

ANGLICAN WAY

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Reflections FROM THE Editor's Desk

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In this issue Fr. Edward Rix, Vice-President of the Prayer Book Society writes about his missionary trip to Tanzania on our behalf. He gave a sermon on marriage at a youth conference, the text of which is reprinted here, and had many interesting conversations with bishops and other church leaders. During one conversation, Fr. Rix learned of their need for more copies of the 1954 Kiswahili Book of Common Prayer. As a result, the PBS is now engaged in a new project, which is to re-print copies of the 1954 Kiswahili Book of Common Prayer for Tanzanians who cannot afford to re-print copies themselves. It is estimated that we probably need to raise close to \$15,000 to do this. If you can help, please do! Send cheques to the Prayer Book Society, and indicate that this money is for Kiswahili Prayer Books.

Dr. Eric Enlow, Dean and Professor of Law at Handong International Law School offers an analysis of the state of marriage in law after the Obergefell decision. Dr. Enlow points out that the Obergefell decision effectively abolished legal marriage, as historically understood in continuity with Christian teaching. He concludes with some reflections about the new situation.

I reflect briefly upon the literary culture of England at the time of the Reformation, and my son, Peter who is an organist, offers advice to small congregations looking for a suitable and affordable organ. The Rt. Rev. Council Nedd II, of the Episcopal Missionary Church reflects upon the book *Worship* by Evelyn Underhill, and summarizes her views upon the BCP. Underhill was a respected spiritual director among Anglo-Catholics, and author of a famous book on mysticism during the first half of the 20th century.

I have included a seasonal sermon by Fr. William Martin, a former member of our board and priest in the Anglican Province of America. Finally, Jared Tomlinson has sent a report on the recent trip to Germany by the choir of St. Andrew's Academy in Lake Almanor, California. St. Andrew's is a boarding school in the Anglican tradition. The school worships with the traditional Book of Common Prayer and is associated with the Reformed Episcopal Church. The headmaster, Fr. Brian Foos is a former member of the PBS Board. St. Andrew's raises money by selling their **Anglican Ordo Calendar** according to the BCP 1928. You can order this calendar from **Whithorn Press** at P.O. Box 3050, Chester/Lake Almanor, CA 96020 (530-596-3343) or by contacting them at office@standrewsalmanor.org.

The Anglican Parish of Christ the King (APCK) in Georgetown, DC, is seeking a new rector. It is a church that I know well. The location is excellent—it stands in historic Georgetown, and the building is charming—white washed with clear windows. The building is also of historic significance as it was once a hideaway for escaped slaves on the Underground Railroad. Best of all, it employs an excellent organist who plays a small, but pleasant sounding tracker organ. The congregation is few in number and elderly, as in so many continuing churches, but those who attend are faithful to traditional worship. The major drawback is the small salary. One might perhaps look upon it as a fellowship, providing extra income if attending graduate school in DC, or a supplement to another income. Please check the advertisement in this issue.

Cover:
Coppo di Marcovaldo, Crucifix,
c. 1260, Tempera on panel,
San Gimignano,
Pinacoteca Civica.

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FROM THE PRESIDENT OF THE PRAYER BOOK SOCIETY

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

Incarnation and Image

In Bede's *Ecclesiastical History of the English People*, he records the first meeting of St. Augustine of Canterbury and his company with the pagan English king of Kent and his court about the year 597 A.D. King Aethelbert "took care that they should not meet in any building, for he held the traditional superstition that, if they practised any magic art, they might deceive him and get the better of him as soon as he entered. But they came endowed with divine not devilish power and bore as their standard a silver cross and the image of our Lord and Savior painted on a panel," chanting litanies and uttering prayers "to the Lord for their own eternal salvation and the salvation of those for whom and to whom they had come." Though Bede is writing about two hundred years later, there is no reason to doubt his description. By the 6th century, sacred images had become an accepted and expected element in Christian worship.

In the English church, of course, the long rich tradition of the sacred image that developed there came to an abrupt end in the great iconoclasm of the mid 16th century Protestant Reformation, with scars visible to this day. "Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments." There are of course, exceptions—a remarkable amount of stained glass, paintings that have been

rediscovered under whitewash, and the occasional sculpture too remote to reach. But it was in the Protestant soul that the tradition of the sacred image was renounced.

Though Protestant and post-Protestant westerners often find the sacred art of the pre-Reformation world deeply compelling, their relation to it is primarily aesthetic, antiquarian, and romantic. The Anglo-Catholic who is surrounded by sacred images is no exception to this rule, but rather its supreme example. For what was lost in the Reformation is what was most primary to the sacred image before the Reformation—not the image as means of instruction in sacred doctrine, Gregory the Great's rationale of "the Bible for the illiterate"; but rather, the sense of divine presence and activity in and through the sacred image, to which countless stories of speaking and miracle-working images attest.

In distinguishing idolatry (the veneration of true images of the true Lord and his saints) from idolatry (the worship of false gods by means of images), the Seventh Ecumenical Council at Nicea in 787 determined that "the honor accorded to the image passes over to its prototype, and whoever venerates the image venerates in it the reality of what is there represented": yet this distinction, valid as it may be, actually serves to justify external acts of honor done to the Christian image. If we are to do justice to the Christian sacred image, we cannot simply treat it as an aesthetic object, of antiquarian interest, or romantic associations. Profitable as it may be to study these works of art in the neutral setting and good lighting of the modern art museum, they were made to be objects of worship, and we cannot forget that. Maybe



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

The Peter Toon Memorial Lecture, 15 May, 2017

Speaker

The Rt Revd Dr Geoffrey Rowell, sometime Bishop of Gibraltar in Europe and Emeritus Fellow, Keble College: 'Questioning Tradition? Continuity, Identity and Authority in the Church and Society' Preacher at Evensong: The Revd Dr Daniel Newman, as of 1st December 2016, Associate Minister, St John the Baptist, Woking and Emmanuel, Mayford

4pm Evensong, with sermon

5pm Tea

5.30–6:45 pm Lecture and Discussion

Venue: Pusey House, Oxford



Enthroned Madonna of Guido di Graziano
(Guido of Siena), c. 1270-80

art museums should install a few prayer desks, altars, candlesticks, and send through their galleries monastic choirs chanting litanies amid clouds of incense! If we are to appreciate these works of art for what they are, we must see them in terms of their liturgical and quasi-sacramental function, as making visibly present to us invisible realities that require of the viewers acts of adoration or veneration.

For Protestants (and I include Anglo-Catholics in this term) this is difficult not just intellectually, but even more so emotionally. The renunciation of images has entered deeply into our souls. These images speak to our deepest convictions, but from a distance which we do not easily bridge.

II

As is well-known, in defending the veneration of images, the Byzantine east depended on the doctrine of the Incarnation articulated in the great Ecumenical Councils of the 4th and 5th centuries. John of Damascus argued that the Mosaic prohibition on images was necessary in the time before the Incarnation, before the “true image” of God had been revealed. But now that God had become visible in the flesh, it was legitimate and fitting to craft images as affirmation that in Christ God had become Man. Under the impetus of the Chalcedonian doctrine of the Incarnation, the sketchy symbols and typologies of catacomb art moves into representations of Christ and his saints in majesty, according to their human bodily appearance.

What is perhaps less well-known is the continuing impact of the doctrine of the Incarnation on the

development of sacred art after the 8th century. For after the Iconodule triumph in the Second Nicene Council in 787, a new trajectory slowly emerged both in the East and the West. In the east its development ceased in the 15th century, with the collapse of Byzantium before Islam and the defensive retreat from innovation of any kind. In the West its development continued for centuries in familiar chapters of art history—Romanesque, Gothic, Renaissance, Baroque, Neo-classical, Romantic, and so forth. In the late Middle Ages and Renaissance, an autonomous secular Christian art (history, portraiture, landscapes, still-lives) develops out of the altarpiece, in which these first appeared. In Roman Catholic countries it co-exists with a continuing tradition of sacred art, but in the Reformation countries of northern and western Europe, after the repudiation of the sacred image, it becomes the entire content of Christian art.

It is in Italian art from about 1100 onwards that one may most easily trace the development from Byzantine (and Romanesque) starting points. Though the Italo-Byzantine art of the 13th century is often treated (following Vasari) as mere prelude to the achievements of Giotto and his heirs down to Masaccio and Michelangelo, in fact it is those often forgotten Italo-Byzantine painters who are the first greatness of the Italian tradition. By comparison with later painters they may well look stylized, schematic, and flat, but they are nonetheless sophisticated and powerful works of art, that hint at glories yet to come. The Cimabue Maesta in Florence, the Coppia da Marcovaldo Crucifix in San Gimignano, the recently uncovered frescoes in the crypt of the Duomo in Siena, which some surmise may be early works of Duccio himself, these are masterpieces that are overlooked only because of what did follow them.

What is it that animates these images? It is a fuller sense of Christ’s humanity, and in particular, of his suffering humanity, that first emerged in the Christian east in the aftermath of the Muslim conquest and the iconoclastic controversies of the 7th–9th centuries. This enlarged sense of Christ’s humanity took deep hold in the Latin west in the 13th century. Earlier Christian art had emphasized the divine majesty of Christ, and so Christ typically appears as the Pantocrator, the almighty and impassive Ruler of all things. Even in images of the crucifixion he appears vested in the long tunic known as the *colobium*, and his eyes are open, for he lives and reigns even from the tree. Images of the suffering or dead Christ only appear (in the Christian East) very late in the first millennium; and it is in the 13th century in the west that the Franciscans promoted the use of great crucifixes that depict the suffering or dead Christ, his eyes closed, his face no longer impassive or vacant, but a mask of pain and grief. Formally, the severe and anti-naturalistic schematicism of earlier Byzantine and Romanesque art is softened: incipient *chiaroscuro* (the effect of contrasted light and shadow

created by light falling on something.) gives a hint of volume and weight to the face and hands, and there is a gracefulness of line that is also new.

