MANDATE

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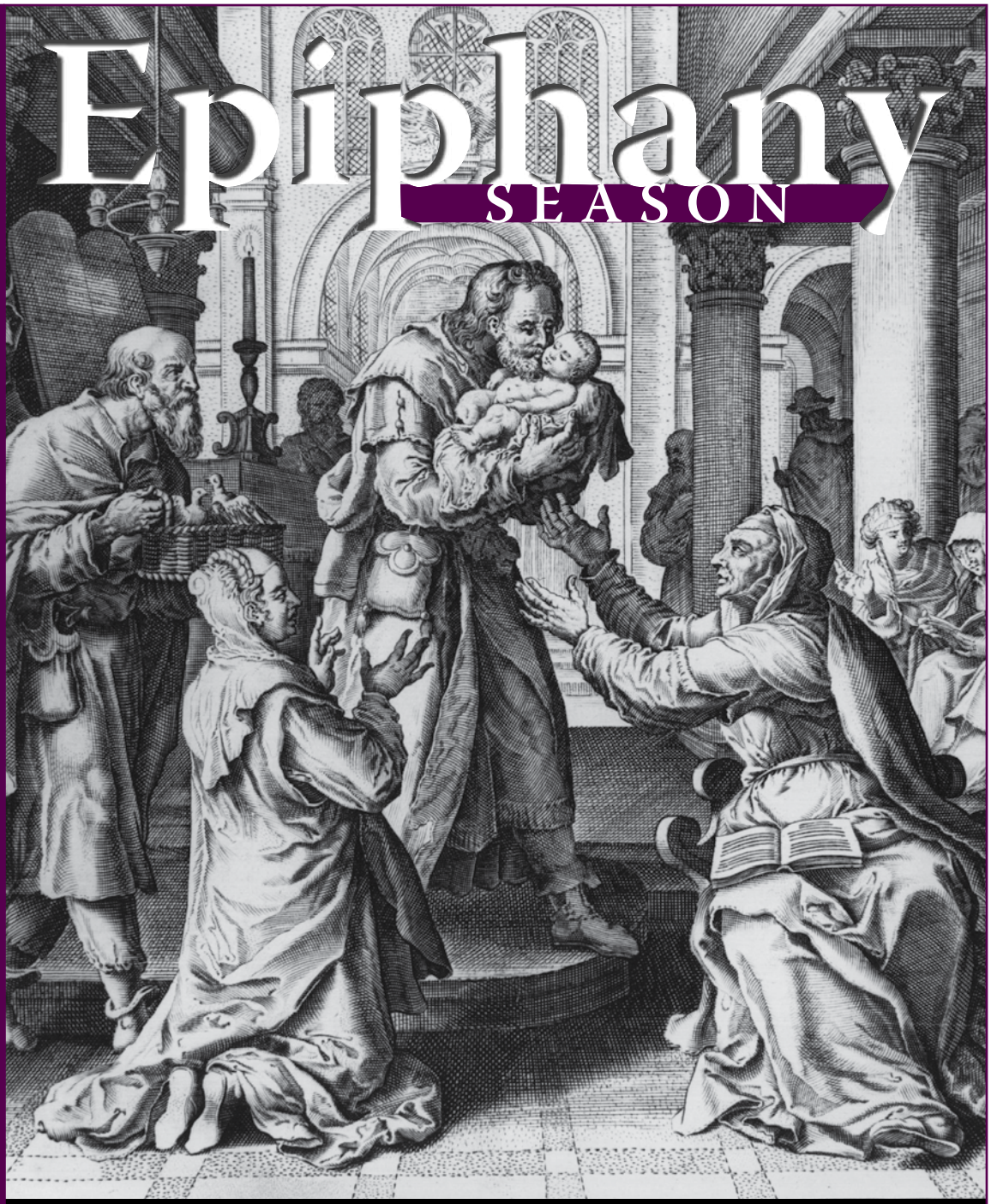
Epiphany SEASON



In This Issue

Lord, now lettest thou thy servant depart in peace, According to thy word:
For mine eyes have seen thy salvation,
Which thou has prepared before the face of all people;
A light to lighten the Gentiles, And the glory of thy people Israel.
St. Luke 2:29

By Roberta Bayer, Ph.D.

Reflections *from the* Editor's Desk

In January and February of this year the church celebrates the Epiphany season and and prepares for Lent. This issue of *Mandate* touches upon the historical importance of Epiphany, the Feast of the Presentation, the topic of repentance, as well as our endeavors in Africa. For the sake of those of our readers who are following some of the controversies swirling in the international church, I have included an article on Anglicanism in Australia.

In October the diocesan synod in Sydney, Australia passed a resolution that recognized the diaconal office as one which has the power to preside at the Lord's supper. This is a break with all historical practice within the Christian church. As Graham Eglington explains in his article this has long been argued within Australian circles, as perfectly commensurate with scripture, even if no one has noticed it before. Secondly, they have argued that as it is a matter of church order rather than morals, it is of secondary importance, a matter of *adiaphora*, or indifference, and so a matter on which they may make innovations. It is for that reason, they argue, quite different from the changes introduced within the Episcopal church in ordination and marriage.

They have also argued that given the situation in Australia where clergy are scarce, it is a matter of practical necessity. On that subject, note Graham Eglington's remarks which point to this shortage as, at least in part, one of policy. As he points out, this whole controversy has a slight element of a tempest in a teapot, as Sydney's resolutions in favour of lay presidency have never been acted upon. I also recommend commentaries related to the subject on our website, www.pbusa.org.

Nonetheless, the idiosyncrasies of the Sydney diocese, given its prominence within GAFCON, makes its inner workings of interest to those of us who hope for a renewed Anglicanism. I hope that at some point the evangelical wing of the church will understand that the Book of Common Prayer is the friend, rather than enemy, of scripture.

I am always reticent to trust a subjective and controversial interpretation of scripture, even from people who claim to be making the correct reading, when it counters historical teaching. To claim that there is scriptural warrant for a deacon to celebrate holy communion in place of an ordained minister requires that one accept that the Anglican Church, and by way of extension, the universal church, has misinterpreted scripture for two millenia. This appears to me as intellectual pride, and it has the character of moral failing. If something has not been done in the past, even when it could have been justified from practical necessity, it requires a higher bar of proof than a vote from a local synod and the independent judgement of a very few theologians.

The Epiphany Season

In Christmas and Epiphany we remember the showing forth of the Messiah who has long been expected, and who will come again in glory at the last day. Epiphany means 'showing forth' and each of the moments in which his divine kingship is revealed is celebrated on the Sundays after Christmas.

The Book of Common Prayer commemorates Our Lord's birth and his escape from Herod, who wanted to kill this rumoured 'new King' of Israel, on December 28, the Feast of the Holy Innocents. This is followed by our Lord's Circumcision on January 1, the Octave Day of Christmas. On January 6, we celebrate the Feast of the Epiphany, which commemorates Christ as King, although not the King of Israel that Herod feared, but his Heavenly Kingship. The stars in the sky which proclaimed Christ's birth to the Kings and Wise Men who came from the East revealed that the child who was born in Israel was their King too. Epiphany, as the Book of Common Prayer states, is the manifestation of

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Christ to the Gentiles.

February 2 marks the Presentation of Christ in the Temple, and the Purification of Mary the Virgin. This is another showing forth of our Lord's divinity. Each of the Sunday readings during the season illustrates an incident from Christ's life in which his earthly mission is made manifest, and it is revealed that he is the Son of God. They are a record of remarkable incidents.

