

# MANDATE

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## Keep a Holy LENT in 2005

The fast, as taught by holy lore,  
We keep in solemn course once more;  
The fast to all men known, and bound  
In forty days of yearly round.

The law and seers that were of old  
In divers ways this Lent foretold,  
Which Christ, all seasons' King and guide,  
In after ages sanctified.

More sparing therefore let us make  
The words we speak, the food we take,  
Our sleep and mirth, -- and closer barred  
Be every sense in holy guard.

In prayer together let us fall,  
And cry for mercy, one and all,  
And weep before the Judge's feet,  
And his avenging wrath entreat.

Thy grace have we offended sore,  
By sins, O God, which we deplore;  
But pour upon us from on high,  
O pardoning One, thy clemency.

Remember thou, though frail we be,  
That yet thine handiwork are we;  
Not let the honour of thy name  
Be by another put to shame.

Forgive the sin that we have wrought;  
Increase the good that we have sought;  
That we at length, our wanderings o'er,  
May please thee here and evermore.

We pray thee, Holy Trinity,  
One God, unchanging Unity,  
That we from this our abstinence  
May reap the fruits of penitence. *Amen.*

[ *The English Hymnal*, No. 65 ]

# Where can I find a church that uses the 1928 Prayer Book?



**W**e List parishes that use the 1928 BCP according to state or area, mentioning their ecclesiastical jurisdiction (Episcopal Church or one of the "Continuing Churches"), and

all of their services, if from the 1928, or the ones that use the 1928 BCP. The Reformed Episcopal Church uses a Prayer Book which includes both the 1662 (Church of England) and much from the 1928.

In the past I could assume that all of the Continuing Churches would use the 1928 BCP fully, but it has come to my attention that parishes of one of the larger ones have begun the use of the 3 year cycle Eucharistic Lectionary, which is a departure from the 1928 BCP. The 1928 BCP includes the Collect, Epistle, and Gospel. Sadly, we will no longer list parishes from that jurisdiction, unless we know for a fact that the parish in question uses the Eucharistic Lectionary from the 1928 BCP.

Our knowledge of these matters is limited, so we would be happy to hear of par-

ishes that use the 1928 BCP. An excellent reference is the *Directory of Traditional Anglican and Episcopal Parishes*, published by the Fellowship of Concerned Churchmen. This directory does not tell what prayer book is used. Please contact the editor, Mrs. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55409 if you would like to order a copy. For information call (612) 824 3933.

A number of readers have written to tell us of other parishes that use the 1928 Prayer Book. It makes us glad to know of such places, and also that folks are reading *Mandate*. Some have written to tell us of parishes that use 1928 that we have already listed. It might be a good idea to keep the issues of *Mandate* that have this column to use for future reference. We can only list a parish once.

## Arizona

### Phoenix Area

#### Christ Church (Anglican Province of Christ the King)

35500 North Cave Creek Road  
Carefree, AZ

Mailing Address: P.O. Box 5892  
Carefree, AZ 85377

480 488 0525

**Sunday** Holy Communion 8:00 am  
Holy Communion 10:30 am

*The Rev. Steven E. Dart, Vicar*

*The Rev. Paul Goodland, Assistant*

#### Church of the Epiphany (Anglican Church in America)

8433 North 12th Street  
Phoenix, AZ 85020

602 870 3638

**Sunday** Holy Communion 7:30 am  
Holy Communion 10:00 am

*The Rev. Canon Frederick W. Rivers, Rector*

*The Rev. C. W. "Jack" Eigenbrot*

*The Rev. Thomas L. Crowder*

#### Church of the Atonement (Anglican Province of Christ the King)

1116 North Saguaro Boulevard  
Fountain Hills, AZ

Mailing Address: P.O. Box 17704

Fountain Hills, AZ 85269

480 837 1179 or 816 5071

**Sunday** Holy Communion 8:00 am

*The Rev. Steven E. Dart, Rector*

*The Rev. Paul Goodland, Vicar*

#### St. Albans' (Anglican Church in America)

Pinnacle Peak Road at 86th Avenue  
Peoria, AZ

Mailing Address: P.O. Box 1523

Sun City, AZ 85372

623 566 1565 or 602 843 4827

**Sunday** Holy Communion 8:00 am  
Holy Communion 10:00 am

*The Rev. Paul Oxmer*

#### St. John the Evangelist (Anglican Church in America)

Robson Boulevard, 6210 East Arbor Avenue  
Mesa, AZ

Mailing Address: P. O. Box 31467

Mesa, AZ 85275-1467

602 957 1835

**Sunday** Holy Communion 10:00 am

*The Rev. Thomas L. Crowder, Vicar*

#### St. John's Church (Anglican Church in America)

Robson Boulevard (Cottonwood Country Club, Room A-8)

Sun Lakes, AZ

Mailing Address: 26450 South Beech Creek Drive

Sun Lakes, AZ 85248

480 895 7601

**Sunday** Holy Communion 10:00 am

*The Rev. Colston G. Williams, Rector*

#### St. Nicholas Church (Anglican Province of Christ the King)

6789 East Cactus Road at 68th Street  
Scottsdale, AZ

Mailing Address: P.O. Box 15005

Scottsdale, AZ 85267

480 251 3414

**Sunday** Holy Communion 10:00 am

*The Rt. Rev. Frederick Morris, Rector*

*The Rev. Frank W. Brulc, Vicar*

*Please write the Rev. Fr. David C. Kennedy, SSC, at 7231 Hearth Stone Ave., Boynton Beach, FL 33437-2920 if you know of parishes that use the 1928 BCP. Needless to say it will take a long time to list them all! Praise God for that!!!*

## THE MANDATE

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President: The Rev. David Kennedy, SSC, of Florida • Vice-President: The Rev. Dr. Peter Toon of Tennessee and England

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# Reflections from the Editor's Desk

## *Anglicanism: Communion or Denomination?*

*The Rev'd Dr. Peter Toon M.A., M.Th., D.Phil (Oxon)*

I find myself asking the question: Do the Anglican Provinces around the world constitute a Communion of Churches or an international Denomination of like-minded regional units?

To call the 38 provinces a "Communion" is to make a very strong claim. It is to say that each and all of the provinces share a sufficiently basic common Faith and practice that there are no barriers and many inducements to participation in Eucharistic communion—unity at the Table of the Lord. From time to time it appears that there is such a Eucharistic Communion because when the Primates of these provinces meet they all share in one Eucharist—even though they disagree about this and that.

However, it remains true that if all the Bishops of all the Provinces were to meet and there would be a Eucharist for all then not all would feel able to participate fully. Further, if the Celebrant were specifically this or that [named] Bishop, or a female Bishop, other Bishops would absent themselves. In other words, while there is a general desire and intention to have a truly genuine Communion of Churches (provinces) there are doctrinal and practical matters which make it impossible right now. It is an ideal to be strived for rather than a reality enjoyed. To mention the obvious: some male Bishops are not in communion with all female Bishops; and some Bishops are not in communion with Bishops who ordain people who are actively gay.

If the basis for Communion is seen as a Common Baptism, then it would appear that there is such a thing as the Anglican Communion of Churches (though a few dioceses in the West may be excluded for their baptizing in other Names than the one Name of the Father, the Son and the Holy Spirit!). But such a Communion is impaired, injured and divided in not a few of its parts and relations for the Baptismal Communion is not everywhere matched by Eucharistic Communion.

