

Icon of William Reed Huntington, written by the Reverend Tobias S. Haller, BSG. Reproduced with permission.

From the Editor Bishop Lancelot Andrewes at 400 by *Richard James Mammana Jr.*, 2
From the President What Does Scripture Plainly Deliver? by *J. Robert Wright*, 3

The William Reed Huntington Memorial Sermon by *Walter Bouman*, 5

The Making of 1662 by *David N. Griffiths*, 9

The Pastoral Anglican by *John C. Bauerschmidt*, 14
Anglican Verse by *Stella Nesanovich*, 15

Images of the Priesthood: Compassion by *Gary W. Kriss*, 16

Lancelot Andrewes: Perennial Preacher by *Marianne Dorman*, 20

Book Review The Poems of Rowan Williams Reviewed by *Pamela Cranston*, 26

FROM THE EDITOR



LANCELOT ANDREWES is a name mentioned frequently as one of the most important in the Anglican tradition. His sermons, theological treatises, personal holiness and devotion to the fulness of Christian truth all make him one of the most attractive figures in the school of theologians known as the Caroline Divines. Yet what has Andrewes to say to 2005, the four hundredth year since his consecration on November 3, 1605 as a bishop in the Church of God for the Diocese of Chichester? This year, one article in each issue will work toward an answer to this question.

The best short biography of Andrewes is still Paul Welsby's *Lancelot Andrewes, 1555-1626* (SPCK, 1958); it turns up regularly in used bookstores as a relatively inexpensive hardcover. But Andrewes has been prominent in recent scholarship, notably in the landmark work *Lancelot Andrewes, the Preacher (1555-1626): The Origins of the Mystical Theology of the Church of England* (Oxford University Press, 1991) by Russian Orthodox theologian Nicholas Lossky. Lossky writes of Andrewes as "essentially a preacher and a spiritual father," whose "aim is to strengthen his congregation and guide them on the way of salvation."

Andrewes' doctrine of the Incarnation was the subject of the Reverend Davidson Morse's compelling and interesting S.T.M. thesis (Nashotah, 2003), available online through Project Canterbury at justus.anglican.org/resources/pc/andrewes/.

David Scott's new edition of the *Preces Privatae—Lancelot Andrewes: The Private Prayers* (SPCK, 2003) is a readable and prayable modern-language edition of a classic of Anglican devotion, complete with a short introduction to Andrewes' life and habits of prayer.

Still in the world of printed materials, there is even a small but very admirable Orthodox publisher known as Lancelot Andrewes Press, based in Glendale, Colorado and

producing works of enduring classical Anglican value. Its website is www.andrewespress.com, and while it does not now publish anything by Andrewes himself, its website notes that it is named for Andrewes because he was a "pious soul, an eminent divine, an insightful preacher, a learned scholar, a careful biblical exegete, an accomplished linguist and a devoted pastor."

Electronic publishing initiatives have also brought Andrewes' life and works before a very broad audience over the last decade. One of the most attractive such efforts on a small scale is Anniina Jokinen's www.luminarium.org, dedicated to English literature in the medieval, renaissance and seventeenth-century periods. Digital reproductions of almost all of Andrewes' works are also available through the Early English Books Online database sponsored by ProQuest Information and Learning Company.

This issue of THE ANGLICAN features an essay by Dr. Marianne Dorman on Andrewes as a preacher; it is taken from her *Lancelot Andrewes: A Perennial Preacher of the Post-reformation English Church* (Fenestra Books, 2004), which is available through Amazon.com and BN.com. Dr. Dorman's previous scholarship on Andrewes resulted in *The Liturgical Sermons of Lancelot Andrewes* (Pentland Press, 1992) and a 1996 Ph.D. dissertation at the University of Bristol entitled *Lancelot Andrewes (1555-1626): Mentor of Reformed Catholicism of the Post-Reformation English Church*. Further extensive writings on Andrewes and his place in Christian theology are available through Dr. Dorman's personal website at mariannedorman.homestead.com and also through Project Canterbury at the same address given above for Fr. Morse's thesis.

A fourth centenary is a significant milestone indeed, and an opportunity to look back through the years to an example of Christian sanctity whose life continues to glorify the Lord to whom it was dedicated. The good bishop's own words provide a fit closing: "All that we can desire is for us to be with Him, with God, and He to be with us; and we from Him, or He from us, never to be parted."

RICHARD JAMES MAMMANA JR.

APOLOGIES: THE ANGLICAN regrets that the previous issue (October, 2004) had to be delayed in reaching our subscribers because of technical difficulties. We hope that such a delay will not occur again.—The President and the Editor

The Editor also regrets and apologizes for misattribution of the last issue's *Pastoral Anglican* column. It was by the Reverend John C. Bauerschmidt.

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FROM THE PRESIDENT

What Does Scripture Plainly Deliver?

by J. Robert Wright



THIS IS BEING WRITTEN just as the Windsor Report has arrived and is beginning to settle into our thoughts and conversations. It aims to adjust our thinking primarily about ecclesiology, not about sexuality, and it needs to be given much time for study and reflection. Right now most of us are in the initial stages of reading and re-reading the report itself, and there are various public forums and study courses being organized that will enable us to give it serious attention. At the General Seminary, for example, an open round-table is scheduled for the evening of January 28, and I myself will also be teaching a course open to our students and meeting every Thursday afternoon next term that will enable each one to write their own response to the Report, whether appreciative or critical or both, and these will be made available to wider audiences on disk and possibly on line. There is also a website established through the Anglican Communion office in London, containing numerous helpful study materials. All of this seems like a responsible way to approach the Report and the questions it asks of us.

I want to suggest that there is an important preliminary question as we embark upon this journey. What are those doctrines or truths that, in Hooker's famed phrase, "Scripture doth plainly deliver"? So much of the current opposition to the consecration of an openly gay bishop has rested upon the claim that to do this is "contrary to Scripture," or "opposed to Biblical truth," or some such assertion, and it is fed by the assumption that Richard Hooker (c.1554-1600) was correct and spoke for all Anglicans when describing his famous triad, or three-legged stool upon which Anglican doctrine is thought to rest, the triad of Scripture, Tradition, and Reason.

He did not of course actually employ a phrase setting forth those three words in that order, but what he did say is crisply stated in his *Lawes of Ecclesiastical Polity*, V.8.2:

"What Scripture doth plainly deliver, to that the first place both of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by force of reason; after these the voice of the Church succeedeth." (Everyman edition, vol. 2, p. 31).

Now for me as one who stands in the catholic tradition of Anglicanism, I have always regarded Hooker as a relative newcomer to our tradition which historically pre-dates him by many centuries, at least back to Saint Alban in the third century and doctrinally back to the great fathers and teachers of the early church both east and west. My own Anglican faith is not founded upon "sola Scriptura" to the exclusion of everything else that preceded Hooker in the first 1500-1600 years of the history of the church. But I would certainly agree that Scripture is "foundational" for the catholic faith that Anglicans hold, so let us grant that Hooker does initially resonate with many Anglicans when he writes about "what Scripture doth plainly deliver." His "triad" actually seems to consist of Scripture, reason, and tradition ("the voice of the Church"), but clearly Scripture is given first place. Note, though, that Hooker is not endorsing everything contained in holy writ, but only that which it "doth plainly deliver." So now we are left with the task of seeking agreement on those things, or doctrines, or truths, that Scripture plainly delivers. Easy, we might comment: "Anglicans are bound to anything and everything that is absolutely clear in Holy Scripture." But what are these things? Here of course is where the argument is currently joined, because there is not agreement among us (and probably not among other churches either) about what it is that Scripture plainly delivers. There are certainly difficulties about being fundamentalistic in doctrine, as I suggested this past April [*The Anglican* 33:2].

I would add, parenthetically, as one who stands in the catholic tradition of Anglicanism, that I believe scriptural doctrine can develop, by means of both tradition and reason, so I would not accept a conclusion that once agreement has been reached on Scripture there is no point in studying and giving weight to the unfolding of scriptural truth as developed by means of reason and tradition ("the voice of the Church"). It is reason and tradition, I would observe,

that give the spice and flavor to the whole mixture, allowing the catholic foundation in Scripture to develop and unfold over the centuries as God gives us ever new challenges and situations that we have to cope with in the midst of our life of prayer and witness. [The question of how to assess such developments is closely related to the question of authority, but that is not the subject of these present remarks].

TO RETURN TO THE SUBJECT of Holy Scripture: How do we know, and agree upon, “what Scripture doth plainly deliver”? The answer can not just be an individual answer: “I know what Scripture says because God speaks to me in Scripture, in fact speaks only to me, and unerringly to me, and to me alone, in Holy Scripture.” The closest thing in history that we have towards some sort of collective agreement about the doctrines that Scripture does plainly deliver, of course, is the catholic creeds of the Church, and especially the Niceno-Constantinopolitan Creed (325-381) which we say in the Eucharist from our Book of Common Prayer. But already there, we have to admit, development of doctrine is present, tradition and reason are being added to Scripture, and in saying that creed we are already following “the voice of the Church,” to use Hooker’s phrase.

But are there still other doctrines, such as teachings about Baptism or the Eucharist or marriage or sexuality or the Trinity or the historic episcopacy, that “Scripture doth plainly deliver”? If teaching on such subjects can be PLAINLY found in Scripture, I suggest that the persons among us most qualified to answer the question of “what Scripture doth plainly deliver” are the people appointed and paid to be professors of the Old and New Testaments

in our seminaries. If any group of people is officially and technically qualified to tell us what Scripture doth plainly deliver, on its own and apart from subsequent tradition, it ought to be them.

But to my knowledge they have never done this. Of course there is the “Jesus seminar” but it is dealing only with what its members think Jesus said, and, important as that is, most of us would agree that Scripture delivers many more things than just the words of Jesus. It is my modest proposal, as the Episcopal Church and the Anglican Communion now embark upon the Windsor experience, that we first clear the ground by asking whether our Scripture professors have ever collectively presented some plain, agreed Biblical teaching about the subject that has prompted so much of the argument in the first place. Has the Robinson consecration PLAINLY violated some PLAIN teaching about human sexuality, known from Scripture alone and evident quite apart from subsequent tradition? If our professors of Scripture can not agree about any such teaching in Scripture alone, and I suspect they can not, then I for one am not upset. Rather, I am ready to acknowledge that most of the catholic faith that we as Anglicans share, although founded upon Scripture, is transmitted and unfolded to us in the interplay of Scripture with tradition and reason, which makes it deeper and richer but also less verbally precise than if it were propositional truth. The terms of argument can then shift from the search for Biblical proof-texts to the question of catholic consensus in church doctrine, and whether we as Anglicans have an ecclesiology, unfolded in tradition, that supports our existence and witness together as a communion of churches. I think we do.

AT THE GENERAL SEMINARY

An Eminent Panel Discusses

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A panel of scholars and church leaders considers the future of Anglicanism in response to the report of the Lambeth Commission established by the Archbishop of Canterbury. ♦ What is at stake for the Anglican Communion and the Episcopal Church? ♦ How will the Anglican Communion change? ♦ How will the Episcopal Church respond?

The panel includes: **The Rev. Ian Douglas**, *The Episcopal Divinity School*

The Rt. Rev. John B. Lipscomb, *Bishop of Southwest Florida*

The Rt. Rev. Henry Parsley, *Bishop of Alabama; Chair, the Theology Committee of the House of Bishops*

The Very Rev. Titus Presler, *Dean of the Episcopal Theological Seminary of the Southwest*

The Rt. Rev. Catherine Roskam, *Suffragan Bishop of New York; Anglican Consultative Council member*

Video presentation by: **The Rt. Rev. James Tengatenga**, *Bishop of Southern Malawi*

Panel moderator: **Robert Bruce Mullin**, *Professor of History and World Mission*

Concluding remarks: **The Rev. J. Robert Wright**, *Professor of Ecclesiastical History and Historiographer of the Episcopal Church*

FREE & OPEN to the public. Seating is very limited. The General Theological Seminary, 175 Ninth Avenue at 20th Street in Manhattan. **QUESTIONS?** Helen Goodkin: maprogram@gts.edu or dial locally 212-243-5150 ext. 461; toll-free 888-487-5649.



The William Reed Huntington Memorial Sermon

Grace Church, New York, New York
September 22, 2004

by *Walter R. Bouman*

Ephesians 4:11-16
John 17:20-26

In the Name of the Father, and of the Son, and of the Holy Spirit.

IT IS A GREAT PRIVILEGE to be with you this evening and to honor the memory of William Reed Huntington. I thank Grace Church, the Anglican Society, and the Ecumenical Commission of the Diocese of New York for your gracious invitation.