One of the most striking examples of this Italo-Byzantine sacred art is the Crucifix in San Gimignano attributed to the duecento Florentine painter Coppo da Marcovaldo. By the naturalistic standards of Renaissance art, it may appear primitive, but there is nothing unsophisticated about it all, and its emotional power is undeniable. His eyes are mere stylized slits of grief, his beard is lost in the shadow of his jaw and chin, the sweat-soaked tendrils of his hair spread over his shoulders, his out-stretched arms are painfully elongated, the ribs are visible in the schematically-rendered torso, the severe geometries of his loincloth set off the slack but elegant sway of his pendent body.

At the same time that the suffering and death of Christ in his humanity is explored in art, the image of the Virgin changes. In majesty undiminished, there is nonetheless a new softening note of pathos—of an informal tenderness toward her infant Son, with whom she interacts, in a restrained but real grief for his foreseen sorrows; and of a tender interaction with the worshipper, who seeks her prayers, and whom

she refers to Christ. Among the countless examples of this image is one also in San Gimignano that is attributed plausibly to another obscure duecento artist, the Sienese Guido di Graziano. Much of the paint surface is in terrible shape—there is little left of the Virgin's body and clothing but a white silhouette—yet perhaps the deep spirituality of her face and hands is all the greater by contrast. The tender gravity of her glance engages the worshipper, and her hand directs our attention to her Son, whom she supports with her arm, as he looks and reaches out towards her, his own feet planted firmly on her lower body.

In the standard narrative crafted by Vasari, Italian painting is dominated by the heroic naturalism of Giotto, Masaccio, and Michelangelo. Duecento painters like Coppo da Marcovaldo and Guido di Graziano are not even mentioned by name. Only the slightly later Italo-Byzantines Duccio and Cimabue are mentioned, and then primarily as a foil for Giotto's prodigious advances in naturalistic representation of human nature, and the natural world. Yet that movement towards representation of the fullness of human nature is already well underway in the almost forgotten Byzantine and Italo-Byzantine artists that precede him, and who have been so long forgotten.

The New and Old Learning and the Reformation in England

by Roberta Bayer

It is commonly said that the English Reformation was a *via media* between Roman Catholicism and Protestantism, despite the fact that historians have proved this characterization to be false. This idea of “Anglicanism” as a middle road between Rome and Geneva appeared at a time when the Church of England was newly divided between Evangelical and Anglo-Catholic parties and served to keep both under the same roof. The myth also gives cover to another false idea, namely that “Anglicanism” is characterized by a wide range of theological ideas that developed over time, and not the definitive and magisterial teachings of the Church of England at the time of the Reformation. John Henry Newman articulated this view in his day when he said that “Anglican formularies . . . are but the expression of the national sentiment, and therefore are necessarily modified by it.” (J.H. Newman, “On the Relation of the National Church to the Nation”) By the 19th century it seemed impossible to argue that the essential completeness of Anglican theology lies at its origin and is binding on its adherents ever after.

Broadly speaking, the English reformers of the 16th century were quite uninterested in reconciling the sentiments of Roman Catholics and Protestants to the same church establishment. The Church was in their opinion the means to renew Christian prayer and practice in a manner corresponding to the true Christian faith. In this project they were greatly influenced by ideas connected to the *new* learning of the Renaissance. This fact is evident in the overall intellectual culture of England at this time, for in addition to debates about the ecclesial relationship of the Church of England to Rome is an intellectual conflict, common to Roman Catholic and Protestant, as to the importance of attaching oneself to the old learning or the new.

A rebirth in knowledge resulted from the discovery (or re-discovery) of manuscripts of ancient works which were formerly thought to have been lost. They were brought to Western Europe by scholars fleeing Constantinople after the conquest by Islam in 1453. This led to a new interest in learning Greek in order to study and translate these texts. Many theologians learned Hebrew in order to translate books of the Bible anew from original manuscripts newly discovered. There was new interest in the Roman philosophy

of Cicero and Seneca, and the Greek philosophy of Plato and Aristotle so as to correct, as Renaissance philosophers said, the errors of scholastic philosophy. The new learning celebrated the ancient world, and this new learning convinced the men of the Renaissance that they had entered into a period of enlightenment after a long period of darkness; they went back to the ancient world, as it were, in order to go forwards. They loved the art of eloquence because Cicero did, they celebrated human ingenuity (science) because it was a free act of learning, and they sculpted and painted the natural human figure in art, reveling in its inherent beauty. Man is the measure of all things it was said – he is the measure of creation. God had made man in his image, and human beings were beloved of God. Men were free in the world said Pico della Mirandola. Furthermore, this rejection of the dark, unenlightened past was common in both Roman Catholic and Protestant circles.

Therefore, addressing the tenor of intellectual life in England in the 16th century, without touching upon this side of intellectual life probably leads to misunderstanding. C. S. Lewis, in his book on 16th century prose, argues that in looking at this period one finds something unexpected, namely that the great division lies not between Protestant and Roman Catholic, but between advocates of the new learning and the old, the reformers, and for want of a better term, conservatives, who do not share this suspicion of scholastic philosophy and theology. For the Catholics are not all conservatives, nor the Protestants all advocates of the new learning.

Nor did the dividing line run between unbelievers and believers, for the motive behind the new learning was frequently to renew Christianity. This is seen particularly when the advocates of the new focused upon reforming moral life for the sake of the faith. One might say that these ‘humanists’, as some were called, were all reformers. In this group one finds Erasmus and his friend Thomas More, later martyred by Henry VIII, as well as the Italian humanist Pico della Mirandola, whose *Oration on the Dignity of Man* Thomas More so admired for its picture of human excellence. In his *Utopia*, More describes the ideal pagan, stoic state as a school for virtue, a picture of the natural goodness of which men are capable when unaffected by the corruption of Europe. At the other end of the spectrum, Niccolo Machiavelli, not a Christian, was also a humanist, but he wanted to revive Roman republicanism for the sake of peace in Italy which had been weakened by internal dissent, fueled by intrigue between cleric and soldier. Reading the Roman historians Livy and

Tacitus taught him, as he wrote in *The Prince*, that power politics, if successfully executed, is a form of ‘virtu’. Thus ancient philosophy was tied to moral renewal, but in very different ways.

Humanist reformers were found among adherents to Rome and Protestantism: Ignatius Loyola, whose interest in the inner spiritual life is a mark of the new learning; Erasmus the philologist and translator of Scripture; the stoic, skeptical and devout French Catholic philosopher Montaigne; the Lutheran theologian and humanist Melanchthon; the Protestant Roger Ascham, a humanist educator befriended by both Queen Mary and Queen Elizabeth; the Scottish humanist and Platonist George Buchanan; the Lutheran Johannes Sturm who founded the University at Strasbourg on humanist principles, and John Calvin. Among some one sees an admiration for the political republicanism and civic virtue of ancient Rome, others praise kingship; there is skepticism about the objective truth of metaphysical philosophy in the thought of Michel Montaigne, and a corresponding turn inward towards the subjective life of the spirit; there is a devotion to the ethics of Aristotle and the heroism of Socrates as depicted by Plato and Xenophon, without a corresponding interest in their metaphysics. Complicating this picture of Christian

renewal is the fact that not every advocate of the new learning was an avowed humanist, and in that camp one can place Martin Luther.

If there appears to be little that unites such diverse figures, it is undeniable that there is a new attitude towards scholarship, united to a new approach to the past.

The interest in original

languages and the emulation of classical civilization that characterizes Renaissance humanism changed European culture forever. It so affected English civilization that one can still see the influence on Thomas Jefferson, who in the spirit of humanism designed Monticello along lines which were recommended by his reading of Vitruvius. Nor can one avoid noting that in this period there was also a turn inwards, an interest in examining the subjective life of the spirit, an intellectual moment which had a profound effect on later Western political and moral life.

The literature of the period was also marked by a love of the art of eloquence. The vernacular translations of the Bible were eloquent as well as accurate. Works of English prose in this period, such as the Book of Common Prayer, show great rhetorical style; they move the heart as well as inform the mind. Tutors taught their students Latin and Greek by having them read and imitate the eloquent prose style of Cicero and Caesar, and the works of St. John

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Chrysostom were studied not only for the purpose of theology, but also because his Greek prose style was unequalled. (Roger Ascham, *The Schoolmaster*) Speaking of the war between the old learning and the new, C. S. Lewis wrote, it looked like a war “to make eloquence the sole test of learning.” (C. S. Lewis, *English Literature in the Sixteenth Century*) At the end of this century, England produced a great playwright by the name of William Shakespeare.

The Puritans of the Church of England were active in the new learning. A Puritan and a humanist might be the same person. Humanism was born outside of the universities, and it was only in 1550 that “humanism, here linked with puritanism, won the victory in Oxford.” (C. S. Lewis, *English Literature in the Sixteenth Century*) Yet Thomas More, humanist, was a deadly enemy of the Puritans in matters of theology while also advocating moral reform. They would have been entirely in agreement.

Again, counter-intuitively, the rejection of scholasticism was a new attitude to the past, not a rejection of it. For example, Aristotle’s ethical and rhetorical and poetical works enjoyed great prominence among Protestants and Roman Catholics. The newly invented printing press put more books on Aristotle and by Aristotle into circulation than ever before—an Aristotle digested for new purposes. (Charles B. Schmitt, *Aristotle in the Renaissance*) This emphasis on his ethical thought marks that greater interest in the inner life of the spirit considered necessary for the sake of reforming the moral life of Europe, but at the same time, a turn away from the study of metaphysics.

Who, therefore, still loved the old? In this period, in the Church of England, there stands one towering figure. No Puritan, yet a Reformer, Richard Hooker was a great advocate of the *old* learning. His long study of patristic and medieval philosophy and theology led him to fear its demise. There are things he said which must not be forgotten. He wanted to enliven those within the Church of England who still took metaphysical philosophy seriously, and unsettle those who did not. He raised questions which had fallen from consideration. He defends the continued use of scholastic and medieval categories of thought about nature (being) because the compounded wisdom of centuries of Christian theology, from sacramental theology to political ecclesiology, required the right understanding of the union of natural and supernatural, nature and grace. All must be expressed in terms which are true to human participation in the divine life, and Chalcedonian Christology does not lend itself easily to explanation without historical metaphysics. In this way he showed how the Book of Common Prayer could unite reformed theology with historical theology.

