Christ Church Parish
We are a welcoming Episcopal parish renewing its people as disciples of Jesus Christ through worship, formation, and service

Adult Formation 2022
A Trip to the Wellspring of Anglican Spirituality: Salisbury, England
June 20, 2022

Invasions: Angles out, Normans in
Charles the Simple was the son of King Louis the Stammerer (what a flare for naming). Louis and then Charles ruled West Francia, the western-northwestern portion of what we know as modern France. In 911 AD, Charles contracted with a group of Vikings led by the chieftain, Rollo, to give them land in return for their defense of the coastline from invasions. It was these Viking "Northmen" who gave the region their name: from **Northmen** to Normen to **Normandy**. This group of Vikings quickly settled in the region and were baptized into the Christian faith.

Stay with me on this next episode. In 1002, AEthelred the Unready, king in SW England, married Emma of Normandy. Emma gave birth to a son, **Edward** (often known as the Confessor for his Christian piety). Edward ruled in England from 1042 until his death in 1066. Now here's the problem: Edward, a gay man, was childless with no heir to inherit the throne. Who would fill this vacuum? Enter **William the Bastard**, Duke of Normandy and descendent of the Viking chief, Rollo, who had agreed to settle with his kinsmen along the NW French coast [Above left: Willelm/William]. Some historians suggest that Edward may have encouraged William's royal ambitions for the English throne. Upon Edward's death in 1066, William, now the **Conqueror**, invaded SW England (remember Kent?) and took control of much of the island. The **Bayeux Tapestry** chronicles the Norman invasion: https://www.bayeuxmuseum.com/en/the-bayeux-tapestry/

Osmund of Salisbury
In order to maintain control over newly-conquered England, William banished the Anglo-Saxon aristocracy and appointed Norman leaders in their stead as local rulers loyal to himself. He did the same with church leaders, installing Normans as he removed Anglo-Saxon bishops. In 1078, the Norman nobleman, **Osmund**, was appointed bishop of Salisbury, a city the Roman British called **Sarum**.

As the former chancellor of the realm under William, Osmund was a master of organization. In 1092, he presided over the consecration of the cathedral church at Old Sarum (take note: a New Sarum, "Salisbury," with a new cathedral was established in 1220). On the left, is the outline of Osmund's cathedral built at the time on a fortified hill close to the town's castle.

Osmund was also an importer of Norman practices. He quickly established a cathedral community based on a Norman French model. Thus, our current use of such terms as cathedral *dean* (pastor), *chancellor* (legal counsel for every Episcopal parish), *canons* (directors of various ministries), and *precentor* (master of ceremonies) entered into English and thus Anglican use through Osmund. This body of cathedral members assisted the bishop in three ways: as leaders in **worship**, as educators or **formators** in faith, and as agents of **service** to those in need. Note that the current mission of Christ Church Parish mirrors these three-fold functions: worship, formation, and service. Historians note that Osmund's canons were known for their *musical talent* in worship, their commitment to *learning*, and their zeal for *care* among the poor.

Most importantly, Osmund prepared a form of worship that gave stability to the hodge-podge practice he encountered throughout his diocese. Osmund was familiar with the liturgical practices of Rouen in France and incorporated some of those practices in the order of worship that emerged in Sarum - what came to be called the **Sarum Rite**, a distinctive form of worship that was somewhat different than the Celtic Rite and the Roman Rite. Osmund's labors included the reordering of the Mass or Holy Eucharist, the Divine Office or Daily Prayer, and the Calendar of feasts and seasons. While some might think that local Anglo-Saxon worshippers would have resisted this "new" revision of their worship by a "foreign" Norman bishop, just the opposite happened: within one hundred years, the Sarum Rite became quite popular and was used throughout England, Wales, and Scotland. This was an **English form** of Christian worship.

What were the main features of this reform?
Leaders of worship should **pray** together before the Holy Eucharist begins. That suggestion seems so obvious, but clearly it was not taking place. Here Osmund suggested that the priest and other liturgical ministers ask for the guidance of the Holy Spirit as they assist the assembly in worship. He included this quotation from the psalm to conclude their prayer: *Send out your light and your truth, that they may lead me, and bring me to your holy hill and to your dwelling; that I may go up to the altar of God, to the God of my joy and gladness* (Psalm 43:3-4).

