

MANDATE

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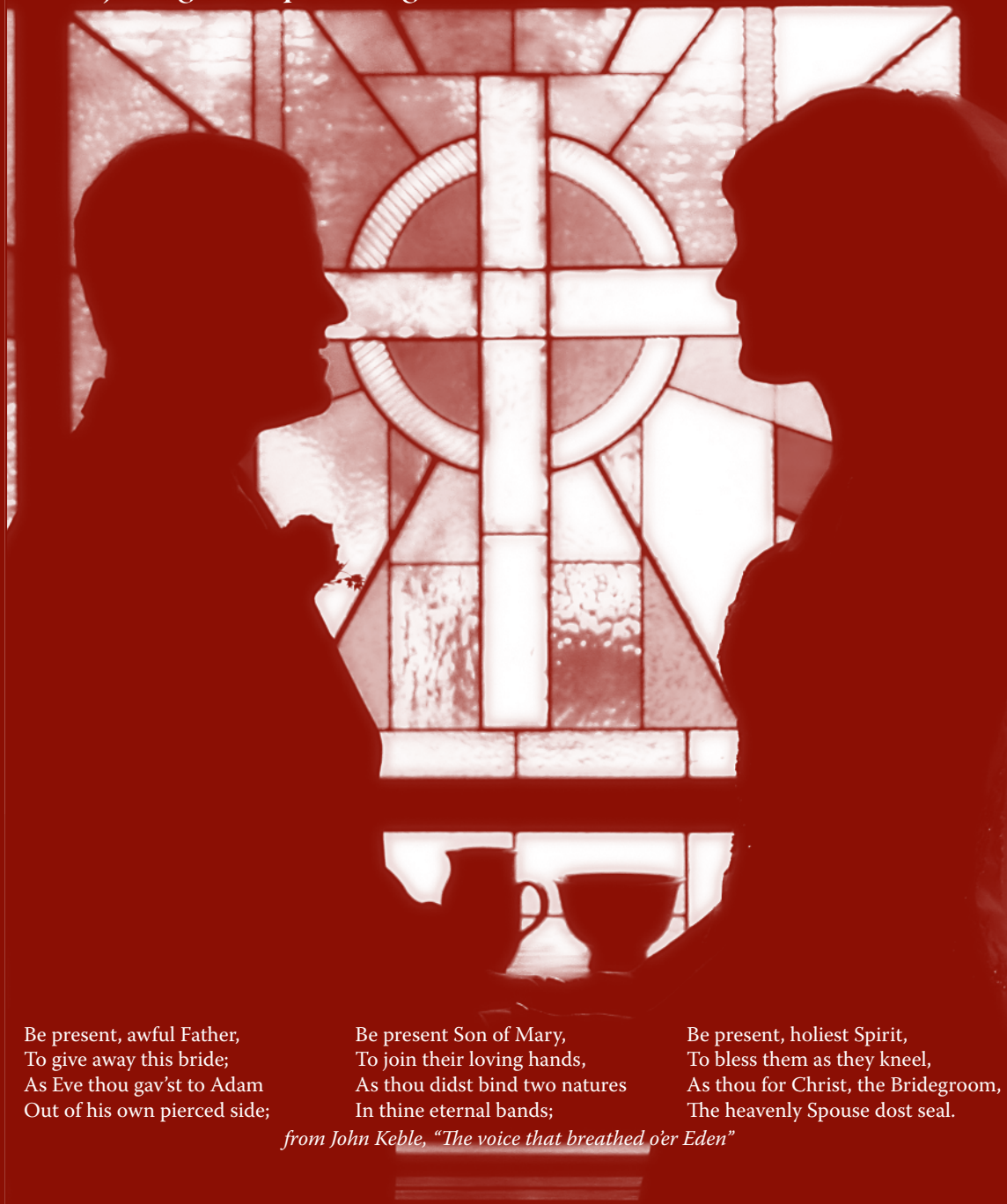
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On recovering and restoring HOLY MATRIMONY:

on rejecting and repudiating RELIGIOUS "CHRISTIAN" MARRIAGE



Be present, awful Father,
To give away this bride;
As Eve thou gav'st to Adam
Out of his own pierced side;

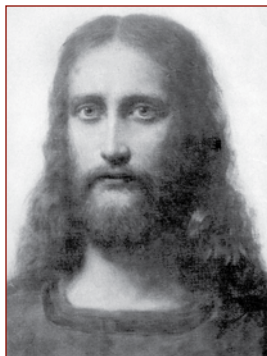
Be present Son of Mary,
To join their loving hands,
As thou didst bind two natures
In thine eternal bands;

Be present, holiest Spirit,
To bless them as they kneel,
As thou for Christ, the Bridegroom,
The heavenly Spouse dost seal.

from John Keble, "The voice that breathed o'er Eden"

On Matrimony

The Lord Jesus, John Locke and The BCP



One could say that what the Lord Jesus is to the Church of God, John Locke was to American politicians in the late eighteenth century. Both Jesus and Locke had extremely high views of the institution of holy matrimony, but came at them from different perspectives.

As recorded by St Mark, Jesus, recalling Genesis 2, proclaimed:

From the beginning of creation, God made them male and female. Therefore a man shall leave his father and mother and hold fast to his wife, and they shall become one flesh, so that they are no longer two but one flesh. What therefore God has joined together let not man separate. (10:6-9)

Similar teaching is found in Matthew 19. The apostle Paul addresses the subject most movingly in Ephesians 5:22ff., where he says that the becoming of one flesh by the man and women is “a profound mystery” and points to the union of Christ, the Bridegroom, to his Bride, the Church.

In a different style and from the viewpoint of political philosophy, Locke defined marriage (“conjugal society”) in these terms:

Conjugal society is made by a voluntary compact between man and woman; and though it consist chiefly in such a communion and right in one another's bodies as is necessary for its chief end, procreation; yet it draws with it mutual respect and assistance, and a communion of interests too, as necessary not only to unite their care and affection but also necessary to their common off-spring, who have a right to be nourished and maintained by them, until they are able to provide for themselves. (Second Treatise on Government)

One may justly claim that this approach was widely influential upon the “founding fathers and mothers” of the United States of America. For them marriage was a voluntary association of a man and

woman, who covenanted in liberty to create the independent and legal entity of the family. This resulted in an ongoing enterprise, in which all parties and generations learned the practical arts or virtues of living together, bound together with the sentiments of mutual assistance, for the purpose of the survival and the prosperity of the venture.

The doctrine of marriage that had been often heard in the Colonies before Independence came from the Preface to the Marriage Service in the English Book of Common Prayer (1662 edition). This stated:

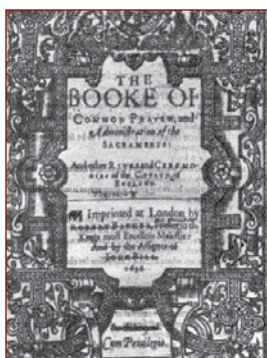
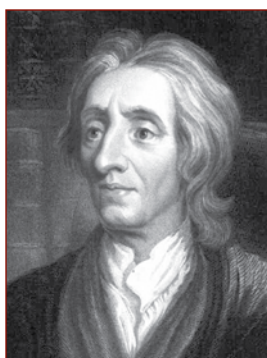
Marriage is an ordered relation and honorable state instituted by God in the time before man and woman sinned. It signifies the mystical union between Christ and his Church. Christ adorned and beautified this relation with both his presence and first miracle that he performed, at a marriage in Cana of Galilee. Further, it is commended in Holy Scripture to be respected by all, and, therefore, it must not be entered upon, nor taken in hand, unadvisedly, lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the reasons for which marriage was ordained by God.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained that the natural instincts and affections, implanted by God in man and woman, should be hallowed and directed aright.

