



Mandate

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Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord.
Amen.

Collect for Ash Wednesday





Reflections FROM THE Editor's Desk

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

The Sunday Lectionary

The Sunday Lectionary which is found in the historic Books of Common Prayer (English 1662, American 1928, and Canadian 1962), has been rejected mistakenly by the contemporary church. It was, and still is, a very important instrument by which to teach the doctrines of the faith, as Fr. Dunbar writes. The ancient lectionary was considered so important to Cranmer that he chose to adopt it without making any great changes. Furthermore, it was equally prized both by Luther and by Trent. A comparison of these lectionaries gives evidence that they are branches of the same ancient tree, a tree which was the very foundation of the church, binding it to orthodoxy inherited through the councils and the Fathers.

The Sunday lessons found in the BCP are still useful to teach the doctrines of the faith necessary to salvation, and to show the scriptural basis for doctrines related to the Trinitarian nature of God, the hypostatic union of Christ, and Christian virtue. These doctrines can be misunderstood, and misunderstanding will result in heresy. The Reformers witnessed such heresy among radical sects, which might loosely be called anabaptists, in their own day. Ordered reading of the Bible is a means by which to teach the faith. (It goes without saying that the faith must be learned; it is an act of the mind as well as the will.)

There is a clear connection between the loss of orthodoxy within the church as a whole and the loss of historically ordered worship. The current fragmentation of the Anglican Church has been accompanied by fragmented Biblical reading and the multiplication of Sunday lectionaries; if a pastor is theologically orthodox, his choice of Sunday readings will reflect his orthodoxy, and if he is not, then the Sunday readings will reflect his heterodoxy.

Self-generated and innovative lectionaries invariably present the Bible in a subjective, and culturally limited manner. It is precisely this situation that Cranmer and the Anglican Reformers wanted to avoid, and did avoid by putting the lectionary of the historical church into use as a practical means of teaching doctrine over the course of the liturgical year.

The Daily Lectionary

The daily lectionary, as distinct from the Sunday lectionary, is composed of Old and New Testament readings read continuously during Morning and Evening Prayer. The daily lectionary in the 1928 BCP does not have the same ancient provenance as the Sunday lectionary, but follows a common principle of reading the whole of the Old Testament once and the New Testament twice during the year, and the psalter every month. The general purpose of these daily readings is always the same — it is to read the entire Bible within the year in an orderly manner.

Families can take up the practice of saying either Morning or Evening Prayer together. When our children were very small, Evening Prayer was a rather short exercise, composed of the Lord's Prayer and Magnificat, and psalms, as well as general petitions. Now we say Evening Prayer according to the Book of Common Prayer, following the daily lectionary, and adding special collects for the saints, as appropriate. This is not a heavy burden at all, rather it is a great blessing to a family to pray and read the Bible together.

Saying Morning and Evening Prayer

In his book *Secularism and Moral Change* (1967) philosopher and social theorist Alasdair MacIntyre stated that it is “not the case that men first stopped believing in God and in the authority of the Church,

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and then started behaving differently. It seems clear that men first of all lost any overall social agreement as to the right ways to live together, and so ceased to be able to make sense of any claims to moral authority.”

On his account, one might connect the loss of the practice of saying Morning and Evening Prayer in parish and home to disunity in the Church because it affected the habitual practices of ordinary people, and therefore their apprehensions about the importance of prayer in daily life. I mention this as it would seem to support returning to the historical practices of the church as a means of regaining ecclesial agreement about the moral authority of the historical faith within Anglicanism. Faith involves not only assenting to the teachings of the true church, but shaping our minds and wills through a set of practices which express that faith, and which also unite Christians in a way of living which makes us one.

Liturgical Worship

Caleb Nelson and Colin Cutler, two students from Patrick Henry College, where I teach in the Government Department, have contributed spirited and original arguments for liturgical worship in the following pages.

Caleb's reflections on why we ought to return to considering our liturgical worship as a public work, as did the pagans, is in some respects ironical and amusing, but in another way, quite serious. The explicit intention in compiling the Book of Common Prayer was that it be a public work for the church, and offer intercession for the nation as a public act (I Tim. ii.1). How else can one explain the rationale behind the Prayer for the Church in the service of communion? In privatizing religion, as we have in our liberal regimes, we have lost the idea that liturgy is a work and has a public role, and that the work of the church and the salvation of the nation are uniquely related — an idea that is found in the Old Testament and the pagan world, but which continued to be central to Christian thinking up until the general secularization of the West in the nineteenth century.

Colin interestingly observes that the rejection of liturgical worship in modern Protestant America reflects confusion about how to understand the relationship of soul to body, spirit to flesh. This insight is worth serious consideration because if his argument approaches to something true, then the contemporary church, with its rejection of historically ordered liturgical worship conceals a latent gnosticism, which is a misapprehension of how God redeems the world.

New PBS Executive Director

We are pleased to announce that the Reverend Jason Patterson, who has sat on the board of the Prayer Book Society since 2006, has agreed to serve as Executive Director of the society. Fr Patterson has a B.A. in Biblical Studies and Greek, and an M.A.



The Rev. Jason Patterson

in Systematic Theology from Trinity Evangelical Divinity School. He is presently a candidate for a Th.M. in New Testament studies at Westminster Theological Seminary. Fr Patterson was invited onto the PBS board in 2006 by Dr. Peter Toon, former President of the society and editor of *Mandate*. Currently he is rector of Saint Andrew's Church in Asheboro, NC, a mission church. A cradle Episcopalian, Fr Patterson was disillusioned by the radical liberalism of the Episcopal churches of his youth. After attending other churches for a while, he returned to the Anglican Way by means of a theological education in patristic studies. Finding the historic BCP (especially the American 1928) to be both biblically sound, patristically informed, and aesthetically beautiful, he became a traditional Anglican.

The Prayer Book Society is blessed that Fr Patterson has agreed to serve us and the Book of Common Prayer. Please watch our website pbsusa.org. Fr Patterson shall be a frequent contributor.

Mere Anglicanism Conference

The *Mere Anglicanism* conference (held this year January 20-22 in Charleston, S.C.) is an important gathering for clergy and lay people who are interested in questions of Anglican theology, ecclesiology, and morals. This year's conference was marked by excellent papers, among which was one by Dr. Gillis Harp, a contributor to this magazine, another by Dr. Ashley Null on the writings of Thomas Cranmer, and there was also an excellent talk on the 16th century Anglican divine William Whitaker who defended the perspicuity or clarity of Scripture in an extensive dispute with the noted Roman Catholic theologian, and defender of Trent, Cardinal Bellarmine. I recommend listening to the entirety of these talks. A recording may be purchased from *Mere Anglicanism*, 126 Coming Street, Charleston, SC 29403.

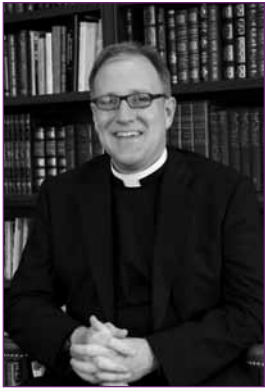
Support PBS by Joining

At our recent board meeting we decided to offer a \$40.00 membership in the society. Although we have encouraged people to contribute \$28.00 dollars each year to maintain the ministry provided by the magazine, few readers have regularly contributed. We will not require that people become members in order to receive the magazine, of course, as our first priority is missionary, spreading the word. Nonetheless a membership list might inform us as to what active support there is for the BCP, and allow us to know where our readers live, as well as help pay for the magazine. Please join.