Therefore, if the basis for real Communion is admittance to the Common Table where the Eucharist is celebrated by any Bishop, then there is no longer within and amongst the 38 provinces true Fellowship & Communion. At the holy point of what is and ought to be true practical unity, there is division, and this division shows no signs of solution in the near future.

So, even if, as a result of *The Windsor Report* (now being considered by the provinces—see pages 4-6), ways are eventually found to keep provinces intact and to retain "bonds of affection" between

provinces and between dioceses within provinces, what will exist will not be genuine, true and practical Communion. Rather, it will be an arrangement which will amount to Communion in some parts and relations, to impaired Communion in other parts and relations, and to broken Communion with tolerance in yet other parts and relations. Therefore the most appropriate word for the association of 38 provinces both now and in the future seems to be not "Communion" but "Denomination", a name for a group of churches, national or world-wide, which have historical links and associations together with "bonds of affection".

"Denomination" is a word that the Protestant Episcopal Church used of itself in the eighteenth century. In the Preface to its *The Book of Common Prayer* (1789) we read:

*But when in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.*

Sociologists tend to speak of Churches (usually meaning Established National Churches as there are in old Europe), denominations and sects. In the U.S.A. and in all the world (with the exception of England) the local Anglican province is a denomination, for it is one amongst many other specifically named groups of organised Christians. The USA has a veritable supermarket of denominations in which the Episcopal is one of the oldest!

To call the association of Anglican Provinces an International Denomination is merely to recognize the reality of things. It is to be reasonable, honest and fair. For in terms of Communion based upon Baptism, Anglicans are in communion with many other denominations, but yet in terms of Eucharistic Communion there is no unity and commonality amongst themselves. **(See further, pages 13-14)**

[**Note:** Alongside the 38-member Denomination, there are also other much smaller groupings of Anglicans (what I call extra-mural Anglicans and who also are called "continuing Anglicans") and within these there is what is called "The Traditional Anglican Communion" where it seems there is Eucharistic Communion amongst its small membership.]



## Dr Rowan Williams, Homosexuality & the Anglican Way

In his *Advent Letter* (2004) to the leaders of the Anglican Communion of Churches, the Archbishop of Canterbury, Rowan Williams, referring to the recent controversy amongst Anglicans over ordaining “gay” persons, wrote:

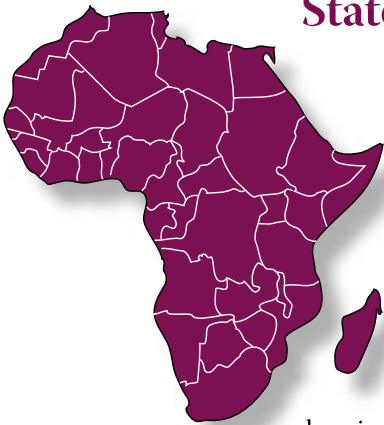
*“In the heat of this controversy, things have been said about homosexual people that have made many of them, including those who lead celibate lives, feel that there is no good news for them in the Church. Remember that in many countries such people face real persecution*

*and cruelty; even where there are no legal penalties, they suffer from a sense of rejection. Young people are driven to suicide by the conviction that no-one will listen to them patiently; many feel that they are condemned not for their behaviour but for their nature...*

*The 1998 Lambeth Resolution on this subject declared plainly that the Anglican Church worldwide did not believe - because of its reading of Scripture - that it was free to say that homosexual practice could be blessed. But it also declared*

*that violence in word or deed and prejudice against homosexual people were unacceptable and sinful behaviour for Christians. Earlier Lambeth Conference Resolutions had made the same point. Any words that could make it easier for someone to attack or abuse a homosexual person are words of which we must repent. We are bound to ask, with the greatest care, how we best communicate the challenge of the gospel to homosexual persons and how we may free ourselves from unreasoning fear or even hatred.”*

## Statement from the Primates gathered at the first African Anglican Bishop's Conference, October 28, 2004



We are gathered at an extraordinary and historic meeting of Anglican Bishops from all over Africa. We are so grateful for the Faith once delivered to the saints and the generosity of those who first brought the good news of Jesus Christ to the African continent.

We have come to celebrate the coming of age of the Church in Africa and we look forward to taking our rightful place in the various councils of the wider church. In that context we have received the Windsor Report prepared at the Primates' request and in preparation for our meeting in February we offer the following preliminary reflections:

1. We are very grateful for the hard work of the Commission members and the dedicated servant leadership offered by the Most Reverend Robin Eames. We believe that the Windsor Report offers a way forward that has the potential of being marked with God's grace.

2. We believe that the Windsor Report correctly points out that the Episcopal Church USA and the Diocese of New Westminster have pushed the Anglican Communion to the breaking point. The report rightly states that they did not listen to the clear voices of the Communion, rejected the Counsel of the four Instruments of Unity and ignored the plea of the Primates of the Global South in their statements issued on October 16th and November 2nd, 2003.

3. We call on the Episcopal Church USA and the Anglican Church of Canada to take seriously the need for “repentance, forgiveness and reconciliation enjoined on us by Christ” (Windsor Report Paragraph 134) and move beyond informal expressions of regret for the effect of their actions to a genuine change of heart and mind. Failure to do so would indicate that they have chosen to “walk alone” and follow another religion.

4. We note with approval that the Windsor Report calls for a moratorium on the election and

consecration of any candidate to the episcopate who is living in same gender union and the use of rites for the blessing of same-sex unions. We urge the Episcopal Church USA and the Anglican Church of Canada to take this call to heart mindful of Lambeth Resolution 1.10 “We cannot advise the legitimizing or blessing of same sex unions nor ordaining those involved in same gender unions.” Failure to do so would indicate that they have chosen to “walk alone.”

5. The Windsor Report acknowledges the great pain that has been inflicted upon faithful communities that have resisted doctrinal innovations within Episcopal Church USA and the Anglican Church of Canada. However, we reject the moral equivalence drawn between those who have initiated the crisis and those of us in the Global South who have responded to cries for help from beleaguered friends. To call on us to “express regret” and reassert our commitment to the Communion is offensive in light of our earlier statements. If the Episcopal Church USA had not willfully “torn the fabric of our communion at its deepest level” our actions would not have been necessary.

6. We note with approval the recognition that extraordinary episcopal care is needed for congregations alienated from their diocesan bishops. We remain convinced that the adequacy of that care should be determined by those who receive it, and we are looking for clear evidence that the Delegated Episcopal Pastoral Oversight proposal is effective by this measure.

7. We are encouraged by the suggestions offered for restructuring the various instruments of unity to strengthen our common life. We look forward to the day when the voices of the majority of the Anglican Communion are adequately represented in those various instruments.

8. We are committed to the future life of the Anglican Communion, one that is rooted in truth and charity, and faithfulness to the Gospel of Jesus Christ.

# The Windsor Report 2004

The work of the Lambeth Commission on Communion was commissioned by the Archbishop of Canterbury in October 2003, following the special meeting of the Primates and Moderators of the Anglican Communion at Lambeth Palace in that month. The Report of the Commission appeared in October 2004 as The Windsor Report.