Hooker’s learned discourses are quite different in tone from the impassioned writings of his Puritan colleagues, while in content, they are still thoroughly reformed. There is nothing untrue to the ideas of

the Reformation in saying that we can know God in truth. It is his concern for metaphysics, as well as the internal life of faith, that shows he was wise in the ways of the old learning as well as accepting of what was best in the new.

Hooker said that the mind of man is “by nature speculative and delighted with contemplation . . . for mere knowledge and understanding’s sake.” (I.viii, 5) The capacity of the human intellect to know God in speculation harks backwards, not forwards in the history of thought. It is no wonder that Lewis writes that “we find Hooker strongly impregnated with Thomism, and More and Erasmus among the mockers of the schoolmen.” (C. S. Lewis, *English Literature in the Sixteenth Century*) At the same time, he held that by nothing other than our faith are we justified. In the *Laws* old learning and reformed theology are combined in a great re-statement of the Christian faith.

How distant, however, is the conviction that man’s mind is by nature speculative, or that his chief delight is in contemplation of God, from the convictions of either Roman Catholic or Protestant theologian today? It was already fading from sight at the time of Queen Elizabeth I. I began by remarking that the history of the Reformation of the Church of England is poorly told and one finds there no *via media* to resolve the differences between proto-Evangelicals and Anglo-Catholics, whose concerns are shaped by the 19th century. But the fact that the Anglican Church divided as it did, and that all Protestants divided along the lines that they did, is an important topic for study. Much could be said about how those divisions grew out of differing emphases on the inner life of the spirit, and how they relate to complex debates about how God and nature are known. The history of Christian theology is intimately related to the study of the history of philosophy.

My last lament is simply this: the great weakness of modern seminaries is that seminarians are expected to read so little. Compounded by a poor undergraduate education, they do not know the central ideas of Reformation and Counter-reformation thought, Roman Catholic or/and Protestant, and they are mostly unacquainted with the original works of Western literature and philosophy, not to mention theology. They are captive to assumptions about academic specialization and progressivism common to their age. We should have much more sympathy for the Renaissance than we do, for we too need to re-learn the importance of reading original texts, theological and philosophical, to accompany the reading of Scripture; we need to re-learn our past, avoiding potted histories shaped by contemporary prejudice; we need to renew Christianity as did the men of the Renaissance, both Roman Catholic and Reformed, for whom, despite theological disagreement, shared a cultural background which led them to direct attention to the life of the inner man, the spirit, and in scholarship to embrace the new learning, so to renew Europe from within.

Society Outreach in the Anglican Province of Tanzania



The Rev. Edward Rix
Vice-President of the
Prayer Book Society
Rector, All Saints'
Wynnewood, PA

by The Rev. Edward Rix

Over the last fifteen years, the American Prayer Book Society has established and continually strengthened ties to several dioceses of the Anglican Church in Central and Eastern Africa. These efforts have included the reprinting of *A Book of Common Prayer*, the 1954 alternative liturgy of the Provinces of Southern and Central Africa, for the benefit of Christians in Zambia, Zimbabwe and South Africa, the reprinting of *Portions of the Book of Common Prayer* in the Bor Dinka language for Sudanese Anglican refugees in Egypt and America and the distribution (with the assistance of our sister society in England) of the 1662 BCP amongst clergy and laity in Western Uganda. Additionally seminars on Anglican theology and worship have been led by Society representatives in Zambia (2005 and 2009), Uganda (2009) and Tanzania (2009 and 2016). Most recently the Society was encouraged to participate in the 50th Anniversary celebrations of the Diocese of Western Tanganyika by Bishop Sadock Makaya.

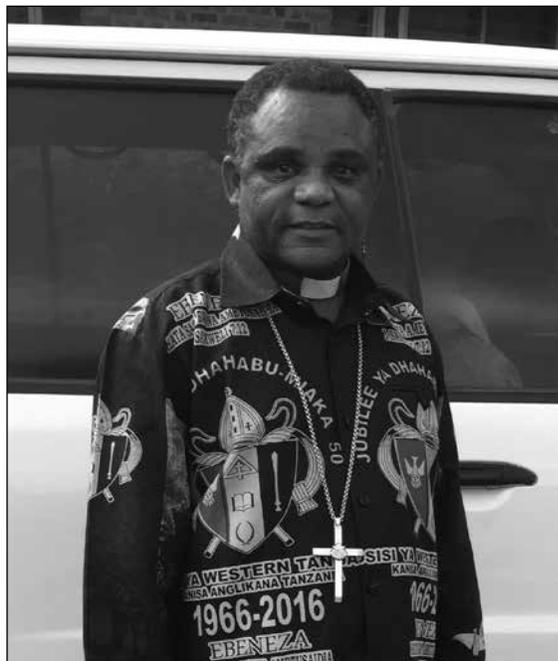
Bishop Makaya had previously welcomed the Society to lecture in his former Diocese of Tabora in Central Tanzania in 2009. It was during that previous visit, wherein Society representatives also addressed

the clergy of the Diocese of Lweru in the northwestern region of the country, that the deficits of the revised Tanzanian liturgy of 1992 were voiced by the clergy and bishops. Chief amongst their complaints was the lack of clear teaching on the purposes of marriage in the revised service of Holy Matrimony, the absence of the Articles of Religion and the loss of certain traditional prayers, much loved of the people. It was no surprise then, when invited to address the biennial Youth Conference of the Diocese of Western Tanganyika, being held in conjunction with its 50th Anniversary celebrations, that Bishop Makaya specifically requested that we address the topic of marriage from the perspective of the traditional *Book of Common Prayer*.

With the aid of the Society and its supporters, I travelled to Tanzania in late June of this year past, making my way to Dar Es Salaam on the Indian Ocean, then on by air to Kigoma on the shores of Lake Tanganyika, and finally by road to the see town of Kasulu.

While complaints can be made about the inefficient airports and horrible roadways of the developing world, one is immediately struck by the convenience of such means of transport: in three hours I travelled the same distance that Sir Richard Burton travelled in seven and a half months to reach "the Sea of Ujiji." As ever, the friendly faces and warm hospitality of our African brethren more than adequately make up for the minor inconveniences that tend to waylay and trouble the visitor from America or Europe, spoiled as we are with reliable infrastructure and "all mod cons." I was comfortably housed in the new Diocesan Hostel and allowed to participate in services of worship, times of fellowship and general celebration. As part of the Anniversary celebrations, over thirty new churches were consecrated in one day by visiting bishops from other Tanzanian dioceses and a few from neighboring provinces, including the new Archbishop of the Province of Burundi. Also new facilities were dedicated at the Diocesan Bible School and a new residential High School.

The final day of celebration included a 6:00 a.m. celebration of Holy Communion in the Cathedral with 2000 souls present and a grand outdoor celebration at midday with over 7000 attending in the local soccer stadium. That later service included the Confirmation of 700 people in just fifteen minutes by the visiting bishops and addresses by the Archbishop and visiting government officials. The Day ended



Bishop Sadock Makaya of Western Tanganyika

splendidly with a simple but joyful banquet meal provided by the Diocese for all visitors.

The real highlight of the Society's participation in these events, however, was the address delivered by myself to the Diocesan Youth Conference. "Youth" Conference would be a rather generous descriptor of the event, as I espied attendees ranging in age from newborn to the most ancient souls imaginable! The event itself is interspersed with evangelistic talks (all in the native Kiswahili tongue), presentations of music from parish choirs of the diocese and some others visiting from as far away as Arusha in the Northeast of the Country, and hearty worship.

I was invited to attend many of the talks, always interpreted to me by members of the clergy (on one occasion by the Archbishop himself!) and had my own address (the text of which is included in this issue) translated as I delivered it. Thankfully, years of giving sermons and addresses in such settings allows one to write with both audience and the necessity of translation in mind. It was during one of these talks, while seated next to the Archbishop, that he noticed my copy of the 1954 BCP in Standardized Kiswahili. He took it from my hands and asked "wherever did you get this book Father?" I told him that it was a gift from Jackton Lugumira, the Bishop of Lweru, who had given it to me so as to enable me to prepare my talk on marriage (I had tried, unsuccessfully, to locate a copy of the book since my earlier trip to Tanzania in 2009). He was pleased to know that I was using its teaching as the basis of my lecture, describing it as the Tanzanian Church's "great treasure" of doctrine and biblical teaching, but sadly almost impossible to find. It would seem odd to us that a book which

had been the official liturgy of the Church until 1992 would be impossible to find within twenty years, but such is the case with things in the developing world. I asked the Archbishop, and most other Bishops with whom I spoke, if they would appreciate this liturgy, a complete translation of the 1662 BCP in Kiswahili which is entirely readable by today's churchmen, being made available again. They all responded with a resounding "yes!"

We have been trying to make this reprinting project a reality since our visit in 2009, but the lack of clean copies has prevented our success: even the copy given to me by Bishop Lugumira is, as one would expect, worn, soiled and well-loved! Certainly the excitement expressed by almost the entire Tanzanian house of Bishops has given a renewed encouragement to the task and now the wonderful hand of God's providence has furthered our mission: not long after returning from Tanzania and after years of searching I managed to find an almost pristine copy of the 1954 Kiswahili BCP that can serve as the template for reproducing thousands! We have the necessary materials, we have a willing audience: we only lack the funds to make this dream a reality. Your generous donation will underwrite the reprinting of this classic edition of *The Book of Common Prayer* and its presentation to the Tanzanian Church. We hope also to continue our efforts toward the renewal of classical Anglicanism in that part of the Church by conducting seminars on the Prayer Book and Articles of Religion (these have been requested by the Archbishop) for the clergy who will, in turn, use the knowledge they gain to bless the people of their parishes. Please join us in this worthy endeavor!



