High Church brethren come to terms with the thoroughly Reformed character of the English Reformation and its larger significance. Certainly, nonpartisan scholars of the Reformation in recent decades have substantially redrawn the fanciful portrait of the sixteenth and seventeenth century church that many Anglicans accepted for decades. Allow me to quote church historian Dewey Wallace in this regard:

> "The Reformed Protestantism that took Henry VIII's repudiation of papal supremacy as its occasion flowered in the advanced Protestantism of England under Edward VI, and after the setback of the Marian restoration was largely restored in the Elizabethan settlement. By the late Elizabethan period the Church of England was generally Reformed or Calvinist in its theology, even if the queen and many bishops resisted demands for further changes in polity, liturgy, and discipline. This continued in the early years of the reign of James I, with consensus the order of the day… In this new paradigm, the Church of England is much more in continuity with the continental Reformation than distinct from it."[1]

As Professor Wallace sums up the recent historiography, academic historians have "accepted the placement of the early Church of England firmly in the Protestant and Reformed camp, and repudiating the notion of it as a *via media* between Rome and Geneva. . . ."

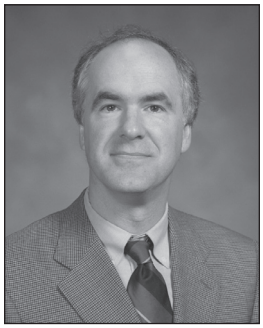
Since our Formularies were *all* products of the Reformation, surely our understanding of the true character of the English Reformation should hold more than an abstract, academic interest to us as Anglicans.

Moreover, I agree with Dr. Beckwith that some Anglo-Catholics need to change their dismissive attitude toward the Thirty-Nine Articles and their discomfort with the classic Book of Common Prayer. Not long ago, a rector of a nearby ACNA parish was told that he shouldn't use the classic 1662 *BCP* since its "uncatholic features" made it "heretical." Perhaps we shouldn't be surprised at such absurd views given the baleful influence of Dom Gregory Dix—someone who routinely attacked the Prayer Book and followed instead the Roman missal.

In some respects, Beckwith's fifth point goes to the heart of the matter. None of the Anglican Formularies expresses a sacerdotal understanding of the ordained ministry. Furthermore, it was almost entirely absent from most Anglican theological writing until the mid-nineteenth century. Pope Leo XIII was correct to argue in *Apostolicae Curae* (1896) that Anglican ordination rites had never sought to create a sacrificing priesthood comparable to the model assumed in the Roman rite.

Finally, I do agree that we Evangelicals also need to rethink some bad habits. Those who discard liturgical worship, the threefold ministry, and infant baptism can hardly lay claim to be genuinely Anglican. Here, a few Evangelical Anglicans have in fact imprudently moved away from positions subscribed to by the Magisterial Reformers. When asked by Elizabethan clergy about wearing the surplice, Zurich's Heinrich Bullinger advised compliance. Meanwhile, pushing lay presidency at the Lord's Supper appears to reflect contemporary egalitarianism more than the practice of Luther, Calvin, or Cranmer.

The sort of honest dialogue proposed by Roger Beckwith is long overdue and the candid approach he lays out here is preferable to feel-good calls to embrace some ill-defined 'Three Streams.'



Gillis Harp

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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.

1. See: Dewey Wallace excerpts below.

Via Media? A Paradigm Shift

Dewey D. Wallace, Jr.

By Dewey D. Wallace, Jr.

During the last generation of scholarship there has been a paradigm shift in the interpretation of the Church of England from the Reformation to the civil wars of the 1640s. This paradigm shift has been from understanding the Elizabethan and early Stuart Church of England as a *via media* between Rome and Geneva, as it was often put, to regarding it as one of the Reformed or Calvinist churches. "Reformed" in this context refers to that family of Protestants who derived primarily from Zwingli, Bucer, and Calvin and carried ecclesiastical change beyond that of the Lutheran Reformation. . . . It should be emphasized that in discussing this paradigm shift away from the interpretation of the Church of England as a *via media*, that it is its early history that is being discussed, not its later developments, for which the terms "Anglican" and *via media* might be appropriate. . . .

