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Angels' Ave: Miniature of the Annunciation from the Wingfield Hours and Psalter, c. 1450.
Image courtesy the NYPL Digital Gallery.

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ON ONE OF THE COLD nights in such abundance this March, my wife and I attended a splendid concert of Anglican liturgical music, all of it set to texts for Morning Prayer, Evening Prayer or Holy Communion. The large venue was full to the gills, and for two hours icy streets, sirens and honking horns disappeared from our minds as we listened to Byrd, Parsons, Tallis, Mundy and a number of other sixteenth-century composers. We had a lovely time, and the performance brought the audience to its feet; the singers returned to the stage for an encore of Parsons' *Ave Maria*.

The concert, perfect as it was aesthetically, left me with a number of conflicting thoughts and emotions. I was first of all grateful to God for the gift of the singers' beautiful voices, and thankful for the interest in our liturgical music of the large number of people who turned out on a Saturday night to hear it.

The program notes gave a detailed historical timeline of English music and ecclesiastical history, explaining the use of the texts in the worship of cathedral, college and parish church. For all this, though, the very text of the music printed along with these notes showed a distressing lack of context for what had been sung so wondrously. "Father" became "Rather," "thy" became "the," and technical words like "apostolic" were misprinted altogether. The result was the distinct impression that Prayer Book English and Christian vocabulary were entirely foreign languages for the person who wrote the concert notes. Concert-goers consequently lost out on a chance to see and hear a unique presenta-

tion of the substance of Christian truth and belief.

This reminded me of undergraduate Art History classes in which professors explained that "the Christians used to worship in buildings arranged like this," or "Christians believed that the cross was a symbol important for art and architecture." Missing from concerts and classes like this is an understanding—an awareness—that Christianity is a living, tangible religion whose theology continues to give shape, meaning and beauty to the lives of believers.

As someone who found his way into the Episcopal Church through singing in a boychoir, and who was taught in that context that *qui cantat bis orat*—he who sings prays twice—this saddened me. I would not for a minute contend that every concert of liturgical music should be a worship service, and I well understand the evangelical possibilities of religious music in a secular context. But in an age when *context* plays such an important role in the interaction of cultures, I am concerned that the *content* of Christian liturgical music can be so thoroughly misconstrued.

It needs to be remembered that Byrd, Parsons, Tallis and friends wrote their music for the praise of Almighty God, following to the letter texts from Scripture and the early traditions of the Church. Their very compositions indicate complicated, nuanced understandings of aspects of salvation outlined in these prayers, hymns and passages of scripture. The composers' lives and musical work were organized around the liturgical year, and they worked in close concert with figures of importance in the contemporary Church. To forget this is not just to misunderstand the reality of living Christianity today, but it is also to misconstrue the lives and intentions of the composers themselves.

In thinking over this concert in the days afterward, I came to another kind of gratitude, however: thankfulness for the living tradition of liturgical music in congregations throughout the Church. Volunteer and professional choirs everywhere in Christendom continue today to sing "psalms, hymns and spiritual songs" in the beauty of holiness. No tickets are required at the door. This music brings us not to our feet and to rousing applause, but to our knees in the soul's own adoration and praise of the living God.

RICHARD JAMES MAMMANA JR.

FROM THE PRESIDENT

Common Prayer Shapes Our Belief

by J. Robert Wright



IN THE EARLY 1980s the Church of Rome announced its “Pastoral Provision” welcoming Episcopalian converts and permitting the development of an Anglican Liturgical Use for such groups who might wish to come under the Roman obedience. Over two decades have passed since then and both churches have moved on in their respective spheres of liturgy and ecumenism and now finally there has appeared something official that is like the Book of Common Prayer for such converts and others to use. I, for one, want to welcome this, *The Book of Divine Worship, being Elements of the Book of Common Prayer revised and adapted according to the Roman Rite for use by Roman Catholics coming from the Anglican Tradition*, as an ecumenical statement of how far the Roman Church considers itself able and willing to tolerate elements of the Anglican liturgical tradition in its own official worship.

Published by Newman House Press, Mt. Pocono, Pennsylvania, in 2003, costing \$30, described as “approved by the National Conference of Catholic Bishops of the United States of America and confirmed by the Apostolic See,” it is a volume of 974 pages, size 9 1/4” x 6 1/4” and bearing the imprimatur of Bernard Cardinal Law, who at that time (2003) was being described as “Ecclesiastical Delegate for the Pastoral Provision.” It is handsomely bound in dull red cloth, its

title *The Book of Divine Worship* stamped in gold on front and spine. Similar in format to the 1979 Episcopalian Book of Common Prayer, it incorporates extensive borrowings from it as well as from the earlier version of 1928, all for use in the half dozen “Pastoral Provision” parishes within the Roman Church in the USA (who are listed on their own website) as well as for others who may be interested. (Further see www.pastoralprovision.org. There is also an associated weblog).

Now I proceed to some factual description of the contents of this book in review, before concluding with an ecumenical appreciation. Its Calendar contains both additions to and subtractions from the current Calendar of the Episcopal Church’s Book of Common Prayer. There is a two-year Daily Office lectionary very similar to the BCP 1979. The Litany includes prayers for the Pope and prayers to St. Mary, the angels and saints. The services for Holy Week are more elaborate than those in the Episcopalian BCP, and the Litany of the Saints is extensive. The provisions for the Eucharist include Rites One and Two, the Scripture readings being approved by the National Conference of Catholic Bishops. There is a requirement to genuflect at the mention of the *Incarnatus* within the Nicene Creed. The prayers for the people include prayer for the Pope. Both older and contemporary Roman Eucharistic canons are offered, but none from the Anglican Prayer Book tradition of the Episcopal Church. The service of Baptism states that that sacrament is “necessary for salvation in fact or at least in intention” and “is conferred validly only by the rite of immersion, or the rite of infusion or pouring, using true water and the required formula.” There is no mention of Confirmation. Contributing to its massive size (nearly three inches thick), the book contains Psalters—both Traditional (the “American Coverdale” from the 1928 BCP) and Contemporary (from the 1979 BCP). The absence of an Ordinal would tend to suggest that any ordinations within this special jurisdiction must be done only by Roman Catholic formularies. The rites for Daily Office, Baptism, Marriage, and Burial are presented in both contemporary and traditional language. Overall, at least to me, the English language

of this book seems of a lower quality and less felicitous than that of the BCP. Also, there is no preface that explains the book's origin and purpose.

All things considered, I regard this book as a very positive and ecumenical step forward on behalf of the Roman Catholic Church, even if it may not have been intended in quite that way, because, as I have already hinted, it shows how close the two churches really are, how little there is in worship that really divides them, and how very similar to the Episcopal Church's BCP the Roman Church is now willing to let its official public worship appear. To see this amazing and encouraging phenomenon firsthand, I commend the purchase of this book. One has even heard it rumored that an improved revision of *The Book of Divine Worship* is already on the distant drawing boards. Could there now be a joint ecumenical/liturgical committee of both churches to work at preparing one book that would synthesize them both? (Within recent memory, the late and revered Professor Charles Price of the Episcopal Church, together with Roman Catholic colleagues from the official Anglican/Roman Catholic Ecumenical Consultation, was known to be working on a proposed Eucharistic canon that could be acceptable in both churches). Or, if the Roman Church were unwilling to go as far as a common canon or book, as yet, then could the Episcopal Church itself, which is always the first and boldest to innovate and experiment, constitute its own commission to propose what positive features from *The Book of Divine Worship* should be added to the next revision of the Book of Common Prayer? Back

in the fifth century it was St. Prosper of Aquitaine, even though not included in the calendar of either book, who taught us that our praying shapes our believing, and surely *The Book of Divine Worship* and its evident appreciation of the Anglican liturgical tradition, encourages the faithful of both churches to reflect upon his teaching once more.

ANNOUNCEMENTS

DAVID BOOTH BEERS, Esq., Chancellor to the Presiding Bishop, will give the annual open address sponsored by the Anglican Society on Friday April 1, 2005, at 9:30 a.m. in Matthews Lounge at General Seminary on the subject: THE WINDSOR REPORT: HOW ARE WE DOING? All are welcome.

We regret to announce that GRACE CHURCH ON BROADWAY has served notice that it is not able to continue its co-sponsorship of the annual service each fall commemorating its most famous rector WILLIAM REED HUNTINGTON, founder of the Chicago-Lambeth Quadrilateral, and celebrating the Anglican vocation to ecumenism. This service and its accompanying series of sermons was founded at Pentecost of 1996 upon the initiative of its rector at that time, and has been co-sponsored by the Ecumenical Commission of the Diocese of New York and the Anglican Society. So far all efforts to devise some alternative have been unsuccessful.

The Habits of Pluralism and the Challenge of Communion

A presentation given to the Society for the Study of Anglicanism, San Antonio, Texas, November, 2004

by Ephraim Radner

MOST EPISCOPALIANS are now familiar with the recent Windsor Report. But its significance, even in the wake of various synods and gatherings and their decisions, remains potent. The Primates commissioned the Report in order that it might recommend a way forward for the Anglican Communion in the face of the severe strains on common life initiated in the wake especially of the ECUSA's 2003 General Convention and the consecration of V. Gene Robinson as Bishop of New Hampshire. It will take some time to see the effect of its conclusions. But in discussing the Windsor Report with local laity and clergy alike in the first months after its release, one could detect a common reaction, on the left and the right as it were: basically, there was a sense of *incredulity* before the Report's painful discussion about communion and its rather modest but straightforward recommended acts of self-restraint, apology, and so on. "Is this really what the Church is supposed to be like?" people would ask. And then they would refer to the almost infantilizing description the Report supposedly gives of "how to behave with one another." "Isn't there more to the Christian life and Church than playground rules?" they ask.

All of this is to say simply that there is an apparent chasm between individual Christian sensibilities in America and the stated demands of the larger church's future.

These sensibilities are defined, I would argue, mainly by the prevailing strands of religious, and especially *Christian*, pluralism. And they are without anything other than individual accountability for the internal dynamics and ultimate movement of the Christianly plural world that they inhabit. Despite the offering and adoption by some of a more recent philosophical framework for this pluralistic religious reality—a kind of post-modernist pragmatism associated with thinkers like Richard Bernstein, for instance—the pluralistic reality itself and its framework have neither

been persuasively integrated into a distinctly Christian vision, nor apparently have they proven amenable to a stable institutional or extra-institutional future: the quantitative decline of American Christianity, noted in the last decade at least by social scientists, is something Christian pluralists—and we are all that in practice—have not seen fit to allow to question our habits.

These habits—that is, the habits of American Christian pluralists—follow two main lines of individual response: first, the restlessness of particularism and second, the entropy of universalism, what De Tocqueville labeled as "democratic pantheism." Both of these habits have conspired to deracinate Christian life in America. The majority of new members I encounter in the Episcopal Church, in fact, are either those bouncing from one set of absolute truths to another (via a variety of denominational, non-denominational, and congregational affiliations); or they are those whose religious stability has been embraced through a conviction that individual "journeys of faith" are variations on a single hidden theme, the actual playing out of which remains intriguingly muted.

So, on the one hand, the movement from one denominational clarity to another—say from Roman Catholicism to Evangelicalism to Orthodoxy (what I am calling the "restlessness of particularism")—is both endless and without constructive assimilation. And it is not only individual psychology that makes this movement and its continually refashioned limitations relentless, but the intrinsic relation of competing authoritative Christianities. There is always someplace else to go that demands assent to another absolute truth.

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On the other hand, the pantheistic drift itself—what I call “the entropy of universalism”—has sought after “common ground” in a kind of deification of tolerance—Jesus being the incarnation of such an attitude—within which individuals try to climb the ladder back to the principal source of this practical revelation. The celebrated variety of “rungs” in this pursuit masks the sameness of the actual driving hope’s substance.

There is little in between these two habits. They are exhaustive of American Christianity, by and large. True, there are those who have wondered if some new set of more historically central and cross-denominational commitments is emerging to the side of these two habits, one that will somehow draw people together in a novel reassertion of historic Christianity in a post-denominational culture—the notion of a “Great Tradition,” for instance. This is more of a wish, though, than a demonstrated movement. Indeed, I doubt there is such a thing that could bind Christians together across various kinds of authoritative lines in any practical sense of self-offering. “The Great Tradition” has been a talking and (more importantly) publishing point as much as anything. Indeed—and ironically—the existence of a Great Tradition has actually been used by the restless and the entropic both to justify and enable a kind of mutual *laissez-faire*. Such is the subsuming power of these habits.

