

6. SPIRITUALITY

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1. Starting Point of Anglican Spirituality: the human heart

The **heart**¹ is most often seen in Scripture to be the core or centre of a person² for “man looks on the outward appearance but God looks on the heart” (1Sam16.7)³.

Although we Westerners tend to think of the heart as essentially to do with the emotions, the Hebrews thought of it as the seat of the understanding; so King Solomon prays, "Give thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?" (1 King 3:9).⁴

a) The Sinful Heart

Our hearts can be good or bad. Jesus spoke of some with good hearts in the Parable of the Sower, “But that on the good ground are they, which in an honest and good heart,

¹ Occurs 858 times in the OT!

² I would also hold the view that spirit, soul, and mind (nous) are terms for the inner person too. I doubt that we should try to distinguish each from the other although many writers try to do that. (Cp “Love the Lord your God with all your heart, soul, mind and strength”.)

³ God speaking to Samuel the priest who has come to anoint a new king over Israel: David.

⁴ Interestingly, the “head” is never referred to in Scripture as the place where we might find intellectual faith or belief. The supposed opposition between head and heart does not occur in the Scriptures.

having heard the word, keep it, and bring forth fruit with patience (Luke 8:14-16). On the one hand, “A good man out of the good treasure of his heart bringeth forth that which is good” but on the other hand, “an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh (Luke 6:44-46).

Jesus devastatingly also said, “This people [the children of Israel] draweth nigh unto me with their mouth, and honour me with their lips, but their **heart** is far from me” (Matt 15:8). That is, we can have an outward show of piety and yet our hearts can be in rebellion towards God. One of the grand delusions of this age is that we are not sinners.⁵ We have forgotten the words of Jesus’ parable about the two men who went up to the temple to pray: the Pharisee and the tax-collector (Luke 18.9-14). The Pharisee boasts in his prayer about all the moral and ceremonial acts he performs but the other man can only pray, “God be merciful to me a sinner”. Our hearts can convince us that we are not sinners just like the Pharisee. Unfortunately though, we are confronted by human sin and its consequences all through scripture from Genesis 3 onwards.

One of the pictures of sin is that of rebellion against our lawful King and Creator. Sin is law-breaking or lawlessness (1 John 3.4). Sin is to do what He has said not to do or not to do what he has said to do (sins of commission and omission).⁶ Sin is transgression of a boundary or line. We are commanded, “Do not covet” and yet like David the King with Bathsheba, we desire what it is unlawful for us to desire (James .

b) Baptism

What happened at baptism? One important thing that happened was that we or our sponsors affirmed that we **turned to** Christ, **repented of** our sins, **rejected** selfish living and **renounced** Satan (p. 56, APBA). This “turning to” Christ is most important because *turning* or (returning) to is a wonderful translation of the word translated as

⁵ I’ve even known Anglican priests who didn’t like the word “sin’ being used!

⁶ “We have left undone those things which we ought to have done; and we have done those things which we ought not to have done” (Book of Common Prayer, Morning Prayer).

repentance.⁷ One scholar has argued that Thomas Cranmer's whole theological edifice⁸ hangs on his understanding of repentance. While I think that might be an exaggeration, repentance is important within Anglicanism if we understand it as a turning *to* Christ and a turning *from* sin.

(i) *Repentance*

No wonder then that John the Baptist and Jesus both call on the people to repent, that is, to turn to God because the Kingdom (Reign or Empire of God) is at hand. The Reformers thought of repentance as a life-long process. We are to be constantly, daily involved in turning our hearts to God and away from sin. One person has given these thoughts on repentance, (see <http://interruptingthesilence.com/2009/12/05/some-thoughts-on-repentance/> [selected])

- is as much or more about our heart as it is about our actions.
- is returning our gaze to God.
- is changing the direction of our life in order to face, see, and receive our coming salvation.
- is turning our life around.
- is to choose a new life.
- is not just about changing behavior – it is a change of mind, a change in direction, a change in attitude, a change in our way of being.
- is the recognition that our self-sufficiency is inadequate.
- is a search for life which is realized in personal communion with God.
- is not simply about improvement in behavior or even being perfect, a psychological feeling, or strengthening our will. It is, rather, a change in our mode of existence by which we cease to trust in our own individuality.
- is not individual feats or works of merit but a cry of trust and love from the depths of our abyss.
- is our true Christmas preparation in Advent (and Lent).
- is how we cooperate with God in our own salvation.
- manifests our desire for God.