Christian Marriage in the Book of Common Prayer (1662)

AN ADDRESS TO THE BIENNIAL YOUTH CONFERENCE
OF THE DIOCESE OF WESTERN TANGINYKA, JUNE 24, 2016

My name is Edward Rix, I am a priest of the Diocese of Lusaka in Zambia. I work in a church near Philadelphia in America. I was baptized into Christ's Body in 1971 and I confessed Christ as my Lord and Savior at my Confirmation in 1981. I am the husband of one wife and we have six children.

I bring you greetings from the Prayer Book Society of the United States of America and from my parish of All Saints, Wynnewood which has enjoyed a friendly relationship with your diocese for over thirty years.

It is most appropriate to give thanks with you at this time of Jubilee. God commanded the people of Israel to give thanks at special seasons for the many ways in which He blessed them. These were always times to recall the words He had taught them, the laws that He established through Moses His servant, and his faithfulness to their ancestors. As Christians we do the same at this time: We gather to give thanks for God's planting that part of the Church to which we belong here in this place; to give thanks for the saving message of Jesus Christ that has been proclaimed faithfully, and to consider the things God taught our fathers and our mothers.

I said earlier that I confessed Christ as my Savior when I was young. I expect many here have done so and that many more will, perhaps today. The Holy Spirit uses every opportunity to renew His presence in our lives. At some point we become aware of His saving power; that moment when we know for certain that Christ died for our sins and rose again to make us right with God the Father. This is exactly what Jesus came to do: to grant us a vision of His love for the Father, in the bond of the Holy Spirit, and to invite us into that loving relationship. So each time our faith is renewed, in prayer, in worship in the Holy Communion, we are called back to that saving relationship established in our baptism and now strengthened by the Holy Spirit. Indeed we grow as Christians, but we do so in a most peculiar way: we grow, by dying! We are dying to self and the old man of sin, and we are living and growing inwardly in the

new man God wants us to be. We are becoming more like His Son, our Savior. As John the Baptist said "He must increase and I must decrease."

So every event in our Christian life should be about dying to self and living more fully for God. And indeed living for our brothers and sisters, for in ministering to them, we minister to God: "when ye do it unto the least of my brethren, ye do it unto me." Our lives are not our own: we are Christ's.

So the vision that Christ opened to us of the Father's love, that vision we see on the Cross, that vision is meant to change every aspect of our lives: how we think and how we act. It is meant to teach us to love one another in sacrificial ways, putting God and others before ourselves, wanting what is best for others, not because it makes us feel good, but because it is good for them. It might make us feel good, knowing we are doing the right thing, but that is not the point.

All forms of friendship are affected by this Christian way of loving one another. And the highest form

of friendship, and the one I really wish to speak about today, is Marriage.

I do not know if you came to this Jubilee with marriage on your mind. But most of you are young, and I know that, when I was your age, romantic thoughts occu-

ried a lot of my time: dressing sharply to impress the girls, trying to get the attention of someone special, etc. I suppose there is nothing wrong with any of that. Indeed a church event is probably the best place for a Christian to meet his or her future husband or wife! I met my wife because of the Church and our friendship in Christ has been the basis of all our happiness. So as we gather in this Jubilee celebration, as we consider God's faithfulness to us in this place and thank Him for those who have taught us His Word, and our parents who have raised us to love and fear the Lord, let us consider what He taught them about marriage. I say "what he taught our parents about marriage" because some of you, some of your bishops and priests, have told me that in your new liturgy the teaching about marriage is not as clear as it once was in the old *Book of Common Prayer*. That is my job, by the way: pointing out what is good, what

The Holy Spirit uses every
opportunity to renew
His presence in our lives.

is “straight from the Bible” in the old Prayer Book. I have here in my hand a copy of that Prayer Book: it is a gift from my friend and yours, Bishop Lugumira. To him and to me, this book is a friend because like all good friends, it shares with us those things that are essential to our well-being. Just yesterday your Archbishop told me that this old Prayer Book was, for the Tanzanian Church, its “great treasure.” So when we thank God for establishing the Anglican Church in this place, we can surely thank Him that our fathers used this Prayer Book. It has been called “The Bible arranged for worship” and that is a good description because it puts the Word of God first and offers us ways to pray at all times (morning and evening) and seasons (Christmas, Easter, Pentecost) and on all occasions (birth, marriage, death) of our lives. It teaches us what to believe, how to live and how to pray.

And this is what it says about marriage:

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprized, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

Marriage was given to us in our innocency, before we sinned in the Garden. God's first command to us was “be fruitful and multiply.” Do you know that when the Bible talks about marriage, that this is what it is talking about? It is referring to the physical act that produces children. God gave us this ability to renew our species; that is clear enough. He did the same with all the animals, but He made us to desire each other in a different way. The longing that we have for each other as men and women is meant to teach us about how God loves us and how we ought to desire Him. Marriage, in this sense, is the most basic thing God has given us to teach us about His love, in the very way He created us. That's why Christ refers to Himself as the Groom and us, the Church as His Bride and Body. Our union with God is through Christ and so our union as man and woman is a symbol of this. This is why God began to show His saving power He chose that event in Cana to recall to our minds the importance of marriage.

And Christ had no patience for those who had abused marriage. Because of sin, men had allowed

all sort of things that did harm marriage: polygamy, adultery, divorce. All of these abuses of marriage happened in the Old Testament, not because God thought them good, but because men were weak through sin. “Moses allowed this for the hardness of your hearts, but it was not so from the beginning” says Christ. “A man leaves his father and his mother and is joined to his wife . . . they are no longer two but one flesh . . . those whom God has joined together, let not man put apart.”

When Jesus came to fulfill the law given by God through Moses, he both fulfilled it and pointed to that law which was before all laws: the law that God established in the very order of His creation. And this is a law that no man can break and honor God.

St. Paul makes this very clear: It had been taught that a wife was essentially the property of her husband: he could send her away as he pleased. But St. Paul teaches us that a woman can only be thought of as the property of her husband if the husband acknowledges himself to be the property of his wife! In marriage we give ourselves completely to each other, only our obedience to God is higher. We say “I give myself to you” and we say in turn “I take you.” We give ourselves as a gift to each other. Can you see how marriage is, like every other Christian act, an opportunity to die to ourselves and to live for others and to God's glory? It is, in fact, the highest form of this. And the purposes of marriage, stated in the old Prayer Book, make this clear:

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

Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Every form of friendship produces love: love that is seen in acts of love. But marriage produces love in the best ways: it produces me and you! Marriage was given, the act of marriage was given, to produce children. When the husband and wife give themselves to each other, God blesses their love with the gift of a child and that child becomes another opportunity to die to self. Your parents sacrifice so much to raise you, feed you, cloth you, and most importantly, teach you to love God and worship Him. This is what makes us different from those “brute beasts”: we have children because of our love for God and each other. And it this is why marriage is a remedy against sin.

The Prayer Book teaches us that the act of a man and woman joining themselves to each other physically is meant for marriage because it is meant for

children and children ought to have a good home with both their father and their mother. It is best for us, it is best for our communities and it is best for the world. You need only look to my part of the world where marriage is not honored in this fashion: the results are broken families, children who do not know both parents and the killing of children in the womb before they have a chance to be born—over fifty million in America alone in the last four decades.

The opposite of such sadness is the joy of marriage. And this is why the Prayer Book says that marriage is for the help and happiness that the husband and wife can give to each when times are good and when times are bad. We recall that marriage is a symbol of God's faithful love for us: when things were bad, when we sinned, did God forsake us? Not at all! Indeed He sent His Son into the world to die for us. Just so, when times are bad, the husband and wife are not to run from each other, but to support each other. And God's love for us teaches us that we ought to and need to love each other in this way. When wrongs are committed, we forgive. When we commit a sin, we confess to God and each other. When we have created a bad situation through our sin, we ask God for help to do better, to make amends, and to live to God's honor that others may have better lives.

We live in a confusing age. That confusion becomes more and more established as 'normal' in my part of the world. And we know that, when our neighbor's house is on fire, sometimes the sparks come to our house and set it on fire. This is why I speak to you today on this great occasion. The Church was established here, fifty years ago, upon a firm foundation. It has taught you what to believe, how to pray and how to live as Christians. The Church was established the

same way, upon the same principles, in my part of the world. But many of those principles, much of that teaching, has been forgotten, ignored and sometimes rejected. Our Lord knows what it is to be rejected: we rejected Him in our sin and nailed Him to the Cross. But, in love, He used that very Cross, our actual sin, to save us. It is my hope that, out of its sin, the Church in my part of the world will recover her mind and begin again to walk in God's way. And I work every day in that hope.

But my beloved brothers and sisters! I do not wish for you to experience the same pain and confusion! Kasulu is far from these troubles, but they visit you every day in Western media and on the internet. If I were to visit you fifty years from now I would be an old man, well into my nineties. What would I hope to see, were I to make such a visit? It would be the Church, renewed by God's Spirit, walking in God's ways. I would hope to see you young people with your children and grandchildren. For that to happen you must be faithful. You must honor marriage as God's gift to mankind. You must honor it as the union of one man and one woman, for life, for the raising of a new generation of God's children, as a safe-guard against sin and the help it provides us in human community.

And if I do not join you here in fifty years, I know that we shall be joined in a greater jubilee, in that great marriage supper of the Lamb of God. For it is that of which all earthly marriages are symbols. That day when Christ our Groom will take us, His Bride, to Himself and the fruit of worship and praise will go on without end in the company of the angels of heaven to the glory of God the Father, God the Son and God the Holy Spirit. Amen!

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A parish of the Anglican Province of Christ the King
Diocese of the Atlantic States
2727 O Street, Washington, DC 20007

Description of Duties

The priest will:

1. Be responsible for leading worship services on Sundays and other feast days, including celebrating and preaching. This includes coordinating music for services with our professional organist.
2. Provide pastoral care to a diverse congregation spread across the District of Columbia, Maryland, and Virginia.
3. Be responsible for administering parish affairs, with the support of a full vestry, including maintenance of our historic Georgetown church building.