William Reed Huntington's commitment to the unity of the church led him to formulate the principles which were eventually adopted as the Chicago-Lambeth Quadrilateral of 1888, the four essentials for the unity of the church which have served as a kind of program for Anglican ecumenical involvement ever since. I was not aware of the Chicago-Lambeth Quadrilateral until William Countryman read what turned out to be a decisive paper on "The Gospel and the Institutions of the Church" twenty years ago at a meeting of Lutheran-Episcopal Dialogue III here in New York in June of 1984. And I did not begin to realize its potential for Lutheran-Episcopal full communion until I worked on drafting *The Niagara Report* with Bishop Stephen Sykes in September of 1987.

The lesson from Ephesians 4 refers to pastors or presbyters as among Christ's gifts of ministry to the church. Huntington himself was one of those gifts; but more than a gift to this parish, and to the Episcopal Church in the USA, he was a gift to those twentieth-century churches that found their way to union (the churches of North India, South India, Pakistan, and Bangladesh) or to full communion (Anglican and Lutheran churches in Europe, North America and Africa).

The Chicago-Lambeth Quadrilateral names four structures, or as Bishop Mark Dyer has called them, "living elements," that are constitutive for the being of the church and hence for its unity: (1) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith. (2) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith. (3) The two Sacraments ordained by Christ Himself—Baptism

and the Supper of the Lord—ministered with unfailing use of Christ's words of Institution, and of the elements ordained by Him. (4) The Historic Episcopate, *locally adapted* (my emphasis) to the methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church. On the basis of these "living elements," the Evangelical Lutheran Church in America and the Protestant Episcopal Church in the United States of America entered into full communion at a celebration of the Holy Eucharist in the Cathedral Church of St. Peter and St. Paul in Washington, D.C. on January 6, 2001. It was a gift of Christ through William Reed Huntington.

It was a historic gift because it brought into full communion two different types of churches. In my own rough analysis, there are basically three types of Christian churches in the world today. I call them the "catholic," the "confessional," and the "experiential" types. The "catholic" type finds its unity, that is, its being, in some kind of episcopal ministry. The "confessional" type finds its unity, that is, its being, in a particular confession of the Christian faith. The "experiential" type finds its unity, that is, its being, in a religious experience of conversion, or faith, or the gifts of the Holy Spirit. It is a matter of no small importance that we Lutherans and Episcopalians, representing as we do "confessional" and "catholic" church types, have been given the gift of full communion. There were bumps in the road on the way to receiving this gift. There are bumps in the road as we journey together in full communion. But the fact is that we have received the gift of full communion, that we are living our way into that gift, and that both of our churches are being changed by that gift. So we give thanks to the Lord of the Church who gives gifts to His Church, including the gift of William Reed Huntington and the Chicago-Lambeth Quadrilateral, so that we grow up in every way into Him who is the head "from whom the whole body, joined and knit together by every ligament with which it is equipped, as

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each part is working properly, promotes the body's growth in building itself up in love."

This gift belongs to the vision for which our Lord prayed on His way to the cross. To continue to pray for that unity and to give ourselves as tirelessly to its manifestation as did William Reed Huntington is not the hobby of the few, but the calling of the whole church. In 1964 (it is hard to believe it was that long ago) Martin Marty published a small volume entitled *Church Unity and Church Mission*, seeking to address those Christians who thought, as many Lutherans did, that one had to choose between truth and unity, between mission and ecumenism. But we must link truth and unity, mission and ecumenism, because in the prayer of the Lord, unity is understood radically as in the service of mission. We *are* one so that the world may be grasped and encountered by Jesus' own mission. His mission was and is to embody and serve the Reign of God. The disciples of Jesus are called to be the vanguard and sign of the Reign of God, that is, we are called to anticipate the coming unity of the whole of humanity.

Jesus offers himself for that unity. We are to behold the glory of God not in some conquering army forcing us into the gray and lock-step uniformity of a totalitarian state. We are to behold the glory of God in Jesus' offering of himself on the cross. Our hostilities and animosities, our triumphs at the cost of our enemies, are not to be overcome by more battles and more win/lose victories. They are to be overcome only by the final and irreducible truth of God: that God loves this fallen and sinful and warring humanity, loves it even to God's own vulnerability, suffering, and bloody death. The disciples of Jesus are to put on display in their unity that love with which God does not give up on the world, but rather is free to be given up for the world, until the whole of humanity and indeed the whole of creation gives itself up into the loving embrace of the Triune God.

In Jane Austen's novel, *Pride and Prejudice*, the heroine, Elizabeth Bennett, says to her dancing partner, Fitzwilliam Darcy, "We are each of a taciturn disposition, unwilling to speak, unless we expect to say something that will amaze the whole room, and be handed down to posterity with all the *éclat* of a proverb" (page 68). As a theologian I have the same desire to want to say something that will amaze the whole room. But as I reflect on the paragraphs I

have just read, it seems to me that such observations on the unity on the churches after more than a century of ecumenism and even after nearly half a decade of full communion will amaze no one. This topic has been worked to the point of being banal. This must be especially true for Episcopalians. The Episcopal Church was in the forefront of ecumenical endeavor while my Lutheran ancestors were huddled in their ethnic enclaves trying to protect themselves from doctrinal contamination. We were like the telephone answering machine message: "Hello. I'm home. I'm avoiding someone

I don't like. Leave your name and number. If I don't call you back, it's you."

When I was a young seminarian, more than 50 years ago, I was captured by the vision of the unity of the church. I made the pilgrimage to Evanston in 1954, on the way to Germany to study with Edmund Schlink, then one of the great leaders of Faith and Order and the World Council of Churches. I wrote my doctoral dissertation under Schlink on the concept of the unity of the church in the nineteenth-century confessional Lutheran renewal movement. But in the years since those days, conciliar ecumenism has faltered and local ecumenism has lost its luster.

William Reed Huntington was committed to the unity of the *churches*, to addressing the kaleidoscope of denominations and

traditions that were engaged in what Sydney Mead called "the lively experiment," that is, separated Christian churches learning how to live in the same geographical space without murdering each other. The Europeans fled from the religious wars into the embrace of the Enlightenment, grasping at the vision of tolerance articulated in Gotthold Ephraim Lessing's *Nathan der Weise* and his parable of the three rings. Emigrants to North America fled from the religious wars into the embrace of a secular state, learning to surrender establishment of their colonial churches, beginning to cooperate in various activities and projects like abolition and temperance, engaging in bi-lateral dialogues to help us push the envelope a bit.

But now we are confronting a challenge that we did not foresee in the heady days of cooperation and dialogue. Now the very churches that have entered into full communion or are engaged in dialog are threatening to be fractured and fragmented by raging disagreement over social and ethical issues like abortion and the committed unions of gay and lesbian Christians. Sociologist Robert Wuthnow



tells us that we are increasingly clustered in groups whose views on social issues we share. Our political parties have ceased to be big tents in which liberals and conservatives compromised in order to field candidates. They have become narrow advocates of ideology, devoid of both the desire and the ability to compromise.

Our churches are well on the way to imitating our political parties and other “special interest” groups. Two examples. A group of pastors from large ELCA congregations has issued a manifesto called “The Dorado Covenant,” in which they proclaim their intention to form a non-geographic synod within the ELCA, protesting a leadership whose “politics are shaped by leftist activism,” and threatening to withhold parish contributions to the synods where there are ministries or policies in conflict with their own “core values” and “deepest convictions.” They ask others to join them in teaching and practicing “that a full sexual relationship belongs exclusively within the Biblical boundaries of a publicly committed marriage between one man and one woman.” The Episcopal Church finds itself similarly embattled. Less than a year ago, an issue of *Newsweek* described an Episcopal office in Washington, D.C., as having a “war room” where a “battle plan is being honed,” with a leader who speaks of “insurgency” and “unconventional warfare.” (November 17, 2003, page 52)

In the Sermon on the Mount, Jesus asks with devastating clarity: “If you love those who love you, what reward do you have? Do not even the tax collectors do the same? And if you greet only your brothers and sisters what more are you doing than others? Do not even the Gentiles do the same?” (Matthew 5:46-47)

“What more are you doing than others?” That is the context in which we must listen to the apostolic exhortation on Christian unity: “I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with [another translation has “putting up with”] one another in love, making every effort to maintain the unity of the Spirit in the bond of peace.” And that is the context in which we must hear the even more urgent prayer of Our Lord Jesus Christ: “The glory that you have given me I have given them so that they may be one as we are one, I in them and you in me, that they become completely one, so that the world may know that you have sent me and have loved them even as you have loved me.”

So Jesus sends us as he has been sent. He sets us apart (sanctifies us) for our mission of self-offering as he sets himself apart (sanctifies himself) by the cross. In the Easter “sighting” (to use N.T. Wright’s helpful term) which John’s Gospel describes in Chapter 20 Jesus confers the Holy Spirit. The mission of the church is not a matter of “doing what comes naturally.” If it had been, Jesus would have said, “Carry on.” And if Jesus thought that mission was a matter of doing what is difficult he would have said, “Try very

hard.” And if Jesus had thought that mission meant doing something dangerous, he would have said, “Have courage.” But he says “Receive the Holy Spirit.” Because the mission of the church means doing something radically different, having a different kind of spirit than what is required for the natural, the difficult, the dangerous. It is about overcoming evil with good, overcoming hostilities with forgiveness. We need a new spirit, a Holy Spirit, not to be indistinguishable, industrious, or indomitable, but to be forgiving. “If you forgive the sins of any, they are forgiven them.” Astonishing! If you forgive there will be forgiveness. If you don’t, there won’t be. That is the mission.

My wife and I have been spending a week or more each summer in Ontario attending the marvelous dramatic productions of the Stratford Festival. There we found a restaurant called “Crabby Joe’s.” It has a mission statement: “We cook the food. You eat the food. You pay for the food. You leave.” What I like about that mission statement is that it is clear about what the patrons have to do. Our mission is not so much to get more people into the church. We invite people into the church *for the actual mission of the Church*—that is, that we are called by a different and Holy Spirit to be a different kind of community; that we love those who are not like us; that we overcome enmity with forgiveness. That is how the churches are called to answer Our Lord’s question, “What more are you doing than others?”

This means that our unity is not to be found in associating with the like-minded. Daniel Olson, a Lutheran colleague, writes:

“The church is not a community of the like-minded. Communities of the like-minded are a dime a dozen. ... Communities of the like-minded are at best innocuous and merely ignore the otherwise-minded. Sometimes they become arrogant and look down on the otherwise-minded. At their worst, communities of the like-minded become demonic and condemn the otherwise-minded. ... Communities of like-minded people are not identified anywhere in the Bible as playing a significant role in furthering God’s intentions for the world that God loves.” (*Faithful Conversation*, pages 101-102)

In the last chapter of Luke’s Gospel Jesus tells the disciple community to await being “clothed with power from on high.” We do not need to be “clothed with power from on high” to join a bridge club, root for the Yankees, golf with our friends, or champion causes with other like-minded people.

But we need “power from on high” to be the church, that is, to be so grasped by Christ’s self offering that we are free to offer ourselves into the service of the Reign of God, to be so grasped by the cross that we are free to be linked with those who are not like us—Jew and Gentile, circumcised and uncircumcised, rich and poor, male and female, straight and gay. What the world needs to see “is a community

that can sustain its unity in the midst of disagreement over emotionally charged issues, without demonizing or disregarding, excluding or humiliating each other.” (Olson, page 102) Olson points out that our present situation gives the church a magnificent opportunity to be the church—to disagree profoundly over truly important matters without turning away from each other or turning against each other.

Let us make no mistake. It may well be that the Episcopal Church and the Evangelical Lutheran Church in America and the United Presbyterian Church, among others, may in the end divide into like-minded religious groups. But just that division will make us irrelevant to the mission of the Messiah. The survival of our churches is not a matter of ultimate importance. But the mission of the Messiah IS of ultimate importance. Let us also not fool ourselves. The world will be watching what we do and how we do it. The prayer of Jesus makes clear that Jesus wants the world to be watching us, wants the world to be seeing in us the mission of Jesus and his Father. If we cease to be the agents and instruments of that mission because we want to be with only those who agree with us, then how will we respond to the pointed question of Jesus: “What more are you doing than others?”