On the First Sunday after the Epiphany, we read that Christ as a child taught the doctors in the Temple. On the second, there is the story of his first miracle, at the Wedding at Cana. On the Third Sunday after the Epiphany, Jesus heals the servant of the Centurion because of Centurion's faith. Here is a gentile who believes and sees Christ's divinity. On the Fourth Sunday, Jesus rebukes the wind and calms the sea when his disciples fear a storm. In so doing, he shows forth his mastership of all created nature. On years when the calendar allows, the Fifth and Sixth Sundays after the Epiphany have us read the parable of the tares, and finally Matthew's prophecy of the last times. In these two readings we are reminded that Christ is master of our soul, and our place in heaven, as well as of space and of time.

As the Reverend Gavin Dunbar points out, the order of lessons dates to antiquity. If one were to attend a Roman Catholic service where the old mass has been re-instated, one will find mostly the same lessons being read, as only the lesson of the sixth Sunday after Epiphany appears different. The order of these lessons pre-date the Reformation, and were continued in both Reformation and Tridentine lectionaries, until the 1960's liturgical revolution which dispensed with so much. The introduction of a three year lectionary has had the unfortunate effect of effacing the age old lessons of the Christian year, which I hope that those who still use the BCP may remember.

February 25, Ash Wednesday, brings Lent. It is preceded by Septuagesima, Sexigesima and Quinquagesima, which roughly mark the seventieth, sixtieth and fiftieth days before Easter. They look forward to Lent and our yearly remembrance of the passion of our Lord and Savior.

The Conversion of St Paul

Among the Red Letter Days of the Christian calendar stands the Conversion of St Paul which falls on January 25. Paul's miraculous conversion is important not only because it made him the last, and as he put it, the least of the disciples, but because it shaped his innermost understanding of the church. Christ manifested himself to Paul in his risen self. It is the risen Christ who informs the Epistles, as it is Christ the man who illuminates of the pages of the Gospels. Paul's experience is another example of epiphany. It illustrates the fact that Christ's epiphany is not only to us, but in us.

Paul teaches that there is mystical union between Christ and those who believe on him. After his conversion, when Paul took up Christ's cross, he realized that he has a new role, he had a divine office given to him by Christ. His encounter with Christ on the Damascus road had made this particularly evident.

Saul, as you remember, was persecuting the church, "breathing threats and murder against the disciples of the Lord." In fact, the death of the first of these martyred disciples, who died as Saul watched, is celebrated the day after Christmas, on the Feast of St Stephen.

The risen Christ did not say to him what one might expect. He did not say, Saul Saul why do you persecute my church, or my disciples, but rather "Saul Saul why do you persecute me?" "Who art thou, Lord?", Paul cried. And the Lord told him, "I am Jesus whom thou persecutest." The Lord told Paul that the persecution was an attack on his own self directly, not indirectly.

Consequently, Paul did not shy away from considering that connection theologically. In his letter to the Colossians, and elsewhere, he wrote of a mystical union of believers with Christ. He saw that in his own tribulations he suffered *through* Christ, and f*or the sake* of his body, which is the church of which Paul was specially made a minister by Christ himself. For Saint Paul, suffering and ministerial dispensation are united.

In this time of tribulation in the life of our own church we should remember that the church is not a body of men and women like other organizations. It is not a nation, it is not a corporation, nor a voluntary civic group. It is Christ's body, and we are mystically united to him through our baptism and his blood. Christ chooses us by grace, we do not choose Him, just as "in him all things were created, in heaven and earth, visible and invisible, whether thrones or dominions or principalities or authorities." (Col. 1.16) The church is of his making; it would not have lasted 2000 years, were it not predestined by our Lord to do his work. This is why our task as Christians is to preserve the teachings of the church, because to destroy it, to innovate in a way never seen before, is to oppose our Lord, to deny his providential rule of history.

Paul was blinded for three days because of his sins. When his sight was returned, he saw everything through Christ and Christ in all. This was the lesson of his epiphany, that the church is the body of Christ, and there is a unity in all things. The unity is mystical because it is not visible, but its invisibility does not lessen its reality. That is why the Feast of Saint Paul is appropriately set during the season of Epiphany. He recognized that Christ is the true Messiah, and came to us in order to unite us to him through his body, the church.

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

Letter from the President

Epiphany and the Meaning of Worship

The Reverend Gavin Dunbar

In the ever expanding extravaganza of sentimentality mixed with good will, self-indulgence, and generosity, that is at once both Christmas and also the modern winter festival of Xmas, what is lost — among other things — is a sense of Christmas as having a beginning, a middle, and an end. Like the canned-music versions of carols that fill the shopping malls, Christmas has been reduced to a few riffs performed in sadly diminished ways and repeated until no one can bear listening to them any more.

But in the drama of the Church's year, there was a development towards Christmas and from it, a season of preparation (Advent), and another of fulfillment (Epiphany), beautifully articulated in the lessons, prayers, and hymns proper to the time and season. The Incarnate one draws near in promise and expectation (Advent); he arrives in the midst as the child of Mary (Christmas); his mystery abides and its radiance shines forth in its fullness (Epiphany).

Keeping the Feast

Christians cannot do much about the secularizing Winter Festival, except preserve themselves from unnecessary complicity in its excesses. What they *can* do, however, is make sure that the worship of the Churches, and the life of Christians, does not conform to the world's Xmas boom and bust. And that means observing Advent, and observing Epiphany —in the latter case, not just the feast (as in the liturgical revisions of the 1970's and afterwards) but also the season.

The season of Epiphany extends from two to six Sundays, depending on the date of Easter, and has a certain conclusion on the feast of Candlemas, February 2, which in old English custom marked the last day for Christmas greens in church and house.

Sadly, in modern liturgies this season has been abolished, and its replacement — what the Roman Catholics now aptly call "ordinary time" — is theologically characterless and experientially anticlimactic, the beginning of a reading series that is broken off at Lent and not resumed until after Trinity Sunday (about three months later). Here as elsewhere the new lectionaries have sought to increase the quantity of Scripture that is being read at the expense of theological clarity and coherence.

What's Epiphany?

A Greek word, meaning "showing" or "shining forth", "manifestation" or "appearing" — the manifestation of a god. In Christian terms, of course, it is the manifestation to the world of Christ's divine Wisdom and Power - "God in man made manifest" (Christopher Wordsworth). For the western Church, the primary moment of Epiphany is the rising of the star in the heavens, which sent the magi in search of the new born King of the Jews, that they might worship him. Because these magi are pagans, Gentiles, this feast is, as the Prayer Book calls it, "the manifestation of Christ to the Gentiles" — the first manifestation of the King of the Jews as the Saviour of the world. From them we learn that the promises made to Israel are for the benefit of the whole world: Israel's Messiah is the "desire of all nations": in him the races and peoples of mankind are united in the same blessing of redemption.

This is not the only moment of Epiphany.

There is the manifestation of divine sonship in the Baptism of Christ, his divine wisdom in the Temple, his divine power in the Wedding at Cana where he changed water into wine — and many others. But the theme is the same: God does not conceal the glory of his wisdom and power, but manifests to the world in his Incarnate Son. In that manifestation of divine glory, that revelation of divine sonship, the world is called to worship him in the offerings of grateful and obedient faith.

What is the meaning of this worship and oblation?

According to Gregory the Great, our offerings are the gold of wisdom from on high, the incense of prayer, and the myrrh of self-denial (*Gospel Homilies* 8). In the epistle lesson for the first Sunday after Epiphany it is the offering of our lives: "I beseech you, brethren, by the mercies of God, that ye yield your bodies a living sacrifice, holy and acceptable unto God, which is your reasonable service" (Romans 12:1). That happens to be one of the central themes of the Prayer Book eucharist: "and here we offer ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee".

Worship is Transformation.

