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Reflections FROM THE Editor's Desk

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In this issue, the Rev. Gavin Dunbar, President of the Prayer Book Society, leads off with an article on the history of the lectionary, for Sundays and holy days, in order to explain its intrinsic logic and usefulness for doctrinal instruction. An important inheritance from the Church Fathers, it is misunderstood and ignored by both liberal and orthodox wings of the Anglican world. Under no circumstances should it be eliminated from use, as it is an important tool for catechism.

There is also included a sermon on the Book of Common Prayer by the late Rev. Elijah B. White, III, member of the Board of the Prayer Book Society until his recent passing. Delivered on the 450th anniversary of the first use of the Book of Common Prayer, Fr. White spoke about how the eloquent teaching of the historic prayer books serves as a means of conversion to the truth faith. Another Board member, Dean William McKeachie of St. Andrews', Fort Worth, Texas, has written in praise of the history of worship at that flagship church of prayer book orthodoxy.

This issue is otherwise devoted to the subject of Christian marriage. To that end I have excerpted the Homily on Matrimonie, found in the Second Book of Homilies, because it lays out the mutual duties of husband and wife and their dependence upon God in prayer and obedience, for happiness in the married state.

The Rev. Stephen Noll, Professor Emeritus Trinity School of Ministry and Chairman of the Task Force on Marriage, Family, and the Single Life for the Anglican Church in North America has very kindly allowed us to print the talk he gave last summer at the Forward in Faith Conference, "One Church, One Faith, One

Lord." His excellent discussion of the Supreme Court's decision to legalize same-sex-marriage, *Obergefell vs Hodges*, shows why this decision cannot be reconciled to the Biblical teaching on marriage. Finally, I have added some philosophical reflections upon the new view of marriage taken up by the Supreme Court, and my son, Peter Bayer has contributed two poems, which take the form of hymns.



PRAYER BOOK SOCIETY NEWS

A Colloquium in Dallas

The Society was pleased to hold a Colloquium on Daily Prayer in Anglicanism in Dallas in January. We were hosted by Fr. George Willcox Brown III and the Parish of The Holy Cross. The event was attended by the newly elected Bishop of Dallas, Dr. George Sumner, previously attached to Wycliffe College, University of Toronto. The luncheon was also attended by Bishop Anthony Burton, formerly of the diocese of Northern Saskatchewan, and now rector of the Church of the Incarnation, and Bishop Emeritus of the Diocese James Stanton also joined the proceedings for the entire day. The President of the PBS, the Rev. Gavin Dunbar, opened the day with "The Daily Office in Historic Perspective", an overview address looking at the historic context of the Daily Office, and the Editor of the *Anglican Way Magazine*, Dr. Roberta Bayer, gave a paper, "The Daily Office as a Means to Christian Renewal," and the Rev. Fr. Matthew Olver, Lecturer in Liturgy, Nashotah House, spoke about

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The Arnolfini Wedding,
Jan van Eyck, 1434

“Future Challenges to the Anglican Liturgical Tradition.” PBS Advisor Canon Alistair Macdonald-Radcliff next moderated a panel discussion with Bishop James Stanton, Dr. Jeremy Bergstrom of the Diocese of Dallas, and PBS Board Members Mr. William Murchison of the Church of the Incarnation and Dean William McKeachie, St. Andrews, Fort Worth. The final presentation on the subject of “Music and Daily Prayer” was made by Mr. Graham Schultz, who is Assistant Organist and Choir Director of the Church of the Incarnation in Dallas. The day concluded with Evensong in the Church of the Holy Cross and a sermon by Canon Macdonald-Radcliff.

Past Lecture

The 4th Peter Toon Memorial Lecture took place on May 10th, 2016 at Wycliffe Hall, with visiting Preacher 5:30 p.m. Lecture—“Bishop J.C. Ryle as Historian: Reformers, Puritans, Evangelicals and the Anglican Future.” (The Rev. Dr. Andrew Atherstone)

Departures

The Board voted a special resolution of thanks at its last meeting in January to the Treasurer of the Society Miss Kathleen Stephans who has decided to step down from her role and the Board. We are all most grateful for her tremendous work over the years, and faithful service to the Prayer Book Society. We also wish to thank and welcome sisters Cynthia and Mildred Derst at St John’s in Savannah, Georgia, who have agreed to act as interim book keepers, along with Mr. Floyd Whittington as Treasurer. We also extend a warm welcome to Warren and Emily Thrasher who have kindly also volunteered to manage sales of items from our Anglican Marketplace.

Sad News

We are grieved to announce the death of the Rev. Elijah B. White, III, (May 2, 1938–March 26, 2016), rector emeritus of the Church of Our Saviour, Oatlands, Virginia. He will be sorely missed by all those who enjoyed his company and heard his well-worded sermons.

Lige was a member of Forward in Faith, on the Board of the Fellowship of Concerned Churchmen, as well as a Boardmember of the Prayer Book Society. The history of Oatlands’ parish by Augusta Adams relates that Lige was ordained as deacon in June 1968, then served at old St. Patrick’s Church, and studied liturgics at St. Paul’s on K Street. From 1968–1971, Lige served the Episcopal Church in the Fiji Islands. He was ordained a priest in Holy Trinity Cathedral, Suva, and while in Fiji served as Warden [Dean] of St. John the Baptist Anglican Theological College, and Lecturer in Systematic Theology and Greek; he was minister or celebrant at many Sunday services in outlying bush communities. In 1977 he was called to be rector of Our Saviour, Oatlands where he remained until 2011.

Here is obituary for Fr. White written for The Society of King Charles the Martyr (<http://www.skcm-usa.org/>), which Fr. White supported:

Elijah Brockenbrough White III: An Anglican Stalwart

The Reverend Elijah Brockenbrough White III, a Life Member and Benefactor of the Society of King Charles the Martyr, died at his home in Leesburg, Virginia, with his family, on the evening of March 26, 2016, the Eve of Easter. He was 77.

He had been the rector of the Church of Our Saviour, Oatlands, in Loudoun County, Virginia, from 1977 to 2011. During his tenure he led the small, struggling congregation to a position as a strong and active parish with influence locally and farther afield. The later years of his rectorship were marked by the tensions arising from conflicts within the Episcopal Church and resulted in the parish’s separation from the Episcopal Church and the Diocese of Virginia in 2007. Always cordial and scrupulously polite, Fr. White was equally firm in his defense of orthodox, Biblical Anglicanism.

“Lige” White was born May 2, 1938, in Washington, D.C., the oldest child of Elijah Brockenbrough White, Jr., a Virginia attorney, and Elizabeth Hoyt White. His roots ran deep in the Potomac region. His great-grandfather was Col. Elijah Viers White, a renowned Confederate cavalry leader, who commanded the Laurel Brigade (called “White’s Comanches”) and suffered numerous battle wounds. After the war, Col. White became a successful banker, businessman, and minister. One of his business ventures, White’s Ferry on the Potomac at Leesburg, is still in operation.

In a telephone conversation, the Rev. Nicholson “Nick” White, who also entered the Episcopal ministry, fondly recalled his older brother and their shared childhood in Leesburg.

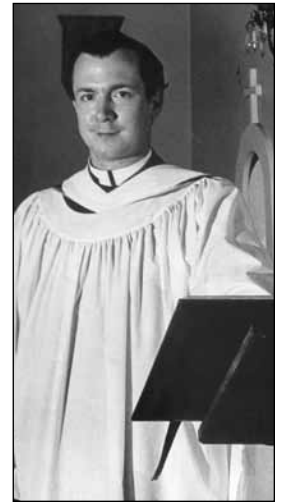
From the beginning, Lige White had a way with words, as listeners to his memorable sermons will attest. “He never forgot anything,” Nick White recalled, noting that just days before he died White was reciting “Kipling [remembered] from his childhood.” The love of words, poetry, and drama was deep in him from the start.

“On Lige’s tenth birthday, at the dinner table we gave as a present to our parents a recital of Act III of Julius Caesar,” Nick remembered. “Our father always had a Webster’s unabridged dictionary on a rolling stand at his seat at the table, so it was right there to check.”

Their father served in the U.S. Army in the Second World War. While he was overseas, the family remained in Leesburg, “where every old lady in town used to take care of us,” Nick recalled.

On graduation day from boarding school at the Asheville School for Boys in North Carolina, the headmaster eventually tired of recalling Lige to the podium to receive yet another prize, so finally he instructed him “just stay here.”

Fr. White graduated from Haverford College in 1959. He then went on a Rotary Foundation fellowship to King’s College of the University of London and the British Museum, studying medieval Latin. Later, he earned a master’s degree in English from the



Elijah B. White, III, as a young priest, standing in front of the altar at Our Saviour Oatlands, Leesburg, Virginia

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.

University of California at Berkeley. On his return to Leesburg, he edited the *Loudoun Times-Mirror* newspaper and was the youngest member of the Leesburg Rotary Club.

In his youth, he had served as an acolyte at St. James's Episcopal Church in Leesburg and was steadily drawn to the ministry. While earning a bachelor of divinity degree at the Virginia Theological Seminary from 1965 to 1968, he occasionally conducted Sunday services at the small Church of Our Saviour at "Oatlands," a historic plantation in Loudoun County.

Fr. White was ordained deacon in 1968. That year, he moved to Fiji for three years of missions work. He was ordained priest in Fiji in 1969 and served as warden of St. John's Theological College in Suva, where he taught Greek and Hebrew. Nick White recalled that Lige wrote home requesting golf shoes, explaining that he needed the spikes to climb over the steep and muddy terrain to reach the mission churches. Aid to the church in Fiji was a continuing feature of the rest of his ministry.

Returning to Virginia in 1971, he served as an assistant rector and rector at various rural parishes and in 1977 became rector of Our Saviour, Oatlands, where he had ministered in his seminary days. Two years later he married Anita Kroger Graf, a noted horsewoman and preservationist. She supported his ministry and also served on the board of Oatlands, a National Trust property, and as joint Master of Foxhounds of the Loudoun Hunt and chairman of the Loudoun Hunt Point-to-Point races. Fr. White conducted an annual blessing of the hunt's pack of foxhounds, a popular local event. On her death in June 2010, Fr. White fondly remembered "her energy, her enthusiasm, her generosity, and her strong Christian faith."

Under Fr. White's leadership, the small church near Oatlands Plantation drew attendees from a wide area, attracted not only by the firm adherence to traditional worship, Biblical teaching, and community involvement, but also by the strong, yet winsome, personality of the rector. Parishioners and visitors who heard him preach were not only given sound doctrine and

counsel, but also experienced his love of the English language and its proper use. His memory for dates—of birthdays, anniversaries, baptisms, confirmations, and every kind of life event—was astounding. He was known as a prodigious repository of historical knowledge, local, national, and global, and as an engaging raconteur on a wide range of subjects.


After the separation of Our Saviour from the Episcopal Church and the Diocese of Virginia, Fr. White determined to maintain the parish's presence and witness. A property about a mile north of the old church was acquired and a new building undertaken. A stained glass window in the new church will replicate an original window in the "old" Church of Our Saviour, as a memorial to Fr. White and his ministry of 34 years as rector. A fund for the cost of this window has been established by the parish and the White family. Contributions may be sent to: The Church of Our Savior, P.O. Box 1237, Leesburg, VA 20177

The funeral was on Friday, April 1, at St. James's Episcopal Church, Leesburg, conducted by Fr. Nicholson White, and the Rev. James Basinger, current rector of Our Saviour. Lige White is survived by his daughters, Rebekah McCarthy of Round Hill, Virginia, and Spilman White of Dowelltown, Tennessee; his brother, the Rev. Nicholson White, of Charlotte, North Carolina; and his sister Mary Jordan Snidow of Richmond, Virginia. Burial was next to his parents in Union Cemetery, Leesburg, where Anita White's remains will soon be moved as well.

