



PIER REVIEW

THE MINISTRY JOURNAL OF THE CATHEDRAL CHURCH OF ST. LUKE, ORLANDO, FLORIDA

On Getting Back to Basics

By The Rev. Canon J. Gary L'Hommedieu

FROM TIME TO TIME WE HEAR PEOPLE SAY something like this: “It’s time to get back to basics.” If a baseball team is starting to lose, it probably isn’t because base runners aren’t getting away with as many stolen bases. More likely it’s because they aren’t getting on base to begin with. It’s time to return to basic batting drills.

If a couple isn’t getting along, the counselor won’t recommend exotic vacations. He’ll want them to learn to communicate—something they probably never learned very well to begin with, and now it shows. It’s time to return to the basics of what it means for two people to relate to each other.

Why does a nation return to the founding documents and traditions which enshrine the vision of the mothers and fathers of that nation? Because after generations of people doing their own thing a nation turns into a rabble of conflicting views and priorities. There has to be

something to return to, or else the nation finds out that it no longer is. It has become, in effect, another place.

Christianity was not supposed to survive the cross. Then it was supposed to fade under persecution. Once it was established, it was supposed to disappear into the power structure of the late Roman Empire. Some argue that it did just that.

At the time of the Reformation many Christian leaders sensed that their religion had turned into something different from what it was at the beginning. With the availability of a printed Bible for every literate adult, it was not difficult to pick out things that had changed. The Christ of the New Testament had never intended his Church to be a chaplaincy of a great empire or the public relations office for rising national leaders. He had intended to give birth to a People that would bear his Name. All Christians together made up his Body on earth, and he intended to maintain a special presence with his creation through them.

After many generations Christians got used to doing their own thing. Being a pope or a priest or a Christian prince was a pretty heady thing. People had all sorts of unchristian reasons for keeping the faith alive, at least on paper.

Being a rank and file member of the Church had its own benefits. People thought they knew how the world got set up the way it was, with some high and some low. They thought they knew who to play ball with in order to prepare for eternity. Once the Bible came out in print, a lot of rival visions came into view. Which one was right?

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Dean Tony Clark prays with the adult Honduras missionaries just prior to their departure at Orlando International Airport.

A Church To Believe In

By The Very Rev. Anthony P. Clark

DR. PETER MOORE, SOMETIME DEAN OF Trinity School for Ministry in Ambridge, PA and speaker at our recent diocesan convention, outlines six characteristics of a robust, comprehensiveness and biblically-based Anglican expression of the Christian faith in his book *A Church to Believe In*. As Dr. Moore notes, “each [characteristic] focuses on one of the words that describes the church founded on Christ by the earliest Christians—or, at any rate, one of the [characteristics] that *ought* [emphasis mine] to describe it.”

Dr. Moore goes on to say that these six characteristics of true Anglican comprehensiveness—evangelical, catholic, reformed, charismatic, liberal, and global—“are conventionally used to describe parties or wings within the churches.” While these characteristics are often caricatured and misunderstood, “each rightly belongs to the whole church. None ought to be neglected.”² To mitigate some of the “party spirit” and misunderstanding that can surround the six essential characteristics, Dr. Moore is intentional (as am I) in using lower case letters in his writing.

evangelical: According to Dr. Moore, “At the heart of a truly evangelical church, there is above all, a receptivity to the Word of God. There, by the power of the Holy Spirit, people hear the Word of God not only as a given, as revelation ‘once for all delivered unto to the saints,’ but also as a personal message inviting response.”³ With this focus on the Word of God comes an emphasis on the uniqueness of Christ, the centrality of the cross, and the blessed assurance of salvation through, in the words of John Wesley, “trust in Christ, Christ alone, for salvation.”⁴

catholic: This characteristic, much broader in scope than just the denomination of the Roman *Catholic* Church, reminds us “that God has been sovereign over the development of his church since the very beginning.” It “recognizes that the Bible and the Church have a special relationship.... [T]he Church is ‘under’ the Bible, in the sense that the Church must bow to the authority of the Bible.”⁶ In addition, catholic “affirms that where the Creeds are upheld, the scriptures honored, the Word of God proclaimed, and the sacraments rightly practiced, there is the church.”⁷

reformed: This characteristic reminds us that the Church of England, The Episcopal Church, and today’s global Anglican Communion trace their lineage to the Reformation. The English reformers embraced Martin Luther’s Reformation doctrine: “justification [a right relationship with God] was not earned by keeping the law, but rather it was a gift given by grace to those who have faith in Jesus Christ.”⁸ The English reformers rejected the Roman Church’s teaching on transubstantiation in the Eucharist [the belief that the bread and wine became the literal body and blood of Christ] and “believed that Christ’s bodily presence was in heaven, not on earth.... Christ was present spiritually in the sacrament, to be received not by the mouth but by the heart.”⁹

To Be Continued

¹ Moore, Peter, *A Church to Believe In*, Latimer Press, 2000, p. 11.