## (1) A summary of its content

It is best to begin by stating what the Windsor Report is NOT about. It is not a report on the issue of ministry to or ministry by persons of homosexual orientation in the life of the Church.

In fact this matter was the presenting issue which caused the current disturbance in the life of the Anglican Communion, but when the Primates of the Communion met in October 2003 in Lambeth Palace, they were content to retain as the standard of teaching in the Anglican Communion the resolution of the 1998 Lambeth Conference Resolution 1.10.

This resolution is reproduced on page 95 of the report and remains the standard of teaching for the Anglican Communion on the issue of homosexuality. Basically it reiterates the traditional understanding of Biblical teaching that the only proper context for sexual relations is within the marriage of one man and one woman. Thus the question for the Lambeth Commission on Communion to address was not sexuality but the question of how the 44 Churches of the Anglican Communion discern together how to be faithful disciples of Christ, when decisions within one church or one province challenge the standard or teaching across the Communion. How do 44 separate Churches maintain unity as an Anglican Communion?

The Report is in four sections, A to D. Section D gives the specific recommendations of the Commission in response to developments in North America. Section C offers recommendations on the future life of the Anglican Communion, and, in particular, concerning the “instruments” and principles which hold us together as churches. Sections A and B are important as well, because they set out the vision for what the Anglican Communion is, and why it matters. Section A starts with a biblical vision of the people of God and talks about three central and inter-relating concepts – unity in Christ, the call to radical holiness in Christ and how the Communion should operate when

it is working well. Then it goes on to describe the recent difficulties within the Anglican Communion and the way that Communion doesn’t work when it is going badly.

Section B of the Report then tries to discern for Anglicans the fundamental principles by which the life of the 44 churches in communion with one another is governed.

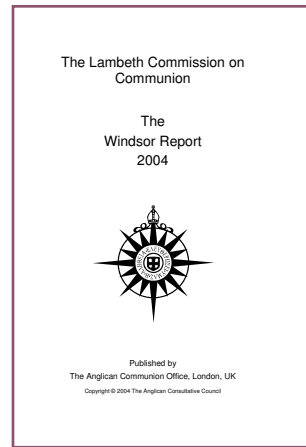
What is the main thrust of these sections? That the “unity” of churches is one of the ways in which Christians bear witness to the love of God revealed in their lives through Jesus Christ. Unity is not therefore an optional extra, but part of the fundamental witness of Christian life.

The Anglican Communion is a “communion” of 44 churches which share a common history and understanding of the Christian faith. Thus whatever any one group of Christians actually believes is right or wrong on any particular issue, if we are to remain a “communion” of churches, then we need to move together in harmony. This does not always mean agreement – the ordination of women to the priesthood and episcopate is given

as an example. But it does mean that there must be at least permission by the whole Communion for one or more churches to adopt an innovation in the way Christian faith and discipleship is ordered publicly in the life of any one particular church, when that matter is seen to touch the Christian witness of the whole Communion.

Section D offers some recommendations from this perspective on the particular circumstances which have given rise to the current tensions. It identifies three main threats to communion: the ordination of a bishop openly living in a committed homosexual relationship; the authorization of Public Rites of Blessing for couples living in a same sex union; and bishops operating outside of their calling to a particular diocese (their jurisdiction) to take on the leadership of parishes which object to the ministry of their proper bishop. All these developments have become reality in parts of North America.

The report argues in each case that these developments should halt: that there should be a moratorium on further action. Whilst it does not ask the Bishop of New Hampshire to step down, it does ask that no further bishops with his particular lifestyle should be elected or consecrated. It asks for an end to Public Rites of Blessing for Same Sex Unions unless the Anglican Communion as a



whole can be persuaded that such a development can be justified from the Bible and Christian tradition. It asks bishops crossing boundaries to seek reconciliation with the bishops whose dioceses they have entered. It asks everyone involved in these actions to acknowledge that their actions are incompatible with the Communion principle of interdependence, that is, the way in which Anglicans should behave in Communion.

Section C considers the future. Here there are two particularly important proposals.

First, that the Archbishop of Canterbury should be acknowledged as having a special ministry to speak for the whole Communion on matters of dispute - in a ministry which holds people together through disagreement, but which does not arbitrarily close down disagreement. To assist him in this ministry, it is proposed that he should have a "Council of Advice" appointed from across the Communion to assist him in discerning the views of the Communion.

Second, it suggests that in the same way Anglican churches have been able in the twentieth century to enter into agreements on Christian faith and discipline with other denominations, it should be possible for them to enter into such a "covenant" with each other as churches of the same denomination, and that this will help to define things that always have been held by all Anglicans together, but which were left undefined.

## (2) Reception Process during 2005

The official process of reception for the Windsor Report 2004 begins in February 2005 at the next regular meeting of the Primates and Moderators which is scheduled for February 20th - 26th in Northern Ireland.

In order to prepare for this meeting, the Archbishop of Canterbury, in conjunction with the Primates' Standing Committee, has appointed a Reception Reference Group, under the chairmanship of the Most Revd Peter Kwong, Primate of Hong Kong, to assist the primates by monitoring the way in which the Windsor Report has been received across the Anglican Communion, and by our ecumenical partners.

The members of the Reception Reference Group are:

Archbishop Peter Kwong, Primate, Hong Kong, Chair; Archdeacon Jim Boyles, Provincial Secretary, Canada; Bishop John Gladstone, Bishop of South Kerala, South India; Dr Ishmael Noko, General Secretary, Lutheran World Federation; Bishop Kenneth Price, Suffragan Bishop of Southern Ohio, USA; Bishop James Tengatenga, Bishop of Southern Malawi; Bishop Tito Zavala, Bishop of Chile.

Staff Consultants are:

Canon Gregory Cameron, ACO, Secretary; Canon John Rees, ACC, Legal Adviser; Revd Sarah Rowland Jones, CPSA.

Several questions have been developed for consideration by groups around the Communion as they consider the Windsor Report. The questions developed for the primates and provinces, as well as those for ecumenical partners are set out below. But there are also some more general questions of a non-specialised kind, that anyone can consider without a knowledge of the Windsor Report.

- How can the 44 churches of the Anglican Communion be helped to stay together?
- How should a Christian behave when another Christian does something which they believe is deeply offensive to the Gospel?
- Would you like to see Anglican/Episcopal churches moving closer together or going their separate ways?

The questions being posed by the Primates' Standing Committee to the provinces of the Anglican Communion are:

- What in the description of the life of the Communion in Sections A & B can you recognise as consistent, or not, with your understanding of the Anglican Communion?
- In which ways do the proposals in Section C & D flow appropriately from the description of the Communion's life in Sections A & B?
- What do you think are the ways in which the recommendations and proposals of the Report would impact on the life of the Communion if they were to be implemented?
- How would you evaluate the arguments for an Anglican Covenant set out in paragraph 119 of the Report?
- How far do the elements included in the possible draft for such a covenant in Appendix Two of the Report represent an appropriate development of the existing life of the Anglican Communion?

The questions being offered to ecumenical partners by the Archbishop of Canterbury and the Secretary General of the Anglican Communion are:

- What do you find helpful in the Windsor Report 2004?
- What questions does the report raise from the perspective of your church?
- If the recommendations of the Windsor Report were implemented, how would this affect your church's relationship with the Anglican Communion as an ecumenical partner?

