



# THE ANGLICAN



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*Dean Ewing inaugurates construction of the Archbishop Tutu Center.  
Photograph courtesy of the General Theological Seminary.*



**M**OST ACTIVE ANGLICANS become prayer book collectors over the course of time, if only by standing still and worshipping with the liturgical books issued from time to time by local churches throughout our communion. Even in households where church life is not taken very seriously, a Book of Common Prayer given to a confirmand or at a baptism often has a place on a shelf. For the more inveterate bibliophiles among us, prayer books end up being separated into at least two categories, one of which will usually be “bedside prayer books” or “take-along-on-the-subway prayer books.” Another batch are fine printings, interesting translations, gifts from special occasions, or just too old for regular use. They are treasures, to be sure, but not quite up to accompanying us any longer on the hard work which is prayer.

In the last few months I have been delighted to discover some new horizons of the Prayer Book idiom, all of which are encouraging indications of the vitality of the liturgical tradition we cherish as members of the Anglican Society. News about prayer book translation and development is not likely to make headlines, but it is important, positive, interesting news all the same.

The Proposed English/Vietnamese Episcopal Book of Common Prayer, published by Saint Patrick’s, Falls Church, Virginia, presents texts from the 1979 BCP in facing English and Vietnamese columns. The services include the Eucharist, Morning and Evening Prayer, Compline, Baptism, Confirmation, Holy Matrimony and the Burial office. All but one section of the eucharistic material is taken from Rite One versions.

The proposed book is spiral bound with a black cover and embossed gold cross. It promises to be useful throughout the Episcopal Church where Vietnamese-speaking congregations are gathered.

Another exciting effort to bring Anglican liturgical life into a new language is the translation of the prayer book-based *Monastic Diurnal* into Chichewa by several sisters of the Eastern Province of the Community of Saint Mary. Chichewa is a major language of Malawi, and this translation allows its speakers to pray in their own tongue the daily offices not already provided for in the Chichewa BCP. The Chichewa Diurnal is being used at the CSM convent in Mzuzu, Malawi.

Perhaps most promising in the long run for missionary use is the Nepalese translation I learned about recently, produced by an anonymous missionary of the Episcopal Church along with several Nepalese Anglican assistants. Efforts are currently under way to make this translation available online in its original Devanagari script. The Nepalese translation is from the English 1662 Prayer Book, and is presented in a facing-column English/Nepalese version. Anglican life in Nepal is currently administered as an archdeaconry of the Diocese of Singapore, but the publication of a Prayer Book marks an important stage in this local church’s transition to independence and likely its own episcopate.

In the last issue of THE ANGLICAN, our President reviewed a new prayer book-based liturgy approved for use within the Roman Catholic Church. Another promising development in the BCP tradition also comes from outside the Anglican Communion. The new BCP of the Reformed Episcopal Church brings its formularies into substantial agreement with the official liturgical standards of the Episcopal Church and the Church of England. The most significant changes in this new prayer book are the restoration of elements of the baptismal order, eucharistic liturgy, catechism and ordination rites which were formerly viewed as “Romanising germs,” and which were cited as one of the original reasons for the creation of the REC. The most recent General Convention of the Episcopal Church approved a renewal of ecumenical discussions with the Reformed Episcopal Church; this new prayer book offers a strong indication of the development of that church’s liturgical life in a decidedly catholic direction.

RICHARD JAMES MAMMANA JR.

## Signs of Hope

by J. Robert Wright

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**R**ECENTLY TWO HOPEFUL SIGNS have appeared that should be of interest to readers of this journal, very different in their nature but nonetheless potentially inter-related in an unusual way.

First is the Seattle Statement, an agreement in 81 pages entitled “Mary: Grace and Hope in Christ,” released by the Anglican-Roman Catholic International Commission in Seattle earlier this year and subsequently in London, and published here by Morehouse. Building upon the scriptural witness to Mary and her subsequent place in doctrine and devotion, and picking up earlier work done by the predecessors of the present commission, ARCIC now reaches a further stage of agreement in affirming that Christ’s redeeming work reached back even into Mary’s earliest beginnings (Immaculate Conception), and that at the end of her earthly life God took the Blessed Virgin in the fulness of her person into the divine glory (Assumption), and that such teachings are consonant with the Scripture and the ancient common traditions and indeed can only be understood in the light of Scripture. The commission calls both churches now to a “re-reception” of these doctrines, known in an extended form in the Roman Church as the Immaculate Conception and Assumption, the latter already known to the Episcopal Church’s Book of Common Prayer in the feast of Saint Mary the Virgin on August 15 (whose collect is very similar to the Roman one for the same day), and the former somewhat

related to the Feast of Mary’s Conception in the English Middle Ages and having some parallel to the concept of anticipatory or preparatory or even retroactive redemption found for ages in the Eastern Orthodox tradition of acknowledging God’s grace in saints from the Old Testament and even placing haloes around their heads on icons. Affirming nonetheless that there is but one mediator between God and humankind who is Christ Jesus, and that the Christian understanding of Mary is inseparably linked with the doctrines of Christ and the Church, the statement is firmly Scriptural in its content, perhaps reflecting the need to make such a demonstration for the increasing numbers of Anglicans from that perspective especially in the global south. Indeed, Archbishop Peter Carnley, who as Primate of Australia co-chaired the commission in succession to Presiding Bishop Frank Griswold, has intimated, there can no longer be protest that such Marian doctrine and devotion have no scriptural basis. The commission at the end of the document then renders its conclusion that “issues concerning doctrine and devotion to Mary need no longer be seen as communion-dividing, or an obstacle in a new stage of our growth into visible *koinonia*.”

Episcopalians already share much of this understanding of Mary that is derived from Scripture and the common tradition, seen for example in the Marian feast of August 15, the doctrine of *hyperdulia* (Mary venerated as first of the saints) found in Intercession Form V and Eucharistic Canon D, and the *Theotokos* doctrine within the Chalcedonian definition, all contained in the 1979 Prayerbook, as well as in the approved words of hymns 81 (rosary), 269 (Hail Mary), 282-3 and 618 (invocation and comprecation) in the official 1982 Hymnal. The statement at this point is only a document for study, not an authoritative declaration, and Cardinal Walter Kasper of the Pontifical Council for Christian Unity has noted that “what is needed now is a wide-ranging reflection on the document itself” so that Anglicans and Roman Catholics alike can perceive their “common faith about the one who, of all believers, is closest to our Lord and Saviour Jesus Christ.” Surely

there should be little difficulty that such a study can lead to a positive affirmation of this latest ARCIC document on Mary within the Episcopal Church. It comes as an ecumenical sign of hope at an auspicious moment. (For some examples, see illustrations herewith).

Another recent sign of hope, quite different in nature but potentially related to the first, is the papal appointment of the Most Rev. William J. Levada, archbishop of San Francisco, as the new Prefect of the Congregation for the Doctrine of the Faith in succession to the former Cardinal Ratzinger who has become the new Pope Benedict XVI. His appointment is a sign of hope because of his ecumenical commitment and good will, his pastoral experience and sensitivity, and his familiarity with the situation of Anglicanism. When I first met him some twenty-five years ago at an ecumenical conference somewhere in the American West, he had already worked in the doctrinal congregation at the Vatican from 1976 to 1982, for a time serving under Ratzinger himself. Then, and still today at the age of 68 (we are both the same in years), I have continued to respect him as a bright, articulate, conservative ecumenist, possessed of good will and cheerfulness of spirit. In predictable caricatures, he is already being pejoratively and unfairly described by the English church press as “Benedict’s own Enforcer” and by the New York Times as too conservative for the liberals but too liberal for the conservatives.

By his own choice, though, he has continued to offer himself to the ecumenical cause even long after it has ceased to be popular among post-Vatican II prelates of the Roman Church, and in the year 2000 he voluntarily accepted the co-chairmanship of the official Anglican-Roman Catholic Consultation in the USA, where I have been pleased to serve with him. He also attended the Mississauga (Toronto) meeting of Anglican and Roman Catholic bishops that same year, being visibly energized by it. Whereas a British Catholic publication has described him as “unyielding on doctrine, but pragmatic in its application,” my own assessment of his stance over the last four to five years would lead me instead to call him “traditional, clear, and firm in doctrine, but also open, appealing, and engaging in its presentation.” ARC/USA has been fortunate over the last few years to have a leader of his breadth of view, incisive mind, and determination to be fair and honest. In the fall of 2002 he was chosen to give the annual William Reed Huntington address in New York,

printed in *The Anglican* 32:1 for January of 2003 and still a masterful summary of Anglican relations with the Roman See and an indication of how he does his theological thinking. It is a pity that the press reporters who are evaluating him have not yet discovered how his own understanding of the ARCIC methodology here is precisely the same that has been followed in the latest document on Mary, as both churches seek to get behind more recent doctrinal formulations that have proven divisive in order to re-formulate what is held in common. He also attended in person the debates in both houses of the 2003 General Convention that endorsed the choice of Bishop Robinson, staying beside the Episcopal Church as our friend but without compromising the basic doctrines of his own church. William Swing, the Episcopal Bishop of California, has on more than one occasion praised his ecumenical and interfaith leadership in San Francisco, even his “concern for the poor and marginalized in the Bay Area,” as well as their joint pilgrimage together with the Greek Orthodox Metropolitan to Rome, Constantinople, and Canterbury. William Levada has proven himself able to facilitate meetings of minds across entrenched positions, and just as his leadership will be sorely missed in this country so likewise it should bode well, especially for Episcopalians, to have someone at the head of the Vatican’s Doctrinal Congregation who knows Anglicanism, at least in its American form. This is another sign of hope.

How, then, are the ARCIC Mary document and William Levada’s appointment related? They are linked, first of all, in that the Vatican now has at the head of its doctrinal office someone who understands from the inside the methodology that ARCIC has been following. That much is obvious. But secondly, is it just possible that a re-reception of Marian doctrine drawn from the Bible and the ancient common tradition may be the key that is missing in the Windsor Report that does purport to be a proposal about ecclesiology but contains very little reference to Mary at all? The ARCIC Statement (par 27) remarks that “it is difficult to speak of the Church without thinking of Mary, the Mother of the Lord, as its archetype and first realisation.” Would it be helpful if these two documents were studied together, with the latter supplying something of the richness of Marian ecclesiology that is missing from the former, and all this done with encouragement from the doctrinal office at the Vatican?