In a book published in 1982, I argued, based on a survey of the theological literature printed in the [17th century Civil War] period, that the Puritans continued and refined the Swiss-Rhineland predestinarían theology of grace of the earlier English Reformation, that the Elizabethan and Jacobean Church of England was basically Calvinist, and that the English Arminians were the real hijackers of the Church of England insofar as their innovations unsettled the early Stuart church and raised the specter of "popery," thereby contributing to the coming of civil war. By that time, similar points had been made and were being made by other [scholars]. . . .

With regard to the Elizabethan settlement, important books have [now] rejected [J. E.] Neale's thesis that in 1559 Elizabeth wanted a compromise church like that of her father rather than a Protestant one like that of her half-brother, but was pushed into a more Protestant settlement by returning exiles. Instead recent scholarship has argued that the queen and her advisers engineered as Protestant a settlement as they could get, granted the opposition of the entrenched Marian episcopate and conservative nobility in the House of Lords, although having achieved that, the politically astute queen resisted further changes. . . .

Accepting the placement of the early Church of England firmly in the Protestant and Reformed camp, and repudiating the notion of it as a *via media* between Rome and Geneva, one may nonetheless observe that the Protestant Church of England did have something about it different from the Reformed churches of the continent. . . .

Certain aspects of the "fabric" of the Church of England were redolent of some difference of ethos from that of the Reformed world, and were a source of grievance for many of the "godly" within that church, whereas some conformists were, at least from the time of [Richard] Hooker on, coming to give that retained fabric a more positive value. In short, the Reformed Church of England was contested terrain, although it would admittedly be difficult to think of any Reformation church (or any church at all) of which that would not be true. But this contest in the Church of England is not usefully described as Catholic versus Protestant, unless one means by "catholic" those persistences of an earlier Christian world that most Protestants retained, such as creeds, sacraments and reverence for the church fathers. After all, Reformed Protestants continued to regard themselves as "catholic," albeit not Roman or papist. Diarmaid MacCulloch makes this point with reference to Cranmer when he says of the archbishop that to define him "as a Reformed Catholic is to define all the great continental reformers in the same way: for they too sought to build up a Catholic Church anew on the same foundations of Bible, creeds, and the great councils of the early church."

Who then were the contestants for the Church of England's terrain? Not Roman Catholics and Protestant radicals who found themselves outside the established church, marginalized as popish recusants and rebellious separatists, but various sorts of Protestant. . . .

Long ago Owen Chadwick remarked, rather in passing, that the Church of England found a moderate middle way in the Reformation that held together views as divergent as those of the Lutherans and the Reformed, in effect a middle way between Geneva and Wittenberg. Others had made similar observations, Patrick McGrath commenting that the Church of England was not a middle way between Roman Catholic and Protestant, but "between different forms of Protestantism," and William Monter describing the Church of England as "a unique style of Protestantism, a *via media* between the Reformed and Lutheran traditions." MacCulloch has described Cranmer as seeking a middle way between Zurich and Wittenberg but elsewhere remarks that the Church of England was "nearer Zurich and Geneva than Wittenberg. Such a perspective, a Church of England between Geneva and Wittenberg, but closer to Geneva, might be described as a Reformed church with hankerings after Lutheranism. Viewing the Church of England in this way has considerable explanatory power, for example, in understanding the Articles of Religion: generally Protestant in soteriology, Reformed in Eucharistic receptionism, Lutheran in adiaphorism and Erastianism (though Zurich was an example of Reformed Erastianism). . . .

A final question needs to be addressed. If the new paradigm described here is so obvious, why was the Church of England ever thought of as a *via media* between Rome and Geneva in the first place? And why was the old paradigm so entrenched?

. . . Diarmaid MacCulloch has pinned down particularly the Oxford Movement as the greatest impetus to this reinterpretation of the English Reformation. He has argued in an essay that when the anglo-catholic offspring of the Oxford Movement came to dominate English academic life, they rewrote the history of the Church of England, providing for themselves the usable past of a *via media* from which Puritans and Calvinists were excluded. Indeed, for some anglo-catholics the Church of England was defined by a Catholic persistence from which the Protestant Reformation was almost entirely excised. There are many reasons why this understanding of Anglicanism, honed by the Oxford Movement, had such appeal well into the twentieth century. Among them might be listed the general disfavor in which "Calvinism" was held by the educated public, the increasing substitution of a visual for an aural culture making a richer scenic apparatus in worship appealing, the opportunity to serve as an escape hatch for those surfeited with evangelical excess, and the ecumenical role possible for a middle way denomination. Religious perspectives can be powerful devices for personal and group self-definition, and the *via media* has been and continues to be an attractive one. But it should not be permitted to inhibit recognition of the changes the Church of England underwent in its first generations after the Reformation.