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Obergefell and the End of Marriage

by Eric Enlow

Up until the decision of the Supreme Court in the case of *Obergefell v. Hodges*¹ the law of the United States defined marriage in terms rooted in the ancient Judeo-Christian heritage of essential rights and duties that could only be performed by a man and a woman together. Husbands and wives had mutual obligations and duties thus framed by an understanding that stretches back across millennia to the perspective explained by St Paul to the Corinthians,

The husband should fulfill his marital duty to his wife, and likewise the wife to her husband. The wife's body does not belong to her alone but also to her husband. In the same way, the husband's body does not belong to him alone but also to his wife. Do not deprive each other except by mutual consent and for a time, so that you may devote yourselves to prayer. Then come together again so that Satan will not tempt you because of your lack of self-control. (*1Cor 7:3*)

Thus, marriage in America had hitherto been defined as a legal arrangement involving at its essential center a man and a woman consenting for life to reasonable sexual relations with one another, and only with one another, where both were open to having children and upholding the attendant economic and social rights and duties appropriate to such a relationship, such as mutual economic support and personal service. Marriage so understood had been deemed to satisfy a number of purposes: (a) supporting the couple against sin, (b) the provision of an institution for the raising up of godly offspring, and (c) the companionship of the couple within this project.

By virtue of being understood as rooted in a sexual partnership between a man and a woman, the law of the State provided a number of related protections

1. James Obergefell and John Arthur James, who had been married in a ceremony legal in the State of Maryland in 2013, filed a lawsuit challenging the State of Ohio's refusal to recognize same-sex marriage on death certificates. Mr. Arthur, who suffered from a terminal illness, died several months after litigation began. Due to Ohio law, under both the Ohio Constitution and the Ohio Revised Code, plaintiffs believed that state officials would refuse to indicate Mr. Arthur was married at the time of his death and that Mr. Obergefell was his spouse. The plaintiffs filed the case on July 19, 2013 in the United States District Court for the Southern District of Ohio. The case eventually reached the level of the Supreme Court of the United States which ruled, in a split 5:4 decision handed down on June 26, 2015, that the 14th Amendment requires all states to license marriages between same-sex couples and to recognize all marriages that were lawfully performed out of state.

to marriage. Thus, a marriage was considered invalid or void if the man or woman was incapable of having sex; (a point that cast no aspersion upon the possibility—often commended by the church—of voluntary sexual abstinence by couples as a path of ascetic discipline). And a marriage was voidable if either of the parties committed fraud with relation to sex, (as where they married with a secret intent not to have sex at all, or not to have children, or if they hid known sterility or a sexual disease). Moreover, willingness or capability merely to engage in acts of sexual “intimacy,” and acts that were not open to procreation, was not enough to establish marriage. In addition, once a valid marriage was established, spouses had a duty not to withhold sexual relations unreasonably and equally a duty not to engage in sexual relations with anyone else. Spouses had a duty to remain spatially together, to cohabit in reasonable circumstances, and to support children born within the marriage. Finally, violations of these duties constituted grounds for divorce, especially in the cases of adultery or abandonment, including the constructive abandonment of refusal to engage in sexual relations, which resulted in punitive consequences for the spouse defaulting on their obligations.

From all this it follows, as the *Obergefell* case made clear, that any Court or legislature which decides that the state must provide marriage contracts for same-sex couples must thereby actually change the understanding and nature of the marriage contract for all (same-sex and male-female couples).

In particular, those features that could only be fulfilled by couples of opposite sex have had to be removed, as no longer necessary for a marriage to be valid, and this includes elimination of the duties with respect to sex and procreation previously essential to the legal understanding of marriage. The reason is simple: two people of the same sex cannot have sexual relations open to procreation. Such was the state of U.S. law before the *Obergefell* decision.

The *Obergefell* decision discusses “sexual intimacy” as encompassing both sexual intercourse that is open to procreation and other activities that are not, but this second broad category cannot be defined in relation to children, or in terms of any specific set of sexual activities, for, as the *Obergefell* decision makes clear, the idea of same-sex marriage itself presupposes that marriage is not to be defined in relation to procreative sex at all. Marriage so considered may involve potentially procreative sex, or any imaginable form of physical conduct that stimulates: from handholding to penetrative acts, or indeed nothing at all.

Marriage, under the new definition, does not require a man and a woman because it does not



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involve the consent of a man and a woman to give their bodies to one another. This means that, far from extending to same-sex couples what once was given to opposite-sex couples, the decision instead changes the essential duties and rights of marriage for all marriages. In this way an entirely new understanding of marriage has been brought into being both for homosexuals and heterosexuals, where any kind of “intimacy”, or no intimacy at all, will suffice. In the words of the decision, “When sexuality finds overt expression in intimate conduct with another person [i.e. sex as now broadly defined] the conduct can be but one element in a personal bond that is more enduring.” (p. 14) Where before Obergefell, certain particularities of sex comprised an essential element to a marriage, now, sex is secondary to a “personal bond,” whatever that may mean.

This is new and to say merely that, “The nature of marriage is that, through its enduring bond, two persons together can find other freedoms, such as expression, intimacy and spirituality . . . whatever their sexual orientation.” (p. 13) is not to capture the nature of marriage as it was before, where openness to procreation was required as a mutual duty of the spouses universally protected hitherto by law. To seek to replace this with a vague notion of mutual commitment is to propose something that anyone can do with anyone, but it does so at the cost of abolishing the very thing that was being claimed: namely marriage as previously understood. The ruling has (1) eliminated the protections of the marital contract, (2) abolished the duties within marriage of sexual relations open to procreation and (3) ended the consequences of withholding sexual relations within marriage, so it manifestly forged a new thing and simply took away from everyone what was the previously available legal marriage. It actually abolished marriage as hitherto understood.

The thinking that yielded this result wielded the destructive “equality” of Aesop’s fable; such that Chief Justice Kennedy, because he could not create a tail for the tailless fox, ordered all the foxes’ tails cut off instead. Because same-sex couples cannot fulfill all the duties of marriage as previously understood he decreed a remedy that abolished it for everyone. Obergefell has created a new sexless institution, which deservedly applies to both same-sex and opposite sex couples as there truly is no reason to restrict it on the basis of gender. But such an institution is no more a marriage than a contract of concubinage or prostitution, though they would at least create duties with respect to sex. Contracts of concubinage and prostitution are legal contracts concerning sexual relations, albeit immoral and dishonorable ones; where the relations are not ordered to the raising and nurture of children or the control of sexual immorality but rather the reverse.

Indeed, the contemplation of possible earlier precedents is not unfruitful, as there is a classical legal term from Ancient Rome that rather fits the new

institution that Obergefell puts in the place of marriage, namely “*contubernium*”. Etymologically, the word means quite literally “shacking up,” (i.e. sharing the tent-boards), and it was also used in the Roman army for the unit that shared a tent floor.

With respect to Roman civil law, the term was employed to characterize the structured cohabitation of slaves under a master’s permission. It was used in the place of the term marriage to remind Roman jurists that the relationship afforded no sexual duties or rights. Just as in modern marriage, there was no duty for the sexual relations to be open to the transmission of life, or for the parties to remain sexually exclusive. There was no punishment for adultery, nor any limit on termination and reformation of further *contubernia*. Slaves’ rights in this relationship stood in the same relation as those of the modern subjects to the state. Like a modern marriage, a *contubernium* could be terminated at any time by the master without cause, just like a modern marriage can be terminated through no-fault divorce. It also created no legitimate children of the relationship, just like children born in a modern marriage are not distinguished from children born outside of marriage (the Supreme Court has long since held that the distinction between legitimate and illegitimate children is unconstitutional.) This meant that a master could decide what was in the “best interest” of the child and place the child with either the natural mother or father or someone else, depending on his judgment. Like the *contubernium* of Roman slaves, the marriage of modern Americans cannot be entered without the state/master’s permission; it lasts until the state/master ends it; it creates no rights and duties with respect to having children nor any necessary rights over the children of the marriage that cannot be ended when a no-fault divorce judge decides who best should raise the child.

Since Obergefell has abolished traditional marriage, this prompts the large question for Christians in the U.S. of how Christians should respond?

First, there is no necessary reason why Christians cannot continue to use the form called “marriage” by the state even when it bears no essential connection to the prior form of marriage that was in continuity with Christian understanding.

Consider an analogy. Imagine if the state abolished property functionally by calling mere possessory interests in personal goods “property” and banning all thicker permanent rights over things. Christians could avail themselves of the possessory right in goods even though they would have to submit to the state’s new definition of “property” to do so (as when they referred to it in official proceedings). But, while doing so, they would have a special obligation to the truth and for the education of others not to perpetuate the lie that this was really property. The special duty would arise to combat the state’s ideological purposes. In such a hypothetical situation, the state would keep the name “property” only for the purpose of deceiving the people.

It would want to convince the people that they still had their basic interests protected in the universally recognized way of the world, which has also meant something different by property. Any symbolic acceptance of the term “property,” i.e. outside of the narrowest official uses, to refer to mere possession would be a cooperation with state injustice. But this duty would not require abstaining from the possessory interest except in certain symbolically important situations. Using the limited possessory interest would mostly be compatible with preaching the tyrannical injustice of the state’s denying access to the full rights of property.

Second, given the importance of property to general and individual welfare, the churches could advise Christians to work to supply each other in the church and state generally with a substitute for the loss of the legal institution of property. This would be part of the church’s work for justice and well-being in the world. Indeed, Christians could well decide to discipline members who took advantage of the formal abolition of property to rob others of their real rights in things, for example, where a member of the church stole the car of another member during a church service when he is not in physical possession of it. The members of the church might develop a system to protect one another’s property by rotating personal possession in such a way as to simulate property.

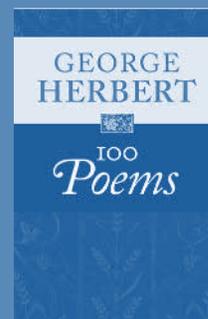
In the case of marriage, Christians face a more complicated question. Generally, Christians have treated legal marriage as a requirement for the church to recognize marriage. That is, Christian pastors historically have refused to bless the marriage or allow church weddings or to treat persons as married who are not legally married as well. Imagine today that two members of a church are cohabitating and engaging in sexual relations as witnessed by the pregnancy of one. Suppose that the couple claimed that they were married but refused to enter into a legal marriage, relying solely on private vows to one another. (The church addressed this long ago in relation to issues of “clandestine” marriages.) If the church were considering whether to discipline the parties for fornication, they might conclude that they were married based on their private vows alone, but this has not been the historic practice of churches. Generally, churches have found that a couple that is not willing to reinforce their vows with practical obligations does not really intend their vows in good faith. Without some special showing, most churches have concluded that they will recognize only marriages that are validated not only by the making of promises but also by accepting practical obligations.