"He lived a very interesting life. He was a dear, cranky and loving person," his brother said. SKCM-AR administrative types well recall his annual suggestion that the return envelope be of a larger size, his understanding that they will be once the current supply runs out, and his generosity as an Annual Mass benefactor whose gift was always made for –

*Requiem aeternam dona eis, Domine:
et lux perpetua luceat eis.*

[Courtesy of Margaret Morton of LoudonNow, with Stephen Page Smith, Esq. and David Lewis]



UNITED REPUBLIC OF TANZANIA

Map showing major cities: Bukoba, Musoma, Mwanza, Moshi, Arusha, Shinyanga, Kigoma, Tabora, Dodoma, Morogoro, Iringa, Tanga, Zanzibar, Dar es Salaam, Sumbawanga, Mbeya, Songea, Lindi, Mtwara, Tunduru.

Geographical features: Lake Victoria, Lake Tanganyika, Indian Ocean, Mozambique Channel.

Neighboring countries: Uganda, Kenya, Rwanda, Burundi, DR of the Congo, Zambia, Mozambique.

Tanzania Mission Visit

Vice-President of the Prayer Book Society the Rev. Eddie Rix of All Saints', Wynnewood, Pennsylvania, will be making a mission trip to Tanzania at the invitation of the Bishop of West Tanganyika in Tanzania. He has been invited to address a youth conference attended by several thousand Tanzanian Anglicans about the Prayer Book.

Credit: OCHA
The designations employed and the presentation of material of this map do not imply the expression of any opinion whatsoever on the part of the Secretariat of the United Nations concerning the legal status of any country, territory, city or area or of its authorities or concerning the delimitation of its frontiers or boundaries.

Forthcoming Events

A Second Colloquium is currently being planned for this autumn in Philadelphia, details to be announced.

It is also planned to hold the first PBS Conference for some time in January 2017 at St. John's Savannah and the details will be released as soon as possible so that members can save the date and start planning to attend. So do please let us have your e-mail address by signing up through the "Follow Anglican Way" box at <https://anglicanwaymagazine.com> or writing to amacrad@hotmail.com



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

Quantity or Integrity? The 2016 ACNA Lectionary

In recent decades, discerning food tastes in North America have been evolving rapidly. Part of that shift has been the move from quantity to quality, from super-sized portions to small plates, from an abundance of cheap food kept warm on the buffet for indiscriminate browsing to an emphasis on simple, natural ingredients freshly prepared and combined in subtle but deeply satisfying ways, based on respect for the integrity of food. Would that a similar shift were taking place in the way that liturgical churches were feeding on Scripture! In the lectionaries used by the Roman Catholic and mainline Protestant churches since the 1970's, usually known as the "Common Lectionary" (CL), quality takes second place to quantity. If you want to browse at the Bible buffet, they are adequate: but if you are looking for a lectionary in which the doctrinal integrity of Scripture, the Church's tradition, and the Church year are most important, you need to look elsewhere.

It was respect for the doctrinal integrity of Scripture and the Church's tradition which led to the establishment of the Anglican Church in North America (ACNA), often at great cost. So it is puzzling that the ACNA has authorized a lectionary for use on Sundays and holy days (its own version of the Episcopal Church's *Common Lectionary*)¹ in which the doctrinal integrity of Scripture and Church tradition takes a back seat to sheer quantity. Is that really what the ACNA is looking for? Perhaps, however, this is just a starting point, for apparently this lectionary is being offered on a provisional or trial basis,² with a broad

invitation "to the whole body of Christ" to take part in "the process of receiving and perfecting [it]".

It is in respectful response to that generous invitation that this critique is offered, together with some suggestions about an alternative approach. The aims of the *Common Lectionary* in its ACNA form are sound, but there are better ways of attaining them.

Discussion, let alone debate or controversy, about lectionaries may seem arcane. After all, "It's all Bible, right?" A lectionary is simply a tool for a community of faith to read the Scriptures together, with the most significant passages being allotted for Sundays and holy days—but that's where things get complicated. Because what is the criterion for selecting those passages? Are they to be chosen thematically, in accord with the pattern of the Church's year? And within that pattern are they to be chosen so that the lessons for each Sunday complement or speak to one another in a coherent and unified way? Or are they chosen so that each book of the Bible is read as a whole, more or less continuously (*lectio continua* or *semi-continua*)? Or is the aim to read as much Scripture as possible within the Sunday morning service?³ Each of these principles leads in a different direction, and it is not obvious how they may be reconciled with one another.

The Anglican Lectionaries

The sixteenth century compilers of the English liturgy solved the problem with two lectionaries—one for Sundays and holy days, at the Eucharist, devoted to thematic reading; and the other for daily use, at Morning and Evening Prayer, devoted to continuous reading of Scripture in quantity. The lessons for the Eucharist were based on the lectionary that developed

1. http://anglicanchurch.net/?/main/texts_for_common_prayer. This lectionary, designed for use at the Eucharist or other principal service on Sundays and holy days, is to be distinguished from the daily office lectionary, which this essay does not discuss.

2. The texts are prefaced by this note, entitled "Reception Process":

With the exception of The Ordinal, which has been authorized and adopted, and is The Ordinal of the Province, the other materials offered in *Texts for Common Prayer* are "working texts" approved for use by the College of Bishops. These working texts are not yet finalized, awaiting response from the experience of their wide use in the Church. With that in mind, these rites are commended as appropriate forms for worship in the present season. The Archbishop's instruction to the Liturgy and Common Worship Task Force was the

production of rites that were "so faithful and attractive that the Church would want to use them." The hope in making *Texts for Common Prayer* available now is to give evidence that the assignment is well underway, and to invite the whole Body of Christ into the process of receiving and perfecting. Responses can be sent via email to: liturgytaskforce@anglicanchurch.net.

3. Keep in mind there are 1189 chapters in the Old and New Testaments and 168 more in the Apocrypha. This can be read, more or less, over the course of a year, at four chapters a day. But even with about 25 holy days in addition to Sundays, it would require almost 18 (sometimes lengthy) chapters on each of them to cover the whole of Scripture in a year—a super-sized Easter vigil at least once a week!

from the fourth century onward in the churches of the city of Rome (although some loose ends, chiefly in the Sundays after Trinity, were tidied up in the eighth and ninth centuries, when this lectionary was adopted by churches north of the Alps). Its retention in the sixteenth century reformation was a token of continuity with catholic antiquity, and as the lessons were chosen to complement each other in accord with the pattern of the Church year, they provided a sharply focused, coherent, and unified thematic teaching of the faith for each Sunday and holy day.

To complement this very selective thematic reading, the (for the most part) continuous reading of the whole of Scripture in quantity was assigned to the daily services of Morning and Evening Prayer, at each of which about a chapter was read from the Old Testament and the New. There were some exceptions to this sequential reading—the Song of Songs, Ezekiel, and Revelation were omitted, for reasons we may not think adequate, as well as a very few passages like Genesis, chapter 10 (the table of nations) or chapter 38 (Judah and Tamar); and beginning with the Elizabethan Prayer book, lessons were chosen to complement the thematic teaching of a Sunday or holy day. But the principle was clear and effective enough—by far the greater part of the Bible was to be read in large passages more or less continuously at the daily office.

This solution was elegant and masterly. It provided at the Eucharist, the principal preaching service,⁴ a unified teaching of the faith on every Sunday and holy day, in accord with the Church's year, and it also provided for a sequential reading of the greater part of Scripture in lengthy passages, at least once in the course of a year (the New Testament, being shorter than the Old, was read through about twice a year, and the Psalter monthly).

With some qualifications, this solution has still much to commend it. One qualification is that late modern attitudes to time mean that most parishes observe the Sunday Office of Morning Prayer *or* the Sunday Eucharist, but not both, at least not corporately. The expectation is of a Sunday service lasting about an hour or a little more.⁵ The second, related,

4. The historic rubric *requires* a sermon to be preached at the Lord's Supper, not at other services. Word and Sacrament are held in close conjunction.

5. The 1872 amendment to the Act of Uniformity known as the *Shortened Services Act* marked the point where Anglicans started looking at their watches. Until then, as in some parts of the Christian world still, Sunday service could be a leisurely and extended gathering of the community for the ministry of Word and Sacrament. In Anglican churches, ordinary Sunday service consisted in Morning Prayer, Litany, Ante-Communion and a lengthy sermon without interval—about two hours at least, and more if there were Communion. Many returned mid-afternoon for Evening Prayer, which might include a half an hour of public Catechizing. Nor was this peculiar to Anglicans. In the early 1700s, a Lutheran Sunday morning service would include a liturgy not unlike that of the Prayer Book with a lengthy sermon and a full-length cantata (which if you were lucky, was by J. S. Bach). Before the French revolution, sung Matins and Vespers in addition to Mass were

qualification, is that in parishes where the principal Sunday service is the Eucharist, there is almost no exposure to the Old Testament and psalms. But it is or would be a relatively simple matter, to add lessons from the Old Testament and psalms to the eucharistic lectionary, chosen to complement the lessons of each day (about which see below).

The Common Lectionary

In the 1960's, the Roman church was convulsed by deep discontent with its own liturgical tradition. Its reading of Scripture was based entirely on a (flawed) version of the ancient Roman eucharistic lectionary.⁶ Its breviary preserved from the late Middle Ages mere fragments of what had once been a very extensive sequential reading of Scripture and sermons of the Church Fathers, and was not used by the laity. Naturally, the Roman liturgists of the 1960's paid no attention to the elegant solution Cranmer had crafted for the Anglican prayer books. Their solution was a radical departure from the Church's tradition: they scrapped the ancient eucharistic lectionary, and devised an entirely new one, published in 1970 as the *Ordo Lectionum Missae*.⁷ It subsequently became the basis of the *Common Lectionary* adopted by the Episcopal Church in 1979 and later the *Revised Common Lectionary*, as well as the ACNA lectionary. Of the various possibilities, no single principle was adopted to organize this lectionary, but rather all of them: thematic reading according to the church year, *and* more Scripture, *and* continuous or semi-continuous reading of books of Scripture.

What did this mean in practice? First, a three-year cycle of readings was adopted, with one of the synoptic gospels being read in each year, and the gospel of John distributed throughout. At each service there are four lessons: the first, usually from the Old Testament (but sometimes from the New); the second, a psalm; the third, an epistle or other book of the New Testament that is not a gospel; and fourth, the gospel lesson. With four lessons over three years, the goal of greater quantity is easily achieved. The question is about the other two objectives—of providing thematic teaching in the pattern of the Church year, and of continuous reading of entire books of Scripture.

a normal component of Roman Catholic Sunday, and lengthy sermons were expected. Eastern Orthodoxy had a similar pattern. The expectation of getting it all done in one hour on Sunday morning is one of the most debilitating and historically eccentric aspects of late modern Christianity.

6. In the missal used in the church of Rome, subsequently adopted by the Tridentine missal, the epistles and gospels in the Sundays after Trinity were dislocated around the 10th century—a disruption which did not affect the missals of Northern European uses like Sarum.

7. It is typically Roman that this modern construction is often presented as if it were a recovery of ancient tradition. And entirely too typical of Anglicans that this is believed! And so we abandon the actual ancient tradition for a modern fabrication, criticized by none other than Klaus Gamber—one of the few modern Roman liturgists endorsed by Joseph Ratzinger—as a break with ancient tradition.

The solution of the OLM and CL is complex. Within each year, about half of the year (Advent to Trinity, with a gap between Epiphany and Lent) is reserved for thematic reading (with lessons that usually differ from year to year); and the rest is reserved for more or less continuous reading—but there are qualifications. The Sundays after Trinity and Epiphany are reserved for more or less continuous reading of epistles and gospels, but the Old Testament readings are chosen on a typological basis to complement the gospel readings. Thus there is no continuous reading of Old Testament books; and because the gospel and epistle readings are chosen for continuous or semi-continuous reading, in principle they have no connection with each other. Moreover, most of the passages which have been read for thematic reasons in Advent-Epiphany, Lent-Trinity, are naturally not repeated when they would appear in the continuous reading of Sundays after Epiphany and Trinity. The result is a disjointed compromise between the two principles, of thematic reading and continuous reading, in which neither principle finds a consistent realization.

