



Mandate

THE MAGAZINE OF THE PRAYER BOOK SOCIETY

Volume 34, Number 2
Pentecost 2011

IN THIS ISSUE

2 A Letter from
the President

4 Reflections from
the Editor's Desk

5 The Craft of
Reading Scripture

8 Report on Prayer
Book Starter Kits

9 Scripture's
Authority

10 St Jerome: Scholar
and Interpreter

13 Pentecost: Worship in
Spirit and in Truth

15 The Gifts of
the Early Church

16 Christian Seriousness
and Holy Communion

18 The Order of
Holy Communion

19 The Teaching of
Christ in Holy Scripture

20 Catechesis

Handing on the
Word of God



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

A Letter from the President

HANDING ON THE WORD OF GOD

Four hundred years ago, on May 5, 1611, Robert Barker, Printer to the King's most Excellent Majestie", James I of England and VI of Scotland, published "The Holy Bible, containing the Old Testament, and the New, Newly Translated out of the Original tongues & with former Translations diligently compared and revised, by his Majestie's speciall Commandement. Appointed to be read in Churches." The publication of the "King James Version" (as it is known in North America) or "Authorized Version" (in Britain) is a notable moment in the history of the Bible in English, the culmination of an enterprise that began almost a hundred years before in 1525 with the publication of William Tyndale's New Testament freshly translated out of Greek into English—an enterprise at that time that was subject to dire legal penalties and which required him to go into exile and hiding, for which he was bitterly attacked and was to lead to his being strangled and burnt at the stake (at the instigation of the not-always-saintly Thomas More) in Vilvoorde, near Brussels, on October 6th, 1536. During those years of exile and fear, Tyndale revised his New Testament translation, taught himself Hebrew—a formidable intellectual task at that time—and completed the translation of the first half of the Old Testament into English.

Tyndale's work was preserved, completed, and refined by a host of successors, beginning with Miles Coverdale (the translator of the Prayer Book psalter), in 1535; followed in quick succession by *Matthew's Bible* of 1537, the *Great Bible* of 1539 (whose text is retained in the Prayer Book's Comfortable Words), the highly-regarded *Geneva Bible* of 1557-1560, and the *Bishops' Bible* of 1568-1572. Belatedly, the Roman Catholic church produced its own, highly Latinate, English translation of the Vulgate, known as the *Douai-Rheims* version (1582 and 1610). With the exception of the last, all took Tyndale's work as their starting point, and thus it is to William Tyndale that we owe much of the King James Version.

The refinement of the 1611 translators gave a

certain majesty of tone for which this version has ever after been admired, a majesty that is produced by its close adherence to the Greek and Hebrew text, and by its deliberate archaism. Though not without its faults, the King James version deserves its reputation. Unlike the new translations that began to appear in large numbers in the twentieth century, with their prose of bland and inoffensive efficiency, it is never flat. Its words are able to carry the weight of meaning and conviction which belongs to Scripture. In time the King James Version became accepted as *the* English Bible, elbowing out its chief competitor, the Geneva Bible, even among New England Congregationalists and Scottish Presbyterians. In the 19th century, it became the focus of a literary cult, and in the 20th century, despite an avalanche of new translations, it still has its fervent adherents for religious reasons. Stories, perhaps not all apocryphal, allege comments of the ilk of "if the King James Bible was good enough for Jesus, it is good enough for me!" Though one might deplore the lack of historical awareness, one can only admire the intuitive sense of divine authority resounding in the words of Scripture.

One impetus for the spate of Bible translations between 1525 and 1611 was the renaissance of humanism, with its recovery and study of classical, patristic, and biblical languages and literature, and its emphasis on the rhetorical eloquence (though the English of the King James Version is far from the ornate classicism of much humanist prose). The other, intersecting impetus, was that of the reformation of the church, with its aim of setting Scripture before the whole church, and to clear away anything that would obscure, confuse, or diminish its doctrine, that by it, as Cranmer wrote in his Preface to the *Great Bible's* second edition of 1540, "all manner of persons, of what estate or condition soever they be, may in this book learn all things what they ought to believe, what they ought to do, and what they should not do, as well concerning Almighty God, as also concerning themselves and all other".

Mandate

Pentecost 2011 • Volume 34, Number 2

Editor: **Dr. Roberta Bayer** • Design/Layout: **Boldface Graphics**

The Officers for the Year 2011 are:

President: **The Rev. Gavin Dunbar** • Vice-President: **The Rev. Fr. Edward Rix**

Treasurer: **Kathleen Stephans** of Philadelphia • Secretary: **Mrs. Rhea Bright** of Oklahoma

Executive Director: **The Rev. Jason Patterson**

Mandate is published four times a year by the Prayer Book Society, a non-profit organization serving the Church of God.

All gifts to the P.B.S. are tax deductible for U.S. citizens.

Editorial and all other correspondence: P.O. Box 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.

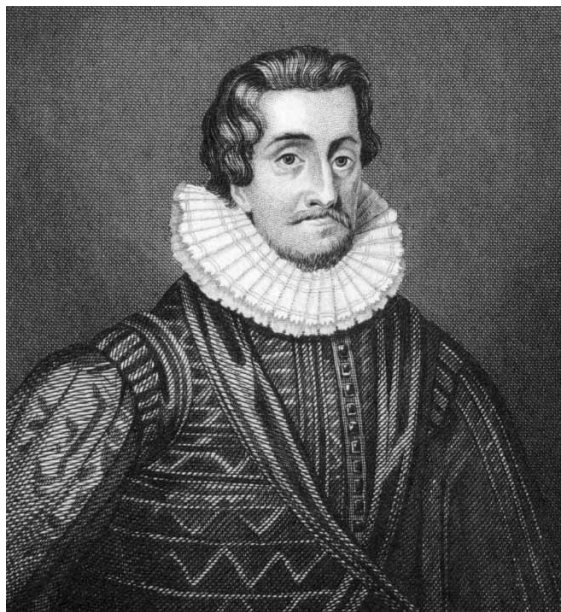
More explicitly, and polemically, as he wrote in the first of the Edwardine official Homilies, *A fruitful exhortation to the reading and knowledge of Holy Scripture*, “forsaking the corrupt judgment of fleshly men, which care not for their carcase, let us reverently hear and read Holy Scripture, which is the food of the soul. Let us diligently search for the well of life in the books of the Old and New Testament, and not run to the stinking puddles of men’s traditions, devised by men’s imagination, for our justification and salvation. For in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love, and what to look for at God’s hands at length.... In these books we may learn to know ourselves, how vile and miserable we be; and also to know God, how good he is of himself, and how he maketh us and all creatures partakers of his goodness... And, as the great Clerk and godly Preacher, St. John Chrysostom, saith, whatsoever is required to the salvation of man, is fully contained in the Scripture of God”.

Neatly dismissing claims to the authority of tradition apart from Scripture (“stinking puddles”), Cranmer cites the authority of ancient—and saintly—tradition (Chrysostom) to underline the sufficiency of Scripture as the Rule of Faith. “Whatsoever is required to the salvation of man, is fully contained in the Scripture of God”. This is of course precisely the doctrine of the Articles of Religion, drafted by Cranmer, and, with revision, adopted after his death, in 1570. “Holy Scripture containeth all things necessary for salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation” (Articles VI cf. Article XIX and XX). Consequently, “it is not lawful for the church to ordain anything that is contrary to God’s Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the church be a witness and a keeper of Holy Writ, yet, as it ought not to decree anything against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation”.

With this strong re-assertion of the ancient doctrine of Scripture’s authority over that of the Church and its tradition, the reformers laid the foundation for their reform of the Church, its doctrine,

worship, and discipline, in subjection to the Christ, and not - as they accused the Roman church of the later Middle Ages—usurping his authority. In these latter days, we may consider that the Roman church is not the gravest danger to the Gospel, but rather the churches which are the heirs of the English reformers, but have largely forgotten that heritage both reformed and catholic.

If the translation of the Bible “out of the Original tongues” into good English was central to the Church’s reform in the 16th and 17th century, however,



King James I

it was far from alone. Cranmer also prepared proposals for the reform of the Church’s laws—the Forty-Two Articles (subsequently revised as Thirty-Nine and adopted as such in 1570), and the *Reformatio legum ecclesiasticorum* (the reform of canon law, never adopted). The Church’s public worship was reformed, in the Prayer Book of 1549, and its revision of 1552. In his Prayer Book, prefixed to the Confirmation rite, was a Catechism “that is to say, an instruction to be learned of every

child, before he be brought to be confirmed of the bishop”. This catechism, enlarged in 1604 with a section on the Sacraments, was supplemented in 1570 by Alexander Nowell’s (semi-official) *Larger Catechism*. A Book of official Homilies was published in 1542, to be read where licensed preachers were not available.