Global Christianity’s challenge to pluralism: authority and communion

Nonetheless, something new *has* happened that has seemingly thrown a wrench—small or large, time will tell—into this never-ending process of American religious self-invention: and that is the dynamics of global Christian expansion within structures, ecclesial and theological, whose affirmation simply cannot sustain the American project. The question posed to Americans by African and Asian Christians, among others—“where do you stand on the particular and individual demands of Gospel transformation, and do you stand with *us*?”—is a peculiar challenge of self-ordering commonalities that can only disturb the otherwise contained eddies of American restlessness and entropy. A large part of the ecclesial demands associated with global Christianity’s rise is coincident with the religious demands of impoverishment over against wealth and surfeit—and the Christian power of the calls to common life derives just from the

presumptive priority of the poor. And a disturbance there has been, as we have seen in Anglicanism over the past 18 months with some alarm.

Is the problem simply one of a loss of a central or acknowledged “authority” for churches now spilling far outside the bounds of Western habits? Certainly Americans see it this way, and they respond accordingly (that is, according to their reactivity towards authority as inculcated through the habits of particularistic restlessness and pantheistic entropy respectively). But the American response has also brought to the surface some of the embedded realities of post-Reformation Christian life as a whole, now linked up as we are beginning to see in a kind of mutually illuminating way, with the great Mediterranean divisions of the post-sixth-century Catholic church into East, West and their internal progeny. In other words, there is here a kind of mirror now being held up to the face of fractured Catholicism (although Americans, as I have argued, are probably the least well-trained to look into it).

With respect to Anglicanism as a whole, this represents one of the main elements characterizing the Communion’s present distress: confusion in teaching and discipline, and no single means (however some may wish it or despise it) by which to resolve the situation. But it also represents one of the main characteristics of Anglicanism’s *intrinsic* challenge from the start, as well as the intrinsic challenge of a divided Christian world altogether: the yearning for an unimposed unity. While certain individual denominations have self-adjudicating offices, among *all these* different churches, there is no single adjudicative means upon which to rely—neither regarding the interpretation of Scripture nor the “core” doctrines of the Faith and forms of Order.

Anglicans, as we know, eventually claimed some adherence to “primitive” teaching until a General Council could ever clarify the post-fifth-century church. But without a central adjudicative authority, we have not been able to have stability even in a vaunted primitivism. And, “primitivism” as an ecclesial criterion, I would argue, in any case actually *embodies* the accepted limitations of ecclesial division; it does not challenge them. It was from the start a provisional response to a stunted or even wounded authority.

The alternative search for a “magisterium” embodies a similar dynamic. The simply asserted claim to such authoritative teaching seems singularly vacant, in these days and around the world. I have been continually astonished—despite knowing better—at the way American Catholics, in every survey over the past

few decades, marginalize the “magisterium” as being important to Roman Catholic life. (The last figures I saw, among 19-39 year old Catholics, showed around 20% giving it any significance at all). As we know, authorities which are regularly ignored need to be redefined if they are not simply to morph into something else altogether. That does not mean such authorities are false; only that their practical irrelevance demands some new reorientation of the larger framework in which they function. That does not seem about to happen soon in most “magisterially”-ordered church bodies, and thus they continue to present themselves pragmatically as way-stations for the restless.

The interest in “communion ecclesiology” arises in the midst of just these kinds of pragmatic *aporia*. Like “primitivism” and “magisterium” both, “communion” seems to have garnered theological interest in contexts where there is separation. It flourished in the ecumenical movement, and gravitated into a central explanatory role in Vatican II ecclesiology in the face of a Roman Catholicism increasingly aware of its often precarious role within a pluralistic religious global society. And, obviously, subsequent to the post-Vatican II meltdown of Catholicism in the West, “communion” interest only gained steam—if mostly in academic circles.

The elements of communion ecclesiology that made it interesting in these times and circumstances are partly clear: ways of discussing relationships that were not fundamentally hierarchical in their exercise of constraint, but that also made the resolution of separations essential to the nature of the Church. How, in other words, can we be “one” “willingly.” “one” in a full sense of faith and order, and “willingly” in a stable sense of consistent and life-altering commitment and transformation? This clearly includes the whole host of evangelical ecclesial realities, from teaching to liturgy to discipline to personal holiness.

The Windsor Report’s Concrete Communion Challenge

Of course, ever since communion ecclesiology emerged onto the scene, many bemused readers have wondered, “what could any of this possibly mean or look like?” While ecumenical dialogue groups and committees could discuss this with great sophistication, the shape of communion’s promise has remained eerily abstract, leaving the impression in many minds—including many church leaders’ minds—that we are dealing with a bureaucratic concept whose usefulness lies in its ability

to *protect* divisive pluralities through obscurantist paper agreements.

The Windsor Report’s reliance on the communion ecclesiology of earlier groups—ARCIC (the Anglican-Roman Catholic International Commission dialogues), Roman Catholic-Orthodox discussions, the Virginia Report, etc.—is unexceptional, and (as many have noted) rather superficial in many respects. What is interesting and unique, however, is that in this case this now common set of tropes is being applied to a real and concrete ecclesial challenge in the face of visible and ongoing disintegration. All the platitudes about “the church as communion” are actually being tested now. How engage a common teaching, a common order, a common witness in Christ when in fact what is “common” has been obscured and squandered and contradicted by the realities of a host of autonomies?

American Christianity has never been able to comprehend this challenge, in part because the social system of religious pluralism, upheld by various political, theological and finally philosophical advocating defenses, has actually removed from play the cognitive plausibility of any alternatives. The fact that many of the ECUSA leadership appear like deer in the headlights of the Windsor Report—simply incapable of making any sense of it on its own terms—demonstrates the problem. Yet, at the same time, it is increasingly clear that the problem is not simply one of cognitive compatibility, but of the viability of concrete ecclesial structures—diocesan boundaries, canonical loyalties, property ownership and so on—that must, in their disintegration, eventually assert themselves even upon the uncomprehending, much like climate change on the public policy bureaucrats.

The Report’s work, then, is profoundly significant just because it is trying to deal with the most obvious realities of ecclesial confusion without an authoritative template of ordering imposition. No church, in my mind, is capable any longer of such imposition anyway. And that is why the effort is so important. That is why, as the Report says in its foreword in opening portions, “the world is watching.” How to talk about doctrine and discipline and witness in a way that simply does not appeal to a single constitution or code of law—and the notion of the “common covenant” is misunderstood when it is referred to as a body of common “canon law”—but that is faithful both to the Gospel as it has been given and received in the midst of all the “litter of the world,” as William James put it?

In the end, not just the actual proposals—modest

and limited as they are—but the spiritual demands behind their apprehension and acceptance is what is important and seemingly disturbing of the American pluralistic habits of individual belief. The Report does not claim that the coming together of the Church of Christ in her integrity—whether more limitedly within Anglicanism or more widely even—will happen though detailing the true faith and asking people to sign up with a deadline. It works on the implied theological assumption that the path to resolution is clearly one to be charted by God, and without consulting us. However, there are some clear conditions that the Report insists will surely be fulfilled in this from our side: the enacted demonstration of *desire* for this gift of God, given through the witness of holiness in service of the Gospel (as apprehended) infused with this desire. And the conditions are what seem to grate with a horrible discomfort among American Episcopalians.

“Is this what the Church is supposed to be like?” we ask. Is it really about “behaving?” It is a question pluralists cannot really get behind. For we “behave” out of a desire that a relationship obtain as the vessel of a divine receipt and direction. And it is just this desire that is a condition for a unity that, however outside our own grasp, is demonstrated through the behavior of a *service* given to a yearning church. Neither the restless nor the entropic are willing to value the continuance of such a vessel so highly as the emerging engagement of “communion” claims to do. The problem is that the kind of church that lives concretely “in communion” as the Report explicates, satisfies the indulgences of neither. Although life in communion may involve a direction of commitment to—among other things—a certain form of teaching and discipline, it is not, as we all know, clearly spelled out in terms of a confession or catechetical outline or body of doctrinal canons etc. It is instead tied to a stated subjection to Scripture read and understood within a set of conciliar relations, under a faith that this represents a willing “following of the Lord” “in the Lord” and for the sake of the world. That is the “behavior” involved.

It so happens—as it should!—that this direction coheres with a good bit of the “catholic” tradition of other churches. But this coherence is apprehended only in time and engagement, not propositionally outside of such apprehension. Much as the early Church also passed into the conciliar form of its life without a magisterium, and saw the latter emerge only as it struggled into a sense

of its catholicity, the clarity of authoritative teaching is a fruit, not a gift. (This is Richard Swinburne’s “method of consensus,” a divinely inspired direction of interpretation over the decades and centuries.) And we are starting, in any case, from a position of having been stripped of our gifts from the past; all, except the remembrance of what was once a gift.

Thus, the “choice” given by the Windsor Report—“walk together” in the concrete and childlike ways of behavioral discipline, or “walk apart” in renewed division—is a deeply spiritual confrontation. It is much like Jesus’ call to “follow,” rather than a demand for theological definition or structural reorganization. Although I for one am fond of theological definition and consider it a necessity for the fullness of our Christian life, it appears only with growth, like the Kingdom of God. And the choice now is a standing before our Lord, and in doing so, simply apprehending the contrasting light and darkness, fullness and need, promise and incapacity as He rises up in the face of our hearts.

This kind of choice is an ecclesial reality, one where God has put us; and it is proving a stumbling block to all the churches. But the choice is also founded in congregational and individual realities. The larger churches will not cease to stumble until local Christian entities find their balance. And so we wonder: can American *congregational* life—and that of the individuals who make it up—be ordered so as both to apprehend this choice and to make it willingly and rightly? How form a Christian for “life in communion?” How, in the sense of catechetical, liturgical, parochial, and diaconal structures shaped for such shaping of actual people?

The answer is not obvious in this case, since the “obligations” and “accountabilities” of communion—at least as the Windsor Report has put them forward—stand over and against the many structures by which Americans navigate their religious affiliations even now. The restless have no patience; the entropic seem incapable of pulling themselves together. And communion requires both.

I am not optimistic that global Christianity’s monkey wrench—the call to communion—will reorient American Christianity away from its pluralistic habits. But whatever the case, the tripping and stumbling that Anglicanism in America has engendered will provide a spectacle well worth watching, whose outcome must have a deep religious import.

ANGLICAN READING

Faith and Sincerity: Louis Auchincloss' Episcopalian Witness

by *Nicholas Birns*

LOUIS AUCHINCLOSS was born in 1917 on Long Island and has lived most of his life in New York. The Auchincloss family arrived in the United States from Scotland around the turn of the nineteenth century. Though thus not themselves an old-line Puritan family, the clan quickly became connected through marriage and other associations with the élite families of the American Protestant East Coast. The Auchincloss family has made contributions to culture, philanthropy, and institutional advancement of various sorts. Louis Auchincloss has found much of his material as a novelist in this heritage, chronicling an upper-class world that has rarely been depicted without caricature in American fiction.

Auchincloss attended the Groton School in Massachusetts. Its founding headmaster, Endicott Peabody, became the partial model for Francis Prescott, headmaster of the Justin Martyr School in Auchincloss's greatest novel, *The Rector of Justin* (1964). Auchincloss was graduated from Yale University and the University of Virginia Law School, served in the Navy during the Second World War, and then worked for much of his life at a law firm in New York. He produced the majority of his literary work while working as a lawyer, and he retired in 1986. This is a much rarer achievement for a novelist than for a poet. Wallace Stevens, T. S. Eliot and William Carlos Williams, for instance, wrote their poetry while working full-time in demanding professional vocations. But the roll of successful novelists who did this is far shorter. That Auchincloss was not only productive but produced works of incontestably high quality during his professional life is nothing short of astounding. He has written not only novels and books of short stories, but nonfiction as well. His nonfiction work centers on literary criticism and historical biography;

its consistently high quality would have been a major contribution to American letters even if Auchincloss had never written any fiction.

Auchincloss has been a generous and vigorous benefactor, providing crucial support and direction to cultural institutions in New York and elsewhere. Never the darling of the literary cognoscenti and seldom a bestseller, Auchincloss, still active towards the end of his ninth decade, operates as one of the keystones of American literary culture. Auchincloss could have overtly rebelled against his class background, or advertised it in a sordid and meretricious way. That he has done neither, just quietly and vigilantly observed his level of society, is a testimony to his integrity, although it has preserved him from any peak of fame or notoriety.

Auchincloss is often compared to Henry James and Edith Wharton. He has taken those writers, along with the great modern European novelists, as his benchmarks. This comparison is suggested by the way in which all three novelists write about Americans of white Protestant extraction from the Eastern Seaboard, who have few financial worries, yet face fundamental contradictions posed by their circumstances. Neither James nor Wharton, however, were overtly religious. Furthermore, neither made organized Christianity a central theme of any of their works.

