

Anglican Evangelicalism and Reformed Catholicism

Are they Identical?

In the Church of England, from the 18th to the 20th centuries evangelical theologians and writers described themselves as “evangelical Churchmen.” By this they were saying at least two things: (a) that they shared a common zeal for the Gospel with evangelical Dissenters, Nonconformists and Scottish Presbyterians, and (b) that they were also committed to the Formularies of the Church of England, making them “Churchmen,” alongside others – high churchmen, for example. They formed and supported societies which both sent missionaries abroad and also printed and distributed the Book of Common Prayer.

If you were to ask them for a way of describing the form of Christianity which they embraced, they would have said, along with high churchmen, “Reformed Catholicism.” In their mindset, the Church of England is a national jurisdiction of the one, holy, catholic and apostolic Church that went through a reformation in the sixteenth century. The reason for this was that medieval Catholicism had become corrupted and there was an intense desire to recover the Catholicism of the early Church. The result of this English reformation and renewal is known as Reformed Catholicism in contrast to Roman Catholicism.

Evangelical churchmen pointed to the Articles of Religion, the Book of Common Prayer and the Ordinal, as the Formularies. These express the mind, form and shape of Reformed Catholicism, with its commitment to the final authority of Scripture for Faith and Morality and its deference to the biblical exposition, teaching and doctrine of the early Fathers and the early Ecumenical Councils. In their response to the new phenomenon of anglo-catholicism (which is not identical to traditional high churchmanship) after 1833, the Evangelicals constantly appealed to the Scriptures, the early Fathers, the early Councils, the Formularies and what they called the “standard divines” of the Church of England (e.g., Hooker & Waterland). They believed that the anglo-catholics gave too much emphasis and credence to Roman Catholic doctrines and practices. Finally, for them the Book of Common Prayer was “that most excellent Liturgy” (so Charles Simeon) and they used its services of Morning and Evening Prayer for evangelistic services inside and outside the churches.

Today in the Church of England there are few Evangelicals who either desire to be so called or who are appropriately called Reformed Catholics. Only in associations such as the Church Society

and Reform are such persons normally to be found. In the USA there are exceedingly few Reformed Catholics in the ECUSA.

What has happened is that many “evangelicals” in the ECUSA, Anglican Church of Canada, and Anglican Mission in America apparently now interpret evangelical in terms of, and in line with, the dominant mindset of popular Evangelicalism in the USA (with its definitions of the Gospel, the authority of Scripture, ways of interpreting the Bible, types of church growth, forms of popular services, church management, psycho-therapeutic counseling and so on). They seemingly say little about being “churchmen” of the Anglican Way, the Reformed Catholic Way. It is as though the word “evangelical” has been inflated and the word “churchmen” has been deflated. In general, most seem not to have much concern for the Formularies (and the rich tradition of doctrine and piety related to them and their exposition) and thus (a) in worship tend to use modern Anglican services with a maximum amount of local flexibility; (b) in doctrine follow a generic evangelical theology again with local flexibility, and (c) in discipline follow the trends with regard to marriage, divorce and remarriage and to women’s ministry that are generally common in Evangelicalism (whose major mouthpiece is “Christianity Today”).

What this means is that they are not opposed to the Formularies as such but they see them as having little or no immediate relevance to their concerns now. They use the 1979 Prayer Book of the USA or the *BAS* in Canada as a basis for their services but are not particularly wedded to these books. (Regrettably, they will not join the Prayer Book Society and others in making a clear statement that the 1979 Book is a book of alternative services, like the *BAS*, and is not truly “The Book of Common Prayer” as its title claims.) Certainly modern Anglican Evangelicals use the term “orthodox” of themselves but it may be suggested that this is a true description primarily as indicating that they are against the innovatory doctrine in sexuality of the progressive liberals and not for orthodoxy in terms of Reformed Catholicism.

This Anglican Evangelicalism was at its best during the Pittsburgh Conference of The Network entitled, “Hope and a Future” (November 10-12); but one also saw there how very different it is from historic, classical Evangelical Churchmanship in worship, doctrine and discipline – that is in gen-

Continued on page 10

From Septuagesima...

A Journey in Penitence

(a) SEPTUAGESIMA The Third Sunday before Lent (Sunday, February 12, 2006)

The Collect,

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle: 1 Corinthians 9. 24-27

The Gospel: St. Matthew 20. 1-16

By St Paul's words from the Epistle, we are encouraged to imitate true athletes. As they prepare for contests, so we are to discipline and prepare ourselves with God's help for doing his service in the challenging contests of life.

From our Lord's parable of the Laborers in the Vineyard in the Gospel, we learn to let God be God and in our working for him to submit readily to his wisdom, grace and judgment, knowing that he always knows best.