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Excerpted by Dr. Gillis Harp

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Post-Anglican? Or Beyond Communion

Reflecting on Archbishop Welby's picture of the changing and uncertain future of Global Anglicanism

By Canon Alistair Macdonald-Radcliff

It is not yet known if Archbishop Welby identifies himself with the Roman Emperor Augustus, but potential parallels invite contemplation, not simply by virtue of his being, as it were, an Octavian now become Augustus having ascended to Chair of St. Augustine, but more pressingly for his attitude to the empire which he inherited.

In the words of Edward Gibbon about ancient Rome, while the

> "first centuries were filled with a rapid succession of triumphs . . . it was reserved for Augustus to relinquish the ambitious design of subduing the whole earth and to introduce a spirit of moderation into the public councils. Inclined to peace by his temper and situation it was easy for him to discover that Rome in her present exalted situation, had much less to hope than to fear from the chance of arms". Moreover, his experience "added weight to these salutary reflections, and effectually convinced him that, by the prudent vigour of his counsels, it would be easy to secure every concession which the safety or dignity of Rome might require from the most formidable Barbarians. . . ."

While, "Happily for the repose of mankind the moderate system recommended by the wisdom of Augustus was adopted" by his successors, there was one exceptional combat which was allowed to intrude upon the general tranquility. This was "undertaken by the most stupid, maintained by the most dissolute, and terminated by the most timid of all the emperors" and comprised the forty year conquest of Britain itself.

Of the ferocious but disorderly inhabitants of these isles, who were eventually subdued, Gibbon observed that, while they had many martial virtues, they had also two fatal flaws, namely "valour without conduct, and the love of freedom without the spirit of union."

These derelictions come once again to mind in the context of that churchly empire hitherto known as the Anglican Communion, where "the love of freedom without the spirit of union" is a tempting summary of what may lie at the root of its current woes.

The Reverend Canon Alistair Macdonald-Radcliff, Member of the Board of the Prayer Book Society

Archbishop Welby has been undertaking, since his enthronement, the rather arduous task of visiting all thirty-eight of the provinces around the world, which comprise his spiritual domain, as head of the Anglican Communion (albeit as *primus inter pares* with the other Primates who each head one Province).

He reflected on his experiences in his address to the General Synod of the Church of England last November, where he opened with the declaration, that, "First of all, and this needs to be heard very clearly, the Anglican Communion exists" thus evidencing that he understood this to be in doubt.

He then explained the sense in which this was true (at least partially as will emerge) which was that Anglicans are going about their business in roughly 165 countries, where there are, he suggested, no fewer than "2,000 languages" and perhaps "more than 500 distinct cultures and ways of looking at the world". This led naturally to the insight that "Anglicanism is incredibly diverse" with differences, "on all sorts of matters including sexuality, marriage and its nature, the use of money, the relations between men and women, the environment, war and peace, distribution of wealth and food, and a million other things". Nonetheless he concluded that, "at the same time there is a profound unity in many ways" if "Not in all way . . . " for "underpinning us is a unity imposed by the Spirit of God on those who name Jesus Christ as Lord and Saviour".

This then was a phenomenological perspective, based upon all the activity there is to observe, and which he then takes as constitutive of the Anglican Communion as a practical body of Christians in our present experience. But beyond all this, the Archbishop made clear there was another Communion, namely the Anglican Communion which has yet to come, which "under God is beyond anything we can imagine or think about". Nonetheless, within this ineffable future state, "the prize is visible unity in Christ despite functional diversity."

Within this polarity of present events and future institutional salvation, he urged that for now, "we must learn to hold in the right order our calling to be one and our calling to advance our own particular position" and furthermore the "discipline of meeting with those with whom we disagree and listening to each other" while, "celebrating our salvation together and praying together to the God who is the sole source of our hope and future, together." In combination this is seemingly both other-worldly and very this-worldly.

But with all that said, His Grace is left in the present with a monumental administrative challenge given that, "Our divisions may be too much to manage" and that, "I have to say that we are in a state so delicate that without prayer and repentance, it is hard to see how we can avoid some serious fractures."