(ii) *The Collect of Purity*

Anglicanism is not blind to the reality of sin. Far from it! The justly famous *Collect of Purity*,^{9, 10} reminds us of our need to have our hearts right before God as we come to

⁷ One writer has even said that the translation of “metanoia” in the Greek by repentance is a very bad translation because it suggests penitence and contrition whereas repentance is just turning or returning.

⁸ I think it more likely that his primary idea was justification by faith.

⁹ Translated by Thomas Cranmer from a medieval English liturgy.

¹⁰ Even in the 14th C this translation was available. *God, unto Whom alle hertes ben open, and unto Whom alle wille spekith, and unto Whom no privé thing is hid: I beseche Thee so for to clense the entent of myn hert with the unspekable gift of Thi grace that I may parfiteliche love Thee, and worthilich preise Thee. Amen.*

worship. We might imagine that we could just do worship without any preparation¹¹ but the *Collect* reminds us otherwise. In this prayer, we ready ourselves to worship asking God to cleanse our hearts because our hearts easily fall captive to wrong desires and become polluted.

Almighty God,
to whom all hearts are open,
all desires known
and from whom no secrets are hidden:
cleanse the thoughts of our hearts,
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name¹²,
through Christ our Lord.
Amen.

The True Beginning: Almighty God
Human starting point: the heart
Often our desires are disordered
God knows us fully
Purify us because sin pollutes
Inspiration = power
The end point: Loving God &
making known with joy his wonder
Christ = Anointed One; Lord = Master
So be it!

2. Prayer

Anglicanism at its best is a church which prays¹³. The three worship books that are central to Anglican devotion in Australia in all its variety all have *prayer book* in their titles. But, the mother of these is the Book of Common [public] Prayer.¹⁴

a) The Collects

One of the precious features of these prayer books is the presence of Collects (short prayers) that follow a certain pattern¹⁵. The following Collect is for the First Sunday in Advent (BCP). Why might Cranmer have chosen these words for the first week of the beginning of the Christian year?

Almighty God,
give us grace that we may cast away the works of darkness
and put upon us the armour of light,
now in the time of this mortal life,

¹¹ A worrying trend in Anglicanism.

¹² "Name" in the Scriptures = the character of the person or the One mentioned.

¹³ "And [Jesus] told them [the disciples] a parable, to the effect that they ought always to pray and not lose heart" (Luke 18.1, RSV).

¹⁴ Incidentally, extempore (free form) prayer is unusual in Anglican services using a prayer book for obvious reasons. This feature is in marked contrast with non-conformist churches.

¹⁵ Collects have a recognizable form (which may not be strictly followed but often is): 1) Invitation ("Let us pray") 2) Address (the person of the Trinity who is being addressed, but usually the Father) 3) An attribute or quality of the deity, which relates to the petition (often "who") 4) The Petition (the matter being asked about or requested) 5) The Reason or Result expected (begins with the word that) 6) Christian conclusion ("through Christ our Lord"), or other longer doxologies 7) General affirmation ("Amen.", untranslated from the Hebrew).

in which thy Son Jesus Christ came to visit us in great humility;
that in the last day
when he shall come again in his glorious majesty
to judge both the quick and the dead,
we may rise to the life immortal;
through him who liveth and reigneth with thee and the Holy Ghost [Spirit],
now and ever,
Amen

Cranmer's Collect for the Second Sunday in Advent (BCP) –order not followed in APBA – is the following one dealing with Holy Scripture. Again we are forced to ask, why might Cranmer have given this Collect this singular place? Significantly, it is now prayed in the 32nd Week of Ordinary¹⁶ Time, that is, right near the end of the Church's year.¹⁷

BLESSED Lord,
who hast caused all holy Scriptures to be written for our learning:
Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them,
that by patience and comfort of thy holy Word, we may embrace and ever hold fast the
blessed hope of everlasting life,
which thou hast given us in our Saviour Jesus Christ.
Amen.

b) Prayers at Morning (and Evening)

One of the great treasures of the Anglican Church is Morning and Evening Prayer. By this means, Thomas Cranmer sought to have the people of England hear the Scriptures read virtually completely yearly.

The Order for Morning Prayer¹⁸ (Daily Office [adapted and shortened])

Daily throughout the year

“At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

For example,

WHEN the wicked man turneth away from his wickedness that he hath committed,
and doeth that which is lawful and right, he shall save his soul alive. Ezek. 18.27
I acknowledge my transgressions, and my sin is ever before me. Psalm 51.3
Hide thy face from my sins, and blot out all mine iniquities. Psalm 51.9

¹⁶ Ordinary Time does *not* mean unimportant but according to an order 1st, 2nd, 3rd, etc. up to 34th.