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We need your gifts in order to carry out your mandate to defend the 1928 *Book of Common Prayer*. You may send a contribution in the enclosed envelope.

Please give generously. Please read our redesigned website: www.pbsusa.org Contact Dr Bayer at editor.mandate@gmail.com or from the PBS website



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

A Letter from the President

THE READING OF SCRIPTURE: ANCIENT AND POST-MODERN APPROACHES IN THE LITURGY

For many thoughtful Christians, the teaching of the Christian faith today faces a great challenge which is often named under the wide-ranging term “post-modernism.” This anxiety is reflected in this definition of post-modernism: “A worldview characterized by the belief that truth doesn’t exist in any objective sense but is created rather than discovered.”¹ The idea that truth is created (“constructed”) in response to cultural context feeds the desire constantly to re-write and re-invent liturgy, in accordance with a criterion of “relevance” to present culture that is neither examined nor defined. Since the normative context for the Christian reading of Scripture is in the historic faith and worship of the Church, endless reinvention and re-imagining of the liturgy has the effect (whether intended or not) of “re-contextualizing” Scripture, and deconstructing its claim to set forth the complete truth necessary for salvation. That is why, in a cultural climate such as this, the “creative itch” to make new liturgies has to be regarded with suspicion. Such revisions as are necessary should be conservative, and subordinated to the rediscovery and recovery of the historic liturgies.

That is also why the question of lectionaries – schedules or tables of lessons for liturgical use – is not a trivial one. How many have chosen to read the Scripture in the context of the Church’s public worship today – creating new lectionaries, rejecting the historical lectionary – raises significant questions as to whether or not they see the challenges placed before the church from within their own culture, from its post-modernist reading of Scripture, and the incipient deconstruction of Christian truth claims.

For much of the millennium leading up to the 16th century reforms, the lectionary used through most of the western church at the celebration of the Eucharist was a one-year cycle consisting in two lessons for each holy day: a short extract from one of the epistles (rarely from Acts, Revelation, or the Old Testament) and another from the gospels. This lectionary originated in the church of the city of Rome in late antiquity, and began to be widely adopted north of the Alps in the 7th century, where some final revision took place (especially in Sundays after Trinity and saints’ days). Though there are some traces of continuous or semi-continuous reading (in the epistles for Sundays after Epiphany and after Trinity), a simple and continuous reading of the Bible was not the organizing principle of the lectionary.

Rather, in the western tradition, a sequential and extensive reading of Scripture was assigned not to the celebration of the Lord’s Supper, but to other offices, particularly the daily office (especially Matins). This

catholic tradition fell into decay in the high Middle Ages but was revived and extended to Evening Prayer by Cranmer’s first Prayer Book of 1549. The fundamental principle of the ancient Eucharistic lectionary, unlike the daily office lectionary, is doctrinal: the lessons are chosen to complement one another, with a view to providing a coherent and unified teaching for each Sunday and holy day within the doctrinal structure of the Church’s year, the organization of the annual cycle in terms of Christ and the Church’s life in his Spirit.

The ancient lectionary belongs to the final stage of the ancient catholic church’s doctrinal and liturgical development and follows closely upon other achievements of the ancient catholic church: the completion of the New Testament canon; the definition of Nicene orthodoxy in the first ecumenical councils; the development of the doctrines of grace, the church, and the sacraments, by the Church Fathers (especially Saint Augustine); and (obviously) the Church’s year (the major feasts and Sundays). It is an integral element of the ancient catholic legacy of faith and worship that is the touchstone for Christians in every age.

This ancient lectionary, with some minor modification (principally the omission of provision for weekdays of Lent, and Ember days), together with a great reduction in saints’ days (always subject to variation), was retained in the Reformation by the Lutheran and Anglican churches, and is found in the various editions of the Book of Common Prayer from 1549 until the mid twentieth century. Another version (somewhat disordered in the Sundays after Trinity and in Advent) was retained by the Roman Church in the 1570 Tridentine Missal. On the other hand, many reformed churches adopted the principle of continuous reading and expository preaching through single books of the Bible with little or no regard for the Church’s year, as exemplified for instance in the sermons of Calvin. The uniqueness of the Anglican approach is that while including a continuous reading of entire books in order at the daily office, loosely linked to the order of the Church’s year, and retaining the ancient lectionary at the Lord’s Supper, the English Prayer Books combined both approaches without conflating them.

The 16th century reforms remained in place until 1970, when the Roman church replaced the ancient lectionary with the *Ordo Lectionum Missae* (OLM). This new lectionary had three aims: to preserve the outline of the Church’s year; to increase the amount of Scripture that was read at Mass on Sundays and holy days; and to maximize the continuous (or semi-continuous) reading of books of the Bible.

Accordingly, the one-year cycle of the ancient lectionary was replaced by a three-year cycle (A, B, C) based on the reading of the three synoptic gospels (Matthew, Mark, Luke), and the two-lesson structure was replaced by a three-lesson structure, consisting of a lesson from the Old Testament, another from the New Testament (outside the Gospels), and a third from the Gospels, together with a lengthy extract from the psalms (following the Old Testament lessons). To increase the number of Sundays available for continuous reading, the three ancient Sundays before Lent were abolished. In short, the OLM was attempting to provide both for the continuous reading of Scripture in quantity and also the thematic or doctrinal reading of Scripture within the structure of the Church's year.

This lectionary was adapted for ecumenical and Protestant use as the *Common Lectionary* (CL) and eventually the *Revised Common Lectionary* (RCL) now in official use in most mainstream Protestant churches, including the Episcopal Church. The chief feature of this development has been to extend the principle of continuous, or semi-continuous reading, with the result, that for much of the year (Sundays after Epiphany and after Pentecost – about half the Church's year), all three readings *in principle* have no thematic connection with each other.

Although lectionary experts discourage the practice, many preachers nonetheless stubbornly seek to unify the teaching of the Sunday lessons, as aspects of one coherent and unified whole. This thematically-unified approach is explicitly promoted by the celebrated Roman theologian Hans Urs von Balthasar, in his preacher's manual, *Light of the Word* (Ignatius, 1993). There is no question, however, that it must work against the very principle upon which the new lectionaries are largely constituted. The ancient lectionary with its coherent and unified teaching for each Sunday, responds better to the requirements of liturgical preaching for simplicity and unity.

It also must be asked whether the aims of preserving the Church's year, and reading the Scripture extensively and sequentially, are not in conflict with one another. In the OLM/RCL lectionaries, the doctrinal character of Sundays after Epiphany and after Trinity/Pentecost ("ordinary time") largely disappears. The ancient Sundays before Lent – adjudged necessary by the ancient churches of east and west as for teaching the purpose and importance of Lenten disciplines – were abolished. Even within the remaining "special seasons" (Advent-Epiphany, Lent-Trinity Sunday), the doctrinal order is diluted under the impact of maximizing the quantity of Scripture.

Yet, while the new lectionaries dilute the doctrinal character of the Church's year, they also are deficient as sequential reading of Scripture. Even with a three-year cycle, the reading of the Old Testament can be rather hop-skip-and-jump, and some of the most important passages (e. g. Genesis 1 at the

Easter vigil) are not read at times when it is practical to preach them. The sequential reading of the New Testament has striking omissions (Romans 1, with its sharp criticism of homosexual practice), and it is disrupted by the need to have some of these readings used for thematic purposes at different times of year. The gospel of John is distributed throughout the three-year cycle in a fashion that defies the principle of continuous reading. In churches where the tradition of expository preaching through entire books of the Bible is followed, it is hard to imagine how a preacher would handle Genesis, Romans, or John (to name only the most prominent books subject to these difficulties).