This left the large further conundrum of what to do about the existing "instruments of unity." Here, the Archbishop threw the problem in part back to the Primates, as a group, by declining to exercise his convening capacity from the Chair of St. Augustine alone. So, he suggested it might be best for the Primates to meet again, only when a majority of them agree and agree too upon an agenda. This led to the final bombshell of his announcing that it would be for them also to decide "whether" and even "if" there is another Lambeth Conference at all.

In a subsequent interview with Michael Binyon, in *The Times* of London in December, the Archbishop further explained that the Communion will most likely "look very different . . . " and even that, "I don't quite know what it will look like" nonetheless, he has concluded that the role of the Archbishop of Canterbury will endure, and—contrary to his initial expectations, "there's going to be something in which the Archbishop of Canterbury is still the first among equals. Exactly how the links work is yet to be decided." Thus the bonds with the See of Canterbury constitute a spiritual reality, though not a jurisdictional one that he sees enduring, despite being tested frequently by events. However, the Primates had indicated that, "A move towards a more collegial, collective responsibility was popular." Indeed, as Binyon summarized, "one of the main issues in the Communion was how decisions were made. And there was no answer to that."

All of which invites curiosity as to how this new and improved Communion can be realized and function, short of the Eschaton, or is it perhaps that—in an echo of Moltmann—the true meaning of Communion on this account will in fact only ever be known with "eschatological verification"?

For the present, it is evident that the Archbishop invites us to use the word Communion in several quite different senses. This brings to mind the thought experiments of students in metaphysics who explore such possibilities as a pink invisible armadillo,[1] or whether something might be red and green all over at the same time. It requires careful footwork thus to allow for a Communion that can both exist now all around the world, in one sense (practical), while not existing in another (the theological, since the Primates have been at times unable to celebrate a Eucharist and to share Communion together). While, in a yet further sense (eschatological) it seems that the truest Communion is yet to come and comprises a challenging future hope. To put this all another way (recollecting another armadillo), the Communion is so to speak "in the pink" in one sense, while in another it is no longer with us, but instead goes before us on an eschatological horizon that has yet to be realized, although (intriguingly) when this does

1. A hypothetical species not to be confused with the *Chlamyphorus truncatus* or *pichiciego*, of Argentina which although pink and the world's smallest armadillo, is very definitely visible.

happen, it will feature the recovery of that visible unity presently being lost.

Amidst these practical, phenomenal, theological and eschatological senses of Communion, there is a risk however, of losing to sight some very sharp and immediate realities. If the Lambeth Conference and the Primates' Meeting can no longer convene and if Primates cannot celebrate a Eucharist together or even be *in communio in sacris* then an historic moment of profound change has surely arrived and needs to be noticed.

Such a state of affairs conveys a clear and very negative answer to the percipient question posed to the Lambeth Conference in 1948:[2] "Is Anglicanism based on a sufficiently coherent form of authority to form the nucleus of a world-wide fellowship of Churches, or does its comprehensiveness conceal internal divisions which may cause its disruption?"

It seems evident that we have now passed the threshold and do now indeed live within a disrupted Anglican Communion, which must therefore find ways to address the challenges that result.

One of the most senior bishops in the Church of England has long said that there is a need to have something more to hold the Communion together than a body of amusing stories about the late Archbishop Michael Ramsey. The same bishop went on to point out that, while we have the assurance of knowing that the gates of hell will not prevail against the Church, that offers no specific guarantees about the Anglican Communion. This gives added interest to the way in which Archbishop Welby articulated the common bonds and future hope that can yet reunite all Anglicans one day, for these rest as has been seen, in "a unity imposed by the Spirit of God on those who name Jesus Christ as Lord and Saviour". This is entirely a vision in terms of our fundamental common faith *as Christians* and says nothing about this future being specifically Anglican. Is the matter of being Anglican itself now merely one of our ever more numerous *adiaphora*? Is not the implication too that the recovery of visible unity is likely to be in a world that is "post-Anglican" where the former identity of Anglicans is subsumed into some new and greater whole and passes thus into history? What is not in any way indicated, however, is *when*, so this might be in ten years or several hundred.

Clearly, as Christians we all share but one initial and common requirement for membership of the Christian Church, namely baptism. And certainly using this minimal framework could accommodate a Communion made of up of participating churches which each retain their differences, including potentially decisively different understandings of the nature of authority itself, and consequently in doctrines and discipline. But such fraternity would seem closer to a loose federalism in which "spiritual camaraderie" would replace structural integration. And it is at the least open to doubt if such relations could come to constitute "visible unity" in that fullness that is constitutive of *koinonia,* of which in turn there is more to be said.