I think this is so because marriage has been viewed not just as a moral relation between the couple and God, commenced by their private promises, but also as a social covenant involving all society in supporting the couple. Hence the view in Korea, where I write, that a couple which refuses the legal support for their

marriage, has not entered a marriage covenant, even though they may be morally bound by their vows. This then entails further the view that they should discontinue their sexual relationship until they have completed the marriage covenant by entering into the legal relationship of marriage offered by the state.

There is now a complication for U.S. Christians today in that, after Obergefell, the state no longer allows couples to enter into a marriage covenant supported by law involving sexual duties since this would exclude same-sex couples. But this is not really an historically unique situation. In many times described in the Bible, couples were married in societies without any general marriage law at all. However, in those cases, the couples took other practical steps involving their families and security interests in property rights to create their own private marital law. The marriage regime of the modern world was developed from patterns in the general use of contract and property as security for the sexual marital duties, so that if a couple violated their duties, there were in fact strong consequences. The U.S. church today needs to decide whether, given Obergefell’s legal abolition of marriage and its replacement by contubernial unions with no intrinsic relation to sex, churches should require couples to take whatever other reasonable and practicable steps they can to protect their unions. There could thus be a return to earlier systems from more lawless days when a real marriage required providing the bride and grooms’ respective families with adequate assurance that the economic affairs of the parties provided a real practical incentive to engage in a full and procreative relationship supportive of children. This would be a sufficient solution to the problem. It would also address and implicitly rebut the implications of Obergefell that openness to procreation is not of the essence of marriage rather than mere affection, and that the essential vows of marriage do not require economic and social support—all views which the rising rates of social chaos in the absence of just marriage laws render increasingly incredible.

New edition of the poems of
George Herbert edited by Helen Wilcox
published by Cambridge University Press.



Finding Pipe Organs for Small Congregations

by Peter C. L. Bayer

Congregations looking for organs for their churches often boggle at the apparent cost of the purchase and installation of a new instrument. When they, quite naturally, begin to search for less expensive options, they are often presented with the option of an electric or digital organ. Two arguments are typically offered for this option: first, that it will be much less expensive than a pipe organ; and second, that it will offer a degree of variety in the number of stops equaled only by a very large pipe organ. Underlying both these arguments is, of course, the assumption that a digital organ is able successfully to replicate the tone of a pipe organ. These two arguments are, however, faulty, and I will endeavor to show in this article that a good pipe organ is sufficient to the needs of a small congregation, and can be acquired and installed for a similar price to a digital organ.

A brief inquiry into prices of digital organs will show that to buy one of any quality will cost upwards of \$11,000. This does not include the cost of buying and installing speakers fitted to the size and acoustic character of the room, which could easily add several thousand to the cost. Therefore, a threshold total cost for a digital organ would be around \$15,000, and one could easily spend as much as \$30,000. For the small congregation seeking an organ, there are several other options which, though not generally recognized, come to a similar price. These include a used small pipe organ, a used continuo (or positive) organ, or a used reed organ. The first of these can be found on such sites as the Organ Clearing House. A brief look at this site shows several small pipe organs in the range of ten to fifteen thousand dollars. This does not include, of course, cost of installation, but while that could be significant, in the case of a self-contained organ it would consist in little more than the cost of moving it.

Used continuo organs would be appropriate to a small parish, as they are typically fairly soft in tone and have few stops. Even without pedals and only 5 stops, they can be remarkably versatile and well suited to accompanying a small congregation. A newly built continuo organ would be a significant investment, above \$25,000, but used ones in good condition can be found for less than \$10,000 on such sites as the

Harpsichord Clearing House. Since they are entirely self-contained, there are no installation costs.

The third option, the reed organ, was quite popular in American country parishes until the spread of electric organs. They have, instead of pipes, free reeds (as in a harmonica). These instruments, like the continuo organ, are completely self-contained, but, unlike the continuo, often have pedals and ten or more stops. Further, they are much more plentiful and readily available than continuo organs and can be found in perfect working order for fifteen to twenty thousand, and sometimes much less. There is a reed organ society website with links to sites which sell or repair them, but many can be found on sites like Craigslist for as little as a few hundred dollars.



Why all this trouble? Is it not easier simply to buy a digital organ from a large company? Perhaps, but I think that most congregations have a general sense that a pipe organ is preferable. A well-built real pipe organ, though it may offer less variety than a digital one of the same size, has a sweeter and more rounded tone and will fill the church and accompany the congregation better than a digital one will ever be able to. This is because the digital organ is always trying to simulate a real sound, and even the best imitation will fall

short of the original. Certain aspects of the tone are typically exaggerated, even on expensive Allen digital organs: the high pitched tones are unpleasantly piercing and the low tones excessively heavy, both of which a well-built pipe organ avoids. Small organs are also generally mechanical in their operation. Such organs, called 'tracker,' give certain advantages, especially in a small church: a mechanical action in a pipe or reed organ will always have more immediacy of response, giving the instrument, in the hands of a good organist, far more breath and beauty, adding not only to the effect of pieces played by the organ independently, but also to its ability to accompany hymns: it will be able to lead more clearly through its greater nuance of articulation, and a congregation or choir will sing with greater pleasure and ease with such support.

The organ has been a part of Western Christian worship from an early date, and therefore has a very important part in worship. Particular pains should be taken that the organ is worthy of the liturgy in which it participates, and therefore it deserves a significant investment.

Evelyn Underhill and the Book of Common Prayer

by The Rt. Rev. Council Nedd II, TOSF, FSC, PhD

Evelyn Underhill (1875–1941) remains a well-known figure among Anglicans of all stripes more than a century after her most celebrated book, *Mysticism*, made its appearance in 1911. *Mysticism* led to early fame, positioning Underhill so that she might perform a unique service to the Church of England as a teacher about mysticism, as well as giving her an influence that would endure for decades.

Those less familiar with Underhill might not know that in the first half of the twentieth century, when she attained prominence by authoring works touching on Christian philosophy, theology and spirituality, she became the first woman to lead spiritual retreats for Anglican clergy. She was also a gifted spiritual director to hundreds of influential persons, a frequent guest speaker and radio lecturer, and a leading proponent of contemplative prayer. Later in life, after she became a pacifist, she had to endure the bombing of London shortly before her death.

While Underhill's *Mysticism* remains in the libraries of many Anglican clergy, few are equally familiar with her later, more mature works. It is my contention that we all stand to benefit from a strong dose of Underhill's later contributions, and in this context most especially her book *Worship*, first published in 1936.

It is thought that the raw material for Underhill's *Worship*, particularly her fifteenth and final chapter on Anglican worship, was researched and penned during the middle to late 1920s. This was a rather controversial period in Anglican Church circles, and it was then that the 1928 revision of the Book of Common Prayer (still in popular use among "continuers" and other traditional Anglican churchmen) made its appearance in the United States. In the same year the C of E was engaged in its own revision, but this update, bogged down in public quarrels among prominent Evangelicals, Anglo-Catholics, and broad churchmen, was never officially adopted. So Underhill decided to address the importance of the traditional Book of Common Prayer.

Like most of her Anglican contemporaries, Underhill considered Anglican worship to be a special case in the development of the traditional Christian *cultus*. The English Reformation and its aftermath had given rise to the creation of a liturgical form that, in Underhill's words, is both "true to the great lines of Christian worship, yet capable of interpretation either in a Catholic or an Evangelical sense." The end result was to render "the ancient tradition of Christian ordered prayer available to the whole body of the faithful," resting squarely on a foundation unique to the special character of Anglicanism.

To Underhill, however, this "English use" was no mere variant of Continental Protestantism, nor was it a shadow of Roman Catholic worship translated into the vernacular. Anglican worship for her was "a peculiar fusion of Catholic and Protestant elements" forged under "historical pressure." The uniqueness of its worship grew directly out of its design and form.

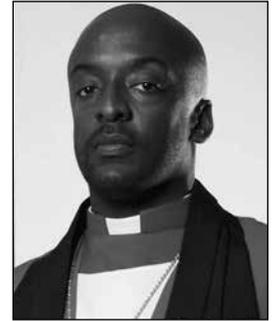
It was important to Underhill that the transition of worship from Latin to English, had taken place gradually, in distinct stages. Thus the English rite was able to maintain continuity with its roots, in contrast with the prayer books of the Lutherans and Calvinists, which Underhill describes as "permissive" in

From the time of the first English Prayer Book of Edward VI (1549) "its use is obligatory, and its contents declare in unmistakable terms the adherence of that Church to the great Catholic tradition of Christendom and the general conformity of its worship to the primitive ritual."

their content. Underhill, obviously a proponent of the "branch theory" of the true Catholic faith, states that the BCP quite expressly "forms, with the Bible or Lectionary, the authorized Missal and Breviary of the English branch of the Catholic Church."

From the time of the first English Prayer Book of Edward VI (1549) "its use is obligatory, and its contents declare in unmistakable terms the adherence of that Church to the great Catholic tradition of Christendom and the general conformity of its worship to the primitive ritual." There were some necessary simplifications in compiling the BCP, which "involved some real liturgical loss." Yet, Underhill asserts that "the general sense of the Daily Offices and Eucharist . . . is that of an offering of all life for the service and glory of God."

She admired the restoration of daily Morning and Evening Prayer to an important place. They are, "in a



The Rt. Rev. Council Nedd II, TOSF, FSC, PhD

contracted and practicable form,” in continuity with the pre-Reformation monastic Breviary, including as it does the Psalter, and rightly become the substance of daily worship. Thus, the Divine Office was restored “to its true position as the daily prayer of the whole ‘household of faith,’ uniting its corporate praise of God with the universal action of the Eastern and Western Church, [and] is a chief glory of the Anglican rite.”