A **sequence hymn** was to be sung prior to the proclamation of the gospel. This practice is now common in most parishes of the Anglican Communion. Hymnal 1982 includes these sequence hymns for Maundy Thursday, *Pange lingua gloriosa*, "Sing my tongue the Savior's glory" (Hyman 166); for Easter Sunday, *Victimae Paschali laudes*, "Christians to the Paschal victim" (Hymn 183); and for Pentecost, *Veni Sancte Spiritus*, "Come, you Holy Spirit bright" (Hymn 226). On all other Sundays, the sequence hymn complements the gospel reading.

Worship was less about text and more about **actions** that formed people in faith. Osmund did not imagine a worship service in which people's heads were buried in a program, rendering them unable to participate actively in the central actions of the liturgy. Thus, the leaders of worship and the people *process* into the church together; they *make the sign of the cross* at the beginning and at the end of the liturgy; they *bow the head* or *genuflect* when coming into the sacramental presence of Christ in the reserved sacrament; they stand with *arms slightly extended* when praying; they *incline the head* at the mention of the name of Jesus; they *bow*

when bowed to; they *kneel* for the confession; and they *make a profound bow* at that point in the confession of the Creed that speaks of the Word becoming incarnate in the womb of Mary; and, they *kiss the chalice* if they are not able to receive the wine. All of these actions were intended to underscore two things: the human body worships through bodily actions (not just with words spoken or sung); and, the actions of the body underscore and illuminate the Christian conviction that God is revealed in the bodily actions of Christ and his body, the church. Osmund did not view Christian worship as a dramatic performance offered by a few "actors" for an "audience," but rather the work of an entire community, deepening its life in Christ by imitating his bodily actions.

The Sarum Rite, as it came to be called, was noted for the use of **incense** in worship, for **processions** to holy images on the feast days of saints, and for **colorful vestments** worn by the leaders. All this suggests that people worship through *all* their senses in contrast to what emerged in the 16th century with a Protestant emphasis only on text spoken or sung. If we were to travel to 11th century Salisbury, we would not sit for hours, locked into pews, as a preacher droned on. Rather, we would find ourselves moving throughout the church, smelling, hearing, touching, tasting, seeing, and singing the presence of Christ through action, color, and movement.

One historian notes that while there were only two candles placed on the Salisbury altar, the space itself was filled with dozens upon dozens of flickering lights, reflections of the text that was proclaimed at the end of the liturgy: *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through him, and without him not one thing came into being. What has come into being in him was life, and the life was the light of all people. The* ***light*** *shines in the darkness, and the darkness did not overtake it* (John 1:1-5).

A big jump to the early 19th century

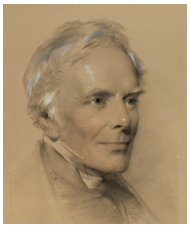
It's quite a leap from the 11th to the 19th century - but stay with me on this one. First, politics, and then religion. In the early 19th century, the Church of England had as its titular head the English monarch. Indeed, Elizabeth II, who just celebrated her 70th year as monarch, is legally titled the **Supreme Governor of the Church of England**. Parliament controlled much of church life, including the appointment of bishops and regulation of dioceses: their establishment *and* dis-establishment. Indeed, we know that Tory members of Parliament, conservative and loyal to the Crown, appointed bishops who were members of their party and could be counted on to support Parliament's control of significant aspects of church life. For those of us who enjoy the separation of church and state, this might sound odd and yet the 16th century separation of English Christian life from Rome produced an alliance between the English monarch (Henry VIII, Elizabeth I) and the English Church, with the archbishop of Canterbury as its spiritual leader.