Continuous Reading in the Common Lectionary

The limited success of this compromise may be illustrated by the reading of the epistle to the Romans, one of the most important books of Scripture and one with a sustained argument that would benefit from continuous reading. In the ACNA version of the *Common Lectionary*, certain passages are read for thematic reasons at various times of year: for example, 1:1–7 is read on Advent 4 in year A; Romans 4:1–17 is read on Lent 2 in Year A; Romans 1:16–32 is read on Lent 3 in year A, and Romans 6:3–11 is read at the Easter Vigil. But (semi-) continuous reading only begins on the Sunday closest to June 1 in Year A, with Romans 3:21–27. The dislocation of 3:21–27 from 1:16–32 (about thirteen Sundays apart) and the total omission of 1:8–15 and 2:1–3:20 means that there is no possibility of following the line of argument in the first three chapters that leads up to 3:21–27. And although semi-continuous reading then develops on the Sundays of June through September, with Romans 4:13–18 (a larger overlapping passage 4:1–17 is read in Lent 2 Year A) there is no reading of 3:28–31 and 4:19–35. After that there is a much higher degree of continuity in the central chapters 5 through 8 on successive Sundays: 5:1–11; 5:15b–19; 6:1–11; 7:21–8:6; 8:7–17; 8:18–25; 8:26–34; 8:35–39. In addition to these passages, 6:15–23, and 7:12–25 are read at other times of year, for thematic reasons. Omitted altogether are 6:12–14; and 7:1–11.

Continuity then breaks down again with the following chapters. The argument about Israel's place in the divine purpose is represented with fragments: 9:1–15; 11:13–24; 11:25–36; with 10:4–18 read at another time of year, for thematic reasons. Omitted altogether are: 9:16–33; 10:1–3, 18–20; and 11:1–12. Continuous reading in sequence briefly resumes with

12:1–18; 12:19–21; 14:5–12. In addition 13:8–14; 15:1–13, and 16:25–27 are read at other times of year, for thematic reasons. Omitted altogether are: 13:1–7; 14:1–4, 13–23; 15:14–33; and 16:1–24.

There is no question that a lot of Romans is read. But on the score of semi-continuous or continuous reading, only chapters 5–8 and 12 are well represented. The dislocations and omissions of Romans 1–4 mean that Paul's argument for justification by faith is represented by dislocated fragments⁸; and a similar fragmentation affects his line of thought in 9–11, 13–16. One wonders how any doctrinal evangelical could endorse a lectionary with this mutilation of cornerstone doctrine. Moreover, whenever Romans is being read according to the principle of continuous reading on the Sundays of the summer in Year A, in principle it has no connection with the gospel and the Old Testament lesson, so apart from happy accident the preacher may find himself forced to ignore either the epistle or the other lessons, or subjectively forge (as many do) some faint line of connection between them all.⁹

The treatment of Romans is fairly representative of the treatment of other New Testament books. There is an attempt at continuous reading, which is intermittently successful, because of the passages co-opted for thematic use at other times of year. There is no continuous or semi-continuous reading of the Old Testament, even the great narratives of Genesis, Exodus, Samuel and Kings—the last two of which are represented by a mere handful of passages (six and ten respectively), none read in sequence.¹⁰ The continuous reading of 1st Corinthians is distributed over all three years, except for passages used elsewhere for thematic reasons. Some passages from Hebrews 2–10 are read in the year B, but the reading of chapters 11–13 follows only in the late summer of Year C. Of Philippians only four passages are read in order from Philippians in the fall of Year A, whereas six other passages are read at other times for thematic reasons. How is it possible on this basis to present any coherent teaching of the book as a whole?¹¹

Most glaring of all is the treatment afforded the Gospel of John, which is denied *any* continuous reading,

8. It is not insignificant that in its reading of Galatians, the CL omits 3:1–22 and 4:8–31—which were read in part in the ancient lectionary, but which have an obvious relevance to the teaching of justification by faith. It is not difficult to surmise why there were omitted from the OLM. “The scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe” (3:22). “Jerusalem which is above is free, which is the mother of us all” (4:26).

9. It is to the credit of preachers that they try to do so: their instinctive sense of the coherence of the Sunday liturgy is more authentic than that of the lectionary they have to work with.

10. Sequential reading of the Old Testament is one of the features of the *Revised Common Lectionary*, with the result that for half of the year none of the lessons have in principle any connection with each other.

11. To its credit the ACNA version of CL includes passages omitted for obvious reasons in other versions of the CL—such as those from Romans 1 and Ephesians 5.

except of 6:24–69, read over four Sundays in August of year B (expediently plugging a gap in the year in which Mark, the shortest of the gospels, is read). Everything else is scattered throughout the year. Sometimes this means that a handful of passages are read in full each year—John 1:1–18 at Christmas; 18–19 on Good Friday; 20:19–31 on Low Sunday. At other times it means that a passage is broken up into three pieces, one for each year (e.g. John 10 and 17), and therefore never read in sequence. Astonishingly, chapters 5, 7, and 8 are omitted altogether, as well as significant passages (which were read in the historic lectionary) like 1:19–28 and 16:1–4 and 16–32. A similar sad fate overtakes the Acts of the Apostles, represented indeed by numerous passages, mostly read in Eastertide or other holy days, but almost none continuously.

Examples could be multiplied: but on the criterion of (semi-) continuous reading the CL in any version is a lot more “semi” than “continuous”. Its sequences of successful continuous or semi-continuous reading only serve to highlight the fragmentations, dislocations, and mutilations that characterize its treatment of the rest of the Scripture. On the measure of continuous or semi-continuous reading of Scripture in the OLM/CL can be assessed, at best, as a very limited success. It is continually undermined by the need to make use of important passages out of sequence for thematic reasons, and by a reluctance to engage with themes that the Roman church found uncongenial in the OLM.

Thematic Reading in the Common

So then, what of the thematic reading of lessons according to the pattern of the Church’s year? Precisely because the epistle and gospel lessons for the Sundays after Epiphany and after Trinity (the greater part of the Church year) are chosen according to continuous reading, in principle they cannot provide a coherent unity of passages to be read each Sunday. To their credit, preachers may strive to make connections, but it is often a triumph of ingenuity over texts with minimal connection to each other. But what of the other Sundays, those in Advent, Christmas, Lent to Trinity, where all the lessons are chosen for thematic reasons? Here of course it is harder to discern and assess the choice of lessons, except on a case by case basis. Some find the selection rich and satisfying; but others find the heavy reliance on typology is not always compelling, and the selection of seasonal themes rather trite, especially in comparison to what they replace.

To give one example, the ancient gospel lesson for Advent I, Matthew 21:1–9 (preserved in the Sarum Missal and the Prayer Book)¹², is excluded in favor of passages about Christ’s coming again in judgment (a

12. In the later Middle Ages there were significant dislocations and changes to the ancient lectionary in the liturgy of the city of Rome, and these are perpetuated in the Tridentine Missal. Like other northern missals, the lectionary of the Sarum Missal, upon which the Prayer Book is based, is much closer to the ancient prototypes.

theme that came to dominate the penitential preaching of the late Middle Ages, but was more moderately represented in the ancient lectionaries). A subtlety has been lost in this change. The late Robert Crouse puts it this way:

From the new cycles of Advent lessons, today’s Gospel lesson has been firmly excluded, because it seems to have nothing to do with Advent. After all, it’s the Palm Sunday story, isn’t it? It’s all about Jesus’ entry at the time of his Passion; so, obviously, it can’t be about Advent. Our modern interpreters, you see, have difficulty getting beyond the literal sense of the text. The ancient Fathers, however, saw a spiritual interpretation, according to which the story became for them a dramatic parable of Advent: a story of the coming of the Son of God as Messianic King, as Judge, and as Redeemer of God’s city.¹³

From a different theological and liturgical point of view, Oliver O’ Donovan agrees: “Don’t be perplexed at the choice of a Gospel reading for Advent that we would more readily associate with Passiontide; for the Passion is simply one angle from which Jesus’ entry into Jerusalem can be seen. The other is from the prophet’s cry at its center: *Behold, your king comes unto you!*”¹⁴ The claim that the OLM/CL represents authentic ancient catholic reading of Scripture rings hollow.

In the CL there are vestiges, indeed, of the ancient eucharistic lectionary, especially at Christmas and Epiphany, the Easter vigil, and Low Sunday. But in general they are dislocated, sometimes mutilated, or (as we have seen) even excluded altogether.¹⁵ The Sundays before Lent were eliminated in the interests of more Sundays after Epiphany (and more opportunities for continuous reading), and because their rationale was forgotten or incomprehensible to the Roman Catholic liturgical revisers of the 1970’s OLM. But it is not really so difficult to understand. Similar pre-Lenten Sundays exist in the Eastern Orthodox calendar, about which Alexander Schmemmann says this:

Long before the actual beginning of Lent, the Church announces its approach and invites us to enter into the period of pre-Lenten preparation. (. . .) Why? because of the deep

13. Sermon, published in the *Anglican Free Press*, Advent 1997.

14. *The Word in Small Boats*, pp. 93, 94.

15. Even a brief survey brings up numerous lessons prized by the ancient/BCP lectionary but omitted in the CL; Matthew 8:1–13; 8:23–34; 9:1–8; 9:18–26; Mark 8:1–9; Luke 11:14–28; 14:1–11 (though 1, 7–11 are read); 18:31–43; 19:41–47; John 4:46–54; 8:46–59; 16:16–22; 16:23–33; Gal. 3:16–22; 4:21–5:1a, 2 Corinthians 11:19–31; Philippians 1:1–6; 1 Thess. 4:1–8; 1 Peter 3:8–15; 4:7–11 (though vv.7–8 are read). There may well be more. How is it that a three-year lectionary honoring Catholic tradition cannot find a place for passages that the ancient Catholic church thought worthy of reading on a much more selective basis?

psychological insight by the Church into human nature. Knowing our lack of concentration and the frightening worldliness of our life, the Church knows our inability to change rapidly, to go abruptly from one spiritual or mental state to another. Thus, long before the actual effort of Lent is to begin, the church calls our attention to its seriousness and invites us to meditate on its significance. Before we can practice Lent we are given its meaning.¹⁶

Since the elimination of these pre-Lenten Sundays, there is no such preparation for Lent. Instead, the season of Epiphany runs smack into Ash Wednesday. In the observance of the last Sunday as a feast of the Transfiguration, there does seem to be some idea of providing a perspective for the observance of the season, but the Transfiguration has significance as an anticipation of his risen glory: “tell the vision to no man, until the Son of man be risen from the dead.” Perhaps that is why, in the ancient calendar, the Transfiguration was observed on August 6. By comparison, the lessons for Quinquagesima, the Sunday before Lent, are far more focused on Lent itself. The gospel lesson (Luke 18:31–43) announces Lent as a journey up to Jerusalem, up to the death and resurrection of Christ, which is also an inward journey from spiritual blindness to vision and understanding, and the epistle lesson (1 Cor. 13) develops this theme of spiritual pilgrimage in terms of a growing up in faith, hope, and charity, to spiritual maturity.

Opinions will vary concerning the success of the thematic selection of lessons in the CL. But it is evident that precisely because it attempts to combine continuous reading with thematic reading, it is not able to provide either in a consistent and satisfactory way. Its chief success has been increasing the quantity of scripture that is read, but at what cost? There is neither a continuous reading of the books of Scripture, nor a thematic coherence to the Church year, nor the ancient catholic lectionary of the western Church and historic Anglicanism. The integrity of doctrine, in Scripture and Church tradition all take a back seat to the goal of greater quantity. Is that really an adequate basis for the Church’s principal lectionary?

Another Proposal

In a spirit of humility, the church might be well advised to consider a less ambitious enterprise. It would have the following three components:

First of all, out of respect for tradition and for the doctrinal coherence of the Church’s year, it would retain the ancient two-lesson Eucharistic lectionary in its Sarum Missal/1662 Prayer Book form (perhaps restoring some provisions omitted in the Reformation, such as the whole of John 20:19–31 on Low Sunday.)