The lesson continues: "be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and perfect and acceptable will of God" (Romans 12:2). Not conformity to this world and its wisdom, but transformation by the wisdom of God manifest in Christ — this is our calling, this our destiny.

Old habits of thought and action must give way to new perspectives, new outlooks, new decisions and habits of thought and action. Like the wise men, we must "return home another way". Christ is manifest to us, that he may be manifest in us.

Worship as Sacrifice and Communion

The transformation begins in the lesson learned when the wise men found the new-born king of the Jews not in a palace in Jerusalem but in a lowly house in obscure little Bethlehem — the lesson of humility. "For I say, through the grace of God that is given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath death to every man the measure of faith" (Romans 12:3). In that humility, we must leave the arrogance of individualism aside, and find ourselves within something greater than ourselves. Thus the transformation begun in humility finds its completion in the unity of Christ's body, the fellowship or communion of saints, whose very life is a sharing of gifts and graces in mutual charity: "For as we have many members in one body, and all members have not the same office [function]: so we, being many, are one body in Christ, and every one members one of another" (Romans 12:4, 5). Romano Guardini points out, this involves both the sacrificial renunciation of self (humility) and the expansion of one's inner life to include that of others in communion.

The Offering of Christ's Body

Humility, unity, charity: For Saint Augustine, meditating on this same passage from Romans (*City of God*, x.6), this is the Christian sacrifice. "True sacrifices are acts of compassion" he concludes, "whether towards ourselves or towards our neighbours, when they are directed towards God; and acts of compassion are intended to free us from misery and thus to bring us to happiness — which is only attained by that good of which it has been said, 'as for me, my true good is to cling to God' (Psalm 73:28). This being so, it immediately follows that the whole redeemed community, that is to say, the congregation and fellowship of the saints, is offered to God as a universal sacrifice, through the great Priest who offered himself in his suffering for us — so that we might be the body of so great a head".

"This is the sacrifice of Christians, who are "many, make up one body in Christ' This is the sacrifice which the Church continually celebrates in the sacrament of the altar… where it is shown to the Church that she herself is offered in the offering which she presents unto God". It is as we make the solemn memorial of our Lord's self-offering upon the cross, that we learn to offer ourselves through him, that we are joined together by humility and charity in the unity of his body. The union of members in the body is not accomplished from man to man. It is accomplished as we look to and are quickened by the same Lord in the common prayer and sacraments of the Church.

This understanding of worship is not not well-remembered, well-understood, or well-practised in the Church today — even by conservative traditionalists. The great festivals of the Church, and the seasons which prepare for and follow them, are critical opportunities for the clergy and faithful to rediscover and relearn this ancient truths of faith and worship.

The Three Wise Men. Late 6th century mosaic. Basilica of Sant' Appollinaire Nuovo, Ravenna. Photo: Nina Aldin Thune.

Epiphany

Ancient Origins • Theological Significance

by the Reverend Gavin Dunbar

The origins of the festival of Epiphany are obscure, complex, and the subject of much scholarly conjecture. What does seem to be the case, however, is that the feast was well-established in the Eastern church by the 4th century, if not sooner, and that it commemorated a number of different occasions when the divine glory of Christ was manifest to the world — the nativity in Bethlehem, the visit of the Magi, the Baptism in Jordan, and the First Miracle at Cana.

Meanwhile, in the Western Church, the feast of Christmas emerged in the course of the 4th century, as a commemoration of Christ's nativity. By the late 4th century, East and West had accepted each other's feasts, but in somewhat different ways. In the East, the nativity and the visit of the wise men were commemorated at Christmas; the baptism of Christ and wedding at Cana at Epiphany. In the west, the primary commemoration at Epiphany was the visit of the wise men.

Multiple Epiphanies

Nonetheless the West did not forget the other themes of the Epiphany, which were seen as different aspects of the same mystery. Nor was this tradition lost at the Reformation.

Cranmer maintained the three-fold commemoration, in the New Testament lessons appointed for Morning and Evening Prayer on the feast day: Luke 3:15-23 (the Baptism of Christ) and John 2:1-12 (the Wedding at Cana). (Unfortunately, both lessons were changed in the 1943 office lectionary of the 1928 Prayer Book — a change that should be corrected wherever possible.) Far from being one-dimensional, therefore, the feast of Epiphany was always a celebration of multiple epiphanies — occasions when the divine glory of Christ was manifested in the world.

Epiphany season in the West

In the Western Church, the celebration of Christ's Epiphany continued long after the solemn feast day of January 6th, in the season of Sundays after Epiphany, whose lectionary united multiple moments of epiphany in a sustained theological meditation on the manifestation of Christ's glory to the world.

As the great liturgist Joseph Jungmann, noted, the season of Epiphany as set forth in the ancient western Eucharistic lectionary "is concerned not with a certain appearance of Christ; but, in contrast to Christmas…with the manifestation of divinity in Him who has come to us in the form of a man. The power and the wisdom of God have appeared in Christ."

As the gospels exhibit the wisdom and power of God manifest *to* us in Christ, so the epistle lessons display the wisdom and power of God in Christ manifest *in* us.

For example, on the first Sunday after Epiphany, the gospel lesson (Luke 2:41-end) shows the wisdom of God manifest in Christ, when he astonishes the teachers of the Law in the Temple by his questions and his understanding. The epistle lesson (Romans 12:1-5) is an exhortation to "be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and perfect will of God".

The different aspects of Epiphany were threaded together in a hymn, "Songs of thankfulness and praise" (#53 in the 1940 Hymnal) by Christopher Wordsworth (1807-1885), the non-Tractarian high-churchman, scholar, and bishop of Lincoln. Its stanzas reflect the sequence of the Prayer Book's gospel lessons for the season.

As Jungman points out, "It is therefore not a particular event which is being celebrated, but a concept of faith" ("The Extended Celebration of Epiphany in the Roman Missal" collected in *Pastoral Liturgy*, 1962, pp. 214-223).

Antiquity and Abolition

Anciently, the series went on for several more Sundays than the six we have now — an indication of its antiquity, because it must then date from before the institution of the Sundays before Lent (before 700 at the latest).

Despite the antiquity and theological coherence of the season, however, the Epiphany season and its ancient lectionary was abandoned in the new three-year lectionaries used in many western churches today (the Ordo Lectionum Missae of the Roman Missal, the Common Lectionary and the Revised Common Lectionary used in the Episcopal Church and the Anglican Church of Canada).

It is ironic that liturgical revisions often made in the name of a return to ancient roots, rational order, and ecumenical convergence, involved the abandonment, here as elsewhere, of a genuinely ancient, and theologically coherent, element of the liturgy which had remained in continuous use by Romans, Lutherans, and Anglicans, since ancient times.

The Presentation of Christ

The Child Jesus, as the Messiah, comes to his Father's Earthly Temple

The Rev. Dr. Peter Toon, President Emeritus, Prayer Book Society

by Dr. Peter Toon

The Feast of the Fortieth Day after Christmas: the Presentation of Christ in the Temple, commonly called, in the medieval period , The Purification of Saint Mary the Virgin, and Candlemas, and kept on February 2.

Historical Background

This Feast began in the early Church in the fourth century in Jerusalem as a Festival of Jesus, and in 542 the Emperor Justinian ordered it to be widely celebrated in thanksgiving for the cessation of a major plague. So it became a major Feast in the East and it very much remains so today in the Orthodox Churches, where it is known as "Hypapante"(= a Meeting). What that "Meeting" was we shall soon discover.

