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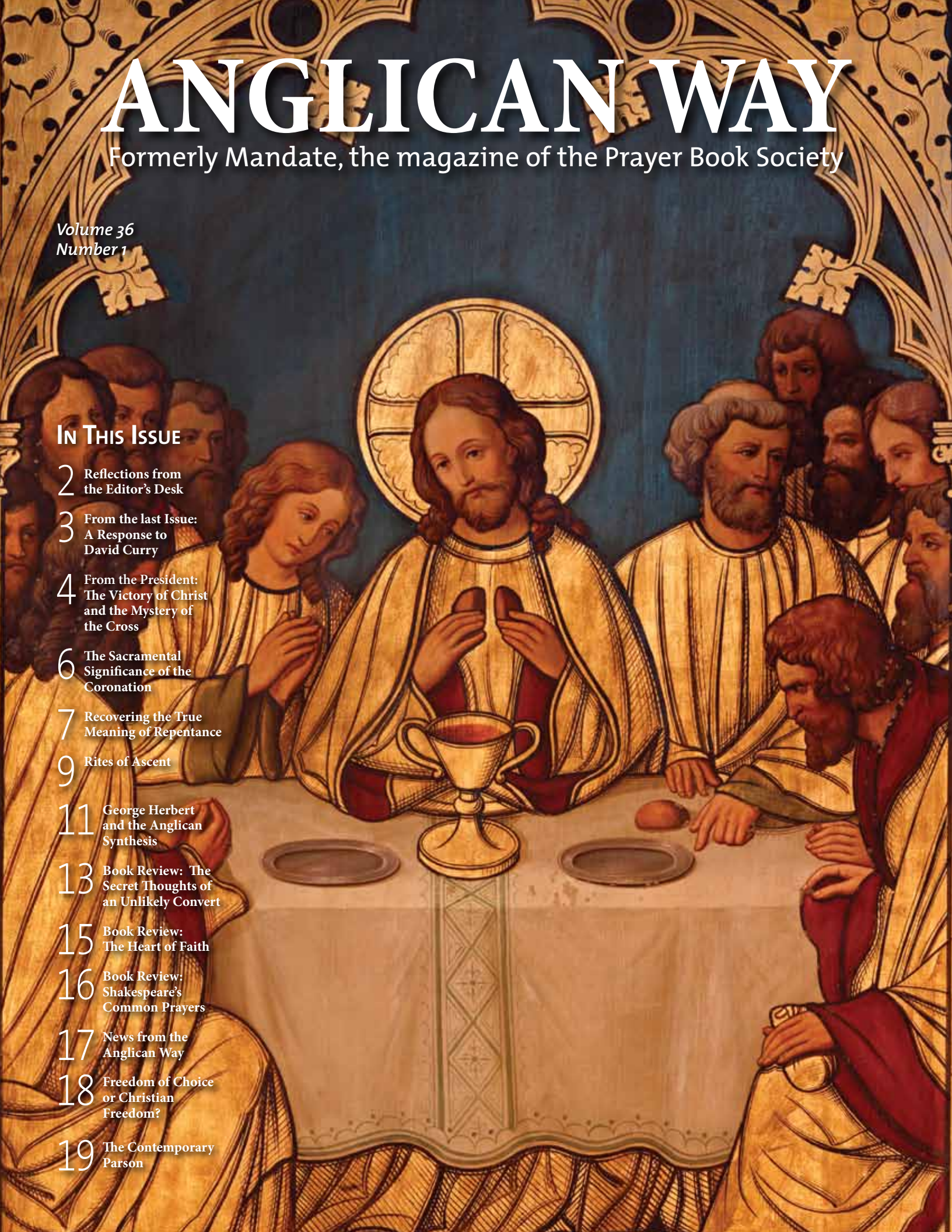

In This Issue

Reflections FROM THE Editor's Desk

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

The Reverend Gavin Dunbar, Prayer Book Society President, has written in defense of the Reformation interpretation of the atonement. This is a matter of continuing importance in Anglican circles because Gustav Aulen, the author of *Christus Victor,* has led many both within the Evangelical and Anglo-Catholic wings of the Church to reject the historic Anglican teaching.

We have reprinted Bishop Michael Nazir-Ali's article "The Sacramental Significance of the Coronation," originally published the *Ecclesiastical Law Journal.* Bishop Michael is the retired Bishop of the diocese of Rochester in England, and currently directs the Oxford Centre for Training, Research, Advocacy and Dialogue. He has authored most recently *Triple Jeopardy for the West: Aggressive Secularism, Radical Islamicism and Multiculturalism.* This article highlights the symbolic significance for Christians of the coronation service.

Dr. Gene Edward Veith, Provost and Professor of Literature at Patrick Henry College is an author of many books on Lutheran theology including *Spirituality of the Cross, and Loving God with all your Mind,* and *Reformation Spirituality: the Religion of George Herbert.* For *Anglican Way,* he has written "George Herbert and the Anglican Synthesis."

The Rt. Rev. C. FitzSimons Allison, retired bishop of South Carolina, has contributed "Recovering the True Meaning of Repentance." He is the noted author of *Trust in an Age of Arrogance* and *The Rise of Moralism: The Proclamation of the Gospel from Hooker to Baxter.*

Ian Robinson of Brynmill Press in England has, in a light-hearted review, authoritatively dismantled a book entitled *Shakespeare's Common Prayers: The Book of Common Prayer and the Elizabethan Age.* Ian Robinson is the author of *Cranmer's Prose, Prayers for a New Babel,* and *The Survival of English,* which can be found at www.edgewaysbooks.com where one can also find The Homilies.

Dr. Gillis Harp, board member, professor of history and author of *Brahmin Prophet: Phillip Brooks and the Path of Liberal Protestantism* has written a book review of a new book by Andrew Atherstone entitled *The Heart of Faith: Following Christ in the Church of England.* To deal theologically with one of the major moral issues of our day, I have written two articles, one a book review of Rosaria Butterfield's account of her conversion to Christ, *The Secret Thoughts of an Unlikely Convert,* and a short essay on the meaning of Christian freedom. The Reverend Canon Macdonald-Radcliff, a board member, who observed both the Enthronement of the new Archbishop of Canterbury and the Installation of Pope Francis I, finds some common themes.

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From the Last Issue
A Response to David Curry

The Most Rev. Dr. Mark Haverland

The Reverend David Curry's informative article on the Canadian Prayer Book of 1962 in the most recent issue of *The Anglican Way* was marred by one major error. Father Curry asserts that the Canadian book 'is unique' as the only modern (post-World War II) Prayer Book revision which 'stands self-consciously and intentionally within the classical Anglican tradition of Common Prayer.'

However, both the 1954 Prayer Book of the Church of the Province of South Africa (CPSA) and the 1960 Prayer Book of the Church of India, Pakistan, Burma, and Ceylon (CIPBC) are also classical, conservative revisions, at least as much within the mainstream Prayer Book tradition as is the 1962 Canadian Book.

All three of these books have forms for the 'common prayer' usually called the Daily Office along the basic lines established in the first Prayer Book of 1549 and modified later by addition at the beginning and end of the offices of opening sentences, a penitential rite, and prayers of thanksgiving, intercession, and supplication. All three books contain a Eucharistic rite which modifies the 1662 English book mainly by a conservative use of the 1549 book and by the omission of the lengthy exhortations. All three books contain Ordinals and forms for the occasional offices which draw mainly from the 1549–1662 English Prayer Books.

While all three of these modern books contain variations from the 1662 book, in general the bulk of texts provided are the same.

The full Psalter is printed in all three books and in all three cases it mostly is the same as the Coverdale Psalter found in the 1662 book. But the South African and Indian books meddle less with Coverdale's translations than does the Canadian book, which bowdlerizes some of the so-called 'cursing psalms' and frequently alters others. The Psalter is probably the weakest feature of the 1962 Canadian book, though, in its defense, it does reflect in many places improved knowledge of the Hebrew Psalter.

Unlike the Episcopal Church's current book of devotions, the 1979, which lies outside the tradition, the Canadian, Indian, and South African books all print out the epistles and gospels for the Sundays and major feasts, and so contain a much larger proportion of Scripture and of what is actually said or read in worship. The 1549, 1662, 1954, 1960, and 1962 books, as well as the 1928 American book, all in general follow the ancient Western Eucharistic lections in a one year cycle. Insofar as there are a few places where these books differ from the medieval lections, they all tend to do so using compositions from Cranmer.

In all three cases the modern Prayer Books in question are sufficiently different from each other that a person moving from the use of one of them to another will initially notice many small differences. But in all such cases also the reader or worshipper will find broad similarity in the basic structure of rites, in the Sunday lections, and in the translation of the principal and most familiar prayers and texts. Someone familiar with the 1928 American book or with the South African, Canadian, or Indian book, can easily and quickly become familiar with any of the others. Even when the South African book is used in one of its many non-English translations (Zulu, Xhosa, Sepedi, etc.) or when the Indian book is used in Hindi or another Indian language, someone familiar with the classical Prayer Book tradition can follow easily using an English book.

All three of the modern books provide for more variable elements than 1662, such as alternative second canticles in Morning Prayer, festal and seasonal antiphons for the *Venite, exultemus,* conditional permission for the shortening of the daily offices, and more proper prefaces before the *Sanctus.* 'May' is used in the rubrics for all three books more than in 1662. The modern books all are much more flexible than is 1662.

The South African book was clearly produced under Anglo-Catholic influence. A number of ceremonies not found in the 1662 English book are permitted such as the giving of the chrysom and of a lighted candle at baptism, anointing at confirmation, and unction of the sick. Proper collects and lessons are provided for all the weekdays in Lent and for many more feast days. Seven commons of saints are provided along with propers for a number of occasions such as burials, Rogation days, and votive intentions such as the Unity of the Church. The South African book is so much augmented in its provision of Eucharistic propers as to eliminate or much lessen the need for missals or supplementary books where frequent or daily Eucharistic celebration is common.