In *The Rector of Justin* Auchincloss has written a novel that celebrates an Episcopal school where the

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church is not just a ceremonial presence but is at the heart of the institution's mission. *The Rector of Justin*, if not *the* great Episcopalian novel, is certainly *a* great one. To read it is to learn a great deal about why, despite its never-overwhelming numerical profile, our church has mattered so much in American history.

The Rector of Justin is complex in its narrative: most if it is represented as being from the journal of Brian Aspinwall, a young teacher who comes to Justin Martyr near the end of Francis Prescott's tenure there in 1939. Aspinwall, a reticent, punctilious wallflower, knows even at a young age that he lacks the charisma and forcefulness of the much older man; thus he is drawn to his orbit like a moth to a flame, not in a sycophantic sense, but in a vein of deep admiration that is accentuated by his generational and characterological distance from the Headmaster. Aspinwall is too young, though, and has missed too many of Prescott's central years to tell the whole story. Therefore, his journal is supplemented by five other narratives. These different versions of Prescott do not have a *Rashomon*-like effect, however; the facts, even the inferences, about Prescott are the same from all angles. But each account gives a different sense of Prescott at a given point of time and at a given perspective. The result is a composite portrait more subtle than a conventional could have been. Auchincloss's technique here is not unlike that later used in Susan Howatch's Starbridge novels, where plural narrative perspectives act to confirm and celebrate a larger spiritual truth. Of course, the example of the Gospels is behind this method in both cases.

The first of the five non-Aspinwall narratives is by Horace Havistock, a contemporary of Prescott. Readers meet him as Prescott's schoolmate at an Episcopal school in New Hampshire in the 1870s, where he is saved by Prescott from being bullied by stronger boys already ensconced in the school social hierarchy. This is an early, emblematic instance of the commitment to Christian values in interpersonal relationships that will characterize Prescott throughout his career. Predictably, Prescott disguises this compassionate action in the name of hierarchy itself. Havistock was a fifth former, and his persecutor only a fourth former. Thus Prescott was ostensibly acting on behalf of seniority. But this is Prescott's specialty: using established orders and structures of authority as vehicles of compassion and good will. Havistock, not a religious man himself, is profoundly impressed by the way in which Prescott is "opening the pores of his soul to the Holy Spirit and allowing it to enter."

Later, Havistock accompanies Prescott to study at Balliol College, Oxford. Here, Prescott experiences a crisis of faith that is only transcended when Prescott becomes engaged to Eliza, a young woman introduced to him by Havistock. Prescott's recovery of belief is chronicled movingly and dramatically, as he feels a visible sense of Christ's presence in his life and in the lives of men around him. But, paradoxically, Prescott then marries another woman, as the materialistic Eliza cannot stomach Prescott's felt call to become a priest and to found a church school.

And a church school it is. At Justin Martyr, the Episcopal Church connection is not just lip service or a matter of tradition, something that could eventually be attenuated or cast off in the name of modernity. It is deeply revered and honored; it is the marrow of the school's identity.

The fact that Prescott is ordained, and is called "the Rector," as if the school were a parish, indicates the fundamentally ecclesiastical orientation of Justin Martyr as an institution. Americans often associate Episcopalianism with a kind of social elitism; in New England, this is not even true, as most of the old-line families were—like their Puritan ancestors—Congregationalists, or, if they were more liberal, Unitarians. Through this school, Auchincloss shows how one of the great gifts of Anglicanism to this country is its respect for history and for historical precedent shown in its constitution and liturgy. *The Rector of Justin* itself is suffused with historical references. A stray reference to Cardinal Richelieu (himself later the subject of a biography by Auchincloss) plays a crucial role in the novel's armature, crucial because Louis XIII's chief minister, as a worldly prelate, is both exemplar and antitype for Prescott. The way Prescott inculcates tradition, including, eventually, the tradition of his own school, is catholic. The churchmanship here is defiantly high, and Prescott admits that more than once he harbored doubts about the break with Rome. Prescott understands the continuity of tradition as a kind of stewardship which is most meaningful when passed down to succeeding generations in ways that are meaningful to them.

Another narrator is David Griscam, who gives a portrait of the school in the prime of Prescott's leadership. We find here a strong sense of unity and self-sacrifice, and the ways in which the Rector is in touch with every aspect of the school. He does not cloister himself in a *sanctum sanctorum*, but is actively involved in even the most mundane aspects of running the school. Griscam

grows up to be a successful businessman and Justin's biggest financial backer. Yet his son, Jules, as a student at the school, despises Prescott. Jules Griscam arranges for the defacement of the school chapel and eventually commits suicide. Jules is also a narrator, as Auchincloss lets us see a dissenting viewpoint.

The final two narrators come from Prescott's private life. His daughter, Mrs. Cordelia Turnbull by the time the young Aspinwall meets her, tells Aspinwall of her experiences growing up in the Prescott household. Cordelia is the only one of Prescott's three daughters (as in *Lear*) to follow her father in rejecting acquisitive values, but she goes further than he wants by adopting political radicalism. Cordelia becomes an agnostic who is openly derisive of the attitudes propagated at Justin. In a very strange but imaginatively effective psychological dynamic, Cordelia understands that the two men in her life, Charley Strong—who dies of wounds incurred in the First World War in France—and Guy Turnbull—the older man whom she eventually marries—are in a way more fixated on her father than they are on Cordelia herself.

Prescott is, thus, in a very real way in competition with his daughter for these men's respect. Charley Strong's manuscript provides the last narrative strand; here, he reveals that, even amid the carnage of the war, the figure of the imposing Rector who had dominated his youth towers over all in his mind. Charley Strong feels inspired by Prescott, whose spiritual sustenance gives him ballast through the dark times of wartime injury and premature death.

The book closes on an elegiac note. Prescott, near the end of his life, sees the school turning into something fundamentally different under the leadership of Duncan Moore. Moore wants to expand the base of the school by admitting non-Episcopalians, and indeed people of diverse racial, ethnic, and class backgrounds. Prescott rebels against any dilution of the school's Anglican core, urging continuing compulsory church

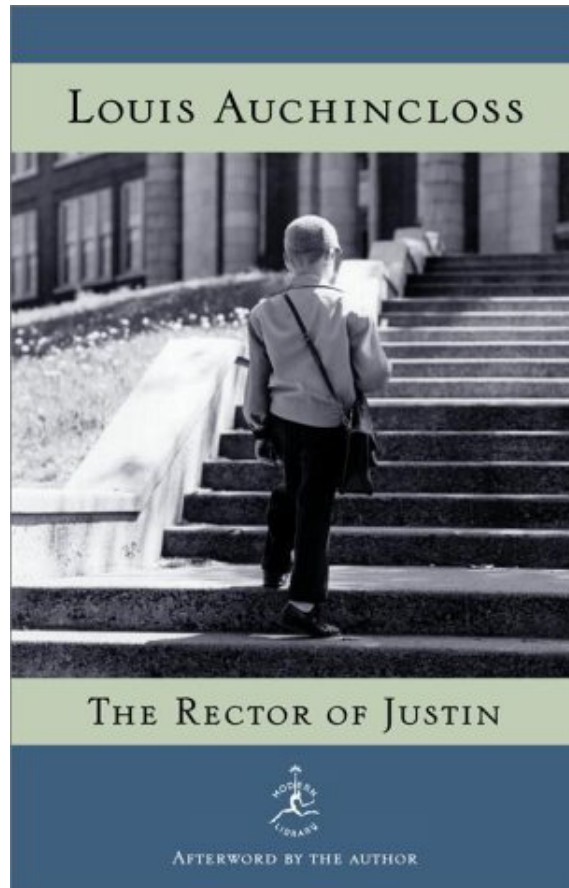
attendance for all as part of the school's mission of Christian formation. But when senior trustees of the school, including Griscam, call for orienting the school's admissions policy specifically toward the wealthy, Prescott becomes even more outraged. He rises to a pitch of eloquence that leads him to give a veritable *apologia pro vita sua*.

Prescott's father died in the Civil War, before his son (born in 1860) was old enough to know him, and this

sacrifice for idealism is something his son never forgets. His family connections with great New England intellectuals and cultural heroes of the previous generation emblemize the personal stake Prescott has in the idealism and intellectual aspirations with which the flowering of New England culture was associated. Francis Prescott believes that, at the end of the Civil War, idealism went out the window, to be replaced by crass Gilded Age materialism. And so he denounces those who "sold out the victory of my boyhood." As an Anglophile, Prescott points in contrast to England, where "the upper classes used to give something in return for their privileges," rather than striving to make a quick and ignoble buck. His very mannerisms, which might at points seem to be affectations,

are in fact a form of social protest—countercultural in an Augustinian sense—against the immorality of the Gilded Age.

Prescott's philippic at the end is directed against a narrow, self-serving careerism whose only motivation is to advance a personal agenda. Almost like a "holy fool" in a Russian novel, he realizes at the end that his vision of comprehensive Christian education has been taken advantage of by people who only want to use the school's social prestige as an entry card to the arena of financial and social success. The continued stress on a moral fallout after the sacrificial bloodshed of the Civil War becomes all the more resonant as the "present" part of the book occurs during and just after the Second World War. Auchincloss contrasts the two most morally clear wars in which this country has fought with the fudging of moral absolutes that the various factions



clawing to take over Justin evidence in the prospect of Prescott's leaving the scene. The last echoes of the living memory of the Civil War—as its final witnesses died in the 1930s and 1940s—is a theme rarely examined in American letters. Yet it is seen obliquely from an entirely different regional and class background in, for example, the works of Sinclair Lewis. Auchincloss here surely gives it consummate treatment.

The arguments in the final section are complex. David Griscam is depicted as an apostle of Mammon. Yet he also breaks with the reflexive Republicanism of the Justin milieu to serve with distinction in Franklin D. Roosevelt's cabinet. Furthermore, the new admissions policy at Justin favors what we would today call "diversity" by the end of the book. But when Prescott speaks of the proposals to let in boys of all backgrounds—even Jews and African Americans as long as they seem or act as much like white Protestants as possible—he says "David would have the old families and the new, the bright and the stupid. The Jew and the gentile. And somehow, when David was through with him, they'd all be the same. Isn't that the American dream." We in the twenty-first century are still struggling, both in the Episcopal Church and in American society in general, with just what diversity entails.

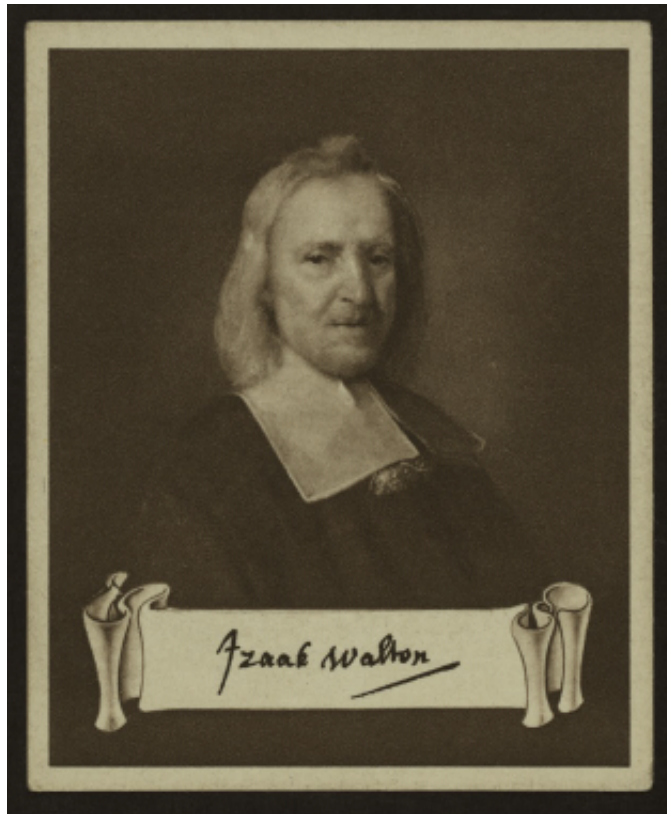
Is meritocracy, as Prescott suggests, just a mode of assimilative conformism that substitutes an ersatz American norm for real cultural diversity? Or is it the only way to democratize access to power and privilege? Auchincloss's words, written in 1964 and attributed to an old man in the 1940s, are prophetic of ongoing debates in educational and social policy.

The most admirable aspect of Prescott's last years is not connected with his educational legacy at Justin. It pertains to the treatment of the most notorious student in the history of the school, somebody who had hated Prescott and had wronged him, someone, from the school's viewpoint and, most likely, from ours, who is profoundly unsatisfactory. This is Jules Griscam, David's son, the one who had contrived to have Prescott's portrait in the school chapel defaced and who had later committed suicide. Jules's father, David, speaks of sponsoring the rededication of the

chapel window in atonement for his son's crime. This generates an unexpected remorse in Prescott. Blaming himself far more than the reader might think warranted, Prescott shows profound regret. Prescott admits that Jules's hate for him had made Prescott hate Jules, had brought the Rector down to Jules's vindictive level. "A headmaster should have no hates," Prescott says eloquently. So at the end the outcast is included, by an act of compassionate remembrance. This taking of full moral responsibility for all that had happened under his watch marks Prescott as a truly admirable, generous and ultimately faithful leader.