² *Ibid.*, p. 11.

³ *Ibid.*, p. 24

⁴ *Ibid.*, p. 31

⁵ *Ibid.*, p. 49

⁶ *Ibid.*, p. 50

⁷ *Ibid.*, p. 51

⁸ *Ibid.*, p. 75

⁹ *Ibid.*, p. 87

Revisiting the 1662 Awesome Simplicity

By the Rev. Canon J. Gary L'Hommedieu

IS IT CURIOSITY OR NOSTALGIA THAT DRAWS us back to a 350 year old worship service? Perhaps it's the penitential tone of the older services that seems especially appropriate for our Lenten observances today. If so we should be aware that the present Order for Holy Communion is a typical Sunday service for any season and is not designated as "penitential."

It is worth remembering that the 1662 is still the authorized Book of Common Prayer in the Church of England as well as other Provinces of the Anglican Communion. While we may be using a "foreign" service, it is still quite contemporary. We are not dusting off an artifact or traveling like tourists into another time.

As parishioners of the Cathedral Church of Saint Luke we are revisiting our roots as Anglican Christians at a time when the meaning of being "Anglican" is subject to question and debate. There are good reasons for the confusion over our present identity. Anglicans have been a diverse people from the beginning, even when the only Anglicans lived on a single island. The meaning of that identity was argued and fought over from the beginning. 1662 represents an historic watershed — the end of the Reformation era with its "wars of religion" and the beginning of a distinctly "modern" Christian movement. Much has been gained by this historic advance, but much has also been lost, or perhaps misplaced.



The table set for the Lord's Supper in the "northward position," where the officiating minister and deacon face each other across the table. Communion takes place not in physical contact with miraculously changed particles, but "only after an heavenly and spiritual manner."

The 1662 captures the doctrinal emphasis at the close of a period when religious doctrine mattered, just as eternal salvation mattered. The characteristic emphases of this historic liturgy show the English Church's unique contribution to the Protestant Reformation that had immediately preceded it. It is that Reformation heritage that we seek to revisit today as we pause before launching into a Christian era that is "post-modern," whether we like it or not.

The main emphases of the historic services are upon faith and communion with Christ. In the mind of the authors of our tradition there is no communion without an authentic faith. Christian worship is not the presentation of sacraments as miraculous displays demanding our awe of a privileged institution (the medieval Church), but rather aids to our edification as believers. The 1662 service is simple and yet powerful in its evangelical emphasis. As such it is one of the chief glories of our Anglican heritage which we lose touch with at our peril.

What we need to recapture today is the same Gospel emphasis in a sober, dignified manner. It is as timely today as it was at the end of the revolutionary era that gave it birth. PR

Editor's note: This article first appeared in a booklet containing the 1662 Communion service for use during Lent 2008.

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Anne Michels came to the Cathedral staff in 1999 as Cathedral Administrator until this February when she left in preparation for her new career as a full time mom. She and husband Dennis will travel to the Ukraine later this spring to adopt as many as three infants or young children.

Editor's Note: The following is adapted from
"The Beauty of Holiness: Worshipping the Lord
through Art and Architecture at the Cathedral
Church of St. Luke" by Anne Michels
©The Cathedral Church of St. Luke, 2006.

The Heart of Church Celebrating the

By Anne E. Michels, CCA

ON A HOT JULY DAY IN 2005, DR. RICHARD Boyce, Associate Professor of Preaching and Pastoral Leadership at Union Theological Seminary in Richmond, Virginia, leaned forward, looked intently at a group of fifty church business administrators and asked the question, "What is the primary goal of church administration?" I was among these fifty administrators from around the country who were gathered at Union Seminary to complete a two-week course of study in pursuit of the designation Certified Church Administrator (CCA) offered through the National Association of Church Business Administration (NACBA).