The Canadian, South African, and Indian Prayer Books are all fine examples of the classic Prayer Book tradition, sensibly augmented or revised in minimal ways. In all three cases modifications from the previous books in use—mainly the English book of 1662—were made sensitively and with still older Prayer Books and forms taken as their models. If Prayer Book reform limits itself to such conservative, modest efforts, all will be well.

The Most Rev. Dr. Mark Haverland

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

Mission Statement

The Society is dedicated to the preservation, understanding, and propagation of the Anglican Doctrine as contained in the traditional editions of The Book of Common Prayer.

FROM THE PRESIDENT OF THE PRAYER BOOK SOCIETY

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

The Victory of Christ and the Mystery of the Cross

For much of the history of the western Church, both Catholic and Protestant, Christians have understood the redemption accomplished in the suffering and death of Jesus upon the cross in terms of sacrifice and satisfaction for sin. It is a doctrine with deep roots in Scripture and the Church Fathers, especially Athanasius and Augustine, but it is associated primarily with an Italian monk who became archbishop of Canterbury in the eleventh century, Saint Anselm (d.1109). According to Anselm's teaching, Christ the God-man accomplished in his own death what was required of man but only possible for God—a full atonement for the infinite offense against divine majesty made by man's sin. In perfect obedience to the Father, Christ bears the penalty of our sins, God's just judgment and condemnation; so he satisfies God's honor for the offense of sin, appeases God's wrath, expiates man's guilt, and secures the remission of our sins and our reconciliation to the Father. This Catholic doctrine was embraced vigorously by the Protestant reformers of the sixteenth century, and their heirs in the Evangelical revival of the eighteenth century.

It also features prominently in the Prayer Book and Articles of Religion. The Comfortable Words conclude with 1 John 2:2, "he is the Propitiation for our sins," that is, the appeasement of God's wrath against sin. The Prayer of Consecration commemorates the "tender mercy" of the Father, who "didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world." Article XV says that Christ "came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world"; and Article XXI affirms that "the offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone." In contrast, the accounts of the atonement in many modern Eucharistic prayers are often vague and timid. A telling example is the reworking of the historic Prayer of Consecration in Eucharistic Prayer B in Rite I of the 1979 Prayer Book: "he made there [on the cross] a full and perfect sacrifice for the whole world." The omission of the phrase "for the sins of" does indeed broaden the idea, but at the cost of clarity.

In the late modern period, however, theological liberals turned sharply against the doctrine, often described as "legalistic" or "forensic," not to mention primitive, violent, vengeful, and sadistic. (In recent years this assault has been revived with a special twist—that it is a kind of "divine child abuse" deeply implicated in social and psychological structures of oppression.) In *The Kingdom of God in America* (1937), Reinhold Niebuhr pilloried this theological liberalism: "a God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross."

Generally, liberals have turned to what they called a "more human" or "more spiritual" idea of the atonement, which focuses on the teaching and moral example of Jesus, and an ethos of love and compassion towards those who suffer. This "exemplarist" doctrine was associated with the teaching of Abelard (d. 1142), the early medieval French scholastic theologian, celebrated for his affair with Eloise, and his castration by her enraged guardian.

It was this opposition of the objective understanding of the atonement ("legal" or "forensic" in nature) taught by Catholics and Protestant orthodoxy and the subjective understanding ("exemplarist" in nature) taught by theological liberals which was addressed by the Swedish theologian and bishop Gustaf Aulen, in a book based on a series of lectures given in Uppsala in 1930, published under the title *Christus Victor,* and translated into English by A. G. Hebert in 1931. Though dated now, Aulen's book had an influence beyond its size or indeed merit, and its influence continues today.

Aulen found both the established views defective. In his view both the objective, legalistic idea and the subjective, exemplarist idea belonged to the decline of theology from its primeval, evangelical and catholic purity. The teaching of Scripture and the early Church he named the "classic" or "dramatic" view, which he thought had been abandoned and forgotten in the Middle Ages, Reformation, and post-Reformation (with Martin Luther the honorable exception). According to this "classic" idea of atonement, man's redemption was accomplished on the cross and in the resurrection, by Christ's victory over the powers of evil. It is entirely the work of God, and the divine *agape*, or love; and not at all the work of man, even in the context of the Incarnation.

The theme of Christ's conflict with the powers of evil and his victory over them is indeed part of the scriptural and traditional witness to the atonement. It appears, for instance, in such passages as Colossians 2:15: "having spoiled the principalities and powers, he made a show them openly, triumphing over them" upon the cross. It also is central to such traditional texts as the ancient Easter sequence, *Victimae Paschali* (#97 in the 1940 Hymnal): "Death and life have

contended / In that combat stupendous: / The prince of life, who died, reigns immortal."

It may be doubted, however, whether the Scriptural and traditional witness falls as heavily on the side of the "classic" theory as Aulen proposed. Simply at the level of quantity, scriptural texts referring to Christ's death in "legalistic" terms of obedience, ransom, and sacrifice are far more numerous than texts of conflict and victory.[1] Theologically, Aulen's position is of doubtful orthodoxy. Aulen's position divides the natures which are united in Christ, and denies his humanity any essential role in the Atonement; and that, as Robert Crouse notes, "implies a distortion of Christological doctrine in a docetist or a monophysite direction."[2] Methodologically, one may doubt that the Scriptural and traditional witness to the atonement is to be divided up into neatly compartmentalized "ideas" or "theories." The modern cliché that there is "no such thing as a doctrine of atonement," but only "a typology of different kinds of atonement theology" deserves to be treated with skepticism.[3] As Robert Crouse observes, the Church Fathers combine the motifs that Aulen divides,[4] and they are right to do so:

> What modern scholarship, as with Aulen, has tended to divide as alternative views or theories of the Atonement, is all there in the Fathers, from the beginning, as in the Scriptures; but in the Fathers, as also in the Scriptures, what are now seen as opposing views are present as necessary facets, or dimensions, of one doctrine of salvation, focusing in the one oblation of Christ upon the cross of Calvary.
>
> The patristic doctrine of Redemption is not 'classic', *or* propitiatory, *or* exemplary; it is all of those at once, as is the doctrine of the Scriptures; to exclude on dimension or another is to diminish its truth and its power. It is not "objective" *or* "subjective"; it is both at once. It is not the work of Christ as Son of God *or* of Christ as Son of Man; it is the work of Christ who is both God and man in distinction of natures and unity of persons . . . . if we reduce the doctrine of Atonement to what Aulen calls the 'classic' view, our worship will be as celebratory witnesses at the drama of Christ's triumph; if we hold what he calls the 'Latin doctrine', we will be the penitential witnesses of Christ's death and passion; if we hold an 'exemplarist' doctrine, we will come for edification and moral uplift. But Christ's work is all of these at once: he is *Christus Victor,* triumphing over death and every ill, *because* he is Divine and human priest and victim, offering the one oblation of himself in sacrifice for sin; and *therein* he is manifest as the exemplar, the truth, and inspiration of all human good. He is all of those at once, and so must our worship be. It must be at once objective and subjective: something done for us, and something done in us. It must be a meeting of divine and human, a meeting of divine and human love, and the meeting of law and grace, in *caritas*, in that charity which covers all our sins, and endures to life eternal. For the Fathers, these are not opposed, but complementary motifs.[5]

One may bring out the importance of the sacrificial motif in another way. When the Atonement is considered simply in the 'classic' view, man's salvation is a transaction between God and the Devil, in which man is merely a pawn to be held captive or set free. When it is considered simply in the 'exemplarist' view, man's salvation is a transaction between man and man, in which God is hardly involved at all. The importance of sacrifice is precisely that it is a transaction of man *with God,* and one might say further, of God with God through the medium of Christ's humanity—and as such, sacrifice is the condition of man's communion and fellowship with God. As Augustine observes, a sacrifice is the act which unites man in holy fellowship with God.[6] Sacrifice alone does not account fully for the saving work of Christ in his death and resurrection; but apart from this idea, one cannot account for man's fellowship with God.

The prominence, therefore, of sacrifice and satisfaction in the Prayer Book and Articles, is a function of the importance of communion and fellowship with God in holiness—which neither the 'classic' or 'exemplarist' motif adequately explains. Yet these motifs are not absent: the Easter preface celebrates the resurrection as the unveiling of the victory of the cross and the revelation of the power of his sacrifice:

> For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

The "Prayer of Oblation" (in the 1928 Prayer Book the final paragraph of the "Prayer of Consecration") also involves the Church's implicit imitation of Christ's example, by its grateful self-offering, as a "reasonable, holy, and living sacrifice."

The references could be multiplied. The Collect for Palm Sunday touches on the cross as a revelation of divine love and an example of virtue:

1. For a table of Scriptural references, consult the first appendix in Stephen B. Clark's *Redeemer: Understanding the meaning of the life, death, and resurrection of Jesus Christ*, Ann Arbor, 1992.
2. Robert Crouse, "St. Augustine and the Fathers" in G. E. Eayrs, ed., *Atonement and Sacrifice: Doctrine and Worship: A Theological Conference Held at the Cathedral Church of St. Peter, Charlottetown, Prince Edward Island, June 26th–28th, 1990,* 28.
3. Fred Sanders, *Gustaf Aulen, Lundensian Theologian*, at http://www.patheos.com/blogs/scriptorium/2009/05/gustaf-aulen-lundensian-theologian/.
4. Augustine, *Confessions,* X, 43.
5. Crouse, "St. Augustine and the Fathers," 24–30.
6. Augustine, *City of God*, X, 6.

> Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection. . .

The Collect for Easter refers to the victory of Christ:

> Almighty God, who through thine only begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life . . .

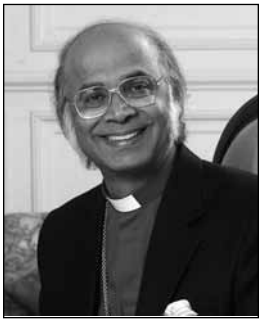
Cranmer's collect for the Second Sunday after Easter unites the themes of sacrifice and example:

> Almighty God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an example of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life . . .