The currently available Modern Library edition of *The Rector of Justin* includes Auchincloss's own afterword which is very helpful to a basic interpretation of the book. The author, for instance, while conceding Prescott must evoke thoughts of Endicott Peabody, says that his true model for the man's character was Judge Learned Hand. Auchincloss adds, wittily, that most readers looking for character models will be completely thrown off if one character is modeled on another in a different profession. He then discusses how his novel has spiritual and ethical commitments, but is not expressly didactic. "Surely," he says, "it is as valid to study faith as to study its absence, particularly in delineating institutions founded on it." Yet Auchincloss says that his models as a novelist are the French naturalistic duo, the Goncourt brothers, and that he remains "strictly an observer." He makes it clear in the afterword that he is idealizing Prescott, not endorsing him. It is the difference between telling the reader that this is a good man and telling them that this is how all good men should be. Auchincloss's skill in insulating idealization from endorsement is a testimony both to his novelistic skill and to his determination to avoid melodrama. But the reader, left on his own, sees that the novel is strongly in favor of Christianity and its tradition.

Auchincloss does not take sides. But he writes that the salient aspect of his hero is "the central fact of his faith and sincerity." Auchincloss presents a protagonist who lives an unabashedly Christian life, and whose every action is informed by a deep, abiding and compassionate faith.



THE PASTORAL ANGLICAN by John C. Bauerschmidt

Gone Fishin’

THIS SPRING I have finally found time (don’t ask me how) to read the seventeenth-century classic, *The Compleat Angler*, by Izaak Walton. Walton’s book somehow manages to combine homely wisdom about fishing (“angling”) with his own quite deep but not so obvious Christian faith. Walton was an Englishman, a royalist and an Anglican at a time when the king was in exile and the Church of England was proscribed; yet his book scarcely reflects the time of turmoil in which he lived or the discredit of the causes to which he was deeply attached. Instead, Walton gives us a book about *fishing*, full of peace and calm and country pursuits.

It’s a riddle of sorts, but one that is easily puzzled out. Walton’s point about fishing is that it is a contemplative and peaceful pursuit, requiring patience and practice. It relies on a tradition passed down from person to person. Jesus called fishermen to be his first disciples, Walton points out; those who are “fishers of men” need to be open and receptive and patient above all. Walton acknowledges that Saint Paul was never a fisherman, but leaves the impression that he is slightly suspect as a result! No doubt the peripatetic and hyperactive Apostle was hardly contemplative enough to suit Walton.

In the midst of tidbits about bait and line, amidst riverbank, stream and pub, Walton manages to communicate real Gospel truth while hardly mentioning the Gospel. As Christians, we are people who wait upon God; people who are in need of rest and recreation to equip us for the work God calls us to. The great issues of our time, and our ceaseless “getting and spending,” are unreal distractions from the contemplation of God, who is Reality itself. So put your worm on the hook, and the sign on the door, and indulge in some angling for your soul’s health.

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The above portrait of Izaak Walton (1593-1683) is from the NYPL Digital Gallery.

ANGLICAN VERSE

Upon the Annunciation and Passion Falling upon One Day, 1608

by John Donne

In 2005, Good Friday falls on March 25th, which is ordinarily the Feast of the Annunciation. This symbolically rich concurrence is relatively rare, occurring only three times in the 20th century (1910, 1921 and 1932), and twice in the 21st century (2005 and 2016). After 2016, it will not occur again for more than a century.

Tamely, frail body, abstain today; today
My soul eats twice, Christ hither and away.
She sees Him man, so like God made in this,
That of them both a circle emblem is,
Whose first and last concur; this doubtful day 5
Of feast or fast, Christ came and went away;
She sees Him nothing twice at once, who's all;
She sees a Cedar plant itself and fall,
Her Maker put to making, and the head
Of life at once not yet alive yet dead; 10
She sees at once the virgin mother stay
Reclused at home, public at Golgotha;
Sad and rejoiced she's seen at once, and seen
At almost fifty and at scarce fifteen;
At once a Son is promised her, and gone; 15
Gabriel gives Christ to her, He her to John;
Not fully a mother, she's in orbity,
At once receiver and the legacy;
All this, and all between, this day hath shown,
The abridgement of Christ's story, which makes one
(As in plain maps, the furthest west is east)
Of the Angels' *Ave* and *Consummatum est*.
How well the Church, God's court of faculties,
Deals in some times and seldom joining these!
As by the self-fixed Pole we never do 25
Direct our course, but the next star thereto,
Which shows where the other is and which we say
(Because it strays not far) doth never stray,
So God by His Church, nearest to Him, we know

And stand firm, if we by her motion go; 30
His Spirit, as His fiery pillar doth
Lead, and His Church, as cloud, to one end both.
This Church, by letting these days join, hath shown
Death and conception in mankind is one:
Or 'twas in Him the same humility 35
That He would be a man and leave to be:
Or as creation He had made, as God,
With the last judgment but one period,
His imitating Spouse would join in one
Manhood's extremes: He shall come, He is gone:
Or as though one blood drop, which thence did fall,
Accepted, would have served, he yet shed all;
So though the least of His pains, deeds, or words,
Would busy a life, she all this day affords;
This treasure then, in gross, my soul uplay, 45
And in my life retail it every day.

Reflections on John Donne's Poem "Upon the Annunciation and Passion Falling upon One Day"

by Eugene K. Garber

IN 1608 JOHN DONNE wrote "Upon the Annunciation and Passion Falling upon One Day." The day was March 25th. Had England adopted the Gregorian calendar any time between 1583 and 1608 Donne would not have had his poem. This fact cautions us about making too much of calendrical coincidences, lest we drift toward numerology. It warns us not to make too much of the same coincidence this year. Nevertheless, the coincidence celebrated in Donne's poem extends a compelling invitation to us to reflect on profound ironies that lie very near the heart of our faith.

Indeed, what poet other than Donne could braid from the coincidence of Good Friday and the Feast of the Annunciation paradoxes so provocative and so deep? Certainly not his genial near contemporary George Herbert; nor the later lush Richard Crashaw; nor Abraham Cowley (a some time imitator) whom Samuel Johnson denominated the best of the metaphysical poets because the good doctor understood that Cowley had one foot squarely in neo-classicism. What about Andrew Marvell, as in "A Dialogue Between Body and Soul?" No, something too easy in the rhymes, too regular in the iambs, too obvious in the paradoxes binding flesh and spirit. Henry Vaughan could write, "I saw Eternity the other night/ Like a great ring of pure and endless light./ All calm, as it was bright . . ." Probably not even Dr. Johnson would want to lose the visionary sublimity of this poem even if Vaughan fell under the general censure of "metaphysical." No, it was Donne who would abrade Johnson's classical sensibility and drive him to pointed poetic censure. Here's Johnson, with Donne foremost in mind, on the use of wit by the metaphysical poets of the seventeenth century, delivered from the doctor's full magisterial height:

"But wit, abstracted from its effects upon the hearer, may be more rigorously and philosophically considered as



John Donne in his shroud. Image courtesy the NYPL Digital Library.

a kind of *discordia concors*: combination of dissimilar images, or discovery of occult resemblances in things apparently unlike. Of wit, thus defined, they have more than enough. The most heterogeneous ideas are yoked by violence together; nature and art are ransacked for illustrations, comparisons, and allusions; their learning instructs, and their subtlety surprises; but the reader

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commonly thinks his improvement dearly bought, and, though he sometimes admires, is seldom pleased.”¹

To find Donne’s true heir we have to skip ahead three centuries to T. S. Eliot, who countered Johnson’s strictures:

A thought to Donne was an experience; it modified his sensibility. When a poet’s mind is perfectly equipped for its work, it is constantly amalgamating disparate experience; the ordinary man’s experience is chaotic, irregular, fragmentary. The latter falls in love, or reads Spinoza, and these two experiences have nothing to do with each other, or with the noise of the typewriter or the smell of cooking; in the mind of the poet these experiences are always forming new wholes. . . . The poets of the seventeenth century. . . possessed a mechanism of sensibility which could devour any kind of experience. ²

Do these disputes about poetic style have much to do with the religious core of Donne’s poem? They do. We are talking about a poetic strategy capable of reflecting on the temporal conflation of the birth and death of Christ and on the role of Mary in that awful conjunction. We will see that to write such a poem Donne does indeed deploy Johnson’s “most heterogeneous ideas [...] yoked by violence together” and Eliot’s “mechanism of sensibility which could devour any kind of experience.” Here is a premise. You cannot write a genial poem about the birth and death of Christ and about Mary’s spiritual ecstasy turned to unthinkable grief. You cannot get from the Annunciation to the Pietà—particularly if those events are compressed into a single day and branded on the soul as a double image—by writing a poem of classically controlled measure and rhyme. The particulars of the Passion are much too gritty and gory for visionary sublimity. There is one kind of poem, maybe not the only kind, that you can write about this conjunction of joy and death—a Donne poem.

The fundamental paradoxes of the poem will impress themselves upon the reader with immediacy and insistence. In the first two lines we hear that the body is to fast while the soul eats twice because the commemorations of Christ’s coming and going fall on this single day. In line three another paradox: Christ as man and as God. In lines 4 through 6, there is a braid of woven paradoxes: feast and fast, coming and going, first and last, the line from birth to death/man to God, transformed into a circle of perpetual dual identity.

Line 7 requires us to meditate. The paradox here is Christ’s nothing and all. But how can this be? If

Christ was nothing before his birth and nothing again after it—like the secular version of the fate of every ordinary human—how can he then be all? We are forced to ask: what is nothingness? Karl Barth on nothingness is helpful here:

“God still permits His Kingdom not to be seen by us, and to that extent He still permits us to be a prey to nothingness. Until the hour strikes when its destruction in the victory of Jesus Christ will finally be revealed, He thus permits nothingness to retain its semblance of significance and still to manifest its already fragmentary existence. In this already innocuous form, as this echo and shadow, it is an instrument of His will and action. He thinks it good that we should exist ‘as if’ He had not yet mastered it for us—and at this point we may rightly say ‘as if.’”³

This passage scarcely suggests the immense struggle that Barth has with nothingness in this section, nor do I want to pretend that I follow his arguments completely, but he has been wrestling with Nietzsche, of course, and it seems to me that throughout this section Barth, for all his magisterial style, is walking a tightrope between nihilism on the one side and Manicheism on the other. It is not a tightrope we postmodern Christians can get off of, I fear. We have to wait for the final victory that Barth cites. Donne already in the early seventeenth century cannot get off of it; the whole poem is in fact an equilibrist act, the high wire strung over the twin pits of creation and annihilation, birth and death.

At line 11 the emphasis shifts from Christ to Mary. And what is said about her probably needs no gloss, but lines 17 and 18 bear some scrutiny. Here we get again the conflation of expectant virgin and grieving mother bereft (“in orbit”) of her son. Here Donne the lawyer calls upon his knowledge of legal terminology: she is both the receiver (of the Christ child) and the legacy. Whose legacy? Surely she is not, as the receiver of Christ, her own legacy. It must be that she is a legacy bequeathed to John, and by extension to all Christians.

Line 23 turns our attention to the Church. Gentle ironies wink at us here: the Church given credit for contriving a calendar that makes rare the concurrence of the Annunciation and the Passion; the Church, like the Pole Star, straying only a little from true north; the Church providing a firm stand, she herself in motion; the Church as cloud in Exodus while the Spirit is fire. Nevertheless, it is the Church that shows us that in mankind conception and death are one intertwined reality. It is the Church as imitative spouse that bears witness to Christ’s humility in becoming man and suffering death on the cross. It is the Church that knows that creation

and the last judgment are each necessitated by the other. It is the Church that undertakes the sacramental task of showing that every least one of Christ's words and acts is full of inexhaustible meaning.

AND SO DONNE'S SOUL, which we first encounter feasting on the double significance of this March 25, ends by laying up the treasures of that significance to be sold in small lots day by day for the rest of her life. The soul is one of the three feminine principals of the poem, along with Mary and the Church. There is an underlying commonality here. They are all receivers and nourishers, wise in their acceptance, even if the gift offered is a double-edged extremity of joy and suffering, the resolution of that paradox yet to come.