We all sat in silence for a few minutes pondering the question, wondering if it was perhaps a trick question. He was, in essence, asking us to "boil down" everything we do as church administrators and sum it up in one primary goal. Could we do that? Pretty soon, several of us timidly raised our hands and gave answers like, "make sure everything runs smoothly," "keep the church out of trouble," "control chaos," and "enable the church to fulfill its mission."

These are answers you might expect. But Dr. Boyce urged us to consider the ultimate goal of church administration—which encompasses the entirety of what we all do corporately as the church body—in light of this paradigm: *efficiency*, *proficiency* or *sufficiency*.

First—*efficiency*: Efficiency is achieving a desired effect quickly and without waste. Most people would probably default to this as the goal of good church administration. For example, efficient and effective (a related concept) administration would include providing clear signage, ample parking, easily accessible entries, informative newsletters and bulletins, multiple

chalice-bearers for communion, functioning boards and committees for decision-making, an up-to-date website and a master calendar for scheduling room use. In other words, the church has good systems in place that, as one administrator in the class proposed, allow the church to "run smoothly."

No one would argue that efficiency and effectiveness are worthy goals. I have multiple books on my shelf on the subject of church administration that almost all include the word "effective" in the title. But is that the *ultimate* goal?

Next—*proficiency*: Proficiency is progressing or advancing in a certain skill or knowledge, becoming better at it through training and practice. The desired end is *production*—achieving a measurable result. In the church, that includes training and educating parishioners in theology and evangelism, creating small groups, offering "altar calls," sending and supporting missionaries, increasing Sunday attendance and planting new churches. The goal is the *production* of more disciples, members and churches.

Again, we would all probably agree that proficiency in the Kingdom of God should be one of our top priorities. But is it *the* top? What Dr. Boyce unfolded next changed my thinking about church life—administration as well as everything we do—forever.

I refer to the third concept—*sufficiency*. Sufficiency is having enough to meet *every* need *every* time. Of course, this describes the sufficiency of God Himself, and God alone.

The message of Genesis chapter 1 is clear: God created and ordered absolutely everything in the universe. First, He created the very basic elements of matter. Then, from these elements, God in six days created light, all heavenly



Anne practices a maternal pose with Jack Crone as the willing model. Paris Hilton looks on approvingly in a Powerpoint presentation from the staff farewell party.

Administration Sufficiency of God

bodies, the land and seas, all plants and animals, and human beings in an orderly, systematic way. He blessed human beings and gave them purpose. He provided everything that humans and all other creatures needed to live, and He sustains life to this day.

Not only does God provide everything we need for life, but He has also provided everything we need for salvation in His Son, Jesus Christ. “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12 NIV). We are saved by faith in Jesus Christ alone, and even that faith is a gift from God. We can do nothing to work for or earn our salvation (Eph 2:8-9).

So, God created everything, sustains everything, is everything. HE IS SUFFICIENT. What, then, can His people *do* for Him? Nothing. Nothing but simply love and praise Him. “What is the chief and highest end of man?” asks The Larger Catechism of the Westminster Confession of Faith. Answer: “Man’s chief and highest end is to glorify God, and fully to enjoy him forever.” Similarly, the celebrant in the Episcopal Holy Eucharist service prays, “Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendor of your radiance.”

The goal of church and church administration, then, cannot *only* be efficiency or proficiency, i.e., doing things for God. Ministry should be run in an efficient and proficient way. But in sacred history, the work of ministry always *followed* a knee-buckling, even frightening worshipful encounter with the thrice holy God. Thus, *the ultimate goal of our corporate worship and every aspect of church administration must first be to celebrate God’s sufficiency.*

This is accomplished through reverent, God-centered and lavish worship. The psalmist David commanded, “Worship the Lord in the beauty of holiness.” (Ps 29:2b KJV) One author beautifully explains, “Worship ought not to be construed in a utilitarian way. Its purpose is not to gain numbers nor for our churches to be seen as successful. Rather, *the entire reason for our worship is that God deserves it* [emphasis mine].”¹

Worship is not limited to the service, however. Even the very building in which the congregation gathers can be—and for centuries was—an expression of praise and adoration of Almighty God. Beginning with the Tabernacle and Temple in Israel, and then with countless churches throughout the ages, physical space has been an integral part of the worship of God. These buildings were special—set apart for the worship of God and nothing else. They were not utilitarian or “multi-purpose.” People did not drink coffee, eat or play basketball in them. They were beautifully and richly appointed to reflect God’s glory and sufficiency, and the architectural elements, furnishings and symbols inside and outside revealed truths about Him.