And so, dear friends, precisely because we are not like-minded, because we ask profound questions of each other, because we are engaged in serious struggle, we need “power from on high” to be one, to be the Church which serves God’s mission. The great vision of Isaiah is that, in the final consummation of the Kingdom, God will gather all nations at Mount Zion for a cosmic banquet, the Messiah’s feast—when the power of death will have been finally overcome, when all tears will be wiped away. (Isaiah 25:6-9) It is and has always been the power of death that divides us. I have this recurring nightmare of how wonderful the world would be if everyone were like me. If all of my colleagues agreed with me. If all of my neighbors shared my values. If symphony tickets instead of football tickets were the hardest to get in Columbus. If only the whole world were white, male, middle class, Mid-western German-American Lutherans. Thanks be to God that God’s dream is not my nightmare. We have been given a world more rich and more diverse than anything we want or imagine. Christ prays and offers himself so that this diversity becomes the oneness of a mosaic instead of huddled groups gathering with their own at their own table. To have the one faith is not to have an identical ideology or cause. It is to bet our lives on the one Lord who bet himself on us in the one Baptism with which we have all been washed.

Jesus said, “When you give a luncheon or a dinner, do not invite your friends or your brothers or your relatives or rich neighbors, in case they may invite you in return, and you would be repaid. But when you give a banquet, invite the poor, the crippled, the lame, and the blind. And you will be blessed, because they cannot repay you, for you

will be repaid at the resurrection of the righteous.” (Luke 14:12-14) *We* are at the table as the poor, the crippled, the lame, and the blind. I have been reading much these months about impaired communion, hearing many threats about breaking communion. My first reaction has been to resist this language, oppose these threats. But the more I reflected, the more clear it became that, however they are intended, these are not warnings or threats. They are descriptions of the only kind of communion our Lord has with us and we with each other. To be at the table as the poor, the crippled, the lame, and the blind is what impaired communion or broken communion must mean. It means that Christ invites us as the poor, the crippled, the lame, the blind. Each of us broken or impaired in our own different ways are blessed and made one by him who feeds us with his own broken body and his own spilled blood. Not a vigorous body striding on the road to Jerusalem, but a body broken by torture and hung up there on the cross. Not healthy blood coursing through the veins and arteries giving life, but the poured out clotting blood that leaves the body lifeless. *That* is impaired communion, broken communion, the impaired and broken table guests feeding on the impaired and broken Messiah.

Anglican layman William H. Turton gave us great words to sing about this dinner party.

Lord, who the night you were betrayed did pray
That all your Church might be forever one:
Help us at every Eucharist to say
With willing heart and soul, “Your will be done.”
That we may all one bread, one body be
Through this your sacrament of unity.

The cosmic party, the feast of fat things [I am so grateful to Garrison Keillor, who said “Don’t be impressed by weightists. Think of yourself as a total person, and of thin people as not all there.”] and well-aged wines (Isaiah 25:6-9), is the *Messiah’s* table, the feast where we are taken up into Christ’s impaired, broken, wounded offering in order to be offered—impaired, broken, and wounded ourselves—for each other and for the world. Here, at this holy feast, we are set free to serve holy causes, engage in holy debates, serve the Reign of God sometimes in holy disagreements, be reconciled with enemies in holy forgiveness, share this holy meal with people who like us have no business at the table. But here we all are, because God is utterly shameless. It doesn’t matter who sits next to us or where we are in the pecking order. The Triune God, the Son who comes to be in us, and the Father who is in the Son, and the Spirit who makes us holy, shamelessly welcomes us all, the poor, the broken, the impaired, the half-right and the half-wrong, and makes us one.

In the Name of the Father, and of the Son, and of the Holy Spirit.

The Making of 1662

A Paper presented to the Prayer Book Society at Lambeth Palace, July 21, 2004

by *David N. Griffiths*

WHAT MADE THE YEAR 1662 so important in the history of the English Book of Common Prayer? It wasn't the year that Oliver Cromwell died; nor when King Charles II became King of England, nor even the year of his coronation. These events were spread over several years before a new Prayer Book could at last become the official liturgy of the Church of England. Its predecessor (sometimes known as the Hampton Court Book) had been authorized in 1604 by King James I but is now largely forgotten.

Nevertheless the 1604 Prayer Book had appeared in about 200 English editions and impressions—plus another ten in foreign languages—over its 40 years of existence, until its use was made a penal offence by a Parliamentary Ordinance of 1645. The Puritan clergy took this in their stride (one called it taking away a heavy burthen), yet various stalwart priests and deacons continued to offer Prayer Book worship in private houses, and traditional services were even unofficially tolerated at several centers in London (notably Lincoln's Inn Chapel, St. Gregory-by-St. Paul's, and St. Clement's, Eastcheap).

However, the principal center for continuing Prayer Book worship was not London nor even England, but Paris, at the (still) royalist British Residency to the French court. Here for nineteen years Sir Richard Browne, the Ambassador, provided a chapel for Anglican services, a home for Anglican divines, and a cemetery for protestants. In the words of his son-in-law, John Evelyn the diarist, "in many Controversies with Papists and sectaries, [at] a time when it was so low and as many thought utterly lost, our divines used to argue for the visibility of the Church from his Chapell and Congregation."

At home in republican England a new generation had grown up without access to the traditional worship of the national church. How did the tables come to be so dramatically turned that King Charles II recovered his father's throne? Sheer lapse of time was one factor. Citizens who had experienced the trial and judicial murder of King



Charles I had had ample opportunity to reflect on the King's personal dignity and holiness at his trial and on the scaffold. Meanwhile erstwhile supporters of the Commonwealth were beginning to tire of its internal divisions and interference with the details of ordinary life.

Ralph Josselin, the Puritan who in 1645 had dared to call the Prayer Book a "heavy burthen," wrote in his diary on March 28, 1657, that "there was talke now of a king, the Lord bee our king and lawgiver." Eighteen months later, he wrote that Cromwell died on September 3, people

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not much minding it. His death raised the immediate problem of succession—always a difficulty in revolutionary governments). Although Oliver Cromwell had refused Parliament’s offer of the royal throne, he allowed them to nominate his son Richard to succeed him as Lord Protector. However, Richard Cromwell proved to be an inadequate and reluctant monarch (commonly known as “Tumbledown Dick”), who was even accused of opening up personal negotiations to transfer the throne to Charles.

Meanwhile Charles had been spending the years of the Interregnum in exile on the continent of Europe, and at the time of Oliver Cromwell’s death had just set up court in the Low Countries. Even so, he continued to travel widely, looking for a continental army prepared to enthrone him with the help of a Cavalier uprising at home. Fortunately these schemes came to nothing, and the time was coming when he could return home by invitation. Eighteen months after Cromwell’s death, George Monk, commanding general in Scotland, had restored peace in both England and Scotland and was pressing for an elected Parliament.

General Monk was also in touch with the King-in-Waiting, who was then receiving a deputation of Puritan ministers from England. They had come to sound out his religious views, and ask him to cease using the Book of Common Prayer in his private chapel. The King told them that he considered that form of worship to be the best in the world and refused their request. Shortly afterwards Charles issued his Declaration of Breda, offering a general pardon to all except a few regicides, and declaring some measure of religious toleration: “Because the passion and uncharitableness of the times have produced several opinions in religion, by which men are engaged in parties and animosities against each other ... we do declare a liberty to tender consciences and that no man shall be disquieted or called in question for differences of opinion in matters of religion which do not disturb the peace of the kingdom.”

These eirenic words helped to appease the Presbyterians and their allies, who dominated the specially-elected Convention Parliament, and on 29 May 1660 (his 30th birthday) Charles returned to his capital city. John Evelyn wrote in his diary that the King was welcomed with a Triumph of above 20,000 horse and foot, brandishing their swords and shouting with inexpressible joy. Josselin’s diary put it differently: “The naçon runneth to the king as Israel to bring back King David; Lord make him ye like blessing to our England and let God’s counsell bee in the worke.”

The King’s return began a gradual drift back towards the Prayer Book, beginning in early July in the Chapel Royal and cathedrals. The King’s Printers (Christopher Barker and John Bill) and also the Cambridge Press reprinted the 1604 book (there were no Oxford editions in those days). In his Diary, Pepys seemed more impressed by hearing an organ played and seeing a surplice worn for the first time. By November, at his parish church of Saint Olave, Hart Street,

the vicar “did begin to nibble at the Common Prayer by saying ‘Glory be to the Father &c.’ after he had read the two psalms. But the people have been so little used to it that they could not tell what to answer.”

Some moderate churchmen seemed ready to negotiate with moderate Presbyterians on the lines of the King’s Breda Declaration, but first there was serious work to be done. As the established national church was still nominally Presbyterian, Anglicans were soon pressing for the ministry and structures of the Church of England to be restored in all their bewildering complexity. This process was initiated not by the Convention Parliament, but by crown and court acting under the royal prerogative. Meanwhile the Presbyterians wanted to reform the Prayer Book on puritan lines, complaining that it “contained many things that are justly offensive and need amendment.”

The Lord Chancellor (the future Lord Clarendon) promised to appoint “some learned divines of different persuasions to review [the book], and to make such alterations as shall be thought most necessary, and some such additional prayers as shall be thought fit for emergent occasions.” This wording was tightened when a royal warrant was issued for these divines to meet at the Savoy Palace in London between April 15 and July 24, 1661. Its agenda was now extended to read: “... avoiding, as much as may be, all unnecessary alterations of the forms and liturgy wherewith the people are already acquainted.”

The participants were to be twelve bishops and twelve Presbyterian divines, with nine assessors from each party. Gilbert Sheldon, newly appointed Bishop of London, was the effective leader of the Anglican party. He opened proceedings with a preemptive strike by saying that the bishops were content with the book as it stood and it was for the other side to produce proposals for revision. The Presbyterians gladly accepted the invitation, and tabled their own liturgy, as conceived by Richard Baxter. Although he personally was so deeply respected by Anglicans that he had recently been offered (but refused) the bishopric of Hereford, his liturgy itself was regarded as far too “genevan” (or Calvinist) to be seriously considered.

The other Presbyterian contribution was a list of 18 “general” and 78 “particular” objections to the 1604 Prayer Book (although it is hard to tell one kind from the other). The general principles all sprang from the premise that the book should be doctrinally acceptable to all protestants. The next clause needs explanation: “The gift of conceived prayer should be allowed free exercise,” meaning that the liturgy ought not to be too rigorously imposed, but that ministers may also make use of those “gifts for prayer and exhortation which Christ hath given them.” (There is an old story about a Scots Presbyterian minister who was hauled up before the Kirk Session for using the Apostles’ Creed every Sunday. He took to using the Nicene Creed instead and was given credit for having composed it himself).

They were against lay people joining (audibly) in the prayers; even in the Litany the people's responses ought to be the single word "amen." The word "priest" should be replaced by "minister" and "Sunday" by "Lord's Day." Lessons from the Old Testament or the Acts of the Apostles ought never to be described as "Epistles;" the Authorized Version of the Bible should be used for all the readings; Lent and Saints' Days should have no religious observance, although they might remain in the civil calendar; and movement round a church within services should be kept at an absolute minimum.

Four well-known Puritan complaints were restated: no kneeling for communion; no surplices for the clergy; no sign of the cross at baptism; and no obligatory wedding ring at a marriage. All these rather miscellaneous suggestions far out-stepped the limits laid down in the Royal Warrant, and the bishops only conceded 17 exceptions out of 96. Apart from the "general" points and 14 "particular" ones, each of the others was carefully but firmly rebutted by the bishops. The Presbyterians were in a cleft stick. Weighty objections were being rejected because they "secretly [struck] at some established doctrine or laudable practice of the Church of England," whereas matters of detail were brushed aside "as being of no consequence at all but utterly frivolous and vain."

No wonder the conference had lasted so long and achieved so little. This stone-walling strategy had certainly preserved the familiar Book of Common Prayer in its essentials, but it also prevented the bishops themselves from introducing major innovations of their own. For example, John Cosin, Bishop of Durham, had set out his proposals in a complete draft book incorporating material from the controversial Scottish Prayer Book of 1637, but before they could even be discussed, Cosin had been obliged to abandon the Savoy Conference to travel up to Durham and be enthroned in his cathedral. Another factor was that a new House of Commons had taken office in April a week after the conference began. This "Cavalier Parliament" which Macaulay once called "more zealous for royalty than the King and more zealous for episcopacy than the bishops" soon tired of waiting for its outcome. By July the Commons had reached the third reading of a Bill for the Uniformity of Public Prayers, annexed to a copy of the 1604 Prayer Book. The Bill was then sent up to the House of Lords, where it remained unread until January, 1662.

The Canterbury Convocation met on November 21 to agree on the text of a final prayer book to lay before Parliament. The formal proceedings took place each morning between 8 and 10, which totaled 16 hours spread over 22 days. The real work was done in committee, which occupied the remainder of each day (no records survive). Four thousand five hundred words are said to have been erased from the book of 1604 whereas 10,500 new words were being added. (The 1662 Prayer Book of today contains

about 185,000 words, of which 110,000 are direct quotations from Holy Scripture). In the words of Dean Jasper, "Despite some six hundred changes, there was no striking departure from the 1604 book. Neither Laudians no Puritans could claim any major concessions in their favour: yet neither could complain that they had been totally ignored."

