

MANDATE

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Facing schism and heresy at the

First Lambeth Conference of 1867

As one poet expressed it:

Though with a scornful wonder
Men see her sore oppress,
By schisms rent asunder,
By heresies distress,
Yet saints their watch are keeping,
Their cry goes up, "How long?"
And soon the night of weeping
Shall be the morn of song.

'Mid toil, and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

(continued at page 2)

What to sing at the Lambeth Conference 2008

One of the more charged topics for debate at the very first Lambeth Conference in 1867 was the case of John William Colenso (1814-1883), who had become the first Bishop of Natal in South Africa in 1853. He took liberal positions on polygamy and baptism of its children. And in 1861 he both denied the doctrine of the eternal punishment of the unbeliever, and much of the sacramental theology of the Anglican Way. And he added to these a denial of the Mosaic authorship of the Pentateuch. All this caused a storm of protest and Colenso was declared deposed by his Metropolitan, Robert Gray of Cape Town in 1863. However, Colenso appealed to the Privy Council in London and for technical reasons he won the case and remained Bishop.

At the Lambeth Conference in 1867 Robert Gray was given support by the assembled Bishops. With him, they regarded Colenso as a heretic! But they were unable to effect the removal of Colenso.

However, before the Conference, there had been much debate about the matter in the British press. And one poet, Samuel John Stone, had the Colenso-Gray controversy in mind when he wrote a hymn, based on the ninth article of the Apostles' Creed - "the holy Catholic Church," for a collection known as *Lyra Fidelium*. It is usually sung today to the tune, "Aurelia."

The Church's one foundation,
Is Jesus Christ, her Lord;
She is his new creation
By Water and the Word:
From heaven he came and sought her
To be his holy Bride,
With his own Blood he bought her,
And for her life he dies.

Elect from every nation,
Yet one o'er all the earth,

Her charter of salvation
One Lord, one Faith, one Birth;
One holy name she blesses,
Partakes one holy Food,
And to one hope she presses
With every grace endued.

Though with a scornful wonder
Men see her sore oppress,
By schisms rent asunder,
By heresies distrest,
Yet saints their watch are keeping,
Their cry goes up, 'How long?'
And soon the night of weeping
Shall be the morn of song.

'Mid toil, and tribulation,
And tumult of her war,
She waits the consummation
Of peace for evermore;
Till with the vision glorious
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.

Yet she on earth hath union
With God the Three in One,
And mystic sweet communion
With those whose rest is won:
O happy ones and holy!
Lord give us grace that we
Like them, the meek and lowly,
On high may dwell with thee.

Now in 2008 many in the West regard the heresies attributed to Colenso as not all that serious! However, many in the Anglican Communion of Churches around the world do very much feel that the Communion is really "by schisms rent asunder" and "by heresies distrest."

THE MANDATE

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Reflections *from the* Editor's Desk

ANGLICAN—three ways of being so Globally in 2008

One way of beginning to understand the present confusion and division, within what has been generally called Anglicanism since the middle of the 19th century, is to notice how “Anglican” is defined in the phrase, “Anglican Communion.” We may notice three basic approaches.

Centered on the C of E

The word “Anglican” obviously comes from England, and is derived from the Latin name of the Church of England, *ecclesia anglicana*. So to be an Anglican is to be a member of the Church of England, or of one of the churches in the world derived from It and maintaining Its major characteristics. And the Anglican Communion is a fellowship of autonomous, independent Churches that are in communion with the Church of England, via the See of Canterbury, and maintaining a similar worship, doctrine and discipline as the See of Canterbury. To bring the Bishops or representatives of these Churches, known as Provinces, together has been seen as the duty of the Incumbent of the See of Canterbury, the Archbishop of Canterbury. Thus since 1867, when it began, the Archbishop in office at the time has invited Bishops to the Lambeth Conference and been the President of the assembly, which is not a Synod but a special kind of Conference. He also sits in the chair of other important meetings such as The Anglican Consultative Council and The Primates’ Meeting.

This approach is seen as similar to, but not exactly the same as, the place of the ancient Patriarchates of the East in Orthodoxy and of the Papacy in Rome in the West. It is held that God in his providence has ordered the Anglican Way in this form, even as he has ordered the Orthodox and Roman Ways in other forms. And it is believed that even when the momentum of mission is greater in other provinces than in the Church of England, the See retains its ancient position as the sign of unity.