The issue of authority, which is the means by which truth is known to be true, has to be fundamental for each of the various groupings now tending to walk apart, as it has to be the basis in each case for their particular and newly distinctive association. But this issue has been a recurring challenge for Anglicans throughout history and it is striking that up until quite recently the concept of 'dispersed authority', by way of an Anglican distinctive, seemed to be in the ascendant. It was particularly commended in the extensive and influential works of the late Bishop Sykes of Ely.

It was given its initial currency for Anglicans in the 1948 Report IV, prepared for the Lambeth Conference of that year, which set out a variety of understandings in terms of the sources of Anglican doctrine on the one hand, and the structures of Anglican polity by means of which it is made known and upheld, on the other. This seemed to speak to the liberal comprehensiveness and the catholicity of Anglicanism, which though a single tradition of faith by name, nonetheless includes numerous authoritative elements and dispersed a polity designed to comprise a bulwark against that abusive exercise of (Roman Catholic) authority against which the sixteenth-century reformers had rebelled. In the words of the Report itself (p. 84):

"Authority, as inherited by the Anglican Communion from the undivided Church of the early centuries of the Christian era, is single in that it is derived from a single Divine source, and reflects within itself the richness and historicity of the divine Revelation . . . It is distributed among Scripture, Tradition, Creeds, the Ministry of the Word and Sacraments, the witness of saints, and the *consensus fidelium*. . . . It is thus a dispersed rather than a centralized authority having many elements which combine, interact with, and check each other; these elements together contributing by a process of mutual support, mutual checking, and redressing of errors or exaggerations to the many-sided fullness of the authority which Christ has committed to His Church. Where this authority is to be found mediated not in one mode but in several we recognize in this multiplicity God's loving provision against the temptations to tyranny and the dangers of unchecked power. . . ."

While all this was welcomed by Bishop Sykes it is notable that it then leads him to suppose that authority for Anglicans cannot in the end be "embodied" in institutions, for there is only a "continuous process involving all the participators" of discussion and exploration. This risks the obvious difficulty of

2. In the Report presented to it on *The Nature of Authority in Anglicanism* prepared by 64 bishops, under the then Bishop of Quebec.

uncertainty as to when conclusions, or even clarity have been attained—precisely the difficulty it is tempting to suggest is behind the current crisis in the Communion.

The insights of two notable Anglican commentators are helpful. Thus, McAdoo distinguished between internal and external aspects of authority such that "external" authority is legislative in character and "internal" authority is a shared conviction of truth.[3] While Robert Wright notes that "the contrast that the (1948) Lambeth Report made is not really one of a 'dispersed rather than a centralized authority,' in spite of its use once of this phrase, but instead a contrast between the one source of authority (God) and the many sources where authority is found."[4] Nonetheless, in the light of subsequent history, the assertion of the Report that authority "encourages and releases initiative, training in fellowship, and evokes a free and willing obedience." seems somewhat optimistic as a practical means for deriving conclusions able to command universal assent within the Anglican fold. This is despite the Report's overall conclusion that ultimately, "It is the Living and Ascended Christ present in the worshipping congregation who is the meaning and unity of the whole Church." This is a deeply compelling vision to be sure, but of itself provides no mechanism for either the exercise of the authority it warrants or any needed consensus upon the formulae able to capture its expression. And without these, to what expressions of truth do the faithful assent and follow? How can the doctrinal specificity and cohesion be grounded that is adequate for a continuing Anglican identity to be received as authentic by all those who would live within its compass?

It is against this background that a move towards another way of looking at things has also to be noted. This perhaps explains the relatively sudden falling away in the use of "dispersed authority" in favour of the more recently ascendant *koinonia*.[5] This was explored at some length in the *Virginia Report* laid before the 1998 Lambeth Conference which, in Section III, responded by stating that "Koinonia (communion) literally means 'holding something in common'" and "Within the Anglican Communion, this experience of a common life has traditionally been expressed in our use of Scripture, the Apostles' and Nicene Creeds, Baptism and the Eucharist, and the historic episcopate, and in the formularies and constitutions of the different provinces which spell out the doctrinal and structural features of Anglicanism" (2.4). Moreover, "*koinonia* defines the relationship between humankind and God" (2.5) and in turn becomes the measure of the authenticity of the manner in which dispersed authority is received and exercised (3.16).