At the same time, a philosophical movement called the **Enlightenment** had powerfully influenced much of university and upper class English life. The Enlightenment movement, led by philosophers and scientists, was committed to the rational and scientific analysis of every

dimension of life on the earth. For this we can be most grateful as this movement hastened what had begun with medieval science, much of that scientific inquiry fostered in monastic schools and the medieval Christian universities. One effect of this emphasis on rational analysis was the claim that the primary factor that makes one human is the use of **reason**. Another dimension of this movement was its growing *distrust* of anything that could not be measured or analyzed scientifically: the existence of God, the soul, sacraments, the afterlife, and faith itself.

In response to this critique of Christian teachings, many Anglican preachers attempted to present a **rational basis** for Christian faith and doctrine. They focused their preaching and teaching on the *reasonable* nature of religion. Stories of Jesus turning water into wine or healing a sick person were either ignored or interpreted in a "spiritual" manner. What is "reasonable" in the Scriptures was praised; what appeared to be unreasonable or "unscientific" was ignored or dismissed. Their preaching frequently focused on the practical and moral dimensions of Christian life: what qualities supported *good* Anglicans and *respectable* citizens of the British Empire (ironically, with no thought to question the conquering and controlling of nations)? Needless to say, this dimension of Anglican life appealed mostly to business people and the well-educated at British universities.

Anglican worship - the most public presentation of Christian life in England - was marked on Sundays by Morning Prayer - heavy on reading texts - and *lengthy* expositions of doctrine in preaching: doctrine, not scripture (thus the need for pews). Indeed, evidence suggests that a good many preachers failed to compose their sermons; they simply read sermons produced by others and published in sermon collections: no preaching that addressed how a biblical text actually respond to the need and circumstance of the assembly. The pulpit was so large that it obscured the community's view of the altar - and this will come as no surprise: with an obscured altar, symbolic of rationalist disdain for Christ's real presence in the bread and wine, the Holy Eucharist was celebrated only four times a year. In urban parishes, one purchased a pew, thus excluding the many poor who had flocked to cities for grueling factory work.



John Keble

Enter John Keble (1792-1866). In 1816, Keble was ordained a priest after graduating from Oxford University. In 1827, he published a book of poems and meditations entitled *The Christian Year*, a book that gained enormous popularity throughout Great Britain: over 158 editions went into print. It was a best seller: imagine that, a book of poetry on the liturgical year at the top of the best-seller charts! In 1831, he was appointed to the Chair of Poetry at Oxford University. And then the most surprising thing happened: on July 14, 1833, Keble preached a sermon that ignited a fire storm. He entitled it, "The National Apostasy," a searing **criticism of the English Parliament** and its recent action to reduce the number of dioceses and bishops in Ireland. What inspired Keble's wrath was a Parliament filled with members who had little practice in or knowledge of church life and yet had control over the church. Indeed, Keble came quite close to advocating open resistance to the acts of Parliament (otherwise known as sedition).

He claimed that the foundation of the Church of England was Jesus Christ as revealed in the gospels and in the practices of the early church, what he called the "apostolical church." Its foundation was Christ, its head, not acts of Parliament or the monarchy. It was by the teaching and practice of Jesus and the early Christians that decisions regarding church life in the present should be made, not the ignorance of members of Parliament who were easily swayed by their own desires or those of lobbyists. In his sermon, Keble questioned the practice of allowing members of Parliament - who were *not* Anglican and publicly opposed the Church of England - to make decisions that would affect the spiritual lives of Anglican Christians.

The Oxford Movement

Well, his sermon actually began a reform movement that took its name from the university where Keble and other professors who agreed with him taught: the Oxford Movement. In the presence of what they considered a tragic development in Anglican Christian life, the leaders of the Oxford Movement (OM hereafter) fostered the **study of early and medieval Christian life** in England (can you see it coming: English monastic spirituality and the Sarum form of worship?).

The OM **criticized the political arrangement** of its time by drawing attention to the sources of Christian faith and life as present in the early and medieval church. The writings of the New Testament and early Christian commentaries on them - as well as early and medieval practice - should guide the lives of 19th century Anglicans. While they agreed that reason is a gift from God for all humankind, they **criticized the Enlightenment claim that reason alone defines** what it means to be human and in turn promoted the ancient Christian claim that all humans possess a spiritual dimension signified by the **soul** and that the soul is nourished not only by reasonable talk but also by poetry, story, symbol, ritual, and the gifts of the natural environment. They asked: Why should the mystical dimension of Christian life be ignored or dismissed?