In the medieval West, the emphasis of the Feast moved towards its' being primarily a Festival of the Virgin Mary, and it became known as "The Purification of Saint Mary the Virgin." However, in the Church of England for the 1662 edition of *The Book of Common Prayer*, the received medieval title was expanded to begin with, "The Presentation of Christ in the Temple." Thereby the original Christological priority of the Feast was recovered. (The medieval title of Candlemas, which refers to the lighting of candles and a procession with them in honor of Mary the Mother of the Light of the world, has remained at the Festival Eucharist, though it is much less popular today than it was fifty years ago.)

Biblical data

The first appearance of the Messiah in God's Temple was of such importance in the purposes of the God of Israel (the God and Father of the Jesus) that it was the subject of prophecy—Malachi 3:1-5. This Old Testament passage serves as the Epistle for the Feast and includes this prediction, "The Lord, whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts." We recall that there was a righteous remnant of Jews who were regularly in the Temple seeking the arrival and presence of the Messiah, the Lord.

Moving from the Epistle to the Gospel for the Festival, and in search of the heart of the Feast, we read the evocative and informative account by St Luke in 2:22-39, which tells of the visit of Joseph, Mary and Jesus, the Babe, to the Temple. We learn that: "They [Joseph and Mary] brought him to Jerusalem to present him to the LORD" as the first-born son, born forty days earlier, and to offer the required sacrifice as required by the Law (Leviticus 12:1-4).

So it is clear what is the "presentation." At its core is a total submission of the Person concerned, the Messiah, to the God of Israel, the LORD of the covenant, and to his Law and his will. As St. Paul put it, Jesus was born in God's perfect moment, of a woman (Mary), and as a Jewish male subject to the Law of Moses: "In the fullness of time God sent forth his Son, born of a woman, born under the Law."

An explanatory word is now needed on what was the "the purification" of the Virgin Mary. The Gospel (Luke 2) for the Day begins: "And when the days of her purification, according to the law of Moses were accomplished…" This is a reference to the purification rites after birth required by the Law of the mother, and also to the forty days required by the Law for the first born son with his mother to wait before the Lord where they lived, until they went up to the Temple on the fortieth day to fulfill the Law's requirements there. So this Feast is on February 2nd, forty days after Christmas Day, the Nativity.

Finally, we come to the "Meeting" which is of Jesus, the babe, with the just, devout, faithful Jew named, Simeon. This man of great years and piety was indwelt by the Holy Spirit, who had revealed to him that he should not see death, before he had seen the LORD's Messiah. So he was led to find Joseph and Mary in the Temple, to take Jesus into his arms, to bless God, and to break out into prayer to the God of Israel and of the Messiah— his prayer is what we know as *Nunc Dimittis.* "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation…" Here Jesus is proclaimed as Savior of both Jew and Gentile—"a Light to lighten the Gentiles, and the glory of thy people Israel."

Both Joseph and Mary were amazed at what happened to them and what they saw and heard. Simeon proceeded to bless them and then speak directly to Mary concerning her Son's vocation as the Messiah and how it would impact her. After this he was gone, only to be replaced by another godly Israelite, this time Anna, a prophet and a woman of great age, who had heard what Simeon had said. She had been living in the precincts of the Temple, fasting and praying, as she looked for the redemption of Israel: and in this 40 day old Boy held by Mary she believed the Redeemer had arrived. Thus she gave thanks to the God of Israel and proclaimed the Good News.

Response

How should we pray to the God of Israel, who is the God and Father of our Lord Jesus Christ, Savior of Jews and Gentiles, in response to the Presentation and all that flowed from it (some of which Simeon foreold)? Here is the ancient Collect for the Day:

Almighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ out Lord. Amen.

The Collect sets forth both a most important doctrinal truth about Jesus, Mary's 40-day old Son, and also a practical, devotional need of baptized Christians.

Jesus is as One Person made known in two natures, divine and human. That is, he is the Person who is the only begotten Son of the Father and at the same time he is the Person who as the Son of God has taken to himself our human nature ("the substance of our flesh"). As such he was presented to the LORD in the Temple.

Though we are not required to go to the earthly Jerusalem, we are to be presented unto the God and Father of our Lord Jesus Christ within the spiritual Jerusalem, the city and household of God. In and of our ourselves we are sinful and bear many impurities. Thus we can only be presented when we have purified and cleansed hearts; and this is only possible by the power of the Gospel and the presence of the Holy Spirit, as we firmly believe and trust in the Lord Jesus as our Savior, the very Jesus presented in the Temple when he was a Babe of forty days.

Extra Notes

- Traditionally, Candlemas had been the last feast day in the Christian year that was dated by reference to Christmas. Subsequent moveable feasts are calculated with reference to Easter. Prior to the liturgical reforms of the Second Vatican Council, Candlemas in the Roman Catholic Church marked the end of the Christmas season. The present Roman calendar substitutes the Saturday before the Baptism of the Lord as the final day of the Christmas liturgical season. If Easter falls early enough, 2 February can occur during the Lenten season (causing the omission of "Alleluia" in the Roman liturgy).

- The Feast of the Presentation is among the most ancient feasts of the Christian Church. There are sermons on the Feast by the bishops Methodius of Patara († 312), Cyril of Jerusalem († 360), Gregory the Theologian († 389), Amphilochius of Iconium († 394), Gregory of Nyssa († 400), and John Chrysostom († 407).

- The earliest reference to specific liturgical rites surrounding the feast are by the nun Egeria, during her pilgrimage to the Holy Land (381—384). She reported that 14 February was a day solemnly kept in Jerusalem with a procession to Constantine I's Basilica of the Resurrection, with a homily preached on *Luke* 2:22 ("they brought Jesus to Jersualem"), and the Eucharist. This so-called *Itinerarium Peregrinatio* ("Pilgrimage Itinerary") of Egeria does not, however, offer a specific name for the Feast. The date of 14 February indicates that in Jerusalem at that time, Christ's birth was celebrated on 6 January, Epiphany. Egeria wrote the following for her beloved fellow nuns at home:

  XXVI. "The fortieth day after the Epiphany is undoubtedly celebrated here with the very highest honor, for on that day there is a procession, in which all take part, in the Anastasis, and all things are done in their order with the greatest joy, just as at Easter. All the priests, and after them the bishop, preach, always taking for their subject that part of the Gospel where Joseph and Mary brought the Lord into the Temple on the fortieth day, and Symeon and Anna the prophetess, the daughter of Phanuel, saw Him, treating of the words which they spake when they saw the Lord, and of that offering which His parents made. And when everything that is customary has been done in order, the sacrament is celebrated, and the dismissal takes place."

True Repentance

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by the Reverend J.S. Patterson

Having just come out of one season of penitence (Advent) and now beginning to prepare for the next (Lent) I again find myself giving thanks for the theological riches found in the Book of Common Prayer (henceforth BCP). In particular I am thankful for the manner in which the BCP helps to form our understanding of the Christian doctrine of repentance. In what follows I first will reflect on some lessons learned about repentance from Judas and St. Peter. Judas differs from Peter in that he serves as an example of an unrepentant sinner, and St Peter as truly penitent. Secondly, I will consider some examples of how the BCP helps to shape our theology of Christian repentance, so that we understand the difference.

Conscience, Judas. Nikolaj Nikolajewitsch Ge. 1891.

What Judas' example teaches us about repentance

In Matthew 27:3 we read that after betraying Jesus, "Judas . . . changed his mind (and said) 'I have sinned' . . . and went and hanged himself" (see Matthew 27:1-10 for the context). When I read the phrase "he changed his mind," my curiosity was piqued because, as many of you may already know, repentance is commonly said to mean: "to change one's mind." And so I found myself wondering what this text teaches us about repentance. Did Judas repent of his sin and then kill himself?