Friends of the Presbyterians tried to banish the *Benedicite* and the lessons from the Apocrypha, but were defeated in full session. Of the 96 points raised at the Savoy, 38 had been conceded, but eight of them were withdrawn in Convocation. What was given with one hand was often taken away with the other. The Prayer for all Sorts and Conditions of Men (one of the most successful innovations) might sound like an answer to the Presbyterian request for the Litany to be "composed into one solemn prayer," and yet that its rubric directs that it is to be read only "when the Litany is not appointed to be read."

Even the Declaration on Kneeling, at the end of Holy Communion, that so-called "Black Rubric" which had been added in 1552 but omitted in 1559 and 1604, received similar treatment. The Puritans had pressed for its return; this was agreed, except that worshippers were now merely asked to deny the corporal presence of our Lord's body and blood in the Blessed Sacrament rather than his real and essential presence. Perhaps their principal achievement was to replace Coverdale's Great Bible with the Authorized Version of 1611 as the source of the readings at Holy Communion. This change was less than it sounded, because doctrine was not affected and such favorite passages as the Comfortable Words and the Psalter continued to use Coverdale's version.

There were other innovations. The Ministration of Baptism to such as [were] of riper years, and able to answer for themselves, was added to provide for those who had been denied infant baptism during the Commonwealth, and is arguably even more scriptural than the original Prayer Book service which it now augmented. Another was the Forms of Prayer to be Used at Sea, the only service to be adapted from the Directory for Public Worship, first issued in 1645 by the Long Parliament.

Another new section of the draft prayer book was the series of Prayers and Thanksgivings that appeared between the Litany and the Collects Epistles and Gospels. These included the Prayer for all Sorts and Conditions, already mentioned, and of course the General Thanksgiving, one of the delights of the 1662 book. Both may well have been composed by Robert Sanderson, the newly-appointed Bishop of Lincoln, who is also known as the writer of its Preface.

Many of these innovations and corrections take longer to describe than to detect, but towards the end of the prayer book there are two more. The first is the Ordinal, meaning *The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons*. The innovation here is not the Ordinal itself, which dates back

to 1549, but now at last became an integral part of the Common Prayer.

The other was the so-called State Services, which remained in the book for almost two centuries and were then quietly dropped in 1859 with the consent of Queen Victoria. The one survivor today is the Accession Service, which in fact did not appear until 1685. In 1662 there was a service for May 29, which by a happy coincidence was both the 30th birthday of King Charles and also the day on which he entered London to be proclaimed king. On the principle of “The King is dead; long live the King,” Charles had theoretically succeeded to the throne on 30 January 1649 when his father was executed in Whitehall Palace. The Accession Service was to become a separate observance when King James II succeeded his brother on February 6, 1685.

The titles of the other State Services sound intriguing to modern ears: every November 5 there was to be a “Thanksgiving for the Happy Deliverance of the King, and the Three Estates of the Realm from the most Traiterous and Bloody Intended Massacre by Gun-Powder.” Then on January 30 there was a “Form of Prayer for the Day of the Martyrdom of King Charles the First,” and on May 29 “The King’s Birth and Return.”

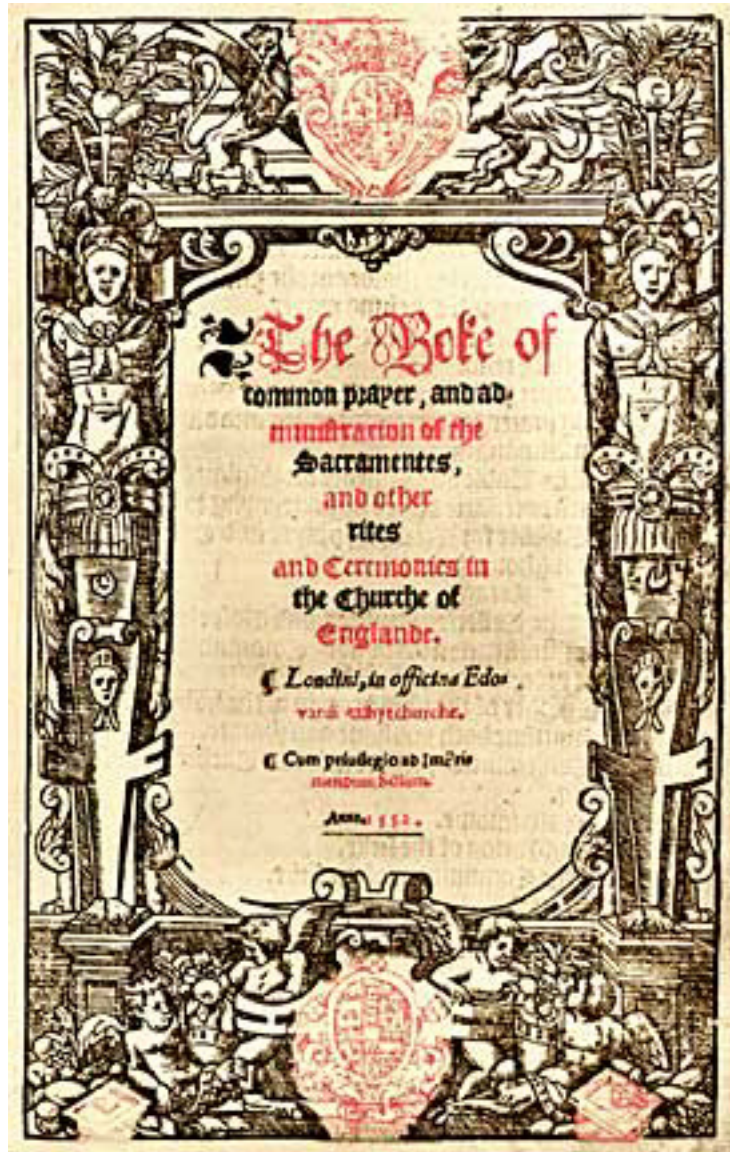
When I was an assistant curate, I used to dream of reviving these services when I had a parish of my own—that is, before I had studied them in detail. They are incredibly wordy. Many of their special collects contain 150 or more words (as compared with 70 in the Lord’s Prayer). It was as though Cranmer’s charisma had carried the revisers triumphantly through the other innovations and then faltered

with the State Services. A similar fault-line exists between the 1662 collects for Advent 3 (an improvement on Cranmer’s choice), and Epiphany 6—a completely new collect which fills a gap in Cranmer’s calendar but then, to my mind, spoils it by not only preaching rather than praying, but also by trying to preach the whole Gospel in eight lines.

The final draft of the revised prayer book was approved by Convocation in December, 1661, and by the King in Council on February 24, 1662, but its printing was delayed until the uniformity bill had received the royal assent in the middle of May. This Act for the Uniformity of Common Prayer allowed just 14 weeks for its enforcement to take effect upon thousands of clergymen and teachers scattered widely over England and Wales. That timing is thought to have been a deliberate Cavalier ploy to eject non-conforming Puritan clergy from their livings, depriving them not only of their homes but also of the tithes that they had hoped and expected to receive at Michaelmas.

Thus every dignitary, fellow, incumbent, and teacher had to perform three tests: by August 17 he had to have read Morning and Evening Prayer from the new Prayer Book, at the same time making a public declaration of his “unfeigned assent and consent” to all its contents. Secondly, by August 24 (Saint Bartholomew’s Day), he had to swear two formal written declarations in which he both renounced taking arms against the King, and also the (Anglo-Scottish) Solemn League and Covenant. Finally, if he held a cure of souls and had not yet been ordained by a bishop, he had either to obtain his ordination speedily or lose his living.

Although these provisions of the Act had been widely known long before it became law, little or nothing appears to have been done to solve the logistical problems that would



The title page of one of the 1662 Book of Common Prayer's predecessors, the edition of 1552.

arise. Most of the bishops were new to office, and not all their legal officials had yet received formal appointment. No instructions or advice from either Lambeth or Bishopsthorpe reached the diocesan bishops. It would be at least another twelve months before the historic pastoral and administrative structures of the Church of England had fully recovered from the traumas of the Civil War and Commonwealth.

Copies of the new Prayer Book had been supposed to be available well before August 17, which happened to be the last Sunday before St Bartholomew's Day. Its crown copyright was vested in the King's Printers, a commercial firm who refused to call in outside help. No copies at all were ready until about August 6, only eleven days before the deadline; the Bishop of Peterborough was still awaiting his personal copy on August 17, and the Dean of Lincoln had not received his by the 25th. The non-appearance of the new Prayer Book not only denied Puritan incumbents the opportunity to judge its contents, but also threatened even the more conformable clergy with ejection from office.

Dean Honeywood of Lincoln and some other conscientious clergy went to great trouble to obtain private lists of the changes to the Prayer Book of 1604, and then to

obey the law to the letter by painstakingly correcting that book in ink, but this happened in personal correspondence rather than in response to any official circular. "Of the 7,000 Ministers who kept their Livings, few except those who lived near London, could possibly have a sight of the Book with its alterations, till after they had declar'd their Assent and Consent to it."

Even though its time-table could not be rigorously enforced, the Act of Uniformity took effect and (to quote Bishop Moorman) "the Church of England was fully and exclusively restored, and those who were not prepared to accept its liturgy and its discipline had to go ... Many of the Presbyterian clergy were ordained by bishops in order to retain their benefices, but nearly a thousand were ejected and either went abroad or found some other occupation in England." Better things might have been done, or the same things might have been done better, and yet the publication of the 1662 Prayer Book was a prodigious enterprise.

Rather than dwell on what went wrong, I choose instead to quote from a sermon preached by that great churchman John Durel. Durel was a Jerseyman who had been ordained at the British Residency in Paris during the bleak

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FEBRUARY 17. *Who is the Holy Spirit? The Witness of Jesus and His Earliest Followers.*

The Rev. John T. Koenig, Professor of New Testament. In the New Testament, the acts of the Holy Spirit play a large role. But does it act as a Person or as an impersonal force? What guidance does the New Testament give for comprehending the Holy Spirit today?

FEBRUARY 24. *From Pentecost to Pentecostalism: The Rise of the Charismatic Movement in the Episcopal Church.*

Robert Bruce Mullin, Professor of History & World Mission and Modern Anglican Studies. How have Christians understood the Holy Spirit? Why has the 20th (and now the 21st) century been so interested in the Spirit? How has this impacted the Church?

MARCH 3. *Christian Discernment: The Oldest Spiritual Practice.* **Elisabeth K.J. Koenig, Professor of Ascetical Theology.**

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MARCH 10. *Prayers to Offer, Gifts to Bless: The Work of the Holy Spirit in the Eucharistic Assembly.*

The Rev. James W. Farwell, Assistant Prof. of Liturgics. The western churches have tended to emphasize the work of Christ over that of the Spirit; liturgies have reflected this. Recently, fresh attention has been given to the Spirit in the structure and prayers of our liturgy.

reign of Oliver Cromwell. After preaching and publishing this sermon he was to be asked to superintend an official French translation of 1662, in 1667 and then the Latin version two years later. This is how he described the 1662 Prayer Book on the threshold of its first appearance in English:

“Our Liturgy is an admirable piece of Devotion and instruction. It is the marrow and substance of all that the Piety and experience of the first five Centuries of Christianity found most proper to Edification in the publick Assemblies. It is a Compound of Texts of Scripture, of Exhortations to Repentance, of Prayers, Hymns, Psalmes, Doxologies, Lessons, Creeds and of Thanksgivings, and for other publick duties of Christians in the Church.

“And of Comminations against impenitent sinners. And all this mixed and diversified with great care expressly to quicken devotion, and stir up attention....

“The Prayers of our Liturgy are short for the most part ... and they do seldom comprise more than one thing, to the intent that they may be the better comprehended, and cause the less distraction when they are made. And to the end the whole Congregation may be quickened up to a necessary attention, and ... feel the secret motions of a holy Joy.”

NOTE

This paper owes much to the advice and encouragement of Professor J.R. Porter, who saw it in draft; any remaining errors are my own. The principal modern authorities are *The Re-Establishment of the Church of England 1660-1663*, by Professor I.M. Green (Oxford, 1978), and *A History of Anglican Liturgy*, by Canon G.J. Cuming (London: Macmillan Press, second edition 1982). The final quotation is extracted from John Durel's *The Liturgy of the Church of England Asserted*, a contemporary sermon preached at the opening of the Savoy Chapel in London (Wing D2692).