Liturgists point to the evidence of sequential reading of the Scriptures in the homilies of Chrysostom and Augustine as precedent for the OLM/RCL: what they have not explained is why the ancient church that received and revered the teaching of these fathers itself chose to abandon continuous reading as a principle of the lectionary, and instead to extend and complete the pattern of readings chosen with reference to a unified teaching for each Sunday and other holy day. As already noted, there are in the western lectionary some identifiable remnants of older systems of continuous or semi-continuous reading (the epistles for the Sundays after Epiphany, the order of books from which readings are selected in the Sundays after Trinity): yet these remnants are taken up and incorporated into a system whose principle is not continuous or semi-continuous reading but a coherent and unified teaching proper to each holy day.

In attempting to do both tasks, the OLM/RCL lectionaries have fallen between two stools. On the one hand, the OLM/RCL lectionaries provide greater quantities of Scripture yet are not able to treat significant books of the Bible in their canonical completeness and order – a decision which affects their doctrinal substance. (How do you exposit the argument of Romans when its beginning point in chapter 1 is omitted?) On the other hand, they provide a generalized version of the Church's year from which much significant doctrinal detail has disappeared. Moreover, for much of the year, the lessons are in principle chosen without relation to each other – a practice heightening the diversity of voices in Scripture to the point of incoherence. Rather than seeking a common and coherent witness to Christ and to the Church's life in his Spirit made by Scripture's speaking to Scripture, each voice has to be isolated and read against the others. Perhaps without intending to do so, the architects of the OLM/RCL have devised a lectionary that lends itself to post-modern deconstruction of the Church's historic Faith and Biblical doctrine.

1 Josh McDowell & Bob Hostetler, *The New Tolerance* (Carol Stream IL: Tyndale House, 1998), p. 208.

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.

R.I.P. Robert Crouse

The Reverend Dr. Robert Crouse, Patristics scholar and Anglican theologian, passed away in January of this year. Dr. Crouse taught and mentored a number of people on the board of the Prayer Book Society. Without Fr Crouse Anglicanism in North America would most certainly be in much greater disarray. The following paragraphs are excerpted from the obituary written by Dr. W. J. Hankey, a colleague and long-time friend in the Classics Department of Dalhousie University, Canada.

In 1981 Robert was the founder of St Peter Publications in Charlottetown and of the Atlantic Theological Conferences, both of which continue. For five decades Fr Crouse delivered uncounted theological and spiritual addresses, conferences, and retreats and guided the hundreds who came to him for help.

Harvard granted him an S.T.B. (cum laude) in 1954. After he was ordained priest by the Bishop of Nova Scotia, Robert moved to Trinity College, Toronto where he was a Tutor in Divinity for three years and earned a Master of Theology (1st class Honours) in 1957. Trinity awarded him an Honorary Doctor of Divinity in 1983.

In 1970, Robert became PhD of Harvard University. His dissertation was a critical edition of the *De Neocosmo* of Honorius Augustodunensis. His lectures, sermons, and scholarly publications (he published over seventy articles, reviews, and translations) were polished artefacts characterized by the

greatest economy, precision and beauty of language. In 1990 the Institutum Patristicum Augustinianum in Rome named him Visiting Professor of Patrology, a post he took up repeatedly until 2004; he was the first non-Roman Catholic to be given this distinction.

Robert's gifts as an organist and choirmaster, were extended to the rescue and restoration of an early 19th century tracker organ which became the centre of forty-seven years of Summer Baroque concerts at St Mary's Crousetown. While such concerts of early music have now become staples of our Summer fare in the Maritimes, Robert was a pioneer. After the concerts, receptions at his house allowed musicians and their audiences to admire Robert's extraordinary gardens. Around the walls of the room where Robert spent most of his time, is carved in Carolingian Latin, an inscription from Scripture. They are words St. Bernard took from Isaiah for the habitations of his Cistercian monks and nuns who keep silence strictly, they translate thus: "The solitary place shall be glad, and the desert shall rejoice and blossom as the lily...and a highway shall be there and a way, and it shall be called the way of holiness" (Isaiah 35.1-9). At the heart of all Robert's apparently endless practicality lay a carefully guarded silence which enabled the depth of his thought, his communion with God, nature, and humanity, and his unmovable independence of mind. Among his greatest gifts as a teacher was his communication of the necessity, goodness, and beauty of contemplative silence.

In Memoriam Robert Crouse

By the Rev. David Curry, Chaplain & Teacher, King's-Edgehill School, Rector of Christ Church, Windsor, NS

"They have no wine," Mary says in today's Gospel story, the story of the wedding feast at Cana of Galilee. As Father Robert Crouse observed, her statement captures the human predicament. We lack the means of joy in ourselves. We lack what he has called "the wine of divinity".

Many of us may feel that we are at a loss, too, with the death of the Rev'd Dr. Robert Darwin Crouse. A great teacher and scholar of international standing and repute, he was a friend and a mentor to a great number of priests and scholars around the world. Many of us owe our love and what knowledge we have of such outstanding theological and poetic figures as Augustine and Dante, for instance, to Robert. Through his teaching in hundreds and hundreds of sermons over many years, many people, both clergy and lay, have learned a love of God and an understanding of Christian doctrine, particularly as expressed in the liturgy of The Book of Common Prayer. Acknowledged as "the conscience of the Canadian Church" by another theologian, Canon Eugene Rathbone Fairweather, Robert's voice was the calm still voice of wisdom and understanding, a theological voice which has not always been heeded

by the Anglican Church, but which lives on through his writings and teachings and, perhaps, in some small way through his many, many students.

He was, perhaps, the most outstanding scholar that King's Collegiate School in Windsor, (now King's-Edgehill) and the University of King's College in Halifax ever produced. The School contributed to his love of nature, his love of music and his love of learning. They are the loves which stayed with him throughout his life: in the horticultural paradise of his gardens in Crousetown; in playing the organ at little St. Mary's, Crousetown, the home of the famous Baroque concerts; in teaching at Trinity College, at Bishop's, at King's and Dalhousie and in Rome. An outstanding teacher of patristic and medieval philosophy and literature, he was the embodiment of the ideal of the scholarly priest.

Robert's teaching was always, in some sense, sacramental. From Robert we learn something of what it means to have "no wine" in ourselves and, even more, to discover "the wine of divinity" in which we may find those joys celestial which have no ending. May he rest in peace and may his example inspire us all.

The Homeward Journey of Our Souls

A SERMON FOR THE FOURTH SUNDAY IN LENT

Preached by the Reverend Dr. Robert Crouse at King's College Chapel, Halifax, March 1982.

Jerusalem which is above is free: which is the mother of us all. Galatians 4.26

In the Bible and in Christian tradition, numbers are often full of symbolical significance, and such is the case with the forty days of Lent.

These forty days, of course, recall the forty days of Jesus' fasting and temptation in the wilderness. But they recall, as well, the forty years of exile of the Israelites in Babylon, longing for return, their home-coming to Jerusalem. "By the waters of Babylon we sat down

and wept, when we remembered thee, O Sion ... If I forget thee, O Jerusalem, let my right hand forget her cunning" (Psalm 137). These forty days of Lent recall those forty years of Exodus, the forty years of Israel's journey from captivity in Egypt, the struggle through the wilderness to the promised land of freedom, led by a pillar of cloud by day, and a pillar of fire by night, sustained by manna from the skies, and water from the stony rock.