Centered outside of the West entirely

The next approach is relatively new. Here to be Anglican is primarily to have a certain style of worship, doctrine, morals and polity, derived originally from the historic Prayer Book, Services of Ordination and Articles of Religion of the Church of England, and with a great emphasis upon the Bible as

the authority for Faith and Morals. The ancient connection with the See of Canterbury is discounted as being somewhat out of date and belonging symbolically to the colonial era. The general demise and secularization of the Churches of the West is seen as making them no longer the leaders under God in worldwide mission. The emphasis here is on evangelization in the modern world in fellowship one with another from East and West, North and South, so that the work is truly Global and to all nations, fulfilling the Great Commission.

This model is seen as being provided by the providence of God as the right approach for the 21st century, and it is very much associated with the African Provinces of Rwanda, Nigeria, Uganda and others. In general, it favors not attending the Lambeth Conference in 2008 but going instead to a Global Anglican Conference on mission; also it is committed to the expulsion of unfaithful and heretical dioceses and Provinces from the Anglican Family of Churches, and the duty and right to enter their territory in order to evangelize and plant new, orthodox churches.

“Traditional Anglican Communion”

While the two models above compete for the attention of the same 38 Provinces of what has been known as the Global Anglican Communion, one of the “continuing Anglican churches” [ACA] which began in 1977 as a secession from the American Episcopal Church, is now part of a fellowship of traditional people of like-mind in various countries, headed by Archbishop John Hepworth, and known as “The Traditional Anglican Communion.” This group has no desire at all to be in communion with the See of Canterbury but has applied to be recognized by the Roman Catholic Church as a special Anglican-Rite Church, using developed forms of the services of The BCP.

In the U.S.A.?

It appears that those Anglicans in the Common Cause Partners and in the Anglican Communion Network, because of their direct links to African Provinces and support of GAFCON, have automatically chosen the new definition of the Anglican Communion. This in part explains the widespread and often not well informed criticism of both the

Continued on page 4

present Archbishop of Canterbury and of the C. of E. heard often in their ranks in 2008.

On the other hand, The Episcopal Church (less its Anglican Network Dioceses) remains within the classic model of Anglicanism—and this despite its widespread infidelity to the Gospel. [One may remark in passing that there is a real possibility that TEC will be reprimanded even disciplined in some way by the common will of the Lambeth Conference of 2008.]

Therefore, those Anglicans who wish to remain in Communion with the See of Canterbury, but have been badly treated by TEC, are in somewhat difficult situation at this moment of time!

[For the commitment of TEC to communion with the C of E see the Preface in the editions of the BCP of 1789, 1892, & 1928; and for that of the Church of Canada see the Solemn Declaration printed at the beginning of the BCP 1962.]

A Lament and a Prayer

Oh that those Bishops, who have decided that a new model of what is the Anglican Communion is necessary, would NOT see this decision as causing them to stay away from the Lambeth Conference.

Oh that these Bishops would go, graciously and courageously, to explain to the other 600 or so Bishops of the Anglican Family what has led them to their new understanding, and why they must say, as it were: “Here I stand. I can do no other. So help me God.”

Oh that they would delay any major decisions

and implementation of policies until they have sought for 20 days on the university campus in Canterbury to persuade others of the need for a change in both the structure and the ethos of the Anglican Communion, so that it is a viable way of Mission and a carrier of Biblical Orthodoxy in the coming century.

Oh that they would see that to go to Lambeth, with a message of reform and renewal, is not to compromise their principles, or to submit to the liberal policies of the A. of C., but is to serve the Lord and his Church in the most practical way at this time and in this place.

Conclusion

However one looks at the present state of the Anglican Family, and whether one's inclination is to be pessimistic or optimistic, it is very difficult to avoid the conclusion that we are seeing the end of the Global Anglican Communion as it has existed over the last fifty years or so. We seem to heading for a division which is real and which generally places the dynamic conservatives on the one side and the rest made up of varying commitments and churchmanships on the other.

It is the intention of the united Prayer Book Societies of England, Canada and the U.S.A. to send teams to both the Lambeth Conference and the GAFCON in order both to report for our constituency and seek to make known our cause.