The Greek word which is used in this passage is translated by the phrase "changed his mind." However it is not the same Greek word which is used elsewhere in the New Testament for "repentance." If this lexical evidence was all that we had to go on, it would probably not be enough to conclude that Judas was unrepentant. But when combined with (1) the fact that Judas' actions are completely at odds with the fruits of repentance ("he went and hanged himself") and (2) the fact that from the earliest days the Church has never thought that Judas repented, we have good reason to believe that Judas did not repent of his sin.

The actions of Judas remind us that there is a significant difference between merely being sorry for the consequences of one's sin and being repentant of the sin itself. In other words, a car thief who has been apprehended may be sincerely sorry that he stole a car because he does not much like the prospect of prison. But this is a different thing than being sorry for having given in to the temptation to steal. The latter may be repentance, the former (if alone) almost certainly is not.

If someone does something that is wrong and then sees that it was wrong and subsequently changes his mind about his actions — this is a good thing. And we should certainly expect such a change of perspective to attend repentance, but this is not, in and of itself, the same thing as repentance. The danger to be avoided is to believe that because repentance entails a change of mind, every change of mind is of necessity indicative of repentance.

Most of us would probably recognize that simply admitting that an action was wrong, but doing so without remorse for that action, is not consonant with repentance. Clearly on some level Judas recognized the wickedness of what he had done (saying, "I have sinned"). I do not believe, however, that this indicates that he repented of his sin. I agree with the remarks of New Testament scholar and former Principal of Ridley College (Melbourne) Leon Morris (d. 2006) who wrote: "There is not the slightest doubt that he was deeply sorry for the wrong that he had done, but his sorrow differed from that of Peter. The sorrow of Judas led to nothing but suicide. The sorrow of Peter led to amendment of life, subsequent restoration and a life full of fruitful service."

The example of St. Peter (and others) gives us hope and is a model for godly repentance.

Just before the passage about Judas we read about St. Peter's denial of Christ. Thanks be to God that Scripture has given us such examples of the failures of godly men! Jesus could not Himself demonstrate what it looks like to repent, for in His absolute perfection and freedom from all sin, he could not commit a sin for which He needed to seek forgiveness. But the Lord *has* given us the example of his saints, including this example of the chief of the apostles, that we might not lose hope when we too fail our Lord.

Peter failed the Lord mightily, yet he was forgiven because of his faith-filled repentance, and so he went on to live a life of service and ministry. The Scriptures contain numerous other examples of godly repentance (King David - 2 Samuel 12 & Psalm 51; Manasseh - 2 Chronicles 33:12-13; the Ninevites — Jonah 3; the sinful woman - Luke 7:36-50; Zacchaeus - Luke 19:9; the Prodigal Son — Luke 15:11-32; the Poor Thief — Luke 23:39-43).

It must be noticed that Peter did not repent of his sins and then become a follower of Jesus. He was already a follower of Jesus and yet found himself in need of repentance. Repentance is not for *them* only (i.e. the "outsiders" or, more generally, anyone other than yourself). Repentance is for us, it should be a regular part of the lives of all Christians. Both by means of what it says about repentance and the frequency with which it enjoins us to repent, the BCP is an important witness to the Biblical doctrine of repentance. In what follows, I will briefly summarize some of the main points of this doctrine.

The Book of Common Prayer and Repentance

(1) The BCP reinforces the teaching of the Bible that *not all that seems to be repentance is truly repentance* (in God's sight). Notice the ways in which repentance is often qualified:

."Spare us therefore, good Lord, spare thy people, whom thou hast redeemed...turn thine anger from us, who meekly acknowledge our transgressions, and *truly* repent us of our faults." (BCP, 62)

."Ye who do *truly and earnestly* repent you of your sins" (BCP, 75)

.The priest has power to absolve those who "with *hearty* repentance and *true* faith *turn* unto him" (BCP, 76)

."(God) pardoneth and absolveth all those who *truly* repent, and *unfeignedly believe* his holy Gospel." (BCP, 7, 24)

(2) *We should desire and must seek repentance.* Repentance is something which we must seek and pursue. It is not something that we can do ourselves, rather it is a gift that must be given to us by God. In the Second Book of Homilies we read:

We should in no wise despair of the mercy and goodness of God; even so must we beware, and take heed, that we do in no wise think in our hearts, imagine or believe, that we are able to repent aright, or to turn effectually unto the Lord, by our own might and strength. For this must be verified in all men, *Without me ye can do nothing* (John 15:5).

The BCP tutors us to ask God to give us (and others) the gift of repentant hearts. As we have seen above, since God is the One who gives repentance, it is to Him that we must go in our search for godly penitence. For instance:

."We sinners do beseech thee to hear us, O Lord God . . . that it may please thee *to give us true repentance*" (BCP, 55, 57)

.."*Turn thou us*, O good Lord, and so shall we be turned." (BCP, 62)

" *Let us beseech him to grant us* true repentance" (BCP, 7, 24)

(3) We are not to ask for repentance only when we think we need it. That is, though we should pray for truly penitent hearts when we know that we have displeased God, our prayers for the gift of repentance are not limited to such times. The inclusion of confession and absolution in both Morning Prayer and Evening Prayer indicates that repentance is *an ongoing reality for Christians*. It is not something which we do just once, rather it is a work of God wrought in us by His Holy Spirit which continually and ever marks the lives of those in Christ's Church. Read the lives of the saints and you will see in them progress in holiness — they were *holy* people — but alongside this you will also see them ever confessing and lamenting their failures to love God and neighbor as they ought and failure to tame the passions which St. James says are at war within us (James 4:1ff).

At particular times we must repent of particular sins and this is often very difficult, exceedingly painful and humiliating. But God always gives His people the grace that they need to do those things that He would have us to do. Neither the difficulty nor the unpleasantness of repentance is a valid excuse for avoiding self examination, repentance and confession. For whatever discomfort we may think that we are escaping by neglecting the hard work of repentance is an illusion — in the end we do ourselves no favors by hiding from the reality of our need for God's forgiveness.

So let us heed the counsel of the Scriptures and the doctrine of the BCP and, in the words of the Second Book of Homilies, let us "earnestly pray unto the living God, our heavenly Father, that he will vouchsafe by his Holy Spirit, to work a true and unfeigned repentance in us that after the painful labours and travails of this life, we may live eternally with his Son, Jesus Christ."

Prayer Books for Africa

The Rev'd Edward Rix

By Fr Edward Rix (Vice-President), Fr Jason Patterson (Board Member), Mr. Herb Guerry (Board Member, retired)

A new mission field for the Prayer Book Society has opened up in Sub-Saharan Africa - a vast area encompassing a myriad of peoples, languages, cultures, and political entities, in which Christianity (often in competition with Islam) has made deep inroads, although in forms influenced by African religious traditions and neo-Pentecostal evangelical revivalism.

Interior of St. John's Cathedral at Fort Portal, Uganda

The one "local" edition of the Prayer Book is that of South Africa (1954), which reflects the Anglo-Catholic tendencies of the southern Anglican churches. In much of Evangelical eastern Africa as well as Nigeria, however, the official liturgy is the English Book of 1662 (a forebear of the American Prayer Book of 1928 and the normative liturgy of global historic Anglicanism).

However, use of the Book of Common Prayer has been limited by a number of factors. Firstly by the interest of richer partner-churches of the Communion in liturgical innovation (reflecting their indifference to the historic Prayer Books). Secondly, by the disinterest, or hostility to set forms of liturgy among many who espouse evangelical and charismatic piety. Thirdly, the use of the Book of Common Prayer is hindered by sheer lack of access to copies. In many parishes of east Africa a clergyman or catechist, often charged with the care of vast congregations, is lucky to own a Prayer Book to use in leading the liturgy. This results in worship marked by vibrant congregational singing, the attentive reading of Scripture, and fervent preaching, but which lack the Church's historic forms of worship — the distillation of centuries of meditation on Scripture and faithful life in the Spirit.