In all these works—including the canon law reform—the doctrinal interest is paramount, both as regards content and activity. There must not only be a doctrinal standard, to which the church could be held accountable through canon law, it must also be taught effectively, consistently, thoroughly, in forms appropriate to every class and age of person. In the churches of the early 21st century, among the heirs of Chrysostom, Cranmer, and the Bibles of Tyndale and King James, the greatest need is the recovery and the revitalization of this teaching activity—in the bare reading of scripture at the daily office, as well as teaching in preaching, in catechism, and indeed, in “ghostly counsel” of the pastoral interview. In this activity do we honour the gift of the Scriptures, by ensuring that we do indeed “hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of [God’s] holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, ... given to us in Jesus Christ”. (Collect, Second Sunday in Advent)

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 issue addresses the canon of Holy Scripture, and the problem of authoritative interpretations. Dr. Paul Russell has contributed an interesting essay on the life and work of St. Jerome, and also there is an excerpt from the late Peter Toon's book *The Anglican Formularies and Holy Scripture* on this topic. The Rev. Dr. Mark Royster has contributed a guide to the early days of the Church. There is a sermon on Pentecost from the archives of the late Dr. Crouse, and a former student of Fr. Crouse, Fr. Petley has written on the heart of Christian life found in Holy Communion. Dr Paul Epstein continues his series on the Order of Holy Communion, and Fr. Dunbar has contributed articles on catechesis, the teaching of Christ in Holy Scripture, as well as his Letter.

I erred in remarking, last issue, that the Old

Testament books of the Apocrypha, as St Jerome called them (listed in article VI of the 39 Articles), were originally published separately from the King James or Authorized version of the Bible; in fact, they were bound together, as still is sometimes the case.

Keep up with the PBS

There are now 4 great ways to stay connected and read our latest posts, essays and articles:

1. "Like" the Prayer Book Society, USA on Facebook.
2. Subscribe to our RSS feed (via our website) and receive e-mail notification of posts.
3. Sign up for our e-mail newsletters (via the website).
4. Find us on Twitter (PrayerBookUSA).



News from the ANGLICAN WAY

Whither the Continuum?

Numerous bishops, clergy and churchmen are expected to gather at St. Paul's Church (Boston, MA) over the course of November 3-5, 2011 to attend a conference entitled "Whither the Communion?"

Plenary speakers include bishops from the Anglican Church in America, the Anglican Catholic Church, the Diocese of the Holy Cross, the Anglican Province of America, the Traditional Anglican Communion and the Episcopal Missionary Church. Plenary topics include: "Theological Integrity in Communion and Continuum," "Ecumenism in the Continuum" and "Continuum in Future Tense." The conference will culminate in an open panel discussion in which all the bishops present will be able to discuss together their views and share their hopes for the continuum in the next 10 years.

Those attending the consultation are encouraged also to attend St. Paul's annual Festival of Faith on November 6, 2011, which includes a Festal Holy

Eucharist (10:30 am), Solemn Choral Evensong (3:00 pm), and an Organ Recital (4:00 pm).

Inquiries may be made to St. Paul's Church (508-588-7285), www.saintpaulsparish-brockton.org.

The 39 Articles

A new commentary on The 39 Articles of Religion entitled *Essential Truths for Christians: A Commentary on the Anglican Thirty-Nine Articles and an Introduction to Systematic Theology* by Dr. John Rodgers has been published by The Classical Anglican Press, the publication and distribution arm of the Reformed Episcopal Church. Check back on our website for a forthcoming review of this commentary.

Reformed Episcopal Website

Visit www.rechurch.org to view a full list of their offerings, including *An Outline of an Anglican Life* by Louis Tarsitano and commentaries on The 39 Articles both by Griffith Thomas and Browne.

The Craft of Reading Scripture

by Roberta Bayer

Is there a definitive interpretation of Scripture? The Anglican Communion is splintering over different and irreconcilable interpretations of Scripture. Is there sufficient scriptural authority for the ordination of women? Has the traditional interpretation of the sin of Sodom been entirely misrepresented? Such questions are much debated, and notably, protagonists on each side accuse the other of disobedience to Scripture. By that accusation each implies that theirs is the correct way to read Scripture. So clearly the underlying divisions in the Church today are caused by deep discontinuities stemming from diverse readings of the Bible, and these discontinuities appear to exist not simply between people who think of themselves as politically opposed, liberal and conservative, but in the case of the ordination of women, they exist even among those who see themselves as conservative evangelicals.

In this article I will suggest that these divisive interpretations create such havoc because we have forgotten, or rejected, a manner of comprehending Scripture which the Reformers praised. I will argue that there is an historical way of reading the Bible which was practiced in a relatively uncontroversial way for well over a millenium which teaches humility and obedience to Scripture, and this can be seen in the books and letters of the Fathers of the early Church. Their approach to writing biblical commentaries, of explicating the meaning of scripture, was passed on from generation to generation and shaped the church for many centuries, and had more the character of a spiritual exercise, than a scholarly investigation, as we understand it today. For today scholarship generally involves making an argument for one interpretation or another within a particular text and within the the context of a particular set of questions raised by other scholars. But the early Fathers approached reading the Bible as though it were a craft; they learnt how to meditate upon the Bible in order to interpret themselves and the world around them. In so doing the Bible was the means to self-understanding

because it holds within it the fullness of truth about God and man.

Making these patristic commentaries the foundation of seminary education would renew the Church, and I say that although I recognize that such a idea could evoke scepticism and puzzlement as to why their 'interpretation' should be considered so important. Why should this set of historical readings be granted such a privileged position? I realize that it



William Tyndale

might be said that liking the works of the Fathers is a matter of subjective opinion based upon the peculiarities of my personality. However, the distinction that I am making is not between one interpretation and another, the Fathers of the early Church versus modern exegetes, but rather between one kind of rational activity and another, one kind of reading which has been recognized for most of Christian history as appropriate to comprehending the Bible, and another which is less

appropriate.

Why, someone may ask, are the biblical commentaries of Jerome, Augustine, Ambrose and Chrysostom so foundational to the formation of a seminarian? What is lacking in the works of contemporary scholars who write with all the advantages offered by a mature science of exegesis and textual reconstruction? What can the Fathers of the Church teach us except their own peculiar approach to the Bible? All these questions implicitly assume that multiple interpretive approaches determine any reading of the Bible, and that we are always imposing upon the Bible a 'reading', and the task of the seminary is to introduce students to all these various interpretations so that they might choose between them. Otherwise, why would it not be generally assumed that the theological works of the Fathers are the definitive texts for seminarians, not just because of their antiquity, but because of their lasting influence up to and including the Reformation?

Skepticism about the possibility of reading the Bible in an uncontested way emerges in modernity in part because of a tendency to view ourselves as

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.

unique in the history of Christianity, and in searching for theological relevance, students are presented with a variety of different interpretations (or invited to discover their own), which reflect the preoccupations of the contemporary social, psychological and political agendas, such as existentialism, feminism, Marxism, 'queer theory', and environmentalism. The effect of this all affirms the underlying assumption that interpretations are relative, and that one must argue about the most relevant approach to the Bible before one can learn from it. But at the same time, to argue that all readings of the Bible are in some way contextually limited and relative implicitly denies the very uniqueness of Scripture, revealed by God.

Is there a beginning point from which to enter into Scripture bypassing all questions of interpretation? In thinking about that question one might ask two corollary questions: first did the Reformers ask themselves this question? Secondly, did the early Fathers of the Church provide them with an answer?

The Reformers did address the question of how to negotiate between multiple interpretations of Scripture, and they did so with extensive reference to the early Church Fathers. This is evident in their most learned commentaries on Scripture, doctrinal treatises, and sermons. The chief Anglican Reformers held that Jerome, Ambrose, and Augustine understood the Bible in a fuller way than scholastic theologians of their time, who were themselves caught up in conflicting interpretations. The Reformers paid attention to the Fathers' treatises because there they found something new and different. These commentaries explicated the Gospel teaching, and also taught a craft of reading Holy Writ. So they found not an interpretation to adopt in these commentaries, as when it came to interpretations the Fathers were not always in agreement among themselves (and the Reformers always judged those commentaries by the rule of Scripture). Rather they did find was a way of reading and meditating upon Scripture, which was in turn a means by which to interpret and judge themselves. They found a craft of theology, of approaching God through intellect and will, mind and spirit. Reading the Church Fathers confirmed their belief that reading the Bible in the vernacular was important for all priests, clergy, and laymen, and also that such reading becomes a means for transforming the self, through the activity of the Holy Spirit, so that the self is capable of more deeply entering into God's word and teaching it to others.

If one reads that best known of Augustine's works *The Confessions*, one is immediately struck by the fact that Augustine reads the Bible in order to see himself as God sees him. In so doing, he seems to engage himself, Scripture, and reader in a common activity in which Augustine as teacher and the readers as disciple, become part of intellectual quest to know God. Here one sees a kind of self-reflective reading. When it comes to commentaries on particular Biblical texts the same introspective inquiry occurs. Inconsistencies and obscurities in the written text of

Holy Scripture are clarified and reconciled through this quest; Scripture speaks to Scripture, Scripture itself interprets Scripture, with the unfolding of profound implications whereby answers are sought and found within the purview of Scripture itself and the reader discovers God in Scripture. Whereas today people are taught that scriptural inconsistencies are the result of a defect in the text of the Bible itself, the Church Fathers seem to have considered those apparent inconsistencies to be a fault in, a problem or even an opportunity, for the reader. Intelligibility was the outcome of communion between ourselves and God, who transforms our wills and informs our intellects by his light so that those who enter the Church might be saved.