THE PASTORAL ANGLICAN by John C. Bauerschmidt

The Oxford Movement

THE NINETEENTH-CENTURY REVIVAL of Church life known as “the Oxford Movement” was connected with a group of professors and tutors at the University, who recalled the Church to its Divine origin and the vocation it had been given by God. Rather than being simply a government department or an institution of civic life, the Church was founded on Jesus’ death and resurrection, commissioned by him to do his work. In 1833 John Keble, the pastor and poet, John Henry Newman, the preacher and teacher, and Edward Pusey, the well-connected professor and Canon of Christ Church, began the intellectual and pastoral movement that was to renew the face of Anglicanism.

This movement has placed its stamp on me, and I am bound to pay it tribute. Part of the genius of the Oxford Movement was a sense of the Church as a Communion of Saints, stretched out in time and place in the “great tradition” of the Holy Catholic Church. I encountered this notion myself in the writings of C.S. Lewis (another Oxonian), and then on returning to Church as a teenager at the Episcopal parish where I was confirmed. Whatever I am as a Christian, I owe to this tradition of faith and formation, which continues to shape me. So there was a certain logic at work when I came in 1987 to study in Oxford, and to work at Pusey House, a place of study and prayer founded in memory of Dr. Pusey.

There is no doubt that we live in a time of revolution and discontinuity in the Church and in society. Surely we always live in a world of change, yet perhaps our own times are specially marked by it. Yet Christian faith can’t help but be rooted in the past because of its connection with the historical person Jesus Christ, and an appreciation of the life of the Church over centuries also helps provide an anchor, correcting some of the skewed perspectives of our own day. The Oxford Movement helped reclaim this perspective for us. But it was and is more than simple conservatism, for Christian faith has its own revolutionary agenda, to make us Christ’s brothers and sisters and to transform the life we live.

The Rev’d John C. Bauerschmidt is rector of Christ Church, Covington, Louisiana.

ANGLICAN VERSE

Messenger of God

by *Stella Nesanovich*

The medieval mystic Mechthild of Magdeburg on her deathbed at the Cistercian convent at Helfta, 1282

Let the copyist gather horn of ink,
and let him set his columns so. Angel,
will you relate a message to my Lord?
Tell I obeyed every thought He gave.
Your golden wings and shape belie title
as Death's angel, that ferocious herald.
Gabriel is your name? Oh, sacred presence
who made Our Lady and all Earth tremble!

Where madness stirs her cauldron, evil breeds.
Think of him from whom Christ cast legion devils.
Feeble woman, I wrote my book to spare
such illness, Spirit's breath within me still.

Near Magdeburg runs the Elbe, I recall.
The friars of Halle—dear as eastern pepper.
Without them, what parchment for God's ordered word?
Now barons and burghers—even bishops—
quarrel over jurisdiction. Who seizes
fines for false measure means worldly business.
Chasten who would burn witches while mumbling
prayers to save with lukewarm effort. Slaying
the innocents cries to heaven. Tell them:
murderers pay their wergild, priests forgive.

Thurible and incense for funerals, towers
to lie beneath. Masons raise vaults,
fashion columns of windows in Cologne
to mirror Christ's light. Here Satan's powers
attend as sneering nurses my death watch.
Yet those of virtue and good will journeyed
here as well, Ladies Truth and Wisdom.

Let your wings, messengers of God, uphold
the feathers of my yearning so He knows,
though eye and hand fail, I cede my spirit.
Christ, and Christ alone, I love.

Stella Nesanovich is Professor of English at McNeese State University and author of A Brightness That Made My Soul Tremble: Poems on the Life of Hildegard of Bingen (Blue Heron Press, 1996). Professor Nesanovich's work has appeared in First Things and Anglican Theological Review; this poem is her first contribution to THE ANGLICAN. She may be reached at nesanovi@mail.mcneese.edu.

Images of the Priesthood: Compassion

by Gary W. Kriss

This reflection originated as one of five addresses given to a retreat for Priest Associates of the All Saints Sisters of the Poor in Catonsville, Maryland. It has been edited for publication.

FIRST READ J.R.R. Tolkien's trilogy, *The Lord of the Rings*, in the summer of 1966. It was the year after two landmark events, the historic civil rights march from Selma to Montgomery, Alabama, and the murder of Episcopal seminarian Jonathan Daniels in Haynesville, Alabama. I had just finished my sophomore year of college and was spending the summer working at a college in Alabama, in a project called Upward Bound, a program intended to give high school students a bit of a boost towards college.

The presence of a group of white college students at an all-black college in Alabama did not go unnoticed in the local white community—not that we had any intention of keeping our presence a secret. We made sure that we were visible in town in various ways, as when we tried, and sometimes were not allowed, to attend different churches in town. We also initiated a campaign to register black voters. None of us saw ourselves as heroes. Certainly, none of us was seeking fame or martyrdom and it is doubtful whether any of us would have recognized Jonathan Daniels' name at that point. Needless to say, we were well-aware of the history of racial violence in the South, but we were simply young and idealistic and, at least when we signed up for the project, probably too naive to believe that there might be any danger in doing what we were doing.

In the end, none of us suffered any harm and I am sure that we got a great deal more out of the experience than we gave. But it did prove to be a time of some tension and anxiety, and, at times, even fear. And in that situation we were passing around the Tolkien books and living at least part of the time in the Third Age of Middle Earth, combating the forces of evil, and traveling with Frodo and Sam and Gollum into the dark land of Mordor. In some ways the trilogy provided an escape, but at a deeper level I think it was more than that and had something to do with putting our experience into a larger context, perhaps even a theological context. I have read the trilogy several times since then and I have never doubted the theological character of Tolkien's



epic tale. And so I was delighted to discover Ralph C. Wood's study entitled *The Gospel According to Tolkien* (Louisville: Westminster John Knox Press, 2003).

J.R.R. Tolkien was a devout Roman Catholic. Nevertheless, one has to read between the lines to recognize the distinctly Christian character of the *Ring* trilogy. It is clearly a product of the culture in which it was written. In fact, Tolkien shaped his story, to some extent, along the lines of older myths, but he intentionally reshaped their ideas according to Christian ideas and values. A key example of this is his interjection of the idea of *pity* into the great myths of heroes and quests. Pity is a value which was not known,

A retired cathedral and seminary dean, the Very Reverend Gary W. Kriss is priest-in-charge of St. Paul's Church, Salem, New York. His household includes two St. Bernards, Clairvaux and Percy, the latter of whom is pictured with Sisters of All Saints on the last two pages of this article. Fr. Kriss may be reached at gkriss@nycap.rr.com.

and would not have been approved in the older myths of northern Europe of which Tolkien was very fond. However, pity is one of the principal themes of the *Ring* trilogy and, perhaps more than anything else, marks it as a work of *Christian* literature.

Professor Wood equates Tolkien's idea of pity with the more recognizably Christian virtues of mercy and forgiveness. Mercy and forgiveness are undoubtedly central to the Christian story and experience. Forgiveness, in particular, is a priestly act. It is given in response to repentance and it effects reconciliation with God. Reconciliation is one of the most important roles of a priest. Furthermore, Wood reads backwards from mercy and forgiveness to their source and names that source "love." He writes:

Here we see the crucial distinction between *philia* as the love of friends who share our deepest concerns and *agape* as the love of those who are not only radically "other" to us, but who deserve our scorn and cannot reciprocate our pardon. We can make friends only with those whose convictions we share, but we are called to have pity for those whom we do not trust, even our enemies. (p. 152)

Professor Wood has written an insightful meditation on *The Lord of the Rings* and I have learned a great deal from him. However, on this point, I find that I am uneasy, particularly in light of the 21st chapter of the Gospel of John.

The exchange between Jesus and Peter on the subject of love in John 21 is so familiar that it may seem quite transparent. But a close examination of the conversation, looking carefully at the Greek text, opens a very intriguing avenue of interpretation. Jesus begins the conversation by inquiring of Peter, "Do you love me?" using the verb *agapao*, meaning to love selflessly. In reply, Peter answers, "Yes, Lord, you know that I love you," but using the verb *phileo*, meaning the love of friends. In the second exchange, Jesus and Peter each use the same verbs as in the first exchange—Jesus speaks of *agape* and Peter speaks of *philia*. The third exchange is where things become very interesting. The third time Jesus asks Peter, "Do you love me?" Jesus changes his question to the verb *phileo*. Peter remains constant and responds with the same verb.

One could analyze this in several different ways. It would be possible simply to dismiss the variations in verbs, remembering that the original conversation would not have been in Greek, but in Aramaic, where these particular nuances would be more difficult to effect. But if we do that, we would have to dismiss other Johannine ideas which are based on the nuances of the Greek in which the evangelist was writing. Since John's use of language is rarely incidental, it seems likely that there really is something intentional about the use of these particular verbs.

Another approach would be to conclude that Jesus essentially gave up trying to make himself clear to Peter and simply compromised on the third try. His primary concern was Peter's commitment, and the more particular definition of the love underlying that commitment was something that could wait. By this interpretation, there is a point that Jesus was trying to make, but Peter could not understand it, so Jesus just moved on. However, that reading also is dismissive and unsatisfactory.

In fact, many commentators do discount the importance of the different verbs. Conscious of that reality and respectful of their scholarship, it is, nevertheless, my preference to try to make sense of the nuances that are suggested by the text. A conversation in which the same question is asked again and again would seem to suggest that there is a growing intensity, an attempt to evoke a deeper level of meaning and understanding. If that is the case, the movement from *agapao* to *phileo* is rather significant. It comes at the very end of the Gospel, but it echoes a very important statement which Jesus made at the Last Supper. In that context, I wish to suggest that our Lord's switch to *phileo*, the love of friends, in the final exchange with Peter has great significance.

Agape is a profoundly generous love. It is a love which holds nothing back and expects nothing in return. But is that really the kind of love that God wishes to share with us? I do not think so—and the key word here is "share." *Agape* is generous, but in the end it can be entirely one-sided. It is all gift. One person gives whether or not the other person accepts the gift. Certainly, God does love us in this way. His love is a gift to us which we clearly do not deserve and sometimes do not accept. Furthermore, God's love is absolutely unconditional.

Likewise, Jesus, in the new commandment, tells us to love one another in this same way, unconditionally. But Jesus goes further. Jesus also says, "Greater love has no man than this, that he lay down his life for his *friends*. You are my *friends* if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you *friends*, because I have made known to you everything that I have heard from my Father." *Philia* is the *love* of friends—let us not call it "friendship," which would be to miss the point. God desires us to be more than just the recipients of his love. God desires us to be more than just friends in the conventional sense of that word. God desires that we become his *intimate* friends, that we *love* him as he loves us.

Professor Wood's point is that pity is the key to the fate of Middle Earth. It all begins modestly enough when the hobbit Bilbo Baggins pities the miserable creature called Gollum and passes up an opportunity to kill him outright. Years later, Bilbo's cousin Frodo says to the wizard Gandalf, "What a pity that Bilbo did not stab that vile creature when he had a chance!" This statement evokes a sermon from

Gandalf on the virtue of pity, ending with the assertion that “the pity of Bilbo may rule the fate of many.”

This declaration, “the pity of Bilbo may rule the fate of many,” is, says Wood, repeated in all three volumes of the trilogy and is what he calls the “leitmotiv” of the whole epic, “its animating theme, its Christian epicenter as well as its



of any kind of love. Even so, from time to time there are moments of light, the faintest glimmers of possibility. Frodo knows enough history and has had enough bad experiences with Gollum to fear him and to be wary of trusting him. But Frodo sees the glimmers and as, in the course of his quest, he

circumference” (p. 150). Slowly, but surely, Frodo comes to understand and practice the virtue of pity himself, and this is critical to the success of his quest and the larger success of the great war in which Middle Earth is then engaged. Frodo will not allow his friend Sam to kill Gollum, or to harm him in any way when he has the chance. And later, Frodo also forbids the killing of the fallen wizard Saruman—all for pity. In each of these cases, the hope is expressed that there may yet be a chance for these unfortunates to be “cured.”

My problem with Professor Wood’s interpretation of pity merely as the qualities of mercy and forgiveness, even mercy and forgiveness motivated by *agape*, is that there is something crucial missing. I would suggest that a better synonym for pity would be the term “compassion.” To have compassion, literally “to suffer with” someone, is closely related to the notion of what I take to be the higher form of love, *philia*. Compassion, like *philia*, has mutuality to it. The compassionate person does not look down from above. The compassionate person makes a connection with the person whose suffering he shares. Compassion is about relationships, which are the only real cure to human brokenness. Mercy doled out from a person who is in control, forgiveness granted by a kind, but superior, judge, *agape* even from the most generous of givers, all maintain a separation and a distance between the giver and the recipient.

The relationship between Frodo and Gollum is a very difficult one. Gollum is so far gone that it is doubtful that he could ever again enter into a real friendship, a relationship

is forced to face the darkness in his own soul, he recognizes in Gollum something of himself, something of his own infirmity, something of his own neediness.