There is a great deal more to be said upon all of this, not least regarding the mutual relations of 'dispersed authority' and *koinonia* to:

- the commonly cited Anglican synthesis as it has engaged Scripture, tradition and reason;
- the Lambeth Quadrilateral;
- the approach of *lex orandi lex credendi* and the heritage of the Prayer Book.

All this needs to be engaged for the wider context which Archbishop Welby's dramatic appraisal of the Anglican Communion has now set out, for these issues must be central to what can yet define the Anglican way in its various varieties. In the words of Perry Butler previously, Anglicanism is "being forced both by its inner tensions and its position within Christendom to redefine its peculiar vocation."[6]

It seems ironic that we may have to draw upon the resources of ecumenism in the face of a disrupted Anglican Communion perhaps becoming itself more than one denomination and to see the recovery of visible unity as a project too big even for Anglicanism within itself.

The present discussion opened with a quotation from Edward Gibbon on the time of Augustus. His ultimate judgment upon that Emperor was harsh, so it seems more fitting to recall his words about the later Marcus Aurelius whose "virtue . . . was of severer and more laborious kind. It was the well-earned harvest of many a learned conference, of many a patient lecture, and many a midnight lucubration." Circumstances which (apart perhaps from the lucubration) are quite familiar we may be sure to Archbishop Welby.

But there is a more serious point to be made about the fall of the Roman Empire itself. This has historically been taken to mark the beginning of modern history. From one point of view it happened on the 4th of September 475 when the Germanic Odoacer deposed the last Roman emperor, Romulus Augustulus. But in fact, he was merely the last Emperor *in the West*, if one thinks of the Empire in the East, that clearly lasted right up to the Fall of Constantinople into the hands of the Ottoman Turks in 1453. In the face of this historical perspective it reminds that we may need to give or take a

3. McAdoo, in the "The Influence of the Seventeenth Century," 254–56.

4. J. Robert Wright, "An Anglican Comment on Papal Authority in the Light of Recent Developments", p. 243.

5. There is a long prior history, see *The Unity of the Church as Koinonia, Gift and Calling,* World Council of Churches, Canberra 1991, which set the unity of the Church in the wider context of God's purposes for the whole of Creation; recall too Pope John-Paul II, "Communion is the very mystery of the Church, and long before, George Hamer, *The Church is Communion*.

6. In his essay on Anglican History: 'From the Early Eighteenth Century to the Present Day', in Stephen W. Sykes and John Booty, editors. *The Study of Anglicanism*, London & Philadelphia: SPCK/Fortress Press, 1988.

thousand years when it comes to pondering the future of Anglicanism as a whole.

Nonetheless, there should be no disguising the scale of the current crisis nor the dramatic upheaval underway in moving to a disrupted Communion. Whatever our hopes for reconciliation, it may be hard to see in all this a great leap of progress any time soon.

One is rather reminded of the ironic sentiment upon seeing a renovated church once captured so well by the late John Betjeman:

The Church's restoration
In eighteen-eighty-three
Has left for contemplation
Not what there used to be . . .

The Indwelling of Christ in Holy Communion

By William Martin

Countless debates have raged in the last 500 years over the nature and meaning of the *Holy Communion, Lord's Supper,* or *The Mass*—call it what you will. Richard Hooker reminds us that the point or purpose of the Sacrament is to come into Communion with Jesus Christ and to feed on Him spiritually. *(Laws. . . . II.)* To *feed on him spiritually* comes after we have said *Yes* to His desire to unite with us. What is clear is that Jesus Christ—*the Way, the Truth and the Life,* desires to live with us and in us in order to fit and ready us for ultimate unbreakable union and communion with God the Father. After we have given ourselves to Him, by His habitual coming and indwelling of our souls we become accustomed to our future Heavenly destiny beginning here and now.

Aristotle says that *conflicts often arise in friendship because one of the parties does not get what he desires out of the friendship, usually when one person thinks that what he is receiving is not of equal worth to what he is giving. Yet who is to decide the worth of what is given or received? In friendships according to virtue, things are given for the sake of the receiver and the return is made according to intention, though it is not necessary of equal value. (Nicomachean Ethics, ix)* Of course, for the Christian, what is surrendered or *given up* to the other is not of equal worth and can never be. No human being can give himself to Christ in the way that Christ has given Himself to all men. But man can intend to give himself to Christ, and Christ can accept the good-intention, as tainted and imperfect as it may be, because man desires the return, which is beyond *what he can desire and deserve.* Man's intention to reciprocate can then be counted as the best he can offer in an unequal yoking. But because Christ condescends to allow the exchange, a unique possibility emerges as Christ's love overcomes the inequality and makes up for human deficiency.