[For CDs in pdf of the Reports of all the Lambeth Conferences 1867 and following, go to www.anglicanmarketplace.com]

For the attention of our readers

1 After editing this magazine since 1996, Dr. Toon will soon be stepping down to make way for the new Editor, Roberta Bayer of Washington D.C. She is a wife, mother, professor, and author; she is of Anglican faith and convictions and has a Ph.D. in political thought and history. She will bring new energy and insight to the publication. For two issues there will be a joint editorship and then from after the Lambeth Conference of 2008, Dr. Bayer will be alone in the editorial seat.

2 The prayer book known as AN ANGLICAN PRAYER BOOK recently published by the Preservation Press of the Prayer Book Society was prepared by Dr. Toon with several bishops of the AMIA for this Mission and its sponsor the Province of Rwanda. It is not intended in any way whatsoever to replace the historic and classic Book of Common Prayer, Rather, it is intended to provide a bridge for those who are committed to contemporary language into the doctrine and devotion, the liturgies and the piety, of the classic tradition of Common Prayer. See the advert on page 15.

One Thing Thou Lackest

What is often missing from the content of the new-style, church-growth Anglicanism? And what is also often missing from the content of the status-quo regular Episcopalianism?

Not a few of the modern Anglican congregations, which are of a general evangelical and charismatic ethos, and are connected with the Anglican Communion Network, the Anglican Mission in the Americas, and the Convocation of Anglicans in North America, do not usually hand out any books to people when they arrive. No need to do so, for the words of songs and prayers are projected on to one or more screens in the worship center.

Other congregations—in fact many—also do not give out books, but provide a service leaflet on which is printed all that it is judged the people need in order to follow and participate in the service.

In both these situations, only a minority of people bring a copy of the Bible to worship, and only usually where they need it for a Sunday School class or they expect an expository sermon.

In fact, the churches where it is “required” that people have a Prayer Book and possibly also a Bible in order profitably to participate in the liturgy are becoming a minority these days, amongst the would-be orthodox.

Why these introductory observations? Because we need to make the (old-fashioned but still relevant) point that the possession and use of a personal Bible and a Prayer Book is really necessary for a Christian, who desires to practice Christianity in the Anglican Way (in contrast to say a respectable generic evangelical way or an Orthodox Church way) in 2008.

Let us recall that one purpose of The Book of Common Prayer, first published in 1549, and now available in over 150 languages and in updated editions, is to provide a disciplined yet memorable approach to God the Father through Jesus Christ

in the Holy Spirit for the whole of the Year—the regular year and the Christian Year. It does this not alone but with the Bible to which it is inextricably tied for doctrine, morals and readings. The BCP seeks to bring order in our lives by placing them through good habit and holy discipline under the guidance of the Holy Trinity through the revelation in Scripture each day.



Critical to this daily and continuing engagement with God the Father through his Son are the two similar services called the Daily Offices of Morning and Evening Prayer. By use of these the church, each family and each baptized believer enclose all space and time daily within the providence and grace of God. Each service provides opportunity for the confession of sin, the praying of psalms and collects, the singing of Canticles, the reading of the Old and New Testaments, and the offering of petitions and intercessions. By sharing in them, good habits of discipline, devotion, meditating, praying and hearing God's Word are developed. And if one

cannot meet with others to use them in church or family, one can do them alone as the basis of personal devotion and godly habit.

In the Prayer Book are also services for use at critical important moments in the whole life of the Christian—Baptism, Confirmation, and Marriage—as well as for times of extremity (visitation of the sick) and at death. Further, there are many memorable prayers of rich content and texture, and, learned by heart, these become prayers often offered to God in times of stress and strain, joy and delight.

Let us now return to the theme of modern
Continued on page 6

methods of projecting the service and using leaflets for Sundays.

Here, whatever benefits may accrue, there is no encounter with The Book of Common Prayer as a planned collection of services to provide godly order and habit for the Christian church, home and individual believer. Here also—due to the lack of the physical presence of The BCP—there is no possibility of the worshippers turning over the pages of The BCP before and at the end of the service, and getting a feel for where is in there. Further, in these congregations there is rarely any teaching about the beneficial form of disciplined prayer of Morning and Evening Prayer, which is at the heart of the Anglican Way. Jesus used the Psalter as his “Prayer Book” and the church in the daily and ordered use of the Psalter in M & E P seeks to imitate its Lord as well as pray with and in him as his Body.