Second, for the sake of greater exposure to scripture, it would provide more than one series of

additional lessons and psalms before the epistle and gospel. These could be drawn either from the Old Testament, or from the other books of the New Testament besides the gospels, and they could be chosen with a view to complementing the epistle and gospel, or to providing a genuinely continuous reading of books of Scripture. There is no reason for there to be three cycles—there could be two, or four, or five, whatever best serves the aim of increasing exposure to Scripture. Moreover, a parish could choose to read every year the series which complements the ancient selection of epistle and gospel,¹⁷ or it could read in successive years any number of cycles providing for more continuous reading (and if there were more than one of those, it would make sense for those to be read in a regular and common system of rotation). The chief difficulty here would be providing larger readings of the gospels, as there is little sense in having two gospel lessons, and serious loss in tampering with the ancient gospel lessons in an arbitrary fashion. It is here that the Sunday Office, as a “second service,” provides opportunities to read from the whole of Scripture in ways that complement and do not abolish the ancient lectionary of the principal service. Yet—to repeat—quantity cannot be the controlling criterion for the church’s lectionary.

Third, for those undertaking the task of expository preaching through an entire book, or a large portion of it, the ACNA could give permission under certain parameters (such as consultation with the bishop) to read through a chosen book of the Bible, either in place of one of the lessons (Old Testament, Psalm, Epistle, Gospel) or simply as an additional lesson immediately before the sermon. No “lectionary” as such need be provided—the preacher will advance through the book at his own pace of exposition. One key parameter would be the observance of at least some key days in the Church’s year—at least Advent 1, Christmas, Epiphany, Septuagesima, Lent 1, Palm Sunday, Easter Sunday, the Sunday after Ascension, Pentecost, and Trinity—so that the overall structure of the Church’s year is still discernible, and the principal moments of the gospel are indeed corporately celebrated and proclaimed.

This perhaps does not look as *tidy* as a version of the CL. But as we have seen, the tidiness of the CL is really not much more than a Bible buffet. And this alternative proposal puts doctrinal integrity first (either in the form of the ancient eucharistic lectionary of the Church year, or in the expository preaching of entire books of the Bible, but not a mishmash of both) *and* it provides for a greater quantity of Scripture to be read (but without prejudice to doctrinal integrity). And though parishes would have differing practices reflecting a variance in priorities (the

17. The ancient pattern of Scripture lessons in the western church’s daily office, which can be reconstructed from traces in the later medieval breviary, provides an excellent starting point for the choice of such lessons.

16. *Great Lent: Journey to Pascha*, p. 17.

church year, the quantity of Scripture, or expository preaching), yet substantial overlap would prevail, enough to make for a genuinely shared reading of Scripture.

A Final Word

It was its bold and sacrificial commitment to the doctrinal integrity of Scripture and the historic Faith that drove the Anglican Church in North America to separate itself institutionally from the Episcopal Church. That boldness and clarity is needed now, in the decisions it is making about the lectionary. It is not enough to perpetuate, let alone warm over, the Episcopal Church's three-year four-lesson Bible Buffet. Now is the time for a critical re-examination of the principles at stake in the corporate reading of

Scripture in the Anglican tradition, one which is attentive to the unique strengths of the Anglican tradition and the legacy of the historic Prayer Books. Respect for the doctrinal integrity of Scripture, and, under Scripture, of the historic faith and worship of the Church, must come first.¹⁸

18. It is a measure of the catholic commitment of the ACNA that it has committed itself to a process of very broad-based reception of its liturgical formularies, one that is open to participation by "the whole body of Christ". The author, currently president of the Prayer Book Society of the USA, a voluntary association of classical Anglicans without denominational ties, and with members inside and outside the ACNA, has offered this critique on behalf of the Society, in the hopes that the Society may contribute constructively to the ACNA's own dialogue about liturgy and worship.



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Matrimony: After Obergefell

A PRESENTATION TO THE "ONE CHURCH, ONE FAITH,
ONE LORD" CONFERENCE, JULY 13–17, 2015

by The Rev. Prof. Stephen Noll

One gratuitous cut in the recent actions by The Episcopal Church was the deletion of the title "Solemnization of Holy Matrimony" from the revised canon on marriage and its replacement with "Celebration and Blessing of Marriage." Such a cut is fitting, I suppose, since what the new Episcopal rites are celebrating is neither holy nor is it matrimony. One cannot solemnize that which is repugnant to the explicit teaching of our Lord Jesus Christ and the conciliar wisdom of His Church through the centuries.

Jesus and Holy Matrimony

Holy Matrimony is the unique teaching of our Lord Jesus Christ.

Pharisees came up to him and tested him by asking, "Is it lawful to divorce one's wife for any cause?" He answered, "Have you not read that he who created them from the beginning made them male and female, and said, 'Therefore a man shall leave his father and his mother and hold fast to his wife, and the two shall become one flesh'? So they are no longer two but one flesh. What therefore God has joined together, let not man separate." They said to him, "Why then did Moses command one to give a certificate of divorce and to send her away?" He said to them, "Because of your hardness of heart Moses allowed you to divorce your wives, but from the beginning it was not so. (Matt 19:3–8)

The Pharisees' question was a legitimate one, even if offered in bad faith. The Law of Moses constituted a political covenant, in which sinful men and women sought recourse from unhappy and harmful marriages. All societies in history, even Christian ones, have made some provision for divorce and subsequent remarriage.

But Jesus' reply goes behind the Law: "from the beginning it was not so." He then goes back to the foundational texts in Genesis: "God created man male and female" (Gen 1:27) and "the two become one flesh (Gen 2:24)." Let's look at these two texts in reverse order.

The author of Genesis concludes the tale of "Adam in Search of a Wife" thus: "Therefore a man shall leave his father and his mother and cleave to his wife, and they shall become one flesh" (Gen 2:24). This sentence is normative for the institution of marriage, let's call it matrimony. Matrimony is *political* in that when a man and woman wed, they form a new family, a new building block of society. Matrimony is *generational*, in that this new family derives from its forebears and generates heirs. It becomes a link in the "begats" of human history. Matrimony is *sexual and procreative*: it is the "cleaving" of the opposite sex partners that results in a new creature, a son or daughter. It is in this way that the woman "helps" the man's "loneliness" by becoming the mother of all living. Hence it is fitting that "*matrimony*" honors the mother. On the other hand, sexual activity without the possibility of procreativity—and this is clearly the case with homosexuality—is an abomination.

Up to this point, I suspect the Pharisees agreed with Jesus, but Jesus doesn't stop there. He takes them one step back to the real beginning in Genesis 1:

So God created man in his own image, in the image of God he created him; male and female he created them, and God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it" (Gen 1:27–28).

The climax of the six-day creation is God's deliberate creating and blessing of man in his own image, that image being dual and complementary, male and female. Jesus sees in this prior creation and blessing something that goes beyond the political, generational and sexual foundation of matrimony. That something has to do with the unique Person and action of God. St. Paul refers to that something as the "mystery that is between Christ and the Church" (Eph 5:32), and I believe Jesus intended to ground monogamy in the relational unity of the Godhead, the Holy Trinity.

God creates and God blesses, from which Jesus concludes: "What God has joined together, let not man put asunder." It is God's special presence that makes Christian matrimony holy and makes the marital bond unbreakable. This truth may not have been obvious to first-century Jews, who permitted divorce and even polygamy, but after the coming and teaching of Jesus Christ, the Church taught that holy matrimony is the lifelong bond between one man and one woman.

The encounter of Jesus and the Pharisees repeated itself in the patristic period. Roman law and morals affirmed monogamy and the patriarchal family as "natural"; however pagans were lax with regard to divorce and (male) promiscuity. St. Augustine reflected the classic position, for the Western Church at least, in his identification of three "goods" of marriage:

- procreating the family (*proles*)—Augustine linked the obvious natural good of begetting and raising children with the tempering of promiscuity which accompanies family life;
- maintaining faithful conjugal love (*fides*)—Augustine speaks of the natural companionship of the two sexes, even after childbearing years.
- forming a sacred bond (*sacramentum*)—holy matrimony creates a new covenant relationship between the partners with God and in that sense grace perfects nature. In his beautiful wedding sermon from prison, Dietrich Bonhoeffer, describes the movement from betrothal to espousal in this way:

As God today adds his "Yes" to your "Yes," as he confirms your will with his will, and as he allows you, and approves of, your triumph and rejoicing and pride, he makes you at the same time instruments of his will and purpose both for yourselves and for others. In his

unfathomable condescension God does add his "Yes" to yours; but by doing so, he creates out of your love something quite new—the holy estate of matrimony.

While the Reformers objected to some of the medieval developments of marriage, including its inclusion in the seven-sacrament system, they accepted Augustine's typology of goods, as is clear in the Marriage Preface in the Book of Common Prayer. Strange as it may sound, the Prayer Book statement about "avoidance of fornication" is an affirmation of the sacredness of marriage and call to purity for those who remain sinners redeemed by grace (*simul justus et peccator*).

The other main change at the Reformation was the shifting of many marital matters from the clergy and church courts to the magistrate. This change is not as drastic as it may seem since the Reformers looked to a "godly prince" or a national church that would affirm and support the Christian understanding of marriage. In some cases, the state was actually more conservative than the church. Cranmer's liberal revision of the divorce canons was ultimately rejected by the Elizabethan Parliament.

The Ethic of Intimacy and the Obergefell Decision

The description of matrimony as I have sketched it here has been the historic understanding of Western society. That description now has a competitor, which I call "the ethic of intimacy." The English sociologist Anthony Giddens (*The Transformation of Intimacy*, 1992) defines the ethic of sexual intimacy in this way:

- Sexuality in its modern usage does not mean "two sexes" (the Latin root of "sex" means "to cut in two") but rather *plastic sexuality*. "Plastic sexuality is severed from its age-old integration with reproduction, kinship and the generations."
- *Plastic sexuality* makes possible *confluent love*, the opening of one person to another for the purpose of self-realization and self-enhancement. Confluent love is often expressed in terms of spirituality and justified in terms of human rights.
- Whereas romantic love fastens on one "special person," *confluent love* is realized in one or more *special relationships* and hence may be monogamous or polyamorous.
- The *special relationship* has no external supports and must continually be negotiated in a *rolling contract* (consider the recent campus "consent" rules). Lest intimacy slide into *codependency*, each partner in such a relationship must be willing to grow or break apart at any point.
- Traditional marriage has no special claim on intimacy and in fact is often an instrument of *codependency* to be overcome.

In Justice Kennedy's majority opinion in *Obergefell*, the Supreme Court has, in effect, enthroned the ethic of intimacy as the law of the land. This observation is counterintuitive since Kennedy employs the trope of "marriage as a fundamental right" to, in effect, outlaw marriage. The social commentator Ross Douhat notes this irony in his analysis:

Kennedy's opinion . . . is relentlessly upbeat about how "new insights have strengthened, not weakened" marriage, bringing "new dimensions of freedom" to society. But the central "new dimension of freedom" being claimed by straight America is a freedom *from* marriage—from the institution as traditionally understood, and from wedlock and family, period.

The normalization of homosexuality and same-sex marriage is not the root cause of the revolt against marriage in the West today, but merely a symptom. The ethic of intimacy has infiltrated the whole of its culture and institutions. Simply look at a "PG-13"-rated movie or TV sitcom. Note that a popular U.S. ex-President is a notorious womanizer. Note the prevalence of the "hook-up culture" among Western university students, the proliferation of "no-fault divorces" and the disappearance of marriage as a norm in Europe and among the poor in America where 70% of inner-city families are headed by a single woman.

Note, finally, that the progressive churches in the West are piling on, invoking the blessing of God on the ethic of intimacy. The logic of The Episcopal Church's "Task Force on the Study of Marriage," which recommended the canonical redefinition of marriage, fits hand in glove with Kennedy's argument in *Obergefell*.

Defending and Restoring Holy Matrimony after *Obergefell*

For those of us who believe that holy matrimony is instituted by God and is not revisable by man, the Psalmist's question arises: "if the foundations are destroyed, what can the righteous do?" (Psalm 11:3). This is a difficult and pressing question for church bodies and for individual clergy and laity. It is early in the post-*Obergefell* era, but let me make some provisional suggestions.