That was one reason why in the earliest part of the Middle Ages the Bible was frequently translated into the vernacular. The Venerable Bede (c.672-735), best known for writing the first history of the Christian Church in England, translated the scriptures into the English of his day, as well as wrote commentaries. If one wonders why in 1407 translation of the Bible was forbidden in England, and later Tyndale was executed for his work, one might come up with a number of explanations, but surely one must take into account the loss of this authoritative and self-reflective tradition which made reading the Bible so important in earlier centuries.

Obscurities and inconsistencies in the text of the Bible, leading to diverse interpretations, had the effect in the 15th century of dividing the Christian world. Issues such as justification and sanctification, transubstantiation, free will and predestination became divisive, although they had been negotiated peaceably in earlier debate. What happened? One explanation may lie with the adoption of the scholastic method in the 12th-14th centuries, which advanced understanding by a method of question and answer, making distinctions which emphasized inconsistencies, and was marked by a tendency to resolve problems in the letter of the text through logic, rather than spiritual exposition. A series of questions and answers, rather than a commentary, became the dominant mode of exposition. Dialectical argumentation, which proceeds by question and answer, has been part of philosophical inquiry since Plato wrote his dialogues, and is indispensable to that particular field of intellectual inquiry, but was perhaps less suited to explicating Scripture. In the end complicated expositions of Scripture, increasingly subtle and complex, made the Bible appear too difficult for the ordinary person to understand, as if faith were dependent upon a fine science. Fearful of vernacular translations of the Bible which might lead to multiple interpretations, therefore, Rome and her princely allies affirmed the Pope as the final interpreter of Scripture.

But the Reformers turned to the Fathers. Ambrose of Milan (340-397) had written that Christ teaches us through Scripture, and in that reading we discover that the "letter is outside; the mysteries,

within.” (Letter 84) Patristic literature, with its dense, spiritual commentaries affirming the word of God in Scripture, directed them away from disputed scholastic interpretations and towards the Bible itself. They were affirmed in their conviction that a pious and devout soul could with humility and diligent study, and with the help of learned teachers, and the illumination of the Holy Spirit, discover the Gospel for himself, the fruit beneath the leaves, as Ambrose put it.

The perspicuity (transparency) of Scripture was defended by William Tyndale (1492-1536) in his book *The Obedience of Christian Man*. After listing multiple warring schools of thought among the scholastic doctors the universities of his day, each of whom, in his words ‘fashioned Scripture after his own imagination’, he remarked nonetheless that the rule of faith was transparent to a layman if he were taught properly — as “master teacheth his apprentice to know all the points of the mete-yard”, he wrote. One can teach God’s laws, morals, the duty of obedience to the law, the love of Christ, the ground of faith and what the sacraments signify, all so that a Christian can be taught what is wholesome, and “discern the poison from the honey”:

How know we that some is heresy and some not? By the scripture, I trow. How know we that St Augustine (which is the best, or one of the best, that ever wrote upon the scripture) wrote many things amiss at the beginning, as many other doctors do? Verily, by the scriptures: as he himself well perceived afterwards....

The picture which Tyndale offers of the church of his day is of one beset, much like ours today, with multiple interpretations of Scripture, but still he argued, the honey would be found, if master taught apprentice.

The Reformers did not think that Scripture could be read with complete understanding without preparation and the grace given by faith. Rather they argued that those obscurities were helpful to deepening personal piety, a spur to deeper reading, a prompt for calling upon the assistance of the Holy Spirit; obscurities ought to excite our interest, as the

Fathers had taught, make the Christian prayerfully search the Scripture, look for the spirit beneath the letter, the fruit under the leaves. Obscurities were, as St Augustine had pointed out in *On Christian Doctrine*, a remedy for pride, “provided by God to conquer pride by work.”

The devout person today requires two things when reading the Bible: first a teacher who knows the commentaries and can teach them how to read the Bible, and secondly, a trust in that teacher. Yet, teachers are difficult to find because of the loss of that traditional craft of reading Scripture which the Reformers wanted to retain. So laymen are often subject to frustratingly anarchic readings of the Bible. The diverse theological approaches found in contemporary seminaries ought to be studied only after long meditation upon the commentaries of the Fathers so that they might become disciples of greater masters. Inconsistencies and obscurities in Scripture do not exist simply to provide the opportunity for the imposition of someone’s particular concerns, or an innovative interpretation. Readings should not be constructions of the text shaped by the constitutive elements of one’s own thinking, or of a current ideology. Reading the Bible should be the means of transforming the self through grace, by enlightenment of the intellect and the development of humility, dependent upon the work of the Holy Spirit. If one thinks about reading the Bible as self-reflective, a craft in and of itself, with attention to the commentaries of the early Church Fathers, one may hold with the Anglican Reformers that the meaning of Scripture is transparent.

For further reading:

St Ambrose, *Letters*

St Augustine of Hippo, *On Christian Doctrine*, ch. ii

Alasdair MacIntyre, *Three Rival Versions of Moral Enquiry*, ch. IV.

William Tyndale, *The Obedience of the Christian Man*

William Whitaker, *A Disputation on Holy Scripture: against the papists, especially Bellarmine*



PRAYER BOOK STARTER KIT

The Prayer Book Society will be happy to provide a **starter kit** to any parish or mission that wants to worship the Prayer Book Way.

This kit shall include one altar book, 10 pew editions, and one year on-line technical support!

Report on Prayer Book Starter Kits

KIT SENT TO THE UNITED ARAB EMIRATES
1928 BCP CHURCH TO BE PLANTED IN THE MIDDLE EAST



The Rev. J. S. Patterson,
Executive Director,
Prayer Book Society,
USA

The Prayer Book Society continues to look for opportunities to support and equip new mission churches, both in the US and around the world (see the blog on our website entitled “Missions and Historic Anglicanism—Another Contemporary Example” to read about a new 1928 parish in Kentucky). Whether we are helping to lead seminars in Tanzania or Zambia, sending Prayer Books to Uganda, or developing new prayer book resources in Portuguese for Anglicans in Brazil—our desire is to serve Anglicans by means of commending the reformed-catholic doctrine of the historic versions of the Book of Common Prayer and Ordinal.

Thus the board decided to offer “Prayer Book Starter Kits” (consisting of a 1928 BCP Altar Book and a number of 1928 BCPs) to missions or churches that desired to worship in the Anglican way. I am very happy to report that the demand for these has been overwhelming (such that we are struggling to keep up with the many requests which we have received). We are firmly convinced that one need not adopt contemporary worship, with its problematic philosophical theology, in order to be “successful” in the planting of a new church. We are therefore eager to encourage church planters to consider the great merit of allowing their theology of worship to be shaped by either the 1662 or 1928 Book of Common Prayer. One means by which we hope that we can encourage church planters in this direction is by sharing stories about others who are planting in this way.

One of the most interesting and exciting new church plants to receive a Starter Kit is The Chapel of the Living Water in Al Ain, United Arab Emirates (UAE).

The Anglican Chapel of the Living Water did not yet exist in May 2010, when 5 people started to gather together in someone’s home in the UAE for liturgical prayer and Scripture reading. Though not explicitly Anglican at the time of their initial formation, one of the things that this small group had in common was their desire to worship God through the historic liturgy of the Church. After time, God added to their number and they began the process of looking for a full-time pastor. Their initial search did not result in anyone being called to serve their mission full-time, but God providentially connected them with a nearby Anglican chaplain who agreed to come to lead services. Under his care, by March 2011, the core group had expanded to an average weekly attendance

of 40-50 people (most of whom are expatriates who work at a missionary hospital). Shortly thereafter they joined the Episcopal Missionary Church (EMC) and came under the Episcopal oversight of The Right Reverend Council Nedd II.

Bishop Nedd is preparing to travel to the UAE in order to help this fledgling church continue to gather momentum as they await (God willing) the arrival of their first Rector—The Reverend Andrew Brummett (who is a great defender of the 1928 BCP).

Father Brummett is in his early 30’s and is presently completing his studies at Dallas Theological Seminary (where there is presently a growing interest in the Anglican Way!), while also serving as the Curate at The Chapel of the Cross in Dallas (REC). When I asked him to tell me about the mission in Al Ain and why they are using the 1928 BCP, this is what he said:

God has been working in the hearts and minds of these Christians, drawing them into the historic expressions of the Church in her liturgy and in her bishops. And in this they are not alone. Many committed evangelical Christians all around the world are beginning to feel the desire to worship God in the beauty of holiness as found in the historic English liturgy. They hunger for the transcendent and majestic expression of truth, beauty, and righteousness that we, who are Prayer Book Anglicans, often take for granted. So as we welcome The Chapel of the Living Water, Al Ain, UAE into the Episcopal Missionary Church, let us reflect for a moment on the fact that, as Prayer Book Anglicans, we have something not only desirable for ourselves and our “niche” market on Sunday morning. We have the heritage of the Church as we have received it in the English language through the 1662 Book of Common Prayer and its faithful editions such as the 1928 Book of Common Prayer in the United States. We have something that is timeless, priceless, and beautiful. We have a means of ascending to Our Holy Father in prayer and worship, through the Son and His Bride the Church, and by the Holy Spirit who has given us our liturgy as a gift and heritage. Let us be glad, then, and joyfully invite others (like the new congregation in the United Arab Emirates) to learn and enjoy the historic liturgy of the Book of Common Prayer.