RECENT EVIDENCES OF MARIAN PIETY AT THE GENERAL SEMINARY: Statue of the Blessed Mother at the foot of the Good Shepherd (chapel reredos), and Russian icon of Mary in the tower vesting room, before which sacristans often recite the Angelus from the texts (English and Spanish) on the wall above as they prepare for services. *(Photographs by Bruce Parker, GTS Communications Office)*

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## ANNOUNCEMENT

We are pleased to announce that an arrangement has now been made for the annual William Reed Huntington sermons and events to continue in a new location at St. Peter's Lutheran Church in Manhattan (54th and Lexington) through the kind invitation of Pastor Amandus Derr and his people there, who are our partners in full communion. The date for the next Huntington event, including joint celebration of the Eucharist, sermon and dinner, has now been set for Wednesday, January 18, 2006 at 6 p.m., during the Week of Prayer for Christian Unity. Bishops Sisk and Bouman have both agreed to participate; our special preacher will be the Right Reverend Mark Hanson, Presiding Bishop of the Evangelical Lutheran Church in America.

# Reflections on Buildings and Mission at the General Seminary

by Robert Bruce Mullin

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*Address by the Sub-Dean for Academic Affairs and SPRL Professor of Church History, at the official inauguration of the Desmond Tutu Education Center, May 16, 2005.*

IT IS REMARKABLE how building and mission have been intertwined in the long history of the General Seminary. Our architectural space has provided the backdrop of how we have understood our role in the church and the world. On this day I would like to briefly remind us of three key points in the history of this place, and suggest how the plan that we are now inaugurating will begin a fourth.

## **The First Campus: Establishing a Presence in the City**

Every time GTS students or alumni/æ enter St. Paul's Chapel their eyes ineluctably are drawn to the small vestry room in the gallery where GTS had its beginning. Such a humble place. But in less than twenty years the seminary had erected two massive buildings—the West Building and the now defunct East Building. The cost of these two buildings was over \$64,000, which in today's money would be equivalent to almost ten million dollars. To put this in proportion, this was over twice what Harvard Divinity School spent on its buildings during the same period.

Why did the trustees feel that these buildings were so important? Perhaps their monumentality anchored the seminary in the city. They stated that the Episcopal Church was here, and General Seminary was here. They were also built in stone because they were to last. The seminary was here for

the long run. Finally they were placed in a park-like setting, reminiscent of public buildings in England and St. John's Chapel of Trinity Church downtown. The placement mirrored the significance of the mission.

## **The Hoffman Close: A Vision of Formation**

By the late 1870s the seminary was being rebuilt through the generosity of Eugene Hoffman. He gave to GTS a new feel and a new vision. So much of who we are to this day has stemmed from Hoffman's vision. There is the chapel where we pray, and the refectory where we engage in table-fellowship. There is the faculty and student housing that bring us together, and finally there is the campus itself which provides the location for our great common events. It has often been said that Dean Hoffman wanted to create a little bit of Oxford here in New York.

But more importantly he wanted to capture in stone a vision of what formation entailed. In the Hoffman close there is a sense of ritual and timelessness. There is a space that allows people to slow down and concentrate on those things of lasting importance. But most importantly it is a place of living and doing. The words over the fireplace in the Hoffman refectory—"manners maketh man"—could be seen as the motto of the entire Hoffman close. It was a place where persons became steeped in a set of habits—habits of prayer and practice, habits of study and reflection—that became part of their lives. It was these habits that would infuse their ministry. The Hoffman close put into bricks and mortar a distinctive vision of the Christian ministry.

## **The Post War Campus: Responding to a Growing Church and Growing World**

In the 1950s and early 1960s General underwent still another change. It rebuilt parts of itself and the rebuilding culminated in Sherrill Hall.

One recognizes that Sherrill Hall has not been universally praised, indeed many are looking forward to its removal. But perhaps it should be praised before it is buried. The Hoffman close had a timeless feel, but already by the 1950s the times were a-changing. Deans no longer lived as grandly as Dean Hoffman did, and no longer needed the palatial deanery he had provided his successors. Likewise the Hoffman library, though beautiful and gothic, was completely inadequate for a world in which theological scholarship increased by thousands of volumes a year. The great principle of the post-war development which is still sound (if albeit the buildings are not) is that the seminary must physically change with a changing world—that it could not be static.

Hence the three innovations of the post-war construction. First it gave us a new library to meet the needs of expanding scholarship. Secondly it recognized that the seminary needed to respond to an expanding church. The decade of the 1950s and 1960s saw a remarkable development in the Seminary's advanced



degree programs that provided teachers for the expanding world of Episcopal theological education. Graduate housing and a graduate common room were part of the plan for the Sherrill building. Third and lastly there was the question of hospitality. Guest rooms were added that allowed GTS to become a center for the church. As we contemplate the temporary loss of many of our guest rooms, we

should think about what GTS would be like without them. They became a symbol that GTS was here not just for its residents but for the entire church.

### **A New Education Center**

The new education center will transform the west campus. We will literally transform the wall on 21st Street into a window of welcome. The old wall kept the city out, the new conference center will be a new face, a new place for hospitality. It looks out on a Tenth Avenue very different from the Tenth Avenue many remember. It is a place of excitement and possibility and not of fear. And so too is GTS inaugurating a new relationship with the city in our new education center. It is ripe with possibilities and brimming with excitement.

## ANGLICAN VERSE

### The Baguette, the Umbrellas

*by Jean L. Connor*

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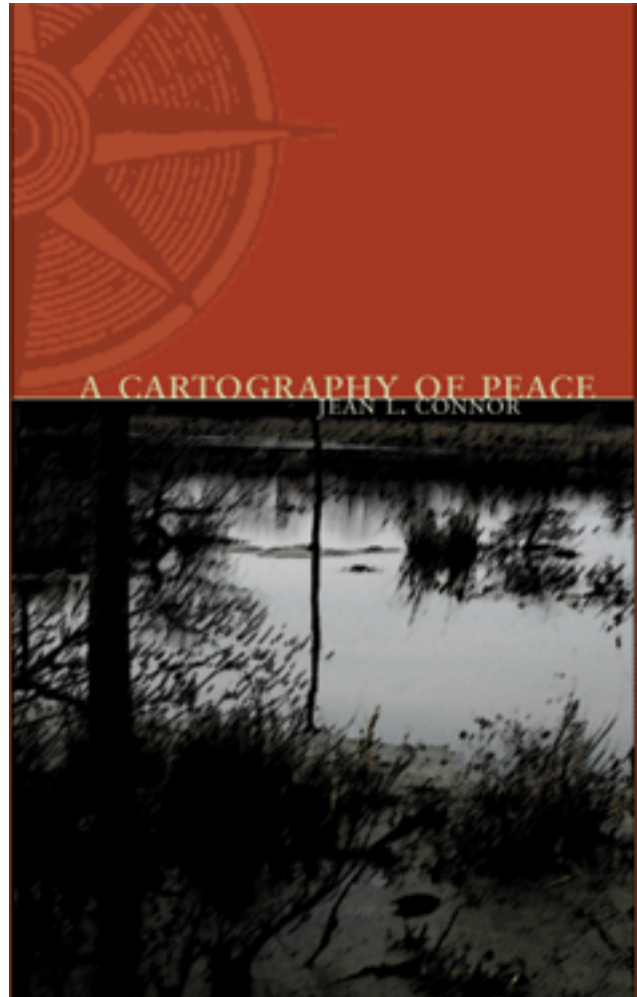
The promised rain was mist.  
Workers, half-spent, made their  
way home. Nothing was clear to them  
except carrying the same gray  
umbrellas in the morning and bringing  
them home again at night. It was tiring,

the tyranny of small things,  
of indecisiveness. They  
never saw Henri, we shall call  
him that, who carried a freshly baked  
baguette projecting from a bag,  
like a long-stemmed rose to give her.

She would set a small  
table, light a candelabra, and  
from their window, they'd look  
down on wet pavements, workers  
going home, the gray umbrellas,  
but not see them. Why

should they? The workers don't  
look up to the lighted window  
where the couple breaks the baguette,  
declares the wine good. How  
complex it becomes, this poetry of  
umbrellas, furlled and unfurled, the red

rose that was not a red rose, the  
small tyrannies and endings that may  
have held a beginning, everyone so  
unaware. But there was one fixed  
point, a fresh baguette positioned  
at the center, noted in passing.



*Jean L. Connor's poetry has appeared in The Living Church, Passager and other journals. This poem is taken from A Cartography of Peace, a collection of Connor's poems written between her 75th and 85th birthdays. It was published in 2005 by Passager Books at the Stinehour Press, Lunenburg, Vermont. Miss Connor is an Episcopalian and was active in lay ministry for many years at the Cathedral of All Saints, Albany.*



# LANCELOT ANDREWES QUATERCENTENARY

## Deification in the Sermons of Lancelot Andrewes: Nicholas Lossky Revisited

by Davidson Morse

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**B**EGINNING AN ESSAY with a title that includes both the obscure theological teaching of deification or *theosis*, and the even more obscure name of Lancelot Andrewes, may not bode well. But in this age of ecumenical dialogue, few points of dogma divide the Church East from West as does deification. Not only does the debate over deification include the issues of sanctification and anthropology, but it inevitably devolves upon the divergent understandings of God, Trinitarian theology and thereby every other major branch of Christian doctrine.<sup>1</sup>

So much for deification. But what of Lancelot Andrewes? What significance could the preaching of a man who never ventured from his island home have for those who pursue theological reparation between representatives of the global Christian faith? Andrewes' value to the dialogue results from his historical context and his devotion to the Patristic authors of the undivided Church. Evaluating Andrewes' theological contribution, Michael Ramsey wrote that his "relation of East and West in Christendom, and by looking eastwards, Andrewes foreshadowed developments in East and West dialogue of modern times."<sup>2</sup>

It is Nicholas Lossky who deserves much of the credit for reminding the world of Andrewes' contribution in his work, *Lancelot Andrewes the Preacher (1555-1626): The Origins of the Mystical Theology of the Church of England*. Lossky is principally concerned with showing Andrewes' consonance with the patristic tradition through the broad sweep of his collected sermons. Lossky pays special attention to the bishop's concern with the mystical goal of the Christian faith, that is, the Christian's reunion with God, or deification. It is the purpose of this essay to assess the claims

Lossky makes regarding Andrewes' understanding of deification. The paper will begin with a survey of the bishop's treatment of the subject in the great festivals of Christmas, Easter and Pentecost. It will then proceed with a consideration of Lossky's claims and how they relate to the historical debate surrounding deification. The paper will conclude with a brief examination of those claims.