Bearing Witness to Holy Matrimony

"You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth" (Acts 1:8). It is the Church's duty to bear witness to God's natural and spiritual purposes in marriage. It is also important for those in the Anglican tradition to make clear, in light of teaching and practice to the contrary, that we stand in the authentic tradition of the historic church. For this reason, the Anglican Church in North America has recently issued a statement which includes "Bearing Witness

to Holy Matrimony" (<http://anglicanchurch.net/?/main/page/1060>).

It is also the church's duty to teach disciples to observe all that Jesus commands (Matt 28:18). It is a sad fact that Western churches have frequently failed to teach and practice our Lord's standard of Holy Matrimony. We must redouble efforts to catechize on this subject.

I might add that it will be important for churches at all levels to make clear in their foundational documents their doctrine of marriage, as this will give evidence of their religious freedom under the U.S. Constitution. Please look carefully at "Seven Things All Churches Should Have in Their Bylaws" from the Alliance Defending Freedom (http://www.speakupmovement.org/Church/Content/userfiles/Resources/church_seven_bylaws.pdf), as well as recent two recent webinars by Gammon & Grange (<http://religiouslibertylawyers.com/>) and The Christian Legal Society (<http://www.clsnet.org/church-guidance-webinar>).

Restoring Church Discipline

The issue of admitting same-sex married couples to the sacraments has recently arisen and will continue to do so. In my opinion, we must recover and apply—discreetly but firmly—the disciplinary rubric of the Book of Common Prayer, translating "notorious evil-liver" in terms of the person whose manner of life is publicly contrary to the gospel of Christ. Such church discipline cannot be directed only at same-sex couples. There are many cohabiting couples and unrepentant divorcees who worship in our churches and present themselves for marriage and the sacraments.

Once again, let me add that there is a practical need for churches to establish formal membership and disciplinary policies and procedures. Discipline begins with the clergy, and clearly the churches will need to have adequate canons in place to deal with any clergy who violate Christian principles either in their manner of life or their ministries.

Taking Back Holy Matrimony from the State

Matrimony is a public institution but not necessarily a state institution. The recent ACNA statement avers:

Marriage is established by God for the procreation and raising of children and for the good of society. For this reason, governments have an interest in marriage and have delegated authority from God to protect and regulate it. But no court, no legislature and no local magistrate has the authority to redefine marriage and to impose this definition on their citizens.

After *Obergefell*, the question that faces us is: since the state has redefined marriage, what are we to do? One immediate question has arisen concerning the clergy: should they continue to officiate on behalf of

the state, or should they encourage couples to obtain a civil marriage and then come to church for Holy Matrimony? And if clergy become conscientious objectors to state marriage, why not the couples seeking to be married?

Equally challenging will be the matter of divorce and remarriage. Since the state has abandoned any pretense of maintaining the marital bond, is it not incumbent on the church to adjudicate—again pastorally but firmly—cases of willful divorce and unrepentant remarriage?

Forming a Pro-Marriage Movement

In recent days, many commentators have drawn parallels between *Roe v. Wade* and *Obergefell* as judicial fiats that both reflected and sought to influence social trends in the USA. On the one hand, the parallels between the two decisions are sobering: 42 years on, *Roe v. Wade* still stands, and millions of abortions are still performed. On the other hand, the pro-life response to *Roe* has maintained a steady witness and has influenced public opinion in directions that are reducing the practice of abortion, though incrementally.

It will be necessary for a pro-marriage movement to form in response to *Obergefell*. It will have its own internal challenges and continuing attack from the progressive Left. It will have to formulate its fundamental focus, which I think will probably center around the issue of procreative sex and the right of every child to have a father and mother. I hope that it can join forces with the pro-life movement, since the issues of marriage, conception and birth are interconnected in God's design.

Finally, let me comment on the conciliar nature of this response. Leading up to the *Obergefell* decision, there were a number of joint statements from a wide spectrum of Christian churches and leaders and others such as Orthodox Jews and Muslims (see the last section of the ACNA Bearing Witness statement). There is also a broad pro-marriage consensus in the Global South as is witnessed by recent statements of Anglican leaders. If this consensus can work together, pray together, and repent together, I would hope that, with God's help, our churches and society might turn back to a saner and better understanding and practice of marriage as it was intended by God "from the beginning."

An Homilie on the State of Matrimony (Excerpts)

From the eighteenth homily of the Second Book of Homilies (1562)

The word of Almighty GOD testifies and declares, whence comes the original beginning of Matrimony, and why it is ordained. It is instituted of GOD, to the intent that man and woman should live lawfully in a perpetual friendship, to bring forth fruit, and to avoid fornication. By which means a good conscience might be preserved by both parties, in bridling the corrupt inclinations of the flesh, within the limits of honesty. For GOD hath straightly forbidden all lasciviousness and uncleanness, and from time to time has grievously punished inordinate lust, as all stories and ages have declared. Furthermore it is also ordained, that the Church of GOD and his kingdom might be conserved and enlarged by matrimony, not only in that GOD gives children by his blessing, but also in this: they be brought up by the Parents godly, in the knowledge of GOD'S word, so thus the knowledge of GOD and true Religion might be delivered by succession from one to another, until finally many might enjoy that everlasting immortality.

Wherefore, forasmuch as Matrimony serves us as well to avoid sin and offence, as to increase the

kingdom of GOD: you, as all others which enter the state, must acknowledge this benefit of GOD, with pure and thankful minds, for that he hath so ruled your hearts, that ye follow not the example of the wicked world, who set their delight in filthiness of sin, but both of you stand in the fear of GOD, and abhor all filthiness. . . . For the devil will assay to attempt all things to interrupt and hinder your hearts and godly purpose, if you will give him any entry. For he will either labor to break this godly knot once begun betwixt you, or else at the least he will labor to encumber it with divers griefs and displeasures. And this is the principal craft, to work dissension of hearts of the one from the other: That where now there is pleasant and sweet love betwixt you, he will in the stead thereof, bring in most bitter and unpleasant discord, and surely that same adversary of ours doth assault man's nature and condition.

For this folly is ever from our tender age grown up with us, to have a desire to rule, to think highly of our self, so that none thinks it meet to give place to another. That wicked vice of stubborn will and self-love is more likely to break and diserver the love of heart, than to preserve concord. Wherefore married persons must apply their minds in most earnest wise to concord, and must crave continually of GOD the



Title page of Cranmer's *Book of Homilies*

help of his Holy Spirit, so to rule their hearts, and to knit their minds together, that they be not severed by any division of discord. This necessity of prayer, must be oft in the practice and regular use of married persons, that oft times the one should pray for the other, lest hate and debate do arise betwixt them. And because few do consider this thing, and even fewer do perform it (I say to pray diligently), we see how wonderful the devil deludes and scorns this state, and how few marriages there be without chidings, brawlings, tauntings, repentings, bitter cursings, and fightings.

Which things, whoever will commit them do not consider that it is at the instigation of the ghostly enemy, who takes great delight therein: or else they would with all earnest endeavor, strive against these mischiefs, not only with prayer, but also with all possible diligence. They would not give place to the provocation of wrath, which stirs them either to rough and sharp words, or stripes, all of which are surely brought about by the devil, whose temptation, if it be followed, necessarily begins and weaves the web of all miseries, and sorrows. For this is most certainly true, that from such beginnings must necessarily ensue a breach of true concord in heart, whereby all love will shortly be banished. Then can it not be but a miserable thing to behold, that yet they who are of necessity compelled to live together, cannot be in quiet together. And this is most customarily everywhere to be seen. But what is the cause thereof? Forsooth because they will not consider the crafty train of the devil, nor give themselves to pray to GOD, that He would vouchsafe to repress the devil's power. Moreover, people do not consider how they promote the purpose of the devil when they follow the wrath of their hearts, while they threaten one another . . . yea, while many times they will not admit to the wrong part in a deed.

Learn therefore, if you desire to avoid of all these miseries, if you desire to live peaceably and comfortably in wedlock, how to make thy earnest prayer to GOD, that he would govern both your heart by the Holy Spirit, to restrain the Devil's power, so you may have perpetual concord. But to this prayer there must be joined a singular diligence, whereof Saint Peter gave this precept, saying: husbands, deal with your weaker vessel, and as unto them that are heir also of the grace of life, that your prayers be not hindered (1 Peter 3.7). This precept doth particularly pertain to the husband: for he ought to be the leader and author of love, in cherishing and increasing concord, which shall follow, if he will use moderation and not tyranny, and if he yield something to the woman. . . . Yet, the common sort of men judges that such moderation should not become a man: For they say that it is a token of womanly cowardice, and therefore they think that it is a man's part to fume in anger, to fight with fist and staff. Nonetheless, howsoever they imagine, undoubtedly Saint Peter is a better judge of what should be seeming to a man, and what he should

most reasonably perform. For Saint Peter says that reasoning should be used, and not fighting. Indeed he says more, that the woman ought to have a certain honor attributed to her, that is to say, she must be spared and borne with, the rather for that she is the weaker vessel, of a frail heart, inconstant, and with a word soon stirred to wrath. And therefore considering these her frailties, she is rather to be spared. By this means, thou shalt not only nourish concord: but shalt have her heart in thy power and will. For honest natures will sooner be retained to do their duties by gentle words, than by stripes. But he which will do all things with extremity and severity, and uses always rigor in words and stripes, what will that avail in the conclusion? Verily nothing, but that he sets forward the devil's work and banishes concord, charity, and sweet amity, and brings upon himself in dissension and hatred, the greatest griefs that can be had in the mutual love and fellowship of a man's life.

Beyond all this, it brings another evil, for it is the destruction and interruption of prayer: For while the mind is occupied with dissention and discord, there can be no true prayer. For the Lord's prayer hath not only a respect to particular persons but to all, in that we openly pronounce that we will forgive them which have offended against us, even as we ask forgiveness of our sins of GOD. How can this be done rightly, when their hearts be at dissension? How can they pray each for other, when they be at hate betwixt themselves? Now, if the aid of prayer be taken away, by what means can they sustain themselves in any comfort? For they cannot otherwise either resist the devil, or keep their hearts kept in stable comfort through all perils and necessities, but by prayer. Thus all discommodities, as well worldly as ghostly, follow upon frowardness testiness, and cumbrous fierceness, in manners, which be more fitting for brute beasts, then for reasonable creatures. Saint Peter doeth not allow these things, but the devil desires them gladly. . . .

Now as concerning the wife's duty. What shall become her? Shall she abuse the gentleness and humanity of her husband and, at her pleasure, turn all things upside down? No surely. For that is far repugnant against GOD'S commandment, For thus doeth Saint Peter preach to them, wives, be subject and obey your own husbands (1 Peter 3.1). To obey is another thing then to control or command, which yet wives may do with their children, and to their family: But as for their husbands, them must they obey, and cease from commanding and be subject. For this shall nourish concord very much, when the wife is ready to obey her husband's commandment, when she applies herself to his will, when she endeavors to seek his contentment, and to do him pleasure, when she will eschew all things that might offend him: For thus will most truly be verified the saying of the Poet, A good wife by obeying her husband, shall bear the rule, so that he shall have a delight and a gladness, the sooner at all times to return home to her. But on the contrary part, when wives are stubborn, froward, and

impertinent, their husbands are compelled therefore to abhor and flee from their own houses, even as they should have battle with their enemies. . . .

Therefore let them . . . acknowledge their follies, and say, my husband, it was by my anger that I was compelled to do this or that, so forgive it me, and hereafter I will take better heed. . . . And they shall not do this only to avoid strife and debate: but rather to respect the commandment of GOD, as Saint Paul expresses it in this form of words, Let women be subject to their husbands as to the Lord: for the husband is the head of the woman, as Christ is the head of the Church (Ephesians 5.22–23). . . . And Saint Peter says here also, that holy matrons did in former time deck themselves, not with gold and silver, but in putting their whole hope in GOD, and in obeying their husbands, as Sara obeyed Abraham, calling him lord, whose daughters you will be if ye follow her example. This sentence is very fitting for women to remember. Truth it is, that they must specially feel the grief and pains of their marriage, in that they relinquish the liberty of their own rule, suffer the pain of their travelling and in the bringing up of their children. In which offices they be in great perils, and be grieved with great afflictions, which they might be without if they lived out of matrimony. But S. Peter says, that this is the chief ornament of holy matrons, in that they set their hope and trust in GOD. . . .