Let us return briefly to earlier remarks about Donne as metaphysical poet. The great champions of metaphysical poetry in the post-World War Two years were the New Critics—Robert Penn Warren, Cleanth Brooks, John Crowe Ransom, Allen Tate, R. P. Blackmur, and closely associated figures like I. A. Richards, Rene Wellek, William Empson and T. S. Eliot. What they especially admired in metaphysical poetry was exactly what Samuel Johnson censured: irony, ambiguity, paradox, tension, and serious intellectual play that ranged widely over human experience. That Donne was for many the super-eminent exemplum of this approach is no surprise. The poem under examination is witness. The principal elements of irony, ambiguity and paradox have been treated. With respect to intellectual play, we have perhaps not sufficiently paused to admire the range of Donne's references: iconography, the legal system, cartography, celestial navigation and commerce—a list no doubt not exhaustive, Dr. Johnson's "nature and art [...] ransacked."

A word, then, about tension is in order. Poetic tension results when apparently incongruous elements are held together, mouse-trap like, in a vibratile field of meaning and feeling that threatens every moment to snap but does not. It is this persistence in tense stability that creates a poetic field of great intellectual and emotional power. This is metaphysical poetry at its best. From Donne, then, one example:

All this, and all between, this day hath shown,
The abridgement of Christ's story, which makes one
(As in plain maps, the furthest west is east)
Of the Angels' *Ave* and *Consummatum est*.

The yoking of the two apparently disparate

events on the Church calendar is obviously what Donne is about here, as throughout the poem. But what tension Donne creates with metaphor, diction and rhythm. Abridgements are hardly admired, often maimed redactions for popular consumption. Plain maps, however sliced and flattened, are also maimed, the globe deprived of its symbolic spherical wholeness, the world stretched on a rack, east and west confounded. And did Gabriel speak Latin? Did Jesus on the Cross? And look at the rhymes. To our ears they are imperfect, slant rhymes. To the contemporary readers of Donne they were no doubt different, the great vowel shift not yet finished. No matter, they are not perfect. I think this is deliberate. And you will tie yourself in knots trying to make line 20 into anything like regular iambic pentameter. We might liken these lines to one of those moments in a traditional musical composition where dissonance is deliberately introduced to make the return to the tonic even more welcome and pleasing. This is poetic tension, the lines in danger of snapping, but held in vibratile stability, contributing to the strenuous onward movement of the poem toward the ineffable mystery, the inestimable treasure in the birth and death of the Savior.

One final reflection. Here is a poem intensely about the coupling of two events separated in time and about the way in which the "abridgement" of the "all between" leads to the doubled image of Annunciation and Passion, thus negating or defeating temporality. Yet the poem never once uses the word *time*. Does that seem strange to you? Is this another metaphysical conceit? That a principal subject, or maybe better the principal modality, of the poem not be named? Have we here Kant's categorical imperative deconstructed, reduced to absence by the mystery of the Incarnation? Such an interpretation would appeal to us postmoderns. I wonder if it might have occurred to Donne, perhaps subliminally.

The seventeenth century is the cradle of western skepticism. Hamlet has been to Wittenberg. Maybe he read Montaigne there (to muddle time, as Shakespeare himself was wont to do). He cannot make up his mind about heaven and hell. He is infected by skepticism and secular humanism. He is a major voice of the time's uneasy faith. In the seventeenth century the master narrative, as we postmoderns would say, of the Bible was not as firmly instantiated in the mind of the West as it had once been. Donne's poem cannot rehearse that entire master narrative for us, Old and New Testament, but it can sink deep two anchor points, Annunciation

and Passion. By the abridgement, the very absence of the events in between sweep temporality out of the way and give us a momentary God's eye view of the ultimate simultaneity of birth and death, defeat and victory.

The charitable reader will imagine here a marvelously apposite discursus on time. In it Augustine will assure us that time is created by God, who pre-exists it and will persist after it. And as for the time that now so agitates our consciousness, he will tell us that wherever yesterday and tomorrow are, it is not yesterday or tomorrow there, but now. Nothing is lost. In the discursus Kant will declare that time is a categorical imperative for us humans, but not necessarily a quality of the *noumena*, the ultimate reality. Heidegger will assure us that time is only of man. Contemporary cosmologists will give us a pitying look if we ask what was going on before the Big Bang. Nothing. There was no before, no then, only after. But the chief witness for this discursus will be Donne's heir, T. S. Eliot.

Eliot begins his poem "East Coker," the second of *Four Quartets*, this way: "In my beginning is my end" and ends it, "In my end is my beginning." This is an almost perfect encapsulation of the central theme of Donne's poem. It can be applied either to Christ or to human destiny, as Mary Queen of Scots applied it to her own life: "En ma fin est mon commencement." But in Eliot's long poem he does not render time by its absence. He harries it. Here again, charitable reader, imagine another discursus. I offer just one passage, knowing that I cannot in short space engage the full intensity of Eliot's focus on time and its paradoxes in his master work. I count 76 occurrences of the word time (including timeless and pastime) in the poem. The most concentrated treatment of time is in "Burnt Norton." I take my passage from that poem.

Time past and time future
Allow but a little consciousness.
To be conscious is not to be in time
But only in time can the
moment in the rose-garden,
The moment in the arbour
where the rain beat,
The moment in the draughty
church at smokefall
Be remembered; involved
with past and future.
Only through time time is conquered.

Here is the overarching paradox in both the Donne and the Eliot poems. We Christians are the guardians of a story, the long master-narrative of fall and redemption that is the Bible, whatever fierce disputations we have about the nature and meaning of that story in its various parts. Stories take place in time and are read or heard in time. It cannot be otherwise for us. But in some part of our consciousness, however clouded, we sense that time, if not entirely illusory, is not an eternal aspect of the divine ontology, that the Kingdom of God needs no calendars with crypto-mystical concurrences; that in our end is our beginning; that Christ in God, in his conception and crucifixion, is the "circle emblem;" that God is the beginning and the end, the Alpha and the Omega, the eternally present I Am.

NOTES

¹ From *Lives of the Poets* as reprinted in Abrams, M.A. (ed.) *The Norton Anthology of English Literature*, Volume II. New York: W.W. Norton and Co., 1979, p. 2361. Hereafter *Norton*.

² From "The Metaphysical Poets" as reprinted in *Norton*, pp. 2300 ff.

³ *Church Dogmatics*, Volume III, Part 3, "The Doctrine of Creation," p. 367. (I believe that Barth's "as if" is a cut at Hans Vaihinger's neo-Kantian Philosophy of *Als Ob* and its so-called

LANCELOT ANDREWES QUATERCENTENARY

Eucharistic Celebration in the Nativity Sermons of Lancelot Andrewes

By Jeffrey Steel

ALL OF ANDREWES' LIFE and thought encircles the mystery of the Eucharist. In her anthology of Andrewes' sermons, Marianne Dorman rightly notes that "The focal point of the Holy Eucharist, is at that most precious moment of our union with Him in the act of Communion itself."¹ Nicholas Lossky too showed that Andrewes' prayers have a significant Eucharistic dimension.² Indeed, one cannot read the Nativity sermons in particular without being aware of the union between the Incarnation and the Eucharist. Andrewes preached about the Eucharist by giving prominence to the theme of hypostatic union with Christ—the union of the Divine and human natures in the one person Jesus Christ. His doctrine of justification and his sacramental views follow from his belief in the supernatural.³

The Eucharist is that mystical offering of the gathered community of saints united together to memorialize the events of our redemption. The great mystery of the Nativity that Andrewes focuses on is the mystery that God has been manifested in the flesh; the mystery that he became "*consors humanae naturae*," a partaker of our human nature. His focus on the humanity of Jesus takes a prominent position in his understanding of what takes place when we offer the memorial of Christ in the Eucharist. Andrewes demonstrates his keen understanding of the Eucharist as the time when God shows forth His sacrificial love for humanity that was confirmed in the Incarnation. At the Incarnation God did not send another but said, "*Corpus apta Mihi, Ecce venio* [*italics added*]; Get me a body, I will Myself after Him;"—this was exceeding much, that we fled, and He followed us flying."⁴ The sacrificial humbling of God in taking on flesh and the eagerness in which he pursued mankind and apprehended him, shapes Andrewes' theology of the Incarnation and its relationship to the Eucharist.

Christ's condescension as shown in the Incarnation emphasizes the humility found within Andrewes' theology of *kenosis*. This doctrine centred on an emptying defined by humility rather than the loss of Christ's divine nature. Humility was the queen of all virtues for Andrewes, since it was the sign of Christ in the *cratch*, or cradle. The sign of Christ in the cratch is the sign of Him in the Eucharist. This sign is how we find Him and it is this same sign of humility in us when we are found by Him.⁵ Therefore in the Sacrament of the Eucharist we find the humility displayed in the Incarnation.

The Sacrament we shall have besides, and of the Sacrament we may well say, *Hoc erit signum*. For a sign it is, and by it *invenietis Puerum*, 'ye shall find this Child.' For finding His flesh and blood, ye cannot miss but find Him too. And a sign, not so much from this here. For Christ in the Sacrament is not altogether unlike Christ in the cratch. To the cratch we may well liken the husk or outward symbols of it. Outwardly it seems little worth but it is rich of contents, as was the crib this day with Christ in it. For what are they, but *infirmi et egeni elementa*, "weak and poor elements" of themselves? Yet in them we find Christ. Even as they did this day *in praesepe jumentorum panem Angelorum*, 'in the beasts' crib the food of Angels;' which very food our signs both represent, and present to us.⁶

The humility of Christ in the Incarnation helps to shape Andrewes' theology of sacrifice in the Eucharistic offering. He displays his theology of the Eucharistic sacrifice in relation to the sacrificial giving of the Son in the sacrifice He offered on the Cross. Christ gives

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himself to us and we give back to Him, the offering of the sacrifice in the Sacrament that the forgiveness of sins accomplished by Christ may be applied to us anew.

He is given us, as Himself saith, as “living Bread from Heaven,” which Bread is His “flesh” born this day, and after “given for the life of the world.” For look how we do give back that He gave us, even so doth He give back to us that which we gave Him, that which He had of us. This He gave for us in Sacrifice, and this He giveth us in the Sacrament, that the Sacrifice may by the Sacrament be truly applied to us. And let me comment this to you; He never bade, *accipite*, plainly “take,” but in this only; and that, because the effect of this day’s union is no ways more lively represented, no way more effectually wrought, than by this use.”⁷

The “living Bread from Heaven” is the flesh that was born on Christmas Day and later offered for the life of the world. It is the one sacrifice of Christ that we are offering back to God, by way of memorial, in the Eucharist. This is what Andrewes means by memorial offering. His view balances itself between our remembering and our showing forth in a God-ward direction Christ’s work and death and presenting Him to God in that offering of bread and wine.⁸ Andrewes refers to the Eucharist as a “commemorative sacrifice.” Therefore, it is more than a sacrament for our spiritual nourishment: it is a sacrifice of commemoration whereby the works of Christ at Calvary are offered in memorial of His sacrifice and death. The sacrifice of the Eucharist is so closely united to the sacrifice of Christ for the price of our sins that when Andrewes speaks of the Sacrament he would quite naturally speak of it as a sacrifice. It is by the Feast of the Incarnation and the union with the one sacrifice of Christ in the Sacrament where we are fed “the living Bread from Heaven.” The very flesh that Jesus shared with us in the Incarnation is offered back in the sacramental bread and wine and memorialized before the Father in the Spirit. That which was given to us in the flesh by way of sacrifice is received by means of the Sacrament. The Eucharistic celebration makes present a historical event and represents the blessings of the one sacrifice offered at Calvary to the Church as she looks forward to Christ’s Coming.

Andrewes expresses the objectivity of the Eucharist and the work that it does in us when we partake of Christ. As the Eucharistic mystery accomplishes its means of communicating grace, the humanity and divinity of Christ are applied to us and we are made partakers of Him.