Behind all this rich and complex symbolism, there are ideas which are both simple and altogether basic for our spiritual life as Christians. There is, first of all, a diagnosis of our condition as alienation, exile, bondage, and captivity in a foreign land. Spiritually, it means our alienation from God, our separation from our spirit's home, and our wandering through a barren wilderness, a place of trials and temptations, striving to return. Then, there is the journey's destination, the promised land, the city of Jerusalem, the house of God, the place of peace and reconciliation. Spiritually that means the spirit's home, the true and perfect and eternal good, for which our spirits yearn. "Like as the hart desireth the water-brooks, so longeth my soul after thee, O God. My soul is athirst for God, yea, even for the living God. When shall I come to appear before the presence of God?" (Psalm 42). Thirdly, there is the idea of divine sustenance and guidance through the journey. Spiritually, that

means the Providence of God, the watchful care and nutriment of our poor spirits by the truth of God, in word and sacrament.

Alienation, and home-coming, under the providence of God: that is the story of Israel: forty years of Exodus from Egypt, and forty years of captivity in Babylon. Symbolically, it is the story of the struggle of the human soul, as it makes its homeward



Pietro Perugino. Christ Giving the Keys to St. Peter. Fresco, 1480-81

way to God. It is the symbol, the shadow; the substance of which is Christ's journey through death and resurrection, in which we follow him.

Lent represents to us this pilgrimage, the inner journey of the soul, struggling in the wilderness of trials

and temptations, seeking a spiritual Jerusalem, the homeland of the spirit. This wilderness, you see, is not some external place, or some external circumstances; it is nothing but the soul's confused, unfruitful life before it finds its meeting-place in God. With the passing of the centuries, of course, the images do change. For William Blake, for instance, writing his poem on Jerusalem, the place of alienation is not the wilderness, but the "dark, satanic mills" of industrial-revolution England. The journey is symbolized by the "sword of mental strife" and the "arrows of desire"; and the symbol of the life of the spirit is not the city, but the "green and pleasant land". Nowadays, I suppose we are inclined to think of the wilderness as the place of peace and recreation, and of the city as the place of dark and unknown perils. The images do change, but the basic thought remains the same. The journey is the inner journey of the soul, the soul's own transformation, as it finds renewal of the mind in God, through the providence of God's own revelation. That is the basic theme of Lent — the journey to Jerusalem — and it is in that context that we should think about our scripture lessons for the Sundays of this season.

The journey is the inner journey of the soul,
the soul's own transformation,
as it finds renewal of the mind in God,

through the providence of God's own revelation.

The lessons for the past three Sundays have all been about trials and temptations, about Jesus' fasting and temptations in the wilderness, and the rebuking and casting out of devils. Those demons are in some sense fantasies, and yet, they are certainly some sort of spiritual realities, not easily dismissed. They are the false passions and attachments and ideals which certainly exist, and enter in, and powerfully possess our souls. That is to say, they are the false gods we so readily entertain, and foolishly set our hearts upon, and thus separate ourselves from the true and living God. That is our bondage and captivity — that is Babylon and Egypt, the foreign land of exile.

Those demons, those false gods are not impregnable, and their pretensions can be shattered. Often enough, they reveal their feet of clay, and we become disillusioned with them, and cast out one or two of them. But as last Sunday's Gospel taught us (St. Luke 11.14-28), the casting out of demons is not enough — the empty, disillusioned soul is vulnerable to more, and yet more vicious, demons. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return to my house whence I came out; and when he cometh, he findeth it swept and garnished: then goeth he and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first." The vacant soul is vulnerable to new and stronger frauds and fallacies, and the number waiting to enter in, and make us captive once again, is legion.

The empty soul, the swept and garnished house, is not enough; in fact, it is an altogether perilous situation. And thus, today's lessons speak to us of spiritual nutriment, the filling of our souls with the truth and grace of God. The Gospel lesson is the story of the multitude in the wilderness, miraculously fed by Christ; and the Epistle lesson bids us rejoice in

the promise of the free and heavenly Jerusalem, "the mother of us all." Because of these themes, the day has several traditional names: Sometimes it is called "Laetare Sunday", from the first word of the ancient Latin introit, which means 'Rejoice'. Another ancient name is "Dominica Refectionis", which means 'Refreshment Sunday'. And still another traditional name, reflecting the theme of the Epistle, is "Mothering Sunday", and the day has been observed, especially in England, as Mothers' Day.

These several names reflect one basic thought: the homeward journey of our souls is sustained and nourished by the Word of God in Christ, by that Providence which keeps alive within us the vision of Jerusalem, the City of our freedom, our native land of pure and perfect good. That is the bread which sustains us in the wilderness, and nothing less will ever satisfy the restless heart.

St. Paul speaks of the heavenly Jerusalem as "the mother of us all". Our mothers give us birth, and nourish us, and guide our steps. So does the heavenly Jerusalem, the Providence of God, give birth to our spirit's life, and nourish it, and guide its upward way. It is the office of the Church on earth to be an outpost of that true Jerusalem, the free city of the spirit. That is what the word Parish means — a colony, or outpost — and thus, the Church's task is mothering, with word and sacrament, with discipline and teaching; rebuking and casting out our demons, certainly, but also nourishing our souls with the vision of a higher and freer life. That is bread in the wilderness, the daily rations for our journey, and the ground of our rejoicing.

O food of men wayfaring,
The bread of angels sharing,
O manna from on high!
We hunger, Lord, supply us,
Nor thy delights deny us
Whose hearts to thee draw nigh.
"O esca viatorum," *English Hymnal* #321

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Returning to a Pagan Liturgy

What do the pagans have to teach us about worship? More than might at first be supposed: indeed, it is from the pagans that we get the very word “liturgy.” The term *leitourgia* was developed by the Athenians to describe their worship of false gods, and today, it still has something to teach us about the proper manner of worshipping the true God.

The word “liturgy” comes from the Greek *leitourgia*, a compound of *leitos* (public) and *ergon* (work). For the pagan Greeks, therefore, it meant anything pertaining to the order of public worship. In this original sense all public worship is fully liturgical, and this is as true for Billy Graham as for Pope Benedict.

It might be objected at this point that no one uses the word “liturgy” to refer broadly to public worship anymore. Instead, the word has come to refer to a set form of worship, often the kind written down in a book and used every week. Since usage is (and Greek roots aren't) the ultimate arbiter of meaning, the objection goes, therefore “liturgy” should keep its modern meaning. I could not disagree more strongly. An order of public worship is exactly what the modern church needs. For the problem with liturgy today is that no one has any idea that there ought to be any order of worship, or that there is any such thing as a public work. The Greek lexicon defines *leitourgia* as “a *liturgy*, i.e. a *burdensome public office or charge*, which the richer citizens discharged at their own expense.” And in that short sentence is, I think, the reason behind the current abandonment of the entire concept of liturgy: it *ought* to be burdensome, and people reject that burden. In worship, one should not give to God that which costs nothing; worship is ultimately about the costly process of ascribing glory to God.

I think this necessary to emphasize because today the worship process is considered of very little value. The way the Packers play on Sunday afternoon is, I dare say, more important to many churchgoers than the way in which the public worship of God is conducted on Sunday morning. In other words, liturgy has not vanished, rather it has been relegated to the dustbin of non-importance. The public importance of liturgical worship is thoroughly ignored in the broad American church for very bad reasons —and that is why the most liturgical worship is so atrocious.

Even those churches which think that they are liturgical rarely understand the historical and true goal of liturgy. The idea that it should be a burdensome public office has been dropped, and in its place has been substituted the idea of a seeker-friendly, emotionally-uplifting private recharge.