In the Prayer, we address God, the Father of our Lord Jesus Christ -- and our Father by adoption and grace -- as the Lord, the One who has all authority and power. And, as it were, as sinners, aware of our condition, we speak from a distance (as is suggested by the Latin verb, *exaudire*, used in the original). This approach is appropriate here for we proceed fervently and humbly to ask God for a major favor. This is not merely to note our petition but "favourably to hear the prayers of thy people." We recall the ten lepers of Luke 17 who "stood afar off" when they cried, "Jesus, Master have mercy on us." And more to the point, we recall the publican of Luke 18 who stood "afar off" and "smote upon his breast" when he said, "God be merciful to me a sinner."

Sin weakens and affects all aspects of human life, degrades the sinner, and causes a bondage of the will to sin. Guilt of sin before God causes us to deserve his condemnation and judgment. But thanks be to God the Father who sent the Lord Jesus Christ to bear our sins in his own body on the tree. Thus we cry for deliverance to the Lord our God who is good and merciful and who is glorified in the pardoning and justification of sinners.

And we end by celebrating this Lord Jesus who is now enthroned in heaven with the Father and the Holy Ghost..

(b) SEXAGESIMA The Second Sunday before Lent (February 19, 2006)

The Collect,

O LORD GOD, who seest that we put not our trust in anything we do: Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

The Epistle: 2 Corinthians 11.19-31

The Gospel: Luke 8. 4-15

By St. Paul's description of his suffering for Christ as his apostle to the Gentiles in the Epistle, we are encouraged to see that it is in our weakness that we are strong, strong, that is, in the strength of Christ Jesus by his Spirit.

In the parable of the Sower and the seed from the Gospel, we are taught how the Word of God takes root in human lives and we are called to be the persons in whom when the Word is sown it will grow and flourish.

In praying this Prayer, we are reminded of the apostle Paul who had very many achievements and much in terms of accomplishment as a missionary to claim. Yet he did not glory in any of these things but his glory was in the Cross of his Saviour.

God sees fully and clearly into our hearts and it is surely our desire, our hope and our aim, that, as he does, he will not see self-righteousness and pride. Let him see that we do not put our trust in anything that we do but put it only in him as our Father by adoption and grace.

Since we do heartily trust in God the Father through our Lord Jesus Christ then we can humbly ask that he will so arrange the course of lives by his providential care that we shall be defended against all adversity, physical and spiritual.

We recognize that it is only as we learn not to trust in our resources, achievements and possessions that we are able to trust in God, in his wisdom, providence, love and protection. As St Paul put it, "When I am weak, then I am strong" (2 Corinthians 12:19).

(c) QUINQUAGESIMA The next Sunday before Lent (February 26, 2006)

The Collect,

O LORD, who has taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted

...to Quinquagesima

dead before thee: Grant this for thine only Son Jesus Christ's sake. Amen.

The Epistle: 1 Corinthians 13. 1-13

The Gospel: Luke 18. 31-43

From St Paul, in the Epistle, we receive the great hymn of love/charity. God's love to us, our love of him and of fellow creatures will survive death and will be fulfilled in the life of the age to come. For God is Love. Faith and hope will cease because fulfilled with the arrival of the age to come, but Love will continue for God is Love.

From Jesus, in the Gospel, we see love in action. First of all, it is love of his Father and love for his people that led him to go to Jerusalem, where he know that certain pain, suffering and death awaited him as he fulfilled the vocation of the Suffering Servant of God. Secondly, it was compassion for the blind man at Jericho which led Jesus to heal him by the power of God.

We observe a close connection between the Sexagesima Collect and this one for Quinquagesima. There we were taught that no trust can be put in human doing and achievement, even if it be the work of a St Paul, undergone for the Gospel's sake – "who seest that we put not our trust in anything that we do." Here the lesson or teaching upon which the petition in the prayer is built is that these "doings", which break when we lean upon them heavily, are of no avail before God; they are "without charity nothing worth."

We recognize that genuine love – the will to do true and genuine good to other people – is not something that we can produce within our own beings, for, after all we are sinful creatures. Thus we beseech God our Father to send the Holy Ghost, who is the very Love that unites the Father and the Son in the Blessed Trinity, that he may place the divine gift of charity in our souls and lives.

The presence of this heavenly Love is "the very bond of peace and all virtues". This statement is based upon Ephesians 4:8, "endeavouring to keep the unity of the Spirit in the bond of peace," and Colossians 3:14, where after listing virtues, St Paul writes, "And above all these things put on charity, which is the bond of perfectness."

And we end this Prayer in recognizing that without genuine love or charity in our souls and lives we are not spiritually alive before God and not in communion with him. St John declared that, "he that loveth not his brother abideth in death" (1 John 3:14) and St James tells us that "faith without works is dead" (2:20).

All our prayers ascend to the Father through the Son and by/in the Holy Ghost.