Please consider making a financial donation to help us continue to be able to provide BCP Starter Kits to missions who seek to use a historic version of the BCP.

The Canon

AN EXCERPT FROM PETER TOON, THE ANGLICAN FORMULARIES AND HOLY SCRIPTURE: REFORMED CATHOLICISM AND BIBLICAL DOCTRINE.

Brynmill/Preservation Press, 2006. (and anglicanbooksrevitalized.us)

So, why is Scripture authoritative? Because of its unique message which is centered upon Jesus the Christ and declares the gift of everlasting life through, in and with him. It contains all things—the information, ways and means—that are necessary for eternal salvation; that is, of bringing sinful men living in an evil age into the full redemption and glory of the kingdom of God of the age to come, through, in and with Jesus Christ the only Savior. This unique information is found absolutely nowhere else. And, very importantly, the authority of this message in the words that it is provided is objectively true without any reference to methods of interpretation. God has given to the world a means, a way, and an order of knowledge concerning his relation to us as the Savior and Redeemer. This order of knowledge, this way whereby we may know what he is saying and giving to us, is the Holy Scripture, nothing less and nothing more. It is the Bible, first of all in its original languages, and, secondly, in faithful translation into the vernacular. This is why one of the first acts of reformation in the Church of England was placing a large English Bible in every parish church of the land.

It is important to note that what is taught and declared in Articles VI and VII is not the order of Reality but the order of knowledge. The Scriptures are not the real, eternal Word itself, which is the Person of our Lord Jesus Christ, who alone is the Reality and by whom alone there is everlasting salvation. Rather the Bible is the God-given order of knowledge, the ordained and ordered means by which we hear of, and are encountered by, the Reality, the Lord Jesus Christ. The Bible is the Word written, not the Incarnate Word himself. If there is Bibliolatry in any evangelical fundamentalism in the twenty-first century, there is none in the Anglican Formularies.

First and foremost, then, the Holy Scriptures are the unique order of knowledge by which we encounter the Reality, the Word made flesh, and salvation in him, and in him alone. And it is, therefore, Jesus Christ, the Son of God incarnate, whom we encounter in the Old Testament in the sustained and continuous reading of the Daily Lectionary; and it is the same Jesus Christ, now truly present amongst us, whom we encounter in the New Testament in the Daily Lectionary. Likewise, it is the one and the same Word made flesh who encounters us in the Epistle and Gospel of the Eucharistic Lectionary for Sundays and Holy Days.

Since the Holy Scripture is the unique order of knowledge, a major discipline of the Anglican Way is to read the Bible prayerfully and meditatively daily in order to know and receive the fullness of the message of salvation. Public hearing of the reading of Scripture is a means of grace from God. There is no sermon appointed by The Book of Common Prayer for the Daily Offices, but only in “The Order for Holy Communion” on the Lord’s Day and high festivals. Thus by each and by all the basic way to salvation (which includes living by faith in faithfulness and love) may be known through the daily hearing and/or reading of the Bible. Nowhere is this made clearer than in the Homily on Reading Scripture, written by Archbishop Cranmer, and found in the First Book of Homilies, with the title, “A Fruitful Exhortation to the Reading and Knowledge of Holy Scripture.”

Cranmer thoroughly believed in the transforming power of the Scriptures and wrote these words at the beginning of this homily:

Unto a Christian man there can be nothing either more necessary or profitable than the knowledge of holy Scripture; forasmuch as in it is contained God’s true word, setting forth his glory and also man’s duty. And there is no truth nor doctrine necessary for our justification and everlasting salvation, but that is or may be drawn out from that fountain and well of truth. Therefore as many as be desirous to enter into the right and perfect way unto God must apply their minds to know holy Scripture; without the which they can neither sufficiently know God and his will, neither their office and duty.

He continued by stating what is true objectively but also what he had experienced personally:

... For the Scripture of God is the heavenly meat of our souls; the hearing and keeping of it maketh us blessed, sanctifieth us, and maketh us holy: it turneth our souls: it is a light lantern to our feet: it is a sure, stedfast, and everlasting instrument of salvation: it giveth wisdom to the humble and lowly-hearted: it comforteth, maketh glad, cheereth and cherisheth our consciences: it is a more excellent jewel or treasure than any gold or precious stone: it is more sweet than honey or honeycomb; it is called “the best part,” which Mary did choose; for it hath in it everlasting comfort.



The Rev. Dr. Peter Toon

St. Jerome

SCHOLAR AND INTERPRETER

By the Rev. Dr. Paul Russell, Parish of Christ the King (APCK), Georgetown, DC

When we look back at the development of Christian Biblical scholarship, the name of Jerome stands out. He authorized the Latin translation, known as the Vulgate which was used for centuries, he wrote Biblical commentaries of interpretation, and in fact determined the canon of books that we know now as the Bible. He did this by making use of the variety of texts of the Bible, Old Testament and New, available to him, and by drawing on the experience of scholars around him.

Modern English speaking Christians today have dozens of different Bible translations from which to choose. Each one of these translations is, in fact, based on more than one text in an original Biblical language. There is more than one manuscript of the Hebrew Old Testament (part of which was written in Aramaic). The Greek New Testament exists in a large number of manuscripts, and there are hundreds of papyrus fragments that contain portions, ranging from a number of pages down to a single verse, or even a few words. Translators find that difficult passages in one language are explained by clear passages in another language. (The King James Bible was produced in this way, taking account of both the scholarship of the day, as well as the available ancient versions. This makes it perhaps, the first “modern” English version, for all its archaic—sounding language.) The fact is, Christians for a very long time have been engaged in Biblical scholarship so as to translate the Bible accurately into their own language, whether Greek, Syriac, Armenian, Coptic, Ethiopian or Latin.

For the Western Church, however, Jerome stands alone. Jerome (Eusebius Hieronymus) was born around the year 342 A.D. in the Latin speaking part of the Roman Empire. He came from what I would still call Yugoslavia, which the Romans called Dalmatia or Illyricum. He seems to have come from a relatively well-to-do family, although they were neither tremendously wealthy, nor politically important. They were wealthy enough, however, to ensure that

Jerome receive a good education in Aquileia, the large city nearest to where he was born, and they were even able to send him on to Rome to finish his education. When in Rome, Jerome came to read that great, early-Christian bestseller, Athanasius’ *Life of Antony*. As was the case with many other young Christians of his generation, this book led him to choose to live a life of dedicated asceticism. It was perhaps this interest in religious asceticism that led

Jerome to take a trip to the Eastern Mediterranean, that cradle of ascetic Christianity, and to visit the Holy Land.

Along the way, Jerome spent time in Antioch, where he listened to fervent theological debate. He then continued on to the desert of Syria, where he spent 4 or 5 years, and there began to study the Hebrew language. He returned to Antioch where he was ordained a priest by the local bishop, and then traveled back through Constantinople to spend time again in Rome. Such extensive travel was not very unusual for a Christian man of the upper classes

once Christianity had been legalized, and before the Western Roman Empire had fallen to barbarian invasions. For Jerome, of course, it was part of his intellectual education.

On returning to Rome, from 382 until 385, Jerome served as secretary to the bishop of Rome, Damasus. When Damasus died in 384, Jerome seems to have expected that he would be elected bishop of Rome in his place. But, he was not. Jerome, who was a very fiery and difficult person, seems not to have taken this disappointment well. Scholars disagree over exactly what happened, but Jerome ended up leaving the city of Rome and returning to the East, where, supported by some wealthy upper-class ladies who had become students of his in Rome, he settled in Bethlehem in 386 and spent the last 34 years of his life writing and living in a double monastery built for him.

In this period Jerome produced the great majority of the works that would serve the Church as



St. Jerome

textbooks and examples of serious scholarship. Making use of his knowledge of Hebrew, his training in Latin, and his intimate knowledge of Greek, Jerome engaged in the study of Scripture in a more flexible and in-depth manner than almost any other Christian scholar of his day. Pope Damasus had set Jerome the task of producing a Latin version of the whole Bible while he was living in Rome, and it consumed his attention, on and off, for the rest of his life, though he never seems to have completely finished.

There are clear signs in his translation, called the ‘Vulgate,’ since Latin was the popular, or ‘vulgar’ language of the West, as well as in his commentaries, that he made use of the Jewish tradition of Biblical exegesis, and consulted Jewish rabbis when necessary. The method that he used in translating the Bible into Latin seems to have changed over during the years, showing a growing appreciation of different aspects of the task. Furthermore, he may have consulted previously existing Latin translations already in use in the Latin-speaking Church. But setting aside these questions, a few things about Jerome’s work on the Scripture are noteworthy.