Thirdly, it was ordained for the mutual companionship, help, and comfort that husband and wife should provide for one another both in prosperity and adversity.

The three “reasons” are not necessarily listed in their order of importance; rather, they are to be seen as belonging together as one in three parts.



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The Rev'd Dr. Peter Toon M.A., M.Th., D.Phil (Oxon)

Reflections from the Editor's Desk

Marriage in the Episcopal Church and for Overseas Bishops

What is deemed “liberal,” in one decade is often judged to be “conservative”—even “biblical” and “orthodox”—by a later one; and what is judged to be “conservative” in one decade is often deemed to be “way out” and “off the map” by a later one. Judgments are often relative; that is they depend on what are the opposites in a situation.

The treatment of marriage and sexual relations between human beings by The General Convention of The Episcopal Church, its Canon Law, and the common pastoral practice of the Bishops in their dioceses during the twentieth century, and on into the twenty-first, well illustrates the point of judgments being relative. For here that which was once seen as liberal is later viewed as conservative, and what was once viewed as conservative is later seen, even by “conservatives,” as intolerable and too strict.

Sixty years ago there was intense debate as to whether it were possible at all to enter into a second marriage after divorce and to have it blessed in church by a priest. “Conservatives” then often said “no;” and when they said “yes” it was only under extremely limited circumstances.” In contrast, “progressives” usually said “yes;” but again under specifically listed [and usually generous] circumstances and conditions.

Today, “progressive liberals” press for most or all divorcees to be given the opportunity of a fresh start through a church wedding and see nothing wrong in principle in what is often called “serial monogamy.” Further, they also usually press for the blessing of same-sex partnerships (considered as civil unions or “marriages”). In contrast, while “conservatives” or “the orthodox” totally oppose same-sex blessings, they are generally content—in pastoral practice if not in doctrinal statement—

with “serial monogamy,” as long as it is not too blatant.

We may note in passing that sixty years ago in 1947 it was difficult if not impossible to find a divorced and remarried priest in pastoral ministry; now, at least one quarter of clergy in pastoral situations are divorced and remarried, and those involved belong both to the “conservative” and the “liberal” wings of the spectrum.

It appears to be the case that most of this development of pastoral practice and public doctrine of sexual relations in the Church has paralleled or simply followed the changing marriage laws in the U.S.A. of both the Federal and State governments. In other words, it is a very clear example of the Church adapting its position to the changing culture which sociologists have called “a divorce culture.” First, the Church loosened its canon law and then allowed—even encouraged—a growing number of divorcees to be remarried in church; this fully accomplished it then allowed debate and experiment over giving similar privileges and blessings to sex couples so that they could have their partnerships religiously recognized.

Accompanying these very observable changes in who is married to whom, and which “unions” are blessed, have been other developments which are there to be seen, but can be missed unless one is particularly looking for them. There was a change of doctrine concerning “artificial birth control.” What was once condemned was slowly accepted from the 1930s and this acceptance and use rose dramatically with the arrival of “the Pill” in the 1960s. This extensive practice contributed to, but did not cause, the change in the definition of marriage, which very significantly for western civilization began from the 1960s to lose its close connection with procreation as a major purpose.



Instead, its primary purpose was understood to be the mutual happiness and satisfaction of the couple concerned, with procreation where possible as optional. The emphasis upon personal fulfillment and satisfaction in turn opened the door to arguments not only in favor of easy divorce and remarriage, but also the right of any type of “loving couple” to personal happiness according to their “orientation.” Further, this “therapeutic” emphasis helped to make illegitimacy and one parent homes acceptable and even “normal.” Finally, the availability of abortion served in the last resort as a perfect form of birth control for the married and unmarried woman alike.

It is fair to say that American law and culture—not too long ago—reflected an attitude towards marriage which included permanency along with sexual complementarity and mutual fidelity. In fact, the definition of marriage by John Locke was generally accepted at the Founding of the nation and long after. He wrote: “Conjugal society is made by a voluntary compact between man and woman; and though it consist chiefly in such a communion and right in one another’s bodies as is necessary for its chief end, procreation; yet it draws with it mutual respect and assistance, and a communion of interests too, as necessary not only to unite their care and affection but also necessary to their common off-spring, who have a right to be nourished and maintained by them, until they are able to provide for themselves.” In American law and culture, followed by main-line American churches, we have seen with respect to “conjugal society” the following: first, the undermining of permanency, then, secondly, of mutual fidelity and then, thirdly, of complementarity. Today in American law marriage is a contract but a less binding one than for virtually all other forms of contract. It is a contract entered into by two persons for purposes they themselves define, and it may be ended at any time simply by the decision of one of the two.

I often wonder whether the African and Asian bishops who have been so upset—even enraged—by the acceptance by The Episcopal Church of same-sex unions as “normal,” truly realize that this particular matter has been discussed and debated within this Church since the 1970s, and that it is part and parcel of the massive change in attitudes to, doctrines of and practice of sexual relations in both the USA generally and this Church in particular. In other words, had not The Episcopal Church liberalized its doctrine of marriage in canon law in 1973, in its Marriage Service (Prayer Book of 1979), in Resolutions of General Convention and diocesan conventions, and in pastoral care and practice, and if this Church had not allowed divorced, and divorced and remarried, persons to be ordained and engage in parish work and pastoral care, then this Church would never have come anywhere near to its present adoption of same-sex blessings

and the like. For, most clearly, the latter are parasitic on the former and would not exist without the preparation of the way by them.

In other words, what needs to be put forward is a renewed doctrine of sexual relations and marriage, which brings all of us under the Law of Christ, declares to us what is not merely the ideal but the norm, and which judges equally those who unyoke and re-yoke marriages as well as those who engage in same-sex activities as if they were allowed by holy Law. Unless I am severely mistaken, there has been from “the orthodox” very little if any critique of the divorce culture within The Episcopal Church and its offshoots, but, in contrast, there has been excessive criticism of the “same-sex” culture. Indeed, a crisis in the global Anglican family has been caused by “obsessive” attention to this latter issue by the “orthodox,” and the former deviation—the invasion of the church by the divorce culture and of marriage by the therapeutic, self-fulfillment culture—has been treated pretty much as “normal,” at least in North America, by the same people.

Regrettably the reports and resolutions of The Lambeth Conference from 1930 onwards up to 1998 concerning the doctrine and practice of marriage, the use of artificial birth control, and same-sex relations, do not provide a clear word for the global Communion to follow. Rather, this “instrument of unity,” meeting every ten years for three weeks or so, sends forth a mixed message when it come to clarity concerning holy matrimony and relations between the sexes. In contrast, the declarations (Encyclicals) of Popes since 1930 and the teaching of the recent Roman Catholic universal Catechism present a very clear statement of the meaning and purpose of marriage and sexual relations. Happily, the Marriage Service in the classic edition of *The Book of Common Prayer* (1662) does testify to a full Christian doctrine of marriage.

I personally cannot see any revival of the Anglican Way in North America which does not include a readiness and resolve before God to face this situation where the whole doctrine of marriage and sexual relations is deeply affected by the secular, American *Zeitgeist*, and where The Episcopal Church—along with the other main-line denominations—is not only in the world, but is also obviously of the world and for the world. Morals, it seems, are based on what sociologists call modern “rights-monism.”