By which I understand the mystery of godliness, or exercise of godliness—call it whether ye will—which we call the Sacrament; the Greek hath no other word for it but *Mysterion*, whereby the Church offereth to initiate us into the fellowship of this day’s mystery. Nothing sorteth better than these two mysteries one with the other; the dispensation of a mystery with the mystery of dispensation. It doth manifestly represent, it doth mystically impart what it representeth. There is in it even by the very institution both a manifestation and that visibly, to set before us this flesh; and a mystical communication to infeoffe [to invest with an estate] us in it or make us partakers of it. For the elements; what can be more properly fit to represent unto us the union with our nature, than things that do unite themselves to our nature? And if we be to dispense the mysteries in due season, what season more due than that His flesh and blood be set before us that time that He was “manifested in flesh and blood” for us? Thus we shall be initiate.⁹

To be initiated into the mystery of the Incarnation is to be initiated into the Sacrament of the Body and Blood of Christ. Andrewes believed that something real happened in the administration of the sacraments that created a genuine objective living union with Christ and His Church. Lossky demonstrates the objectivity of the sacraments and shows how Andrewes described the sacraments as the Fathers viewed the nature of a symbol. Lossky points out that

When the Fathers of the Church speak of a symbol, it is very often a matter of an ‘objective’ reality founded on a vision universally accepted by the Catholic Church. According to this conception, which is at the basis of the whole eucharistic and thus ecclesiological theology of the period of the great Ecumenical Councils, the symbol, or the sign in a strong sense of the word, or better still the image, is, so to speak, the coexistence of two realities: that of what signifies and that of what is signified. That which signifies, the image for example, participates in the reality signified. A symbolic name of Christ is an image of Christ, but an image not all in the abstract sense of a reminder, by certain conventionally recognized traits, of the existence of an abstract reality; it is an image in the concrete sense of participation in the reality of what it represents by the likeness of the representation to that which is represented.¹⁰

It was with this approach to sacramental “objectivity” that Andrewes describes both baptism and the Eucharist. The sacraments are signs that bear two realities, a human reality and a divine reality.¹¹ Andrewes uses symbolic expressions that define the reality of the Incarnation and the hypostatic union and compare this doctrine with the “objectivity” of the sacraments. This is what Paul

means in places like Galatians 3:27ff; Romans 6:2ff; and 1 Corinthians 10:16, 17, 11:27-29, 12:13.

WITHIN HIS SERMONS on the Nativity, Andrewes explains why the Eucharist is essential for the liturgy of the Church. He was quite adamant about the communicating attendance being restored to a level where the people receive in both kinds and not merely participating by joining the priest in the Eucharistic prayer.¹² The Eucharist is the means of our salvation and it is the seal of our redemption and adoption. The reality of our salvation is not consummated without it. It is a condition of grace whereby we grow to finally receive in the fullness of time what we receive at the return of Christ:

We are then made partakers of Him, and with Him of both these benefits. We there are made “to drink of the Spirit,” “by which we are sealed to the day of redemption” and adoption both. So that our freeing from under the Law, our investiture into our new adopted state, are not fully consummate without it.¹³

Andrewes’ reference to the Spirit as what we drink shows that he sees the necessity of the working of the Spirit who works via the means ordained to consummate our redemption and adoption, i.e., the Sacrament. He believes that it was by the right use of the Eucharist and the Church’s celebration of that binding Memorial whereby we receive Jesus as He was born to give of Himself and it becomes our responsibility to receive Him. The Eucharist is the way that the grace of salvation and efficacy of the Lord’s service for the people is received to our benefit. All that is His becomes ours, and it does so through sacramental grace. This in no way nullifies the importance of faith for Andrewes; it is simply evidence that when he spoke of faith and the sacraments these were not disjoined but were one and the same thing.

Does this mean that the Word was put to one side in Andrewes’ estimation? Not likely in his view. In the sermon on John 1:14, Andrewes ties the word

that is seen (*Verbum et caro*) to the word that is vocal; he writes of the need to have both word and flesh in order to express the fullness of salvation. He says that the Church is not to have one or the other alone but she is to possess and receive both. Andrewes says, “the



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Sacrament is the antitype of *caro*, His flesh. What better way than where these are actually joined, actually to partake them both? Not either alone, the word or flesh; but the word and flesh both, for there they are both.”¹⁴ We are to have this grace and truth promised in the word established in us and settled in our minds and hearts concerning the sure promises of God. For Andrewes, this happens

...by partaking these, the conduits of His grace, and seals of His truth unto us. Grace and truth not proceeding from word alone, but even from the flesh thereto united; the fountain of the Word flowing into the cistern of His flesh, and from thence deriving down to us this grace and truth, to them that partake of Him aright.¹⁵

To celebrate the memorial of the Sacrament is to celebrate the joining together of flesh and Word that is not to be sundered by any.¹⁶ Andrewes could not perceive the possibility of memorializing the joining of flesh to Word and then not partaking of Christ’s flesh in the Sacrament. The way that the Church honors the joining together of flesh and Word is through the celebration of the Eucharist. And from the honoring of both Word and flesh grace and truth are received as the fruit of both.

It follows quite naturally, and is apparent in Andrewes’ sermons, that the Eucharistic celebration assumes a dimension of Christian ethics. The queen ethic for Andrewes is the quality of humility. Humility and eternity make up the complete sentence of the Christian faith, “humility the comma and eternity the period.” It is when the Church gathers that they receive the true “bread which came down from heaven. Which is His flesh this day born, which He gave for the life of the world, called by Him so, the true Bread, the Bread of Heaven, the Bread of life—and where that Bread is, there is Bethlehem ever.”¹⁷ The Church is

the new Bethlehem as Christ's mystical Body. It is the place where *Panis Angelorum* is eaten. The call of the Church is to be led by Christ and to be fed by Him. Christ is our Captain and "leading He feeds us, and feeding He leads us."¹⁸ The sacrifice of death and the victory of the Resurrection demand that we submit to all that. The benefit of the feast of the Nativity and the feeding of the Captain is that it will not only lead the Church back to Paradise ending where we began, but it will also include an eschatological maturity taking place as we are translated into eternity and glory. In Andrewes' assessment this takes place as we walk in the path of the One who gave himself up for us and humbled himself by taking on our flesh. According to Andrewes, Sacramental humility is to be the queen virtue for the Church who is led by her Captain to give herself sacrificially and "sacramentally" to the world.

There is a fourfold mixture that comes together to make what we celebrate in the Nativity as Christians. Andrewes joined together the four virtues of what he defines as the justification to keep the feast of the Nativity and the renewal that it demands from us each year. They are (1) hope in mercy, (2) faith in truth, (3) fear of righteousness, (4) love of peace. It is these four virtues that make a loving knot. They become for us the virtues of the Feast. The Church meets us, as Melchizedek met Abraham, offering "bread and wine." This is where mercy and truth, righteousness and peace kiss one another in Andrewes' theology. Without this coming together of the four virtues, we are not able to have peace from God. The Eucharist is where these four virtues meet as we assemble with Christ in the Sacrament to have these virtues kiss one another and are united with Christ to meet the world with the kiss of mercy, truth, righteousness and peace. It is in the holy Sacrament where the satisfaction of these four virtues is brought forth and where Andrewes unites the Incarnation and Eucharist together. It is the peace that unites Heaven with earth and the peace that brings down the dividing wall of hostility among men. Men are to pursue peace in charity rather than drive it away:

Truth from the earth may look up to Heaven and confess, and Righteousness from Heaven may look down to earth and pardon; where we may shew Mercy in giving where need is; and offer Peace in forgiving where cause is; that so there may be an *obviaverunt*, a 'meeting' of all hands.¹⁹

The purpose of this holy mystery is not something that is merely an addendum to the liturgy, but rather it

is the central purpose of bringing the Church together where the grace and mercy of God is experienced yet again. The Eucharist nourishes the body as well as the soul. Therefore, Andrewes can speak of the Church as the "abridgement" to the world that unites the fullness of time and unifies Heaven and earth.²⁰ The Eucharist is a renewal of what began in the baptismal covenant at the font. Lossky demonstrates this baptismal renewal from one of Andrewes' Whitsun sermons. Rather than confession being the renewal of our baptism, it was the Eucharist which was the renewal of baptism that presupposed confession.²¹

There are many more things that could and need to be said about Andrewes' sermons on the Nativity. I in no way wish to pretend that I have exhausted them here. Andrewes did not have an unpleasant wintry approach to his sermon methodology—despite Hugh Martin's comments in his introduction to Andrewes' *Preces Privatae* to the effect that, "Some in modern times have written in terms of the highest praise of his printed sermons. For my part I can find no charm or power in them, though I have tried hard."²² There is more gentleness and ease in his sermons than Martin sees. Lossky comments, "In his teaching he used persuasion and gentleness, rejecting any method of compulsion, an attitude that will often be found again in the pastoral pedagogy of his sermons."²³

It has been argued by some scholars such as Ernest C. Messenger, that there were only two seventeenth-century divines—Andrewes and Forbes—who believed in an objective presence of Christ in the Eucharist.²⁴ Whether or not this is an overstatement, what was obvious during this time of great conflict in England over theological controversy on the Eucharist was Andrewes' desire to put the Eucharist at the heart of the Church's gathering. The careful exposition of the doctrine of the Nativity had a very distinct purpose in these sermons and that was to show forth the union that the Church has with Christ who is given and received in the Sacrament of the Altar. What Andrewes lays out in his Eucharistic theology has shaped much of what Anglicanism is today even as it moves into the twenty-first century.

HOW WOULD ANDREWES endeavor today to find a way (within the boundaries of catholic orthodoxy) to bring together the Anglican Church that finds itself so divided in the world? He would by reminding the Church that our common gathering is around the Eucharistic Altar and it is at that gathering

where we work out the differences that we are faced with in the truth of all that this mystery necessitates. Quoting Bishop Richard Holloway of the Scottish Episcopal Church, Kenneth Stevenson says, “Were Hooker and Andrewes and Taylor alive today they would, I am sure, be struggling with the challenge of how to be a gathering people sent into the world, not only to set the table and make it glorious, but to call people to share in it.”²⁵ I believe that it is without doubt from Andrewes’ Nativity sermons that he did just that. He called the people to share in the Eucharistic memorial of Jesus; a call that he would continue to give today since he saw the Eucharist as the means by which healing, reconciliation and salvation all take place as we feed upon Christ’s Body and drink from the Cup of Salvation of His Blood. The highest expression of the eschatological hope set before the Church shall be accomplished at the gathering of the quick and the dead. It is evident in every Nativity sermon of Bishop Andrewes that our goal in worship is to come to the Altar where we may be gathered to Christ. In Him, we may know the very highest essence of God’s love for us as we behold Christ’s coming again. Thus Andrewes speaks of our blessed union in Christ, saying,

And even thus to be recollected at this feast by the Holy Communion into that blessed union, is the highest perfection we can in this life aspire unto. We then are at the highest pitch, at the very best we shall ever attain to on earth, what time we newly come from it; gathered to Christ, and by Christ to God; stated in all whatsoever He hath gathered and laid up against His next coming. With which gathering here in this world we must content and stay ourselves, and wait for the consummation of all at His coming again. For there is an *ecce venio* yet to come.²⁶

As baptized members of the family of God, the Church calls us to a life encircled by the mystery of the Eucharist. It is encapsulated in the law of charity and it enables us to fulfil the calling that Andrewes embraced, that is, to bring the Church to the world. Bishop Andrewes gave his life to God to do just that.

NOTES

¹ Marianne Dorman, *The Sermons of Lancelot Andrewes: Volume One: Nativity, Lenten and Passion* (Durham: Pentland Press, 1992), xxv. If the reader would like a wonderful introduction to Andrewes’ sermons, Dr. Dorman’s two-volume work is a good place to start.

² Nicholas Lossky, *Lancelot Andrewes the Preacher 1555-1626: The Origins of the Mystical Theology of the Church of England*,

translated from the French by Andrew Louth (Oxford: Clarendon Press, 1991), 27.

³ Maurice F. Reidy, *Bishop Lancelot Andrewes: Jacobean Court Preacher, A Study in Early Seventeenth-Century Religious Thought* (Chicago: Loyola University Press, 1955), 125.

⁴ Andrewes, Sermons on the Nativity, *The Works of Andrewes*, Vol. 1 (Oxford: John Henry Parker, 1854; New York: AMS Press, 1967), 7. From this point NS will be a reference to Andrewes’ Nativity Sermons from the Library of Anglo-Catholic Theology (hereafter LACT).

⁵ The theme of humility found in Andrewes’ theology of the Nativity finds its way into his theology of the Sacrament of the Body and Blood. Andrewes is emphatic about his Eucharistic ethic and particularly as it is found in relationship to the Nativity of Christ. This theme runs throughout his sermons on the Nativity and he consistently ties it to the Eucharistic celebration and the life that flows from that feast. He said, “For if humility be the sign of finding Christ, pride must needs be the sign of losing Him; and whoso loseth Him is himself even the child of perdition: and therefore to look to this sign well.” NS, 207. For Andrewes it was pride that lost man his paradise with God and it was the humility of God in Christ (*signum contra vos*) that saved man.

⁶ NS, 213.

⁷ NS, 30-31.

⁸ See C. W. Dugmore, *Eucharistic Doctrine in England from Hooker to Waterland* (London: SPCK, 1942), 36, 37. This is also found in Andrewes’ Easter sermon in Volume II of his *Works*, LACT, 300-301.

⁹ NS, 43.

¹⁰ Lossky, *Preacher*, 62-63.

¹¹ Lossky, *Preacher*, 63.