If you wish to submit a more considered response to the Windsor Report for consideration by the Reception Reference Group, apply for details of how to do this to the Reference Group Secretary, Canon Gregory Cameron at [windsor.reception@anglicancommunion.org](mailto:windsor.reception@anglicancommunion.org), to whom all other enquiries should be directed.



# Ash Wednesday

## or Caput Jejunii [*“the beginning of the Fast”*]

Until 1549, the Collect, Epistle and Gospel in use in England [and the Western Church] for the beginning of the Forty Day Fast of Lent all specifically referred to fasting as a duty and good work offered to the Father through the Son.

The Epistle was Joel 2:12-17 & the Gospel was Matthew 6:16-21. The medieval Collect, true to the theme of fasting, prayed: “Grant, O Lord, that thy faithful people may enter on this solemn fast with suitable piety and go through it with unmolested devotion...”

In 1549, and in revisions of *The Book of Common Prayer* since then, the reformed Church of England has retained the reading from Joel 2 for the Epistle. It begins, “Turn to me [the LORD] with all your heart and with fasting...” Likewise the Church retained the Gospel reading from Matthew 6 where our Lord teaches the true approach to fasting as a duty unto God. “When ye fast, be not as the hypocrites...”

However, the Collect for the day was changed. The new Collect drafted by Archbishop Cranmer made no specific reference to Fasting but rather concentrated upon the need for internal cleansing of the soul through proper self-examination and repentance for sin. In fact the new Collect makes use of phrases from the old Latin Collect used on this day for the blessing of the ashes [from which practice the day was called “Ash Wednesday”]. When imposed upon the head of the penitent the ashes were intended to point to his humbling himself before the Holy Majesty of the Righteous Lord God, who hates sin and looks for penitence in his sinful people.

It would be a mistake to think that because the new Collect in 1549 makes no specific reference to fasting that the reformed English Church was down-playing the spiritual duty of fasting. Certainly there was a down-playing of external ceremonies – thus there is no provision in *The Book of Common Prayer* for the blessing of ashes – but the duty of fasting was always maintained. What is provided in the Collect is what the Reformers referred to as the internal aspect of fasting.

In the official Elizabethan *Second Book of Homilies* of the C. of E., there is a homily devoted to explaining the nature and duty of fasting. Fasting is presented in the *Homily* as a good work before God. Yet it is not a good work that earns or achieves God's salvation, but a good work that is the fruit of

salvation, a sign of a soul that is conscious of its great sin, is repentant and desires to love God and seek his will and glory.

There are two kinds of fasts. The public fast occurs when a whole people is called by public authority to join together to seek the face of the LORD for his blessing upon a nation. A private fast occurs when an individual person chooses to wait upon the LORD for a particular purpose as he works out his own salvation in fear and trembling. Examples of such are found often in both the Old and the New Testaments.

It is important to note that there is both an outward and an inward dimension to all fasting.

The outward fast relates to the body and is “an abstinence from meat, drink, and all natural food, yea from all delicious pleasures and worldly delectations.” A normal day's fast is said

to be an abstaining from all food and drink from dawn until after Evening Prayer.

The inward fast relates to the heart, mind and will and pertains to their sanctification.

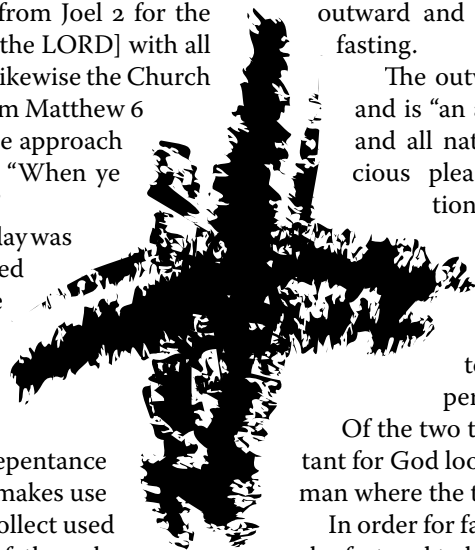
Of the two the inward is the most important for God looks upon and into the heart of man where the truth about him resides.

In order for fasting to be profitable to those who fast and to be accepted of God, it must be directed to three basic ends.

“The first is to chastise the flesh that it be not too wanton, but tamed and brought into subjection to the spirit...The second that the spirit be more fervent and earnest in prayer...The third that our fast be a testimony and witness with us before God of our humble submission to his high Majesty, when we confess and acknowledge our sins unto him, and are inwardly touched with sorrowfulness of heart, bewailing the same in the affliction of our bodies.”

This Collect for Ash Wednesday – and for every day in Lent – rightly and importantly focuses on the inward fast, that is on what God looks for in the souls of men as a result of their outward fasting.

Let us all begin holy Lent on Ash Wednesday with a true fast, both outward and inward in scope, for the glory of God and the salvation of our souls; and let us maintain such discipline for the forty days, with minor relief on the Sundays and especially on Mothering Sunday.



# The First Day of Lent

## commonly called Ash Wednesday

**A**lmighty and everlasting God, who hatest 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.*

**Epistle:** Joel 2.12-17

**Gospel:** St Matthew 6.16-21

**T**his Collect first appeared in *The Book of the Common Prayer* (1549), though it is partly based upon one of the medieval prayers used for the benediction of ashes on Ash Wednesday in the Ecclesia Anglicana.

The initial address to God focuses on two important attributes, his sovereign, universal rule and his eternity of being. It recalls Psalm 90, “from everlasting to everlasting, thou art God”. He is omnipotent. He is everlasting; his being has not any limits, reaching from the past through the present into the future and beyond.

The relative clause (“who hatest...”) brings into remembrance the relation of the sovereign Lord to man, who though made in the image and after the likeness of God, has abused and spoiled that image. Nevertheless, though the noble capacities in man have been debased and depraved, God loves him, in Christ Jesus, with an everlasting love and is ready to forgive him all his sins when he turns from them in faith and penitence.

The petition is drawn from the penitential Psalm 51, “Create in me a clean heart, O God; and renew a right spirit within me... The sacrifices of God are a broken spirit: a broken and contrite heart, O God, thou wilt not despise.” The use of both “create” and “make” is most significant and shows in an emphatic and forcible way that there is in us, as sinful creatures, nothing that God can actually use for his work of cleansing. He has to take action from outside us to act within us, to send his Spirit to create out of nothing the clean, new and contrite heart, which he requires in his adopted children. Obviously regeneration and sanctification as works of the Spirit are precious gifts of God.

Lamenting our sins worthily is not showing analytical and rhetorical skill in confessing them so as to please God thereby. Rather, it is lamenting them

in such a manner as to reveal that we are aware of how they are viewed by God and how their forgiveness by God required nothing less than the atoning sacrifice of the Son of God at Calvary. Such genuine lamenting bears fruit in true penitence, repentance and lively, sincere faith.