O woman, do thou the like, and so shalt thou be most excellently beautified before GOD and all his Angels and Saints, and thou need not to seek further for doing any better works. For, obey thy husband, take regard of his requests, and give heed unto him and perceive what he requires of thee, and so shalt thou honor GOD and live peaceably in thy house. And beyond all this, GOD shall follow thee with his benediction, that all things shall prosper well both for thee and thy husband, as the Psalm says: Blessed is the man which fears GOD, and walks in his ways, thou shalt have the fruit of thine own hands, happy shalt thou be, and well it shall go with thee. Thy wife shall be as a vine, plentifully spreading about thy house. Thy children shall be as the young springs of the Olives about thy table. Lo thus shall that man be blessed (says David) that fears the Lord. . . .

For thus is it most reasonable to obey GOD, and not transgress his law. He that loves his friend, seems to do no great thing: but he that honors that is hurtful and hateful to him, this man is most worthy of commendation: Even so think you, if thou can suffer an extreme husband, thou shalt have a great reward therefore: But if thou loves him only because he is gentle and courteous, what reward will GOD give the therefore? Yet I speak not these things that I would wish the husbands to be sharp towards their wives: But I exhort the women that they would patiently bear the sharpness of their husbands. For when either party do their best to perform their duties the one to the other, then follows thereon great profit to their neighbors for their examples' sake. . . .

And this thing may be well understood by the laws which the Pagans made, which charged that a women need no longer to dwell with such an husband, as he that smites her is unworthy to have any further company with her. For it is vile to treat her like a slave, that is a fellow of thy life, and so joined unto thee in the necessary matters of thy living. And therefore a man may well liken such a man (if he may be called a man, rather than a wild beast) to a killer of his father or his mother. . . . And although we are commanded to forsake our father and mother for our wife's sake, and so thereby do work them no injury but to fulfill the Law of GOD: How can it not appear then to be a point of extreme madness to treat her despitefully, for whose sake GOD hath

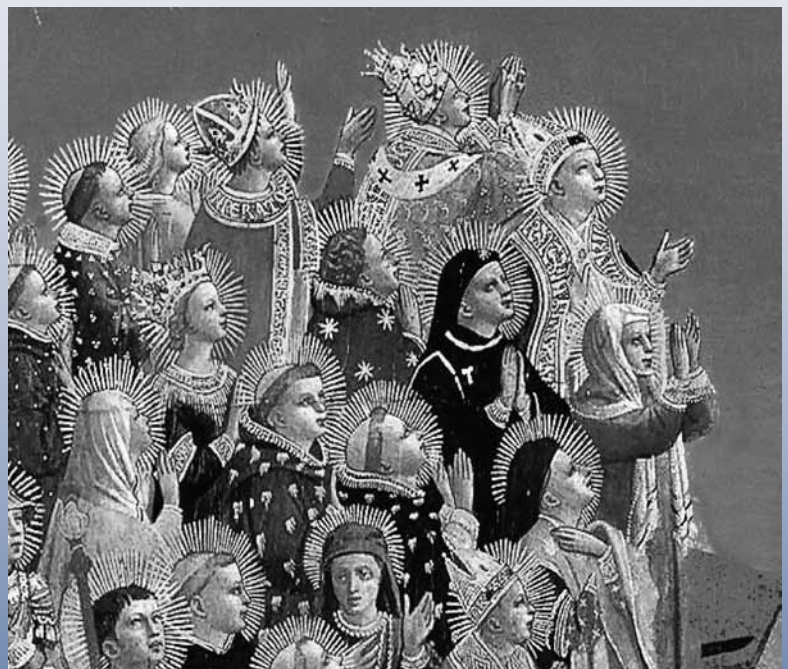
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commanded thee to leave parents? . . . Who would not think that it were better for such a man to wish the ground to open, and swallow him in, then once ever after to be seen in the market? . . .

Even so, if you despise her to whom you are married, you will much derogate and decay the excellency and virtue of your own authority. Recount all these things in your mind, and be gentle and quiet. Understand that GOD hath given the children with her, and made you a father, and by such reason appease yourself. Do you not see the farmer and see with what diligence he will till that ground which he farms, though it be never so full of faults? So that although it is dry, it brings forth weeds, though the soil cannot bear too much wetness, yet he tills it, and so wins fruit from it: Even in like manner, if thou would use like diligence to instruct and order the mind of your spouse, if you would diligently apply yourself to weed out by little and little the noisome weeds of uncomely manners out of her mind with wholesome precepts, it could not be, but in time you will feel the pleasant fruit thereof to both your comforts.

Therefore that this thing chance not so, perform this thing that I do here counsel thee: Whenever any unpleasant matter arises at home, if thy wife hath done ought amiss, comfort her, and increase not the heaviness. . . . for she is thy body, and made one flesh with thee. But thou perhaps wilt say that she is a wrathful woman, a drunkard, and bestly, without wit and reason. For this cause bewail her the more. Chafe not in anger, but pray unto Almighty GOD. Let her be admonished and helped with good counsel, and do thou thy best endeavor, that she may be delivered of all these affections. But if thou should beat her, thou shalt increase her evil affections: For sharpness is not amended with sharpness, but with softness and gentleness. Furthermore, consider what reward thou shalt have at GOD'S hand: For where thou might beat her, and yet, out of respect and fear of GOD abstain and bear patiently her great offences, out of respect of that Law which forbids that a man should cast out his wife whatsoever fault she be guilty of with, thou shalt have a very great reward. . . .

It is written a certain Philosopher had a cursed wife, a froward and a drunkard. When he was asked why he did so bear her evil manners, he made this answer. By this means (said he) I have at home a Schoolmaster, and an example how I should behave myself abroad: For I shall (says he) be the more quiet with others, being thus daily exercised and taught in the forbearing of her. Surely it is a shame that Pagans should be wiser then we, we I say that are commanded to resemble angels, or rather GOD himself through meekness. And for the love of virtue, this said Philosopher Socrates would not expel his wife out of his house. Yea, some say that he did therefore marry his wife, to learn this virtue by that occasion. Wherefore, seeing many men be far behind the wisdom of this man, my counsel is, that first and

before all things, a man do his best endeavor to get him a good wife, endued with all honesty and virtue: But if it so chance that he is deceived, that he hath chosen such a wife as is neither good nor tolerable, then let the husband follow this Philosopher, and let him instruct his wife in every condition, and never lay these matters to sight. . . .

Even so, let us do all things, that we may have the fellowship of our wives, which is the means to all our doings at home in great quiet and rest. And by these means all things shall prosper quietly, and so shall we pass through the dangers of the troublous sea of this world. For this state of life will be more honorable and comfortable than our houses, than servants, than money, than lands and possessions, than all things that can be told. . . . So shall all things turn to our commodity and pleasure, if we draw this yoke in one concord of heart and mind. Whereupon do your best endeavor to be so married and so shall ye be armed on every side. Yee have escaped the snares of the devil, and the unlawful lusts of the flesh, ye have the quietness of conscience by this institution of Matrimony ordained by GOD: therefore use oft prayer to him, that he would be present by you, that he would continue concord and charity betwixt you.

Do the best ye can of your parts, to accustom yourselves to softness and meekness, and bear well such oversights as happen: and thus shall your conversation be most pleasant and comfortable. And although (which can no otherwise be) some adversities shall follow, and while now one discommodity, now another shall appear: yet in this common trouble and adversity, lift up both your hands unto heaven, call upon the help and assistance of GOD, the author of your marriage, and surely the promise of relief is at hand. For Christ affirms in his Gospel, Where two or three be gathered together in my name, and be agreed, whatsoever they pray for, it shall be granted them of my heavenly father. Why therefore should thou be afraid of the danger, where thou hast so ready a promise, and so nigh a help? Furthermore, you must understand how necessary it is for Christian people to bear Christ's cross: for else we shall never feel how comfortable GOD'S help is towards us. Therefore give thanks to GOD for his great benefit, in that you have taken upon you this state of wedlock, and pray you instantly, that Almighty GOD may luckily defend and maintain you therein, that you neither be overcome with any temptations, nor with any adversity. But before all things, take good heed that ye give no occasion to the devil to let and hinder your prayers by discord and dissension: for there is no stronger defense and stay in all our life, then is prayer, in the which we may call for the help of GOD and obtain it, whereby we may win his blessing, his grace, his defense, and protection, so to continue therein to a better life to come: Which grant vs he that died for vs all, to whom be all honor and praise, for ever and ever, Amen.

Real Marriage

by Roberta Bayer

All past civilizations have placed ceremonial and customary limits upon sexual relations between man and woman, and faithful marriage has always been recognized as distinct from ordinary friendship, and adultery, and other kinds of sexual relations, notwithstanding their prevalence in human history. Although friendship between man and wife increases happiness of marriage, as the Homily on Matrimony makes clear, the distinction between friendship and marriage lies in the social role that marriage plays in ordering the natural sexual union of male and female, so directing it towards the propagation and care of children, and the creation of the family, and teaching of God's Word.

The earliest written records in China stated that marriage was instituted by its first emperor as necessary to their civilization. In Egypt the law of marriage was said to be established by the Egyptian pharaoh Menes, perhaps the founder of the first dynasty, over 3000 years before Christ. The book of *Genesis* shows (as Dr. S. Noll indicates in his article) the importance of conjugal union in the divine plan for mankind from the very moment of human creation. Later, the marriages of Abraham and his children are depicted as divinely ordained. *Genesis* therefore affirms that marriage between man and woman is natural to mankind, and has a special role in God's divine plan for human salvation.

Laws have governed marriage from the beginning of human civilization because the bodily differences between man and woman made its regulation particularly important. Formal customs were necessary to sanction the procreation of children, even in polygamous marriages, because of all the associated concerns for society—such as membership in that society, the education and welfare of children, and the stability of property. Wedding ceremonies have differed in time and place, but some element of formality was always necessary because of the social and political importance of the family.

This is because families are the foundation of society and of government. The consent of families to live together for mutual support and protection under a common law is the beginning of government. The Roman senator and orator Cicero remarked, over two thousand years ago, that the first bond of society is marriage. (*De Officiis*, Book I) His views were formed by the history of ancient Athens and Rome, where the founding political groups within the cities were tribes or family groupings.

In English law indigence was discouraged, and a modicum of education was encouraged, so that

young men could learn lawful trades and sciences, be of use to the commonwealth, and support a family. Therefore, the law recognized that the welfare of the commonwealth is intimately related to the moral character and sense of responsibility which children learn through education and work. All this shows the interconnectedness of family with the common good.

In scripture marriage is given a very high dignity by the blessing of Christ, who performed his first miracle at the Wedding at Cana. St. Paul states that Christ is the bridegroom and the church is his Bride, feminizing the idea of church because it exists by the masculine power which is Christ, yet it is a relationship of consent and love. Thus, added to the pre-Christian tradition of regulating sexual relations between man and woman, was the recognition that man and woman must be willing contractors; that love is the foundation of marriage, and the arrangement is monogamous.

Public law and religious ceremony were therefore united to the end of promoting the good of domestic society. Domestic society has always been seen to be of prime importance to good government. It has never been seen as a private arrangement that can be re-defined according to the particular preferences of individuals.

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Marriage between man and woman is natural because it is found in all human societies. Families are the foundational social unit upon which government is constructed; its roots lie deeper within human community and human history than any other tradition or custom. It is the means by which children are brought into the world and socialized, and it is the means by which people find a common bond and way of living. I realize that this seems untrue to people who *want* to affirm that any friendship can be called a marriage, and that the union of

male and female is not natural to humankind, but this flies in the face of the reality of human history.

The changes to the idea of marriage today have followed upon the idealization of unbounded sexual freedom. This led first to the prevalence of divorce, and now gay marriage. Certainly a desire for unbounded sexual freedom is hardly new, human beings are what they are, but the new marriage laws result from seeing individuals as autonomous, rather than natural members of a family.