One must also note that the canticles *Te Deum*, *Benedictus*, and *Magnificat*, appointed to be said with the office of Morning and Evening Prayer throughout the year, make the saving victory of Christ a matter of daily celebration.

In different ways the 'exemplarist' and 'classic' ideas (and their variations) affirm (rightly) that the death of Christ changes everything: only the sacrificial idea shows *how*. Only as Christ is affirmed as priest and victim offering himself in the one perfect sacrifice for sin, therefore, can we make any sense of his proclamation as divine victor over evil and human exemplar of good. In comparison to the vagueness and timidity of current euchology of the cross, the bold clarity of the Prayer Book tradition about the centrality of Christ's death as perfect sacrifice and satisfaction for sin is one of its most precious virtues.

The Sacramental Significance of the Coronation



The Rt. Rev. Michael Nazir-Ali, Former Bishop of Rochester, President of the Oxford Centre for Training, Research, Advocacy and Dialogue

Michael Nazir-Ali

This article first appeared in the Ecclesiastical Law Journal at (2013) 15 Ecc LJ 71 and is reproduced with the permission of that Journal's Editor on behalf of the Ecclesiastical Law Society.

The Queen remains in robust health but, inevitably, as she gets older there is speculation about the form and content of the next coronation service, whenever it may be needed.

We should not forget that the service is, perhaps, the oldest ritual in the country. Its beginnings predate the Norman Conquest and it has had a significant influence on the development of similar rites in other parts of Europe. Over the centuries it has changed very little; it has become a little more elaborate, been translated into English, had the Eucharistic material conformed to the Book of Common Prayer and, of course, had the Oath to maintain the 'reformed religion established by law' inserted by Parliament in 1689. Any other changes have been minor and incidental. The overwhelming impression is that of a fundamentally Christian act of worship during which the new monarch is crowned and enthroned. This is preceded, however, by the giving of a Bible, with the words 'we present you with this Book, the most valuable thing that this world affords. Here is Wisdom; this is the royal law. These are the lively Oracles of God.'

The new monarch has already promised in the Oath to 'maintain the Laws of God and the true profession of the Gospel'. These are not just words. We know that, in the course of time, the Bible has profoundly influenced the thoughts and actions of kings and queens. The emergence, under Alfred, of a common-law tradition consistent with the Judaeo-Christian teachings of the Bible, St Dunstan's fashioning of a coronation oath and Henry I's Charter of Liberties (so influential for Magna Carta) are all examples of the role that the Bible has played in the development of the monarchy and of other political institutions in this country.

The promise to uphold the laws of God and to govern people according to law is basic to the idea of a constitutional monarchy, which is itself derived from biblical ideas found, for instance, in Deuteronomy 17:14–20 (cf 1 Samuel 12:14–25). The Bible recognises both a distinction between temple and palace, priest and king, and their interrelatedness. This is the background to Jesus' comment to give to Caesar what is Caesar's and to God what is God's. It cannot be an accident that this is the part of the Gospel set for the coronation service (Matt 22:15–22).

The whole service has a sacramental feel to it. It is, of course, set in the context of celebrating the Eucharist, but one of its many remarkable features is the anointing of the monarch. The king or queen is anointed with holy oil on the palms, the breast and the head. This is said to be in continuity with the

anointing of kings, priests and prophets in Israel. In the Bible, anointing is what God does through His servants and it is for the fulfilment of certain tasks, according to God's will. It is impossible to say what effect such a solemn act has on the consciousness of the one anointed but it cannot be insignificant.

Every act in the service, every symbol of monarchy is immediately and explicitly tied to the Christian faith. The ring of kingly dignity is described as the seal of 'Catholic faith', so that the monarch will continue to defend Christ's religion (not every religion or some vague concept of 'faith', though freedom of belief can well be seen as part, even a necessary part, of Christian faith). The orb is set under the cross as a reminder that the whole world is subject to the power and empire of Christ our Redeemer. The prayer accompanying the presentation of the sword describes the monarch as a minister of God for the punishment of evildoers and for the protection and encouragement of the virtuous (this is taken directly from St Paul's description of the godly ruler in Romans 13 and from 1 Peter 2:13–17, the Epistle set for the coronation).

It is worth noting that at both the anointing and the Communion the monarch divests himself or herself of all the panoply of power in a gesture of humility before God, reminding us that the virtue of humility is a peculiarly Christian virtue, which we learn from Christ himself, who, though he was in the form of God, emptied himself and took the form of a servant for our sake (Philippians 2:6–8). The monarch is an example of the public virtues of service, sacrifice and selflessness that spring from such humility. While constitutional monarchy precludes an overtly political role for a king or queen, the coronation service clearly gives the monarch a role of moral and spiritual leadership. At the Communion, the monarch brings the offering of bread and wine, makes the confession and is absolved before receiving in both kinds.

This is the climax of a service that has been sacramental throughout and also reveals the character of Christian monarchy.

When the new king or queen pledges to uphold the Christian faith, this is a most solemn acknowledgement of the basis for the nation's institutions, laws and values. It is right that the atmosphere for making such a declaration should be as ecumenical as possible. I cannot see, however, how such a service could be multi-faith. Its very sacramental nature would seem to exclude such a possibility but it is also the case that distinctive Christian beliefs are stated and advanced in every part of the service. For instance, one of the leading features of the service is to declare the monarch's dependence on divine providence. Naturally, those who belong to non-theistic religions, such as certain kinds of Buddhism, will not be able to join in such a declaration. Other religious traditions may not see a distinction between what is God's and what is Caesar's as that is set out in the Coronation Gospel.

There are some, of course, who advocate a wholescale revision of the event so that it becomes wholly multi-faith or even secular. This would have very serious implications for the constitutional arrangements of the nation and would run the risk of incoherence, in the service itself and, more generally, in national life. The basis, justification and legitimacy of the monarchy is set firmly within the Judaeo-Christian tradition and to tamper with this could lead to an unravelling of the monarchy's raison d'être. I do not believe, however, that such a radical step will be taken in the foreseeable future. We should proceed, then, on the assumption that the traditional rite will be used and that this will involve the nation, as well as the monarch, in reaffirming the Christian basis of national life from which our leading values derive. One of these values is freedom for those who have other ways of viewing the world and human destiny. Hospitality and an invitation to them to contribute to the developing life of the nation also spring from the non-coerciveness of the Christian faith (even if the churches have not always been true to the gospel in this matter).

The coronation should, therefore, be at once a clear declaration of the Christian basis of our society and a welcoming of those of other faiths and, indeed, of none. What might this mean in practice? People of other faiths should certainly be invited and their leaders given an honoured place, if they are willing to attend. After the service, in Westminster Hall, or some suitable location near the Abbey, they, and others, should be able to bring greetings and pledges of allegiance. Nothing in the service itself should occur, however, which is indicative of any departure from the doctrine and practice of the Church.

The coronation is not merely a civic or national event in which the Church is simply being asked to be 'chaplain to the nation'. It is a deeply Christian ceremony in its own right and has the central mystery of the Christian faith at its heart. By communicating, the monarch demonstrates that he or she is a communicant of the Church of which he or she is to be Supreme Governor. By deferring to those who have responsibility for the ordering of the Church's life in being crowned and enthroned by them, the monarch is reminded again that 'we give not our Princes the ministering either of God's Word or of the Sacraments' (Article 37). In other words, the distinction but also the interrelatedness between the work of God and that of Caesar is clearly set out as an object lesson to the nation at large.

Let us hope that we will not need another coronation very soon, but when we do let us use with reverence this rite which has been shaped by such piety and which has led to such fruit in our national life. Such a sign of rootedness will not offend people of other faiths. It will honour Christ and will evoke genuine respect among our friends of other faiths and even among many who do not profess a faith of any kind.

Recovering the True Meaning of Repentance

The Rt. Rev. C. FitzSimons Allison, 12th Bishop of the Diocese of South Carolina

The Rt. Rev. C. FitzSimons Allison

This past Advent my wife asked what I was going to preach about on the coming Sunday. "Repentance," I replied. "Oh gosh!" she replied wearily, "I wish you'd preach on something cheerful." One can easily understand why repentance is not considered a joyful subject. The dictionary defines 'repent' as "self-reproach for what one has done or failed to do," "conduct as to change one's mind regarding it," or "to feel remorse." The brilliant novelist E. M. Forster claimed that, "of all means to regeneration, Remorse is surely the most wasteful. It cuts away healthy tissue with the poisoned. It is a knife that probes far deeper than the evil" (*Howard's End,* Ch. 41). One could expect such a negative view of remorse from Forster's known failure to trust Christian forgiveness. However, we should not overlook the unfortunate truth in his observation. This is especially important when we acknowledge that our secular culture increasingly shares with Forster a hope bereft of divine forgiveness, where mere regret sadly replaces repentance.

I contend that the Greek word used in Scripture to express repentance distorts the true biblical meaning of the crucial term: Repent. The Greek word that is used is *metanoia,* meaning to change one's mind, whereas in every context in Scripture 'repentance' is not a change of mind but a change of heart. The difficulty lies in the fact that the Greek language has no word for change of heart—no *metakardia.* Swahili has no word for atonement because there had been no experience of atonement. So Greek, bereft of Israel's revelation concerning change of heart, is left with a superficial hope, only a change of mind, *metanoia,* no *metakardia.*

This failure to appreciate the deeper dimension of human nature was abetted by the teaching of Socrates and Plato, who insisted that knowledge produces virtue. They identified goodness with knowledge, saying that to know the good is to do the good. Vice and evil are simply the result of ignorance.

Such belief is radically different from that of Scripture: "The heart is deceitful above all things and desperately corrupt," and "If I . . . understand all mysteries and all knowledge, but have not love, I am nothing" (I Cor. 13: 1, 2). Love comes not from a change of mind but a change of heart. "Rend your hearts and not your garments" (Joel 2:13); "The Lord is nigh them of broken hearts" (Ps. 31:18); "The wise in heart will heed commandments" (Prov. 10:8); "The heart of men is set to do evil" (Eccles. 9:13); "receive the heart of contrite ones "(Is. 57:15); "Blessed are the poor in heart for they shall see God" (Matt. 5:8). In fact, it takes nine columns of Cruden's *Concordance* to list the texts regarding heart, but one column is sufficient to include all the verses regarding mind.