Frodo does not want merely to pity Gollum, merely to have mercy on him and forgive him, he wants to heal Gollum and himself. There are moments when Frodo actually seems to reach out to Gollum in friendship. In the end, they cannot be friends, but it is a profoundly priestly desire on Frodo’s part: the desire to achieve reconciliation, which, I would submit, can only happen with the establishment of a relationship of relative equality—with compassion, not condescension.

I believe that this is a very biblical doctrine of priesthood. The Epistle to the Hebrews says of our high priest:

Since, therefore, the children share flesh and blood, he himself likewise shared the same things, so that through death he might destroy the one who has the power of death, that is, the devil, and free those who all their lives were held in slavery by the fear of death. For it is clear that he did not come to help angels, but the descendants of Abraham. Therefore he had to become like his brothers and sisters in every respect, so that he might be a merciful and faithful high priest in the service of God, to *make reconciliation* for the sins of the people.

TRUE RECONCILIATION IS a matter of compassion and, I believe, true compassion is a matter of friendship. Thus, reconciliation with God has to do with our becoming God's friends. I have been reading and probing the Gospel of John for many years, but I must confess that this interpretation of *philia* in John is something rather new to me. Of course, the idea of friendship with God in general is not a new idea. Scripture tells us that Abraham was God's friend, and that God spoke to Moses face to face "as a man speaks to his friend." Not only are Abraham and Moses God's friends, they function as agents of reconciliation, priests, between God and other people. Abraham functioned as a priest by offering sacrifice himself, and Scripture makes a point of noting that Levi, the father of the priestly tribe was descended from Abraham. Moses, himself, is of the priestly tribe and installs his brother Aaron as high priest of Israel. But it is Jesus, our great high priest, who completes the circle, being friends, if you will, not only with God, but also with his disciples.

When Jesus makes the shift from calling his disciples servants to calling them friends, he sets an example. It is akin to the example he sets at the footwashing when he says to them, "If I, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have set you an example, that you also should do as I have done to you." The priestly calling is a high and holy vocation—but it is no higher, no holier than the vocation of our Lord. Thus,

the priestly vocation, to fulfill its purpose and mission, must be a vocation of friendship. Jesus was a friend, not only to his disciples, but to tax collectors and sinners, to lepers and beggars, to all who would accept his friendship, to all who were in need of his priestly ministry of reconciliation. When he prays that the soldiers who are nailing him to the cross may be forgiven, is he not even offering his friendship to them?

This work of friendship and reconciliation is difficult and sometimes dangerous. Frodo had to go to the very crack of Doom. Our Lord went to the Cross: "While we were yet sinners, he died for us." Even in ordinary circumstances, friendship is not always easy. True friendship, the *love* of friends, requires being open and vulnerable to others. Many priests think this is inappropriate, that their ministry requires that they maintain a distance between themselves and their people. And it is precisely that aloofness, that failure to be a part of the lives of their people and to allow their people to be a part of the priest's life, which cripples the ministry of so many priests. Priests cannot preach the Cross, if they do not take up the Cross. Priests cannot mediate the love of God if they have not learned from him how to love *and be loved*.

Compassion is, in the end, another word for friendship, the reconciling love that binds us to God and to one another in healing intimacy. Compassion is an attitude that is essential to the work of the priest, a quality that is essential to the priestly character.



LANCELOT ANDREWES QUATERCENTENARY

Lancelot Andrewes: Perennial Preacher

By Marianne Dorman

All that we can desire is for us to be with Him, with God, and He to be with us; and we from Him, or He from us, never to be parted.¹

LANCELOT ANDREWES is well known as the most popular preacher at the Court of James I, but long before then he was a regular preacher at the Court of Elizabeth I, in his parish church of St. Giles, Cripplegate, London, and in Cambridge where he was first Catechist and finally Master of Pembroke Hall. Not all his sermons have survived, but enough have for us to ascertain that he was one of the finest preachers of the Post-Reformation Church in England.

For many during his own day and afterwards Andrewes has been a beacon to guide souls in the way of truth and life in the resurrected and glorified Lord. The faith he expounded was the Catholic faith as taught by the Fathers, which he believed was a sure way to heaven. Explained by Andrewes, the Christian faith is “one Canon given of God, two testaments, three symbols, the four first councils, five centuries and the series of Fathers therein.”² Not to believe this faith, he considered, excluded one from eternal salvation.

T.S. Eliot referred to Andrewes as “the first great preacher of the English Catholic Church” whom he believed always spoke as “a man who had a formed visible Church behind him.”³ In his 1607 Nativity sermon, Andrewes defended this Catholic faith against the “false conceit” that had crept “into the minds of men, to think points of religion that be manifest to be certain petty points scarce worth the hearing.” For Andrewes those aspects we had to believe as Christians had been made “plain” and those not “plain” were “not necessary.” Yet many of his day disputed this. “We see ... how men languish about some points, which they would have thought to be great; and great controversies there be, and great books of controversies about them.” Hence he pleaded for the end of controversy over essential Christian doctrine: “I hope there will be no more question or controversy ... than

there is of the mystery itself and the greatness of it.” After all the Faith is a “mystery,” and therefore above the cavilling and contention of men, while the “great mystery” is God Himself who chose to manifest Himself in the flesh, not only in the “cratch” but also “on the cross.” These events were certainly not matters for controversy!⁴

In his sermons, Andrewes called on a vast body of sources. Hardly a book in the Bible was not quoted at some stage, while the Eastern and Western Fathers such as John Chrysostom, Gregory of Nyssa, Basil, Gregory Nazianzen, Irenaeus, Tertullian, Augustine, Jerome, Gregory the Great and Bernard are quoted constantly. In one Pentecost sermon he paid a great tribute to the Fathers when he described their writings as “lights of the Church, in whom the scent of this ointment was fresh, and the temper true.”⁵ He also quoted classical writers—Euripides, Cicero and Seneca—in order to contrast the pagan philosophical interpretations of life to Christ’s. Hence these pagan writers “provoke Christian men to emulation, by showing them their own blindness in matter of knowledge, that see not so much as the heathen did by light of nature; or their slackness in matter of conversation, that cannot be got so far forward by God’s law as the poor pagan can by his philosophy.”⁶

Often too he intertwined the Old with the New with his spiritual approach. For example, in his sermon for Christmas Day, 1613, he took as his text St. John’s reference of Abraham’s rejoicing in seeing “My day.” (8:56) To illustrate how we “have Abraham for our example,” Andrewes ventured to the valley of Mamre as recorded in Genesis 18, and related how here Abraham saw the birth of Christ, just as clearly as the shepherds did. “But this day he saw at Mamre. Then

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was Christ in Person there, one of the Three; then made Abraham the confession we before spoke of.”⁷

The Christmas joy Abraham experienced was compared with “the joy of Job’s Easter.” Yet

long before Job Abraham had indeed acknowledged his need of a Redeemer when he “complains” that “I am but dust and ashes,” and refers to God as “Judge of the world.” This thus explained why Abraham “should desire to see this day; [and] why, but for this day Abraham had been but ashes of the furnace.”⁸

In explaining how Abraham could see this day, Andrewes took St. Paul’s interpretation of man being both a physical and spiritual being. For the latter he needs “the light of faith.” It was by this means that Abraham was able to see Christ as clearly as the shepherds visibly saw the baby Jesus.⁹

In our understanding of God and man Andrewes acknowledged the place of nature and reason as well as the Scriptures. He had especially focused on this approach in his catechetical lectures at Cambridge. Here he argued that the natural world teaches us much about God, but we nevertheless must also seek for knowledge greater than own “natural knowledge,” otherwise “[we] will come to more grossness and absurdities, than the very beasts.” That “higher knowledge” is given to us by God through grace, whereby we also obtain “faith ... [and] eternal life.” This is also true about reason. “True reason [is] a help to faith and faith to it. ... When we have yielded ourselves to belief” it is strengthened “by reason.” Yet we must always remember that faith, although



imperfect, is a higher teacher than reason. “Though faith be an imperfect way, and we imperfect, yet may we walk in it. We are therefore to pray to God, that by the inspiration of His Spirit, He would keep us in this way.”¹⁰ Thus to know God and ourselves, and the relationship between

the two, it is essential to use every gift God has given. Andrewes’ sermons indeed taught that all of life is hallowed and sacramental.

In the words of Eliot, Andrewes’ sermons “rank with the finest English prose of their time.” That prose was a style that endeared itself to auditors as it clearly endeared itself to the process of remembering and recalling. For this purpose the sermon was divided into various parts. The first outlined the working and manifestation of the Divine; the second, the benefits received from the Divine, and the third, the application of these benefits by the receiver. For example in his sermon for Christmas Day, 1610 with its text from St. Luke 2: 10-11, the first part proclaimed that this very day, hodie, God became man—this is the good news; the second that this Child is a Savior for all mankind and thirdly that we are the recipients of this good news.

Andrewes manipulated and played on words in order to expand more fully upon subject matter with which he himself was totally engrossed, spiritually, intellectually and emotionally. An example of this *ars memorativa* technique is a Lenten sermon in 1594/5 with its text, “Remember Lot’s wife.” “Remember the danger and damage, ... remember the folly, ... remember the disgrace, ... remember the scandal, ... remember the infamy, ... remember the judgment, ... [and] remember the difficulty of reclaiming to good” by

the example of Lot's wife. Therefore "Remember we make not light account of the Angel's *serva animam tuam*; ... remember, we be not weary to go whither God would have us; ... remember, we slack not our pace, ... remember we leave not our hearts behind us, but that we take that with us" as we continue on that journey to Zion. What we do now determines our eternal salvation.¹¹

Bishop Lancelot's Good Friday sermon for 1597 is another example of how he used words—what Eliot referred to as "squeezing and squeezing the word until it yields a full juice of meaning which we should never have supposed any word to possess."¹² The words that Andrewes concentrated on are die/death, pierce/piercing and heart/hart; he wanted his auditors to view not only the Crucifixion but also to feel its very pain through "piercing." Beginning with a basic quotation from Isaiah, "Die he will..." he takes the word *die* as a command for the following sentences, each one building in its intensity in order to describe the kind of death Christ suffered. Thus we read:

Die—but what death? a natural or violent? Daniel tells us He shall die, not a natural, but a violent death. But many are slain after many sorts, and [many] kinds there be of violent deaths. The psalmist ... describes it thus: 'they pierced My hands and My feet,' which is only proper to the death of the cross. Die, and be slain, and be crucified. Christ's was not normal; as it was especially violent. Not only were His hands and feet pierced which was normal, but also His heart, which made it extraordinary. Thus everything climaxes in this piercing of the heart.¹³

In his application of pierce/piercing and heart/hart Andrewes intensified their meaning by using them over and over again in a slightly different context. Thus he weaved throughout his sermon that Christ's "piercing of the heart" is the fulfilment of the prophecy, "And they will look upon Me Whom they have pierced." Christ is then compared "to the morning hart." Just as the hart is hounded "all his life long" until his end, so Christ "this day brought to His end, ... and stricken and pierced through side, heart, and all."¹⁴ This "piercing" came from the "spear-point which pierced, and went through, His very heart itself; for of that wound, of the wound in His heart, is this spoken. ... So that we extend this piercing of Christ farther than to the visible gash in His side, even to a piercing of another nature, whereby not His heart only was stabbed, but His very spirit wounded too."¹⁵

The hart having being slain by the spear-point, Andrewes continued his theme of piercing the heart by redirecting heart and hart, pierce and piercing to his listeners:

Yes, Christ Himself, is pierced as He is, invites us to it. ... 'Look and be pierced,' yet that it might be 'that with looking on Him we might be pricked in our hearts,' and have it enter past the skin, ... and pierce that in you that was the cause of Christ's piercing upon Him and pierce.

... 'look and be pierced with love of Him' who so loved you, that He gave Himself in this sort to be pierced for you.¹⁶

Andrewes was also very much a metaphysical preacher. For example, in his 1615 Nativity sermon he wanted to convey the conceit of greatness in littleness. To achieve this he used repetition and juxtaposing dispersed with all kinds of references to littleness. Bethlehem is described as "sorry poor village; scarce worth an Apostrophe;" it is "diminutively little;" it is "the very least of all." It is "'least' for the small number of the inhabitants, 'least' for the thinness and meanness of the buildings, as was seen at Christ's Birth." This littleness is simultaneously juxtaposed with greatness—"so great a State;" "that birth is sure too big for this place;" and "so great a birth." To contrast further the smallness of Bethlehem with the greatness of the event which happened there, Andrewes compared this with the oak and mustard trees, both of which grow to an enormous size from a minute beginning. "How huge an oak from how small an acorn! ... From how little a grain of mustard seed, the very Bethlehem *minima*, 'the least of all seeds,' how large a plant! how fair a spread!"¹⁷

Another reason for Andrewes' stressing *little* was that despite the greatness of the event, it showed that God in becoming man unveiled His humility—a great humility in being born in such "a sorry poor village." By being little, Bethlehem represents the virtue of humility, "where He in great humility was found this day." To come to such a little place, only the humble will venture such as the shepherds; and those like "the Pharisees" are "too big for Bethlehem."¹⁸ His message is clear: only those Christians who are humble will want to come to such a little and insignificant place, but if they do, they will discover something big!