¹² Kenneth Stevenson, *Covenant of Grace Renewed: A Vision of the Eucharist in the Seventeenth Century* (Darton Longman & Todd, 1994), 45.

¹³ NS, 62-63.

¹⁴ NS, 100.

¹⁵ NS, 100.

¹⁶ NS, 100.

¹⁷ NS, 173.

¹⁸ NS, 174.

¹⁹ NS, 195.

²⁰ See Lossky, *Preacher*, 96. Lossky comments that “It is then in the Eucharist that the fullness of times and seasons is at once brought in the gifts and received in the fullness of the gathering.”

²¹ Lossky, *Preacher*, 76. Lossky mentions in note 128 that Andrewes’ view of the Eucharist as renewal of baptism is found in many other Whitsun sermons as well as his Easter sermons.

²² Hugh Martin, (ed.). *The Private Prayers of Lancelot Andrewes*. (London: SCM Press, 1957), 8.

²³ Lossky, *Preacher*, 16

²⁴ Reidy, *Andrewes*, 137. This is quoted in footnote 30 of his work in the chapter on “Andrewes on the Supernatural.” It was noted by Reidy that though Andrewes did not embrace all the doctrine of the Medieval Church, he did embrace the devotional implications of the full Catholic position (138).

²⁵ Stevenson, *Covenant of Grace Renewed*, xi.

²⁶ NS, 283

The Editor's Bookshelf

by Richard J. Mammanna Jr.

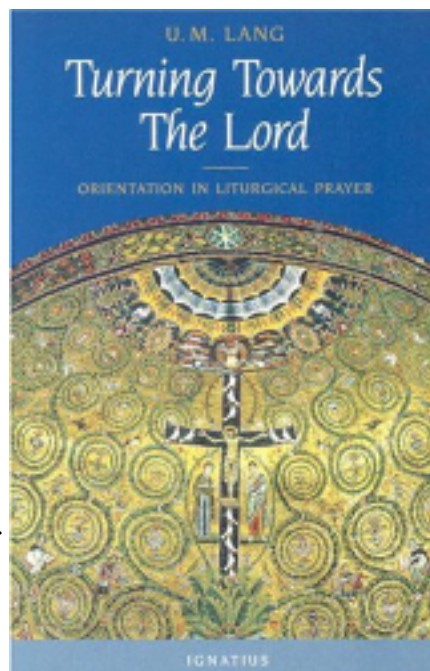
THE DIRECTION OF CHRISTIAN liturgical prayer is a subject about which much angry ink has been spilled. Partisans of Eucharistic celebration *ad orientem*—in which the priest faces the same direction as the people—or *versus populum*—in which the celebrant faces toward the congregation—generally make the case for their respective points in strident, polemical terms. Uwe Michael Lang takes a decidedly different attitude in his new study **Turning Towards the Lord: Orientation in Liturgical Prayer** (Ignatius, 2004, 156 pp.). Lang writes as a liturgical historian whose book begins with a discussion of the role of the reforms following the Second Vatican Council in bringing about worldwide change on this matter. He then proceeds to a study of early Christian architecture, liturgical texts and traditions, condensing the most up-to-date liturgical scholarship and archaeology into readable terms. In the third section of *Turning Towards the Lord* Lang examines theological and spiritual dimensions of the direction of prayer; he concludes with a brief call for the recovery of “the common direction of prayer” in which “liturgical gesture the Church turns to her source of life, the risen and ascended Lord, whose return she desires and expects.”

This short, serious book makes a strong, convincing and thoughtful case for the ancient practice of oriented prayer and church building. In the short space of less than 130 pages, Father Lang brings the scholarship of Klaus Gamber and Louis Bouyer to bear on the arrangement of prayer in today's Christian world, debunking a number of myths along the way and

even taking time to examine Anglican attitudes toward eastward-facing and “north-end” celebration. His writing is characterized by an irenic tone, and he does not so much seek to undercut the prevailing practice of celebration toward the congregation as he makes a case for valuing and understanding the general practice of just a generation ago.

Similarly enlightening on another subject altogether is Lyle W. Dorsett's **Seeking the Secret Place: The Spiritual Formation of C.S. Lewis** (Brazos, 2004, 182 pp.). Dorsett's biography of Lewis's wife Joy Davidson was published to acclaim in 1983; two decades later he has turned his attention to the spiritual life of one of the newest individuals commemorated in the Episcopal Church's *Lesser Feasts and Fasts*. There are biographies of Lewis aplenty, but they tend to focus on him as an author, apologist or convert from agnosticism rather than a Christian man whose life was shaped by disciplines of prayer, spiritual direction and life in the Church outside his study.

In this helpful, interesting book we learn of Lewis's practice of weekly sacramental confession and disciplined use of the Book of Common Prayer for private and public devotion. A pivotal influence on his spiritual outlook in the period after his conversion was correspondence and friendship with Father Walter Adams, SSJE. The men met weekly for a period of some twelve years when Father Adams was Lewis's spiritual director. Lewis gravitated to the Cowley Fathers and to Anglo-Catholicism in general, but Dorsett explains ways in which the author continued to remain outside party categorization in his

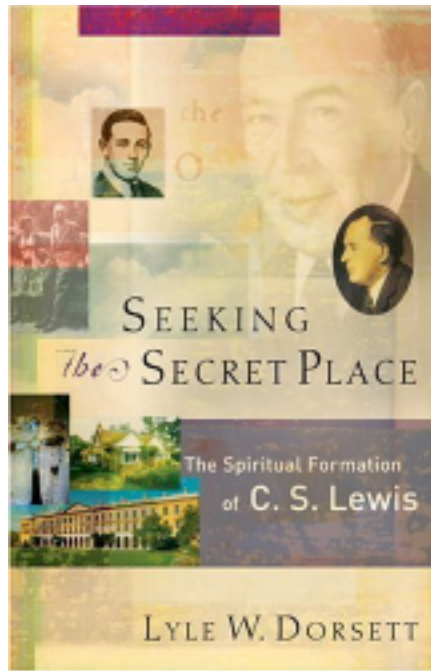


beliefs and practices. This fine book is a frequently beautiful portrait of a Christian soul growing in humility and conformity to God's will in the midst of worldly success, an extremely busy life and professional and domestic responsibilities. It is at its best when Lewis's own words come through in passages like this one:

“Nothing that you have not given away will ever be really yours. Nothing in you that has not died will ever be raised from the dead. Look for yourself, and you will find in the long run only hatred, loneliness, despair, rage, ruin and decay. But look for Christ and you find Him, and with Him everything else thrown in.”

Not far from Lewis's home in Oxford are the buildings of Cuddesdon College, the theological college whose sesquicentenary passed in 2004. Cuddesdon's reputation as an important seminary in the catholic tradition of the Church of England was forged during years crucial for the second generation of Tractarians; it was founded in 1854 by Bishop Samuel Wilberforce of Oxford and merged with Ripon Hall in 1975 to form Ripon College, Cuddesdon. To mark a century and a half of theological formation at Cuddesdon, Vice Principal Mark D. Chapman has brought together seven essays in a substantial volume entitled **Ambassadors of Christ: Commemorating 150 Years of Theological Education in Cuddesdon** (Ashgate, 2005, 229 pp.) The foreword to this interesting book is by Rowan Williams, and two appendices include sermons by Michael Ramsey and Owen Chadwick preached at College Festivals in 1958 and 1966 respectively.

Two of the most enlightening essays in the volume examine “The Founding of Cuddesdon: Liddon, Ritualism and the Forces of Reaction” (Andrew Atherstone) and “Wilberforce and Pastoral Theology” (Alastair Redfern). Together, these essays present a portrait of a theological college founded for training in pastoral theology and practice. In Mark Chapman's words, Cuddesdon continues to be a place where pastoral ideals are inculcated with the understanding that the “Church needs ambassadors of Christ who are not afraid to act in his name.”



No one who has ever prayed the *Benedicite omnia opera* during Morning Prayer can fail to look at the natural world as a gift from God in which his goodness is manifest each day. In **Icons of Loss and Grace: Moments from the Natural World** (Texas State University Press, 2004, 201 pp.), lay Episcopal chaplain and English professor Susan Hanson records in lucid, moving prose her observations of the changing seasons written each Friday over the course of fifteen years. Hanson's writing is by turns evocative of Gerard Manley Hopkins and Wendell Berry; her backyard garden illuminates for her—and for the reader—points made by

Thomas Merton or Paul Tillich in their writings. This is “literature of place” at some of its unsentimental best, focused on southern and central Texas landscapes and animals. In one particularly good essay entitled “Homeland Security: Safe at Home in the World,” Hanson reflects on life in a world in which we learn “how thin the margin between life and death really is,” and that “we must be patient, reminding ourselves that whatever comes will arrive a piece at a time.”

Another Episcopalian chaplain, Pamela Cranston, makes her contribution to the familiar genre of Anglican mystery writing in **The Madonna Murders** (Saint Hubert's Press, 2004, 327 pp.). Set against the backdrop of an unnamed Episcopal seminary in Berkeley, California, this novel's plot moves deftly from events during the Russian Revolution to the early twentieth-century Russian enclave in California, and further on to modern-day San Francisco in the course of an investigation surrounding a murder connected with the famous icon of Our Lady of Kazan.

One of the most delightful features of the book is the way in which Cranston weaves the spiritual writings of the late Metropolitan Anthony Bloom into the narrative through pithy quotations at the head of every chapter. These quotations alone were one of the reasons why this book found me looking forward to the commute to and from work for several days running while I was reading it. Cranston has hit on the unusual coincidence of a good mystery combined with solid historical facts, well-drawn characters and a serious understanding of Christian theology and iconography.

BOOK REVIEW

Austin Farrer: Philosophical Theologian, Scholar, Preacher

David Hein and Edward Hugh Henderson, editors. *Captured by the Crucified: The Practical Theology of Austin Farrer.* New York and London: T&T Clark International, 2004. 221 pp. \$26.95 (softcover), ISBN 0567025101.

Reviewed by William G. Witt

AUSTINFARRER was one of a group of critically orthodox mostly Anglican Christians associated with Oxford University during the mid-twentieth century. A smaller literary group connected with this circle—C. S. Lewis, J. R. R. Tolkien, and, to a lesser extent, Dorothy Sayers and Charles Williams—is more well-known because of the continuing popularity of their mostly fictional writings. Farrer was close to this group—he was Lewis’s confessor and a friend of his wife Joy—but belongs more with a lesser-known group of academic theologians and philosophers who also knew and supported each other’s work: Anglican theologians E. L. Mascall, Basil Mitchell, Michael Ramsey and the non-Christian philosopher Iris Murdoch.

There is a need for an accessible introduction to Farrer’s thought for at least two reasons. First, Farrer was a polymath—his writings include dense philosophical theology, biblical studies, sermons, and popular apologetic expositions of basic Christian faith. He wrote no single systematic theology or one-volume summary that might place his views neatly before the reader in one place. To discover his views on a topic like sin or salvation, one has to snatch a passage here or there from a sermon or popular essay. For example, when Brian Hebblethwaite wrote an article on Farrer’s doctrine of the incarnation in response to the 1976 collection *The Myth of God Incarnate*, he turned to Farrer’s *The Glass of Vision* (a biblical commentary), *Saving Belief* (a popular exposition of Christian doctrine), and to some of his sermons. Second, Farrer’s writings are not always accessible. His philosophical theology is demanding and requires considerable intellectual effort. His biblical exposition is unlike standard academic fare of his own or the current generation. The uninitiated reader benefits from help, first, to grasp Farrer’s overall

vision. How do the biblical commentaries fit with the philosophical speculations, if at all? Is there a coherent theological vision that lies behind and is reflected in his sermons and popular writing? Second, modern readers can use some help to penetrate the depths of his sometimes demanding arguments.

The American and British authors of the essays in *Captured by the Crucified* attempt to provide such an assessment and overall introduction to Farrer’s contributions to Anglican theology.

One of the pleasant surprises of this book is that it is also to some extent an exercise in Anglican hagiography. Aside from biographical material about Farrer, the first essay by Anne Loades on “Austin Farrer and Friends” provides short accounts of Farrer’s contemporaries: Donald MacKinnon, O.C. Quick, George Bell, Evelyn Underhill, Helen Waddell, Dorothy Sayers, C. S. Lewis, Iris Murdoch, Helen Oppenheimer and Basil Mitchell. In David Hein’s “Farrer on Friendship, Sainthood and the Will of God,” there is a short summary of the life of Farrer’s friend, Hugh Lister, a social reforming Anglo-Catholic, who was by turns engineer, priest, union organizer, and military officer. In addition to inviting one to read Farrer, the book may well lead the reader to discover the writings of his many worthy contemporaries.