How blessed we are here at the Cathedral, my friends, to worship the Lord in such a worthy way in such a worthy building. I urge you to think of all that we do at the Cathedral—from participating in the Holy Eucharist, to attending a class, to gazing at the stained glass windows, to serving on a committee, to singing hymns of praise—as first and foremost a way to say “Thank You!” to the God who created, sustains and provides for us all. PR

¹Marva J. Dawn, *A Royal “Waste” of Time: The Splendor of Worshiping God and Being Church for the World* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1999).



Editor's note: The following sermon is a modern English translation of Homily III, Part I, from *The First Book of Homilies* (1547). The present translation is by The Rev. Canon J. Gary L'Hommedieu.

"Because all human beings are sinners, offenders against God and breakers of his law and commandments, therefore no

Of the Salvation By Only Christ

Thomas Cranmer in perhaps his most well known 1545 portrait by Gerlach Flicke

By Thomas Cranmer

BECAUSE ALL HUMAN BEINGS ARE SINNERS, offenders against God and breakers of his law and commandments, therefore no one can be made right before God by his or her own actions, works and deeds, no matter how good these appear to be. Everyone must find another way to “get right” with God, or “justification”, and it can only come by some means God himself has devised. We make this “justification” or “righteousness” our own by faith. Christ won it on our behalf and God in his mercy desired that we should personally receive it. God accepts our faith in what Christ has done as the perfect means to make things right. Nothing is left out. Nothing more needs to be, or can be, done.

In order to understand this fully, it is up to us—in fact, it is our duty—to remember the great mercy of God: how he sent his only Son into a world engulfed in sin by the breaking of God’s Law, and he did this to fulfill the Law on our behalf. How? By shedding his own precious blood as a sacrifice and satisfaction—you could say “making amends” to his Father for our sins and satisfying the wrath and indignation which they naturally brought forth against us.

THE EFFECTIVENESS OF CHRIST’S SACRIFICE

When baptized children die in infancy, it is Christ’s sacrifice that “washes” them from their sins and brings them to God’s favor, making them children of God and inheritors of his heavenly kingdom. And when those who sin after their baptism sincerely turn to God, they are “washed” by the same sacrifice from their sins so that not a trace remains to bear witness against them before God. This is the “justification” or “righteousness” that St. Paul talks about when he says, “No one is justified by the works of the Law but freely by faith in Jesus Christ.”

And again, “We believe in Jesus Christ, that we might be freely justified by faith in him and not by the works of the Law” (Galatians 2:16). But although this justification comes to us freely, nonetheless it comes not so freely that there is no price to be paid.

OBJECTION

Here our thoughts run aground, based on the following sort of reasoning. If a ransom is paid to buy us back from slavery, then our redemption is anything but free. A prisoner who pays the ransom is not let off for free, for if he goes freely then he goes without ransom. For what else does “go freely” mean than to “go without ransom”?

ANSWER

Our reason is satisfied by the great wisdom of God in the mystery of our redemption. God so mixed his justice and mercy together that he would neither condemn us by his justice to the everlasting captivity of the devil’s prison of hell, forever without remedy or mercy, nor would he clear us completely by a mercy without justice or the payment of a fair price. Instead he joined his infinite mercy together equally with his most perfect justice.

He showed us his mercy by delivering us from our former captivity without demanding a price, or without requiring us to make amends, which would have been impossible for us to do. And since we didn’t have it in us to do it, he provided a ransom for us—the most precious body and blood of his own best beloved Son Jesus Christ—who besides paying the ransom fulfilled the Law for us perfectly. And so the justice and mercy of God embraced together and together fulfilled the mystery of our redemption.