Our wretchedness points not to our sins as such but rather to our sinfulness, our diseased nature, which is conveyed in the Prayer Book by the expression, “there is no health in us. That is, in and of ourselves without the presence of the Holy Ghost, we cannot please God. Before God we must always constantly acknowledge our wretchedness for until the Day of Resurrection at the end of the age this is and will be our human state. Of course, our confession of our sinfulness and sins is also at the same time the praise of the mercy, forgiveness and cleansing given us by God, the Saviour.

We pray for clean hearts and full and free forgiveness and remission of sins. Remission points to the cancelling of debt – our sins of omission, of failures to keep God’s holy law. Forgiveness points to the removal of offences – our sins of commission, the actual breaking of God’s commandments.

Let us offer this profound prayer daily from Ash Wednesday until Good Friday to the Father in the Spirit and through the One Mediator between God and man, the Man Christ Jesus, who is also Son of God incarnate.

Finally, let us note that in the Collect for the first Sunday in Lent, we pray for grace from God in order to fast aright so that its fruit is righteousness.

“O Lord, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence aright, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory...”





# Worship, a Leisure Activity?

### (a) Popular American Worship Services

**T**he existence in the U.S.A. of many well-attended churches, belonging to a vast variety of denominations & sects, makes clear that religion is not neglected in America. However, the sociologists tell us that this religion is generally “a privatised religion” by which they mean that it has little impact on “the public square” and is practiced chiefly in the home and in the church building.

I do not want to discuss the relation of privatised religion to the virtual absence from, or minimal presence of, religion in the public square. Rather, I want to reflect upon how worship is conceived on the evidence of how it is practiced. And I want to suggest that for many local churches—from Roman Catholic to interdenominational community church—it is one form, howbeit an important form, of leisure activity for which members are ready to pay well. Further, I want to suggest that the same may be said of some congregations in Britain and Canada, where church attendance is much lower than it is in the U.S.A.

The very fact that religion is privatised in America tends to make the practice of religion into a leisure activity, howbeit a regular and important one, whether we like it to be so or not. This is because the choice is made to go to church rather than to go to the Mall, the Golf Course, take the kids to soccer games or to creative dancing or the like. Church-going is one of the many choices (in a society which celebrates choice as a “value”) open to people to engage in when they are not at work or in school.

Then the powerful reality of individualism and of the therapeutic culture also point and push people into the idea of seeing worship as leisure and of being casual for “worship”. In the context of going to the church of one’s choice, wearing clothing of one’s choice is an expression of the self; and the power of the “community” [church] wherein this individualism is preserved is seen as empowering and conducive to self-worth and self-realization and fulfilment.

Thus the impact of this social and cultural situation is that many people dress for worship in much the same way (even in an identical way) as they do for going to the Mall, taking the kids to soccer and so on. So to see people going to church on Sunday mornings, to see them at the coffee hour and in the sanctuary is to view a people who are to all outward appearances dressed for leisure. Also, even those

taking part in the service also often do so without special vestments—e.g., the distribution of Holy Communion at the R C Mass is often done by men in sports slacks and open shirts and by women in blouses and shorts or slacks.

Further, the way that “worshippers” and “worship leaders” dress appears to be conditioned by (certainly very much related to) the type of services in which they participate. Services are often informal, easy-going and participatory and to dress up for them in formal clothing is seen to be “over-dressed”. In this kind of assembly, as the style, the words and the music appear to indicate, the presence of “God” seems to be perceived or thought of as being that of an Invisible Friendly Spirit and a “Father-God” whose function is to make people feel good about their religious exercises and experience together and to bless them according to their needs. [The classic sense of the presence of God as above and beyond (transcendent) in his holiness and glory and yet present to the humble and lowly soul does not seem to go with the leisure-style mindset, dress and deportment, and neither does the classic doctrine of worshipping the Father through the Son and with the Holy Spirit in the beauty of holiness and in spirit and in truth.]

Where this form of worship as exciting experiential religion is well presented, it is very attractive to millions of middle-class Americans (and to some middle-class Brits and Canadians). The reason is, I suggest, because it is culture friendly in a general way, even though in a few specifics it is anti-cultural (e.g., anti-abortion or pro-life). So its distinctiveness is primarily in the very narrow area where it actually differs from the dominant western culture of individualism, rights, leisure activities and communities of mutual interest. Yet as was seen in the recent Presidential Election this narrow area of difference (opposition to same-sex marriage, pro-life etc.) is, at the moment, important and is more than sufficient to be distinctive—even though this experiential religion as a whole is so very obviously only possible to practice in modern western society.

Of course there is a minority of middle-class churches where people attend dressed in their “Sunday-best” because they have been taught that in going to meet with God one should dress in at least as formal a way as one would if one were going to the White House for an audience with the President. (Usually these traditional churches have a formal liturgy with minimal participation

by other than ordained ministers who are dressed in some form of vestments.)

And then also many of the African-American churches present to the onlooker on Sunday mornings congregations of people “dressed up” for their members are taught that in the Lord’s House and presence they are to dress appropriately as they meet with King of kings.

What seems clear—when one seeks to separate religion from the strong cultural and social elements—is that where a congregation has a profound sense of the glorious transcendence of God the Holy Trinity and also a vital sense of the presence of the Holy Spirit, as the Spirit of the Lord Jesus in its midst, then it does not regard what it is doing in worship as recreational and its members do not dress as if they were going to a ball game!

### **(b) Worship: as Praise, Instruction & Prayer**

It may be claimed that the ideal, even true, public act of Christian worship has three basic component parts: Praise (including adoration & thanksgiving), Instruction (Bible readings & sermon) and Prayer (petition & intercession with confession of sin). Yet the three are not in equal proportions, for the Instruction & Prayer are subordinate to Praise.

After all, Praise is the giving honour unto the Lord God simply and solely because it is due to his Name; and it is this Praise which blends and unites the offering of worship on earth with that of the angels in heaven. The Holy Trinity of the Father, the Son and the Holy Spirit is to worshipped, praised, and adored because of Who he is and because of who we are, dependent creatures. God as the LORD, the Trinity in Unity and the Unity in Trinity, is excellently and supremely adorable for he is perfect in his being, his relations and his ways.

One of the serious temptations facing Christians on earth is this. That of engaging in worshipping for a purpose other than that of simply and solely rendering and giving and ascribing unto God the praise due to his Name, as Creator, Redeemer and Judge of the universe.

Centuries ago this temptation came in two forms: “worship God to go to heaven” and “worship God to escape hell.” There is a legend associated with St. Theresa which illustrates these

temptations.

As she lay asleep, the vision of a strange and awful woman passed before her. In one hand she carried a pitcher of water and in the other a pan of flaming fire. When the Saint asked her in fear and trembling where she was going with her mysterious burden, she replied: “I go to burn up heaven and to quench hell, that henceforth men may learn to worship God, not for any hope of future reward in the one, nor for fear of threatened torment in the other, but what He himself is—for himself alone.”

As we all know the commandment is to love God with total heart, soul, mind and strength not for reward but simply because God the Father, the Son and the Holy Spirit is supremely lovable, and if supremely lovable then also supremely adorable and praiseworthy.

Of course, the fact of the matter is that we are less than perfect creatures who suffer from the disease of sin. Thus right motivation in acts of worship is something that we grow into as we grow in grace and knowledge. However, if we know what the true direction and content of worship is we can be prepared to recognize and face temptations to change worship into an act done for ourselves rather than for God.