Because the Greek language had no word for change of heart, Greek translation gives prominence to the mind. This was bootlegged into Christianity, resulting in a Greek rather than a Christian understanding of repentance. It is not enough to change one's mind. Our hearts must be changed, changed not by knowledge but by love.

Following this mistake the meaning of faith or belief (*pistis*) tends to be relegated to the mind and not, as in Scripture, more deeply to the heart. One can intellectually acknowledge the existence of God, but that is a far cry from the trust of God in one's heart. The latter results in action whereas the former can rest in mere passive acknowledgement.

Much of the historical misunderstanding in the relation between faith and works stems from teaching that faith (*pistis*) is a matter of the mind instead of its being a trust of the heart that, as true faith, inevitably leads to works. Professor Ashley Null has taught us that "what the heart desires, the will chooses and the mind justifies." This, he tells us, is his paraphrase of Philip Melanchthon's writings that so influenced Thomas Cranmer and can be seen in his Prayer Books.

Knowing that the will is but an agency of the heart, Cranmer saw the virulent vanity of Pelagianism. Unless the heart is enticed, evoked, and changed, it is vain to exhort the will. The Gospel itself is the means by which the heart is changed by the message of a gracious God. Unless the heart is moved, the will cannot be effectively engaged.

It is particularly evident in the parable of the prodigal son that repentance in the pig-pen is a low level of repentance, an insight of the mind. "I can do better as one of my father's servants." But true repentance, a change not of mind but a change of heart, occurs when the prodigal son experiences the undeserved, initiating, costly love of his father. Similarly, Cranmer's absolutions in both Morning Prayer and Evening Prayer (1928) show that *true* repentance comes after, not before, absolution. The grace of unearned and undeserved absolution speaks to the heart and results in the fruit of the Spirit.

There is no Socratic reliance upon the mind as the means of virtue and obedience in Cranmer's prayer books. His use of Psalm 51 in the penitential office, "make in me a clean heart, O God . . . a broken and a contrite heart, shalt thou not despise," his responses to the Decalogue, "incline our hearts to keep this law," and the reception of Holy Communion, "feed on

him in thy heart" show clearly that Cranmer's incomparable use of Scripture for the biblical meaning of repentance indicates a true *metakardia* even though there is no such Greek word.

When Dr. Null's work on Cranmer was published by Oxford University Press, it was promised that the whole title would be on the cover. Unfortunately it was not. One has to turn inside to the title page to find it: *Thomas Cranmer's Doctrine of Repentance: Renewing the Power to Love*. Given the general and understandable attitude toward the term 'repentance' the sub-title badly needs to be up front. Many of us feel that repentance is good for other people, but understanding that repentance renews "the power to love" makes us realize a dimension that all of us seek. "Renewing the power to love" rescues the remorse in repentance from destructive possibilities. Sin is a deeper matter than merely breaking a rule or law. It is always radically personal against others, against self, and against God. No self-hate, self-damage, despair, or the accumulation of sacrifices—the fruit of mere remorse—can rectify or redeem sin.

God's absolution is no mere acceptance. It is God's grace squeezing into the bastion of our hearts through the crack of remorse. This is the repentance (*metakardia*) that renews the power to love.

Rites of Ascent

Some reflections on the continuities and change embodied in the Inauguration Liturgies for Pope Francis and Archbishop Welby

The Reverend Canon Alistair Macdonald-Radcliff

Wherever there is a bishop, whether at Rome or Engubium, or at Constantinople or Rhegium, or at Alexandria or at Tanis, his dignity and his priesthood are the same. Neither the command of wealth nor the lowliness of poverty makes him more or less a bishop.

The formal inauguration, within a space of only three days, of both the pontificate of Francis and archepiscopate of Justin Welby gave reason to ponder anew these words of St. Jerome (*Ep.* CXLVI. 7) that go back to the late fourth century.

In terms of the venue, the setting of St Peter's and the Bernini colonnade obviously permitted a scale and cast of thousands which even the large spaces of Canterbury Cathedral could not approach. Yet, in other ways, the two events had more in common than superficial appearance might have seemed to suggest.

In the first place, neither ceremony actually changed the human figure at the center, unlike an act of baptism, ordination or consecration for example. Neither the Pope nor the Archbishop entered their new estate by virtue of the ceremony itself, for this had happened at an earlier stage. Rather, in both cases it marked the *formal* beginning of their respective ministries, as Pope and Archbishop. The respective *Orders of Service* for both events used precisely the same language, speaking of it as an "Inauguration of the ministry. . . ." Then again, the manner of the celebration in each case was calculated to mark a degree of withdrawal from more triumphalist precursors. Welby dropped the language of enthronement and Francis continued the tradition, started by John Paul I, of *not* having a coronation.

Archbishop Welby in a further move to simplicity, announced, in an opening dialogue which he had penned for himself that: "I am Justin, a servant of Jesus Christ, and I come seeking the grace of God, to travel with you in his service together" adding that "I come knowing nothing except Jesus Christ and him crucified, and in weakness and fear and in much trembling".

In Rome, the wider liturgy proclaimed the specifically Roman Catholic particularities of seeing the Papacy as in direct continuity with St Peter as *the* rock of the church with a claim to universal jurisdiction. But when the Pallium was conferred, this was done in terms of a vocation to sustain "unity in faith." Then, at the moment of giving the "Fisherman's ring," the Petrine vocation was expressed as being that of a 'Bishop of this Church which presides over the unity of charity." This language of humility was further developed by the Pope himself in the words of his homily, where he stated that:

> Today, together with the feast of Saint Joseph, we are celebrating the beginning of the ministry of the new Bishop of Rome, the Successor of Peter, which also involves a certain power. Certainly, Jesus Christ conferred power upon Peter, but what sort of power was it? Jesus' three questions to Peter about love are followed by three commands: feed my lambs, feed my sheep. Let us never forget that authentic power is service, and that the Pope too, when exercising power, must enter ever more fully into that service which has its radiant culmination on the Cross. He must be inspired by the lowly, concrete and faithful service which marked Saint Joseph and, like him, he must open his arms to protect all of God's people and embrace

The Reverend Canon Alistair Macdonald-Radcliff, Director General, The World Dialogue Council

> with tender affection the whole of humanity, especially the poorest, the weakest, the least important, those whom Matthew lists in the final judgment on love: the hungry, the thirsty, the stranger, the naked, the sick and those in prison (cf. Mt 25:31–46). Only those who serve with love are able to protect!

Archbishop Welby set out in his sermon, a universal vision of Christian faith too, clearly intended to be a focus for unity for his increasingly fissiparous global flock, saying that,

> For nearly two thousand years the Church has sought, often failing, to recognize in its way of being that Jesus is the Son of God. The wind and waves divided Jesus from the disciples. Peter ventures out in fear and trembling. . . . Jesus reconciles Peter to Himself and makes the possibility for all the disciples to find peace. All the life of our diverse churches finds renewal and unity when we are reconciled afresh to God and so are able to reconcile others. A Christ-heeding life changes the church and a Christ-heeding church changes the world.

But it was perhaps in what followed that the most telling differences were to be seen. (Aside from the detail that there was no enthronement for the Pope as this had occurred when he formally took possession of his cathedral, the Basilica of St John Lateran.) For although much truncated, (and they had all done this privately after the election in the Sistine Chapel) there was nonetheless a representative act of homage and obedience on behalf of all the cardinals to the Pope. In contrast, there was no such act made by any of the assembled Primates or Bishops of the church to Archbishop Welby. And the sole expression of the Global Anglican Communion was limited to the wordless placing of unexplained "regional symbols" on the High Altar by five people from around the world. This was done to the accompaniment of an organ improvisation *ad libitum,* which gesture was itself perhaps all too symbolic of an ever deeper inability to agree in practice?

But most poignant of all was that the Roman ceremony moved into the inauguration Mass, whereas there was no Eucharist featured at Canterbury. Historically, this is not part of the event, but nevertheless it is deeply troubling to know that the global participants would not all have been able to share communion if it had been attempted, and this represents a fundamental challenge to the ecclesiology of Anglicanism itself. Yet in Rome too, while the Ecumenical guests were notable indeed and included the Patriarch of Constantinople, the whole assembly could not share Communion either.

At a time of global change and challenge for the worldwide church this makes the further comment of Archbishop Welby in his sermon all the more timely:

> The more the Church is authentically heeding Jesus' call, leaving its securities, speaking and acting clearly and taking risks, the more the Church suffers. Thomas Cranmer faced death with Christ-given courage, leaving a legacy of worship, of holding to the truth of the gospel, on which we still draw. I look at the Anglican leaders here and remember that in many cases round the world their people are scattered to the four winds or driven underground: by persecution, by storms of all sorts, even by cultural change. Many Christians are martyred now as in the past.

Can such a harsh and threatening external reality yet frame a context for recovering something more of true Christian unity for Anglicans in particular? Bearing true witness to the faith we have received must be the ultimate test for us all in a world that is ever more in need of hearing it, and addressing that challenge is the ultimate one for entering a season of renewal and inauguration.

George Herbert and the Anglican Synthesis

Dr. Gene Edward Veith

George Herbert (1593–1633) is one of the greatest of all religious poets. Furthermore, with his multi-layered language and in his experiments with poetic form, he is increasingly being recognized as one of the greatest lyric poets in the English language. Herbert, an Anglican priest, was both evangelical and sacramental, biblical and liturgical. As such, he embodies the theological and spiritual synthesis that characterized early Anglicanism.