The nature of the Eucharist is therefore one of union and exchange. Man gives himself to Christ, and then Christ gives Himself to man. First Christ Jesus offers to unite Himself to us; second He desires to change and transform us. Of course Christ knows that unless and until He begins to transform and transubstantiate us, in the end, we cannot be reconciled to God our Heavenly Father. So there is an ulterior motive in God's heart that moves Him to an unequal friendship with man through His Son Jesus Christ our Lord. Knowing that we cannot save ourselves, He condescends to friendship with us—comes down to our level, in order that He might lift us up and onto the level plain of reconciliation to the Father. So Divine desire unites with human nature in Jesus Christ in order that human nature might be enabled to fulfill Divine desire. He desires not only to confront and address us as the eternal Word and Will of the Father, but as the indwelling effectual power of conversion and sanctification through the Holy Spirit. His union with us is meant to effect our transubstantiation- which means that He desires to change us substantially or essentially, inwardly and spiritually through His inwilling Holy Spirit, progressively incorporating us into His Mystical Body. With the repetition of receiving His Body and Blood first we become the sons and daughters of the Father, and then the friends of God and one another. So we are called to be changed by Jesus Christ's Holy Spirit from sinners into saints, from strangers into friends, being taken from nature into Grace. *Brethren, we know that we have passed from death to life. (1 John iii. 14)*

Having said this, it should be clear that Holy Communion is not a unique spiritual event that should be alien to us by reason of history or nature. In the first instance, men do themselves no small spiritual disservice by alienating themselves through time from the implications of Christ's one and complete Sacrifice made for the sins of the whole world. The historical Atonement is so rarefied that it ceases to be of any

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contemporary spiritual usefulness. In the second instance, the Real Presence of Christ is so particularly confined to the physical elements, that He is adored, again, from a distance, when it was His original intent to pitch His tent on the soil of our souls. In both cases—call the one *Protestant* and the other *Catholic,* the real point seems to be lost. To be sure what Christ did for us *once and for all* on Calvary Hill is unique and unrepeatable. And yet what He did, He does because what He desires, He is. And so the Sacrifice of Calvary is an expression of Divine Love that desires to draw us into the wake of its accomplishment—*that his inestimable benefit.* So, as Hans Urs Von Balthasar says, *the Beloved who died for us becomes alive and present for us in the midst of our remembering. (The Glory of the Lord: Seeing the Form, 543)* Or to put it into Augustinian terms: *In our remembering, we see; in our seeing, we understand; in our understanding, we love. In our loving, we desire; and in our desiring, we will.* We *remember* what Jesus has done for us; we *see* and *know* that He wishes to welcome us into that *love* that will enable us to be dead to the world, the flesh, the devil, and ourselves. We *will* or *choose* the *Really Present and all-effectual motions of His Holy Spirit* in our lives, and so *we submit to His rule and governance.* As we recollect the love of Jesus conveyed through His death and rising, we are then called to desire that the same death and rising might inform and define our earthly sojourn to the Heavenly City. So, we ask Christ Jesus to rise up within us through His Holy Spirit, carrying us within His embrace up and out of sin and vice and into the true life which He shares with Our Heavenly Father.

So when we come to the Holy Communion we combine memory and desire through knowledge in order that we might be transubstantiated through the indwelling Real Presence of Jesus Christ's Holy Spirit. This is the most important nature of the Holy Eucharist. We do after all want the Grace of God, through the flesh and blood of the Son of Man to make us all into the Sons of God. The point of the Holy Communion is indeed to sup on the Real Presence of Jesus Christ. But let us turn our mind's eye to the reason. We are in search of salvation, and can have it only *when Jesus dwells in us and we in Him.* So let us delight in this our soul's deepest desire, knowing that while we never deserve it, God comes down in Jesus Christ to welcome us into it.

The Reverend William Martin is the rector of St Michael and All Angels, Arden, N.C. and a Member of the Board of the Prayer Book Society.

The Third Annual Peter Toon Memorial Lecture will take place this Spring. Please watch this site for further information.

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