The Church of Jerome’s day extended more widely in Greek-speaking areas than in Latin-speaking ones. This had made the Greek language Old Testament a powerful force. Yet, Jerome publicly argued for the priority of the Hebrew versions of the Old Testament books over the Greek ones. (This was an epoch-making argument: the Bible that Jerome helped produce became the Bible over which the Reformation period argued. Indeed, Jerome’s preference for Hebrew texts led him to distinguish the books of the “Apocrypha,” making them a special category of Old Testament books, as one can see in Article VI of Cranmer’s 39 Articles.)

This was a delicate argument to make, since Christians of that time naturally associated the Hebrew versions of the Old Testament books with the Jews who had refused the Christian contention that these books point to the arrival of the true Messiah, Jesus. A preference for the Hebrew texts also upset the cultural weight of the growing body of commentaries on the Bible based on the Greek Old Testament. Modern scholars disagree as to what lay behind Jerome’s preference for the Hebrew texts, but in part it was his awareness that Hebrew was the original language of most of the Old Testament. This point, in itself, is more important than we may often realize.

One thing that separates a Christian view of Scripture, from that of the followers of other religious traditions connected to the Bible, is that Christians are not limited to reading a specific original version of the sacred writings. This is unlike, for example, Muslims who must learn Arabic in order to read the Koran, for no translation into any language is considered to be the Koran in actuality. Christians hold that any good, scholarly translation of the Bible is a “real Bible.” So, the discovery of a good, ancient manuscript of a Biblical book would be an exciting thing

for Christians, since we would see it as an opportunity to strengthen our knowledge of that particular book, whereas the same kind of thing would be a religious disaster for Muslims, for whom any variety in Koranic manuscripts is impossible to explain except as adulteration or falsification. Jerome’s very project indeed makes a distinction between the actual words he was looking at on the page and the Word of God explicit. This is shown in his Biblical commentaries even more than in his translations.

Jerome left behind two particular works that demonstrate this point: *The Hebrew Questions on Genesis* and *A Book on Hebrew Names*. The first of these makes use of his knowledge of Hebrew to shed light on interesting points in *The Book of Genesis*, and the second examines the meaning of Hebrew names in the Old Testament. Since the Old Testament itself makes the assigning of names a topic of importance, Jerome’s study is of continual interest. (The story of Jacob striving with the angel in Genesis 32:23-33, in which Jacob is given a new name to signify his striving with God, Israel, and then names the place “Peniel,” because there he has seen God face to face, is a good example that contains both a personal and a place name.) Look at just these two sentences from the preface to *The Hebrew Questions on Genesis*:

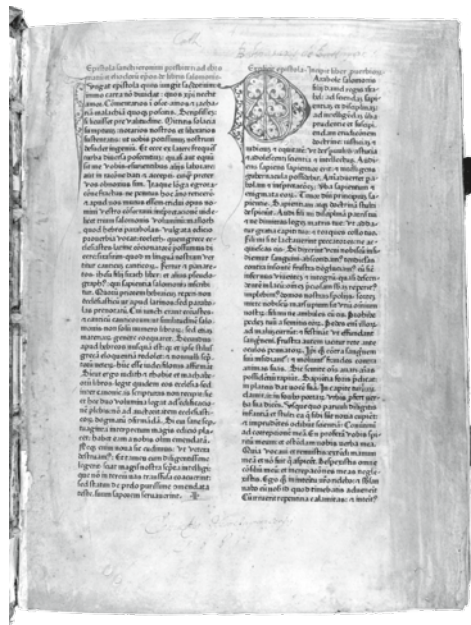
It will be our aim, therefore, first, to point out the mistakes of those who suspect some fault in the Hebrew Scriptures, and, secondly, to correct the faults, which evidently teem in the Greek and Latin copies, by reference to the original authority; and, further, to explain the etymology of things, names, and countries, when it is not apparent from the sound of the Latin words, by giving a paraphrase in the native tongue. To enable the student more easily to take note of an emendation, I propose, in the first place, to set out the witnesses, as they exist among us, and then, by bringing the later readings into comparison with it, to indicate what has been omitted or added or altered. (Rubenich, p.95)

Any large religious bookstore in the United States will certainly have a number of titles that cover much the same ground as these ancient books of Jerome, sure proof of their lasting importance.

Jerome was a very difficult person, that much is clear from his correspondence and writings! This may well be why he was not elected Bishop of Rome. Still, there remains the fact that Jerome spent decades of his life trying to elucidate Bible in a way that has had an important imaginative impact on the Christian mind. Jerome did not leave behind him a school of busy students working away at the Hebrew Bible and trying to update the Latin translation of the Bible in the manner of modern academic scholars. His work was preserved, but did not spark immediate imitation. (Perhaps the necessary skills were not there for imitation to have been possible.) However, from the time of Jerome on, especially in the Latin

speaking Christian world, the sense that the Bible of the Church was one that drew on other language traditions, and earlier texts, was never completely lost. Every monastic library that held a copy of one of Jerome's biblical commentaries gave proof that the Bible had a history, as well as an identity, as God's Word to human beings. This marked a special characteristic in Christian self-understanding that shaped later Biblical commentary throughout the Middle Ages and Reformation, and continues to shape our view of Scripture and our methods of reading it.

Though we may often, in the modern period, come to different conclusions from those that Jerome reached so long ago, we continue to stand in his shadow. His works remain central to the Church today, just as they were so long ago. While we may be glad that we never have to endure his difficult presence, face to face, we certainly ought also to rejoice that we can still enjoy his presence through the medium of his writings.



Some Books Related to St. Jerome:

J.N.D. Kelly, *Jerome: His Life, Writings, and Controversies*

Stefan Rubenich, *Jerome. The Early Church Fathers Series*

Megan Hale Williams, *The Monk and the Book: Jerome and the Making of Christian Scholarship*

Some Translations of Jerome's Works:

Jerome's Hebrew Questions on Genesis, translated with introduction, C.T.R. Hayward

St. Jerome, "Commentary on Galatians," trans. Andrew Cain, *The Fathers of the church. A New Translation*, Vol. 121

St. Jerome, "Commentary on St. Matthew," trans. Thomas P. Scheck *The Fathers of the Church: A New Translation*, Vol. 117

St. Jerome, "On Illustrious Men," translated by Thomas P. Halton, *The Fathers of the Church: A New Translation*,

Vol. 100

Select Letters of St. Jerome, with an English Translation by F.A. Wright, The Loeb Classical Library

Check out our new and improved website! www.pbsusa.org

For those who have iPhones, the iPray BCP app is finally up and running after a year of labor. You can also use it on the iPod Touch. Since it was intended to be as universal as possible, it follows the 1662 Morning Prayer and Evening Prayer, with Midday Prayers and Compline from the 1962 Canadian BCP. The lectionary is from the English 1922 revision.



Pentecost

WORSHIP IN SPIRIT AND IN TRUTH

*God is a Spirit: and they that worship him
must worship him in spirit and in truth.*

(John 4.24)

All those devout Jews, gathered from every corner of the ancient Mediterranean world to celebrate the Feast of Pentecost in Jerusalem, must have been greatly shocked by the behaviour of the disciples of Jesus, as reported in the Acts of the Apostles. Quite a display, really. Some of the bystanders—inclined to scoff—decided that the disciples must be drunk. So early in the day, too: only the third hour, only nine o'clock! But others were able to discern that this was not drunken babbling, but the inspiration of which the prophets had spoken: that inspiration whereby the old could see visions and the young would dream dreams. These others, even if they knew no Aramaic, understood the essential meaning of this ecstatic speech. The Spirit of the Lord had filled the house where they were sitting, and now spilled out into all the world. "Their sound is gone out into all lands".

The Feast of Pentecost, the Feast of Weeks, for which these crowds had gathered, fifty days after the Passover, commemorated chiefly the giving of the Law of the Covenant to Moses on Mount Sinai, when the whole of the mountain was covered with smoke, because the Lord had come down upon it in fire. Now there was a New Pentecost, a new Covenant, a new Law, given again with torrents of fire: not now the fire of judgement—"the sudden torrents dread"—but now the fire of divine love "resting on each one of them".

And now, man's ancient disobedience, represented by the strife of tongues—the confusion of human speech with the destruction of the Tower of Babel—is healed, and the inspiration of the Spirit unites devout men out of every nation under heaven. "We hear them speak in our own tongues the wonderful works of God". The New Pentecost establishes the New Covenant, the new Kingdom of the Spirit which Jesus promised.

Over and over again in the Church's history there have been attempts to recover the experience of Pentecost. Remember how Simon Magus, in the Acts of the Apostles, tried to buy the power of the Spirit from the disciples. In the second century, Tertullian (that turbulent North African Christian) and his Montanist followers thought that the Pentecostal experience was the one true mark of the Christian Church, and the necessary condition of Christian life; and so they separated themselves from the general body of believers who had not that experience. One might think also of that eccentric twelfth-century Calabrian Abbot, Joachim of Fiore, who proclaimed

the inauguration of the new Age of the Spirit, when believers would be free from all the shackles of laws and institutions, to live in the perfect freedom of the Spirit's inspiration. And so it goes, through the long history of spiritual revivalist and millennialist movements, right down to our own times.