If we worship merely to gain heaven and escape hell, then we fall prey to temptation. Also—and here we move into the twenty-first century and the “worship services” so popular in the West—we fall prey to temptation if we take part in acts of worship as if they were a leisure activity for Sunday mornings, or a weekly community-building exercise, or a regular developing of self-esteem and self-realization, or even as a means to a good end (e.g., mission or social service).

Let the words of the woman in the Saint’s dream ring in our ears: “... **worship God ...for what He is—for himself alone.**” Let these words cause us to look carefully at what we call worship services so that we seek to ensure that their primary movement is in terms of “Glory be to the Father and to the Son and to the Holy Spirit, now and always, even unto ages of ages. Amen.” When the Church and the individual Christian gets Praise right, then other things from petition to mission fall into place. When Praise is not first and foremost then everything is skewed!

**Please remember to be generous to the  
Prayer Book Society in your  
Christian giving and also to mention it in your will.**



# Why worship God?

**W**hy ought human beings to engage in the worship of the Lord God, Creator, Redeemer & Judge? Why should men and women see it as their vocation to call upon the Name of the Lord God and praise that Name?

If one listens to what is being said and what is written in the supermarket of American denominations – as well as in the less intense arena of British religion – there are several answers given as to why human beings do/ought/should take part in “worship services”. Here are five of them.

One answer is “to create community”, a “community of faith” and a “community of celebration.” Here the coming together to sing, pray and listen is seen as combating alienation, individualism and an inadequate view of self-worth. In the presence of God, it is believed that there is affirmation and healing for all.

Another answer is “to prepare for mission” – to be a mission-shaped church, to be a people who obey the command of Jesus to go into the world to preach the Gospel to all the creation.

A third answer is “to becoming a caring people” – to be transformed through the songs, prayers and ritual into a people who care for those in need and learn to love their neighbour as they love themselves.

A fourth answer is “to teach & learn the Faith” – in the context of word and song to offer and to receive instruction in the Christian life, in faith and morals.

A fifth answer is “to bring the world to God and God to the world” in order to discern what God is revealing through what is happening in the world, to those with ears to hear and eyes to see.

### Comment:

It seems to be the case that the average type of “worship service” is designed by the leadership in a congregation to fulfill a given purpose which it is knowingly or, in some cases, subconsciously committed to. It could be any of the above, a combination of two or more of them, or yet other possibilities.

Usually, if not uniformly, the type of service relates clearly to the general theological and cultural position of the leadership and membership – e.g., many evangelical churches see worship as preparation for mission & evangelization, for to them the primary purpose of the church is to evangelize and fulfill the great commandment of Jesus; and many liberal churches see worship as an essen-

tial aspect of the discovery of God in the world as we know it, for to them God is revealing Godself through contemporary events and culture.

But what if Worship is an activity that exists primarily for no human, practical purpose, however exalted and noble that human purpose may be?

What if Worship exists for the sole purpose of addressing God, adoring and praising God, confessing sins before God, offering petitions and intercessions to God, and all for the unique purpose of bringing honour and glory to God alone?

Let us be clear: If the purpose of worship is wholly for God’s sake and not for our sake, this does not mean to say that in practice there are no benefits that flow from genuine worship. If a people meet with God to worship him in spirit and in truth, then such a people over time is changed, sanctified, inspired and fortified by this unique experience. And such a people will therefore – even in their weakness and imperfections – be those who will have the desire to seek to glorify their Father in heaven through good works and mission, and by being his ambassadors in daily living.

But – and this is an important question – is the church in the West able any longer to construct and offer worship that is pure and consecrated and which has only the one purpose of seeking in the Spirit to please the Triune God in his holiness and glory?

Further, is the church so affected by the dumbing-down of standards in all areas of human endeavor that it is incapable of rising above offering a worship service that is designed only to fulfill a human purpose?

Also, is the church so affected by the leisure industry that it sees worship as merely an exalted form of a leisure activity?

Finally, has the church so lost the sense of the pursuit of excellence that it does not feel the need to seek after the One who is most excellent, the Lord of Glory and Grace?

It may be suggested that in the Anglican Way the right celebration (in spirit and in truth and in the beauty of holiness) of the historic, classic Liturgy for the Lord’s Day – Mattins, the Litany, the Order for Holy Communion and Evensong – has no ulterior purpose for it is offered to God, the Undivided Trinity of the Father, the Son and the Holy Ghost. However, those who so offer are blessed by God as they are drawn into union and friendship with Him.





# Freedom – Western style & Christian style

**L**iberty (or Freedom) is a prized possession of a growing number of nations, especially those of the “West”.

### **What is this Liberty?**

It is Freedom to pursue one’s religion, to hold and express opinions without fear of imprisonment, to vote without duress, to own home & land, to expect a fair trial and be judged innocent until proved guilty, to enjoy privacy when desired, to pursue personal happiness within the law, to move without hindrance within one’s country as well as in and out of one’s country, to improve oneself educationally and to seek to gain promotion in jobs, to have the full exercise of one’s rights, to read newspapers from a free press, and so on.

No country or civilization perfectly embodies these personal, civil, political, legal and cultural freedoms because, in essence, people themselves are imperfect and often selfish. Therefore, in practice, some people abuse or stand in the way of some of these liberties most of the time and perfection of Freedom always is a goal rather than a state that is achieved and retained. Even so, countries with the liberties listed above usually see it as their “missionary” duty to export them in a suitable form to other countries, where as yet they are not known. The cases of Afghanistan and Iraq spring to mind as countries where there is right now a movement, much encouraged from the West, towards the encouragement of the growth of liberties (howbeit culturally related to Islam).

It is worth noting that the exercising and enjoying these freedoms does not especially predispose a person to the devout practice of religion – be it Christian, Jewish or Muslim. Western Europe, including Great Britain, provides a powerful example of much emphasis upon Freedom and

little public commitment to religion. In fact, the possession and practice of these liberties in 2004 can and do create situations in which what “the law of God” of the Scriptures declares to be “sinful” or “immoral” is openly advertised and commended as not only available but also an individual right and good in itself. Of this tendency there are

many pertinent examples in north American and western European countries.

A perusal of the many encyclicals of the Papacy in modern times will demonstrate the concern of the Roman Catholic Church to retain historic, biblically-based morality in personal and

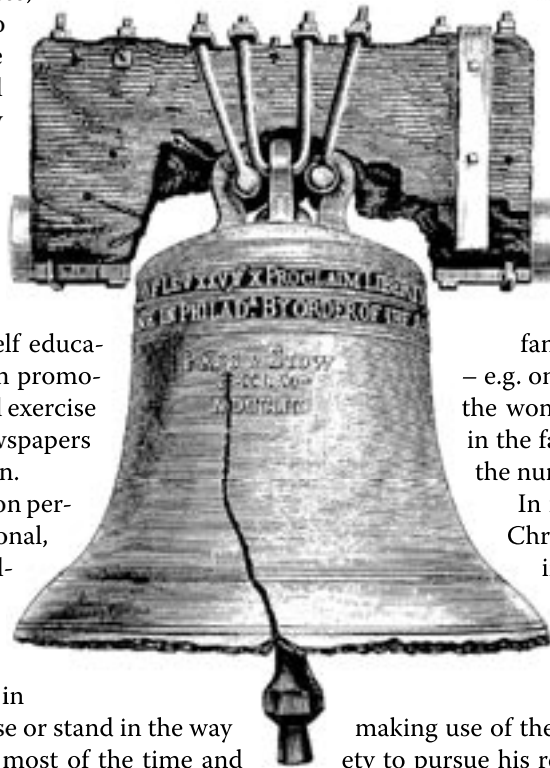
family relations and activities – e.g. on the dignity of the infant in the womb, of the wife and mother in the family and the old person in the nursing home.