## II. Andrewes' Doctrine of Deification

**T**HE FEASTS of the Nativity, Easter and Whitsunday present Andrewes with the mystery of the incarnation, the redemption of humanity and its reunion with the Trinity. For Andrewes, all of theology is geared to achieve the final goal of humanity's reunion with God, or deification.<sup>3</sup> The doctrine of deification flows from his dependence upon the Fathers, is central to his understanding of redemption,<sup>4</sup> and is the end of Andrewes' theology.<sup>5</sup>

Lancelot Andrewes' theology is essentially practical not systematic. It was developed pastorally and liturgically as he preached through the lessons of the Lectionary appointed for the major feasts of the Church year. His themes focus upon the process by which the Father reconciles fallen humanity to himself through the mediation of the Son and the adoption by the Holy Ghost. The Father from the beginning purposed such an intimate state. Andrewes is close to Saint Irenaeus of

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*The Reverend Davidson Morse's M.T.S. thesis (Nashotah, 2003) was entitled Lancelot Andrewes' Doctrine of the Incarnation. He is curate at Saint Laurence Church, Grapevine, Texas, husband to Amy, and father to Aidan Reid and Brendan Andrewes.*

Lyons here. Speaking of Adam and Eve in the Garden, Irenaeus says, “He [God] would walk round and talk with the man, prefiguring what was to come to pass in the future, how He would become man’s fellow, and talk with him, and come among mankind, teaching them justice.”<sup>6</sup> For Irenaeus, humanity was young and imperfect in its knowledge of its creator. Humanity in its created state was not in perfect union with God, but was only just beginning to know him and commune with him. Therefore a doctrine of redemption that simply restores humanity to its created condition is stunted; it is incomplete. Andrewes’ theological energies drive him and his listeners to join in the mystery of the incarnation, the God made man, to the end that through him humanity will finally be made one with the Godhead.

Andrewes’ practical approach to the great mysteries of the Church reveals the confluence of his thought with that of the early Fathers. “The main preoccupation, the issue at stake, in the questions which successively arise respecting the Holy Spirit, grace and the Church herself,” says Vladimir Lossky, “is always the possibility, the manner, or the means of our union with God. All the history of Christian dogma unfolds itself about this mystical centre....”<sup>7</sup> In the same way, Andrewes occupies himself with the central themes of the Christian faith, seeing in them the divine revelation of God’s plan to draw all humanity to himself, adopting humanity as children through the incarnation of the Son and the inspiration of the Holy Ghost. Because Andrewes’ thought on deification depends upon his understanding of the incarnation and the coming of the Holy Ghost at Pentecost, it is natural to explore the sermons that he preached on Christmas, Easter and Whitsunday. They contain his most direct statements regarding the deification of humanity.

Andrewes’ theology of deification flows from his reliance on the Fathers. While deification is most often associated with the Eastern tradition, it was not unknown in the West, being taught by none other than Saint Augustine.<sup>8</sup> Likewise, Saint Irenaeus is one of the

earliest proponents of deification. In *Adversus Haereses*, he writes that it is out of God’s good will that humanity is destined to communion with him, even though through sin it can never be in this world. “For we cast blame upon Him, because we have not been made gods from the beginning, but at first merely men, then at length gods.” Citing Psalm 82:6—“I have said, Ye are gods; and ye are all sons of the Highest”—Irenaeus affirms that humanity was created for union with God, but because of human infirmity it must be redeemed.<sup>9</sup>

In *De incarnatione*, Saint Athanasius is very close to Irenaeus. Athanasius maintains that deification is the result of the exchange between God and humanity in the incarnation. “For He [Christ] was made man that we might be made God,” affirms Athanasius, “and He manifested Himself by a body that we might receive the idea of the unseen Father; and he endured the insolence of men that we might inherit immortality.”<sup>10</sup> In the incarnation the second person of the Godhead exchanges his divine status for the state of humanity. In so doing, humanity may gain from the exchange by receiving his divine state, and “inherit immortality.”

Andrewes is well within the patristic tradition as he employs the theme of exchange throughout his sermons. In the second Christmas sermon, preached in 1606, Andrewes says of Christ’s mediation, “A meet person to cease hostility... to incorporate the either to other, Himself by His birth being become the ‘Son of Man,’ by our new birth giving us a capacity to become the ‘sons of God.’”<sup>11</sup> Likewise, he uses the same exchange between Christ’s birth and humanity’s new birth in the ninth Christmas sermon, preached in 1614. In his Easter sermon of 1623, Andrewes uses vivid language to illustrate the exchange between Christ and humanity:

Coming then to save us, off went His white, on went our red; laid by His own righteousness to be clothed with our sin... Yea, He died and rose again both in our colours, that we might die and rise too in His.



*The Reverend Davidson Morse.*

Shifting his metaphor from clothing to drink he continues, “he to drink the sour vinegar of our wild grapes, that we might drink His sweet in the cup of blessing.” And he concludes, “He in Mount Golgotha like to us, that we in Mount Tabor like to Him.”<sup>12</sup> Christ suffered death on the cross on Golgotha, so that humanity may be transfigured by the Father in the same way Jesus Christ himself was transfigured on Mount Tabor.

Deification is central to Andrewes’ understanding of Christ’s redemption of humanity. In the Christmas sermons redemption is discussed specifically in relationship to the incarnation. In the sermons preached at Easter, Andrewes is principally concerned with Christ’s redemptive work on the cross and in his resurrection. In the Whitsunday sermons redemption is treated in light of the work of the Holy Ghost who seals or “invests” the Christian with the redemption purchased by Christ.<sup>13</sup> The Son and the Spirit cooperate in achieving the will of the Father, that all humanity might be deified and “partake of the divine nature” (2 Peter 1:4).

Andrewes preached his Christmas sermon of 1605 on Hebrews 2:16: “For it is clear that he did not come to help angels, but the descendants of Abraham.” This, his first sermon as bishop at Whitehall before James I, is a careful development of the mystery of the incarnation using the word *apprehendere*, or “to lay hold of.” As the sermon progresses, Andrewes contrasts the conditions of angels and humanity, the descendants of Abraham, to illustrate the magnitude of the divine act to become incarnate.

To take the flesh and blood he must needs take the seed, for from the seed the flesh and blood doth proceed; which is nothing else but the blessed “apprehension” of our nature by this day’s nativity. Whereby He and we become not only “one flesh,” as man and wife do by conjugal union, but even one blood too, as brethren by natural union... One we are, He and we, and so we must be; one, as this day, so for ever.<sup>14</sup>

Christ by his incarnation identifies in the most intimate way with humanity to the end that he might redeem the descendants of Abraham who are so enslaved by their own sins. The purpose of the incarnation is to deliver Abraham and his descendants from their sins. Nevertheless, this is not the *only* reason, or the greatest reason for the Incarnation. The Son of God in his incarnation not only receives *from* humanity,

but also imparts *to* humanity. The respective divine and human natures are transferred between the parties in the incarnational mystery. Even as humanity is cleansed of sin it is “seized upon” by God for his use and glory, “our receiving His spirit, for ‘His taking our flesh.’”<sup>15</sup> Because God has “laid hold of” humanity in the incarnation, humanity may in turn lay hold of God by faith in the incarnate Lord. In this connection, he writes of the Eucharist:

It is surely, and by it and by nothing more are we made partakers of this blessed union. A little before He said, “Because the children were partakers of flesh and blood, He also would take part with them,” may not we say the same? Because He hath so done, taken ours of us, we also ensuing His steps will participate with Him and with His flesh which He hath taken of us.

And finally,

He taking our flesh, and we receiving His Spirit which He imparteth to us; that, as He by ours became *consors humanae naturae*, so we by His might become... “partakers of the Divine nature.”<sup>16</sup>

The celebration of Christ’s birth is the celebration of the rebirth of humanity. At Christmas the emphasis may begin with the mystery of God becoming man, but cannot end there. Andrewes understood that the central theme, the inevitable implication of the Nativity is that the human race has been changed irrevocably, that the Son of God has become the Son of Man, and that things will never be the same again. Christ has become a man so that humanity may ascend with him to God.

In 1609, Andrewes preached his fourth Christmas sermon before the king at Whitehall on Galatians 4:4-5: “But when the fullness of time had come, God sent his Son, born of a woman, born under the law.” This sermon develops the incarnational theme along different lines from the first sermon preached in 1605. In that sermon, Andrewes developed the theme of God’s determined pursuit of wayward humanity, laying hold of them by their human nature, and thereby raising them to partake of the divine nature. Here, he emphasizes the unfathomable mystery of the eternal Word who made all things, now being made of a woman, made under the Law. His interest is to shed light on the divine purpose, and the human benefit that follows from it. “And here now at this word, ‘made of a woman,’ He beginneth to concern us somewhat. There groweth an alliance

between us; for we also are made of a woman.”<sup>17</sup> There is an affinity established between God and his creation through the shared experience of being conceived and born of a woman, which goes beyond any covenant that God had made previously. Before this meeting, God was the maker and humanity was what he had made. The principal element of humanity’s estate was that of being made. Now being incarnate, the eternal Word, consubstantial with the Father, is made as well. So he proceeds to the purpose:

For whom is all this ado, this sending, this making, over and over again? It is for us. So is the conclusion, *ut nos*, that we might from this fullness receive the full of our wish. For in these two behind, 1. Redemption, and 2. Adoption; to be redeemed and to be adopted are the full of all we can wish ourselves.<sup>18</sup>

To be redeemed is to be bought or ransomed from slavery to sin. Another pays the price and the slave is set free from bondage. Andrewes is quick to claim such benefits, yet he sees an even greater result from the incarnation. By being made a man, Christ wins for humanity adoption and the right to be called the children of God.