What sometimes tends to be forgotten in neo-Pentecostal movements is that the gift of the Spirit is not just experience, not just ecstasy, not just formless freedom. Rather, as Jesus promised, the Spirit points to the truth of doctrine and discipline of life. The spirit of God is not the spirit of chaos, but of order. Thus, when Jesus spoke to his disciples about the coming of the Comforter, he spoke always about a fuller understanding of truth, and a more perfect obedience to his commandments. He did not promise ecstatic experience. That's *not* the essential point. He promised the gift of light to discern the truth, and power to live in obedience to that truth; as our ancient collect puts it, with precision and beauty, "to have a right judgement in all things, and evermore to rejoice in his holy comfort".

Pentecost is not just ecstasy. In spiritual life, as in all genuinely creative art, there must always be a meeting, a balance, an equilibrium, of inner inspiration and outward form: music is not just ecstatic inspiration, but inspiration expressed in an objective ordering of sound; poetry is not just random words, but beautifully ordered speech; spirit with logic; painting is not just random lines and splashes of colour, but visible ideas, and so on. True creativity is not just ecstasy, not just experience, not just inspiration, but also obedience to objective forms and patterns.

So it is with every form of art, and so it is with the church's act of liturgy: the inward inspiration of the Spirit must find expression in stable, objective, outward forms. "I will pray with the Spirit," says Saint Paul, "and I will pray with the understanding also." It is surely highly appropriate that as we celebrate the Feast of Pentecost this year [1999], we celebrate at the same time the introduction on the Feast of Pentecost four-hundred and fifty years ago, of the first English liturgy, the 1549 Book of Common Prayer, in which Archbishop Cranmer, master of the art of liturgy, achieved a remarkable equilibrium of spirit and understanding. That equilibrium, that marvellous integration of inspiration and form has made the work a classic of English prose and poetry.

But the Prayer Book is much more than a literary classic. In the tradition of Common Prayer, including its traditional lectionary—its traditional way of reading Scripture—Anglicans possess a superb system of

By the Rev. Dr. Robert Crouse

The Gifts of the Early Church

By the Rev. Dr. Mark Royster who currently serves as Associate Rector at St. Andrews Anglican Church (ACNA) in Versailles, KY. He is also the Director of Global Partnerships at Asbury Theological Seminary. He taught for 10 years in Kenya, primarily at Nairobi Evangelical Graduate School of Theology. A cradle Methodist, he became an Anglican while in Africa and was ordained in 2004 in the Anglican Church of Kenya. He and his wife Jackie have three college-age children.

There are three crucial questions about the gifts given by the Jesus to his followers:

- 1) Did Jesus leave His little band enough to ensure the lasting fruit of His ministry?
- 2) What did these early Christians then give to those who followed?
- 3) Are we using all we have been given?

The Father gave the Son, and in him the fullness of the deity in bodily form, his life, his teachings in word and deed, his death, resurrection and ascension, his commissions, promises and the empowerment of the Holy Spirit.

The early church gave us the New Testament, but so much more. For at least 30 years prior to the first canonical documents Christians were worshiping, witnessing, suffering and dying for their faith. The New Testament was conceived in worshiping communities who had preserved the memory of Jesus, his teachings and his practices, and in the hearts of apostles who loved these little groups and wanted to encourage and protect

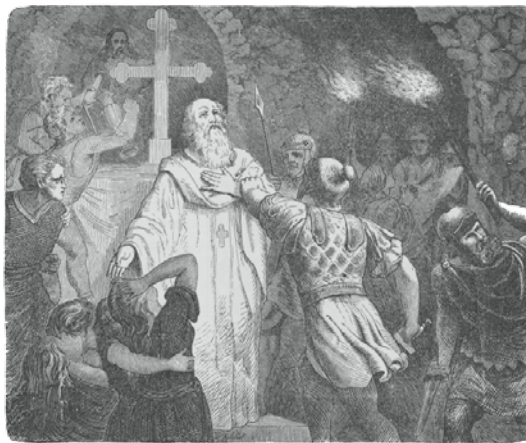
them.

Within the first 100 years of the Church, the message of Jesus Christ was being lived throughout the Greco-Roman world, and there was a collection of writings solidifying as the standard for belief and practice in the face of ignorance and heresy. From these came the first Creeds. Their formulation challenged the best theological minds of the time, especially in the area of Christology. This Jesus whom they had seen resurrected and ascended, and now

worshiped and knew by the inner witness of the Holy Spirit, and encountered in the breaking of the bread—how could he be both fully God and fully man? It took 300 years to get this worked out, and two hundred more to clarify.

Preserving Scriptural and rational integrity, and formulating the Creeds generated a wealth of Biblical exegesis, theological reflection and correspondence.

These provide a window into how those who lived closest to Jesus, both in time and piety, wrestled with



CULTUS into CULTURE

What the lost traditions of Anglican Worship and Catechesis can do for Evangelizing Churches today

Join us...

It is a common criticism: contemporary approaches to evangelism have too often produced piety that is “a mile wide and an inch deep”. If evangelizing churches are to change the culture, they will have to rediscover the ancient insight that culture begins in cultus (worship) and catechesis. Anglicans do not have to re-invent the wheel: solutions lie near at hand, in the liturgy and catechesis of historic Anglicanism.

Speakers

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

The Rev'd Jason Patterson,
Rector of St. Andrew's Church Asheboro, NC

Addresses will be followed by small-group discussions and a panel discussion.

Who

The Prayer Book Society, USA

When

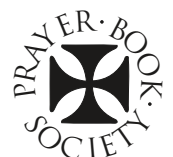
Saturday, September 17th
10am-Noon

Where

Truro Church
10520 Main Street
Fairfax, VA 22030

For Registration or Questions

Contact us at: 1-800-PBS-1928 or www.pbsusa.org



the fundamentals of the faith. Most of the “modern” issues we wrestle with today were dealt with already in the first 500 years of the church.

Without a stable structure none of this would have happened. Jesus left the apostles with definite commissions, but who would continue to offer apostolic leadership and who would guard the unity of God’s people against heresy, division and disintegration? These early communities established a pattern of mentoring, training and commissioning, as seen between Paul and Timothy.

So, these are the primary gifts of the early church to those of us who followed after:

- A pattern of worship, around the sacraments of Baptism and Eucharist
- The New Testament (and its validation of the Old Testament)
- The three Creeds, and a great collection of patristic reflection and exegesis.
- Pastoral care by bishops ordained by bishops, delegated to priests and deacons and laity.

God’s people continue to make use of these gifts in a variety of configurations to shape the Church in its many expressions. Some left most of these gifts in the attic long ago. Others have heavily weighted certain elements to the exclusion or distortion of others. Evangelicals tend to believe that once the early church had closed the Canon, they could take it from there. No need for anything else. The result is a strong view of the Bible, but not much to go on in terms of interpretation or worship, except the pressing demands of culture, and a desire for immediate results. The modern evangelical church diet, heavy on preaching and the “plan of salvation,” has left many Christians stalled in the infancy of their formation and uncertain about what it means to be a member of the body of Christ in this world.

There is a natural human tendency to attribute

the leading of the Holy Spirit to things that seem very right to us, especially if they produce measurable results. Rising leaders assured of their unique anointing have no patience with anything other than the Bible (as they interpret it). A probing question from the ancient tradition is dismissed out of hand, along with any thought of submitting to the structures of sacramental and liturgical worship.

In the more progressive contexts this tendency expresses itself in other ways. They see, for example, in the revision of traditional Christian views of human sexuality, marriage, family and ordination an authentic movement of the Holy Spirit. Now, in the fullness of time, this “gift” has arrived following the trajectory of God’s universal inclusive love. When challenged, they respond, “If the Holy Spirit guided the early church into all truth, why should the Spirit not be guiding the modern church as well?” The only answer is to appeal to the primacy of the Spirit’s leading in the days closest to the earthly life of Jesus, and the communities who embodied and recorded His leading in the New Testament and the early Creeds. But appeals to history and universality do not persuade most moderns taught early and often to despise the past in general, and especially any sense of the past as normative.

The fundamental question underlying all this is, where do we look for guidance? Interestingly, many evangelicals, progressives and charismatics have essentially the same answer: “We look to ourselves, our reading of Scripture, and our sense of the Spirit’s leading.” Though they may come to diametrically different conclusions, their methodology is very similar.

Few of us realize how much we have been formed by the spirit of the age, nor the potential blessing in taking seriously the wisdom of those who stand at a more objective distance and receiving gratefully the full complement of their integrated gifts.

See pbsusa.org for more of this article

Pentecost continued from page 13

spiritual direction, faithful to the revealed Word of God, and attentive to the profoundest human need. I think that nothing has been more destructive of spiritual life among us than the pernicious persuasion that this heritage—ancient, ecumenical, and Anglican—is somehow outmoded or inappropriate to the present time. That persuasion, and the widespread destruction of theological and liturgical tradition which it implied, have resulted in confusion, failure of confidence, and a weariness and lethargy which in the souls of many border on despair, that most dangerous of sins. And the contemporary church’s attempts to promote alternative liturgies seem to fail pitifully in both spirit and understanding. As Cardinal Ratzinger says of his own church’s modern experiments, they give us “fabricated liturgy”.