Herbert was born into one of seventeenth century England's most powerful families. He had a brilliant academic career, being appointed the official orator of Cambridge University, and he served in Parliament. But Herbert suddenly gave up his academic and political ambitions to enter the priesthood. Instead of taking a wealthy benefice and securing a curate to perform the pastoral duties, as was often done by clergymen of his social standing, Herbert took a tiny rural parish in the village of Bemerton, just outside of Salisbury, and threw himself into his ministry. His book *The Country Parson* is a manual for giving pastoral care—particularly to the poor—that still holds up as a guide for ministry. Herbert, who always struggled with poor health, died of "consumption"—that is, tuberculosis—after serving only three years as a priest. On his deathbed, he gave to his friend Nicholas Ferrar, another notable Anglican of his day, a sheaf of papers, which he called "a picture of spiritual conflicts between God and my soul before I could subject my will to Jesus, my Master." He said that if Ferrar thought these poems might "turn to the advantage of any dejected poor soul," he could publish them, but otherwise he should just throw them into the fire. What Ferrar had in his hands was *The Temple*, a collection of Christian poems of unrivaled honesty, complexity, and spiritual depth.

The poems, which evidently were written throughout the course of Herbert's life, are not just pious aphorisms. They are indeed poems of "spiritual conflict." Herbert himself was often a "dejected poor soul." But they also capture the exhilaration of finding grace and forgiveness and the joy of communion with Christ.

Herbert revels in the Gospel of Christ, as emphasized in the Reformation, depicting himself as a sinner who discovers, usually to his surprise, that his salvation does not depend upon his own works, but is a free gift from a gracious God who took his sins upon Himself in Christ. Whereas medieval Christian poets, such as Dante, tend to portray patterns of ascent, in which the pilgrim flies upwards to God, Herbert, like other writers of the Reformation, imagines himself running away from God, who nevertheless descends into His condition, breaking in upon his life in an act of grace.

In his poem "The Collar," Herbert gives full expression to the frustrations of his ministry and to the desire to break out of the restrictions of the Christian life.

I struck the board, and cried, "No more!
I will abroad.
What! shall I ever sigh and pine?
My lines and life are free; free as the road,
Loose as the wind." (ll. 1–5)

The speaker laments his thwarted ambitions, the frustrations in his work, his repudiation of pleasures, his "cage" that his own thoughts have made to restrict his freedom. As his anger increases, the lines abandon any semblance of a regular rhyme scheme, the rhythm breaks down, and even the length of the lines vary. In the speaker's emotional rebellion, all harmony, all order, has come apart, culminating in lines that sound like modern pop psychology:

He that forbears
To suit and serve his need
Deserves his load.

But then, at this lowest point, God breaks in:

But as I rav'd, and grew more fierce and wild
At every word,
Me thoughts I heard one calling, "Child";
And I replied, "My Lord."

The "word" of God's love engenders a word of response. The relationship is restored, and with it the rhyme, the rhythm, and the harmony come back. In an example of Herbert's multi-dimensional wordplay, the title "The Collar" contains the whole poem: His priestly collar "collars" him as a restriction, but he comes to re-embrace his vocation—his "calling"—when he is confronted by the "Caller."

Throughout his poetry, Herbert explores grace, faith, and the Cross. In this, he is imminently "evangelical"—that is, centered on the *evangel*, the Gospel of Christ's atonement for sinners—and is very much an heir of the Reformation. However, like Luther though unlike other Reformers, Herbert experiences this Gospel as being conveyed sacramentally. In "The Collar," he is called by a "word," which becomes a means of grace. In other poems, Herbert writes about Baptism and Holy Communion in these same terms.

In "The Agonie," we see the two polarities of Herbert's poetry, which are resolved in the passion of Christ, which itself is received in Holy Communion.

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Philosophers have measur'd mountains,
Fathom'd the depths of the seas, of states, and kings,
Walk'd with a staff to heav'n, and traced fountains:
But there are two vast, spacious things,
The which to measure it doth more behove:
Yet few there are that sound them; Sin and Love.

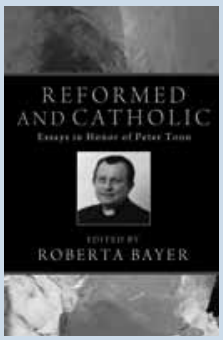
Who would know Sin, let him repair
Unto mount Olivet; there shall he see
A man so wrung with pains, that all his hair,
His skin, his garments bloody be.
Sin is that press and vice, which forceth pain
To hunt his cruel food through ev'ry vein.

Who knows not Love, let him assay
And taste that juice, which on the cross a pike
Did set again abroach, then let him say
If ever he did taste the like.
Love is that liquor sweet and most divine,
Which my God feels as blood; but I, as wine.

Instead of the usual sacramental imagery of wine becoming Christ's blood, here Christ's blood becomes wine. The "agonie" that "God feels" is received by the sinner as "sweet" wine, as his sin is washed away by the love of Christ as manifested in His sacrifice.

Herbert, in all of his inwardness and his personal relationship with God, was oriented to the Church, to the universal "Church Militant," to "The British Church" (both titles of poems), and to his own congregation. He writes poems about the very fixtures and appearance of church buildings. In "The Windows," Herbert writes about stained glass windows as imaging the light of God shining through the "brittle, crazy glass" of the flawed human preacher. He writes about "Church-monuments," the "Church lock and key," and "the Church-floor" (whose "checker'd" pattern can still be seen at St. Andrew's in Bemerton, where Herbert once served). He writes too about the liturgical year ("Whitsunday," "Trinitie Sunday") and about the liturgy of the Book of Common Prayer ("Mattens," "Even-song").

After his death, Herbert's poetry was beloved both by Puritans and Laudians, Wesleyans and Anglo-Catholics, Calvinists and Roman Catholics. Very soon after his death, of course, the Church of England would come apart in contentious factions and in a bloody civil war. But Herbert's poetry manifests a positive Anglicanism—not simply a formal *via media* capable of many interpretations, but a living synthesis of what was authentically Catholic and what was authentically evangelical.



"Toon's contribution to the understanding of Anglicanism is hard to exaggerate. . . His courageous and scholarly work evoked much unpopularity for several decades, but it now enjoys deserved and widely acknowledged acceptance. His writings in the last days, while he was struggling with a debilitating disease, have been an indelible encouragement to many. I count myself as one deeply grateful, not only for his scholarly contributions, but his inspiring faith."

C. FitzSimons Allison, 12th Bishop of the Diocese of South Carolina

The Collar

I struck the board, and cried, "No more;
I will abroad!
What? shall I ever sigh and pine?
My lines and life are free, free as the road,
Loose as the wind, as large as store.
Shall I be still in suit?
Have I no harvest but a thorn
To let me blood, and not restore
What I have lost with cordial fruit?
Sure there was wine
Before my sighs did dry it; there was corn
Before my tears did drown it.
Is the year only lost to me?
Have I no bays to crown it,
No flowers, no garlands gay? All blasted?
All wasted?
Not so, my heart; but there is fruit,
And thou hast hands.
Recover all thy sigh-blown age
On double pleasures: leave thy cold dispute
Of what is fit and not. Forsake thy cage,
Thy rope of sands,
Which petty thoughts have made, and made to thee
Good cable, to enforce and draw,
And be thy law,
While thou didst wink and wouldst not see.
Away! take heed;
I will abroad.
Call in thy death's-head there; tie up thy fears;
He that forbears
To suit and serve his need
Deserves his load."
But as I raved and grew more fierce and wild
At every word,
Methought I heard one calling, *Child!*
And I replied *My Lord.*

Book Reviews

The Secret Thoughts of an Unlikely Convert
An English Professor's Journey into Christian Faith

Rosaria Champagne Butterfield, Pittsburg PA: Crown and Covenant Publications, 2012

Dr. Roberta Bayer, Patrick Henry College

At 36 years of age, Dr. Rosaria Champagne was a successful scholar in the field of Queer Theory and a professor at a large research university, holding a tenured post in the Women's Studies Department. She was an open lesbian, and a community activist for feminism and for gay and lesbian rights. Yet, as she relates in this narration of her conversion, Christ "claimed me for himself and the life that I had known and loved came to a humiliating end."

Dr. Butterfield is now married to a pastor in the Reformed Presbyterian Church of North America, and a homeschooling mother to both adopted and foster children. This memoir is a magnificent account of repentance and sacrifice for Christ, a sacrifice of friends and lovers, of career, status, and identity, in the wake of her apprehension through Bible study and prayer that the Lord is Lord of all creation, and Jesus Christ his Son, true man and true God. It is a retelling of a story familiar within the history of the Church, yet always interesting in its detail, of the conversion of a sinner to the living God, the Lord of all creation, who demands of those who seek and love Him complete renunciation of the self in order to love and obey Him alone.

"How do I tell you about my conversion to Christianity without making it sound like an alien abduction or a train wreck?" This is Dr. Butterfield's very vivid description of the effect her conversion had upon her life. Written in a style that is direct, intimate and theological, her book combines a confession from the heart with a theological discussion of sin and redemption, exploring the connection between the sins of pride and sexuality. She relates honestly her struggle and confusion when she discovered that the categories of thought upon which her entire life and career depended were entirely wrong, and how trust and faith in the possibility of a new life in Christ joyfully sustained her throughout her confusion and the renunciation of her former life, bringing in its wake a new life.

Rosaria Butterfield's journey to Christ began when she decided to write a book on the hermeneutic of hatred towards homosexuality which, as a feminist academic, she thought symptomatic of the Christian Right. Christians always seemed like "bad thinkers to me," she recalls, and besides being "anti-intellectual, Christians also scared me." She indicts the evangelical portion of the Christian community by this judgment. She writes, "the Christian community appeared (and too often is) exclusive, judgmental, scornful and afraid of diversity."

Too few Christian scholars have participated in the kind of discourse that takes place in universities, tending to stay outside, and so fail to enter into discussion with unbelieving scholars in a manner that is both intellectual and generous. It is no accident that feminism rather than Christianity has won the war of "intellectual integrity" in the university, as she puts it. The pity of it is that young people come to university often to satisfy their natural desire for truth and goodness, beauty and reality, and they would be satisfied if they were fed the intellectual meat of the faith. But instead they are served up some version of reality in the guise of various contemporary ideologies which portray truth as relative and divine goodness an illusion. Although campus Christian groups often provide support outside of class, within the classroom it is never easy to find professors who seamlessly integrate Christian philosophical apologetics within their academic discipline. Certainly Christian scholars must condemn what is wrong and destructive of the common good within the culture, and they must show the ways in which secular culture and Christian belief are opposed, but condemnation needs to be accompanied by a full and gracious account of the life of the mind, the life of virtue and beauty, understood from within historical Christian philosophy and theology. That is the way to bring in converts.