[For an excellent collection of essays on the changes in law, public policy and culture with respect to marriage in the U.S.A. over the last century, I strongly recommend: *The Meaning of Marriage* (edited by R. P. George and J.B. Elshtain, Spence Publishing 2006). Also I commend: Allan Carlson, *Conjugal America: On the Public Purpose of Marriage*, Transaction Books, 2007, which is very useful.]

From the Hymnal 1940

Hymns for Holy Matrimony

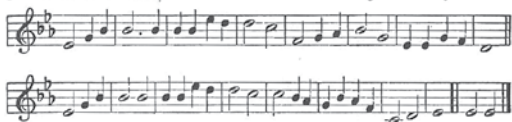
The Hymnal, 1940 contains a very brief section devoted to *Matrimony*. Three in number, the selections provide a basic repertoire which may be expanded considerably when the marriage is celebrated in the context of Holy Communion. The Hymnal, 1982 is not very much more effusive on the subject, with only four hymns for *Marriage*, a fact which should quiet the suspicions of any who move in more traditional circles but feel that they are being shortchanged by their older hymnal.

My study of the three selections available in The Hymnal, 1940 leads me to present them to the reader as a **Ballad**, a **Hymn**, and a **Benediction**. The Ballad (214) is beautiful and sentimental; the Hymn (215) provides the necessary theological content, with references to Scripture; and, The Benediction (216) is the pronouncement of a Trinitarian blessing upon the couple.

MATRIMONY

214 SANDRINGHAM

J. BARNBY, 1889



O PERFECT Love, all human thought transcending,
Lowly we kneel in prayer before thy throne,
That theirs may be the love that knows no ending,
Whom thou for evermore dost join in one.

- 2 O perfect Life, be thou their full assurance
Of tender charity and steadfast faith,
Of patient hope, and quiet, brave endurance,
With childlike trust that fears nor pain nor death.
- 3 Grant them the joy which brightens earthly sorrow;
Grant them the peace which calms all earthly strife,
And to life's day the glorious unknown morrow
That dawns upon eternal love and life. Amen.

D. F. GURNEY, 1883

A **Ballad** – No. 214, *O Perfect Love* is such a well-known favorite for weddings, that I have even heard it amongst the Amish, where it is sung at almost every wedding, in 4-part harmony, *A Capella*. This ballad was written by Dorothy Frances Gurney in 1883 for the marriage of her sister. The reason I call it a ballad is that it is not a statement of Christian doctrine on marriage, but it is an expression of popular, romanticized sentiments, strongly influenced by the Christian faith. Any popular radio station devotes hours of programming, especially on Friday evenings, to songs of “everlasting love” and of being “together forever.” If Gurney’s ballad were made available to a call-in, all-request radio program of music in celebration of Holy Matrimony, no doubt it would be the most requested number. But the song has some problems if we consider it in the context of the Hymnal, the foremost of which is its description of Matrimony as “for ever-

more.” Eternal marriage may be the belief Church of Jesus Christ of Latter Day Saints (Mormon), but this is not what our Lord taught, for he declared that in the Resurrection *they neither marry nor are given in marriage, but are like the angels*. Thus the vows made by the couple in the Anglican Rite for Matrimony are the more modest *until death do us part*, and a Christian widower or widow, separated by death from his or her spouse, is free to marry again.

Having expressed some criticisms of our ballad, let me praise some of its beautiful features. The invocation of ‘perfect Love’ is an address to God himself, the Father, the Son and the Holy Ghost. We ‘lowly kneel in prayer’ before his throne, beseeching the blessing of the Holy Trinity upon the couple who will be united in Matrimony. We hope they will attain everlasting Love in the presence of God as his children, and we hope that this marriage will be a means to that end. *Love* is invoked in the first verse, and *Life* in the second, and they are combined in the concluding phrase “...the glorious unknown morrow that dawns upon eternal life and love”, providing a consistent theme that strengthens the overall unity of the piece. The lovely tune *Sandringham* is taken from an anthem composed by Joseph Barnby in 1889 for the marriage of the Duke and Duchess of Fife.

215 CHARLOTTE

A. H. BIGGS, 1941



LORD, who at Cana's wedding feast
Didst as a guest appear,
Thou dearer far than earthly guest,
Vouchsafe thy presence here;
For holy thou indeed dost prove
The marriage vow to be,
Proclaiming it a type of love
Between the Church and thee.

- 2 The holiest vow that man can make,
The golden thread in life,
The bond that none may dare to break,
That bindeth man and wife;
Which, blest by thee, whate'er betides,
No evil shall destroy,
Through anxious days each care divides,
And doubles every joy.
- 3 On those who at thine altar kneel,
O Lord, thy blessing pour,
That each may wake the other's zeal
To love thee more and more:
O grant them here in peace to live,
In purity and love,
And, this world leaving, to receive
A crown of life above. Amen.

ADELAIDE THRUPP, 1853, and GODFREY THRING, 1882



By Fr. Daniel McGrath,
B.A., M.Mus., S.T.B.,
D.Mus.

A **Hymn** – No. 215, *Lord, who at Cana's wedding feast* is the real hymn in my estimation, because with beauty and with clarity it expresses the true doctrine of the Church. It was written by Adelaide Thrupp and published in 1853, and further edited and expanded by Godfrey Thing and republished in 1882, entering our Hymnal in 1892. The hymn is addressed to God the Son, who graced a wedding feast at Cana with his presence. There he turned the sorrow of emptiness into the excellent wine of gladness by his first miracle. Any bride or groom could do no better than to invite this heavenly Guest to their wedding, for by his presence he declares their union 'holy' and 'blessed.' St. Paul proclaims Matrimony a 'mystery' or a 'sacrament' of the union of Christ and the Church. In the second verse of the hymn we find reference to the indissolubility of a valid marriage as a "bond that none dare break", a stern warning that men and women of today would do well to heed. There is also reference to a bit of wisdom that I learned from my grandmother, that a good marriage multiplies joys and divides sorrows. The multiplication of joys is undoubtedly a hint that the couple will one day welcome children into their home as God blesses them, and thus the friendly society of a Christian home puts an end to the many sorrows of loneliness. Holy Matrimony is a bond which may bring husband and wife closer to God, as we read in the final verse of the hymn. As they grow closer in a more perfect union, the love of God begins to awaken in the heart of each. Each spouse is inspired by the other to greater zeal and purity of life, and one day to win a "crown of life above". The tune *Charlotte* was submitted by Arthur H. Biggs to the Tunes Committee of the PECUSA Hymnal Commission in 1941 and selected by them for this hymn.

216 PETERSEN

Halle, 1697



MAY the grace of Christ our Saviour,
And the Father's boundless love,
With the Holy Spirit's favor,
Rest upon them from above.

2 Thus may they abide in union
With each other and the Lord,
And possess, in sweet communion,
Joys which earth cannot afford. Amen.