As Saint John says, “God is a Spirit, and they who worship him must worship him in spirit and in truth.” What is crucial about our liturgy is that it expresses

the Spirit’s inspiration in the form of doctrinal truth. The perennial temptation of the church is to accommodate itself to the spirit of the world, that spirit which calls us, with winsome subtlety, to adopt the doctrines and disciplines of faith to the fancies of the present age, in the name of convenience, or practicality, or intelligibility. Never more timely was the Apostle’s warning, “Be not conformed to the present world, but be ye transformed by the renewing of your mind.”

On this Feast of Pentecost we give thanks for the Spirit’s gift of a sacred tradition of common prayer, a bulwark of defence against worldly conformities, a source of renewal of spiritual life, and a constant summons to lift mind and heart to worship God with inspiration and understanding, for

*God is a spirit, and they that worship him
must worship him in spirit and in truth...for the
Father seeketh such to worship him.*

Christian Seriousness and Holy Communion

By Fr Dale Petley,
All Souls Church,
Oklahoma City,
Oklahoma

Most of us think of the service of Holy Communion in the 1928 Book of Common Prayer as a serious liturgy. We use the word 'serious' to denote something that is 'deep' or 'weighty.' We want our faith to have depth. We require a certain depth in our religion and this is due in part to our sense of the shallow culture in which we live. We suspect that this shallowness is killing us and we are concerned that it has extended beyond mere entertainments to include how we think of ourselves, the manner in which we make fundamental decisions, and the way in which we have so dumbed down the 'pursuit of happiness' as to make it principally about acquiring stuff.

Not surprisingly, assorted people offer varying accounts as to how we got to this point. One explanation is to blame the triumph of subjectivity over objectivity. These days, to describe an opinion as 'subjective' is to call its reliability into question. "That's just your subjective opinion," we say, and by that we mean it has no weight at all. If we say, "Oh, she's just being subjective," we do not mean that she is a thinking subject; we mean instead that she does not base her opinions on facts or on objective truth but is instead a subjective, relativistic, egocentric, narcissistic, self-centered, me-generation, baby-boomer. When we say that something is entirely subjective we mean that there is no right or wrong, no good or bad, but just subjectivity. And so, when we take the temperature of our times we tend to diagnose the problem as a lack of objectivity. This precisely misses the point.

Our problem is not with the so-called triumph of subjectivity but lies instead with the fact that we, the subject, no longer know who we are. The problem is not that subjectivity has triumphed, but rather that it has been debased, degraded, and discarded as just so much antique, medieval, airy-fairy, perennial, gobbledygook. The assault on subjectivity took place mostly in the humanities, and just how this happened is not something we shall explore at this time,

but it'll suffice to say that it has been beaten, robbed, and left naked and half-dead along the road. With subjectivity injured in this way, priests and scribes tend either to obsess over various purity tests, or else make a fetish of the law, and they pass by on the other side. Subjectivity must be nursed back to health and recover its rightful mind. We must again remember that we are the beloved children of God.

In calling our liturgy "serious" we mean to indicate that it is weighty. The weight of anything has to do with the gravitational pull exerted upon it. When we say that a situation "has gravity" we mean it is serious; when we describe someone as having "gravitas," we mean they are no lightweight. St. Augustine

uses this imagery with reference to the way in which the love of God exerts a pull on our hearts. "Draw me" is the cry of the soul to her beloved in the Song of Songs. Augustine writes that each object seeks its own place at its own level (oil above, water below), and that our hearts, created for God, can rest only when they find their place and rest in God. Our subjectivity, our loves, therefore are determinative of our Christian life.

Recovering our rightful mind is the opportunity presented to us in Holy Commu-

nion, it can change the gravitational pull. An example of its seriousness lies in the fact that Thomas Cranmer took the preparatory prayers previously used only by the clergy and acolytes (the sanctuary party) before the mass and placed them at the very beginning of our liturgy so that we could use them as well. The Collect of Purity lets us know that worship is much more than merely light spiritual refreshment, a pep rally, or an encouragement spa where you go for an ego massage and a faith-lift. For us, worship is a transformative encounter with the living God expressed entirely in Scriptural terms, and it should be to us no less consuming than that time Jacob wrestled with divinity, hung on for a blessing, and was broken in order to be made whole.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid...



Why would we begin this way if prayer were not open heart surgery? It requires that you ask yourself the following: Is there anything about you that you absolutely never want anyone to find out—something you keep hidden inside because you are convinced that no one who knows this secret could ever love you? God knows. There are no secrets with God, and there is no fantasy and no make-believe. Imagination is fire, and creativity is a plus. We employ both imagination and creativity in our liturgy but we do not worship images, including the ones in our head. We may hold to beliefs, but our faith teaches that these beliefs are expressions of eternal truth, not fantasy and make-believe. There is no room for fantasy or make-believe in our worship; not when it comes to God and not when it concerns us either. In church, we are concerned with what is really real.

In Holy Scripture the heart is the seat of the rational will, of deliberation. The viscera—the guts—are the seat of the emotions, but the heart is the center of deliberate will. When we ask God to “cleanse the thoughts of our hearts,” we are asking for much more than just a little help with the distractions of our mind; we are requesting a purge of our mixed motives, our hidden agendas, our duplicity, our double-mindedness (as St. James puts it), and those unacknowledged but very real attempts at self-sabotage which we make over and over again perhaps because somewhere along the way we picked up the notion that if we ever are truly at peace, and truly fulfilled, and truly happy we’ll die.

We ask that our hearts be cleansed by “the inspiration of the Holy Spirit,” the inbreathing of the presence of God. We ask for this not simply to help us focus and relax and sleep better and be more productive at work. Instead, we seek this inner transformation and this new perspective so that we may “perfectly love” God and “worthily magnify” his holy name because the core of our being, our very essence, is timeless, eternal, unchanging, and one with God.

If we were to pray as we ought someone might have to criminalize prayer because it would be bad for business. Right now most of us perceive ourselves as needing a lot more stuff to live than we actually require. Victims in a consumer society, we do not want those perceptions messed with. It has taken time, talent, and lots of money to encourage those perceptions, and the result is that we don’t want anyone questioning the insanity with which we live our lives—not the quiet desperation, nor the fragmentation, nor even the way in which we spend so much of our time dwelling in the past, or fretting about the future, that we sleep-walk through our day relying on familiar patterns and routines to such an extent that eventually even our most intimate moments run the risk of becoming formulaic. Prayer leads us to our rightful mind; it enables us to see among other things that happiness belongs to our essential and eternal nature and is what we bring to people, places and things, not what is produced by

them. This knowledge changes us. What would your life be like if you truly loved God with all of your heart and mind and soul? What would life be like if you truly loved your neighbor as yourself? What would become of grasping and fear if we truly knew that absolutely nothing in this world has the capacity to make us unhappy?

Our “hope is built on nothing less than Jesus’s blood and righteousness,” as the old hymn puts it. Christ’s righteousness, his sacrificial offering upon the cross and his perfect, holy life perfectly and wholly offered is in fact the very foundation upon which we stand. If it were possible to check your heavenly credentials to see on what ground and on what basis and by what merit you have entered eternal bliss, your information is going to take longer to download than expected because when your file finally appears it’ll show that all the righteousness of Christ is in your account.

There is of course a “Mary/Martha” aspect to our spiritual walk, remembering always that Jesus said that Mary had chosen the better part. This means simply that our Christian service flows from our worship. There is a dance between the contemplative and active, the transcendent and immanent sides of our faith. On one hand we want our faith to help and guide us and become the organizing principle of our lives. We want our faith to help us cope, give us direction, and fill our lives with meaning. All of this is the legitimate function of religious faith. But then there is at the same time a rightful desire to lose yourself in God altogether because nothing that is you apart from God seems real anymore. St. Paul tells the Philippians that he longs to depart this life and be with Christ, but he stays with them because he knows he is meant to be here now.

We can come to see our lives as an act of worship, a sacrificial offering of love, because we can participate in Christ’s sacrificial love of us. The transcendent, contemplative side of our faith guides the immanent, active side, and Mary and Martha know their own level and find their place as we embrace the Second Great Commandment, the love of neighbor, as a fulfillment of the first Great Commandment, the love of God. This is what is meant by serious worship. The 14th century priest and scholar, Meister Eckhart, wrote:

People ought not to consider so much what they are to do as what they are; let them be good and their deeds will shine brightly. If you are just, your actions will be just too. Do not think that saintliness comes from occupation; it depends rather on what one is. The kind of work we do does not make us holy, but we make it holy. However “sacred” a calling may be, as it is a calling, it has no power to sanctify; but rather as we are and have the divine being within, we bless each task we do, be it eating, or sleeping, or watching, or any other. (Meister Eckhart, Talks of Instruction)

The Order of the Service of Holy Communion

AND THE LOGIC OF CHRISTIAN REDEMPTION (PART 7)

By Paul Epstein, PhD
Associate Professor
of Classics, Oklahoma
State University

The Prayer of Consecration begins with the ascription of all glory to God for the all-availing sacrifice of Christ. It then recalls us to the beginning in time both of that sacrifice and the memorial of that sacrifice. Christ himself has instituted a sacred meal by which we share in that sacrifice. Because that meal was instituted during the Jewish Passover on the eve of that sacrifice, we can best understand this new sacred meal by comparing it with the Passover meal. Such a comparison involves three main questions: (1) who has instituted the meal?, (2) to what end the meal has been instituted? and (3) for whom has the meal been instituted?