Of [children] adopted, for natural we could not. That is His peculiar alone, and He therein only above us; but else, fully to the joint fruition of all that He hath, which is fully as much as we could desire. And this is our *feri* out of His *factum ex muliere*. We made the sons of God, as He the Son of man; we made partakers of His divine, as He of our human nature.<sup>19</sup>

What Christ is by nature, humanity may become by grace. Humanity may never cross the divide that separates the Creator from the creation. Yet, everything else that he has as Son of the Father, humanity may have as children and partakers of the divine nature.

The second Easter sermon of 1607 is certainly one of Andrewes’ most powerful sermons. His text for the sermon was I Corinthians 15:20, “But in fact Christ has been raised from the dead, the first fruits of those who have died.” The theme of exchange comes quickly to hand as he introduces the text and the Paschal feast. “He shall hereafter conform us to Himself,” proclaims Andrewes, “change our vile bodies,” and make them like “His glorious body.”<sup>20</sup> It is in Christ’s resurrection that humanity may hope for its own resurrection, and so hope is the overarching theme of this sermon. Unless

Christ is risen there is no hope. But because he has risen, there could be hope that others may rise as he did. “Can one man’s resurrection work upon all the rest?” Andrewes asks.

Can the resurrection of one, a thousand six hundred years ago, be the cause of our rising? It is a good answer, Why not, as well as the death of one, five thousand six hundred years ago, be the cause of our dying?

The answer lies in the mystery of the incarnation. Since death came to the world in the flesh of one man, it is only just that life comes through the flesh of another. Christ, by virtue of his incarnation is that man, and it is through him that all flesh is redeemed.<sup>21</sup> Christ died, not because of the guilt of sin, but as the “first fruits,” representing all humankind.

“And because He came not for Himself but for us, and in our name and stead did represent us, and so we virtually in Him, by His restoring we also were restored, by the rule, *si primitiae, et tota conspersio sic*; “as the first fruits go, so goeth the whole lump,” as the root the branches.<sup>22</sup>

Andrewes saying that humanity is “restored” should not be misunderstood to mean restored to Adam’s condition before he fell. Possibly aware of the dangers of such an interpretation, Andrewes presses on expand upon the glory of Christ’s restoration. When he was created, Adam was a living soul, but he had not entered into full communion with God. In Christ, says Andrewes, humanity will be received into a state “equal to the Angels, that life Adam at the time of his fall was not possessed of.”<sup>23</sup> Christ’s resurrection makes humans children of God.

“They that believe in Him,” saith St. John, them He hath enabled, “to them He hath given power to become the sons of God,”... Or, to make the comparison even, to those that are—to speak but as [Isaiah] speaketh of them—“His children;” “Behold, I and the children God hath given Me.” The term He useth Himself to them after His resurrection, and calleth them “children;” and they as His family take denomination of Him—Christians, of Christ.<sup>24</sup>

Even as Christ’s redemption is greater than Adam’s sin, so is humanity’s condition greater than was Adam’s condition.

In 1606, Andrewes preached his first Whitsunday

sermon on Acts 2:1-4, the giving of the Holy Ghost on the day of Pentecost. Andrewes compares the persons and work of Christ and that of the Holy Ghost. Who is greater? Which work is most important: the incarnation or the inspiration of the Holy Ghost?

“For mysteries they are both, and “great mysteries of godliness” both; and in both of them, “God manifested in the flesh.” 1. In the former, by the union of His Son; 2. In the latter, by the communion of His blessed Spirit.”<sup>25</sup>

But his conclusion is that there can be no comparison between the Son and the Spirit because without them both, there could be no “royal exchange,” the exchange of natures:

Whereby, as before He of ours, so now we of His are made partakers. He clothed with our flesh, and we invested with His Spirit. The great promise of the Old Testament accomplished, that He should partake our human nature; and the great and precious promise of the New, that we should be *consortes divinae naturae*, “partake his divine nature,” both are this day accomplished.<sup>26</sup>

Christ in his incarnation, his ministry, his passion and death, his resurrection and ascension had purchased salvation for humanity. But the human race could not on its own, take possession of the divine inheritance, could not partake of the divine nature (2 Peter 1:4) without being vested by the coming of the Holy Ghost. It was the work of the Spirit to conceive the Son, to incarnate the Son. At Pentecost it is the work of the Spirit to conceive the Church by inspiration. It was by the power of the Holy Ghost that the Son of God took a human body, and it is by that same Spirit that the Church is made the body of Christ, being made one with him, and through him participates in the divine nature.

In May of 1610, Andrewes preached his third Whitsunday sermon on John 14:15-16: “If you love me, you will keep my commandments. And I will ask the Father, and he will give you another Advocate, to be with you forever.” As a matter of introduction of the honor and glory of the feast of Pentecost, Andrewes immediately goes to 2 Peter 1:4:

The Holy Ghost is the Alpha and Omega of all our solemnities. In His coming down all the feasts begin; at His annunciation, when He descended on the Blessed Virgin, whereby the Son of God did take our nature, the nature of

man. And in the Holy Ghost’s coming they end, even in His descending this day upon the sons of men, whereby they actually become “partakers [...] of his nature, the nature of God.”<sup>27</sup>

The Gospel text allows Andrewes to employ a homiletical technique, typical of his style, in which he demonstrates how the persons of the Trinity are present and active. He sees the three persons plainly, and their interest in the salvation of humanity. It is the Father who sends the Spirit, the Son who mediates by virtue of his hypostatic union, and it is the Spirit as advocate who comforts. Each person is God; not three gods, but one God. Each person is consubstantial with the other, in perfect communion with the other two. Yet the Trinity is not content to exist in perfect communion alone, but brings humanity into that natural community through the office and ministry of the Father, the Son and the Holy Ghost. As he concludes this Whitsunday sermon Andrewes reintroduces the Trinity. “His Son He gave to be our price, His Spirit to be our comfort, Himself he keepeth to be our everlasting reward.” It is God the Father who is the eternal gift to the Christian. It is possible to partake of the divine nature because it is the goal of each person of the Trinity to draw humanity into glory. That the infinite God could give himself to a finite creature defies logic. Yet Andrewes never preaches logic, and gladly rests in the hope of the mystery that is reunion with the Godhead.

### III. Lossky’s Understanding of Andrewes

Having completed a survey of Andrewes’ teaching on deification, we shall consider how Lossky correlates Andrewes within patristic tradition. He sets the table nicely for a discussion of deification in his chapter on the Whitsunday sermons when he says,

It is in fact a matter of working out what the gift of God Himself to man means for Andrewes; in other words, we must examine, on the one hand, what the nature of grace is for him and, on the other, the nature and implications of the participation of man in the divine life.<sup>28</sup>

It is here, between competing theological definitions of grace, and the means of appropriating that grace, that the great chasm yawns between the churches of East and West. Of this departure, E.L. Mascall writes,

The fundamental unresolved divergences [between East and West] are, I believe, concerned

with the very nature of the relation between God and man, with the doctrine of creation and, arising out of that, with the doctrine of grace.<sup>29</sup>

When humanity comes into the presence of God by way of redemptive relation, what specifically occurs and by what agency does that new relationship come to be? In particular, is God knowable, and if so, how? If the goal for humanity is to be joined to the Godhead, does that union confuse the divine and human natures, resulting in pantheism?<sup>30</sup>

**S**UCH QUESTIONS had been the ground for the debate between Saint Gregory Palamas and Barlaam the Calabrian in the fourteenth century. Barlaam taught that the natural human mind could never know the Divinity itself, but only what could be discerned through rational inference from the created order. While Palamas agreed that God was unknowable in his essence, he insisted that this was not the only knowledge



*Gregory Palamas, 1296-1359*

available to humanity.<sup>31</sup> Rather, it is because of the divine properties of being and eternity, conferred by God upon humanity at Creation; humanity is by nature equipped to participate in God.<sup>32</sup> So while affirming the impossibility of knowing God in his essence, Palamas clarified the uniquely Eastern teaching by maintaining that humanity could know God by his energies. It is these energies, the uncreated eminence of the Trinity

that communicates knowledge and grace to the Creation, while preserving the distinction between Creator and creation. While the battle over humanity's ability to know God resurfaced in the sixteenth and seventeenth centuries, Lossky notes that "Andrewes seems to hold himself quite apart from the controversy." Instead, he

contents himself with forcibly affirming [...] the capacity given to man by the risen Christ, in the Holy Spirit, to see God. Before the apparently contradictory scriptural texts, promising on the one hand face-to-face vision and affirming on the other that no created being can see God, he does not play down the latter nor hesitate to cite them.<sup>33</sup>

And again, "Andrewes, it can be said, avoids scholastic reflection on the vision of God. Nor is there here a clear distinction between the essence and energies of God."<sup>34</sup> Andrewes affirms God's distinctive otherness, and yet at the same time insists that humanity can experience his glorious presence and receive his grace, without divine energies as a third metaphysical category. This is how Lossky interprets Andrewes' doctrine of grace. But what of the "nature and implications of the participation of man in the divine life"? Humanity participates in the divine life through the exercise of free will aided by grace. As for the effect of the Fall of Adam on humanity, Lossky says:

It cannot be denied that [...] Andrewes establishes a certain link between the sin of Adam and that of the rest of humanity. Since the sin of Adam, human nature is certainly vitiated since it has become mortal and for that reason subject to sin.<sup>35</sup>

Lossky writes, "It has been seen that human nature, even after the Fall, vitiated by sin, is none the less the creature of God, whose image, even though blurred, remains."<sup>36</sup> Human nature is one of the gifts of God at creation that retains a trace of the divine imprint. Grace invigorates and perfects nature as humanity interacts with it in the process of seeking God. Lossky says,

Man is to grow in [grace]; he must make it bear fruit. And at first if the Spirit is never totally absent from the creature, even in the direst fallen state, that permits the human being to seek the Spirit, to strive to acquire Him.<sup>37</sup>

In synergistic cooperation with the graces of the Holy Spirit, the individual participates in the process

of deification by developing the virtues of “unity, of patience, and of love and applying oneself to observing the commandments.”<sup>38</sup> All this is done through the practical means of prayer, hearing the Scriptures preached, and participating in the sacraments, especially the Eucharist.<sup>39</sup> So Lossky can conclude:

Like most of them [Eastern Fathers], Andrewes insists, as we have seen, on the fact that it is death that is inherited from Adam and that sin is dependent on a free will. For him as for them, nature, although vitiated, remains no less imprinted with the image of its Creator.<sup>40</sup>

It is, then, the goal of the free will of humanity, aided by the Spirit of God, to enter into the divine nature, the realization of deification.