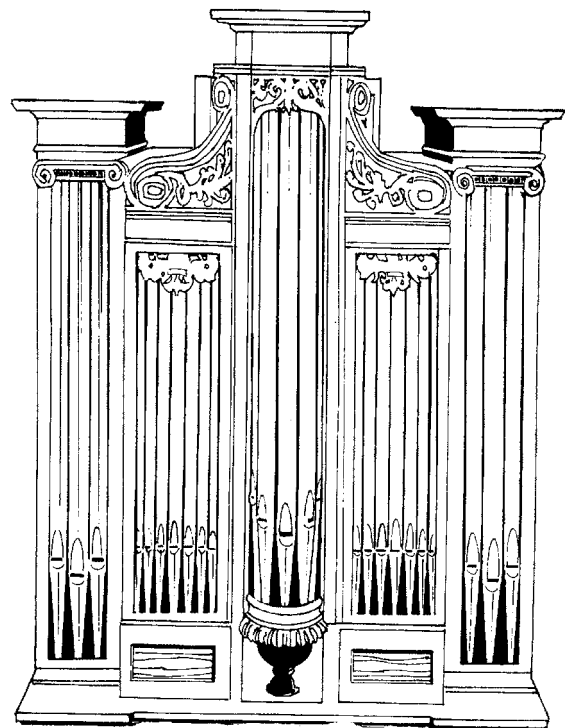
JOHN NEWTON, 1779

A **Benediction** – No. 216, *May the grace of Christ our Saviour*, begins as a paraphrase of the

three-fold Grace or Benediction of II Corinthians 13:14 (AV), "The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen." It was written by John Newton in 1779 as a single stanza of eight lines for use at the close of the Daily Offices. As an Anglican priest, Newton would of course have this very Benediction twice each day in the course of reading Morning and Evening Prayer. Certain alterations have been made to the text, especially the change from the first to the third person, making it more suitable for use at weddings. The tune *Petersen* is a German melody, harmonized by Charles Wood in 1910.

The Hymns and Anthems rubric of the prayer book (viii) permits the singing of hymns before and after any office in the book. In the event the Order of Matrimony is combined with a celebration of Holy Communion, more suitable hymns can be found in the Hymnal Indices, those dear friends of priests and organists. Of special interest will be the Topical Index which begins on page 799. Some topics for consideration might be the following: Christ (*Love of* or *Love to*), God (*Love of*), Home and Family, Praise and Self-Dedication.

Thus the provision of hymns for Matrimony in our Hymnal, while not overly abundant, is at least tasteful and adequate. All three are beautiful and tuneful, and each can serve its purpose at a traditional Anglican wedding.





The Marriage Ceremony

A contemporary language version of
"The Solemnization of Matrimony" in *The Book of Common Prayer* of 1662

The Service begins with the bridal procession after which a hymn may be sung.

The congregation sits and the Minister reads the following Introduction, as the man and woman stand before him.

Beloved in Christ, we have gathered here in the sight of God and in the presence of this congregation [or, these witnesses], to join together this man and this woman in marriage.

Marriage is an ordered relation and honorable state instituted by God in the time before man and woman sinned. It signifies the mystical union between Christ and his Church. Christ adorned and beautified this relation with both his presence and first miracle that he performed, at a marriage in Cana of Galilee. Further, it is commended in Holy Scripture to be respected by all, and, therefore, it must not be entered upon, nor taken in hand, unadvisedly, lightly, but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the reasons for which marriage was ordained by God.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained that the natural instincts and affections, implanted by God in man and woman, should be hallowed and directed aright.

Thirdly, it was ordained for the mutual companionship, help, and comfort that husband and wife should provide for one another both in prosperity and adversity.

It is into this holy relation and state that these two persons come now to be joined. Therefore, if anyone can show any just cause why they may not be lawfully joined together, let that person now speak.

If no impediment is alleged, the Minister says to the man and woman:

I charge you both, as you will answer before God on the day of judgment when the secrets of all our hearts will be disclosed, that if either of you knows of any reason why you may not lawfully be joined together in marriage, you must now declare it. Further, each of you must recognize that those who marry contrary to what God's Word requires are not joined together by God and neither is their marriage lawful.

If no impediment is stated, the Minister says to the man,

N. Will you take this woman, N., as your wife, to live together as God has ordained. Will you live daily in sacrificial love for her, comfort her, honor

and protect her, in sickness and in health; and forsaking all others, be faithful to her as long as you both shall live?

I will.

N. will you take N. as your husband and live together as God has ordained? Will you love him, submit to him, honor him, and protect him, in sickness and in health; and, forsaking all others, be faithful to him as long as you both shall live?

I will.

Then the Minister shall say,

Who gives this woman to be married to this man?

The Minister received the bride's right hand from her father, or another person, and passes it to the bridegroom.

All stand to witness the marriage vows.

The bridegroom takes the bride's right hand in his right hand and says:

I N. take you N. to be my wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, until we are parted by death, according to God's holy law; and this is my solemn vow.

They loose hands and the bride takes the bridegroom's right hand in her right hand and says:

I N. take you N. to be my husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and obey, until we are parted by death, according to God's holy law; and this is my solemn vow.

They loose hands and the bridegroom takes a ring and places it on the fourth finger of the left hand of the bride. He holds the ring in place and repeats the following words after the Minister.

I give you this ring as a sign of our marriage. With my body I honor you, all that I am I give to you, and all that I have I share with you: in the name of the Father and of the Son and of the Holy Spirit. Amen.

(If there is a second ring given by the bride to the bridegroom then the same words and procedure may be followed; but, as an alternative she may say:

This ring I give you in token and pledge of my constant faith and abiding love.

The couple may kneel as the Minister prays for them:

Eternal God, our Creator and Preserver, Giver of all spiritual grace, and Author of everlasting life, send your blessing upon your servants, N. and N., whom we bless in your Name. Grant that, as



The Marriage Ceremony

A contemporary language version of
“The Solemnization of Matrimony” in *The Book of Common Prayer* of 1662

Isaac and Rebecca lived faithfully together, so they may surely fulfill and keep the vow and covenant they have made, of which this ring/these rings is/are a token and pledge. May they ever remain in perfect love and peace together as they live according to your holy laws; through Jesus Christ our Lord. **Amen.**

Then the Minister shall join their right hands together and say,

Those whom God has joined together let not man separate.

The Minister addresses all the people.

N. and **N.** have consented together in holy matrimony and have witnessed the same before God and this congregation. They have made their vows to one another and have declared their marriage by the giving and exchanging of a ring/rings and the joining of hands. I therefore pronounce that they are husband and wife together; in the Name of the Father, and of the Son, and of the Holy Spirit. **Amen.**

The Minister now blesses the husband and wife.

God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and so fill you with all spiritual benediction and grace, that you may so live together in this life, that in the world to come you may have everlasting life. **Amen.**

Here a Hymn or Psalm may be sung.

The husband and wife kneel before the holy Table and the Minister leads the congregation in prayer.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Then shall be said the Lord's Prayer in the traditional or contemporary version.

(a) **Our Father who art in heaven, Hallowed be thy Name, Thy kingdom come, Thy will be done, in earth as it is in heaven. Give us this day our daily bread; And forgive us our trespasses, As we forgive them that trespass against us; And lead us not into temptation, But deliver us from evil. Amen.**

(b) **Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. Amen.**

Lord, save this man and his wife;

Who put their trust in you.

Lord send them help from heaven;

And defend them now and always.

Be unto them a tower of strength,

In the face of all evil and danger.

Lord, hear our prayer;

And let our cry come unto you.

God of Abraham, Isaac, and Jacob, bless **N.** and **N.** by sowing the seed of eternal life in their hearts; so that whatever they profitably learn from your holy Word they may indeed fulfill. Look mercifully upon them from heaven, Lord God, and bless them as you blessed Abraham and Sarah in ancient times, so that, obeying your will, and safe and secure in your protection, they may remain in your love to the end of their lives; through Jesus Christ our Lord. **Amen.**

The following prayer shall be omitted when the woman is past child-bearing age or for medical reasons is unable to conceive.