The leaders of the OM, most of them university professors and Anglican priests, were distressed at the sad state of public worship. They looked to - guess what? - **Salisbury and the medieval Sarum Rite** as a way to reform overly-textual and rationalist Anglican worship. In doing so, however, they met with fierce criticism from members of Parliament, from bishops who were perfectly satisfied with the status quo, and from priests who accused them of trying to import what appeared to be "Roman" practices among the English. Nonetheless, their reforms became widely accepted throughout Great Britain, the network of Anglican churches throughout the world, and in the United States.

What were these reforms?

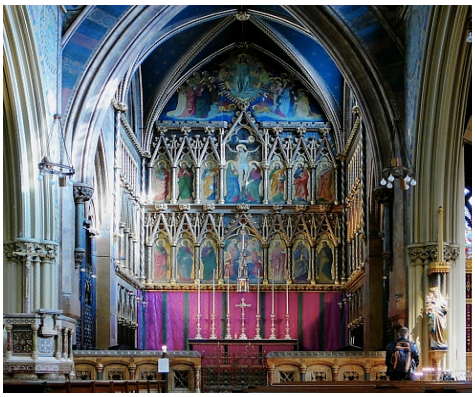
The central act of worship is the **Holy Eucharist**, with the Divine Office and Personal Prayer having their own legitimacy but as supporters of the Eucharist as witnessed in the early and medieval church. *The Book of Common Prayer 1979* is a direct reflection of the Movement's promotion of the Sunday and weekday Holy Eucharist.

Consequently, the **worship spaces** of Anglican (and Episcopal) churches needed reshaping in order to make the eucharistic table central again, not obscured by an oversized pulpit or ambo. At the same time, the **aumbry** or tabernacle where the reserved sacrament is kept was

reintroduced to Anglican worship spaces. Thus, one can see the aumbry at Christ Church, framed by bright stained glass, to the right of the eucharistic table. Consequently, when worshippers enter the space, a bow of the head or a genuflection is made as a sign of reverence in the presence of the sacramental Christ. Note what we discovered in Salisbury: *the body is engaged in worship*, not just the mind.

Rather than wearing a black preaching robe, the OM introduced Sarum's **colors** into Anglican vesture and worship, thus signifying the progression of the year through its feasts and seasons. That Christ Church includes a new set of banners hanging on the NW wall, paraments for the ambo/pulpit, seasonal hangings [left], and vesture that changes color is directly related to the promotion of color by the OM and its pastoral wing, the Anglo-Catholic reform. Underneath this promotion of color - colors drawn from the natural world - was and is the sacramental sensibility that God reveals Godself through the ordinary things of this world, the very things that Christians claim were brought into existence by the Word of God "through whom all things came into being" (John 1:3).

Compare the interiors St. Stephen's Walbrook (left) and the OM-inspired All Saints Margaret Street London (right). Note the incredibly large pulpit and the tablets - The Ten Commandments - above the *small* "communion table" at St. Stephen's. At All Saints, we see paintings of the birth, death, and resurrection of Christ surrounded by saints; and to the right, a statue of the Blessed Virgin Mary and the Christ Child. *What does each interior communicate visually?*



Why were the priests who supported the OM so insistent on filling their churches with images of Christ, his mother, and the saints? As a minority reform movement that called into question and criticized the cozy relationship between Parliament and church leaders, the OM priests were banished by their bishops to the **slums** that had emerged with factory work in the 19th century. Their parishes were filled with poor and hungry factory workers - women, men, and children - who lived in deplorable, unhygienic conditions. To see Christ, his mother, and the saints was to communicate that **the people were not alone**: they were surrounded and supported by "a great cloud of witnesses" (Hebrews 12:1). One would never receive that

message by contemplating the Ten Commandments, or a tablet dedicated to a monarch or wealthy donor, or an empty cross.