While using their word, perhaps we can also borrow from the pagans some other lessons in worship. When they worshiped their false gods, they held nothing back. There was no area of their life over which their false gods did not exercise his control. There was nothing of which they could say, “This is mine; you can't have it!” They gave everything to serve their gods — their money, their animals, their worship, even their children! Yet the contemporary worshiper of the true God gives Him very little. His lack of respect is, in general, the outworking of a belief system that says, “I will give to God the leftovers of my week. Two hours on Sunday morning or Saturday evening is plenty. I will pray whatever thoughts come into my head, and heaven forbid that I should spend too much time praying them! I will say whatever things I happen to think at the moment, and heaven forbid that someone should challenge their validity!”

Historical liturgy was nothing like this. Today the immediate experience is central, and that alone. People think that unless something popped into their heads five seconds ago, they can't possibly mean what they are saying to God. But actually, oftentimes prayers that have been prayed and refined are more worthwhile because they have something of the character of a burdensome public work. A way of worshipping that has been beloved by the people of God since the fifth century forces us to worship God with greater dedication than one invented last week. In this way, the modern idea of liturgy as “the stuff in the Book of Common Prayer” can help us return to the ancient idea of liturgy as a specific order for the public worship of God.

In modern America, a public work is something invented by the government to stave off economic disaster. In antiquity, the public work of worship was something invented by the priests to stave off religious disaster. But the church of Jesus Christ is called to do the public work of worshipping God in a costly way, both for now and for eternity.

by Caleb Nelson, a member of the Orthodox Presbyterian Church and a student at Patrick Henry College in Purcellville, Virginia.

The Incarnational Liturgy

By Colin J. Cutler, a member of the Orthodox Presbyterian Church and a recent graduate of Patrick Henry College.

The importance of form to liturgy is completely foreign to contemporary Protestant America because the importance of liturgy itself is not understood. Growing up in Pentecostal and Bible churches, I heard frequently that tradition is inherently “dead” or “deadening,” incompatible with the guidance of the Spirit. I have only recently come to realize the richness of the liturgy’s order, to ponder the root of the error that rejects it, and to articulate why we should prize it so.

The primary error seems to be connected to an underlying distrust of matter. When the sacraments are reduced to ordinances, and Christians are told to focus on “spiritual” things as opposed to their earthly vocation, the body’s importance tends to be minimized. With this comes an abstraction of spiritual experience: soul is set against body, earth against God. Worship loses its connection to the sacraments, and instead relies on the praise song with its “uplifting” message and pseudo-mystical instrumentation.

To be fair, Paul states that the life of the flesh is opposed to the life of the spirit, but he does not recommend Gnosticism. In the Pauline epistles the spiritual nature requires not removal or abstraction from the flesh, but a redemption of it: “He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you” (Romans 8:11). Further, John 1:14 signifies the redemption of flesh in the Incarnation: “The Word was made flesh, and dwelt among us.” God Himself took on the flesh of man to bring man to Himself.

The pagan Greek Stoics understood “Word,” *logos*, in the pantheistic sense of a universal and impersonal mind. They could have easily understood Paul’s praise of Christ as *Logos*: “He is before all things, and in Him all things hold together” (Colossians 1:17). Indeed, any Stoic could have followed John 1 — up until verse 14. This verse reveals that the *Logos* which the pagans and Stoics understood to be an impersonal abstraction appeared in *flesh* as the God-man Jesus Christ, who would “save His people from their sins.” This is Christianity’s great paradox — the wisdom of God and foolishness to those “wisdom”-seeking Greeks.

In this foolishness, Christians find a reconciliation of the spirit and the body, and it is in this

reconciliation that liturgical worship and liturgical living find meaning. God made us of both body and soul, and we are to love Him not only with our soul, but also our strength. The Spirit ministers to us in the ordinary. In the liturgy, the Word is proclaimed and shapes our bodily actions. The Word unifies the Body, and that unity is proclaimed in a unity of bodily actions. The liturgy reflects the Incarnation.

Biblical worship is an orderly union of spirit and body, and it is embodied in the liturgy. The Word governs the liturgy. A friend of mine once pointed out: “[We] can’t point to one or two verses or places in scripture to substantiate the liturgy because the liturgy is designed to display the whole of scripture.”

What of the objection that the liturgy is merely “traditional” and “religious”? The traditions of the Church are no more dead than our dead are. Our dead are not *merely* dead, they are alive, and our religious traditions are not *merely* traditions, they are an expression of a timeless church. Traditional liturgy is that gift of God whereby we may “*together* with all the saints...know the love of Christ” (Eph. 3:18, 19).

Thinking properly about the “communion of the saints” does much to help our understanding of the importance of liturgical tradition. Because the saints who have passed before us do not exist only “in the sweet by and by,” but around us in “a great cloud of witnesses,” our traditions do not tie us down. Rather, the traditions tie us up with those who have gone before, singing and speaking the same words in the same manner. We worship with all the Church, with and within the order of a Creation that groans for its redemption. This order is not a leap from the physical to the spiritual; it is a blessing that we can worship with our bodies while our brethren await the resurrection.

This order should guide not only in congregational worship, but also believers’ personal lives. Pope Benedict XVI wrote, “In the Christian view of the world, the many small circles of the lives of individuals are inscribed within the one great circle of history as it moves from *exitus* to *reditus*.” This “going out” proceeds from God, and the “going back” is our worshipful response to the love of His creative act. Our daily lives also should be informed by the liturgy and lived with the communion of the saints.

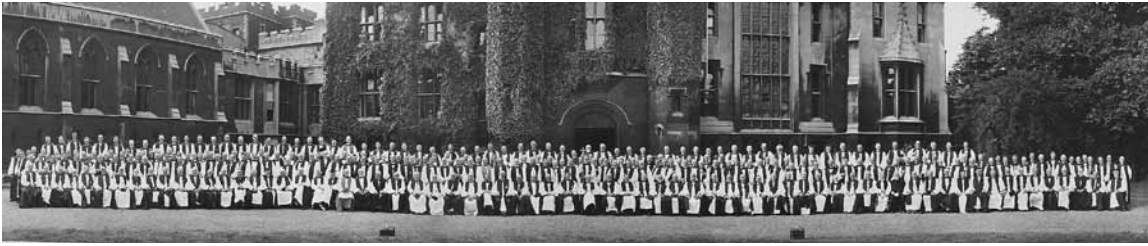
Reflections from the Editor’s Desk continued from page 3

350th Anniversary of 1662 BCP

The year 2012 will mark the 350th Anniversary of the 1662 Book of Common Prayer. This historic Book is still the main prayer book authorized for use in the Church of England, and in a number of provinces within the communion as a whole. The Prayer Book Society of England shall be holding some celebratory events. As the 1662 BCP (and its predecessors) were in regular use in churches in the American colonies

since the early 1600s, and continued to shape the worship and theology of its leading citizens, including most of the Framers of the American Constitution, the Prayer Book Society of the United States also plans to commemorate its birth. If your church plans to hold a celebratory service, please let us know and we will help advertise it either on the website or in our magazine.

The Challenge of our Communion



The Lambeth Conference 1930

In 1950 there were 12 Anglican provinces. In 1980 there were 27 provinces and today there are 38. In an age so much taken with commercial models this might seem like a good example of a global franchise enjoying success. Unfortunately, the reality is not quite so happy insofar as there are growing doubts that the franchise is truly one consortium, and even more doubt about whether the franchisees are all offering the same product. Moreover, the echo of geometric progression may soon embrace the Communion itself in less happy ways. Where once there was one Communion there may shortly be two— if not more.