Merciful Lord and heavenly Father, by whose gracious gift the human race is increased, bestow, we humbly pray, upon these two persons the heritage and gift of children; and grant that they may live together so long in godly life and honesty, that they may see their children brought up in Christian faith and virtue, to your praise and honor; through Jesus Christ our Lord. **Amen.**

Almighty God, who by your mighty power created all things out of nothing and in an orderly manner; who then created the man, and woman out of the man, and both in your image and likeness; and who also taught that marriage is a life-long union, which never should be broken: Hear our prayer for these your servants that they may take to heart these truths; through Jesus Christ our Lord. **Amen.**

Holy God, who have so elevated the state of marriage that in it is symbolized and represented the spiritual union between Christ, the Bridegroom, and his Church, the Bride: Look in mercy upon these your servants, that this man, **N.**, may love his wife according to your Word, imitating the way in which Christ loved and cherished the Church and gave himself for her; and also that this woman, **N.**, may be loving and pleasant, faithful and obedient to her husband; and in all quietness, sobriety, and peace be a follower of holy and godly wives and mothers who have gone before her. Be pleased to bless them both, and grant that they will inherit your everlasting kingdom; through Jesus Christ our Lord. **Amen.**

Almighty God, who created our first parents, Adam and Eve, at the beginning of the world, and then caused them to be joined together in marriage; Pour upon you the riches of his grace, sanctify and bless you, that you may please him



The Marriage Ceremony

A contemporary language version of
"The Solemnization of Matrimony" in *The Book of Common Prayer* of 1662

both in body and soul to the end of your lives, for the sake of Jesus Christ our Lord. **Amen.**

Unless there is a sermon declaring the duties of husband and wife, the following shall be read.

Hear what the Holy Scripture says about the duty of husbands towards their wives, first from Saint Paul and then from Saint Peter, himself a married man.

"Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church, because we are members of his body. Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh. This mystery is profound, and I am saying that it refers to Christ and the church. However, let each one of you love his wife as himself" (Ephesians 5:25-33).

And:

"Husbands love your wives and do not be harsh with them" (Colossians 3:19).

"Husbands, live with your wives in an understanding way, showing honor to the women as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered" (1 Peter 3:7).

Hear now what the Holy Scripture says about the duty of wives to their husbands, first from Saint Paul and then from Saint Peter.

"Wives, submit yourselves to your own husbands, as to the Lord. For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. Now as the church submits to Christ, so also wives should submit to their husbands" (Ephesians 5:22-24).

And,

"Wives, submit to your husbands, as is fitting in the Lord" (Colossians 3:18).

And,

"Wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives—when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair, the wearing of gold, or the putting on of clothing—but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. For this is how the holy women, who hoped in God used to adorn themselves, by submitting to their husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening" (1 Peter 3:1-6).

The Service of Holy Communion may follow immediately. If it does not, then the newly married couple are urged to receive Holy Communion together at the first convenient occasion, and this service may end with either a prayer or a hymn and a prayer.



Holy Matrimony v. “Christian Marriage”

*Why it is central to the solution of the current crisis of global Anglicanism—
and why it is seriously neglected, even by “the orthodox”*

Certainly the innovation of claiming covenanted same-sex unions as “witnesses to holiness,” and of blessing them in the Name of Christ, is a serious threat to biblically-based, natural-law based, and traditional Christian teaching on sexuality. Thus right-minded Anglicans are absolutely right to oppose this innovation in their midst, even as they should also, at the same time, treat all fellow Christians who embrace the innovation with respect and compassion, praying for them in all humility.

However, what is not sufficiently widely recognized—indeed seems to be recognized only by the few—is that the widely-received doctrine of marriage set forth in modern canon law, in modern Marriage Services and in contemporary Pastoral Practice (e.g., in The Episcopal Church) is well below that standard which used to be called “Holy Matrimony” and is found, for example, as the doctrine of the complete Marriage Service in *The Book of Common Prayer* (1662), in the context of English canon law.

The difference between modern “Christian Marriage” and traditional “Holy Matrimony” may be stated generally in these terms: Modern “Christian marriage” sees marriage as a means to one or more ends but not a true Good and an End in itself. “Holy Matrimony” sees marriage as an End and intrinsic Good in and of itself.

Holy Matrimony

Holy Matrimony is based on the word of the Lord God in Genesis (2:24), a word repeated and underlined by the Lord Jesus Christ (Mark 10:1ff.; Matthew 19:3ff.): ***A man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh.*** The true Good or genuine End or divine Purpose of the marriage of a man and a woman is that they become one—that is, two-in-one-flesh. Here there is sexual complementarity, with permanence and fidelity; and as a result of the two-being-as-one-flesh there is union of hearts and bodies, with obvious openness to procreation. Then any children forthcoming from this union are raised in the nurture and admonition of the Lord, within the stability of this continuing, permanent union. Here divorce is an absolutely last resort and is only for the most serious of reasons (e.g., sustained adultery) and re-marriage is usually only after the death of one spouse.

This approach of “two-as-one-flesh” may be expressed in a more philosophical way:

Marriage, considered not as a merely legal convention or cultural artifact, but, rather, as a one-flesh communion of persons that is consummated and actualized by acts that are reproductive in type, whether or not they are reproductive in effect, or are motivated, even in part, by a desire to conceive a child, is an intrinsic human good and, precisely as such, provides a more than merely instrumental reason for choice and action. The bodily union of spouses in marital acts is the biological matrix of their marriage as a comprehensive, multilevel sharing of life: that is, a relationship that unites the spouses at the bodily (biological), emotional, dispositional, and even spiritual levels of their being. Marriage, precisely as such a relationship, is naturally ordered to the good of procreation (and is, indeed, uniquely apt to for the nurturing and education of children) as well as the good of spousal unity.

Further, the procreative and unitive goods of marriage are tightly bound together. The one-flesh unity of spouses is possible because human (like other mammalian) males and females, by mating, unite organically—they form a single reproductive principle. Although reproduction is a single act, in humans (and in other mammals) the reproductive act is performed not by individual members of the species, but by a mated pair as an organic unit. [Professor Robert P. George, 2006]

And to this may be added:

Though a male and female are complete individuals with respect to other functions—for example, nutrition, sensation and locomotion—with respect to reproduction they are only potential parts of a mated pair, which is the complete organism capable of reproducing sexually. Even if the mated pair is sterile, intercourse, provided it is of the reproductive behavior characteristic of the species, makes the copulating male and female one organism. [Professor German Grisez, 1996.]

In this approach, marriage between a man and woman in permanency and fidelity is not the means to anything else, however desirable or reasonable, but is an End or intrinsic Good in and of itself; and the one-flesh union is that End and intrinsic Good.