But of equal if not greater significance was this: the priests and deacons banished to slum parishes organized their parishioners and led campaigns to change the conditions of their work, their wages, and their living conditions. Their cause was the promotion of **social justice** - a cause unheard of previously, but one that has had enormous effect in Episcopal life during the 20th century. Does this baptismal vow ring a bell: "Will you strive for justice and peace among all people, and respect the dignity of every human being?" In 1923, Frank Weston, the Anglican bishop of Zanzibar (Tanzania), made this plea at international conference of OM-inspired Anglo-Catholics in London:

I say to you with all the earnestness I have: that if you are adore Jesus in his Blessed Sacrament, then you have got to come and walk with Christ into the streets of this country and find the same Jesus in the people of your cities and your villages. You cannot claim to worship Jesus in the sacrament if you have no compassion for Jesus in the slum. If you are Christians, then your Jesus is one and the same*: Jesus in the Blessed Sacrament, Jesus received into your hearts in Communion, Jesus with you as you pray, and Jesus enthroned in the hearts and bodies of his impoverished brothers and sisters. It is folly - it is madness - to suppose that you can worship Jesus as you are sweating him in the souls and bodies of his children. It cannot be done. You have your Altar: now go out from there into the highways where not even the Bishops will try to hinder you. Go out and look for Jesus in the ragged, in the naked, in the oppressed and sweated, in those who have lost hope, in those who are struggling to make good. Look for Jesus. And when you see him, gird yourselves with his towel and wash their feet.*

Weston makes a significant theological link between the reception of Christ's Body in the Holy Eucharist and the presence of Christ in the bodies of the poor, the overlooked, and the social outcast: "I was hungry and you fed me, thirsty and you gave me drink, sick and you visited me" (Matter 25:35-36). We can begin to see the relationship between sacrament and social action in our parish commitments to feed the houseless through the Little Food Pantry, support for the Emergency Food Network Hunger Walk, and in our new venture to bring meals to the Veterans Tent Village in East Tacoma. The two - **sacramental action and social action** - are not separate entities. Rather, the former is the animator of the latter as Weston pointed out so dramatically. Sacramental action rightly leads to social action.

What began as an attempt to align Anglican Christian life in the 19th century with the first thousand years of its history grew into movement that set Anglican life in a new direction: the linking of the Sarum Rite with the quest for social justice. Both were grounded in the principle that "matter really matters," that bodies really matter: the body of Christ present in the Holy Eucharist and in the bodies of the poor and outcast. What the Oxford Movement and Anglo-Catholic reform highlighted was **the sacramental presence of Christ the prophet** whose public ministry was focused on "the ragged, the naked, the oppressed and sweated, and those who have lost hope." It is into *this* Christ that one is baptized.

Questions

1. What, if anything, struck you in reading this handout? Why did it strike you?
2. Is there an element in the Sarum Rite you find attractive? If so, what is it? Why is it attractive?
3. There are some Christian communions in the U.S. that see no difference between loyalty to country and loyalty to God. Why would John Keble call that assertion into question?
4. What do you think of Frank Weston's claim? Is it a new idea for you or something you've known for some time?


NEXT WEEK: Monday, June 27. We travel to **London** where we'll visit St. Paul's Cathedral and Windsor Castle as we explore the work of Thomas Cranmer, editor of The Book of Common Prayer, and Elizabeth I, whose "settlement" decisively shaped Anglican spirituality.

Links to explore

The story of Old Sarum
https://www.english-heritage.org.uk/visit/places/old-sarum/history/

Drone view of Old Sarum
https://www.youtube.com/watch?v=QhCZM9kXx8k

Online tour of Salisbury Cathedral (including its stunning new baptismal font)
https://www.youtube.com/watch?v=MHOTAhHjtww

Online tour of All Saints Margaret: the spiritual made physical
https://www.youtube.com/watch?v=OMEDRrGpybY

Online tour of Keble College, its neo-Gothic chapel, and gardens
https://www.keble.ox.ac.uk/about/architecture-gardens/

Holy Eucharist on Trinity Sunday with Herbert Howell's *Collegium Regale* at Keble College
https://www.facebook.com/keblechoir