It is not just commercial companies these days that see the joy of “re-branding”. Such things say a great deal about future plans and one may wonder if the Presiding Bishop has considered the tactics of British Petroleum so to speak? While BP may have thought better of seeing itself as “Beyond Petroleum,” American Episcopalians are proving quite deft at repackaging themselves, even if “Beyond Christianity” is a slogan that has at least been avoided to date. What was the Protestant Episcopal Church of America not long ago became the Episcopal Church of the USA and is now just THE Episcopal Church (TEC) which surely hints at plans to “go global”?

But what about the concept of Communion itself? A significant difficulty lies in the tension between Communion as an entity and communion as an active state, a tension made all the more problematic by the long history within Anglicanism of being hazy about both. Successive Lambeth Conferences have made efforts to engage with these matters but never in a systematic and cumulative fashion. However, the 1930 Lambeth Conference did offer a definition of the Communion which remains important. It stated:

The Anglican Communion is a fellowship, within the One Holy Catholic and Apostolic Church, of those duly constituted Dioceses, Provinces or Regional Churches in communion with the See of Canterbury, which have the following characteristics in common:

(a) They uphold and propagate the Catholic and Apostolic faith and order as they are

generally set forth in the Book of Common Prayer as authorized in their several Churches.

(b) They are particular or national Churches, and, as such, promote within each of their territories a national expression of Christian faith, life, and worship.

(c) They are bound together not by a central legislative and executive authority, but by mutual loyalty sustained through common counsel of the Bishops in conference.

Unfortunately, by these standards the Communion is wanting. With a seemingly ever-growing diversity of liturgical texts there seems no longer to be a Prayer Book that is actually Common to all, upon which to build unity. And this creates a consequent uncertainty as to whether all are in fact upholding “the Catholic and Apostolic faith and order” as once received.

This has led to two conflicting trends united, ironically, upon one thing: namely that the “way forward” for Anglicanism is to become something else. Thus, on the one hand, part of the Communion, led by TEC, wishes to give the wider society and prevailing popular culture a normative role in determining its beliefs and practice. While on the other hand, the “Global South” and even more evidently the “GAFCON” grouping seems to want to move in the direction of confessionalism which historically has a more Lutheran feel to it.

A problem with the first option is that it leads to historic inconsistency and a permanent uncertainty as to the content of the faith and beliefs being put forward. Thus the church itself is being re-conceived as being primarily an engine for social change. It is easy to see a tendency towards this view among its proponents, but in turn they have then to face the question of why they need a church institution at all. It would seem a very complicated vehicle for such a project when a more overtly ideological and political movement would seem simpler. Possibly they desire the historic authority and status of the original institution as “legacy trappings,” even when their inner core and original self-understandings have been hollowed out and removed. But does this not raise an integrity issue in itself? For a movement that often

by Canon Alistair Macdonald-Radcliff, Board Member of PBSUSA and Director General of the C-1 World Dialogue and Foundation which promotes improved relations between the Islamic and Western Worlds

speaks of overcoming “power structures” it seems incongruous to embrace historic forms of them for ends that are – to use the jargon of social science— “exogenous” to the original institution — the church — itself?

The advocates of the new confessional option have the best of intentions in terms of seeking to preserve the Anglican heritage, but this method runs, unfortunately, quite contrary to that very heritage. Part of the historic strength of the Anglican intellectual project (and Anglicanism historically was particularly distinguished for its learning and engagement with the early church Fathers), has been its humility when faced with the task of capturing, in any one formula, the richness of the faith received. The historical idea of Anglicanism required constant application and fidelity to the enormity of the truths of salvation and redemption that we are called to uphold. This deposit of faith was deemed to repose in the complex body of materials comprised of the Creeds and Councils of the undivided church together with our historic formularies, most notably, the Book of Common Prayer. The problem about reducing all this to one or another new “statement” or “declaration” is that it puts the current writers in the impossible position of somehow claiming to “complete” what that early heritage somehow failed to do. To claim such a status would be bold, and surely not something to be attempted by anything less than a true and full Council of the Church? The fact that the Anglican way has historically proved hard does not mean it can be set aside in favour of something simpler if the intent is at the same time to remain fully true to the tradition that is our heritage. The difficulty of the project is not an excuse for substituting something else, so the integrity issue comes

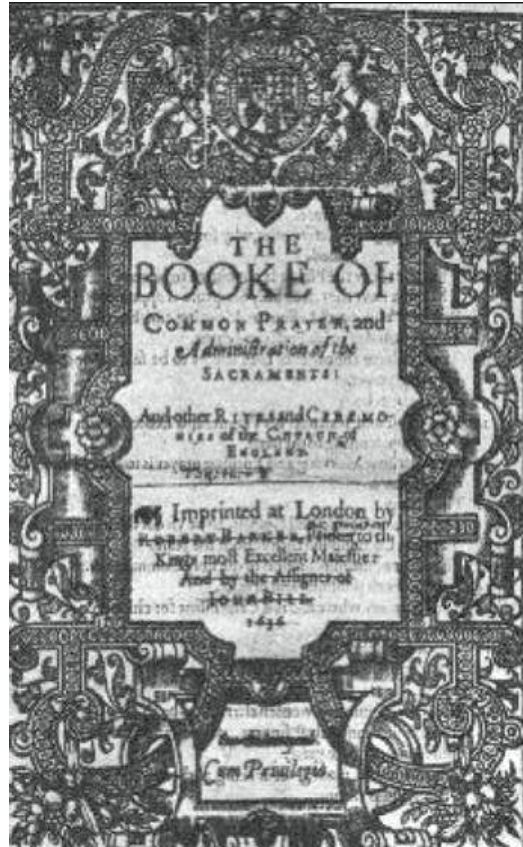
back again.

When one looks at the Thames flowing gently by Lambeth Palace, as smoothly as ever, and the continued unruffled and timeless grandeur of Canterbury Cathedral, it is hard fully to grasp the crisis. But crisis it certainly is. When the “convening power” of the office (not the person who is of course highly regarded) of the Archbishop of Canterbury has reached the point that it can no longer assemble a complete Lambeth Conference or even a Primates Meeting, then what of it is truly left? Is it any wonder that new groupings and potential rival bodies seem ever more clearly to be taking shape however uncertain their capacity to be fully Anglican may actually be.

There can be no easy remedies but two points may bear contemplation:

1) Asserting the need to ensure and apply “the mutual loyalty sustained through common counsel of the Bishops in conference.” What is there that can yet be done to recover and empower this? At the heart of present woes in the Communion is an unwillingness to submit to the wider whole and to pay the price required if we are to be truly a church. Is there no way that the common counsel of bishops can be properly recovered and is the proposed Covenant adequate for this?

2) The Lambeth Conference of bishops right back in 1897 reminded the church that “The Book of Common Prayer, next to the Bible itself, is the authoritative standard of the doctrine of the Anglican Communion’ and later statements have reaffirmed this. As we look towards the coming anniversary of the 1662 Book of Common Prayer could there be a better time to launch a Communion-wide reflection on what this resource may yet have to offer us ?



PRAYER BOOK STARTER KIT

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

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

Book Review

PETER TOON: FORETASTE OF HEAVEN AMIDST SUFFERING: LIVING WITH THE LIFE-THREATENING DISEASE OF AMYLOIDOSIS. EUGENE: WIPF AND STOCK PUBLISHERS, 2010.