It was the study of the Bible as a work of literature, a great book as it were, that led Dr. Butterfield to God Himself. By virtue of her intellectual training, integrity, and honesty, Rosaria eventually came to examine her prior intellectual presuppositions. Friendship with a kindly neighbor who is also a pastor in the Reformed Presbyterian Church gave her an opportunity to discuss the faith. All this study and questioning, as she wryly observes, "punctured the integrity of my research project." Her Christian friends did not offer her easy answers, rather they helped her to develop her "spiritual eyes," and discover the transcendental nature of reality. For someone educated in the categories of materialism this was the most important step, for "how do we develop spiritual eyes unless Christians engage the culture with those questions and paradigms of mindfulness out of which spiritual logic flows?"

Her move from that lesbian, feminist culture was not easily made, nor was it rapid. But she read the entire Bible, even those difficult passages like *Romans*

I:24–28, and it is a credit to her intellectual integrity that she did not let go.

The questions Rosaria asked herself as she struggled to find Christ were asked with all the urgency of someone who realizes that everything in this life and the next hinges upon the answer. "Is it right to pray for healing when, from the Bible's perspective, I was to repent from my sin? Does God hear prayers that are not construed in the terms lays out in the Bible? If Jesus is the living word, can we pray 'through' him if we do not follow him as our Savior and Lord? These questions weighed hard on me." Her words are like the opening questions of Augustine of Hippo's *Confessions*: "Grant me, Lord, to know and understand whether a man is first to pray to you for help or to praise you, and whether he must know you before he can call you to his aid. If he does not know you, how can he pray to you?" Is salvation our choice or God's choice? Like Augustine she discovers that it is by God's love, and not by our own strength of will, that we are pulled from the depths of sin.

"I didn't understand why homosexuality was a sin, why something in the particular manifestation of same-gender love was wrong in itself. But I did know that pride was a sin so I decided to start there." She read in the sixteenth chapter of Ezekiel that Sodom "was indicted for materialism and neglect of the poor and needy—and, that homosexuality was a symptom and an extension of these other sins." While sodomy was connected intrinsically to other fleshly desires, it is the love of self rather than the love of God which is symptomatic of all sin.

Ezekiel's condemnation of Jerusalem as another Sodom pointed her to the intrinsic connection between sodomy and pride and the other sins. Sodom and her daughters "had pride," puffing one up with a sense of independence from God and from other people. Sodom is condemned in Ezekiel for her wealth and idleness, both of which draw one away from God. The Sodomites lacked mercy. "God calls us to be merciful to others *for our own good* as well as for the good of the community." Finally, the Sodomites lacked "discretion and modesty." Nothing Ezekiel mentions about the sins of Sodom are explicitly sexual, but all these sins—pride, devotion to wealth, an entertainment-driven focus, and the lack of modesty and discretion, contaminate our understanding of the place of sex in the order of human creation, she writes. It is that disorder in the soul which leads the soul to reject God, and this disorder if unhealed, spreads like "like Poison Ivy." It is in loving the people and things which we *want* to love instead of recognizing them within the order which God has made, and thereby loving them more than God, that pride, covetousness, idleness and lack of discipline, adultery, fornication, homosexuality, and all the other sins grow.

The treatment of sodomy here resembles that found in Dante's *Purgatory*, and if this is accidental, it perhaps only appears accidental in light of the fact that Christians no longer understand or preach well on the sexual sins. The theology of the *Purgatory* also shows that the seven deadly sins share a fundamental characteristic, namely that they are rooted in self-love rather than love of God. Sin exists when the motive for action is not love of Christ. Therefore, conversion is not a matter of exchanging one set of ideas for another, choosing to act one way or another, but turning in heart, mind, and soul toward God. It is not our actions that make us a Christian, but the motive for our actions, our love.

As virtue is acting in accordance with the excellence of the desire, and love of God is most excellent, selfish sexual passion, desiring what is not God, is always sinful. Christ calls us to orient all of our loves to him, and as Dr. Butterfield recognized, it requires that we change our *wants* entirely; it requires giving up everything to Him and being obedient to His commands. It is to "put on the armor of Christ," to exchange our 'identity' for His, and to allow Him to re-make us for Himself. All the affections and loves that stand between the soul and God must be changed. Pride in accomplishment and family, if that is one's temptation, is sin, as is the desire for wealth sin (covetousness). So is the desire for possessions (gluttony), concern for status (envy), love of entertainment (idleness), and failure to pray and think carefully about the faith (sloth), as well as identity which is really a pride in self-determined image when we need to allow our image to be determined by Christ and the Gospel.

Dante placed the adulterers and fornicators with the sodomites, swiftly running through burning fire, purging themselves of their former sin for the love of Christ. For the sake of our Lord we must, as it were, burn away wrongful love and passion, we must make ourselves new for Christ. This image of fire burning away sin is the very image of the immolation of selfishness and self-love, so that we might see that our true identity lies in love of Christ alone.

Sitting under the preaching of the Gospel, as "every aspect of my life came under scrutiny," she wrote, it "was like someone turned the search light on and I couldn't dim the intensity." This light, like a burning fire, led her to give up the life of a lesbian and feminist academic; it led her to be a godly woman, and to write this book filled with her observations within that light about the nature of sin, grace, and redemption. *The Secret Thoughts of an Unlikely Convert* is a very timely addition to the spiritual literature of the Christian faith.

1928 Parish Seeks New Rector

The Church of Our Saviour at Oatlands, a 1928 Prayer Book parish in Loudoun County, Virginia, near Leesburg, is seeking a new rector to continue its celebration of traditional Anglican worship and Christian ministry. Please direct inquiries to the Senior Warden, James Rich, at jamesedwardrich@aol.com.

The Heart of Faith: Following Christ in the Church of England

Andrew Atherstone, ed., Cambridge, U.K.: Lutterworth Press, 2008

Dr. Gillis Harp, Grove City College, Pennsylvania

Knowledge of church history is at a low ebb these days among both Anglican laity and clergy. Many have found historical biography a painless way to learn history. Accordingly, Andrew Atherstone's collection of short biographies of key figures in the history of the Church of England is especially welcome. The book's selection of more than a dozen subjects focuses on the Protestant or evangelical end of the Anglican spectrum and includes chapters on Thomas Cranmer, Richard Hooker, William Wilberforce, Charles Simeon, J.C. Ryle, C.S. Lewis, and John Stott, among others. All of the entries focus less on biographical minutiae and more on "their subject's theological passions and convictions" (p. 11). Although their doctrinal views were not identical, they all "showed by their lives and teaching a clear commitment to a generous Christian orthodoxy . . . they held the Christian essentials in common" (p. 12).

Gerald Bray begins the slim volume with an overview of the pre-Reformation English church, including notables such as the Venerable Bede and John Wycliffe, as well as lesser-known medieval figures such as John Peckham (c. 1230–1292). As Archbishop of Canterbury, Peckham sought to improve ministerial training and education; Bray notes that Peckham's Augustinian theological orientation influenced later generations. Roger Beckwith's thorough and sensitive treatment of Thomas Cranmer follows, highlighting the *Book of Common Prayer* as Cranmer's best known and loved gift to Anglicanism. Beckwith characterizes Cranmer's theology as founded upon a deep "allegiance . . . to the Bible and to its gospel of salvation by grace, through faith in Jesus Christ" (p. 26). Indeed, it was Cranmer who "made the doctrine of justification by faith alone in Christ alone the normative teaching of the Church of England" in both the BCP and the Thirty-Nine Articles (p. 29). Cranmer was a cautious reformer and respected church tradition as long as it was subject to correction by Holy Writ. Still, unlike reformers like Luther and Calvin, the conservative Cranmer ultimately was martyred for his faith.

Nigel Atkinson contributes a fine chapter on the judicious Hooker, showing impressive knowledge of the relevant historiography. Atkinson argues that "this quintessentially Anglican theologian stood in the mainstream of the Magisterial Reformation. His theological method was firmly rooted in the principle of *sola scriptura*, though he often was misunderstood at the time and since. Until the revisionism of the nineteenth century, his Augustinian-Calvinist credentials were widely taken for granted" (p. 39). Hooker did take issue, however, with those Puritans who came to develop the so-called Regulative Principle that the church could only do those things explicitly mandated by Scripture. "Hooker maintained that the Bible's sufficiency, authority and overarching thrust must not be diluted by riding roughshod over its principal purpose"—teaching redemption through Christ (p. 37). Consequently, Hooker held that the Bible did not address a host of peripheral social and political questions which sanctified human reason was competent to judge.

Moving eventually into the nineteenth century, Mark Smith tackles William Wilberforce, choosing wisely to concentrate on the theology behind his broad domestic campaign to improve public life in Britain (the 'reformation of manners'), rather than on the more familiar crusade against slavery. Here, Smith draws upon Wilberforce's bestselling *A Practical View of the Prevailing Religious System of Professed Christians* (1797). Wilberforce sharply criticized how English elites of his day had reduced Christianity to a simple moralism and demonstrated a misplaced, unscriptural confidence in an indulgent deity. By contrast, Wilberforce held forth "the Scriptur[al] doctrines of human depravity, atonement through the death of Christ and the sanctifying influence of the Holy Spirit" (p. 75). Charles Simeon, as rector of Holy Trinity, Cambridge, for more than fifty years, similarly confronted the indifference of the affluent who had turned the Christian faith into a benign ethical system. Alan Munden nicely describes how Simeon refuted this system in his preaching: "His intention was clarity and simplicity, and he aimed always 'to humble the sinner, exalt the Saviour, and to promote holiness.' 'The first object of a Christian minister is to proclaim the gospel of salvation,' and 'never forget,' he said, 'that you have to win souls'" (p. 86). Unlike many Anglicans today, Simeon was a committed churchman who expressed a warm affection for his church's formularies, especially her liturgy which, he commented, "next to the Bible . . . stands the wonder of the world" (p. 84).