### III. Conclusion

Taken as a whole, Nicholas Lossky’s command of the Andrewes’ corpus is astounding. And, as was shown above, deification does play a significant role as objective to Andrewes’ theology and hope for humankind. The interpenetrating and cooperating persons of the Trinity feature in the process of deification. His emphasis upon the deifying benefits of Christ’s passion balance the usual Western, Anselmian emphasis on Christ’s juridical or substitutionary work upon the cross. So it is most certainly true that Lancelot Andrewes advanced an understanding of deification that shared much with his patristic forebears. Yet Lossky has gone too far in his identification of Andrewes so closely with the Eastern tradition.

The distinction between divine energies and essences is the unique contribution of the East to the debate over the deification of humanity. As Maloney writes,

Eastern theology has developed the distinction between the Divine Essence and God’s uncreated energies as a means of explaining how God’s being is unknowable by man and yet God does communicate Himself to man in a new knowing and a new participation through his energies.<sup>41</sup>

Yet, as we have seen above, Lossky concedes that Andrewes makes no effort to distinguish between the experience of God and God himself, the glory of God and the very presence of the Divine. Lossky explains that Andrewes was not interested in splitting fine logical hairs. Yet instead of preaching a logical God,

He preaches the meeting and union with the living God who reveals Himself and gives Himself totally and who the more He gives Himself, the more He remains unknowable, ungraspable.<sup>42</sup>

While logic surely has its place, Andrewes’ apparent agnosticism on this critical point of the East’s understanding of who God is and how humanity gains knowledge of him is hard to reconcile with Lossky’s aim. Alongside the epistemological question of the essence/energy distinction, Lossky makes a significant claim about Andrewes’ commitment to a uniquely Eastern soteriology:

If the ‘juridical’ notion of redemption as repurchase is not absent from Andrewes, it is almost submerged there by the possibility given to man of finding his true nature, the only true vocation of which is life in God, the divine life, the life that Adam, although he had the possibility of attaining it, never actually attained.

And again:

The redemptive work itself is now at last presented above all as a victory over death, the death of death, which ceases to be an abyss and becomes a place of rest and hope. It is more than anything, the expression of the immensity of God’s love for his creature rather than the necessity of making a full satisfaction to justice.<sup>43</sup>

That Lossky sees in Andrewes a move away from a strict interpretation of Anselm’s theory of atonement is not at issue here. That Lossky attempts to replace satisfaction by interpreting Andrewes as following a uniquely Eastern anthropology and soteriology is being questioned. It is difficult to understand how Lossky can attempt this in the face of his concession that Andrewes maintains the West’s doctrine of humanity’s culpability in Adam’s first transgression. Instead, Andrewes develops a balanced, all-encompassing treatment of humanity’s condition, acknowledging both the need to satisfy divine justice and at the same time the need to recognize the unitive benefits of Christ’s incarnation, death and resurrection. But Lossky’s intent is to show how Andrewes follows in the Eastern tradition. As John Meyendorff writes,

Communion in the risen body of Christ; participation in divine life; sanctification through the energy of God, which penetrates true

humanity and restores it to its “natural” state, rather than justification, or remission of inherited guilt—these are at the center of Byzantine understanding of the Christian Gospel.<sup>44</sup>

In the end, Lossky’s treatment dulls the glory of the real contribution that Lancelot Andrewes can and does make to the ongoing conversation between East and West as they reach for mystical union with the Triune God. It is precisely because Andrewes stands firmly in the West and yet drinks deeply from the thought of the East that he points out a way for generations to follow.

## Footnotes

<sup>1</sup> A. N. Williams, *The Ground of Union: Deification in Aquinas and Palamas* (New York: Oxford University Press, 1999), 7.

<sup>2</sup> Nicholas Lossky, *Lancelot Andrewes the Preacher (1555-1626): The Origins of the Mystical Theology of the Church of England* (Oxford: Clarendon Press, 1991), Foreword.

<sup>3</sup> *Ibid.*, 32.

<sup>4</sup> *Ibid.*, 249.

<sup>5</sup> E.C. Miller, Jr., “Pentecost Sermons of Lancelot Andrewes,” *Anglican Theological Review* 65 (1985), 315.

<sup>6</sup> St. Irenaeus, *Proof of the Apostolic Preaching*, 12.

<sup>7</sup> Vladimir Lossky, *The Mystical Theology of the Eastern Church* (London: James Clarke & Co. Ltd., 1957), 10.

<sup>8</sup> Gerald Bonner, “Augustine’s Conception of Deification,” *Journal of Theological Studies* 37.2 (1986): 369-185.

<sup>9</sup> St. Irenaeus, *Adversus Haereses*, IV.xxxviii.4.

<sup>10</sup> St. Athanasius, *De incarnatione*, 53.3

<sup>11</sup> Lancelot Andrewes, *Sermons on the Nativity* (Grand Rapids: Baker Book House, 1955), Nativity 2, 22.

<sup>12</sup> Lancelot Andrewes, Works, vol. III, Resurrection 17, 75-76.

<sup>13</sup> Nicholas Lossky, 181.

<sup>14</sup> Lancelot Andrewes, *Sermons on the Nativity* (Grand Rapids: Baker Book House, 1955), Nativity 1, p.9.

<sup>15</sup> *Ibid.*, 10.

<sup>16</sup> *Ibid.*, 17.

<sup>17</sup> *Op. cit.*, Nativity 4, p.53.

<sup>18</sup> *Ibid.*, 55.

<sup>19</sup> *Ibid.*, 58.

<sup>20</sup> Andrewes, Works, Resurrection 2, 206.

<sup>21</sup> *Ibid.*, 214.

<sup>22</sup> *Ibid.*, 217.

<sup>23</sup> *Ibid.*

<sup>24</sup> *Ibid.*, 218.

<sup>25</sup> Lancelot Andrewes, Works, vol. III, Whitsunday 1, 109.

<sup>26</sup> *Ibid.*

<sup>27</sup> *Op. cit.*, Whitsunday 3, p.146.

<sup>28</sup> Nicholas Lossky, 249.

<sup>29</sup> E. L. Mascall, “Grace and Nature in East and West,” *Church Quarterly Review* 64 (April-June, July-August 1963): 182.

<sup>30</sup> *Op. cit.*

<sup>31</sup> George A Maloney, S.J., *A Theology of Uncreated Energies* (Milwaukee: Marquette University Press, 1978), 50-1.

<sup>32</sup> John Meyendorff, *Byzantine Theology: Historical Trends and Doctrinal Themes* (New York: Fordham University Press, 1974), 139.

<sup>33</sup> Nicholas Lossky, 192.

<sup>34</sup> *Ibid.*, 193.

<sup>35</sup> *Ibid.*, 170.

<sup>36</sup> *Ibid.*, 255.

<sup>37</sup> *Ibid.*, 257.

<sup>38</sup> *Ibid.*

<sup>39</sup> *Ibid.*, 259.

<sup>40</sup> *Ibid.*, 176.

<sup>41</sup> Maloney, 60.

<sup>42</sup> Nicholas Lossky, 252.

<sup>43</sup> *Ibid.*, 188.

<sup>44</sup> Meyendorff, 146.



Lancelot Andrewes, 1555-1626



# ANGLICAN TRAVEL

## An Unexpected Pilgrimage

March 31—April 5, 2005

### *Mary Reath in Rome during the Death of Pope John Paul II*

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COMFORTABLE COUCHES and tea and scones welcomed us into the Anglican Centre in Rome for an Ecumenical Pilgrimage, as Bishop John Flack, the Centre's Director and the Anglican Communion's representative to the Holy See, and his wife Julia greeted us. Housed in the elegant Palazzo Doria Pamphilij, this was to be our Roman home-away-from-home for six days of conversation and meetings. The Anglican Centre in Rome was opened in 1966, just after the exciting and hopeful days of Vatican II. It is the ambassadorial entity of the Anglican Communion in Rome and works daily with the Vatican in an open exchange of ideas, worship, conversation and friendship, always with a clear determination that there can be found a new way for Christians to be united.

Our trip was planned by the American Friends of the Anglican Centre in Rome, in order to review the current status of the Anglican/Episcopalian and Roman Catholic search for unity. Arriving in Rome when we did, however, it quickly became clear that we were about to enter a "tempo irreale," as Pope John Paul II lay nearby, hovering between life and death.

At our first meeting, for Eucharist and dinner on March 31, Bishop Flack explained what the twelve of us who had come from Philadelphia, Birmingham, New York, Jacksonville, Chicago and San Francisco had surmised from watching CNN. John Paul's condition was grave and he would not be returning to the hospital. It would be clear within hours whether he would respond positively to antibiotics.

Our trip was designed to be a mix of talks with ecumenists and Vatican officials, with American diplomats, clergy and journalists. Of course it included some time to wander in this ancient crossroads of

civilization and style, a city of 2.5 million people, 300 churches, home to the ancient, the classical, the Baroque, and all in between.

Christian unity is a complex and layered topic in the best of times. People generally know very little about the Anglican Roman Catholic International Commission (ARCIC) and its agreed statements, let alone about more recent developments. Yet there we were, discussing theology while being swept up in world history.