¹⁷ The church year has not been addressed in these studies which is a marked oversight.

¹⁸ Text from The Book of Common Prayer, the rights in which are vested in the Crown, is reproduced by permission of the Crown's Patentee, Cambridge University Press.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Psalm 51.17

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 S. John 1.8,9

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart and humble voice unto the throne of the heavenly grace, saying after me:

A general Confession to be said of the whole Congregation after the Minister, all kneeling.

ALMIGHTY and most merciful Father, We have erred and strayed from thy ways like lost sheep, We have followed too much the devices and desires of our own hearts, We have offended against thy holy laws, We have left undone those things which we ought to have done, And we have done those things which we ought not to have done, And there is no health in us: But thou, O Lord, have mercy upon us miserable offenders; Spare thou them, O God, which confess their faults, Restore thou them that are penitent, According to thy promises declared unto mankind in Christ Jesu our Lord: And grant, O most merciful Father, for his sake, That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Absolution or Remission of sins to be pronounced by the Priest alone, standing: the people still kneeling.

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live; and hath given power and commandment to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance and his Holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

The people shall answer here, and at the end of all other prayers, Amen.

If no priest be present the person saying the Service shall read the Collect for the Twenty-First Sunday after Trinity, that person and the people still kneeling.

Then the Minister shall kneel, and say the Lord's Prayer with an audible voice: the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.

OUR Father, which art in heaven, Hallowed be thy Name; Thy kingdom come; Thy will be done; in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, the power, and the glory. For ever and ever. Amen.

Then likewise he shall say,

O Lord, open thou our lips.

Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

Here, all standing up, the Priest shall say,

Glory be to the Father, and to the Son: and to the Holy Ghost;

Answer. As it was in the beginning, is now and ever shall be: world without end.

Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

Then shall be said or sung this Psalm following: Except on Easter Day, upon which another Anthem is appointed: and on the nineteenth day of every month it is not to be read here, but in the ordinary course of the Psalms.

Psalm 95¹⁹

O COME, let us sing unto the Lord:

let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving:

and shew ourselves glad in him with psalms.

For the Lord is a great God:

and a great King above all gods.

In his hand are all the corners of the earth:

and the strength of the hills is his also.

The sea is his, and he made it:

and his hands prepared the dry land.

O come, let us worship, and fall down:

and kneel before the Lord our Maker.

For he is the Lord our God:

and we are the people of his pasture, and the sheep of his hand.

Today if ye will hear his voice, harden not your hearts:

as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me:

proved me, and saw my works.

¹⁹ Some of the Religious Orders say this psalm together every day of the year.

Forty years long was I grieved with this generation, and said:
It is a people that do err in their hearts, for they have not known my ways.
Unto whom I sware in my wrath:
that they should not enter into my rest.

Then shall follow the Psalms in order as they be appointed. And at the end of every Psalm throughout the year, and likewise in the end of Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,

Glory be to the Father, and to the Son:
and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be:
world without end. Amen.

Then shall be read distinctly with an audible voice the **First Lesson**, taken out of the Old Testament as is appointed in the Calendar: Except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the year.

Note that before every Lesson the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every Lesson, Here endeth the First, or the **Second Lesson**.

Te Deum Laudamus

WE praise thee, O God: we acknowledge thee to be the Lord.
All the earth doth worship thee: the Father everlasting.
To thee all angels cry aloud: the heavens and all the powers therein.
To thee Cherubin and Seraphin : continually do cry,
Holy, Holy, Holy: Lord God of Sabaoth;
Heaven and earth are full of the majesty: of thy glory.
The glorious company of the apostles: praise thee.
The goodly fellowship of the prophets: praise thee.
The noble army of martyrs: praise thee.
The holy Church throughout all the world: doth acknowledge thee;
the Father : of an infinite majesty;
thine honourable, true : and only Son;
also the Holy Ghost : the Comforter.
Thou art the King of glory: O Christ.
Thou art the everlasting Son: of the Father.
When thou tookest upon thee to deliver man: thou didst not abhor the Virgin 's womb.
When thou hadst overcome the sharpness of death: thou didst open the kingdom of heaven to all believers.
Thou sittest at the right hand of God: in the glory of the Father.
We believe that thou shalt come: to be our judge.
We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious blood.
Make them to be numbered with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.
Govern them: and lift them up for ever.
Day by day: we magnify thee;
and we worship thy Name : ever world without end.
Vouchsafe, O Lord: to keep us this day without sin.
O Lord, have mercy upon us: have mercy upon us.
O Lord, let thy mercy lighten upon us: as our trust is in thee.
O Lord, in thee have I trusted: let me never be confounded.