Andrewes also used imagery to great effect. In his 1623 Paschal sermon he conveyed the unity of Good Friday and Easter Day, that Christ in sacrificing His life for us on the Cross conquered death through His resurrection. To achieve this he used winepress imagery with Christ as the winepress but "a double winepress." Firstly, He is "Himself trodden and pressed; He was the grapes and clusters Himself," and secondly, "He who was trodden on before, gets up again and does tread upon and tread down." In the former the winepress represented "His cross and passion," and for the latter, His release from it, "in His descent and resurrection." In the first example when grapes are trodden, a liquid, a red liquid flows, wine; but in the second it is the precious Blood of Christ. To heighten the intent of Christ pouring out His blood for mankind, Andrewes represented Him as that man coming "from Bozrah imbrued with blood, the blood of his enemies," on his way to Edom, the place "upon earth [which] comes nearest to the kingdom of darkness in hell."¹⁹

In the same sermon he continued with this winery imagery to teach on the sacraments. Christ "is the true Vine, and ... to make wine of Him, He and the clusters ...

must be pressed.” In His passion this blood ran forth three times. “One, in Gethsemane that made Him sweat blood.” Secondly in “Gabbatha which made the blood run forth at His head with the thorns, [and] out of His whole body with the scourges.” Thirdly “at Golgotha where He was so pressed that they pressed the very soul out of His body, and out ran blood and water both.” Thus from His body flowed “the twin sacraments of the Church,” and for this particular sermon the emphasis is on the blood, the wine from the Vine which becomes “the cup of salvation.” Red now is identified with the wine as expressed in psalm seventy-five, “the wine is red, it is full mixed, and He pours out of it.” This wine unlike the wine made from sour grapes that was offered to Christ on the cross is pressed from good grapes and is poured into the “cup of blessing” for our salvation.²⁰

ANDREWES’ LOVE OF SOULS shines through his sermons. Thus at Christmastide Andrewes rightly emphasized salvation. For one who has been rescued from everlasting perdition, “there is no joy in the world to the joy of a man saved; no joy so great, no news so welcome, as to one ready to perish, in case of a lost man, to hear of one [who] will save him.” Moreover the very “name of a saviour” brings joy, and thus we all have “cause to be glad for the birth of this Saviour” celebrated on “diem Meum.” On “His day” there is “joy in Heaven, joy in earth” when Love became Man, so that every man could be saved.²¹

Thus his sermons revealed the joy of being a Christian, which radiated from his belief in a God who is loving, good, beautiful, compassionate and merciful to all of His creation. Such blessings are sustained and sanctified continually by the Spirit. However the greatest blessing for us was when the eternal Word became flesh to restore us to our former dignity. “He is not only God for us, or God with us, but God one of us”—that was the great marvel for the early Fathers and for Andrewes. “He was born weak and feeble as we are, an infant of a span long, in great poverty, his parents so poor, that his mother was not worth a lamb. He was obscurely brought up, increased in age, stature, wisdom, attained by degrees to his perfection, was troubled like one of us, with hunger, thirst, weariness, weakness, weeping and heaviness.”²²

For Andrewes, the Incarnation had to be the lynchpin of preaching. As he said, “There is no religion but this that teacheth to the heart.”²³ The Incarnation was the manifestation of God’s love, but even before in the womb of His holy Mother He showed that love:

From which his conceiving we may conceive His great love to us-ward. Love not only condescending to take our nature upon Him, but to take it by the same way and after the same manner that we do, by being conceived. ... The womb of the Virgin ... He might well have abhorred ... [but] He stayed ... nine months.²⁴

Indeed each Christian festival is a manifestation of God’s love. For example, Andrewes described Pentecost as “the feast of love;” it is the feast of “the Holy Spirit, love itself, the essential love and love-knot of the two persons of the Godhead, Father and Son.” This “love-knot” is the same which exists between God and man, and even more so “between Christ and His Church.”²⁵

As God expressed His love in His Incarnation, so must we return that love in loving our neighbors. Thus charity featured prominently in Andrewes’ sermons and prayers. Adam sinned against God, but Cain sinned against his fellow man.²⁶ Love therefore is the essence of our faith, and without it, everything we do is worthless. A Christian cannot love God, if he does not love his neighbor, including the poor, lonely and outcast. “It sufficeth not to say to a brother or sister that is naked and destitute of daily food, ‘Depart in peace, warm yourselves, fill your bellies;’ but the inward compassion must shew itself outwardly, by giving them those things which are needful to the body. ... Our lights must so shine before all men, that the wicked and the ungodly, by seeing our good works, may take occasion to glorify God and be converted.”²⁷

Andrewes lived out what he preached. In his funeral oration for Andrewes, Buckeridge emphasized Andrewes’ charity towards those less fortunate than himself by enunciating that he regularly invited his poor parishioners and prisoners to share his dining table. Although he himself ate very frugally, he always made sure there was plenty for his guests.²⁸ He acknowledged that everything he had was given to him from God, and so it had to be shared with others as Christ taught. Buckeridge preached:

He wholly spent himself and his studies and estates in these sacrifices, in prayer and the praise of God, and compassion and works of charity, as if he had minded nothing else all his life long but this, to offer himself, his soul and body, a contrite and a broken heart, ‘a living sacrifice, holy and acceptable to God by Jesus Christ which is our reasonable service.’²⁹

Some other religious teachings Andrewes felt compelled to preach about during his life were the doctrines of grace and assurance. Predestinarians, of whom there were many in Andrewes’ day, taught that the elect could not fall from grace. He referred to the danger of believing “we are saved” in his Lenten sermon of 1594/5. Here Andrewes reiterated St. Paul’s warning against false assurance. Those who feel anchored in *securitas* should be aware of sudden destruction. Like Lot’s wife, we can reach the entry to the gates, “so near her safety,” but still perish. “Remember, that near to Zoar gates there stands a salt-stone.” Therefore we can never be secure of our salvation. From “youth ... until ... old age” we must not grow weary on the plain but continue faithfully to the end, “for if we stand still, ... we are [likely] ... to be made a pillar.” Furthermore we must “remember the

judgment that is upon them after their relapse.” Thus it is imperative to “remember that we shall justify Sodom by so doing, and her frozen sin shall condemn our melting virtue.” We must remember also “they in the wilfulness of their wickedness persisted till fire from Heaven consumed them.” Andrewes warned how important it was for the “obdurate in sin” to repent and to be constant in virtue, and to practice “the Queen of virtues,” “perseverance.”³⁰

No aspect of Andrewes’ preaching was more forceful than that of the consequences of sin. “Sin ... will destroy us all.” There is “nothing so dangerous, so deadly unto us, as is the sin in our bosom.” Sin when first committed may seem “sweet,” ... but after it is committed, the sinner finds ... that it turns to a bitter and choleric matter.” He stressed that Christ died not only for our sins, but also for us to cease from sin, so that it does not reign within us. To illustrate how difficult this is, he quoted Augustine who had insisted it was harder “to raise a soul from the death of sin ... than to raise a dead body out of the dust of death.” Thus “Mary Magdalene’s resurrection in soul, from her long lying dead in sin was a greater miracle than her brother Lazarus’ resurrection” after being in the grave for four days.³¹

The only assurance that Christians have of living in a state of grace is to repent and confess their sins regularly. In regards to the latter Andrewes advocated auricular confession by indicating how valuable it is, but how much it had been neglected and denied the parish priest one aspect of his pastoral care:

I take it to be an error ... to think the fruits of repentance, and the worth of them, to be a matter any common man can skill of well enough; needs never ask St. John or St. Paul what he should do, knows what he should do as well as St. Paul or St. John either; and that it is not rather a matter wherein we need the counsel and direction of such as are professed that way. Truly it is neither the least nor the last part of our learning to be able to give answer and direction in this point. But therefore laid aside and neglected by us, because not sought after by you.³²

As well as teaching the main Christian doctrines of creation, redemption, resurrection, and sanctification, they also conveyed other aspects of our religion. For instance, Andrewes had much to say about worship. Important as the sermon was in the context of the liturgy, Andrewes emphasized that his sermons, all sermons, do not usurp worship but were and are a part of it. For him worship focused on the altar for the celebration of the Eucharist. He could never stress enough how essential it is to receive this heavenly Food on our earthly pilgrimage. It is “the means to re-establish ‘our hearts with grace,’ and to repair the decays of our spiritual strength; even ‘His own flesh, the Bread of life, and His own blood, the Cup of salvation.’” This “Bread made of Himself, the true *Granum frumenti*, ‘Wheat corn,’

Wine made of Himself, ‘the true Vine.’”³³ The Nativity sermons not only focused on the stable of Bethlehem and the altar being one, but also on our partaking of the divine life in the Sacrament:

Now the bread which we break, is it not the partaking of the body, of the flesh, of Jesus Christ? It is surely, and by it and by nothing more are we made partakers of this blessed union ... because He has so done, taken ours of us, we also ensuing His steps will participate with Him and with His flesh which He has taken of us. It is most kindly to take part with Him in that which He took part in with us, and that, to no other end, but that He might make the receiving of it by us a means whereby He might dwell in us, and we in Him. He taking our flesh, and we receiving His Spirit; by His flesh which He took of us receiving His Spirit which He imparts to us; that, as He by ours became *consors humanae naturae*, [a partaker of our human nature] so we by His might become *consortes Divinae naturae*, partakers of His divine nature.³⁴

Thus the focal point of the Holy Eucharist is at that most precious moment of our union with Christ in the act of communion itself. “Never can we more truly ... say, *in Christo Jesu Domino nostro*, as when we come new from that holy action, for then He is in us, and we in Him.” This Sacrament also had another significance for Andrewes—it was the *locus* of unity, or “the Sacrament of ‘accord,’” manifested first by the Apostles as they broke bread with one accord. This “perfect unity” is also represented “in the many grains kneaded into ‘one loaf,’ and the many grapes pressed into one cup; and what it represents lively, it works as effectually.”³⁵

With his profound love for the Blessed Sacrament, Andrewes deplored the attitude of those in his day who showed no reverence towards it, and who refused to kneel to receive their Lord, or for that matter during the celebration of the Eucharist. So he deeply lamented the neglect of adoration. “Most come and go without it, no they scarce know what it is. And with how little reverence, how evil beseeming us, we use ourselves in the church.” He also deplored the neglect towards the altar where “the highest and most solemn service of God” fares worse than any other. Regrettably people attended their parish church not for worship but to hear a sermon.³⁶

As we can ascertain, his sermons expressed the need for reverence and honor in worship. This should be no less than what is given by “the glorious saints in heaven” who cast “their crown ... before the throne and fall down.” Worship “is [what] Cornelius did to Peter; he ‘met him, fell down at his feet, and worshipped him.’ And [what] John did to the Angel; that is, he ‘fell down before his feet to worship him.’” Having in mind those who showed little outward reverence in the Church’s worship, Andrewes argued that as man is a composite of body and soul, both parts must participate in worshipping Him. Indeed “the inward affection” can only

be expressed by the outward action. It is never possible, Andrewes asserted, to “be too reverent to God.” However “we think it a great disgrace, and debasing of ourselves, if we use any bodily worship to God.” Sadly we would not be as irreverent to “come before a mean prince as we do before the King of kings, and Lord of lords, even the God of heaven and earth.” Our attitude should be like “the four-and-twenty elders [who] fell down before Him Who sat on the throne, and worshipped Him Who lives for ever, and cast their crowns before His throne.” Thus at worship, he insisted, we should make “the ‘knees to bow, and kneel before the Lord [our] Maker.’ Our feet are [also] to ‘come before His face; for the Lord is a great God, and a great King above all gods.’” Furthermore “the wandering eye must learn to be ‘fastened on Him,’ and ‘the work of justice and peace.’”³⁷

Those who scorn bodily acts of reverence, Andrewes warned, were in danger of losing their souls. Therefore he urged his contemporaries and us to follow the example of those “in heaven” or “under the earth.” For “they in heaven ‘cast down their crowns, and fall down’ themselves of their own accord; and confess Him singing, as at His birth.” Even those “under the earth do it too, but not *ultra*,” instead they “are thrown down, and even made His footstool, ... though sore against their wills; and confess Him too, though roaring ... as it were upon the rack.” We who live on earth, as in between, “partake of both.” Hence the alternative was “either fall on our knees now, or be cast flat on our faces” later; it is a matter of “either confess Him *cantando*, with Saints and Angels, or *ululando*, with devils and damned spirits.”³⁸