Churches which read the Bible faithfully and seek the Spirit's gifts as fervently as the African churches deserve a form of worship which is as faithful to the Bible and attuned to life in the Spirit, as is the historic Prayer Book. Therefore, our challenge is to supply clergy with copies of the Book of Common Prayer. This requires funding for the books themselves, but also for shipping and distribution. Deepening ties between western and global-south Anglicans are opening up some new ways to distribute books, and the Prayer Book Society, with the help of donors, hopes to develop these further. In recent years, both the American and English Prayer Book societies have begun to ship Prayer Books to Uganda. The English society has already collected some thousands of pounds of funds for this purpose.

Here is a recent vignette of our effort: in November the rector of Christ Church, Savannah, which left the Episcopal Church in the fall of 2007 and aligned itself with the Anglican Church of Uganda, offered to distribute Prayer Books which had been donated by the Prayer Book Society of the USA, to clergy attending a conference at which he was to speak in the diocese of Soroti, five hours' drive north of Kampala, Uganda's capital.

Sixty books were ordered from the publisher Cambridge University Press, but only forty-five had arrived in time to be taken on the plane. Providentially, exactly forty-five priests were in attendance at the conference, and each received a Prayer Book inscribed as follows: "Donated by the Prayer Book Society of the United States of America to the Clergy of the Diocese of Soroti in gratitude for the witness of the Anglican Church of Uganda to the Faith Once Delivered to the Saints (Jude 3)". One of the visiting Americans described the touching sight of a priest turning over the leaves of his new 1662 Prayer Book with a kind of delighted wonder.

Further challenges lie ahead. We must extend our range of contact beyond Uganda (Tanzania and Zambia are possibilities under exploration); we must find and re-publish old translations of Prayer Book services in African languages, and commission new ones where needed; we must make copies available (if only of much-used services) for congregational use; and finally we must supply instruction in the history and rationale of these services, so that they can be used to maximum advantage. Although such challenges are daunting, they are also exhilarating in that they offer an opportunity to hand down unimpaired to posterity, the doctrine, discipline, and sacraments of Christ as set forth in the Prayer Books.

The book plate placed inside each Book of Common Prayer makes a critical point. It states there that these books are a gift "in gratitude" for the faithful witness to Christ that has been made by the African churches. Their witness has been made often the face of grinding poverty, disease,

war, tyranny, anarchy, persecution, not to mention the indifference of the western churches and their promotion of false teaching and error. To this we are indebted. Consequently, this endeavour belongs not to a paternalist or colonialist model of missionary outreach —a model whose defects are now evident - but to a partnership of Christian churches in the promotion of the gospel, and in strengthening and encouraging one another in the unity of the faith. This is the true meaning of "the communion of saints" — the sharing of goods temporal and spiritual within the Church. It is an expression of the charity, the life of reciprocity, and mutual exchange, which is the principle of the body of Christ.

When the Apostle Paul exhorted the Corinthians to generosity in their collection of alms for the relief of the impoverished "saints" in Jerusalem, he told them: "I mean not that other men be eased, and ye burdened;: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for you want: that there may be equality: as it is written, He that had gathered much had nothing over: and he that had gathered little had no lack" (2 Corinthians 8:13-15, quoting Exodus 16:18 on the collection of manna by the children of Israel in the wilderness; cf. Romans 15:25-28).

At present, donations for Prayer Books for Uganda have come from the Fund "For the Least of These my Brethren" at St. John's Church in Savannah. If you would like to contribute to the Prayer Book Society for this purpose, please send cheques to the Prayer Book Society marked "Prayer Books for Africa" in the memo line. To discuss other aspects of this mission, please contact:
• Fr Edward Rix: elrix@allsaintswynne.org • Fr Jason Patterson: jsspatterson@embarqmail.com • Mr. Herb Guerry: hguerry@savwood.com

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understand it, remains opposed to lay administration because he is a great English supporter of the Prayer Book cause.[4]

Others seem to want to complete in Sydney the English Reformation, creating the Church of England as she ought to have become in the seventeenth century, just as so many North American Continuers want to create the Church of England as she should have become in the mid-twentieth century formed by triumphalist 1920's Anglo-Catholicism. Still others follow the Puritan line of not permitting anything — in this case a presbyteral monopoly — not specifically authorised by Scripture. What would appear to be common to all is the fervent desire to have Scripture and the Gospel prevail over Tradition, however little used the innovation of administration by non-presbyters may be. The principle of the thing, right or wrong, cannot be ignored.

All previous resolutions of the Synod in favour of lay and diaconal administration have been vetoed or ignored by successive archbishops. All have been alive to the difficulties permission would cause in terms of the rest of the Australian church, several of the dioceses of which are much more in need of administrators of the sacraments than is Sydney, and of the wider Anglican Communion. It seems unlikely that Archbishop Jensen will act any differently, at least unless it is clear that the Communion and/or GAFCON is a bust, or if there is widespread acceptance that lay administration, and diaconal administration (already permitted in Kenya), constitute a question of a totally different order than the blessing of homosexual unions, the marriage of homosexual persons, and the ordination and appointment to parishes of practising homosexual persons. Lay and diaconal administration raises questions about the sacraments, and not about morality, adherence to scripture, order in creation, or church order. That is the Sydney position with which the Archbishop and the area bishops agree.

What will now happen on the ground, in the parishes, is, perhaps another matter. There has been anecdotal evidence of lay and diaconal administration for years, as indeed there has been in Canada, especially amongst curates and divinity students. The latest Synod resolution seems to have encouraged some parishes to announce that lay and diaconal administration has been "approved", and one of the area bishops has pronounced that diaconal administration, having been approved by the Sydney Synod, is now authorised by an Australian General Synod Canon which is being given a rather strained interpretation. Time will tell what comes of all of this. From the point of view of the maelstrom that has destroyed the Anglican Way in North America, it all looks like a tempest in a tea pot.

1. Mark Thompson: "The Church of God and the Anglican Church of Australia" in B. Kaye (ed)., "Wonderful and Confessedly Strange. Australian Essays in Australian Ecclesiology". Adelaide: ATF, 2006 quoted *Australian Church Record*, December, 2008, p.7.

2. See generally: Archbishop Donald Robinson: "Ordination for What?" Anglican Information Office, Sydney 1992.

3. "The Lord's Supper in Human Hands: Who Should Administer?". P.G. Bolt, Mark Thompson, and Robert Tong (eds)., ACR, Sydney, 2008.

4. Beckwith, R.T. "Priesthood and Sacraments," Latimer Monographs 1.; Appleford: Marcham Manor, 1964, p.44.ing Dr. Roger Beckwith, though he himself, as I understand it, remains opposed to lay administration because he is a great English supporter of the Prayer Book cause.

