

**THE SOCIAL TEACHING OF
THE LORD'S PRAYER; FOUR
SERMONS PREACHED BEFORE
THE UNIVERSITY OF OXFORD**

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The social teaching of the Lord's Prayer; four sermons preached before the University of Oxford
by Charles William Stubbs

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CHARLES WILLIAM STUBBS

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The Social Teaching
of the
Lord's Prayer

Four Sermons
Preached before the University of Oxford

By
Charles William Stubbs, D.D.
Dean of Ely

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CONTENTS

	PAGE
DEDICATORY LETTER	vii
I. SOCIAL ORDER	1
II. SOCIAL PROGRESS	28
III. SOCIAL JUSTICE	54
IV. SOCIAL DUTY	80

DEDICATORY LETTER

*TO THE REV. W. R. HUNTINGDON, D.D.,
Rector of Grace Church, New York.*

MY DEAR DR. HUNTINGDON,

WHEN I was your guest in New York last autumn, I preached, on your invitation, at Grace Church, a sermon on "The Social Teaching of the Lord's Prayer." This sermon I subsequently repeated in the chapel of the Episcopal Theological School, Cambridge, in Trinity Church, Philadelphia, and Trinity Church, Boston—in both of which churches I was glad to remember that I was occupying the old pulpit of the late Bishop Phillips Brooks—in Trinity Church, Columbus, Ohio, before the Convention of the St. Andrew's Brotherhood, in Christ Church, Meadville, Pennsylvania, and in Grace Church, Chicago. In response to a kindly-expressed wish by

many of my American friends in these various places, I now venture to publish four sermons on the same subject, preached during my term of office as Select Preacher before the University of Oxford. If, in its amended form, the thought which met with your sympathy as expressed in the shorter sermon, should seem to you attenuated rather than enriched by expansion, you will, I am sure, put that down to the inadequacy of my method, certainly not to any limitation of my subject.

For in America, no less than in England, the Churchmen of our generation are awakening to the largeness of the mission which is open to the Church by her recognition of the fact, that the message of the Incarnation of Jesus Christ is social no less than personal; that Christ, as the supreme Personality of all history, is the most potent factor of civilization; that the basis of all true Social Order, Social Progress, Social Justice, Social Duty, is to be found in the infinite creative good, the holy redeeming energy of the Fatherly Will of God, revealed in the Laws of the kingdom of Heaven, and setting like a tide into the currents of history.

In my shorter sermon I spoke of the Lord's Prayer as the Paternoster of the Christian

Socialist. Such a phrase did not, I hope, seem to you an unnatural one. You would understand that I used the phrase in the sense in which our common master in theology, Frederick Maurice, would have used it fifty years ago. And certainly we must all recognize that the personal cry of the humble and contrite heart, "God, be merciful to me a sinner," is individualistic in a sense which can never be true of the "Our Father." A Kyrie must almost always, by the necessity of things, remain something of an Individualist's prayer. A Paternoster belongs to a Socialist. For the very first word of that prayer, as it has often been pointed out, is a plea for universal brotherhood and social union, reminding us that when we pray for ourselves, we are praying also for our human brothers; that we cannot speak to God for ourselves without also speaking for them; that unless we carry their sins to the throne of God's grace, we do not carry our own. And the second word of that prayer is an appeal to the universal fact, not only of our creation by the Heavenly Father, but of our re-creation in the Incarnate Christ, reminding us that God hath "sent forth His Son, made of a woman, made under the Law,