I find myself agreeing wholeheartedly with Underhill, as she comments on the difficulty of achieving a proper balance between formalism and simplicity.

We live in a permissive age, where formalism in worship appears as out of step with cultural expectations. Yet as Underhill points out, the BCP “has been willing to run the risk of formalism in order to remain within the Catholic tradition of the Church.” (This formalism, I would suggest, she would not ascribe to our fellow Christians who follow either the

novus ordo of the Roman Church, or for that matter Anglican forms of worship which have deviated from the delightfully formal norms maintained from the Tudor period through the 1928 BCP.) The traditional BCP was to her an “ancient form of worship, Biblical in substance, theocentric in direction, sober yet fervent in tone, (well suited to) the temper of the English mind.”

Underhill draws attention to the short essay “On Ceremonies” included in the First Prayer Book of Edward VI and subsequent revisions, as “a matchless expression of the national mind”, concerning what constitutes appropriate worship. The short preface states that although “innovation and newfangledness . . . is always to be eschewed”, “order and quiet discipline” are desirable qualities conducing to the glory of God.

Thus, the ceremonies used in public worship are to be at no point “dull and dumb”, but “so set forth that (the common) man may understand what they do mean and what use they do serve.” The expressed purpose was to steer a (middle ground) between those “afflicted to their old customs” and others that would “innovate all things” in a way that shall “please God and profit them both.”

Elsewhere she brings up the tension between the old and the new, traditionalism and revisionism, within the context of the eighteenth century Methodist (Evangelical) movement within the C of E, and the nineteenth century Tractarian or Oxford (Anglo-Catholic) Movement. She referred to these as “the two great revivals of the Godward life,” of which “modern Anglican worship, whether Evangelical, Central, or Anglo-Catholic, is the heir.” Underhill considers

these two movements as “correctives,” which, seen together, not only held in creative tension the various elements of the Anglican communion of her day, but complete and unify the Anglican path of worship and spirituality.

These two movements made Anglicanism mature into a real national (and, ultimately, international) *cultus*: In Underhill’s words, “vindicating in all essentials the continuity of Catholic tradition, whilst giving expression to the peculiar religious temper of the English soul. As for the perennial debates

among these disparate groups, Underhill comments that “no one who remembers the controversies aroused by the proposed revision of the Prayer Book in 1928 will doubt the existence of these contrasting tempers in the English mind.” She did not think that they would go away soon.

For Underhill, the Anglican form of worship, artfully expressed

in the traditional BCP of her day, was not only a result of the operation and accidents of history; it is also a true expression of certain paradoxical attributes of the English mind. She informs us that these attributes of that mindset include: “its tendency to conservatism in respect of the past, and passion for freedom in respect of the present; its law-abiding faithfulness to established custom, but recoil from an expressed dominance; its reverence for the institutions which incorporate its life, and inveterate individualism in the living of that life; its moral and practical bent.”

All of these characteristics of the English mind, and, by extension, the peculiar character of Anglicanism, could be studied in Underhill’s day, or so she tells us, “in any rural parish”—and she further declares that “all spring to attention whenever either an innovator or an authoritarian threatens to disturb the ancient ways.”

In sum, contrasted with Orthodox and Western Catholic worship in her lifetime, Underhill claims that “the peculiarity of the Anglican tradition is the equal emphasis which it gives to the Divine Office and the Eucharist; that is to say, to Biblical and to Sacramental worship. (Or between the emphases of High and Low Church, one might say.) Where this balance is disturbed, its special character is lost. . . The *Ecclesia Anglicana* alone . . . is true to the twofold primitive pattern; and along both these paths leads out her people towards God.” All this, and more, Underhill stresses, is carefully preserved and fostered in the traditional Book of Common Prayer.

As Underhill so eloquently affirms, our devotion to the continued use of the manner and form

We live in a permissive age, where formalism in worship appears as out of step with cultural expectations, [yet] the BCP “has been willing to run the risk of formalism in order to remain within the Catholic tradition of the Church.”

of worship prescribed in the traditional BCP is not misplaced. Those of us will attest to spiritual formation via Divine Office and Holy Communion in the Anglican rite, who, regardless of our native culture or ethnicity, have grown up, been nurtured and found ourselves uplifted by that “peculiar balance” that is present in abundance in the Anglican way. Underhill has succeeded in capturing in words what most Anglicans have only come to feel, but to experience strongly and compellingly.

If I may be so bold as to offer a limited critique of Underhill’s conclusions concerning the distinctively Anglican *cultus* about which she has written, based on her experience of the rites and rituals found in the traditional Prayer Book of her day, I do so desiring not to detract in any way from her unparalleled contribution to our modern Christian heritage. Let us also not forget that Underhill’s middle and later periods (which I would describe generally as Christocentric and Holy Spirit-focused, respectively), tended to be more explicitly Anglican than her more famous, earlier books and essays. Her writings from this period between the two world wars, when English culture was still present on the world stage (though in reality it was imperceptibly declining), and while the sun still never set on the British empire, Underhill exudes a subtle sense of British imperialism, although with great respect for the cultural proclivities of others.

I think Underhill was mistaken, as were so many Christian intellectuals of her day, not in terms of Anglican worship per se, but in one related presumption: She and others who were influenced by Henri Bergson’s “vitalism” or some variant, tended to adopt what later became known as an inclusivist or “core” view of mysticism, as opposed to the exclusivist or “contextual” view that I believe is required to fully appreciate the unique character of traditional Anglican worship and its connection to personal holiness and spiritual ascent.

Thus, a fuller comprehension of the core-contextual debate that did not surface until late in the twentieth century, is required to fully appreciate the strengths and weaknesses inherent in Underhill’s contribution. I refer especially to the importance of emphasizing the unique differences between those forms of spiritualism in a general sense as practiced by spiritual aesthetes arising out of most or all non-Christian world religions, and the development of an explicitly Christian mysticism in particular, especially as practiced by the English mystics, and informed by constant use of the Prayer Book.

But whether Anglicanism is merely one of many paths to salvation, or arguably normative (albeit alongside the great Eastern and Western orthodox and catholic traditions), Underhill definitely gets it right when she describes the traditional Book of Common Prayer as an indispensable aid to spiritual growth among Christians whose temperament incorporates attributes of the “English mind”.

Her predilections aside, Underhill aptly concludes that, underneath it all, “the business of the Church goes forward; and the reasonable, holy and living sacrifice is still offered for the whole created order by a company of faithful souls.” That today is the worldwide company of faithful souls, comprised of many ordinary folk who share in an extraordinary formation, who twice daily enter into that foretaste of spiritual Bliss provided by their engagement in Anglican worship, using as their guide the traditional Book of Common Prayer.

Bishop Council Nedd II served as the third Presiding Bishop of the Episcopal Missionary Church between 2010 and 2013, and is currently Rector of St. Alban’s Anglican Church, Pine Grove Mills, PA. He has frequently appeared on Fox News and other national cable TV networks.

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Germany Retrospective

AN ANGLICAN SCHOOL CHOIR LEARNS THROUGH TRAVEL



Jared Tomlinson
St. Andrew's
Academy School
Lake Almanor,
California

by Jared Tomlinson

Hearts sank as St. Andrew's Academy, which is part of the Reformed Episcopal Church, as staff and students stood watching the now empty baggage carousel. After three flights and thirty hours of travel they had arrived in Frankfurt, Germany, only to find that not a single one of their ten bags had arrived with them.

It was an unsettling start to St. Andrew's Academy's choir trip, but thankfully things continued without much of a hitch (they got their baggage the next day). From the airport they were brought to the *Knüll Camp*, a Christian camp just outside the small town of Schwarzenborn in the province of Hesse. The camp is the home of Bishop Gerhard Meyer, and serves as headquarters for the *Reformierte Episkopalkirche*, an Anglican missionary church body in Germany.

To help Bishop Meyer in his church-planting and ecumenical outreach efforts, the St. Andrew's Academy choir sang Matins and Evensong services in a range of settings: a state evangelical church in Neukirchen, an evangelical seminary in Giessen, a private high school in Willingshausen, and Roman Catholic and Reformed churches in Neuss. Of course, they also sang a number of times at the Bishop's own chapel on the *Knüll Camp*.



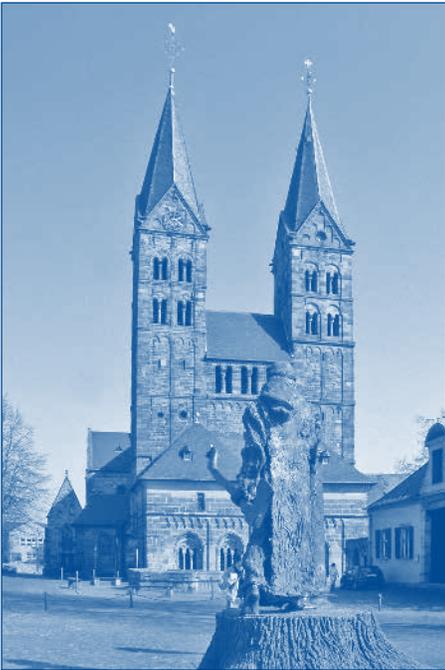
Their repertoire included motets and anthems such as William Byrd's "*Ave Verum Corpus*", Giuseppe Ottavio Pitoni's "*Cantate Domino*", and the students' definite favorite, "Lord, for thy tender mercy's sake" (composed by either John Hilton the elder or Richard Farrant). At Evensongs, they sang the *Magnificat* and *Nunc Dimittis* to Anglican chants composed by Christopher Hoyt, organist at the Church of the Holy Communion in Dallas, and also brought with them several hymn reharmonizations and descants composed by their own organist and assistant choirmaster, Jared Tomlinson.

When they weren't out singing or helping around the camp, they took day trips. In Marburg, they climbed the steep streets of this historic university city, to the castle that crowns its skyline. In Eisenach, they explored the house in which Johann Sebastian Bach was born. In Wartburg, they toured the castle where Martin Luther hid and worked on his German translation of the New Testament. They drove along the Rhine River to Koblenz and saw an enormous monument to Emperor William I.