In fact, to live as a committed Christian (or Jew or Muslim) in a secularised, free western society – be it France, Sweden or the U.S.A. – is extremely demanding and challenging! In

making use of the freedoms of western society to pursue his religion, the devout believer has the duty (on many fronts) before God not only to resist temptations to sin, but also to use graciously his right to express an opinion in order positively to promote the right use of the liberties by which he is encircled.

### **Now we come to our major consideration!**

What a committed Christian living within the large circle of western liberties has certainly to be clear about is this. That what is called “Christian Freedom”, or “Freedom in Christ” in the New Testament, has nothing whatsoever to do with the “Liberty” and “Freedom” of a modern liberal, democratic society, be it Great Britain or Canada. Since Christianity is a Faith for all space and time,



all history and cultures, it follows that from a Christian perspective, a Christian believer can be wholly “free in Christ” and “free in the Spirit” while living anywhere at any time, even in a totalitarian and persecuting state.

The Freedom enjoyed by a baptized believer in Christ Jesus is radically different from the Freedom enjoyed by a citizen of the U.S.A. or Denmark. Of course, one person can simultaneously enjoy both Freedoms, the Christian one to the full and the other guardedly, for the full exercise of the modern type of Freedom (unlike the Christian Freedom) may lead to perdition. That is, free, secularised people may freely choose so to enjoy their liberties that they become immoral and depraved and thus unfit for the kingdom of heaven.

Christian Freedom (see the Epistle to the Galatians for powerful details) is based upon a relation to the God the Father through God the Son (the Lord Jesus Christ) and by/with the Holy Spirit. It begins with freedom from the guilt of sin and moves on to freedom from the power of sin & the tyranny of the law so that there is a freedom to worship God in spirit and in truth and to serve him without counting the cost – even unto the martyr’s death if that be the will of the Lord. It is freedom to say “Yes” to the Lord Christ at all times and thus “No” to all who oppose the will of the same Lord Christ. It is a freedom that is given by God to committed members of the new covenant of grace and it is kept alive on the one side through God’s faithfulness and on the other human consecration to God. It begins as an inner quality of life, created by the indwelling Spirit, and proceeds to be expressed in word and deed for the glory of God.

St Paul declares: “For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery....You were called to freedom, brethren;....walk by the Spirit and do not gratify the desires of the flesh...The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self control” (Galatians 5).

Thus genuine Christian Freedom is available through the mercy and grace of the Holy Trinity (God the Father through God the Son and with God the Holy Spirit) at all times and in all places to all believers who are justified by faith and who seek to walk by faith in love and guided by the Holy Spirit. Nothing whatsoever in this world can prevent the arrival of Christian Freedom and its exercise in the heart and life of the true believer (see Romans 8 for an eloquent statement to this effect). And this Freedom, given and guaranteed by God, is available and real in every part of God’s world and will be known perfectly and fully in the life of

the glorious age to come!

To know and enjoy Christian Freedom in a totalitarian, persecuting or hostile society means that one is most conscious of being united by the Spirit with the Christ who witnessed and suffered, as one looks to the Father in heaven for sustenance and reward, and as one lives as a witness together with one’s brethren in Christ – looking unto Jesus the author and finisher of true Faith.

To know and enjoy Christian Freedom in the secularised West means that one has to watch and pray, to be aware of temptations on every front, to use all opportunities offered to testify to the Lord Jesus Christ, to rejoice always and to have the peace that passes all understanding.

To equate the Freedom offered in the West with the Freedom that is in Christ and by the Holy Spirit is to compare two different realities, to make a tremendous mistake and to proceed to engage in many mistakes and errors. (Regrettably the Episcopal Church USA provides a stunning exam-

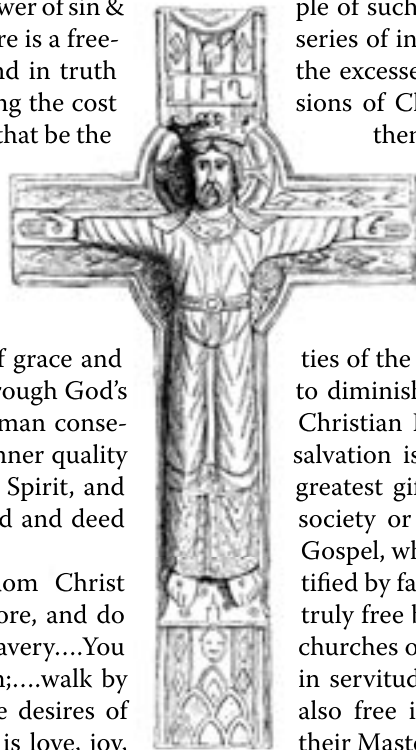
ple of such a mistake! Since the 1960s, in a series of innovations it has treated some of the excesses of western liberties as expressions of Christian living and incorporated them into its public life. Of these the latest is the blessing of same-sex couples.)

Committed Christians, who value most of all the Freedom in Christ, have to find a way to live in the liber-

ties of the West without allowing the latter to diminish or to eliminate the former, for Christian Freedom is the sphere in which salvation is known and enjoyed. Thus the greatest gift that can ever be given to any society or country is the Gospel, the full Gospel, which declares that whoever is justified by faith and walks in the Spirit is free, truly free before God the Father. So in the churches of the Roman Empire, slaves were in servitude 24 hours a day but they were also free in Christ at the same time and their Masters could do nothing at all to take away this Freedom!

In the West, perhaps more of us need to learn how to be truly free in Christ and not subject in subtle ways to the power and compulsion of the bondage of western culture and society, wherein bondage is called freedom!

*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 from all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries; through Jesus Christ our Lord. Amen. [From Morning Prayer in The Book of Common Prayer, 1928.]*



# *Koinonia* in God and the Anglican Family

*A Study  
by the  
Editor*

A major argument of the Eames Reports of the 1980s (on maintaining communion in the Anglican family despite differences over women's ordination), *The Virginia Report* of 1998 (on the instruments of unity in the Anglican family of churches) and *The Windsor Report* (2004) is based upon the supposed *koinonia* in God which is linked to *koinonia* in the church. As with the concept of reception with respect to women clergy, the concept of *koinonia* as a dominant model for communion in God and between churches has a background in ecumenical conversations.