PERHAPSTHEMOSTWINNING feature of Andrewes’ preaching was that so often he preached as much to himself as to others. When preaching on a Christian’s duty to pray daily each morning and evening, he added, “But who is that is able all the days of his life, night and day, to intend his business as he ought?”³⁹ Another example was when he preached on sin. Knowing only too well the battle against sin in his own life, he confessed in his 1614 Pentecost sermon, “And oh, the thralldom and misery the poor soul is in, that is thus held and hurried under the servitude of sin and Satan! The heathens’ *pistrinum*, the Turkey galleys are nothing to it. If any have felt it he can understand me, and from the deep of his heart will cry, ‘Turn our captivity, O Lord.’”⁴⁰ “These and these sins so long lain in; these deserve to be bewailed even with tears of blood.” Thus “we are all to pray to God to take from us the opportunity of sinning; so frail we are, it is no sooner offered but we are ready to embrace it—God help us.”⁴¹ “Best it were before we sin to say to ourselves, ‘What am I now about to do?’ If we have not done that, yet it will not be amiss after to say ‘What have I done?’”⁴²

As we try to listen as well as reading Andrewes’ sermons we become aware that he had “a grasp of the wholeness of the Christian faith and a conviction of

the importance of theology.”⁴³ He saw his role as “the conscience” to proclaim the Gospel. He never used the sermon for exciting emotion. As Eliot pointed out, all his sermons are purely contemplative. Any “emotion is wholly contained in and explained by its object.” Nevertheless his sermons are rich—rich of detail and devotion—but reflecting that meticulousness Andrewes had for everything in life. For Andrewes only the best was ever good enough for God. As we ponder on the contents of his sermons, we sense that they, like incense, were offered up to the heavenly court as an act of worship to his Creator, Redeemer and Sanctifier.

NOTES

¹ L. Andrewes, *The Works of Lancelot Andrewes*, 11 vols (Library of Anglo-Catholic Theology, Oxford, 1841-1854); afterwards referred to as Andrewes. Vol. 1, p. 145.

² *Ibid.*, Vol. 8, p. 90; Vol. 9, p. 26.

³ T. S. Eliot, *For Lancelot Andrewes: Essays on Style and Order* (1928), p. 18.

⁴ Andrewes, Vol. 1, pp. 35-6.

⁵ *Ibid.*, Vol. 3, p. 287.

⁶ *Ibid.*, Vol. 5, p. 62.

⁷ *Ibid.*, Vol. 1, pp. 118-9, 128-9.

⁸ *Ibid.*, pp. 123-4.

⁹ *Ibid.*, p. 128.

¹⁰ L. Andrewes, *The Moral Law Expounded* (London, 1642), pp. 23-4.

¹¹ Andrewes, Vol. 2, pp. 73-6.

¹² Eliot, *op. cit.*, pp. 24-5.

¹³ Andrewes, Vol. 2, p. 121.

¹⁴ *Ibid.*, pp. 119-20.

¹⁵ *Ibid.*, pp. 122-3.

¹⁶ *Ibid.*, pp. 130-2.

¹⁷ *Ibid.*, Vol. 1, pp. 157-9.

¹⁸ *Ibid.*, p. 171.

¹⁹ *Ibid.*, Vol. 3, pp. 61, 64, 66, 70.

²⁰ *Ibid.*, pp. 70-3.

²¹ *Ibid.*, Vol. 1, pp. 73-4, 118, 122, 132.

²² Lambeth Palace MS 3707, afterwards referred to as MS 3707, pp. 171, 173.

²³ Andrewes, Vol. 6, p. 6.

²⁴ *Ibid.*, Vol. 1., p. 140

²⁵ *Ibid.*, Vol. 3, pp. 147-8.

²⁶ L. Andrewes, *Apospasmata Sacra* (London, 1657), Hereafter referred to as *Apos. Sacra*, p. 415.

²⁷ *Ibid.*, p. 585.

²⁸ Andrewes, Vol. 11, p. xiii.

²⁹ *Ibid.*, Vol. 5, p. 288.

³⁰ *Ibid.*, Vol. 2 pp. 73-6.

³¹ *Ibid.*, Vol. 1, p. 74, Vol. 2, pp. 200, 203, Vol. 5, p. 86.

³² *Ibid.*, Vol. 1, pp. 450.

³³ *Ibid.*, p. 169.

³⁴ *Ibid.*, p. 16.

³⁵ *Ibid.*, Vol. 2, p. 205, Vol. 3, p. 128.

³⁶ *Ibid.*, Vol. 2. p. 335, Vol. 4, pp. 374-5, 379-80.

³⁷ *Ibid.*, Vol. 5, pp. 554-5.

³⁸ *Ibid.*, Vol. 2, pp. 338-9.

³⁹ *Apos. Sacra*, p. 132.

⁴⁰ Andrewes, Vol. 3, p. 228.

⁴¹ *Ibid.*, Vol. 1, p. 370, Vol. 4, p. 159.

⁴² *Ibid.*, Vol. 1, p. 339.

⁴³ P. Welsby, *Lancelot Andrewes* (London: SPCK, 1958), p. 294.

BOOK REVIEW

The Poet as Archbishop

Rowan Williams. *The Poems of Rowan Williams.* Foreword by Phoebe Pettingell, preface by Rowan Williams. William B. Eerdmans Publishing Company, March, 2004. 104 pp. \$12.00 (softcover), ISBN 0802826857.

Reviewed by Pamela Cranston

The Poems of Rowan Williams is the largest collection to date of the poetry of the present Archbishop of Canterbury. It consists of two previous books of poems: *After Silent Centuries* (1994) and *Remembering Jerusalem* (2001), plus several remarkable new poems. It also includes a dozen fine translations of poems by Rilke and three Welsh poets: Ann Griffiths, T. Gwynn Jones, and Waldo Williams.

In November, 2003, the Archbishop spoke in Swansea on the fiftieth anniversary of the death of Welsh poet Dylan Thomas. At this event, he said that while he was in the sixth form he was introduced to Thomas' poetry and decided "Thomas was somebody I wanted to go on hearing." However, he added, he "did not always understand Thomas' poetry." After reading and re-reading this latest collection of poems by Rowan Williams, I was greatly relieved to hear this. You could say that the same is true for Williams' poetry—he is a poet you want to go on hearing, even if you don't always understand him.

Williams' poems are formidable and complex, dense with compact images and percussive alliteration and assonance. Like searching for buried treasure, these poems require work and real digging to get at their meaning. Fortunately, Phoebe Pettingell's brilliant and perceptive Foreword goes a long way in helping the reader gain insight about both the poet and these individual poems.

Even before their meaning was clear to me, I was struck and delighted by the sound of Williams' words, similar to the clotted diction and sprung rhythms of Gerard Manley Hopkins. It is not for nothing that his Presbyterian parents named him Rowan after a tree renowned for its magic qualities. See how he works his magic in *Drystone*:

In sooty streams across the hill, rough, bumpy
contoured in jaggings falls and twists, they walk
beyond the crest, beyond the muddy clough,
children's coarse pencil sentences, deep-scored,
staggering across a thick absorbing sheet, dry frontiers
on a wet land, dry streams across wet earth,
coal-dry, soot-dry, carrying the wind's black leavings
from the mill valley, but against the gales
low, subtle, huddling: needs more than wind to scatter them.

Or *The Stone of Anointing*:

All day they oil and polish, rubbing
as if the stone were troubled, rippled with
the angel's windy touch: as if the stone
were sprung like a cramped muscle, and a hard warm hand
could loosen it: as if the hoarse determined breath
and the hot oil could stop the choking, break a seal
on some unseen and frozen lung.
As if they couldn't see themselves. And only when
the stone falls still will their tired polished
faces look back at them: ready to receive
Christ laid on them like a cloth.

Fortunately, Williams provides us a banquet of both complicated and simple poems—all of them equally rich. As I write this, we are in the middle of Advent, so I was deeply touched by his poem *Advent Calendar*:

He will come like last leaf's fall.
One night when the November wind
has flayed the trees to bone, and earth
wakes choking on the mould,
the soft shroud's folding....

He will come, he will come,
will come like crying in the night,
like blood, like breaking,
as the earth writhes to toss him free.
He will come like child.

The Archbishop and I share similar passions and experiences, from icons and Novgorod, to R.S. Thomas and his solitary cottage on the Llyn Peninsula, to Thomas Merton and Rilke, not to mention the Church, ministry and writing itself, so that his poems came to me double-

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barreled, if you will. Many of his poems from his first two books, *After Silent Centuries*, and *Remembering Jerusalem*, are good. My favorites are *Our Lady of Vladimir*, *Twelfth Night* (resonate of both Auden and Eliot), *Great Sabbath*, *Augustine*, *Dream*, *Feofan Greek: the Novgorod Frescoes*, *Thomas Merton: Summer 1966*, and *Easter Eve: Sepulchre*. With the collection of *Graves and Gates*, however, many of his poems become great. In this collection, his poems have become more integrated, more solid (if this is possible), wedding sound and sense. The best of these include *Rilke's Last Elegy*, *Nietzsche: Twilight*, *Simon Weil at Ashford*, *Ceibr: Cliffs*, *Deathship*, and *Posidonius and the Druid*.

One of my favorite poems is *Rilke's Last Elegy*, which forced me to turn to my well-thumbed edition of *Rilke's Duino Elegies* and, in particular, to *The Tenth Elegy*. *Graves and Gates* is a series of poems written over several years when his parents and some close friends died. Williams' allusion to *The Tenth Elegy* is a fit beginning for this series, especially as *Rilke's* poem has an elder Lament lead us through the "spacious landscape of Lamentation." A reader might find it both challenging and fruitful to read Williams' *Rilke's Last Elegy* and *Rilke's Duino Elegies: The Tenth Elegy*, side by side. Here is Williams' poem :

*Die ewige Strömung
reise durch beide Bereiche alle Alter
immer mit sich und übertönt sei in beiden*

The river flows in both kingdoms. On the side we don't see, the moon side, it collects the things

we don't see: slivers of ice between the ripples,
and small blue leprosy, and tiny stars that prick
and cut us as we drink: moon-sounds, the anxious hawking
of a fox, the little screams of casual prey, the car-alarm
five silent streets away (you know that if you wake
and look, you'll never find it; it is another kingdom.)

So when you whisper into the stream, the words run
round through the moon's valleys, where we don't see,
coming back strange: swollen or scarred, not lining up
and answering. This time around, they prick and scratch
the throat till it flows black, a winter river
fed by the rains we don't see. Bit by bit
the other kingdom spreads, and what we say drowns softly
all sounds smothered. Then the river dries. The earth

Puckers and shrinks, as quiet as the moon. And a few words
lie in their white bed, covenanting stones.

If you are looking for a certain stained-glass effect in William's poetry, you will not find it. "I dislike the idea of being a religious poet," he says. "I would prefer to be a poet for whom religious things matter intensely." When they celebrated Dylan Thomas that November night in Swansea, Williams did not dwell on religious or even Christian themes. Yet, when talking about Dylan Thomas' poetic works, Dr. Williams found he could not avoid the subject of spirituality. He said: "I have no idea what Thomas 'believed,' but he believed—as I do—that language is haunted by the sacred."

In her classic essay, "Origins of a Poem," Denise Levertov writes: "*The poet—when he is writing—is a priest; the poem is a temple; epiphanies and communion take place within it... Writing the poem is the poet's means of summoning the divine.*" In Williams' case, he is of course more than a priest; he is an Archbishop, whose language and very life are haunted by the sacred. In the future, perhaps his primary task (at least in terms of his poetry) will be to cling to his essential vocation as priest and poet, in spite of his higher calling to Canterbury.

THE TRUTH IS that Dr. Williams writes, not so much like a Poet-Archbishop, but rather more like an astronomer, like a man who has spent a lifetime gazing into interstellar space, absorbed by the "dazzling dark," ravished by the density of wonder. His is an astronomer's vision, wedded to a Welshman's ear, at once opaque, star-studded, and abstract, yet simultaneously earthy and concrete; the marriage of heaven and earth, the transcendent and imminent. This is a kind of apophatic poetry, where Williams uses images (as icons do) to go beyond images.

These poems are not easily grasped; rather, with constant re-reading, the reader must let himself or herself be grasped by them, to let the words open our ears and eyes, our heart, mind and soul—in other words, to let the word become Word for us. No poet, whatever else his or her calling, nor reader, for that matter, could wish for more.

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