(1) The Passover was instituted by God himself, and the Holy Supper is instituted by the Son, at the end of his human life. In the Exodus, God reveals himself as both the Creator of the world and the God of Israel; the Pharaoh who claimed to be a god-king is shown to have dominion neither over nature nor over Israel. Through the Crucifixion and Resurrection, God reveals himself as triune; true humanity, including even the finitude of death, is included within his life.

(2) The Passover was instituted so that the Israelites might know the God who created heaven and earth as their own God. The Holy Communion was instituted so that all humanity might share in the divine humanity of Jesus Christ. We share in this according to our two-fold nature as rational animals. We eat and drink physical bread and wine; we enjoy Christ by faith and insight. How these two sides are united has long divided Christians. The medieval Church taught a substantial presence of Christ in the elements of bread and wine. This maintained the objectivity of the presence, but it also turned a spiritual reality into a thing. Absurd superstitions arose, including the fiction of bleeding hosts. The Reformers emphasized the faith of believers as essential to Christ's presence in the sacrament. In some quarters, this tended to make the presence entirely dependent on imagination and feeling.

The Anglican Communion has tended to steer a middle course between these two extremes. The

great strength of our Service has been its emphasis on the divinely ordained community that the Holy Supper allows us to participate in. Of late, this older view has tended to break down. A large part, perhaps the largest part, has re-fashioned the Communion Service, to emphasize human community. A smaller group has kept the older service, while losing much of the spirit of that service. This group has tended to emphasize the divine origin of the holy communion, but to overlook the fact that the older service is so structured that our participation in the community directly founded by Christ is mediated to us by our

life in an ordered political community. The Prayer for the Church, as I argued in a previous issue, assumes our life in that community as part of our preparation for participation in the Holy Communion.

(3) This leads to a consideration of third point, the consideration for whom the sacred

meal was instituted. In the first instance, Christ addressed himself to the disciples and thereafter Christians have thought that the sacred meal was begun for all who are the heirs of the disciples, those who follow the faith that was communicated to the disciples. Since the Christian religion is intended for all humanity, this is potentially all men and women. However, because membership in the community is not a matter of nature or birth, participation in the sacred meal is rightly limited to those who have made a Christian profession of faith.

One does not participate in the sacred meal as a man or woman, or as a member of this or that ethnic or national group, but as a rational human being who knows that the fulfillment of human life lies in the life of Jesus Christ. In this, the Christian religion affirms human equality far more radically than either the older Judaism or Islam. Judaism could never transcend the difference between Jew and Gentile, or between male and female. Similarly, Islam has no religious rite in which male and female know their equality. Only the Christian religion allows men and women to participate in its most sacred rite strictly according to their humanity.



The Teaching of Christ in Holy Scripture

Historically, Anglicans have defined their faith in the terms listed by Lancelot Andrewes in the late 16th and early 17th centuries as adherence to the teaching of:

1. One Lord, Jesus Christ
2. Two Testaments, Old and New
3. Three Creeds, Apostles', Nicene, and Athanasian
4. Four Councils, Nicea 325 A. D., Constantinople 381, Ephesus 431, and Chalcedon 451
5. Five Centuries of Catholic tradition in doctrine and worship

The order is critical: each item below depends upon and explicates the one above. The supreme revelation of God is in Christ, the living Word of God: the primary witness to the revelation of the Word of God is in Scripture; the Creeds, Councils, and Catholic tradition explicate, clarify, and embody the teaching of Scripture.

The Book of Common Prayer (1549-1928)

To these ancient witnesses, however, we must also add the “historic formularies” first devised in the 16th century Church of England: the Book of Common Prayer (1549 to 1662, and in the USA 1789 to 1928), the Ordinal and Thirty-Nine Articles of religion. Their importance is this: they are the means by which the doctrine, discipline, and worship of Christ are received by the Church. Their authority stands under the Word of God in Holy Scripture and the tradition of the catholic church. In them we find the consensus of faith and practice that bound Anglicans together as a church.

These books, the historic formularies, did not make the mistake of rigid and excessive definition. While they were precise and clear in the most essential matters, the parameters set by these “historic formularies” were broad, flexible, and comprehensive of considerable diversity of emphasis and style in things inessential. Thus, they could assimilate legitimate development without losing clarity of focus. The unity they established could be maintained only by a fundamental commitment to the steadfast exercise of charity and humility.

A Fundamental Commitment

This historic and fundamental commitment was acknowledged by the Episcopal Church in the 1960's in the adoption of a preamble to the Constitution of its General Convention: “The Protestant Episcopal Church in the United States of America... is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer.”

The decades following the 1960's evidenced this commitment ignored and abandoned. Critically, the Book of Common Prayer underwent radical revision beginning with the 1979 edition, deliberately breaking with the theological tradition of classical Anglicanism. One corollary of this theological revolution manifested itself in the drastically remodeled and mutually destructive recognition of holy orders and holy matrimony. The historic confessions are largely set aside; the creeds are explicated in vague terms. That most of these changes authorized by General Convention were probably ultra vires—beyond the powers—of that assembly troubled few. Predictably, the unity of Anglicanism has been deeply impaired and its witness compromised.

Worshipping the Father

The unity of Anglicanism—its coherence as a community, its power to comprehend diversity, its capacity to bear witness to Christ—is not just a matter of jurisdiction and governing structures. These have their importance, but they are not what is first. What unifies Anglicans for mission and witness, if they are unified at all, is a communion of doctrine, discipline and sacraments; of faith and order. This communion in faith is expressed in a communion of worship—the tradition of Common Prayer. The primary mission of the Church is the worship of the triune God; everything else flows from unity of worship.

By Fr. Gavin G. Dunbar

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

Catechesis

By Fr. Gavin G. Dunbar

After a recent service of Confirmation, I read again one of my favorite short stories, Flannery O'Connor's "The Enduring Chill." It is a very funny story about the journey to self-knowledge of Asbury, a pompous, self-pitying, and angry young man with literary pretensions who has come home (as he thinks) to die. You have to read it yourself to enjoy its humor, but it is humor with a serious point.

At the center of the story is an interview with a Roman priest, whom Asbury has made his materialistic and *bourgeoise* mother call to his sickbed, in order to embarrass her. The one-eyed priest who arrives, however, has no interest in Asbury's pretentious chit-chat. With single-minded (one-eyed?) determination he proceeds to examine Asbury about the state of his soul—especially his practice of prayer and his knowledge of the Church's catechism, in both of which Asbury is woefully and willfully deficient. The interview ends in Asbury's complete rout: "How can the Holy Ghost fill your soul when it's full of trash?" the priest roared. "The Holy Ghost will not come until you see yourself as you are - a lazy ignorant conceited youth!" Nor does his mother escape unscathed: "the poor lad doesn't even know his catechism I should think you would have taught him to say his daily prayers. You have neglected your duty as his mother."

Asbury has fled from the middle-class materialism of his mother into barren intellectual pretension and self-loathing, but he has not addressed or acknowledged his own ignorance, laziness, and pride. The story celebrates the work of the Holy Ghost in bringing him to this knowledge, as the precondition

of his conversion, and the beginning of spiritual life. But it also celebrates the Church's work of catechesis—the instruction of the mind in the truths of the Christian Faith, the training of the will in the disciplines of prayer. "If you don't apply yourself to the catechism how do you expect to know how to save your immortal soul?"

"Christianity is caught not taught": with such slogans was the teaching of the Catechism and of the disciplines of prayer retired in too many church decades ago, and the results are all around us. What was "caught" was only sometimes the Christian Faith, and more often the spiritual diseases of the World, the Flesh, and the Devil. What was "not taught" was the Christian Faith, and biblical and theological illiteracy that resulted are with us still, a doctrine deficit whose overcoming is one of the chief challenges of Christians today. We cannot leave unchallenged the notion that genuine spiritual life results from complacent ignorance, dilettante dabbling, and emotional vamping. When the Lord gave his apostles the great commission to "make disciples of all nations" he told them to do so in two ways: "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost", and "teaching them to observe all things whatsoever I have commanded you." The sacramental means of grace are to go hand in hand with thorough and ongoing catechesis, the training of the mind and will. The Church itself, its families and fellowships, must re-discover itself as a community of teaching (catechesis) and of the sacraments. If we despise and neglect the means of grace, we should not expect to receive grace.

BECOME A MEMBER OF THE PRAYER BOOK SOCIETY

The Prayer Book Society would like to encourage *you* to become a member. For the \$40.00 membership fee, you will receive a subscription to our magazine for one year, and we will send you a free copy of Peter Toon's *A Foretaste of Heaven amidst Suffering* reviewed in this issue. When you register as a member, please send us your email address, and we will send you e-bulletins and updates.

Name: Address:

Email address:

Please send to:

The Prayer Book Society of the United States
P.O. Box 913, Brookhaven, PA 19015-0913

or become a member online at www.pbsusa.org