What conditions of thought brought about this sea-change? The idea that morality is changeable according to individual choice. This idea emerged alongside the well-documented arrival of the idea of individualism which makes autonomous individuality central to the human condition, rather than membership in a community or family. But more importantly, in my opinion, the desire for sexual freedom is now expressed within a society which is skeptical that the knowledge of truth, either as apprehended by the intellect, or through divine revelation, is a component of happiness, and a significant number of people are now convinced that sexual satisfaction is a core element of happiness.

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Although courts were slow to upend the sanctity of the family despite social changes over the twentieth century, the importance of historical legal precedent was weakened under the influence of positivistic and pragmatic theories of law. The courts came to think they ought to align law with social demands, and to separate morality from law, so law might be studied as a positive science. Ironically, the courts have not avoided making decisions which touch on moral issues, and instead have become deeply involved in legislating on matters related to sexual freedom. Thus the family is now perceived to be a creation of law, rather than something which existed prior to law.

Those who argue for the new ideal of sexual freedom say that people who disagree are narrow-minded and want to impose their own moral standard on others, a moral standard which is purely subjective. They say religious morality is based upon

outdated conventions and ideas, and one part of society should not impose its religious prejudices upon another. Insofar as the issue is framed in these terms there is no possible point of compromise. The impasse between the advocates of complete sexual freedom and those who defend traditional monogamous marriage is by this calculus a zero-sum situation in which the latter must be forced to accept the new legal definition of marriage even if it violates their conscience.

It is a zero-sum situation only because certain ideas, certain questions that require thought, are not admitted, indeed their existence is not acknowledged. But beneath these disagreements about public policy lie conflicting metaphysical and epistemological claims. For to suggest that marriage between man and woman is neither 'natural', nor fitting to human society, is a truth claim. This truth claim goes as follows: marriage is nothing but the creation of the subjective wills of individuals, and so nothing but the product of choice. Created by choice, it is artificial rather than natural. Therefore, they say, the claim that traditional marriage is natural only represents the view of now dead individuals who have no claim on us today.

Much could be said in response to this but at the very least it should be recognized as a truth claim because one is replacing the established meaning of marriage with a new meaning. But to make such a change is very radical. Every human living arrangement is, on this account, *essentially* the same as marriage between man and woman.

Such a claim presumes something quite specific about the essential nature of human beings and their power to choose; it presumes that reality is dependent upon will and action. If marriage is not of its essence fitting to human nature or society as created, then any choice can be called good or fitting. There is no external standard apart from personal choice.

The eighteenth philosopher Immanuel Kant made individual will the central fact of morality in stating that 'the only good is the good Will'. The implications were drawn out by Jean-Paul Sartre, in the twentieth century, who argued that because there is no absolute or objective truth, each human being must constitute a morality for himself by his own actions. The essential nature of goodness is the outcome of the existential act. (footnote)

But, by this reasoning, any morality might be defended. Indeed, someone might say this, "If I think that divine truth is written on the human heart and discovered in the nature of things, and if it is essential to my freedom of action and conscience not to have to give consent to, or even recognize, any morality which does not follow from my own existential act, there is no rational reason for me to recognize an unnatural marriage, even if the law does, insofar as that marriage does not follow upon my understanding of the world. My autonomy and

freedom to reason about morality follows upon the same account of truth as the advocates of marriage innovation now make.” Unfortunately the courts do not see it that way.

The courts have taken it upon themselves to re-define marriage as if they had adopted the philosophical position that truth is the outcome of an existential act. Earlier in his career, Justice Kennedy stated in the Supreme Court decision *Planned Parenthood vs Casey* (1992) that: “At the heart of liberty is the right to define one’s own concept of existence, of meaning, of the universe, and of the mystery of human life.” This is a remarkable statement. If it is true, then each person has a right to define marriage and good and evil. But that is absolutely impossible, it is irrational in making law and justice a matter of force rather than reason.

The church teaches that marriage between man and woman is both reasonable and natural. Does not human history reveal the same? Does the record of human history not show that it is part of the natural order, a real order in which maleness and femaleness have meaning? Can traditional marriage be only a convention? The silence on such questions is surprising. For the changes being made in law are not simply a matter of ‘abstract debate’, but they impact how we live, and they ought to challenge us to reason about reality much better than we do. They challenge us to reason about truth and goodness and human nature. Furthermore, for a court to hold someone culpable in law for opposing unnatural marriage, all the while denying that there is a serious epistemological question at stake, is to compel conscience rather than offer it freedom.

I cannot help but ponder why we are so unthinking at this time. It is salutary to reflect upon the times when human beings have tried to build utopias and compel conscience against reason. Recent history does not indicate that such experiments have achieved much good. Utopians social planners of whatever ideological stripe, who thought to create ideal happiness on earth, have tended instead to make for misery. Experience should temper the modern utopians who seek to revolutionize society for the sake of sexual utopias. I am not sure what to make of the will to deny that marriage between man and woman is essential to human nature, except that it is part of an ideologically expressed will to nothingness that currently besets us.

In the fourth book of the *Consolation of Philosophy*, written in the sixth century after Christ, the Christian theologian and philosopher Boethius wrote that if ordinary men do not believe that their own wickedness brings suffering upon themselves, it is because their eyes are dark and they are ignorant. “So long as they look only at their own desires and not the ordinary creation, they think of freedom to commit crimes and the absence of punishment as happy things.” Oh foolish man to think that crimes make for

happiness. All thinkers of ancient times who argued about the nature of reality took for granted an ordering Mind or divine principle. By that principle they were able to show that human flourishing must take a certain form. Human beings are born with capacities both intellectual and physical. As physical beings we are made to live in families, which are the union of male and female for the propagation of children, and as intellectual and moral beings we are made to think about truth and goodness and the order of things. Absent such an understanding of the moral and intellectual good for human beings, and ignorant or dismissive of the benefits that accrue from this order recorded throughout human history, modern society may very well suffer from projecting a foolish dream upon reality.

Men’s Conference at St. Luke’s Church in Blue Ridge, Georgia

Plans are finalized for the 2016 men’s conference at St. Luke’s Church in Blue Ridge, GA. The theme this year is: “Rediscovering the Bible: An Anchor in a Worldwide Tsunami.” It will be held the weekend of September 23–25 at the church.

For more information go to:
<http://stlukesblueridge.org/>

The goal is to give men an anchoring point in a society that has no moorings by discovering:

- How the Bible is different from other ancient documents; its origin and relevance.
- How to filter contemporary issues through a Biblical worldview.
- How to relate the Bible to those who don’t believe it.

The event is open to men, lay and ordained, from all Christian communions and denominations. The registration fee is \$65. The fee includes a pizza meal on Friday night; and a bagged lunch and supper on Saturday

The Anglican Way at Saint Andrew's, Fort Worth



The Very Reverend William Noble McKeachie, Dean Emeritus of South Carolina, co-author of the Baltimore Declaration (1991), and co-founder of Mere Anglicanism

by Dean William McKeachie

Since retiring as Dean of the Diocese and Cathedral of South Carolina in 2009, I have been blessed to assist at the Mother Parish of Episcopalians (Saint Andrew's) in Fort Worth, Texas, a congregation with a longstanding and widespread reputation as a "flagship" of biblical, evangelical and catholic preaching and teaching in the context of traditional liturgical worship conducted according to the 1928 Book of Common Prayer.

Recently, after Morning Prayer one Sunday, a parishioner whose faithfulness dates from his upbringing at Saint Andrew's (in the early 1940s) confronted me with a curious question about the relationship between the monikers "Episcopal" and "Anglican" as descriptive of the church, of its and our history, of its and our current identity. "Are we Episcopalian or Anglican?" he asked, and said he wanted a one-word answer! So I said: "Yes!"

In truth, of course, the deeper issues implied by my interrogator's question require a veritable series of lectures (hence the "Mere Anglicanism" conferences with which I have been associated for many years) to trace the ambiguities and shifting connotations of those two ecclesiastical monikers across many centuries, continents, and constitutional politics, back through British imperial history, the American Revolution, the Protestant Reformation, the Synod of Whitby, the Ecumenical Councils of undivided Christendom, and beyond.

In terms of my personal biography and identity "in Christ"—that is, from the time of my own baptism as a young adult in the 1960s—the outward and verbal appellations, reflecting by God's grace a single inward and spiritual reality, have been "divers and sundry" as vocational opportunities have led me to and fro among many dioceses, in at least four provinces, of the Anglican Communion. (Once, at a time when my assignments were broadly ecumenical, I was even introduced to an international Roman Catholic gathering as representing the "Angelicum Church!") But for the first two decades of my Christian life, there were also two constants: (1) the classic Book of Common Prayer (1549/1662 in the Church of England and its European chaplaincies; 1928 in the Protestant Episcopal Church USA; 1962 in the Anglican Church of Canada), as well as (2) unquestioned canonical mutuality and transferability, anchored in the historic See of Canterbury.

Only since the late 1970s have the anomalies of denominational nomenclature devolved into

incompatibilities of doctrine and worship more adversarial than those spawned by ritualism. It was in that decade that subversive movements long stirring under the surface of the U.S. Episcopal Church, especially in its seminaries, led to the transvaluation of all values and the devaluation of "true religion and virtue." By the 1980s such revisionism dominated the agenda of General Convention, eventually displacing biblical and apostolic authority in all aspects of faith, doctrine, worship, and church order.

This gradual, worldly deconstruction of the Episcopal Church over the course of the past four decades has been brilliantly analyzed by PBS board member William Murchison in his narrative "Mortal Follies: Episcopalians and the Crisis of Mainline Christianity." Throughout these recent and continuing unpleasantnesses and ignorances, Mr. Murchison and others (in the line of the late Reverend Dr. William Ralston's earliest colleagues and successors in the Society for the Preservation of the Book of Common Prayer) have rallied tradition-minded Episcopalians to stand firm against old heresy masquerading as modern prophecy.

During this entire period, too, Saint Andrew's Parish, Fort Worth, has been in the forefront of congregations and vestries committed to the classic forms of orthodox Anglican witness and worship. The marks of that orthodoxy are best defined by: the sufficiency unto salvation, by grace through faith, of God's Word Written; the Chalcedonian Definition of God's Word Incarnate; and the Nicene-Constantinopolitan affirmation of the triune Godhead of the Word Eternal. Such was and is the Prayer Book Christianity of blessed Thomas Cranmer and those of his ilk.

In responding to my recent interrogator's conundrum, I sought to define the deeper convictions and commitments that characterize Saint Andrew's as both "Episcopalian" and "Anglican" (that is, as a traditional American Prayer Book Parish). I also suggested to that elderly parishioner that it seems to be those very convictions and commitments, rather than denominational nomenclature, that in recent years have made this "old-fashioned" downtown church spiritually appealing to an increasing number of newcomers, especially young families, with no previous—let alone inherited—background of their own in "Episcopalian" or "Anglican" history.

Perhaps indeed this might be an encouragement not just for one "old guard" individual but for the membership as a whole of the Prayer Book Society in terms of its mission to a post-denominational church and world.

Taking my cue from a similar kind of list developed by Archbishop Robert Duncan about the growth of the Anglican Diocese of Pittsburgh, I therefore offer the following characteristics of classic Prayer Book Anglicanism (as practiced at Saint Andrew's, Fort Worth) by way of indicating why, under God and by His grace, it has demonstrable appeal and potential for growth.

Our mission and ministry are rooted in:

- Orthodox Christian Faith “once for all delivered” through Divine Revelation, God’s Word Written; defined and affirmed by the three historic Creeds, the first four Ecumenical Councils, and the first five centuries of Patristic Christianity; confessed in the 39 Articles of the English Reformation; and transmitted through the liturgies of the historic Book of Common Prayer.
- Institutional identity as a mission-minded church committed to biblical preaching, evangelical zeal, substantive faith formation, and spiritual renewal expressed in winsome witness, experienced through worship “in the beauty of holiness,” and lifted high on the Cross of the unique and universal Christ at the cultural and ideological fault-lines of an increasingly post-Christian society.
- Prayerful use of sanctified human reason, of traditional music and the other creative arts, of the evidences of history, and of imaginative literature as apologetic resources for “faith seeking understanding” (St. Anselm).
- A Reformed Catholic perspective on Word and Sacrament in theological doctrine, common prayer, pastoral care, and church discipline.
- Willingness to stand firm for biblical truth, “contra mundum” (St. Athanasius), if need be suffering ecclesial division and worldly calumny, averring that the only ultimately “right side of history” has been already decreed from before the foundation of the world; but willingness also to “seek peace and pursue it” when the Holy Spirit reveals a righteous way forward.
- Recognition that, while the local diocese is the basic unit of the church catholic, the local congregation is the focus of pastoral fellowship in the Body of Christ; just as Fort Worth, “where the West begins,” is not Dallas, “where the East peters out!”