Conclusion

Having gone humbly through the mini preparation for the major season of Lent, we are now ready by God's prevenient grace to enter into the spiritual disciplines which begin on Ash Wednesday and move into **Quadragesima** (for which see page 13). So we shall pray:

Almighty and everlasting God, who hast made nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

One thing we lean afresh in the preparation for Lent and the keeping of it is that the genuine confession of sins from, a contrite heart is in fact the praise of God, for it is a supreme acknowledgment of his justice, his mercy and forgiveness.



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MANDATE

The Hymnal, 1940

An Introduction

“Prove all things, hold fast that which is good.”
One often hears today how the rich and diverse field of Church Music is being classified along the lines of “traditional” and “contemporary” music, as though the two were mutually exclusive. In parishes where the spirit of charity prevails, one also might find a “blended service”, with both kinds of music. However, it may be that the terms “traditional”, “contemporary” and “blended” create an unfortunate sense of discontinuity with the hymnody of many centuries of Christian experience. It may also be that this debate places too much emphasis upon what “we”, the current worshippers, desire in order to entertain ourselves, rather than what is truly good, right and spiritually uplifting to the praise and worship of Almighty God.

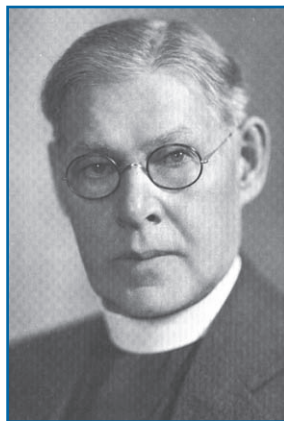
Fortunately the issue is settled for the majority of traditional Anglicans who worship God using the historic *Book of Common Prayer*, and for whom the best liturgical partner is *The Hymnal, 1940* of the Episcopal Church, USA. In a series of six articles we will explore this incomparably rich and diverse source of music, and bring forth as it were, “treasures old and new”.

Anglican Hymnody, as embodied in *The Hymnal, 1940*, could best be described as “eclectic”, for it brings together many centuries of Christian Hymnody, from the early centuries of the church up to our own time. It continued in a truly blended/integrated tradition, yet introduced contemporary elements, if by that word one means great music from the 20th century representing a genuine development of the tradition.

The church is indebted to three streams that converged in its music from earliest times: Jewish, Greek and Latin. From the ancient Jewish temple and later synagogue practice, the church inherited the use of the Psalter as a central part of worship. The Greeks contributed a set of modes which would form the basis of Gregorian chant, and form the basis of the Plainsong today. From Latin culture, the church was enriched by a tradition of poetic structure and meter which enhanced the use of verse in Christian hymnody.

A brief perusal of *The Hymnal, 1940* reveals these elements, and also reveals hymns of the church catholic ranging from the 2nd century to the 20th century, from many countries of the world, and from many Christian denominations. It contains

hymns of the patristic and medieval periods translated from Greek and Latin. The Tudor period of the English reformers is represented in the hymnal by Thomas Tallis. There is a large body of music from the continental Reformation churches, notably works by Michael Praetorius and J.S. Bach. The pietistic-evangelical English hymnody of the 18th century is represented through the works of Isaac Watts and the Wesleys. Victorian England was a very fruitful era, both in hymns and tunes contemporary to that time, but also in a revival of much ancient hymnody through the work of John Mason Neale. 20th century hymnody was greatly enriched by R. Vaughn Williams, T. Tertius Noble, and Gustav Holst. The 20th century interest in sacred folk songs/melodies from around the globe is also displayed in the hymnal.



Canon C.W. Douglas

How does a liturgist go about organizing all of this material in a meaningful way? Today we take for granted that we are able to pick up a hymnal and quickly find hymns appropriate to each season of the Church Year. For this level of organization, we owe thanks to Englishman Reginald Heber (1783-1826), who might be called the “father of the modern hymnal”. Heber’s *Hymns, written and adapted to the Weekly Church Service of the Year* (1827) was a groundbreaking attempt at creating a hymnal that would thus support the liturgical cycle of *The Book of Common Prayer*.

The Hymnal, 1940 stands seventh in a line-up of eight hymnals in the American Church, from 1789-1982. The first American edition of the Book of Common Prayer (1789) contained a rubric authorizing the use of hymns set forth by proper authority. This prayer book was bound with a metrical Psalter and 27 hymns, without tunes. Subsequent editions of the Hymnal witnessed the gradual elimination of the metrical Psalter, the expansion of the number and variety of hymns, and the inclusion of Service Music for the prayer book offices, eventually published as a separate volume.

The experts who prepared the 1940 edition were guided by the principle “Prove all things; hold fast that which is good” (1 Thess. 5:21). Every text from the preceding hymnal was examined with care, and only the best were retained. Translations of Greek and Latin hymns were reevaluated and compared with original manuscripts in order to achieve the best idiomatic rendering. Great care was also taken to secure accuracy in editing the book. The