Application

One may freely admit that it is very possible to be a good Christian without using The BCP! However, one may make a good argument to the effect that one cannot truly be an Anglican Christian unless one is within its long-standing and well-tried ways of ordered and disciplined, yet also fervent and effectual, prayer, based on the use of the Daily Offices, by which one is united to Jesus Christ, the Mediator and High Priest, and to the Body of Christ on earth and in heaven.

Therefore, let those who are committed to the classic forms of the Daily Offices in The BCP 1928, or its equivalent, actually use them in a disciplined but joyful way as truly a daily means of grace

One of the hopes connected with the publication of AN ANGLICAN PRAYER BOOK (a contemporary English form of the classic BCP) is that “modern” churches will not merely project its service of The Eucharist, but will encourage people to buy and use a copy of the Prayer Book itself as a daily guide to their devotion and consecration to the Father through the Son in the Holy Spirit.

Why the demise of Morning Prayer as a principal Sunday Service?

In contrast to fifty years ago, it is difficult to find in the U.S.A. or Canada a church where Morning Prayer with hymns and sermon is the major service of the Lord’s Day, at least on one or two Sundays each month. Happily, in two large parishes which use The BCP 1928 this is still the rule—St John’s Savannah and St Andrew’s Fort Worth.

The movement that dislodged the “people’s service” as it was called is known as the Parish Communion Movement. It made a direct appeal to primitive Christian tradition as the primary norm for the practice and theology of the Church’s worship and made the claim that contemporary worship forms were a corruption of the original forms. It offered Anglicans the opportunity to worship as the early Church had worshipped. So it claimed to be a movement of reform and renewal, appealing to a kind of golden age. And for a variety of reasons—despite its poor theological and historical basis—it was successful practically. The service of the Word, sung, read and preached, began to disappear and the “Holy Eucharist” took over as the principle service. And gradually Morning Prayer ceased to be used in many churches on the Lord’s Day even though it is a daily service, for seven days a week. The Prayer Books of the 1970s and 1980s reflect this new emphasis. The two most influential Americans were William Palmer Ladd and his disciple Massey H. Shepherd, who was very influential in the creation of the American 1979 Prayer Book.

Whatever be the merits of the centrality of The Eucharist, one must recognize that the loss of public Morning Prayer with hymns and sermon has caused in many situations (a) a dumbing down of the content and reverence of the Holy Communion; and (b) a growing lack of acquaintance with the content of the Sacred Scriptures and Psalmody. Whatever happened in the young churches in the cities of the Mediterranean world in the third century, it would seem that churches today in secular society need both the Holy Eucharist and the Service of the Word!

Please remember the Prayer Book Society
of the U.S.A., both in your charitable giving
and in your will. Thank you.

The Anglican Communion

The Covenant Design Group

The Covenant Design Group (CDG) held its second meeting at St. Andrew's House, London, England, between January 28 and February 2, 2008, chaired by the Most Revd Drexel Gomez, Archbishop of the West Indies.

The main task of the group was to develop a second draft for the Anglican Covenant, as originally proposed in the Windsor Report 2004; an idea adopted by the Primates' Meeting and the Joint Standing Committee of the Anglican Consultative Council and the Primates in their following meetings. At their meeting in January 2007, the CDG produced a first draft—the Nassau Draft—for such a covenant, which was received at the meeting of the Primates and the Joint Standing Committee in Dar es Salaam, Tanzania, in February of that year. This draft was subsequently sent to the Provinces, Churches and Commissions of the Anglican Communion for consultation, reflection and response.

At this meeting, the CDG reviewed the comments and submissions received and developed the new draft, which is now published. In addition to thirteen provincial responses, a large number of responses were received from commissions, organizations, dioceses and individuals from across the Communion. It is intended that these responses will be published in the near future on the Anglican Communion website. The CDG is grateful to all those who contributed their reflections for this meeting, and trust that they will find their contributions honored in the revised text prepared.