Home Thoughts from Abroad

An Ex-pat Reflects on the Diocese of Sydney

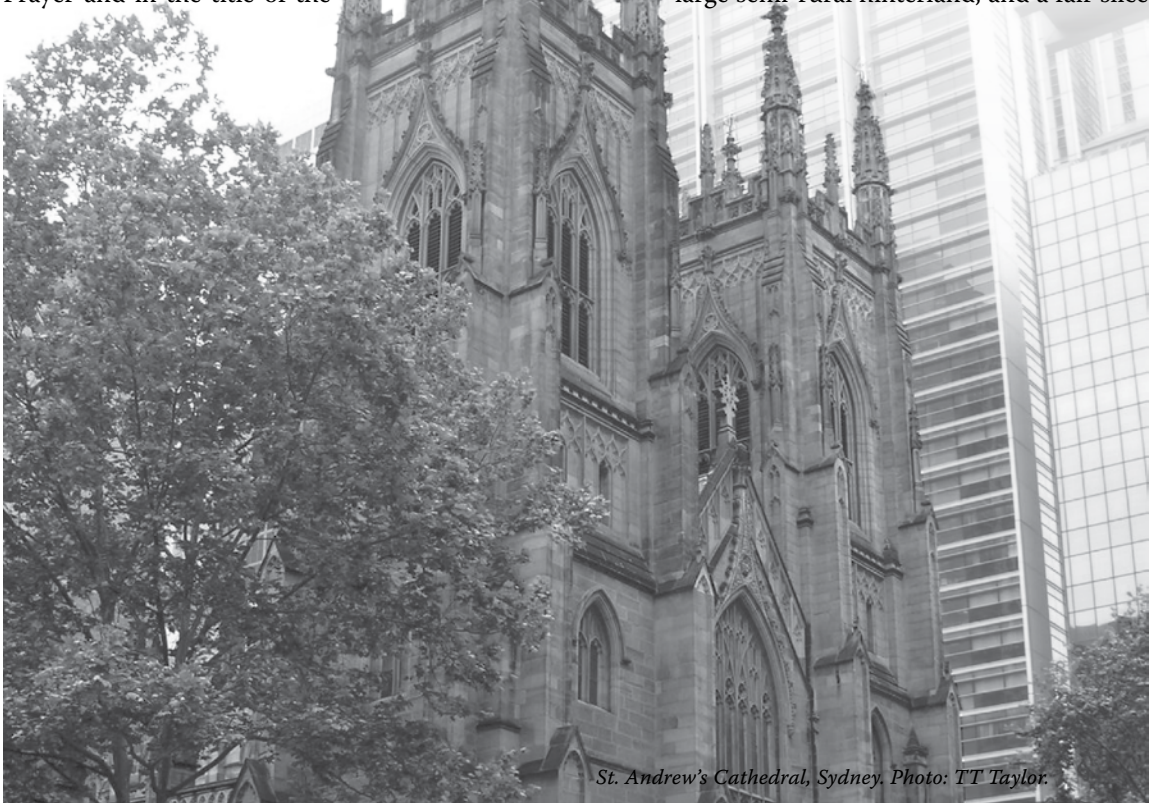
by Graham Eglington`

The most recent annual push by the Synod of the Diocese of Sydney in far-off Australia to authorize lay and diaconal "administration" of the sacrament of the Lord's Supper has attracted a spot of attention in North America. I have never before been asked questions about the Church in Sydney,and I am a trifle amused by the incredulity my answers have produced. Perhaps I do not have the credentials to comment fairly, even though I have paid return visits to Australia annually since 1976, because I am an ex-pat and have lived so long in an ecclesiastical environment so different from that of Sydney. In Sydney I am, no doubt, considered to have "gone native". And, I am now of a certain age, and consequently far from being in the swim of any major aspect of Australian life. Nonetheless, a few comments might be helpful to *Mandate's* readers. At least your Editor thought so!

The first thing to get clear is that when the phrase "lay and/or diaconal administration" is used, what is meant is lay or diaconal celebration of the Holy Communion/Eucharist. The word "administration" is used in precisely the sense it is used in the full title of the 1662 Book of Common Prayer and in the title of the Holy Communion service in that Book. In North America folk tend to talk about the "celebration" of the Holy Communion, or if they are modernists about "Presidency" at the Eucharist, but that is not Sydney-speak.

The next thing to explain is that the Sydney Synod's October debate and resolution were no novelty. The drive towards *lay* administration, in particular, has been going on almost all my adult life, by now a rather prolonged affair. Resolutions in favour have been carried after much debate for years and years, and never implemented. There is now an added impetus towards diaconal administration because there is such a build up of deacons in the diocese. Some 50 or more are ordained each year, the permanent diaconate has been embraced with fervour, women are permitted to be deacons, and there is a relatively new policy of ordaining men to the presbyterate only when they are appointed rectors for the first time.

The sheer size of the Sydney diocese comes as a shock to North Americans. It is fairly large geographically, but not inordinately so, being what is left of the original Archdeaconry and then Diocese of Australia after everywhere else was separated off. Naturally, it contains Australia's largest city, Sydney, and several other large concentrations of population, as well as a large semi-rural hinterland, and a fair slice



St. Andrew's Cathedral, Sydney. Photo: TT Taylor.

Graham Eglington is a former National Director of the Prayer Book Society of Canada, and is a member of the English Prayer Book Society, and of the New South Wales and Victorian Branches of the Prayer Book Society in Australia.

of real countryside beyond that.

The diocese contains over thirty per cent of Australia's population of 20 millions or so. The Anglican population of the Diocese by census is almost one million, which is a lower proportionate number than of Anglicans in the entire national population because of the huge non-Christian population in and around Sydney and the growing number of young urbanites who assert that they have no religion, that now being a permitted census answer. The average Sunday attendance is over 80,000 and rising at a steady rate, any dwindling of traditional white Australian attendance being more than replaced by a burgeoning ethnic population, especially of Chinese who seem to be particularly attracted to the strong evangelical line of the Diocese. There is evidence also of considerable growth amongst young people; and the huge Moslem population is regarded as a legitimate mission field, although it seems no one has yet discovered the key to such a mission.

Sydney is the fixed metropolitical see for the Province of New South Wales, which includes the civil state of that name, the Australian Capital Territory and the City of Wodonga, a little after the manner of the Town of Berwick-on-Tweed. There is, therefore, an Archbishop, who until quite recent times was always the Primate of Australia and Tasmania. He is assisted by five area or regional bishops. There are 864 licensed clergy, including thirty-seven on missionary service abroad or in the Armed Forces, and eight deaconesses. Sydney is, therefore, no postage stamp of a diocese, and its huge number of clergy are educated to a very high level at the extremely rigorous Moore Theological College. There is no shortage of vocations or of people wanting theological education. Moore College is bursting at the seams.

The Diocese has always emphasised a highly educated clergy and the preaching of God's Word is rightly prized. Parish sermons are of a type, length and level of erudition that would amaze most North Americans, and, I suspect, would make them feel quite uncomfortable. Education is a major thrust in the diocese. There are thirty-seven diocesan or associated schools, and the number is set to increase as schools are opened in the new suburbs. The schools range from The Great Public Schools to what are in essence parochial schools with highly subsidised places. Chaplains are also placed, often on a non-denominational basis, in large public High Schools.

Much of Sydney's strength comes from its considerable wealth, some of which is grounded in the glebes granted to it in the first fifty years of the colony when the Church of England, and then the Church of England and Ireland, were the established churches. It seems Sydney is never short of a few millions to plough into some new initiative, whether it be *Connect with God in 2009 (Connect '09),* or to provide an incipient secretariat for GAFCON. No other diocese in Australia comes near to Sydney in wealth, numbers and power, and this both produces clout, and causes resentment in the rest of the country, the more so as Sydney has not been above planting churches in other dioceses under fairly transparent guises, legal no doubt, for the Sydney Diocese is much given to legalism, and to the legal positivist approach to the law.

The first clergy of the colony of New South Wales were products of the evangelical revival and that quality has been stamped on the Sydney diocese ever since. The first Bishop of Australia, Broughton, was an old fashioned High and Dry churchman and so no Tractarian influence ever really entered the diocese in its formative years. As other dioceses were split off, beginning with Tasmania, Newcastle, Melbourne and Adelaide, Tractarians were appointed to them by the Home Government, but Broughton's successors were always from the Evangelical wing. Some were more pronounced in their views than others, and all were Englishmen until the resignation of Dr. Gough (formerly a suffragan in London) in the late 1960's. His successors have all been local men raised and educated in the Diocese and its normative tradition.