*"Each day became an ad hoc happening with talk about the ecumenism unfolding in St. Peter's Square, with all eyes focused on the windows of John Paul II's apartments."*—Susie Hermanson

ON FRIDAY, April 1, we met with Fr. Don Bolen of the Pontifical Council for Promoting Christian Unity (PCPCU). It was sunny and breezy, just as each day was. He talked about how the generosity of the Episcopal Church doesn't often get recognized, and about how differently the Anglican Communion and the Roman Catholic Church "grapple" with how to be a church. But he emphasized that because of the 40 years of productive theological work by ARCIC, we are now grappling with this question together.

This work, and the ecumenical movement in

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general, have actually had a profound affect on intra-church developments as well as well as inter-church ones. Without it, the election of an openly gay man to be a bishop of a small state in the United States would have gone unnoticed by the huge Roman Catholic Church. And, as our group pointed out, good ecumenical relations at the highest levels have also played a role in the writing and reception of the Windsor Report.

That afternoon we had a private tour of the Scavi, the tomb of St. Peter, which is under the high altar of St. Peter's. Then we spent about an hour meandering in the private Vatican gardens with an excellent guide arranged for us by the PCPCU. The gardens are hilly and rambling and afford stately views of the dome of St. Peter's and all of Rome.

This was all a good start, and we did manage to introduce the work of ARCIC and its nine remarkable agreed documents. But it was difficult to concentrate as there was a constant preoccupation just below the surface. I went to bed Friday night while glued to CNN, feeling sure that John Paul would not live through the night. I turned on the television off and on all night.

We had very much been looking forward to meeting with the English-speaking press in Rome on Saturday—John Allen of the *National Catholic Reporter*, Nicole Winfield from the Associated Press, Robert Mickens from *The Tablet* and a few others from the BBC and Vatican Radio. They were interested to hear our American bishops (John Howard from Florida and Charles Bennisson of Pennsylvania) report on their dioceses, in the context of the local and the global dimensions of the church.

This was not to be, however, as all Vatican journalists were reporting on the pope's condition and preparing for his death. Our group gathered anyway at the ACR and, after offering prayers for John Paul, we spent the time profitably reporting to each other

about our experiences of ecumenism in our dioceses. Bishop Howard told of being near Ground Zero on 9/11 and warning a fireman who wanted communion that he was not a Roman Catholic priest. The fireman replied, "Father, I don't give a damn what you are." Bishop Bennisson reported on a situation familiar to most of us, which is the "complete uphill battle to form a community against the forces of individualism."

Throughout the six days, we often saw our presenters on CNN or heard them on BBC radio. We spent long hours wandering and watching the crowds in St. Peter's Square. Bernini must have had something like these days in mind when, in the 1640s, he designed a plaza and colonnade so welcoming and capable of holding hundreds of thousands of people.

We were having dinner upstairs at Piccolo Romano on Saturday night (April 3) when a waiter came to whisper to Bishop John Flack. It was about 9:40 and it was the call that we'd all been expecting. John Paul II had just died.

A few of us walked over to St. Peter's right away. I've read that there were about 60,000 people there that night, but it didn't feel congested and was even empty in some spots.

Once past Chris Matthews, Christiane Amanpour and the intense media set-ups, most people were gathered in small groups, many carrying candles and singing softly, staying right where they could look up to the pope's dark, shuttered window. It didn't feel terribly tragic; people seemed almost shy in their grief and the crowd was quietly reticent. We formed our own group and each of us offered prayers for John Paul, for our families, our friends and for Christian unity.

By Monday, Rome was getting crowded, and we had a scheduled meeting at the PCPCU. The cardinals were having their first meeting, and the rest of Vatican City was in the middle of massive preparations. In spite of this, Monsignor John Radano, Father Don Bolen and Bishop Brian Farrell spent over an hour with us in all, demonstrating how seriously and carefully the Vatican works to promote ecumenical progress. To give an example of how ecumenism works, Monsignor Radano



Pope John Paul II with Rowan Williams, Archbishop of Canterbury. Photo courtesy ACNS.

explicated the near twenty-year build-up to the 1999 agreed document on justification with the World Lutheran Federation. It “demonstrates a mutual consensus on the basic truths, and the mutual condemnations of the sixteenth century no longer apply.”

To demonstrate how deep the commitment and the yearning is and how far the work has gone, Monsignor Radano pointed to the four areas where the Roman Catholic Church makes utterly clear the efforts it requires regarding ecumenism:

By conciliar document—the Decree on Ecumenism (1964)

By canonical requirement (#755) which requires the bishops to pursue unity

By the stated norms for pastoral implementation—1983

By papal encyclical—*Ut Unum Sint* (That All May Be One, 1995)

It was news to most in our group that in *Ut Unum Sint* John Paul recognized the problem that the papacy is for many Christians and specifically asked for their help in re-thinking it for a new time.

*“To come now to view the Catholic Church as in fact catholic and possibly a benevolent spirit in that vast sea of mourners in St. Peter’s Square and around the world, or in the plodding and unglamorous work in many a Vatican office, put my one-sided petulant Protestantism to shame. My theological compass was thrown into disarray, or possibly, was more evenly balanced.”*—Susie Hermanson

**WE HAD ABOUT THREE HOURS** before our final wrap-up meeting at the ACR, and Bishops Howard and Bennisson and a few others asked if it was possible to view the lying-in-state of the pope’s body with the cardinals and other VIPs. They were told where to go and Bishop Howard led the group. It was his boldness that got the group past two sets of Swiss Guards and security personnel and onto the broad stairs that lead into the Clementine Hall. The rosary was being chanted in Latin as people walked five abreast into the large sun-filled room. The pope’s body, smallish and dressed in brilliant red, was flanked by the household staff in long grey coats on one side and the cardinals on the other, both groups on red velvet kneelers.

*[The whole group praying the rosary felt right] “for that moment, as I contemplated the life and death of John Paul II, as well as my own. To be praying for the Pope and for all humankind, as we quietly moved up the steps, was a profound religious experiences, one I will always remember and draw*

*upon for the rest of my life.”*—Marie Howard

**THEY SAY THAT ROME** has a love/hate relationship with the pope, but it is his presence that gives Rome its particular flavor. And the death of this particular pope, who (in the memorable words of the Rev. Gerald O’Collins) “got Castro to put on a suit,” and who was described by the Rev. Billy Graham as “unquestionably the most influential voice for morality and peace in the world during the last 100 years,” has produced a new moment. We both felt it and embodied it.

A pilgrimage implies a willingness to go on a journey with an unknown ending. Even though our focus was distracted and there was not enough time to cover the scheduled material, a window was opened. We came away having caught a feeling of something new, something friendlier, more realistic and hopeful.

*“We’re not there yet, except in some people’s hearts, but this was the first time I ever saw the potential reality of Christian unity. I get it now. And I even have new hope for the Anglican Communion”*—Ann Gordon

**THE PRESS COMPOUNDED** the tragedy and the glory of John Paul II’s death and the election of Benedict XVI. The world’s interest in these events has changed religious coverage in the media. The extent of this change was clear when *The New York Times* and *The Washington Post* both ran articles on the new ARCIC agreed document on Mary on May 17, 2005.

If truth reveals itself in dialogue, we’ve begun to move what has been a very specialized world of theologians into the realm of the local church. And that is a very good development. Our cultural bonds, the very values that hold our society together, are weakened when the churches ignore and even disdain each other. The fabric of our freedom is diminished with this continuing disunity.

*“We were laying the groundwork. Taking little steps. One at a time.”*—Kay Bishop

*“It seems to me that the events of recent weeks, the death and the funeral of John Paul II and the events around the inauguration of this weekend, have shown a kind of foretaste of a worldwide fellowship of people gathered for worship in a way that has somehow gone around the difficulties of doctrinal definition. It is as if we have been given a glimpse of other levels of unity and my own feeling is that is the level at which he [Pope Benedict XVI] will seek to work. This is certainly my prayer.”*—Archbishop Rowan Williams

## BOOK REVIEW

### *Beyond Da Vinci*

By **Greg Jones**, Afterword by **Deirdre Good**. New York: Seabury Books, 2004.  
190 pp. 18.00 (softcover), ISBN 1596270004.

*Reviewed by Jennifer Linman*

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**I**SUSPECT THAT nearly all Episcopal priests remember the first person who came up to them during coffee hour in the summer of 2003 and said something like, “I read this book called *The Da Vinci Code*. Is it true?” After reading it ourselves, we scurried back to our New Testament and Church History notes to research answers about Dan Brown’s claims about Mary Magdalene, the Holy Grail and Leonardo da Vinci. We found his claims to be factually questionable—if dramatically exciting. Greg Jones (GTS M.Div. 1999), now the rector of Saint Michael’s Episcopal Church in Raleigh, North Carolina, took this research and response a step further and wrote an effective guide to the factual errors in *The Da Vinci Code*.

In *Beyond Da Vinci*, Greg Jones offers a wonderfully slim volume for laypeople who have been inspired by *The Da Vinci Code* to learn more about Christian origins in answer to their question “Is it true?” It will be particularly handy when the movie version, starring Tom Hanks, is released in May 2006, and interest in the novel’s claims reaches an even wider audience. Jones’ book will also be very helpful for priests looking for a succinct redaction of the pertinent parts of their New Testament and Church History classes from seminary. It is easy to read, informative, and—far more than the book to which it responds—factually and historically accurate.

Jones guides readers chapter by chapter through corrections on the book’s major “historical” claims regarding the Priory of Sion, Leonardo da Vinci’s career, extra-canonical gospels, and issues regarding women in early Christianity. The best historical evidence available informs us that the twentieth-century Priory of Sion is not a real secret society founded in post-Crusade Jerusalem; Leonardo did not portray Mary Magdalene in his “Last Supper;” and Constantine did not invent

Jesus’ divinity at the Council of Nicea.

In the discussion of the Bible and extra-canonical literature, Jones confirms that Gnostics existed, but that they were no more “feminist” than their orthodox counterparts. He confirms that there are elements of the sacred feminine in the Bible and Christianity, but not really in the places Dan Brown finds them. Jones leaves most of Brown’s assumptions about Opus Dei and the Roman Catholic Church alone, beyond pointing out that Brown seems to have missed the Reformation and the reality that not all Christians today are Roman Catholics.