While these *Reports* present practical advice and suggestions to the Anglican family, they also contain, as one would expect, certain theological presuppositions that serve as the basis for the advice. The most obvious and the most determinative of these theological principles is *koinōnia*, a Greek word which in English Bibles is usually translated as 'communion' or 'fellowship'. This word occurs 13 times in the writings of the Apostle Paul (see e.g., 1 Cor 1:9; 2 Cor 13:13; Phil 1:5, etc.) and the related verb *koinōneō* occurs 8 times. *Koinonia* also occurs in 1 John 1:3,6,7, and in Acts 2:42. For Paul, both the noun and verbal forms point to a new reality for sinful humans, and that reality is incorporation into the Lord Jesus Christ, into his death, resurrection, and glory, and thus into fellowship with him, and with the Father through him. It also includes incorporation into fellowship with all others who are united to Christ Jesus by the Holy Spirit in faith.

Still, *koinonia* is never used in the New Testament to indicate directly the internal life of the Triune God as a Trinity of Persons within the one Godhead. Neither is it used to describe the relation of the eternal Father to the Lord Jesus Christ (the incarnate Son) or of the same incarnate Son to his Father. Further, it is not used for what theologians call the 'immanent Trinity' (God as he is unto, with, and towards himself in his own eternity, infinity, and glory) or for what is termed the 'economic Trinity' (God the Father as he is known by us in his self-revelation and in his relation to the world in creation and redemption through Jesus Christ and by the Holy Spirit). *Koinonia* is, however, used after the New Testament period by certain fathers of the Church in relation to the Holy Trinity.

in the tradition of the church and in the widespread ecumenical practice, use *koinonia* both for expressing the communion of the Father and the Lord Jesus Christ on earth, as well as the communion of the Father, the Son, and the Holy Spirit in the Holy Trinity – a unity in Trinity and a Trinity in unity. This usage is usually related to what is called a social doctrine of the Trinity, where the emphasis is upon community within God who is seen as a plurality in unity.

In these *Reports*, a major plea is made to maintain the unity and interdependence of the communion of churches on the basis of *koinonia* within 'the Triune God'. The argument asserts that as God is, so is the Anglican Communion as it mirrors him.

The basic thesis adopted in these Anglican reports, especially in *The Virginia Report* is that the *koinonia* (communion or fellowship) of the Anglican family of churches is grounded in the *koinonia* of the Holy Trinity, the triune God. This thesis may be summarised in the following way:

Communion (*koinonia*) exists eternally in the mutual relations of the Three Persons of the Holy Trinity, that is, between the Father and the Son, the Father and the Holy Spirit, the Son and the Holy Spirit. Autonomy is not an appropriate term to apply to any of three distinct Persons because there is a basic mutuality in and amongst the Three. There is a co-inherence of the three Persons in one another in the Holy Trinity, which makes any possibility of autonomy impossible. The Father is in the Son and the Son in the Father and the Holy Spirit in both. (Theologians have used the word *perichoresis* or *circuminessio* (co-inherence) for this eternal mutuality and indwelling.)

The family of Anglican Churches participates by grace in the *koinonia* of the Holy Trinity so that there is actually a Communion of the Churches that is grounded in the Communion within the Holy Trinity. In the Communion of the Holy Trinity there is unity and diversity. In the Anglican Communion there is also unity and diversity – unity in baptismal faith and diversity in language, culture and doctrines.

Each Anglican province (or national church) is legally autonomous but like each Person of the Trinity, it is not to act in any way to deny the communion and the perichoresis in the diversity of Personhood



within the single Godhead. Thus autonomy in the Anglican Family is always to be qualified by interdependency, especially in matters of major importance. Thus instruments of unity are extremely important in helping the communion of churches not only obey but also mirror God in his diverse plurality in unity.

### Criticism of the Argument

1. The Anglican family of churches is only a small part of the one, holy, catholic and apostolic church. True *koinonia* belongs to the whole church of heaven and earth as a fellowship of members who are, as the body of Christ, united through the head, Christ Jesus, with the Father by the Holy Spirit. Therefore applying *koinonia* to any one part or jurisdiction of the divided church cannot be straightforward and must be problematic.

2. The *koinonia* that belongs to the Holy Trinity is not of the same essence (*ousia*, being or substance) as the *koinonia* that belongs to the body of Christ. The latter *koinonia* is not so much derived from the former but given freely, mercifully, and in a form appropriate to creatures.

3. The received doctrine or dogma of the Holy Trinity as created from Scripture by the early church has two aspects or faces to it. As noted above, these are known as the 'immanent Trinity' (or God-as-he-is-unto-himself) and the 'economic Trinity' (or God-as-he-is-towards-us – in creation and salvation). Obviously, we know about the 'economic Trinity' from the revelation given to us of the Father and of the Son and of the Holy Spirit in the Holy Scriptures. What we know of the 'immanent Trinity' we know by deduction from what is revealed to us by God in grace as the 'economic Trinity.' However, to enter into this sphere of knowledge is to enter upon 'holy ground.' The New Testament describes the way in which the Father, through the Son and by the Holy Spirit, acts towards the world and us, and how we relate to the same Father through the Son and with the Holy Spirit. It says little as to the way that God is unto and with himself in the mystery of his Trinity and Unity. Here there is holy mystery, as we speak of that which is beyond our knowledge and reason. We know little about the eternal and infinite *koinonia* of the Holy Trinity and we can say little of the co-inherence of the three persons. Yet we can stand back and adore the glory of the Unity in Trinity and Trinity in Unity.

4. What the Anglican argument from God's

own unique *koinonia*, which we cannot truly know, to the special but limited *koinonia* of the Church, which we can experience, seems to be doing is: (a) speaking with certainty about the 'immanent Trinity' (God-as-God-is-unto himself) as 'a unity in diversity' in a manner that is simplistic and tending to the secular, and, in so doing also confusing the 'immanent Trinity' with the 'economic Trinity' (God-as-he-is-towards us); and (b) basing the unity and diversity of the Anglican Communion (which is an empirical and changing reality) on this claimed knowledge of the Holy Trinity in his eternity and infinity. [In so doing, it follows modern thinking which makes "diversity" a good thing and something that ought to be there in culture, society, education and government for its presence is necessary for the entity or society to be authentic and credible. However, properly speaking, diversity is truly a value-free term. It identifies a condition



of unlikeness between or among things/people. It reports this difference as a fact and by itself indicates nothing of the goodness or badness of that fact. As a value-free term it is not appropriate to use of the Holy Trinity, for the Father, the Son and Holy Spirit, though different persons are also of the one and the same Being, substance or essence and so not, strictly speaking, diverse as such. As a modern secular term, it is also not appropriate to use it of the Holy Trinity because the difference between

the eternal persons, a difference rooted in unity of Being, is greater than and like unto nothing which is celebrated as expressing diversity today. ]

5. The use of the blessed, holy and undivided Trinity of the Father, the Son and the Holy Spirit, as a model of unity in diversity to justify or to describe provinces, dioceses, or jurisdictions of the church is now common-place in Anglicanism. For example, in *Mission-Shaped Church*, a report received and debated at the February 2004 session of the Church of England's General Synod, diversity, like holiness and apostolicity, is presented as of the true nature of the church. In fact diversity is equated with 'catholicity' and, further, we are told that, "The Trinity provides the living example of unity in diversity", and "The diversity within unity of the one God provides a model for relationships between churches" (p.96). Here the holy of holies, the very essence of the Lord our God, appears to be invaded by careless and even secular thinking.

The international denomination, made of 38 provinces and called Anglican, would be well advised to speak more humbly and modestly of itself!

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