Among the book's twentieth-century subjects are C.S. Lewis and John Stott. Michael Ward contributes a thoughtful essay that zeroes in on Lewis' apparent reluctance to share much of his inner spiritual life. Ward argues that his reticence was related to Lewis' "understanding of sin" and "his understanding of human consciousness" (p. 123). First, he believed that an accurate self-understanding simply led one to despair of ever doing God's will—more introspection beyond that particular realization seemed narcissistic to Lewis. Second, he believed that the Christian spiritual life was "much less Contemplatable than Enjoyable"; full personal participation was the key for Lewis, not some sort of third party observation or external description (p. 126). David Wells' excellent entry about

John Stott describes another Anglican surprised by joy, but Stott's youthful conversion to Christ led him to a worldwide preaching ministry, rather than the contemplative life of an Oxford don. In 1977, Stott insisted that the much maligned adjective 'evangelical' be retained by low churchmen since it reflected that evangelical Anglicans were "Bible people" and "Gospel people." Wells comments that Stott thereby "reaffirmed the formal and material principles of historic Protestantism as being central," and these two themes constituted the heart of his ministry (p. 132). Stott sought in all things to submit himself to the plain teaching of Scripture; his concentration on clear Biblical exposition reflected this humble submission. Stott believed that the lax preaching standards in many Anglican parishes had produced spiritual indifference. "The low level of Christian living is due to the low level of Christian preaching . . . the pew is a reflection of the pulpit," he once remarked (p. 133). Second, Stott's insistence on Anglicans being "Gospel people" reflected a determined emphasis on Christ's salvific work on the Cross. Following the teaching of St. Paul (as well as of the BCP and the Articles), Stott argued (even when it became unfashionable to do so) that "there could be no atonement without substitution. And this substitution of Christ in our place had to be penal as he absorbed in himself the consequences of our lawbreaking" (p. 136).

If space permitted, one could mention other illuminating chapters on Susanna Wesley, Lord Shaftesbury, J.C. Ryle, and hymnist Frances Ridley Havergal. Together, reading these accessible miniature portraits provides an inspiring spiritual tonic. The deep commitment to Christ, to His Scriptures, and to the shared focus on the Cross invigorated the lives of these Anglican believers. Their combination of both zeal and doctrinal understanding contrast dramatically with many Anglicans in the West today, even with those who style themselves orthodox.

Shakespeare's Common Prayers: The Book of Common Prayer and the Elizabethan Age

Daniel Swift, New York: Oxford University Press, 2012

Ian Robinson, The Brynmill Press Ltd. and Edgeways Books

Professor Swift seems to be unfamiliar both with sixteenth-century English and with the terms his discussion needs. Old spellings are modernised, but the definite article *ye* is retained, which cannot but suggest that Dr. Swift does not know it is a spelling of *the*. By inserting a comma in the middle of the word *whoremaster* he makes nonsense of a quotation (p. 166). He quotes a British Library manuscript as saying, "To our best understanding it seemest to contain in it some untruths" (p. 24). I am unable to check the original, but if it really uses the second person where the third ("seemeth") is required it should have had a *sic*. Cranmer is said to have issued a liturgy in English in 1544 (p. 33). Perhaps Swift means litany? On the following page he calls the Homilies (he thinks Cranmer wrote the first volume, though multiple authorship is certain) "set prayers and devotions for the English Church." Does he really not know that homilies are not prayers? I refrain from occupying space with copious examples.

Swift's acquaintance with the Bible leaves something to be desired. As the Biblical origin of the "strayed from thy ways like lost sheep" of the General Confession we are offered not the Parable of the Lost Sheep but the first verse of Psalm xxiii in the Coverdale version, misquoted as "God is my shepherd, therefore I can lack nothing." Quoting from a Holy Communion exhortation, "They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married . . . ," despite the explicit reference to the Gospel he does not recognise the Parable of the Marriage Feast but thinks the priest is "embellishing, improvising a pattern of motives" (p. 165).

As to Shakespeare, "Juliet [is] killed, then Romeo" (p. 113). Neither is killed, and Romeo predeceases Juliet. When Macbeth says that his "way of life is fall'n / Into the sere, the yellow leaf" (p.184), Swift thinks the image is of ripe corn, not as in Sonnet xxiii the bare late-Autumn boughs "When yellow leaves, or none, or few do hang . . . ." The verse of the Weird Sisters is said to be a "stuttering mash of iambic and trochaic tetrameter" (p. 233). As well as clumsily insensitive this is factually untrue; the tetrameters quoted are all regular trochaic.

Swift is fond of *stuttering*. The Prayer Book is frequently said to stutter. For instance, "The Reformation of funeral rites was partial and compromised: it stuttered in contradictions and half-done work" (p. 148). No evidence is given for these insults except a series of misunderstandings about prayer for the dead, about which Dr. Swift's theology is a blunt instrument. He sees no difference between prayer for the dead and belief in the communion of saints (p. 133), nor between praying for souls in purgatory and looking for the resurrection of the dead (p. 134).

All this would be forgivable—though it is sad that Oxford University Press should, it seems, have abandoned any checking of texts for elementary errors—if Dr. Swift had noticed some influence of the Prayer Book on Shakespeare more structural than the frequent echoes of phrases and use of Prayer Book ideas that are common knowledge. I can't see that he has.

According to the jacket "Daniel Swift uses the Book of Common Prayer as a portal into the works of [Shakespeare], who found rich and ready elements for drama in the Prayer Book's ambiguities and controversies." Dr Swift's idea of ambiguity is so loose and unargued as to be virtually meaningless. From the start, we are told, Cranmer intended the Prayer book "to be 'an ambiguous book'; subsequent editions compounded rather than clarifed its original ambiguity" (p. 24). No evidence is given in support of this remarkable judgment. "This policy of theological ambiguity intensified as the Reformation continued," though the purpose of the 1552 revision was to remove possible misunderstandings.

In any case, the resemblance of the liturgical actions of Baptism, Holy Communion, Burial, to any dramatic action in Shakespeare is so vague and indeterminate that no light is shed. The comparison of *Macbeth* with an irregular funeral (pp. 188–9) and then with Baptism (pp. 208–9) is too fantastic to have any sense at all. There is no similarity. The knocking at the south entry in the same play is said to be derived not from any Prayer Book action but from "Knock, and it shall be opened unto you" (Matthew vii.7). One might as well think that because in the Lord's Supper we eat and drink, eating and drinking in Shakespeare is derived from the Lord's Supper. In fact Dr. Swift may possibly be saying this, at least about the disrupted banquet in *Macbeth*, though one cannot be sure, because of his imprecision.

For the main thing wrong with this book is its style: style of language showing style of thought. Was it Johnson who advised the young writer to go over his work and "where ever you meet with a passage which you think is particularly fine, strike it out"? Dr. Swift's style is a modern kind of fine writing, which very frequently results in locutions that are just not intelligible. Of stage directions: "they offer a splendor of literalizations lit up on the stage." (p. 209) Meaning? Of *Macbeth*: "The play has a staggered, repetitive tone, echoic and redundant . . . ." (p. 214). To the slight extent that this may be meaningful it is untrue. It is inappropriate that a book on two of the greatest masters of English prose, William Shakespeare and Thomas Cranmer, should be so badly written. How not to write English prose: "Here is the image of a disenchanted style of theater, in which plays prey upon the tropes of liturgy, borrowing and spending them without regard" (p. 215). The whole book is like that!

Let's all do something else—for instance read the Prayer Book and Shakespeare?

News from the Anglican Way

The Anglican Way welcomes news of meetings and conferences from all branches of Anglicanism.

Men's Conference at St. Luke's Parish, GA

St. Luke's Parish in Blue Ridge, GA, held its first annual men's conference on September 14–16 in the parish hall. The Rev. Dr. Richard Turnbull, former Principal of Wycliffe Hall, Oxford, spoke on the importance of historic doctrine to Anglicanism, and the Rev. David Beckman, moderator of the C.S. Lewis Society of Chattanooga, TN, lectured on "The Anglican Tangle: Tracing the Threads of Anglican Identity." Video recordings of the presentations are now available for purchase by contacting Roger Johnson, Chairman of the Men's Conference, at rogerj@tds.net. The next conference will be held at St. Luke's in September 2013.

A kind member of the Prayer Book Society has offered to underwrite the sale, from Anglican Marketplace, of a limited number of copies of *Whatever Happened to Morning Prayer?* Please order this fine treatment of the subject!

Thoughts from a Parishioner of a Prayer Book Parish

My first experience with the 1928 BCP was in summer of 2010. I was visiting St. Phillip's Church, downtown Charleston, SC, while on vacation. When I entered the church, the usher asked me if I'd brought my 1928 prayer book. I had not, so they handed me a prayer book loaned from St. Matthias, Summerton, SC. (St Matthias is the parish church of the Rev. David Thurlow, PBS Board member) In the bulletin that Sunday, it explained that there was to be a Baptism and the family had requested the 1928 BCP. It got my curiosity stirring. When I returned home, I found my Grandmother's 1928 BCP. I started comparing the 1928 with the 1979 BCP. I noticed some very important differences that I had never seen before. The next May, my third son was born. When it came time for his Baptismal, I went to my Rector and ask if he would allow the use of the 1928 Baptismal service. With the Bishop's blessing, it was allowed. My Rector started studying the differences himself and began teaching his Sunday school class on the 1928 BCP. We began using the 1928 BCP in our parish on the first Sunday of Advent 2012. As a thirty-nine year old member of our church, I was able to hear the Ten Commandments read out loud for the first time. Or at least the first time that I can remember.

Pinckney Thompson
The Church of the Redeemer, Orangeburg, SC

Freedom of Choice or Christian Freedom?