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Of Mankind Our Saviour

Archbishop of Canterbury 1532-1555

Of God's justice and mercy being joined together St. Paul writes in Romans chapter three: "All have offended and have need of the glory of God, but are justified freely by his grace in the redemption which is in Jesus Christ, whom God sent us as a reconciler and peacemaker through faith in his blood in order to show his righteousness" (Romans 3:23-25). And in the tenth chapter: "Christ is the fulfilling of the law for righteousness to everyone who believes" (Romans 10:4). And again in the eighth chapter: "God did what was impossible by the law, weakened as it was by the flesh; in sending his Son in the likeness of sinful flesh he condemned sin in the flesh, so that the righteousness of the law might be fulfilled in us who walk not according to the flesh but according to the spirit" (Romans 8:3-4).

THREE THINGS MUST GO TOGETHER

The Apostle mentions three things in particular which must go together in our justification: (1) on God's part, his great mercy and grace; (2) on Christ's part, justice—that is, the satisfaction of God's justice, or the price of our redemption through the offering of his body and the shedding of his blood—justice by fulfilling the law perfectly, through and through; and (3) on our part, a true, living faith in the value of Christ's achievement, which itself is none of our doing but comes by God working in us. Thus we see in our justification not only God's mercy and grace, but also his justice, which the Apostle calls the justice of God: it consists in the paying of our ransom and the fulfilling of the law.

So the grace of God does not shut out the justice of God in our justification, but only shuts out the so-called "justice" of our works as achievements deserving justification. Therefore St. Paul declares here that nothing is needed on our behalf to "get right" with God



From Foxe's *Book of Martyrs* (1563) the famous woodcut depicting the martyrdom of Thomas Cranmer on March 21, 1556.

but a true, living faith—which itself is a gift from God and not the one saving human work achievable without God. And yet that faith does not exclude repentance, hope, love, dread and the fear of God from being joined with faith in everyone that is justified. It only excludes them as causes of justification.

HOW FAITH JUSTIFIES WITHOUT WORKS

Although faith, repentance, hope, love, dread and the fear of God are all present in the person who is justified, yet their joint working is not the work of justifying. Nor does faith exclude the value of the good works which we must do afterwards out of duty towards God. For we are certainly bound to serve God in doing good deeds every day of our lives, as he commanded in holy Scripture.

Faith excludes good works only insofar as we would do them with this intent: to be made good by doing them. For all the good works we can do are imperfect and therefore not able to earn our right relation with God, that is, our justification. But our justification comes freely by the mercy of God alone, and by such a great and free mercy that, whereas everyone on earth put together would not be able to pay any part of their ransom by themselves, it pleased our heavenly Father by his infinite mercy, without us deserving it at all, to prepare for us the most precious jewels of Christ's body and blood, by which our ransom might be fully paid, the law fulfilled, and his justice fully satisfied.

Christ is now the righteousness of all those who truly believe in him. By his death he paid their ransom for them. By his life he fulfilled the law for them. Now in him and by him every Christian can be called a fulfiller of the law, in as much as that which their weakness lacked, Christ's justice has supplied.



Dean Tony Clark prays with the adult Honduras missionaries prior to their departure at Orlando International Airport.



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pier \pîr\ *n.*

1. *Architecture* Any of various vertical supporting structures, especially:
 - a. A pillar supporting an arch or roof.
 - b. The portion of a wall between windows, doors, or other openings.
 - c. A reinforcing structure that projects from a wall; a buttress.
2. *Literature* The monthly ministry journal of The Cathedral Church of St. Luke, Orlando, Florida.
 - a. Editor/Designer
The Rev. Canon J. Gary L'Hommedieu
 - b. Proof Reader
Theo Gordon
 - c. Original Photographs
The Rev. Canon J. Gary L'Hommedieu

GETTING BACK TO BASICS CONTINUED FROM PAGE 1

While that question hasn't been answered and probably can't be in exactly those terms, Christians were reminded of an important principle: unless the Church exists to fulfill the intentions of its Founder, it has ceased to be the Church. It has turned into a different organization. We can be wrong about a lot of details and still be Christian. We can't be wrong about that.

Every generation of Christians has to rediscover this truth all over again. It's human nature to get caught up doing our own thing until we lose sight of what it is we were doing to begin with. That's when it's time to get back to basics.

Here at the Cathedral when a sermon or teaching series mentions "getting back to Christian essentials," we're not accusing anyone of any wrong. We're facing up to our human nature, which is to drift.

The early Church understood the purpose of Christian leadership: not to supply righteous talking points for the empire *du jour*, nor even to prescribe a winning program for the local parish, but to keep the Faith once delivered to the saints. The Faith is our lifeline with the Founder. PR