In addition to seeing the sights, the students enjoyed the local food—there were countless stops at food trucks to buy bratwurst. On the final evening, the staff and students got dressed up and ate a rather fancy dinner of wienerschnitzel, a traditional German dish of breaded pork chops.

Two highlights stand out among day trips. The first is the visit to the mediaeval town of Fritzlar. Legend has it that when St. Boniface arrived there as a missionary he felled with an axe the Donar Oak, the tree of a local pagan deity. When the people saw that the trunk was nearly rotted out, and that a god did not strike him dead, they converted to Christianity. Staff and choristers visited the cathedral church where they sang, and explored the crypt, the treasury, and the old monastic library. That place of beauty stands in stark contrast to the second highlight of the trip, a visit to Buchenwald which was the first Nazi concentration camp liberated by American troops at the end of World War II. The photo exhibition was viewed, the grounds were explored, and finally the crematorium was visited where countless bodies were burned, and the cellar underneath where human beings were hung from hooks to die. These were indescribably powerful experiences. Hardly a word was uttered by the students during the several hours they spent in that place.

The faculty of St. Andrew's Academy wants its students to love and pursue the true, the good, and the beautiful. Places like the cathedral in Fritzlar or the



Above: With an axe in one hand, Winfrid, a Christian missionary from England (later Saint Boniface), holds a white crucifix over the fallen Thor's Oak while one of his attendants pray and the other solemnly holds an axe. The Chatti, a Germanic tribe, look on. Emil Doepler ca. 1905. Left: Saint Peter's Church, with statue of St. Boniface in foreground. Both images courtesy of Wikimedia Commons.

Buchenwald concentration camp showed them the possibilities that exist for those who pursue the good and beautiful and true, as well as the consequences of forsaking it, in a way that classroom instruction never can. That is why St. Andrew's Academy is a school that travels. To "equip our students with the tools of learning and to endow them with the wisdom of the ages so that they may serve God and their fellow man with virtue and strength."

The Reformed Episcopal Church has a missionary wing which works closely with the missionary wing of the Anglican Church in American. There has been a church planting mission in Germany for about 25 years, and recently the REC has founded a mission in Croatia. They have about 25 parishes in Cuba.

The website for the REC Board of Foreign Missions is: <http://www.recbfm.org>



Students from St. Andrew's Academy choir on trip to Knüll Camp in Germany.

An Epiphany Sermon

by The Rev. William Martin

O LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. Amen.

(Collect Ep. I)

In Christmas Tide we directed our mind's eye to the new birth of Jesus Christ in our hearts and minds and souls. And so now in Epiphany Tide that eye is illuminated as to how Christ the *Light* will enlighten us about the new life which God desires us to live. Epiphany comes to us from the Greek word, *epifaneia*, and it means *manifestation* or *striking appearance*. In the Church of the East, Epiphany is called *Theophany*, meaning *the vision of God*. So this season is all about contemplating the *Light of God*, which is the *manifestation* or *striking appearance* of His vision and understanding of human life in Jesus Christ. In Christ the *Light*, then, we are called to see, grasp, and comprehend what is the pure and perfect will of God for us.

Today we move from Jesus' birth, as recorded in the Christmas narratives, and the Epiphany visitation of the Three Wise Men, to the only record of Jesus' adolescence—when we find Him in the Temple at Jerusalem. We know nothing of the period between Jesus' infancy and His sudden appearance in the Temple at the age of twelve, or between today's manifestation and the beginning of His adult ministry. St. Luke, alone, chooses to record this singular event from Jesus' childhood. Yet what is revealed and manifested here informs our further journey with Jesus in this season. It will help us to understand our vocation and calling by way of incorporation and perfection into the Mystical Body.

In this morning's Gospel we read that the Jesus' *parents went to Jerusalem every year at the feast of the Passover. And when He was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. (St. Luke ii. 41–43)* St. Luke is in the habit of identifying Joseph by his first name, since he was the foster-father but not natural Father of Jesus. Jesus' natural Father is God the Father, as we shall learn soon from Jesus' own lips. So the family had travelled up to Jerusalem for the Feast of Passover. That Joseph and Mary did not realize that Jesus was missing as they began their return trip to Nazareth should not surprise us. Ancient Jewish families included the many members of an extended clan who customarily travelled together. The adults often entrusted their young ones to elder cousins as they made their respective pilgrimages.

Yet there is profound spiritual symbolism in the fact that Jesus' earthly parents were blinded to His absence from the travelling clan. Even when He was safe and secure under the roof of their own home, did His parents understand *where Jesus truly was*? Could it be that His *spiritual whereabouts* were as yet hidden and concealed even from those who had first-hand experience of the *Angelic Prophecy* of His nature and destiny? Perhaps Joseph and Mary did not yet understand *where Jesus Christ must always be* inwardly and spiritually.

So one day passed before Mary and Joseph realized Jesus' absence. We read: *But they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem, seeking Him. (Ibid 44, 45)* Jesus' parents were concerned about His physical *whereabouts*. They might even

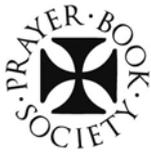
have intuited that their son was about His *spiritual business* but in physical and natural proximity to His near-relations and family members. Surely if their Son was to be *great . . . called the Son of the Highest . . . the heir of . . . the throne of His father David* (St. Luke i. 32), He might be expected to respect and honor his family first of all, as the Jewish people did, and so begin His ministry with *kith and kin*.

But, as we know, such was not to be the case. Mary and Joseph returned to Jerusalem and spent three days trying to find their child. Evidently—by reason of the time it took them to find Him—they did not know *where* to look. They did not know His *whereabouts*, because they had never really known *where Jesus was spiritually*. And this would be in no small measure due to the religious vision and knowledge of Judaism in their own day, bound and determined as it was by the Law that proscribed nearness to God by way of the Jewish familial blood tie. But finally, *after three days they found Him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard Him were astonished at His understanding and answers.* (*Op cit*, 46, 47) Jesus was *where* a young Jewish boy searching for the fulfillment of God's promise was most likely to learn about it spiritually. Being a child, He humbled Himself before the theologians in order to discover His future mission and ministry. But that didn't stop Him from questioning them, and thus provoking a dialogue which in turn elicited amazement at *His understanding and answers*. Jesus had come into the midst of the scholars and doctors of theology, and then spoke with them in His humility, so that they might discover *the wisdom and stature* that informed His character. He was literally *no-one* from *no-where* who then transformed the Temple through His familiarity with His Heavenly Father. In Christ the Doctors of the Temple began to see God's own *Light*.

Mary and Joseph are amazed to find their son in the Temple, but their astonishment is not sufficient to overcome their frustration. *Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing.* (*Ibid*, 48) Jesus retorts with a gentle but firm rebuke: *How is it that ye sought me? Wist ye not that I must be about my Father's business?* (*Ibid*, 49) In other words, *Why were you seeking me? Did you not know that I must be involved with my Father's affairs?* Joseph and Mary *understood not the word, which He spake to them.* (*Ibid*, 50: Wycliffe) They who were willing to entrust Him to the care of His cousins could not entrust Him to the care of God! *And He went down with them, and came to Nazareth, and was subject unto them: but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.* (*Ibid*, 51,52)

Where is Jesus? This is the question that confronts us on this First Sunday after Epiphany. Or perhaps it would be better to ask: *Where are we in relation to Jesus?* Jesus is always *about His Father's business* and that might take Him anywhere. *Where is He physically?* is the wrong question to ask. His question to the Doctors of the Temple and to us is: *Where are you spiritually?* The same question was implied in His answer to His mother: *Why did you seek me? For you should have known where I always am.* That His parents did not understand His answer reflects the quandary of every man who needs to discover *what Jesus is doing* and *where we are in relation to Him*. *Wherever He is, Jesus is always with our Heavenly Father.* Jesus doesn't move; we do! He is *where* He has always been, *with the Father and doing His work*. He was with God from before all beginnings, *as the Creative Word through whom all things were made.* (St. John i. 3) He was with God from the moment of conception until His Ascension to the Father, disclosing the Father's will as the *Redemptive Word made Flesh* busily working out our salvation. And even now through His Spirit He invites us to be with Him, *that where He is, we might be also.* (St. John xiv. 3)

So *where are we spiritually* today? Are we waiting for Jesus to keep up with us in our earthly meanderings? Do we expect Jesus to be *where we are*, at our beck and call, being subject unto us before He surrenders Himself to the Father's will *for us*? Are we supposing that He should heal every earthly wound, forestall every kind of human suffering, and thus magically heal and transform our lives without any conditional cooperation on our part? In other words, are we expecting Christ not to redeem and sanctify but overcome and annihilate us with miracles? God however



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expects us, as his creatures, to be reconciled to Him through a faith that suffers in order to be made new. That is being about the Father's business, entering into His labor.

Oswald Chambers challenges us to become busy with our *Father's Business*. He asks: *Are you so identified with the Lord's life that you are simply a child of God, continually talking to Him and realizing that all things come from His hands? Is the Eternal Child in you living in the Father's house? Are the graces of His ministering life working out through you in your home, in your business, in your domestic circle? (My Utmost: Aug. 7)* Christ desires to continue to be about His Father's Business in us.

Dear friends, today let us enter into the labor and work of the young Jesus at the Temple in Jerusalem. Let us, *in conformity to Christ, attend [to our] Heavenly Father's business, and to make all other business give way to it, (Comm. M. Henry)* that we *may both perceive and know what things [we] ought to do, and also may have grace and power faithfully to fulfil the same. (Collect)* And should we fail to acquire immediate answers and solutions to the confusions and perplexities that accompany our journey in Christ, with the Blessed Virgin Mary, let us with deepest faith and trust *keep all [His] sayings in [our] heart[s] (Ibid, 51)*, until, through Him, *[we] shall [increase] in wisdom and stature, and in favour with God and man. (Ibid, 52)* Amen.

Fr. Martin is the rector of St. Michael and All Angels, Arden, North Carolina, a parish in the Anglican Province of America



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