Dr. Roberta Bayer, Patrick Henry College

It is frequently said that modern culture is individualistic, by which it is implied that individual choice, self-expression and self-fulfillment are praiseworthy, while obedience and self-discipline exhibit an inclination to weakness. But what is a life of prayer, repentance, and devotion to God, but a life of obedience and discipline? In Scripture freedom is always identified with a disposition of the soul to conform to what is good, a disposition which is a gift of grace, obtained by justice and charity and righteousness; the just man is obedient unto God and in that obedience lies his freedom. In our day and age the distinction between freedom understood in this manner and freedom of choice has been quite lost.

Why is freedom, understood as individual self-expression, unscriptural? Look to Christ. Christ lived a life of humility, patience, and obedience, and we are to walk in his way. He was obedient to his Father unto death; sinless, he willingly underwent God's wrath so that we might not. His obedience atoned for our sins, which are the choices we make thinking our self-interest more important than obedience. Neither popular culture nor various contemporary forms of individualistic Christianity make sense of Christ's life and sacrifice.

Christ lived a life of humility, patience, and obedience, and we are to walk in his way.

In Pauline theology, liberty is entirely spiritual, it is not political. Paul wrote to the Galatians: *Stand fast, therefore, fast in the liberty wherewith Christ has made us free.* Christ did not promise political and civil liberty; if he had he might have made himself King of the Jews and freed them from Rome, and he might have called upon legions of angels to save himself from the Cross. Satan tempted him with worldly power, but he refused. Clearly, therefore, our liberty has little to do with power and political control, and much to do with sacrifice for the sake of others. Christ did not intend his disciples to be rulers of men, but servants of God.

Freedom is freedom from *slavery to sin.* Christ brought redemption from sin, and by that gracious gift Christians are no more servants but sons: *and if sons, then the heirs of God through Christ.* Therefore, true liberty lies in standing fast in Christ, because *His service is perfect freedom.* This world is in service to sin, everyone is at some time or another forced to obey laws with which they do not agree or serve in a job which is entirely unpleasant. But through redemption we are sons of the true King, the King of Heaven.

Freedom is connected to knowledge of divine truth, *for the truth shall make you free.* Freedom is a power of the soul that accompanies or comes with faith. God has granted to men the gift of faith so that they might know the truth, so that they may be healed in their understanding and therefore follow Him. The truth given in faith is that God came into the world to save sinners, because only when dead to sin are we free.

Over two thousand years ago, the Greek philosopher Plato taught that only the wise man is able to act freely, and although Plato had not faith, he understood the need of the soul for truth. Plato advised every person to seek the divine Good, which is what he called the source of existence and truth, because a man who knows the Good and becomes like the Good itself is the happiest of men, the freest of men. Plato asked: can a man be called free who chooses to live wickedly out of ignorance? Such a man is free only in the narrowest sense—free to do what he wants, but necessarily ignorant of the truth, he will act blindly and choose foolishly. In the *Republic* he described this man as like someone who when given a choice as to which life to lead before being born into this world, a choice between living the life of a tyrant, rich in fame and fortune, or the life of a poor man, wise and good, would chose to be a tyrant, attracted by the promise of material goods but too foolish and greedy to consider the wretched consequences of that life.

Christians, by virtue of Scripture, know more about the reality of goodness and truth than Plato did, and most certainly much more than the individualist who considers freedom simply a means to self-fulfillment. In the knowledge of God the Father, and through a lively hope in the resurrection of Jesus Christ from the dead, and in faithful service to Christ each person is given grace enough to choose wisely about the most important things in life. Therefore, let us pray for Christian freedom, that our wills may be healed and that we may die to sin in order that we might live freely through Christ.

The Contemporary Parson

Sydney Nichole Thomas

The Mere Anglicanism conference previously advertised in this magazine, "Behold the Man: The Person and Work of Jesus Christ," convened in January at St. Philip's Church in Charleston, South Carolina. The conference attracted clergy from the surrounding region, as well as representatives of the Prayer Book Society and a few converts to the Anglican way. Author Eric Metaxas, the Rev. David Wenham, and the Rt. Rev. Michael Nazir-Ali, among others, delivered lectures that were thoughtful and relevant, recalling the simple clarity of the truths of the Christian faith.

I found it especially interesting throughout Mere Anglicanism to hear dialogue concerning renewal and reformation in seminary education. While seminaries today emphasize liturgical studies and pastoral training, what noticeably has fallen into neglect is the education in historic theology—in the commentaries of the Church Fathers, the works of sixteenth century Reformers, and the very content of the Sacred Scriptures. This should not fail to concern Anglicans at large, for as the Rt. Rev. Paul Barnett, retired bishop of North Sydney, Australia, warned in his lecture, "Lay the axe at the root of the seminary, and ultimately you lay the axe at the root of the tree itself."

Why Education in Historic Theology?

One reason for the declining interest in theology and doctrine is the philosophical shift in modernity which causes many people to consider Anglicanism primarily as an aesthetic experience. It has been argued that this notion results from a turn to "inductive theology" within the seminaries, which is itself an expression of existentialist thought.[1] The inductive theologian supposes that the subjective self is the sole means of discovering and knowing God, then abstracts from his personal experience to hypothesize about Truth and the nature of reality. In parishes today, this method manifests itself as an inordinate devotion to beautiful forms, while the doctrine which binds the Church is set aside as speculative and secondary to the liturgical experience.[2]

The Book of Common Prayer pre-dates such experiential theology, however, showing that doctrine is central to the catholic and evangelical character of Anglicanism. The Anglican way of being Christian is continuous with St. Augustine's understanding that we come to know God through a lifetime of prayer, illumined by God's grace and guided always by the received truths of Christianity. These truths are found in the Scriptures and the body of authoritative teachings that have come to us with the Church's practice of theology.

The Country Parson

The priest and poet George Herbert illustrated the benefits of historic theology in his book *The Country Parson*. This practical guide for clergy describes the learning and approach to Scriptures that are appropriate to a cleric and useful for instructing others in the Christian faith.

Herbert describes the English country parson as holy, just, prudent, temperate, bold, and grave in all his ways, the deputy of Christ for reducing man to the obedience of God. The parson is knowledgeable about various crafts and trades, and makes great use of them as examples in his teaching. The chief of his knowledge, however, "consists in the book of books, the storehouse and magazene of life and comfort, the holy Scriptures." As Herbert explains, "There he sucks, and lives. In the Scriptures hee findes four things; Precepts for life, Doctrines for knowledge, Examples for illustration, and Promises for comfort."[3]

The parson understands the Scriptures through the fourfold means of a holy life, prayer, a diligent collation of Scripture with Scripture, and the commentaries of the Church Fathers. In his accessory knowledge, the parson has "read the Fathers also, and the Schoolmen, and the later Writers, or a good portion of all, out of all which he hath compiled a book, and body of Divinity, which is the storehouse of his Sermons, and which he preacheth all his Life."[4] Such careful and painstaking study of texts is remarkable by today's standards. Yet Herbert writes that the parson's learning, an exposition of the Church Catechism, is his best way to lead his people exactly in the ways of Truth.[5]

With a special care for his Church, the country parson sees that all things there are orderly and befitting the Lord. He exacts of the people all reverence. He desires in services "to keep the middle way between superstition, and slovenlinesse, and as following the Apostles' two great and admirable Rules in things of

Sydney Nichole Thomas

1. A recently published collection of essays, *Reformed and Catholic,* explains inductive theology in its commentary upon Peter Toon's *The End of Liberal Theology*. In his book, Dr. Toon analyzes Peter Berger's typologies of modern theology.

2. Converts from backgrounds shaped exclusively by post-Enlightenment theology often think that by taking this approach they are rejecting the rationalism which systematizes doctrinal knowledge, leaving no room for mystery. In reality this approach simply adopts existential categories. The impulse to draw conclusions about God solely through the liturgy subtly "exalt[s] the experience of prayer rather than the doctrinal formulations of the faith or the Gospel itself as the foundation of faith." See Dr. Roberta Bayer, *Reformed and Catholic*, (Oregon: Wipf and Stock, 2012), xxv.

3. George Herbert, *The Country Parson*, III, IV.

4. George Herbert, *The Country Parson*, V.

5. George Herbert, *The Country Parson*, III. Though the parson does not study others so much as to neglect the grace of God and the work of the Holy Spirit, he knows that "God in all ages hath had his servants, to whom he hath revealed his Truth, as well as to him." As one country does not produce all goods itself, that there may be a commerce, "so neither hath God opened, or will open all to one, that there may be a traffick in knowledg between the servants of God, for the planting both of love, and humility."

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this nature: The first whereof is, *Let all things be done decently, and in order:* [I Cor. 14:40] The second, *Let all things be done to edification*, I *Cor.* 14 [:26]." These two rules comprise the double object of our duty to God and our neighbor; the first being for the honor of God; the second being for the edification of our neighbor. They "excellently score out the way," says Herbert, "even in external and indifferent things, what course is to be taken."[6]

Once Delivered Unto the Saints

George Herbert is clear that a cleric has three primary duties: first, "to infuse a competent knowledge of salvation in every one of his Flock"; second, "to multiply, and build up this knowledge to a spiritual Temple"; and third, "to inflame this knowledge, to presse, and drive it to practice, turning it to reformation of life, by pithy and lively exhortations."[7]

In order to prepare clergy for such a task today, Anglican seminaries must teach mere Anglicanism. Seminaries must ensure that clergy are knowledgeable enough about the Scriptures and the history of the Church to realize that Christianity is not a work in progress, but rather a set teaching based upon the Gospel and received from the Fathers of the Church. They must teach that theology is not separable from philosophy, and that Anglicanism cannot be seamlessly merged with modern categories of thought without losing its very identity, as expressed in the Book of Common Prayer, the Ordinal, the Thirty-Nine Articles, and the Homilies.

This year's Mere Anglicanism conference issued a very old call for clergy to know and to contend for that faith "which was once delivered unto the saints." Through an education in historic theology, clergy can better fulfill this mandate.

6. George Herbert, *The Country Parson*, XIII.
7. George Herbert, *The Country Parson*, XXI.

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

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