In a series of tracts on death and the afterlife originally circulated by electronic mail in early 2002, the Rev. Dr. Peter Toon, in his characteristic manner of posing questions and exploring possible answers, asked: “My soul at death: Do I go to be with the Lord or Not?”

In these tracts Dr. Toon, showing his characteristic breadth of thought, answered that question with reference to the classical Roman Catholic, Reformed Catholic and Protestant positions on death, the intermediate state, and eternity, and in so doing revealed their differences and similarities. Here, and in the larger books in which he addressed this topic, Dr. Toon wrote as a man who had considered deeply the burden of dying in the faith, and the Scriptural teachings about death and eternity.

However, what distinguishes *Foretaste of Heaven Amidst Suffering* from these earlier writings is that here Peter writes as an individual Christian, contemplating death in the knowledge of his own mortality and his hope for eternal life. From “The Night Death Came Knocking” (p. 1) until, too weak to continue, he brought his “reflections to a close” (p. 93), his keen mind, trained at the best schools (Oxford, King’s College London) by the best minds (Eric Mascall, et al) is still there, right to the end, explaining his experience through the categories of his thought.

Having “taught courses on the last things...(and having) written several books...within (the)...theme of eschatology”(p. 21), he confesses that this book represents “nothing new about the intellectual and systematic presentation of this great theme of the last things”(p. 20). Rather, at the suggestion of a friend, he wrote this book, “different from anything (he had previously) produced,” so as to “record, from within my own consciousness as a sick person what it was like to be wholly dependent for daily life and

for my end upon the grace and power of the Father, the Son and the Holy Spirit, the Lord God” (p. ix).

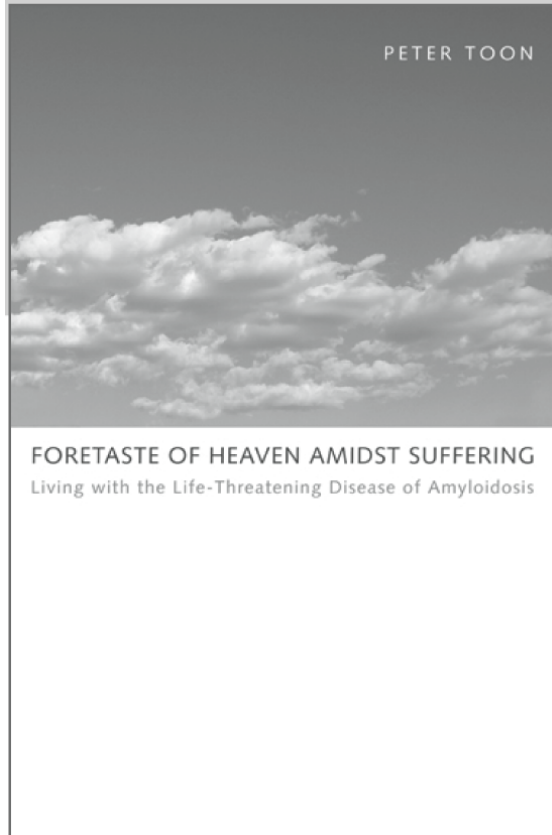
As such this is a deeply personal book. We learn that he was the son of a Yorkshire miner, and lost his mother at the age of six. As a teenager he was

strongly influenced by the evangelical piety of his Methodist up-bringing. We learn that he was the first young man (with his brother) of his public housing district not only to attend university, but also to earn a doctoral degree. We learn that eventually he came under the influence of Anglo-Catholic piety, and how he obtained systematic theological training. We are shown his palpably deep love of his wife of several decades, Vita (the editor of this volume) and that of his daughter, Deborah. We witness an aging Christian struggling with the decay of the body.

Yet it seems that this record of ‘holy dying’ serves another purpose as well. It informs the

reader of a disease of which little is known, either by the public or in the medical field. How many of us knew anything about amyloidosis before reading this book? We are certainly better informed because of it. And, true to form, the book does continue the work of the last decades of Peter’s life: propagating a deeper understanding of the Book of Common Prayer, of the Anglican Way, the recovery of which he, a convert to Anglicanism, saw as the sine qua non of the renewal of Anglicanism in our time. (p. 104) Despite his own dismissal of the book as an intellectual exercise, readers will certainly gain a more profound understanding of the BCP Visitation Office (p. 48, 53-55, 76), Burial Office (p. 20-27) and Daily Offices (p. 40-43). In particular one might see the entire book as a commendation of the Daily Offices of Morning and Evening Prayer because they are the ideal way to ‘deal’ with any of life’s exigencies,

by the Rev. Edward Rix, Vice-President of the Prayer Book Society



‘for better or for worse.’ Such is apparent in Peter’s frequent quotations from the Psalter, understood by him and the whole of catholic Christianity, as the center of its common Prayer and the Book of Christ’s own prayer which reveals His very mind as the Incarnate Word of God. Christ is the sinless man of Psalm 1, for example (p. 41).

As a whole the book commends the believer to deeper profundity, to look to heaven as his proper end, and to long for a taste of heaven’s realities in the here and now. Dr Toon shows that this can only be achieved through humble submission to God’s will and a constant affirmation of the imminence of the coming Judgment Day: a time the faithful long for in hope because it is the day when true and final healing will be achieved for each of us in our glorified, resurrected bodies (p.58). Until that day, God would have us trust in His providence, in sickness and in health (see especially p. 59-67), even when chastised and corrected in His love (perhaps the most difficult and yet most profound section of the book from p. 68-71).

Following his own prescription, Dr. Toon’s thoughts at the end of his life were of heaven. They were only earthly insofar as to commend to those he loved, especially his beloved wife, daughter, and son-in-law, God’s good providence. He offered the place of honor in this last of his books to another, commending St. Augustine’s thoughts on heaven from The City of God. “There we shall rest and we shall see; we shall see and we shall love; we shall love and

we shall praise. Behold what shall be in the end and shall not end.” We can only give thanks, with Peter Toon, that St Augustine helped to make our vision of the final things keener in this world, and pray that we like him will obtain the beatific vision in the world to come.



The Rev. Dr. Peter Toon

Criticism of such a book is near impossible, both because of its subjective nature and because of its objective excellence. In one of the aforementioned tracts on dying from 2002 entitled “The BCP and Making a Will,” Peter wrote that “when someone dies without preparing to meet the Lord, then they die foolishly for their eternal salvation is in the balance. And when someone dies without making a will, they die selfishly, leaving burdens for others to carry and problems for others to solve.” Peter offered his body for the purposes of research into the causes of

the disease which eventually took his life. But as is clear from this book, Peter’s life was already ‘taken,’ having been freely surrendered to the Father who gave it, the Son who redeemed it, and the Spirit who sanctified it. And so Peter willed not only to give his body for the benefit of others, but in his final months willed also to give us this profound volume as well. As such *Foretaste of Heaven Amidst Suffering* is a clear testimony of the fact that the Reverend Dr. Peter Toon died neither foolishly, nor selfishly, as his will to the end was to ease the burden of our doubt, and to encourage our faith, in the God who saves us and sustains us, even in the midst of suffering and death.