Farrer’s most lasting contributions are as a philosophical theologian, and this is where the book focuses most of its attention. Double agency is a key theme in Farrer’s philosophical theology and it

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is central to the discussions in chapters on Farrer's spirituality (Diogenes Allen), philosophical theology (Edward Hugh Henderson) and theodicy (William McF. Wilson and Julian Hartt). Double agency provides an alternative to the contemporary standoff between divine determinism and autonomous human freedom posed in the compatibilist/incompatibilist debate. Briefly, double agency is the notion that in creation, two agents, God and the creature, produce a single effect, neither competing with one another, both entire causes of the same effect, both preserving their essential integrity. Farrer's use of the terminology of "double agency" rather than dual causality is significant in that Farrer insists that everything that exists does so insofar as it is active. In creating, God brings into being units of activity. Every creature exists and acts only because of God's prior and concurrent agency; yet God's agency does not interfere with or compete with the creature's agency. God's agency creates genuine agents. As Farrer said, God makes creatures make themselves. God gives the world room to be itself (Allen, 53-54).

For Farrer, that God is agent also means that God is personal. God is construed by Farrer as an intentional agent who acts freely by knowing and willing. Farrer insists that to deny personal characteristics to God means finally denying God's reality, and reducing God to a human mental construct (Henderson, 76).

All of this is crucial not only for theology but also for spirituality. Double agency does not mean that human freedom is eliminated. To the contrary, the more that creatures cooperate with divine agency, the more genuine freedom they experience. Paradoxically, even disobedience to the divine will depends on the power that God gives us to disobey. The divine agency demands response on our part. We can use the agency that God gives us either to choose to cooperate or refuse to cooperate with divine agency. The incarnate Christ is the prime example of how double agency leads to more freedom, not less. Insofar as Jesus Christ is the Son of God, his actions simply are those of God. Jesus' own relationship to his Father provides the model for our own spirituality, insofar as we experience the action of God in our lives. Cooperating with divine action, we are more free than when we attempt to act apart from or in opposition to God (Henderson, 82-85).

As the authors summarize Farrer's spirituality, it is both cataphatic (in contrast to mystical apophaticism) and intellectual (in contrast to pietist affectivity). For Farrer, the spiritual life grows out of a lived faith, rooted in rational reflection on scripture and doctrine. Prayer

is ordinary verbal prayer, not the imageless, wordless mental prayer that is often a post-Reformation Catholic ideal. Friendship also plays a key role in Farrer's spirituality, friendship with God and with others, both living and dead (Hein). I would suggest that there are parallels here to both medieval Dominican and classical post-Reformation Anglican spirituality.

If there are any reservations about the book's ability to provide an introduction to Farrer's thought, they lie with the last two chapters, on Farrer's approach to biblical studies and his sermons. Charles Hefling points out that Farrer's biblical studies are unique. Farrer differed from his contemporaries in focusing on scripture as symbolic and typological, and on the biblical authors as composers of imaginative works in their own right, rather than as mere compilers. One cannot help wondering how Farrer's understanding of the biblical texts as symbolic/typological constructions of imaginative authors fits in with his understanding of philosophical theology and spirituality, especially since (as Hefling notes) Farrer's biblical writings are those least read today. There are beginnings of a possible clue to unraveling the logic to Farrer's approach to scripture in Henderson's discussion of the "dialectic of images" from one of Farrer's sermons (69-73). Hefling focuses instead on Farrer's technical exposition—his arguments against the "Q Source," typological parallels between Matthew's Jesus and Moses, and the literary structure of the Sermon on the Mount as a commentary on the beatitudes—all very interesting, but one wonders how Farrer believed understanding scripture as a symbolic and typological product of creative authors might play a role in our own friendship with God.

Similarly, the last chapter on Farrer's preaching (Edwards and Hein) focuses on the technical side of Farrer's sermon writing. He is portrayed as a topical preacher who used sermons for apologetics or moral persuasion. He used a written manuscript and seldom preached the lectionary. He did not expound biblical texts. Given, however, that some of Farrer's key theological and spiritual ideas are found only in his sermons, the relation between his theology and his preaching is left undeveloped.

In conclusion, *Captured by the Crucified* provides a good introduction to Farrer's thought as a philosophical theologian and to his spirituality. Unfortunately, it does not quite succeed in showing how the gifts of the philosophical theologian, the biblical scholar and the preacher were integrated coherently in a single individual.

BOOK REVIEW

Through a Glass Darkly

Judith Pinnington. *Anglicans and Orthodox: Unity and Subversion, 1559-1725.*

Foreword by Rowan Williams. Leominster, Herefordshire: Gracewing, 2003, distributed by Morehouse. 260 pp. \$24.95 (softcover), ISBN 0852445776.

Reviewed by Benjamin Andersen

WE HEAR MUCH about the spiritual, devotional and liturgical affinities of historic Anglicanism with Eastern Orthodoxy, and rightly so. To be sure, there have been many close spiritual links between Anglicanism and Orthodoxy over the centuries, so much so that many Anglican theologians, including Michael Ramsey, Derwas Chitty and H. A. Hodges, have seen Anglicanism as a potential “Western Orthodoxy.” Indeed, one can argue very convincingly that Anglicanism has been at its best and most creative when authentically engaged with the Church of the ancient Fathers. Unfortunately, many of these affinities have existed not in reality but between an “ideal” Anglicanism and an “ideal” Orthodoxy. We do not hear as much of the immense barriers—theological, spiritual, historical, cultural and political—which have made centuries of Anglican attempts to understand Orthodoxy (and vice versa) into comedies of errors at best, and tragedies at worst.

In her study, *Anglicans and Orthodox: Unity and Subversion, 1559-1725*, Judith Pinnington tells the often discouraging, but sometimes inspiring, story of Anglican encounters with Eastern Orthodoxy, beginning with the Caroline Divines and ending with the Non-Jurors. Pinnington (herself an Orthodox Christian with an intense scholarly interest in Anglican history) tells here what she calls “a sad story involving much pain.” In the words of Rowan Williams, in his foreword, “we meet here with a succession of well-meaning but rather puzzled Westerners, trying to make sense of Levantine churches which have every claim to be the kind of primitive non-papal paradise they could approve of, yet which look remarkably different from what a Western reformed historian would have imagined.”

Anglicans of the period, for their part, too often

looked upon Eastern Orthodoxy as embodying a pure continuation of the Church of the ancient Fathers, free from both Romish addition and Reformed subtraction. They expected to find in Orthodoxy an authentic and balanced model of church life, or at least a convenient polemical tool in battles against both papal Catholics and continental Protestants. What they actually found was an Orthodoxy very different from the ideal they had imagined—a vanquished Christian community, decaying under the thumb of Turkish domination, suffering from internal corruption, and made an unwitting pawn in battles between foreign Roman Catholic and Protestant powers.

Pinnington begins her book with a prologue, in which she takes us back centuries before the Reformation to paint the picture of the *Ecclesia Anglicana* as a hybrid of elements of both Latin and Greek Christian influences. While it was a fundamentally “western entity” with a Latin liturgical life, Pinnington argues that the medieval English Church also had many historical links with the churches of the East and in fact possessed a unique spirituality not dissimilar from that of Byzantine hesychasm. This is the weakest part of Pinnington’s book. It displays distinct echoes of a highly romanticized picture of a dreamy “Byzantine England.” This reflects a bias on the part of some Orthodox writers to demonstrate that the ancient Western Churches must have been “Orthodox” since they had certain affinities with “Eastern” or “Greek” practices (rather than on

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A low point in Anglican-Orthodox relations: British vessels bombard the monastic complex on Solovki Island during a White Sea engagement of the Crimean War. Engraving courtesy the NYPL Digital Gallery.

the basis of the possession of a common orthodox catholic faith). Furthermore, the prologue (admittedly an “afterthought”) has little connection with the rest of the book.

The most positive section of the book deals with the Caroline Divines, “who rediscovered the Greek Fathers and indeed, with the help of new editions coming off the continental presses, became more expert in them than were most of the modern Greeks.” The Carolines, in contrast to their Reformation predecessors who made use of the Fathers merely as polemical weapons, were (in the words of Michael Ramsey) truly “liberated into patristic incarnationalism” by their appropriation of the Greek patristic tradition. Particularly interesting is the way in which serious study of the Byzantine Liturgy and other ancient oriental rites allowed the Carolines to recover something of the more ancient concepts of the Real Presence and eucharistic sacrifice. This Caroline discovery of the ancient oriental liturgies would then pave the way towards the formation of a distinct Scottish / Non-Juring / American stream of the Anglican liturgical tradition.

Not all Anglican interactions with Orthodoxy

would be as irenic and fruitful, as Pinnington shows throughout the rest of her study. The sad contemporary state of the Orthodox churches themselves under Turkish domination contributed immensely to Anglican misunderstanding and even disdain for Orthodox tradition. English travelers to Eastern lands (such as Isaac Basire, Paul Rycout, and John Covel), expecting perhaps to find the primitive non-papal paradise of which the Carolines dreamed, were greatly dismayed and perplexed when they saw for themselves the actual contemporary state of a vanquished and desiccated Greek Orthodoxy.

Much of the problem is that they could not see Orthodoxy except through a highly colored polemical anti-papal lens. They expected to see in Orthodoxy a Christian tradition untainted with “Romish error,” so that when they found beliefs and customs similar to those of Roman Catholics, they automatically assumed that the Orthodox themselves had been somehow contaminated through papal subterfuge. Thus the veneration of icons was dismissed by Rycout as the mere convergence of the residue of pagan idolatry with Romish superstition.

The other side of the coin, however, is that

the Orthodox were not at this time in any position to speak truly for themselves. This was the period the late Father Georges Florovsky called “the Western captivity of Orthodoxy,” when the Orthodox lost their own authentic Greek patristic voice and began, consciously or unconsciously, parroting western theological viewpoints. Romans, Protestants and Anglicans alike competed for influence within the Orthodox hierarchy, and sought to enlist Orthodoxy in support of their partisan positions. John Covel had an immensely difficult time in his attempt to discern the authentic Orthodox teaching on the Real Presence, partly because of his own rationalistic presuppositions, and partly because the Orthodox were not speaking in their own Greek patristic voice.

And so, Pinnington argues, it was precisely because Anglicans “encountered Orthodoxy at a particular ‘broken’ stage of its pilgrimage—fighting, as it were, to escape from the brokenness of their own ‘establishment’—they made demands on their Orthodox brethren which they were unable to grasp.” This, according to Pinnington, is the tragedy of Anglican-Orthodox relations from the late sixteenth to the early eighteenth centuries.

Nonetheless, Anglican estimates of Orthodoxy at this time were not entirely negative. Rycout, for instance—though he could not comprehend much of Orthodox practice and devotion—could see the monks of Mount Athos as “touched with the Spirit of God,” with a “lively sense of God and his service.” Likewise, Thomas Smith (the most sympathetic of the Anglican observers) was moved deeply by the majesty and beauty of Orthodox liturgy and was inspired by the great devotion and determination of the Greek people to survive and keep their traditions in the face of so much affliction.

At times Pinnington’s interest in presenting meticulous historical accounts of Anglican visits to the

Levant may seem to leave little space for overarching theological discussions. However, her effort to present these events accurately comes from her conviction that (in the words of the Dominican scholar Christian Duquoc) “the Church is inseparable from its history.” This conviction keeps Pinnington, a committed Orthodox Christian, from presenting an overly idealized portrait of the Orthodox world in this period. Indeed, this is one of the great strengths of Pinnington’s study: she does not hold up historical Orthodoxy as perfect or free from criticism. She agrees with many of Thomas Smith’s criticisms of Orthodox tendencies towards legalism and phyletism, afflictions which have been much lamented and debated even down to our own day. “For although,” says Pinnington, “to the eyes of faith [the Church] may be eucharistically centred for all eternity in the life of the Trinity and the Communion of Saints, it is also a creature and victim of time.”

Pinnington does indeed tell “a sad story involving much pain.” And the “sad story” continues, as today Anglicans and Orthodox are perhaps further apart than they have ever been. Thankfully, Pinnington leaves us in her epilogue with a slight note of hope. She points us toward an honest and prayerful ecumenism, not of human efforts or artificial schemes, but of litany, intercession and repentance before God. It is the sort of ecumenism which is beautifully illustrated in the petition of Bishop Andrewes: “for the catholic Church, its establishment and increase; for the Eastern, its deliverance and union; for the Western, its adjustment and peace; for the British, the supply of what is wanting in it, the strengthening of what remains in it.” H. A. Hodges wrote that “while it is easy to create a schism, it is almost impossible, humanly speaking, to heal it.” This is why Pinnington acknowledges that “true reconciliation,” though “too delicate a task for human endeavour,” must be “raised to the level of the Spirit groaning in a manner altogether beyond human words.”

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