As is so often the case in such circumstances, the trend tends to be self-re-enforcing over time. Certainly, the Diocese is much more monochrome than when I was at school in Sydney, or when I was a church organist while at university. Then, everyone, however evangelical used the Prayer Book, which does impose many limitations on clerical and theological excesses, and the uniformity of Prayer Book usage sheltered many nuances of Anglicanism. I would not want to leave the impression that the diocese has no variations.

There is one permitted Anglo-Catholic parish, that of Christ Church in the Parish of St. Laurence near Railway Square. St. James's in the legal quarter of the city is virtually Affirming-Catholic, and there are several moderately catholic or broad church parishes scattered about. There are even a few Prayer Book churches on the North Shore where one can repair for a Choral Eucharist with the best of Stainer's and Darke's settings. But, the number of these peculiars has shrunk rapidly in recent times.

The original Parish in the colony, St. Philip's, Church Hill, in the city, was a Prayer Book bastion, but the most recent appointee has changed things radically. And, at what was until the recent retirement of a good Prayer Book man, a moderate broad church parish in the suburbs, there was not even a Communion service this Christmas, only several informal "meetings". And apparently, that is not uncommon in the Diocese.

At the Cathedral, which until a very few years ago had daily sung choir services and an English

cathedral Sunday roster, there was but one Communion service for Christmas, but four carol services. The norm across the diocese now is for the Sunday "service" to be called a "meeting" which is conducted pretty much in free-form and with the pre-eminent place being given to the exposition of the Scriptures.

The picture is not what a visiting North American Anglican would expect, unless he or she had a reliable native guide as to where to attend. The familiar landmarks of a fixed liturgy, the Christian year, and the regular and fairly frequent celebration of Holy Communion are missing. On the other hand, the level of preaching would impress, as would attendance in many places, including the Cathedral, jammed to the rafters when I last attended in 2007, and with a noticeable Chinese presence.

I do not stop to comment on vesture or the deliberate abandonment by the present Archbishop of the standing in the community and the state his predecessors all enjoyed. The latter would have astounded North Americans, and the Sydney approach to the former would give them the vapours. Suffice to say that the Synod keeps passing a Surplice Relief Measure. It was regularly vetoed by the Archbishop. But not uncommonly taken advantage of. Chasubles are illegal, and clerical garb generally is at a severe discount.

To try to explain the approach of the Sydney clergy properly is beyond the space I have. But I can give you a few pointers. While the Prayer Book is not used, and is kept as a rarely invoked standard, the Articles of Religion are alive and well in Sydney and are regularly invoked, and used and appealed to in argument and sermons. The Sydney clergy, by and large, do not shy away from controversy and spirited debate, and the Articles get much attention.

Crucial to the Sydney approach is Article XIX, as has been stated by a leading evangelical: "There needs to be a wholesale return to biblical truth and to the patterns of behaviour which flow out of the gospel. Critical to this will be a recognition that the denomination serves the gospel fellowship and mission of the local congregations and it does this by itself embracing without reservation the plain teaching of Scripture. The denomination is a service organisation, but the local congregations are the church of God on earth."[1]

Sacramental religion is regarded as formalistic, and in much of the Anglican world, especially in North America, is regarded as being blighted by clericalism. The order of the Prayer for the Church Militant is strictly adhered to. First, setting forth God's true and lively word, and then the right and due administration of His holy Sacraments. Given the continuing commitment to the evangelical revival and the absence, and now the abhorrence of Tractarian influences, there is a constant desire to suppress any movement towards sacramentalism, and above all to kill any idea of a sacerdotal priesthood which puts the ministry of the sacrament of Holy Communion in a class by itself.

The idea of the priest at the Holy Communion being the icon of Christ cuts no ice at all, and would be quite abhorrent to many of the clergy and people. Ordination to the priesthood, now almost always referred to as the *presbyterate to* distance it from Old Testament concepts or Catholic ideas, is seen as ordination to leadership of a congregation[2] As leader, the presbyter is head, and headship is open only to males. As head of a congregation the presbyter has many functions, of which the administration of the Holy Communion is but one, and not the most important one at that. Just as he can delegate his main function of preaching, or adult education, or office administration, or pastoral care, so he can delegate the administration of the sacraments, and there is no reason why that should have to be to another priest. What is important is that the presbyter's headship and control is preserved. The one thing he cannot delegate is his duty of direction.

I am not entering into the rights and wrongs of the case in favour of lay or diaconal administration of the Holy Communion. The Anglican Church League, the preponderant Party in the Sydney Synod, has produced a book on the subject[3], and some of the arguments are quite persuasive, while others strike me as being quite dubious. As the matter is not current in North America, I see little point in trying to summarize them.

What it is essential to emphasise is that what is proposed is not some free for all in which any member of a congregation might be designated to celebrate the Holy Communion, Jones this Sunday, and Smith the next. Given the build up in the number of deacons, and the restriction of priesting to rectors, what is more pressing is celebration by deacons, who are, of course, ordained and appointed to parishes by the Archbishop. Even as to laymen, the proposal is that the Archbishop license selected persons to whom the rector may delegate the administration of the sacraments if the parish has agreed to accept lay administration. All are quite alive to the reality of the argument that whoever celebrates is in fact doing so on behalf of the bishop and sharing in his ministry. This is the equipoise to the emphasis on Article XIX.

Given that Sydney doesn't really need lay administrators, or even diaconal ones either except for the problem created by its own man-made policy, one has to ask what lies behind all the energy and effort put into the campaign to authorise lay and diaconal administration over so many years. The motivation seems to be mixed. Some of its supporters take a scholarly approach following Dr. Roger Beckwith, though he himself, as I

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Consequences of a Change in Translating Psalm 1

Last month Dr Peter Toon compared the BCP 1928 and the "BCP" 1979 in twenty statements, and he pointed to the curious move in the 1979 Psalter to translate the first line of the first psalm not as Coverdale did, "Blessed is the man", but rather as "Blessed are those". The new translation has the effect of obscuring the historic reading of the psalm as messianic, and the change from 'man' to 'those' gives the psalm the appearance of being simply a description of someone who is virtuous. Yet theologically, the blessed man so described could only be Christ himself.

St Augustine of Hippo, in the fourth century, wrote that the blessed man of the psalm who "hath not walked in the counsel of the ungodly, nor stood in the way of the sinners, and hath not sat in the seat of the scornful" could be said only of our Lord Jesus Christ, the Lord man. Scripture speaks of there being two men, Augustine wrote, the just and the unjust. "The first man was from the earth, a man of dust; the second man is from heaven." (I Cor. 4.7) The man of earth is Adam who fell, and we are his descendants. It is the blessed man, Christ, who redeemed us by his death, and whose image we also bear. Consequently, the pronoun in the psalm must be singular to properly foreshadow the coming messiah.

Secondly, and more importantly, the fathers of the church read the psalms in general as Christological because Christ and his disciples did. The allegorical reading of the Psalms can claim the highest possible authority, as C.S. Lewis points out in his *Reflections on the Psalms.* Look at Mark 15:34. In his last words on the cross, Christ clearly identifies himself with the suffering man of Psalm 22. At Mark 12:35-36 Jesus comments that David identifies the coming messiah as his Lord, and implies that when David sang "the Lord said to my Lord" in Psalm 110, he was pointing to Christ himself.

Consequently, the addition of more inclusive language in the new prayer book obscures the original Hebrew, as well as the messianic character of the psalm, and separates us from its historic and original interpretation. It also obscures the theologically important distinction between Christ who is sinless and blessed and pure, and well-described by the first Psalm, and ourselves fallen and sinful, who are saved by Christ alone.

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