Speaking for myself, both personally and ecclesially, the monikers “Episcopal” and “Anglican” alike describe the way I became and remain a churchman; yet more than anything else I believe that what, and Who, we are called to proclaim is Christ Crucified and Risen, the world’s unique and universal Savior. That is the real Anglican Way! Neither “au fond” nor at the font is anyone baptized either Anglican or Episcopalian. One is baptized a Christian; one is “Christened!” And in the end, as the late ecclesiastical historian Herbert Butterfield put it, we are called to “hold fast to Christ, and for the rest be totally uncommitted!” That is really what Prayer Book religion is all about.

Hymn

O man, bewail thy grievous sins
which have so sore offended
Thy gracious Lord, who of his grace
Thy mal-estate hath mended.

And yet, despite his gracious act
Of mercy, ye continue
To try his grace and in your paths
Of baseness to continue.

Concupiscence doth war in you
Your being to destroy
And by intemp’rance do ye act,
So ye yourselves destroy.

For though by baptism’s mighty grace
Original sin’s stain
Was wiped away yet still th’ effects,
The lusts of it, remain.

And so by such desires removed
To vice are ye from virtue,
And actual sin doth leave its stain
Which strengthens vice, not virtue.

Christ, seeing this, did institute
The sacraments of grace
That by their aid ye might be purged
From actual sin’s trace.

But to those sins of act ye oft
Return to your destruction,
As soon as ye that grace receive
Forget it in destruction.

O Holy Ghost, Our Lord and God,
O look upon our suff’ring,
And pour on us thy grace and pow’r
Our hearts with strength instilling.

O Father, Son, and Holy Ghost,
O Lord and God eternal,
O save us that we ever may
Give laud and praise eternal.

Peter Bayer

Could be set to the tune Ach Gott und Herr

Another Hymn

I

O Gracious God who over all doth reign
Who givest of thy bounty, hope to men
And faith, that in a darkened glassy pane
Of that for which we hope, part may be seen:

Who knowing in thy goodness our weak wills
And seeing that, despite what we do know
To be our good, we often seek our ill
Hast granted Charity to men below:

In order that though faith we Thee might see,
Through hope receive thy gracious promises,
Though charity then seek to come to Thee.
These all, O Father, hast thou given us.

II

O Christ th' eternal Father's Son, who hast
On Thy great mercy thinking, not our worth,
Our nature weak and frail, redeemed at last,
On us whom Thou hast made anew, look forth;

And lest Thy blood for men be spilt in vain
Thy sacraments of grace didst institute,
That after thy work on earth our inane,
Distraught thoughts not thy life and death forget;

That grace men might therein receive alway;
That through an outward sign our minds to Thee
Might turn, rememb'ring that Thou art the way,
And take their crosses up and follow Thee.

III

O Spirit Blest, who on th' Apostles' crowns
At Pentecost in form of living flame
Didst light, To make them hunt for souls, as hounds
Do deer, and thus to spread the glory of thy Name,

Thus didst thou grant thy se'en fold gifts to them
And thus thy twelve-fold fruits: redeeming all
As thou hadst made; in se'en days the world's gem
By twelve tribes Israel after Adam's fall.

So perfectly dost thou ordain all things
For the salvation of our wretched race
O Father, Son and Spirit Blest, that the world sings
In all its fullness of thy glory and thy grace.

Peter Bayer

Could be set to the tune Farley Castle

Sermon on the Prayer Book of 1549

by The Rev. Elijah B. White, III

On Whitsunday of 2009, the 450th anniversary of the first celebration of Holy Communion according to the Book of Common Prayer (1549), the Rev. Elijah Brockenborough White, III preached this sermon at Our Saviour Oatlands, in Leesburg, Virginia. On that day Holy Communion was also said according *The Supper of the Lord and Holy Communion commonly called The Masse* was said from the Book of Common Prayer 1549.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

We celebrate this day the 450th anniversary of the Book of Common Prayer in English, whose use in public worship officially began on June the ninth in the Year of our Lord 1549 [hence our red vestments and antependia today].

Using the original 1549 service in our Parish is not an antiquarian exercise, because we here rejoice with its true and faithful direct 1928 descendant

every Sunday. We happy few experience the 1549 not as a novelty but as an authentication whose familiar similarity to our regular worship certifies to us that we are indeed on and keeping on the right path to God today and Heaven tomorrow, marching onward together with all who have known and upheld orthodox Christian faith for 2,000 years and particularly in step together with those who have kept the Faith in its Anglican expression for 450 years this Wednesday.

But you and I here run a risk: we can become so used to authentic Prayer Book worship that we forget how vitally important it is, how crucial is our work and faithful witness [in New Testament Greek *martyrion*, from when our word 'martyr,' one who bears witness to Christ under duress]—our witness in keeping the great tradition alive and glowing and growing in this little corner of His vineyard wherein it hath pleased our Lord to place us—important because not all men have saving faith; not all who profess it truly hold it; and all who do hold and believe it are always special targets of that dark fallen angel-adversary

who like a roaring lion ever prowls about, seeking whom he may devour. [I Peter 5:8]

“Whom resist stedfast in the Faith,” St. Peter continues. Part of our fulfilling this high calling here is maintaining the teaching and use in public worship of that Prayer Book whose anniversary is an appropriate occasion to remember why it is so important.

The real Book of Common Prayer is important, amongst many other reasons, because it is a book, singular, everything a Christian needs to know and believe to his soul’s health in one book you can hold in your hand and carry in your pocket—I hear that the four-by-three-inch edition we used to distribute to our armed forces, carried in the left breast pocket, has stopped many an enemy bullet literally, just as “the shield of Faith” it contains has for centuries “quenched[ed] all the fiery darts of the evil one” as urged in Ephesians 6:16.

Of the 1928 Prayer Book’s 600 pages more than half are straight Scripture: 180 pages containing all 150 psalms; 179 pages of Epistles and Gospels; many more Biblical passages and canticles scattered throughout; plus collects and prayers so chock full of Scriptural citations that, for instance, the one-half page of the General Confession in Morning Prayer has references to no fewer than 23 books of the Bible. If the only book you possessed was the Prayer Book, you would hold in your hand all you need to know for saving faith.

Further, it is one book with one order for each service. This protects the congregation from the peculiarities of any odd local priest who can use the 1979 ECUSA book as a do-it-yourself cafeteria from which he’s free to select those items he likes while the hapless people in the pews are distracted from worship because they’re busy flipping pages forward and backward and never know what’s coming next. Some clergy like it because it makes every priest his own Pope, but that’s not worship; it’s a scavenger hunt.

Last Sunday when Anita and I knelt together in St. Andrew’s Forth Worth we knew that you here were praying from the very same 1928 Book, with most Anglicans all around the world because most of our 38 Provinces have kept the English 1662 Book or a direct descendant as their official Prayer Book while allowing newer revisions for use as alternative services. Their local experimentations do not replace the world-wide standard.

This universal shared worship means a lot, strengthens and enheartens us together, which is one benefit of Common Prayer—‘common’ in the best sense of the word, ‘shared, united.’ All around world Anglicans enjoy the mutual comfort of prayers we all know by heart and therefore—this is crucial—have in our hearts to inform our minds and inspire our souls. Moreover, having this treasury of well-honed phrases ready to hand is a great help in private prayer or when we pray aloud with others.

Of course the language is not ‘common’ in the worst sense of the word, not ordinary. Prayer Book language was never ‘contemporary’ English, the street

vernacular of the age: I’ve read many other authors from the 1500’s, and they’re different. The language of the Prayer Book, like that of the King James bible, is not the ordinary English of the day but the very best English of all time.

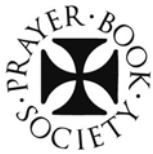
Yes, the language of the authentic Prayer Book is elaborate, dense, profound, because its authors were trying to convey truths that are complex, subtle, difficult to convey in words at all. We worship with beautiful language because we are talking about God, and speaking about God is like trying to draw a circle with only straight lines. You cannot do it, but you can come closer if you try hard. With straight lines you have only a triangle. With four you have only a square. But with five lines you have something recognizably circular. A circle it is not, it’s nowhere near circular, but is *like* a circle, it’s circular enough for people who need to picture a circle. Just so, we cannot put God into words, but many right words can begin to express Him, as many straight lines can approximate a circle.

Compare the confessions before Communion in the 1549 and its true descendants with that in the 1979 Rite II. The latter is perhaps adequate as an outline, but it is not accurate because it is not complete, it does not say all that should be said about our own sinfulness and God’s graciousness. In particular it lacks a clear statement that sin is rebellion against God and not mere failure to listen closely enough, and that sin severs us from Him and is not merely an uncomfortable area in our relationship.

Further, most of the eight (!) different consecration prayers in the 1979 lack a clear teaching of the substitutionary Atonement, of Christ’s death on the Cross as the “full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world.” To minimize the Cross is to water down the Faith.

Along which lines, consider three solemn promises required in earlier rites of Ordination to the Priesthood but omitted in 1979: “Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture? . . . Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God’s Word?” I made these vows before God, and I intend to keep them.

Or compare the peoples’ response to the reading of the Ten Commandments, which 1549-1928 print squarely in the midst of the Communion service, but 1979 puts in another section apart. The new response is “Amen. Lord, have mercy;” the older is “Lord have mercy upon us, and incline our hearts to keep this law.” The former is adequate, I suppose, but not profound. The latter makes it clear not only that it is we who need mercy, but that we are in fact inclined to



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worship idols and murder and lie and steal and commit adultery, and therefore that without God's help we continually slide into sin.

The language of the new rites is thinner, less detailed, less complete, and therefore less helpful to the sinner walking in darkness, or to the redeemed sinner who still sees through a glass darkly. It is less likely, in fact less able, to bring the stubborn sinner to see himself as he is—it has less power to turn him from the flattering self-portrait to the revealing mirror. We sinners do not often want to see ourselves as we are.

But through eloquent, teaching prayer we can be moved to do so. I think of the hungover bearded motorcyclist who stumbled into a 1928 service just as the congregation was saying “we have left undone those things which we ought to have done, and we have done those things which we ought not to have done”—the biker plumped himself down saying, “hey, this is where I belong, these are my kind of people!”

Contrast that with the proper Bostonian lady who attended her first Prayer Book service.

Afterward when Bishop Philip Brooks asked her how she like it, she drew herself up and icily replied, “Not at all. I am not a ‘miserable sinner.’”

“Then I'm sorry for you,” said the bishop, “because that means you are a contented sinner, and that is by far the more dangerous condition.”

Language matters. How and what we pray matters to the formation and to the final destination of our souls. I therefore exhort every one of us to keep the Faith once and for all delivered to the saints—keep it precisely in the purest, highest, best, and most elevating prayers ever inspired in the English tongue—and “so be meet partakers of these holy mysteries.”

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

An Important Request

We have a new phone Number: **703-349-1346**

We have a new address:

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1 West Macon Street
Savannah, GA 31401

Please let us know your e-mail address! We are updating our data base and plan to send out news updates, and new article alerts for the *Anglican Way Magazine* in the future via e-mail, so we would be delighted if as many of our members as possible would please sign up by entering your e-mail address in the “Follow Anglican Way” box at <https://anglicanwaymagazine.com> or via e-mail to amacrad@hotmail.com

We would also be pleased to receive updates from Parishes which offer Prayer Book Services, so please let us know a current contact and the times of regular services (including Rite I). This information can also be communicated by writing amacrad@hotmail.com or calling the Society at 703-349-1346.



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