Jones provides conclusions from the facts as we know them to portray a universal church that is imperfect, but also full of men and women, both ancient and modern, who have honestly followed the call of Jesus to the best of their ability. His theological reflections point out that our understanding of the incarnation is assisted by documents such as the Nicene Creed, but that within both the Creed and the Bible there is room for more flexibility than Brown—and many others—seems to believe.

This is territory that has been covered in numerous adult education classes and television specials since Dan Brown made “chalice” a household word. But this treatment, with its valuable bibliography that is neither too esoteric nor too limited, will enable readers to satisfy their curiosity with Jones’ critique or to seek information from original sources should they desire to dig deeper.

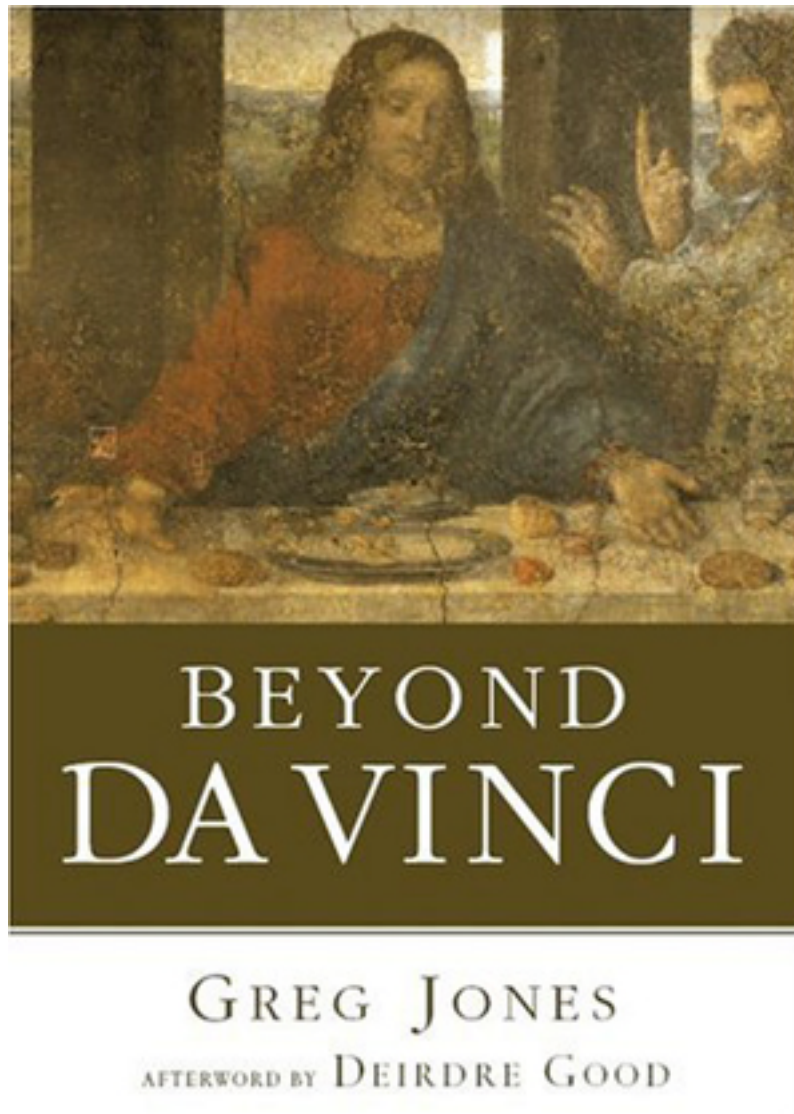
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*The Reverend Jennifer Linman is curate at the Church of the Epiphany, Manhattan. She received her B.A. in Theater Studies in 1997 from Yale University, and her M.Div. from the General Theological Seminary in 2002. This is her first article for THE ANGLICAN.*

Unhampered by the need to provide visual images (as in the television treatments of the subject, replete with actors dressed in costumes portraying Jesus and Mary Magdalene in love) Jones can discuss the first century in a way that allows it to be interesting on its own terms rather than needing the dramatic tension of romance. A liberated, independent Mary Magdalene the Apostle doesn't look as interesting on television as she does kissing Jesus; on the pages of Jones' book, she can hold her own, and he is able to make the "real" history and theology of the early church sound almost as interesting and far more appealing to enlightened twenty-first-century readers (as when he points out that women need not be married to be useful to God) as the factually inaccurate version that Dan Brown describes in the novel.

ONE DIFFICULTY for an author who intends to debunk a book rooted in a conspiracy theory is that it is almost impossible to do so without—at some level—looking like you're proving the original conspiracy theory. Greg Jones admirably notes many of the shortcomings of the institutional church in its history; but because he is so open about his frustrations with the novel and anger at Dan Brown for misleading people, the very readers who are most susceptible to Dan Brown's conspiracy claims may find *Beyond Da Vinci* to be another sign of an institutional cover-up.

Readers of *The Da Vinci Code* who felt like their



faith was turned upside down by its claims will find great comfort in Jones' book.

However, most of the congregants in my parish who wanted to learn more about *The Da Vinci Code* did so not because they disliked the book and wanted to confirm their sense of its inaccuracy, but because they thoroughly enjoyed it and were hoping that some of what Dan Brown wrote was true. Jones does give eventually give credit to Brown for inspiring a closer examination of faith and history in popular culture, but it literally isn't until the last two sentences.

Jones hints at the need to examine the role fiction plays in shaping cultural assumptions about faith. In a world

with *The Da Vinci Code* and the *Left Behind* series topping bestseller lists, this seems like a vital endeavor. Reading *The Da Vinci Code* as a history textbook is roughly the equivalent of watching *The Daily Show with Jon Stewart* as a primary news source. Much of it is correct, all of it is entertaining, but it doesn't stand up as real news. However, it most certainly provokes thought, and as such it seems to me that the church should be less threatened by Dan Brown and more grateful, since by stretching a few facts and taking a lot of creative license—knowing he was writing a book for a culture inherently suspicious of institutions—he has renewed interest in the history of the Church and biblical study. In writing a helpful companion to Dan Brown's fiction and making the answers to the question "Is it true?" accessible, Greg Jones has done the Church, and all readers of *The Da Vinci Code*, a great favor.

## The Editor's Bookshelf

by Richard J. Mammanna Jr.

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**M**OST ANGLICANS EXPERIENCE our common life through the basic unit of church organization known as the parish. Whether we are newcomers in a community, or we have spent decades in the same parish, worshipping in the same pew, we come to know the love of God in particular places, surrounded by and ministering to particular people, worshipping in particular surroundings. The particularity of parochial life is one way for the church to focus its work, but it is also a built-in way for us to live out our baptismal vows in community and a local manifestation of the body of Christ. Parish histories can provide fascinating, valuable looks at the day-to-day lives of Christians in community. Most such histories are written about living parishes, but Dr. Francis J. Sypher has gone behind the present to craft a masterful history of a now-defunct parish in his **St. Agnes Chapel of the Parish of Trinity Church in the City of New York 1892-1943** (The Parish of Trinity Church, 2002, 159 pp.).

Saint Agnes Chapel, formerly located between Columbus and Amsterdam Avenues at West 92nd Street in New York, served parishioners of Trinity Church for five decades before its deconsecration and demolition in 1944. Dr. Sypher has rescued this forgotten chapter of New York's religious and architectural life in his attractively-produced history, replete with numerous appendices, illustrations and an index. In the words of Daniel Paul Matthews from the book's Foreword, a "treasure is ours in this fine narrative of a place no longer-forgotten."

The importance of the everyday in spiritual life—what Kathleen Norris has memorably called "the quotidian mysteries"—figures prominently in Jane Tomaine's new **St. Benedict's Toolbox: The Nuts and Bolts of Everyday Benedictine Living** (Morehouse, 2005, 206 pp.) Tomaine envisions Benedict's Rule as a

toolbox for spiritual discipline and transformation. The "tools" are a personal rule of life, prayer with the divine office, hospitality, daily work, conversion, obedience, *lectio divina* and Benedict's Rule itself. The result is an interesting and worthwhile approach to authentic Christian spirituality and life.

In keeping with its purpose of bringing Benedictine life to the twenty-first century and the twenty-first century to Benedictine life, *St. Benedict's Toolbox* is linked with an attractive collection of online resources at [www.stbenedictstoolbox.org](http://www.stbenedictstoolbox.org), where readers can download and read further resources taken from Benedict's Rule and its application in parish and personal life. When books on "spirituality" are frequently vague, diluted or misleading, Jane Tomaine's new book is a refreshing and exciting development. She has distilled the key points of Benedictine life into tools for ready application.

Fleming Rutledge, acclaimed author of *The Bible and 'The New York Times'*, brings her usual grace and clarity to **The Seven Last Words from the Cross** (Eerdmans, 2005, 81 pp.), a collection of meditations delivered in earlier versions at Trinity, Copley Square, Boston and Trinity, Columbus, Georgia. Rutledge writes with Mel Gibson's *The Passion of the Christ* not far from her mind, and draws on traditional Anglican hymnody to illustrate her points after each meditation. Her texts are taken from the King James Version and occasionally from the Revised Standard Version.

"The Crucifixion is not an accident," she writes, "not a mistake, not an unfortunate slip-up. It is the deliberate self-offering of the Good Shepherd." These seven short meditations situate world conflict, terrorism, poverty and every human difficulty within the context of this concrete reality and its demonstration of the love and fatherhood of God. They will repay careful reading next Lent or during quiet time between now and then.

# THE PASTORAL ANGLICAN

## Looking for His Coming Again

by Gary W. Kriss

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**T**HE FREE-STANDING ALTAR is one of the most visible, significant, and widespread changes in liturgy and architecture in the last fifty years. Old altars have been pried from their foundations, new altars have been put up in front of old ones which could not be moved, and new churches are almost invariably designed with the altar standing well away from any wall so that the celebrant of the Eucharist may face the people. And that is the purpose of this intentional redesign of liturgical architecture: to have the priest face the people.