Then shall be read in like manner the **Second Lesson**, taken out of the New Testament.
And after that the Hymn following: Except when that shall happen to be read in the
Chapter for the day, or for the Gospel on Saint John Baptist 's Day.

Benedictus

St. Luke 1.68-79

BLESSED be the Lord God of Israel:
for he hath visited, and redeemed his people;
And hath raised up a mighty salvation for us:
in the house of his servant David;
As he spake by the mouth of his holy Prophets:
which have been since the world began;
That we should be saved from our enemies:
and from the hands of all that hate us;
To perform the mercy promised to our forefathers:
and to remember his holy covenant;
To perform the oath which he sware to our forefather Abraham:
that he would give us,
That we being delivered out of the hands of our enemies:
might serve him without fear,
In holiness and righteousness before him:
all the days of our life.
And thou, child, shalt be called the Prophet of the Highest:
for thou shalt go before the face of the Lord to prepare his ways;
To give knowledge of salvation unto his people:
for the remission of their sins;
Through the tender mercy of our God:
whereby the day-spring from on high hath visited us;
To give light to them that sit in darkness, and in the shadow of death:
and to guide our feet into the way of peace.
Glory be to the Father, and to the Son:
and to the Holy Ghost;
As it was in the beginning, is now, and ever shall be:
world without end. Amen.

Then shall be sung or said the Apostles ' Creed, by the Minister and the people
standing: Except only such days as the Creed of Saint Athanasius is appointed to be
read.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

And after that these Prayers following, all devoutly kneeling: the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Answer. Christ, have mercy upon us.

Lord, have mercy upon us.

Then the Minister, Clerks, and people shall say the Lord's Prayer with a loud voice.

OUR Father, which art in heaven, hallowed be thy name; thy kingdom come; thy will be done; in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then the Priest standing up shall say

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the Queen.

Answer. And mercifully hear us when we call upon thee.

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

Then shall follow three Collects: The first of the day, which shall be the same that is appointed at the Communion: The second for Peace: The third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the year, as followeth, all kneeling.

The Second Collect, for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.

The Third Collect, for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger, but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. Amen.

In Quires and Places where they sing here followeth the Anthem.

Then these five Prayers following are to be read here: Except when the Litany is read; and then only the two last are to be read, as they are there placed.

A Prayer for the Queen's Majesty

O LORD our heavenly Father, high and mighty, King of kings, Lord of Lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lady, Queen Elizabeth; and so replenish her with the grace of thy Holy Spirit, that she may always incline to thy will, and walk in thy way: endue her plenteously with heavenly gifts; grant her in health and wealth long to live; strengthen her that she may vanquish and overcome all her enemies; and finally, after this life, she may attain everlasting joy and felicity; through Jesus Christ our Lord. Amen.

A Prayer for the Royal Family

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless Philip Duke of Edinburgh, Charles Prince of Wales, and all the Royal Family. Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. Amen.

A Prayer for the Clergy and People

ALMIGHTY and everlasting God, who alone workest great marvels, send down upon our bishops and curates, and all congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our advocate and mediator, Jesus Christ. Amen.

A Prayer of Saint Chrysostom

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Corinthians 13:14

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Here endeth the Order of Morning Prayer throughout the Year.

3. Silence

Anglicanism also at its best is a church which listens. Many do not hear what God is saying because they don't take time to listen. Many churches are the same. They rush through the service as if they have so many more important things to do. But, if our Lord were actually standing in our midst would we be in such a rush? Then again, He is in our midst!

We hear the sermon and after that the APBA's Second Order says [Silence may follow.] I suspect that clergy don't always follow this suggestion because congregants might get irritated if they were held up for a minute to reflect on what has just been preached. Yet, the preaching is the culmination of the first part of the service, *The Ministry of the Word*. In the early church, preaching was said to be "the Word of God". This observation doesn't mean that sermons are infallible utterances from God but it does mean that when the sermon is squarely founded on Christ the Incarnate Word and the Scriptures, the Written Word then the power of the gospel will be evidenced to bring salvation (Rom 1:16). Furthermore, we should give the sermon due reverence and keeping silence is one way of doing this.

4. Questions for Reflection

1. Archbishop Thomas Cranmer sought to have the people of England hear the Scriptures read virtually completely yearly. What circumstance made this particularly important in England in the 16th C? Is this feature of Anglicanism still important for us today?

2. Are there other elements of Anglican Spirituality that have not been covered that you believe are important? Discuss. (For example, I have not discussed the saying of Creeds, the catechism [not even present in the APBA], the Christian Year in detail, etc.)