Continued on page 15

The Great Charge:

Recovering the Authority of the Word

It should come as no surprise to Christians when the world around us rejects the preaching ministry of the Church. Without the renewal of heart and mind by the Holy Spirit, the holiness of God serves only to condemn us, and so the natural man, rather than cower in the presence of perfect Justice, would rather run away from the clear and authoritative preaching of God's Word as it is revealed in Holy Scripture. We can expect such an attitude from the world, but it is truly disturbing when churchmen, even sometimes our clergy, shy away from the greatest of all pastoral duties. As we have already seen, this was St. Paul's charge to Timothy, his young protégé. But we hear the same exhortation to preach the Word from Our Lord in John 21: *Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my lambs."*

Why is it then that we see so much harsh criticism of the ministry of the Word from within the Church? In his 19th Century novel, *Barchester Towers*, Anthony Trollope summed up the attitude of many churchgoers past and present as he railed against his fictional priest, "the damp, sandy-haired, saucer-eyed, red-fisted Obadiah Slope" saying, "There is...no greater hardship at present inflicted on mankind...than the necessity of listening to sermons. No-one but a preaching clergyman has, in these realms, the power of compelling an audience to sit silent, and be tormented. No-one but a preaching clergyman can revel in platitudes, truisms, and untruisms, and yet receive, as his undisputed privilege, the same respectful demeanour as though words of impassioned eloquence, or persuasive logic, fell from his lips." How is it that preaching has become a means of torture rather than the greatest tool of the shepherd for the edification and exhortation of his flock? The three thousand who heard St. Peter preach on Pentecost and were baptized into the Church certainly weren't sitting before him, looking at their watches and wondering when the torment would end. Our ecclesiastical forefathers, especially the early Anglicans and Puritans, often spent their Sunday afternoon in the church listening to several sermons by different preachers, hanging on every word, knowing that the state of their eternal souls depended on the very Gospel preached there. We may sometimes wonder how it was that they endured such long sessions before the pulpit, forgetting that many of them, even in the 16th Century, could still recall the smell of the burning flesh of those who were martyred for the

privilege of peaching the Word of God.

Ultimately the root of the Church's current dearth of preaching lies with the issue of authority. In a culture dominated by anti-authority attitudes, even the Church has succumbed to pressure from outside. In an effort to appeal to non-Christians, and sadly even to hold on to members, many churches have removed anything suggestive of authority. The preacher no longer wears a collar, coat and tie, or vestments, but dresses in jeans and a tight black t-shirt, looking more like Steve Jobs than a clergyman. The pulpit has been reduced to an almost invisible lucite pedestal or even removed altogether. The preacher no longer stands before his congregation preaching with Bible in hand to show the source of his authority. In fact, the sermon itself has been done away with in favour of a "message" or "dialogue." Expository preaching that makes its way through the biblical text truth by truth has been replaced by narrative preaching suggesting that if "Jesus worked for Paul, he just might work for you too." The modern preacher is supposed to avoid any air of authority and can never preach with conviction, because to do so would simply be too "preachy."

Rather than take its cue from the world, the Church must look to the Word of God. Instead of asking what we can learn from the world, we need to be asking what God has to say through us to that world. The Church has lost the confidence it once had in the power of the Gospel and of God's divine revelation in Holy Scripture. We've forgotten that man's problem since Adam's sin in Eden has been a rejection of God's authority. Doing away with the preaching of his Word is not the answer, but will simply compound our problem of sin and rebellion against God. The modern preacher needs to regain a proper understand of the authority of God's revelation. If God has spoken the words of Scripture, the preacher should never lack confidence in the power of those words when he steps into the pulpit.

But the preacher must also remember that this authority is not his own, but God's. Much of the reaction against preaching, especially from those in the pews, is the result of too many Obadiah Slope's in our pulpits. Men who proclaim "Thus says the Lord," while preaching their own thoughts and ideas rather than God's. The preaching of the prophets, of Jesus, and of the apostles was the utterance of God's words preached with divine authority that changed the lives of those who heard it, but much of modern preaching has become the ramblings of men straying from the divine.



By the Rev'd William Klock, vicar of Christ Church, Portland, Oregon, a mission of the Reformed Episcopal Church. He is a 1997 graduate of Regent College, Vancouver, British Columbia. His own sermon archive of both text and audio sermons can be found at www.christchurchportland.org.

The key to preaching with authority lies in St. Paul's confident words: *So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek* (Rom. 1:15-16). He knew the obligation of the Gospel minister, and having experienced the power of that Gospel himself, he was able to proclaim it boldly. A significant part of that boldness came from his making God's truth relevant to those to whom he preached. One reason why so many today fail to see the importance of preaching is that too many preachers proclaim truth without concern for application and without challenging their listeners. A sermon is not a lecture in biblical studies or theology. A sermon is the proclamation of God's revelation for the exhortation of his people to holiness. This means that the preacher must first know his people so that he can address the topics they need to hear and that will challenge them to reach new heights of spiritual growth and maturity. It also means making God's truth relevant through practical application. A sermon on mercy, for example, needs to do more than explain what mercy is and why the Christian ought to exemplify it; it should also give practical steps showing how the listener can show mercy to others. A sermon on evangelism does little good if it does not also give a clear call for everyone listening to engage in evangelism and give practical helps for doing so. A sermon on the holiness of God ought to give its listeners a clear sense of their own sinfulness and drive them to fall daily on the mercy of God rather than relying on their own efforts to live the Christian life.

Making God's truth applicable also means that the preacher needs to address his people saying "we" more than "you." The preacher should never preach a sermon to his congregation that he has not first preached to himself. He needs to be his own best sermon illustration. It does no good to preach about the renewing power of the Holy Spirit while failing to show evidence of that renewal in his own life. It does no good to preach about the need for the Christian to be active in evangelism when the preacher fails to share his own faith with others.

It does no good to preach about the need for holy living, when he fails to live a holy life.

Of course all this also means that to preach with authority means that the preacher must prepare his sermons knowing that he is handling the Word of God and privileged to speak with God's authority. The preacher must commit himself to spending time for thorough sermon preparation, not just in time studying Scripture, but in significant time for prayer. This also means that his congregation must be committed to allowing him time for adequate sermon preparation. Too many preachers step into the pulpit on Sunday morning having given only a few minutes thought to the text at hand, and then proceed to throw out their thoughts, off the cuff as it were, to the congregation. Is it any wonder that our flocks have little respect for the authority of God's Word and see the sermon as something to be endured? Is it any wonder that their spiritual growth is so often stagnant? Some preachers are good at extempore preaching, but they are the men who spend days in advance preparing in their studies. Would that more Anglican preachers handled their sermons with as much care as they do the rest of the liturgy!

Preaching has always been and must remain a mainstay of Christian worship because of its uniqueness. There is no other medium of communication like preaching in which, according to his covenantal pledge, our living God is present in the midst of his worshipping people, and has promised to make himself known to them in Word and Sacrament. There is no other substitute for the Word of God preached. It is preaching that will make or break our Churches. This is especially important in the current crisis in North American Anglicanism. What is the point of fighting for orthodoxy if our triumph fails to make its way into our lives and make us better followers of Christ? Christian life and worship – "our bounden duty and service" – are ultimately responses to the revelation of God. Preaching is the primary means by which that revelation is made known in the Church, so that God's people can grow to know him. Without such proclamation the Church will die, for it is out of a deepening knowledge of God that we are prompted to praise him and give him the glory he is due.

**Please remember the
Prayer Book Society in
your prayers,
your charitable donations, and
your will.
Thank you.**

Justification

Agreement in 1541 between Catholics and Protestants on Justification

Printed below is a remarkable document, translated by Dr A.N.S. Lane of The London School of Theology, England. Before the Roman Catholic Council of Trent met and proceeded to reject the doctrine of Justification by Faith alone that was being confessed and taught in the Lutheran, Reformed and Anglican Churches in Europe, theologians from the Roman and Protestant sides met in Germany for study of their differences. Eventually, and amazingly, they came to a common mind on the doctrine of Justification—probably because they were all reading the New Testament in Greek not Latin, and seeking to understand it on its own terms.