There is a theological rationale for this change. It is also recommended on historical and ecumenical grounds. In some parishes, the change is simply taken for granted. In others there is a belligerent insistence that this is the only acceptable arrangement for liturgy. Nevertheless, there are places where the “eastward” orientation is still maintained and the celebrant faces the same direction as the people at the Eucharist. There are even a few places where the old arrangement has been restored after a period of experimentation with the new.

A recent book by U.M. Lang, *Turning towards the Lord* (Ignatius Press, 2004; reviewed in the last issue of THE ANGLICAN), debunks the idea that the wholesale uprooting of altars and reorientation of the liturgy was mandated by Vatican II. In a chapter on the design of new church buildings, the Constitution on the Sacred Liturgy (1964) says that it is “better” for the altar to be built away from the wall, but it does not mandate this change in existing churches. Nor does it mandate celebration facing the people—it merely recommends allowing for the possibility in newly built churches. Nevertheless, celebrating *versus populum*, “facing the people,” has become very nearly the universal custom throughout the Roman Catholic Church, even in some of the Eastern Rite Churches, though a 1996 instruction

from the Congregation for the Oriental Churches says that the eastward position should be maintained in their rites.

The reorientation of the altar and the liturgy is nothing new to Anglicanism. In 1550, certain English bishops were agitating for change in this regard. In fact, by the end of that year, the first official step was taken as the Council of the realm ordered that stone altars be removed and replaced with wooden tables. This was an explicit denial of the belief that the Eucharist was a sacrifice (other than the Church’s “sacrifice of praise and thanksgiving”). The rationale was that a table was the appropriate setting for the Lord’s Supper.

Furthermore, the table was to be set in a “convenient place” so that the communicants could gather at it. In practice, this came to mean that the table was set running lengthwise in the Quire. As a consequence, the 1552 Prayer Book directs that the priest stand at the “north side,” one of the long sides of the table, not at one of the ends. Thus, the priest stood facing at least some of the people who knelt all around the table. Even after altars/tables were moved back to the east end of the chancel, the 1662 Prayer Book retained the rubric requiring the priest to stand at the north side of the altar. This same rubric is found in early editions of the 1789 Book of Common Prayer of the American Church.

Official Roman Catholic teaching has never given up its emphasis on the Eucharist as a participation in the sacrifice of Christ on Calvary, but it has

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sought to broaden and balance the way the Eucharist is understood with other important emphases. In particular, the reorientation of liturgy and architecture in the modern Roman Church has been justified as a means of renewing the sense of the participation of the whole Body of Christ in the liturgy. The practice of the priest standing with his “back to the people” has been identified as contributing to the exclusion of the people from their proper participation in the liturgy.

This is a curious argument, at best. In fact, changing the direction the priest faces has nothing to do with anyone else’s participation in the liturgy. No matter which way the priest faces, it is still the case that only a priest (or bishop, of course) can recite the Great Thanksgiving on behalf of the assembled Church. Other people still have their roles to play and may or may not be included, quite apart from the direction the celebrant faces.

Another argument for celebration *versus populum* asserts that this is the more appropriate way for the “family” of believers to share their common meal—gathered around the table. The sense of community that is supposed to be created by having this gathered circle is presented as an important function of liturgy. However, in large parishes where hundreds of people (many of them strangers to one another) attend a liturgy, it is questionable whether having one person face a different direction could really effect such a transformation of the spirit of the gathering.

Furthermore, in a small community, there would seem to be a very real danger that the intimacy of a close-knit group, drawn tightly together around the altar, might create a community that is in fact closed to outsiders. That was the precise intent of the English reformers when they directed that the communicants were to move to the chancel for the celebration of the Eucharist. Non-communicants were left in the nave, intentionally excluded from any sense of participation.

The historical argument for celebration facing the people is based on an understanding of the placement of furniture in early churches. It is assumed that because altars often stood free of the wall and even in the middle of the assembly room, the celebrant must have faced the people when standing at the altar. For example, in Rome and elsewhere there are a number of churches which survive from as early as the fourth century which still have the chair of the bishop and the seats of the presbyters on either side of him around the wall of the apse. The altar stands between the clergy seats and the congregation, and the assumption is made

that at the offertory the bishop simply moved forward to the altar and continued facing the people as he had earlier for the liturgy of the Word.

However, while it is certainly possible that this was the case, there is little or no documentary evidence to support it. In fact, what we have is documentary evidence of another sort; the writings of various Fathers of the Church which emphasize the importance of facing east for prayer. The apocryphal *Acts of Paul*, written about 180 A.D., record that as he was preparing to be martyred, the Apostle Paul “stood with his face to the east and lifted up his hands to heaven and prayed...” (cited in Lang, *op. cit.*, p. 43)

Clement of Alexandria, Justin Martyr, Origen, and others relate facing east for prayer to the symbolic correspondence between the true light which enlightens the world and the rising sun. Origen says, “It should be immediately clear that the direction of the rising sun obviously indicates that we ought to pray inclining in that direction, an act which symbolizes the soul looking towards where the true light rises.” (*De oratione*, cited in Lang, *op. cit.*, p. 46)

OF EVEN GREATER significance is the belief that the east is also the direction from which the early Church expected Christ to return—and this, too, is related to the coming of the light. The fourth-century *Didascalia Addai*, quoting Matthew 24:27, says, “The apostles therefore appointed that you should pray towards the east, because ‘as the lighting which lightens from the East and is seen even to the West, so shall the coming of the Son of man be.’” (cited in Lang, *op. cit.*, p. 48) This eschatological dimension of facing east for prayer is particularly important in the Eucharist. The Eucharist is the banquet of the Kingdom, “a perpetual memory of that his precious death and sacrifice, *until his coming again...*” which we celebrate “*looking for his coming again* with power and great glory.”

Archaeological evidence indicates a clear preference in ancient times for building churches with the altar oriented towards the east. (The word “orient” itself means to align something in relation to the east.) That preference survives to this day in the custom of referring to the end of the church in which the altar stands as the “east end,” even when circumstances prevent an actual orientation to the geographical east. However, the late Louis Bouyer asserted that the imperative of facing east for prayer was so great that it was the practice of the early church to turn east no matter where the altar stood, even if that meant that the





*North-end celebration. The communicants have already drawn near, either at the Offertory or at the Invitation, and are kneeling outside the rail. Note that the altar has been restored to the east end of the chancel and stands parallel to the east wall, but the celebrant (in surplice and hood) stands at the north end of the altar. The position of the celebrant mirrors the position of Christ standing at the heavenly altar in the cloud above. (His nimbus is inscribed with citations from Hebrews 9:11, 23 and 8:25.) Detail from the frontispiece of A Rational Illustration of the Book of Common Prayer [...] wherein Liturgies in General Are Proved Lawful and Necessary, and an Historical Account Is Given of Our Own [...], by Charles Wheatly (third edition, London, 1720). Reproduction from a copy in Butler Library, Columbia University.*

congregation turned its back to the altar (*Liturgy and Architecture*, University of Notre Dame Press, 1967, p. 56). Thus, the priest would have presided at the altar facing the people who had their backs turned to him, as well as the altar.

Whether in a literal fashion or only in a figurative one, the Church always faces east in expectation of the coming of the Lord, and most especially in the sacrament in which he makes himself known to us in the breaking of the bread. When the Church celebrates the Eucharist, the participation of the people does not consist in seeing what is happening on the altar. Nor does it depend on seeing the face of the celebrant.

It is sometimes argued that when the priest turns his back to the people this constitutes a kind of clericalism, in which the priest is perceived as turning

away and doing something private. In fact, when the priest faces the people, there is a danger of a much more intrusive kind of clericalism. Rather than creating an ethos of inclusion, positioning the altar party behind the altar creates a physical barrier (one might say *adversus populum*) between the congregation and an elite group of people who are seen to have special access and prominence. Furthermore, when the priest is continually facing the people, throughout the liturgical action, the personality of the particular priest is more likely to dominate the action, rather than being reduced to a humble anonymity which allows the worshiper to focus entirely on the coming Christ. On the other hand, when he stands with the people, on the same side of the altar, as the leader but still a member of the community, the priest, too, is able to look east in anticipation of



*The high altar in Eastertide, Saint Paul's Church, Salem, New York. Carving on the front of the altar shows eschatological symbolism rooted in Revelation 5: Alpha and Omega flank a depiction of the victorious Lamb of God and the book with seven seals.*

receiving the coming of the Lord.

There are those who would maintain that having the Eucharistic community more or less encircling a freestanding altar has achieved the desired sense of the Church as a family and has also achieved its goal of a greater sense of the participation of every member in the liturgy. It is an arguable point, but even if it could be shown to be true it would have to be said that the achievement has been a costly one. The twentieth-century experiment with freestanding altars and celebrants facing the people has also accomplished a serious diminution of the transcendent and eschatological aspects of the Eucharist. And this is a serious loss.

When we come to the Eucharist, we do not gather only with our friends in a circle which is intimate, but all too often closed even to fellow Christians. Rather, we gather *before* the altar with the whole Church, living and departed, friends and strangers, in expectation of the coming of the Lord who alone can unite us into a family much larger than the local family to which we retreat for comfort. We do not face one another, we face the Lord. We do not face his deputy on earth, we look for the Lord himself who comes to us from heaven like

the rising of the sun. Priest and people together turn towards the Lord.

**T**HIS DOES NOT MEAN that freestanding altars must be uprooted and moved east. In fact, the symbolism of the celebrant descending from a dais behind the altar and moving to the opposite side of the altar, literally turning to the east, could serve as a very powerful symbol of one of the essential meanings of the Eucharist. At one time, the Offertory in western churches was, to all appearances, mostly about the collection and presentation of money, with priest and acolytes preparing bread and wine almost in private. Offertory processions in which the bread and wine are brought to the altar together with the offerings of the people are a step in the right direction. To include the celebrant in this movement—better yet, to find ways to include the whole congregation in this movement—would complete the restoration of the full symbolism of the offertory movement as priest and people all turn physically, not towards one another, but towards the Lord.

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