☛ Death Notice

From the Right Reverend John McClellan Marshall OSL, Bishop Ordinary Anglican Diocese of Texas

“It is with deep sorrow that I must report to you and through you to our Anglican brothers and sisters the passing into the presence of Our Lord of The Most Rev’d Walter Andrew Gerth, D.D., Bishop Ordinary of The Anglican Diocese of Texas on June 12, 2010. He had served as a priest in the Episcopal Church and, following his retirement from that ministry, as a Bishop in The Anglican Missionary Diocese of Texas, later The Anglican Diocese of

Texas. During his service in the Anglican Diocese, he founded several Anglican parishes in North Texas and maintained a strong Anglican presence during the past two decades. In February 2010, at the request of Bishop Gerth, a Special Synod of the Diocese elected then-Canon John McClellan Marshall to assist Bishop Gerth as Coadjutor. Bishop Marshall was consecrated on May 22, 2010, and succeeded Bishop Gerth upon his death.”

Book Review

JOHN BOYS. THE WORKS OF JOHN BOYS: AN EXPOSITION OF SEVERAL OFFICES (PURITAN WRITINGS). JOHN BOYS, DEAN OF CANTERBURY. EDITED BY KELLY J. STEWART. SOLI DEO GLORIA MINISTRIES, 1997.

Concerning the salutation “The Lord be with you”, John Boys, sometime Dean of Canterbury Cathedral writes, “The novelists have censured this, and other like suffrages, as short cuts, or shreddings, rather wishes, than prayers. ... These short shreddings and lists are of more value than their northern broadcloth: the which (as we see) shrinks in the wetting: whereas our ancient custom hath continued in the Church above twelve hundred years; for Augustine writes, Epist. 121, that the Christians of Egypt used in their Liturgy many prayers, every one of them being very short, *raptim quodammodo ejaculatas*, as if they were darts thrown out with a kind of sudden quickness, lest that vigilant and erect attention of mind, which in devotion is very requisite, should be wasted and dulled through continuance, if their prayers were few, and long.” Here, in long language, he writes in defense of the Dominus Vobiscum and, we may conjecture, against the church of John Knox, the novelists of northern broadcloth, indeed, against long-winded Presbyterian prayers.

John Boys (1571-1625), a Reformed Catholic and Cambridge man, preached at St. Paul’s Cross at 27 years of age. He received his Doctor of Divinity in 1605 and was promoted to Dean of Canterbury by James I in 1619. He died six years later leaving only a few writings. They were collected in a book in 1629 and used extensively until the English Civil War. They were not reprinted again until 1854. Among what he writes on are the following: The Sentences of Scripture at the beginning of Morning and Evening Prayer; The Confession in the Offices; the Lord’s Prayer; “O Lord open thou my lips, and my mouth shall show forth thy praise;” Venite; Te Deum; Benedicite Omnia Opera; Benedictus; Jubilate Deo; The Apostles Creed; The Responses; Psalms in the Evening Office; The Athanasian Creed; The Decalogue; The Exhortation Before the Communion; Gloria in Excelsis; “The Grace of our Lord Jesus Christ etc”; and, last but certainly not least, “Amen.” He then comments on the Epistles and Gospels for Holy Communion throughout the year.

These works were reprinted in 1997 by Soli Deo Gloria Publications, whose “focus” of “publishing is the writings and sermons of the 17th and 18th century English and American Puritans.” Why then did they republish a work specifically on the Book of

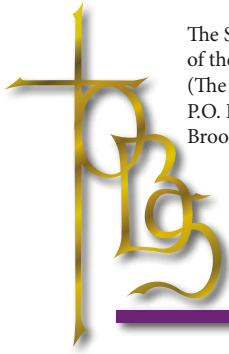
Common Prayer, and classically Anglican? The fact that the Baptist preacher Charles Spurgeon loved the works and bewailed that they had not been printed in his time since the 1629 edition seems to be the reason. Spurgeon says of Boys, “One of the richest of writers. From his golden pen flows condensed wisdom. Many of his sentences are worthy to be quoted as gems of the Christian classics.” Praise indeed.

You will find in this volume a good commentary on the Prayer Book lessons. Such commentaries are a help to clergy and layman alike. As the epistle and gospel lessons have shifted ever so slightly in the Prayer Book over the years, one may have to look ahead or behind one set of readings in order to find the set corresponding to that week in the American Prayer Book 1928. A further warning: He is anti-Papist and a bit harsh on them. He says, for instance, Papal Rome produces “ridiculous ceremonies” and “heretical dogmas.” His citations are wonderful, nonetheless. He is more than a little taken with St. Bernard of Clairvaux, for example. He quotes St. Thomas Aquinas without hesitation. In truth, it is a little treasure of obscure information about the tradition that we have received.

By way of an example, there is an intriguing little bit about the Sentences at the beginning of Morning and Evening Prayer. It goes: “When the sentences are read by the officiating minister, the people rise, in token of their reverence for the word of God. ... All these texts of holy writ, premised, are (as it were the bells of Aaron) to stir up devotion, to toll all into God’s house.” His pointing out a connection between the word of God and the bells makes one wonder if the Sentences of Scripture at the beginning of the Offices were intended to replace the Angelus – both being at the beginning of the Offices, both being occasions when the congregation rose, both being reminders of the Word of God coming among us.

Concerning the Book of Common Prayer, Dr. Boys says, “As the Church is the pillar and ground of the truth, so the Prayer Book, being the mouth and voice of the Church, is the means of manifesting the truth, and of fostering pure devotion. Its offices are appropriate, simple, and sublime. Its platform is an open Bible, an apostolic ministry, and a form of public worship, which is at once scriptural, catholic, and uniform.” Need I say more?

By the Rev. Peter A. Geromel, Honorary Curate, St Francis Anglican Church, Diocese of the Holy Cross, Dallas Texas



The Place of the Apocrypha in the Canon

Article VI of the Articles of Religion in the Book of Common Prayer states:

In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never in any doubt in the church.

Genesis,	The First Book of Chronicles,
Exodus,	The Second Book of Chronicles,
Leviticus,	Cantica, or Songs of Solomon,
Numbers,	The First Book of Esdras,
Deuteronomy,	The Second Book of Esdras,
Joshua,	The Book of Esther,
Judges,	The Book of Job,
Ruth,	The Psalms,
The First Book of Samuel,	The Proverbs,
The Second Book of Samuel,	Ecclesiastes, or The Preacher,
The First Book of Kings,	Four Prophets the greater,
The Second Book of Kings,	Twelve Prophets the less.

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such as are these following:

The Third Book of Esdras,	Baruch the Prophet
The Fourth Book of Esdras,	The Song of the Three Children,
The Book of Tobias,	The Story of Susanna,
The rest of the Book of Esther,	The Prayer of Manasses,
The Book of Wisdom,	The First Book of Maccabees,
Jesus the Son of Sirach,	The Second Book of Maccabees.

All of the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

St Jerome (347-420), in compiling the canon of the Bible and translating it into Latin, or the vulgar language of the day (hence the name Vulgate), made a distinction between the 24 books of the Old Testament canon that are necessary to the doctrine of salvation, and the Apocrypha, which are those books which are read for instruction in morals, and are therefore important but add nothing new to necessary doctrine. The Reformers had no desire whatsoever to depart from the historical standard, and so Jerome's distinction found its way into the 39 Articles. This is important to note because the Magisterial Reformers in England were generally resistant to the idea that doctrine may develop in any significant way (especially with what pertains to salvation), and so resisted adopting any change to the canon that had not been previously approved by the Fathers of the Church.

Therefore the lectionary, particularly the daily lectionary of the Book of Common Prayer, includes readings from the Apocrypha, despite the fact that the Authorized Version of the Bible does not contain an Apocrypha. The Apocrypha was generally published under separate cover and kept alongside the King James Bible, making clear the distinction; it was not part of the authorized canon, yet it was authorized for use in assisting to comprehend the Christian life.

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