Had this approach and agreement been accepted by the Council of Trent in 1547 then the whole history of European, and thus also worldwide, Christianity would have been very different. Protestant leaders such as John Calvin and Martin Bucer believed that it was a good and acceptable statement, but in the Council of Trent the majority was not much influenced by the study of the Bible in its original languages—a vocation made possible by the Renaissance—and it fell back into the safety of known medieval definitions and doctrines.

What then does the Article on Justification produced by the united theologians teach? Dr. Lane explains:

“Underlying the entire article is the idea of *duplex iustitia* or twofold righteousness — that conversion brings both inherent and imputed righteousness. The term itself (*duplex iustitia*) is not found in the article, but the article is built on the idea that there are these different ‘righteousnesses’ (inherent and imputed), which are clearly set out.

What is the significance of this idea of twofold righteousness? Catholics and Protestants were offering two contrasting models of justification. The Protestant teaching was that God accepts us as righteous (what Protestants understand by justification) because Christ’s righteousness is reckoned or imputed to our account. That is, we are acceptable to God not because of anything that we have done, nor indeed because of the change that God brings about within us, but because of what Christ has done for us on the cross. We are acceptable not for what we are or do (which remains imperfect) but in Christ. The Catholic teaching, by contrast, was that justification is about God changing us by the Holy Spirit and thus making us acceptable to himself. At baptism/conversion we are transformed within by the grace of God, by *gratia gratum faciens*, grace that makes us pleasing or acceptable, that brings about within us an inherent righteousness. Thus we have the contrast between

the Protestant view that we become acceptable on the basis of *imputed* righteousness (the righteousness of Christ reckoned to our account) and the Catholic view that we become righteous through Christ’s righteousness being imparted to us or infused in us, through an inner change which gives us an *inherent* righteousness. The key contribution of Regensburg was to insist that with conversion we receive *both* of these: inherent *and* imputed righteousness.”

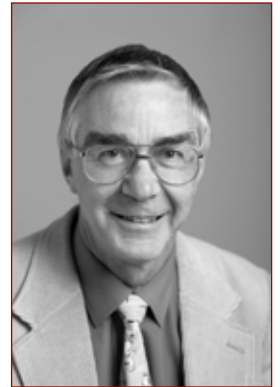
We need to be aware that later Protestant Confessions of Faith did not speak of two different forms of righteousness, but rather of righteousness imputed and then of sanctification (= righteousness inherent and growing by grace).

The Regensburg Agreement (1541), Article 5 The Justification of Man

1. No Christian should doubt that after the fall of our first parent all men are, as the apostle says, born children of wrath [Eph. 2:3] and enemies of God [Rom. 5:10] and thereby are in death and slavery to sin [Rom. 6:16-20].

2. Likewise, no Christian should question that nobody can be reconciled with God, nor set free from slavery to sin, except by Christ the one mediator between God and men [1 Tim. 2:5], by whose grace, as the apostle said to the Romans, we are not only reconciled to God [5:10] and set free from slavery to sin [6:18, 22], but also made sharers in the divine nature [2 Pet. 1:4] and children of God [Rom. 8:14-16].

3. (1) Likewise, it is quite clear that adults do not obtain these blessings of Christ, except by the prevenient movement of the Holy Spirit, by which their mind and will are moved to hate sin. (2) For, as St. Augustine says, it is impossible to begin a new life if we do not repent of the former one. (3) Likewise, in the last chapter of Luke [24:47], Christ commands that repentance and forgiveness of sin should be preached in his name. (4) Also, John the Baptist, sent to prepare the way of the Lord, preached repentance, saying [Matt. 3:2]: ‘Repent, for the kingdom of heaven is drawing near’. (5) Next, man’s mind is moved toward God by the Holy Spirit through Christ and this movement is through faith. Through this [faith] man’s mind believes with certainty all that God has transmitted, and also with full certainty and without doubt assents to the promises made to us by God who, as stated in the psalm [145:13], is faithful in all his words. From there he acquires confidence on account of God’s promise, by which he has pledged that he will remit sins freely and that he will adopt as children those who believe in Christ, those I say



Dr. A.N.S. Lane

who repent of their former life. (6) By this faith, he is lifted up to God by the Holy Spirit and so he receives the Holy Spirit, remission of sins, imputation of righteousness and countless other gifts.

4. (1) So it is a reliable and sound doctrine that the sinner is justified by living and efficacious faith, for through it we are pleasing and acceptable to God on account of Christ. (2) And living faith is what we call the movement of the Holy Spirit, by which those who truly repent of their old life are lifted up to God and truly appropriate the mercy promised in Christ, so that they now truly recognise that they have received the remission of sins and reconciliation on account of the merits of Christ, through the free goodness of God, and cry out to God: 'Abba Father' [Rom. 8:15; Gal. 4:6]. (3) But this happens to no one unless also at the same time love is infused which heals the will so that the healed will may begin to fulfil the law, just as Saint Augustine said. (4) So living faith is that which both appropriates mercy in Christ, believing that the righteousness which is in Christ is freely imputed to it, and at the same time receives the promise of the Holy Spirit and love. (5) Therefore the faith that truly justifies is that faith which is effectual through love [Gal. 5:6]. (6) Nevertheless it remains true, that it is by this faith that we are justified (i.e. accepted and reconciled to God) inasmuch as it appropriates the mercy and righteousness which is imputed to us on account of Christ and his merit, not on account of the worthiness or perfection of the righteousness imparted to us in Christ.

5. (1) Although the one who is justified receives righteousness and through Christ also has inherent [righteousness], as the apostle says: 'you are washed, you are sanctified, you are justified, etc.' [1 Cor. 6:11] (which is why the holy fathers made use of [the term] 'to be justified' even to mean 'to receive inherent righteousness'), nevertheless, the faithful soul depends not on this, but only on the righteousness of Christ given to us as a gift, without which there is and can be no righteousness at all. (2) And thus by faith in Christ we are justified or reckoned to be righteous, that is we are accepted through his merits and not on account of our own worthiness or works. (3) And on account of the righteousness inherent in us we are said to be righteous, because the works which we perform are righteous, according to the saying of John: 'whoever does what is right is righteous' [1 John 3:7].

6. Although fear of God, patience, humility and other virtues ought always to grow in the regenerate, because this renewal is imperfect and enormous weakness remains in them, it should nevertheless be taught that those who truly repent may always hold with most certain faith that they are pleasing to God on account of Christ the mediator. For it is Christ who is the propitiator, the High Priest and the one who prays for us, the one the Father gave

to us and with him all good things [Rom. 8:32].

7. Seeing that in our weakness there is no perfect certainty and that there are many weak and fearful consciences, which often struggle against great doubt, nobody should be excluded from the grace of Christ on account of such weakness. Such people should be earnestly encouraged boldly to set the promises of Christ against these doubts and by diligent intercession to pray that their faith may be increased, according to the saying: 'Lord increase our faith' [Luke 17:5].

8. (1) Likewise, every Christian should learn that this grace and this regeneration have not been given to us so that we might remain idle in that stage of our renewal which we at first obtained, but so that we may grow in everything into him who is the head [Eph. 4:15]. (2) Therefore, the people must be taught to devote effort to this growth which indeed happens through good works, both internal and external, which are commanded and commended by God. To these works God has, in many passages from the Gospels, clearly and manifestly promised on account of Christ a reward — good things in this life, as much for the body as for the soul (as much as seems right to divine providence) and after this life in heaven. (3) Therefore, although the inheritance of eternal life is due to the regenerate on account of the promise, as soon as they are reborn in Christ, nevertheless God also renders a reward to good works, not according to the substance of the works, nor because they come from us, but to the extent that they are performed in faith and proceed from the Holy Spirit, who dwells in us, free choice concurring as a partial agent.

9. The joy of those who have performed more and better works will be greater and more abundant, on account of the increase of faith and love, in which they have grown through exercises of that kind.

(1) Now those who say that we are justified by faith alone should at the same time teach the doctrine of repentance, of the fear of God, of the judgement of God and of good works, so that all the chief points of the preaching may remain firm, as Christ said: 'preaching repentance and the remission of sins in my name' [Luke 24:47]. (2) And that is to prevent this way of speaking [i.e. *sola fide*] from being understood other than has been previously mentioned.

[Two fascinating essays on this Agreement by Dr Lane are to be found in two recent collections of essays on Justification: (i) M. Huisbands & D.J. Treier (eds), *What's at stake in the Current Debates on Justification*, InterVarsity Press, Downer's Grove, 2004 & (ii) B.L. McCormack (ed), *Justification in Perspective*, Baker, Grand Rapids, 2006. These two books are necessary reading for anyone wishing to find a reasonably quick entry into the contemporary debate concerning Justification.]

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Modern Christian Marriage

In great contrast, “Modern Christian Marriage,” following the cultural trends in law and society, sees marriage as instrumental, that is, as the means to various possible ends or objectives (which may be judged by others as good, bad or indifferent). Prominent in modern approaches to marriage are those wherein marriage is seen in terms of a voluntary contract (made before witnesses or before witnesses and “God”) between two persons primarily for their own happiness, fulfillment and satisfaction. Here the union as one flesh is seen not as an End in itself, a true, intrinsic and permanent Good, but as a means to various ends, primarily ones of erotic pleasure, and of friendship, and only sometimes one of procreation (as is well demonstrated by the low birth rate in the West). And the contract in place is not an enforceable one—as with contracts in most other areas of life—for it is governed by “no-fault” divorce law, which allows either partner to dissolve the instrumental union at will. Thus couples marry, recognizing that if it does not work out, then they can make use of divorce and start again, usually also knowing that they can go back to church a second or third time for counseling and then for the blessing of priest or bishop in a marriage service.

A study of the Canon Law of The Episcopal Church on Divorce and Re-Marriage (1973 and following), of its 1979 Marriage Service (cf., Canada 1985), and of the many Resolutions of its General Convention from 1970 to the present on Sexuality, clearly reveals that this Denomination is committed to “modern Christian marriage” (even though—thanks be to God—individual members may choose to live by the principles of “Holy Matrimony”.) In fact, The Episcopal Church has in practice—if not yet in Canon law—taken the logic of “modern Christian marriage” to its apparent conclusion.

Here is how that logic works in this particular area of human experience, sexual unions. Since the coming together of two persons in marriage is not any longer taught as for the one and only Good, Purpose and End of being two-as-one-flesh (an End with various implications and fruit) but, rather, for one or more possible purposes which are self-chosen and which focus on self-fulfillment, then there is no reason why two loving same-sex persons should not also be united as a partnership (whether it is called “marriage” or “civil union”) and given the blessing of a bishop or priest. This position makes very good sense when a Church

has abandoned Holy Matrimony and is seeking to take into account the full impact of human rights legislation and culture emphases on the therapeutic and autonomous self. Further, why should not God bless same-sex unions when apparently—says the modern Church—he blesses now heterosexual unions, which are clearly entered into for self-fulfillment and mutual support?

In conclusion

From the point of view of the historical, received doctrine of Holy Matrimony, the real problem today is not what Bishop Gene Robinson and his partner are doing in New Hampshire. Rather, it is the rejection of Holy Matrimony in favor of diluted Christian Marriage by not only the Anglican Churches of the West, but, also, and regrettably, some of the provinces of the so-called Global South as well. These so-called “orthodox” Churches/Provinces use dumbed-down Marriage Services from the 1979 Episcopal Book (e.g., Southern Cone) or similar to it (e.g., Nigeria through its own “modern” Prayer Book of 1995). And, because of their concerns about large families and also the spread of HIV/Aids, not a few bishops and priests of the Global South are heavily involved in the distribution of artificial birth control.

The tragedy of the present crisis of Anglicanism is that at its center is a battle between on the one hand a conservative reading and application of “modern Christian marriage” and on the other a radical reading of the same. The so-called “orthodox” and “traditionalists” are not standing on the platform of “Holy Matrimony” but, rather, at the high end of the one platform of “modern Christian marriage.” This is most clearly seen in that all on the platform appear content with the 1979 Marriage Service of The Episcopal Church (or its equivalents in other prayer books). As the American-based homosexual advocacy group called Integrity has said recently in all seriousness and with basic rationality: “The 1979 Service is fine for a same-sex couple if we simply change the words ‘man’ and ‘woman’ and ‘he’ and ‘she’ where they occur in the Service.”

The tragedy is that the “orthodox” (be it “orthodox” in The Episcopal Church in the USA or as “the Global Primates” overseas) have abandoned the sound ship, “Holy Matrimony,” and are sailing—howbeit on a different deck—with their opponents on the unstable ship, “Modern Christian Marriage.”



On obtaining Prayer Books and associated literature

Where to obtain *The Book of Common Prayer* (1928)

The Book of Common Prayer (1928) in bonded leather is available from Oxford University Press in NYC—1-800-451-7556. However, the pew edition of this same Prayer Book is only available from Anglican Parishes Association, 800 Timothy Road, Athens, Georgia 30606. This press also has available in either leather or hardback the joint BCP 1928 & KJV 1611. See the advert at www.anglicanmarketplace.com or visit www.anglicanbooks.com

Prayer Book Society 1928 Prayer Book Resources

The PBS office does not stock the BCP (1928) in any complete edition. Please obtain from the publishers. However, it does have:

- (a) the 1928 Service of Holy Communion with annotations as a booklet, and
- (b) the major 1928 Services in a paperback, wherein the classic text is on one side and a rendering into a contemporary form of English is on the other side
- (c) the major 1928 Services in Spanish in a booklet; and
- (d) The Altar Edition of the BCP with the Order for Holy Communion, plus Collects, Epistles and Gospels for the year.

The purpose of (a) and (b), and others which explain the content of traditional Common Prayer, is to help people enter into the doctrinal and devotional world of traditional public worship and prayer. They are available from www.anglicanmarketplace.com or by calling 1-800-PBS-1928

Books on CD

Also, to assist with the understanding and right use of the traditional Prayer Book, the PBS has a growing number of CD's on which are multiple books in digital form, and these books are commentaries on the content of the Prayer Book, Ordinal and Articles of Religion. Again, to see the list visit www.anglicanmarketplace.com

Essays and booklets

Further, to help traditional Anglicans face the major questions and debates within global Anglicanism, the PBS publishes a series of major essays as booklets dealing with aspects of the current crisis—again visit the website for details.

We need *your* help!

PLEASE consider in your charity sending a donation to the PBS office in Philadelphia to help cover the cost of producing this magazine and all other publications and CDs. Thank you.

Other web sites

Visit also www.pbsusa.org & www.anglicansatprayer.org

The Society for the Preservation
of the Book of Common Prayer
(The Prayer Book Society)
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