The current draft – known at the St Andrew's Draft – is now offered for reflection in the Communion at large, and in particular by the Lambeth Conference, which has been convened by the Archbishop of Canterbury to meet in his see City of Canterbury, England, between July 16 and August 3 of this year.

The CDG hopes that bishops will study the present draft in their preparations for the Conference, consulting in their dioceses and sharing their reflections at the Conference. The draft is accompanied by a number of supporting documents, including a brief commentary which outlines the thinking of the CDG on some of the issues considered, and which also gives responses to some of the specific suggestions and criticisms made to them. It also includes a tentative draft of a procedural appendix, the status of which is set out in the commentary.

Following the Lambeth Conference, the CDG will meet to review the progress on the development of the Covenant project within the Communion, and will submit a Covenant draft to the

Provinces and ecumenical partners of the Communion for formal comment and response. It is the intention to produce definitive proposals for adoption in the Communion following that further round of consultation. Proposals Covenant Design Group. Communiqué, February 2008 for the process of consultation on, and reception of, the Covenant and its ultimate consideration by synodical process will be presented to the Joint Standing Committee of the Anglican Consultative Council and the Primates at their meeting in March 2008.

The members present in the meeting in London were:

- The Most Revd Drexel Gomez, Primate of the West Indies, Chair
- The Revd Dr Victor Atta-Baffoe, Anglican Church of West Africa
- The Most Revd Dr John Chew, Primate of South East Asia
- The Revd Dr A Katherine Grieb, The Episcopal Church (USA)
- The Rt Revd Santosh Marray, Bishop of the Seychelles
- The Most Revd Dr John Neill, Archbishop of Dublin
- Chancellor Rubie Nottage, Church in the Province of the West Indies
- Dr J Eileen Scully, Anglican Church of Canada
- The Revd Dr Ephraim Radner, The Episcopal Church (USA)
- The Revd Canon Gregory Cameron, Anglican Communion Office, Secretary
- Professor Norman Doe, Cardiff University, Consultant
- The Revd Canon Andrew Norman, Archbishop of Canterbury's Representative

The Covenant Design Group will meet again later this year after the Lambeth Conference.

[The United Prayer Book Societies of the Anglican Family will be present at Lambeth 2008 to commend and defend the place of classic Common Prayer in the life of the Anglican Way. They will use exhibitions, web-site, newsletters, receptions for bishops and spouses, and other means to execute their mission. An important part of this mission is to lobby for full recognition of the place of the historic Formularies of the Church of England in any future Covenant, which binds the member Churches to the Anglican traditions of worship, doctrine, devotion and discipline. See below in the first part of the text for the recognition given in this Draft of the Covenant to the Formularies.]

An Anglican Covenant

The St. Andrew's Draft

A Second Draft for Discussion

Preamble

We, the Churches of the Anglican Communion, under the Lordship of Jesus Christ, solemnly covenant together in these following affirmations and commitments. As people of God, drawn from “every nation, tribe, people and language,” we do this in order to proclaim more effectively in our different contexts the Grace of God revealed in the gospel, to offer God’s love in responding to the needs of the world, to maintain the unity of the Spirit in the bond of peace, and together with all God’s people to grow up together to the full stature of Christ.

Section One: Our Inheritance of Faith

1.1 Each Church of the Communion affirms:

- (1.1.1) its communion in the one, holy, catholic, and apostolic Church, worshipping the one true God, Father, Son, and Holy Spirit;
- (1.1.2) that, reliant on the Holy Spirit, it professes the faith which is uniquely revealed in the Holy Scriptures of the Old and New Testaments as containing all things necessary for salvation and as being the rule and ultimate standard of faith, and which is set forth in the catholic creeds, and to which the historic formularies of the Church of England [39 Articles, BCP 1662, Ordinal 1662] bear significant witness, which faith the Church is called upon to proclaim afresh in each generation;
- (1.1.3) that it holds and duly administers the two sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with the unfailing use of Christ’s words of institution, and of the elements ordained by him;
- (1.1.4) that it upholds the historic episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of his Church;
- (1.1.5) that our shared patterns of common prayer and liturgy form, sustain and nourish our worship of God and our faith and life together;
- (1.1.6) that it participates in the apostolic mission of the whole people of God, and that this mission is shared with other Churches and traditions beyond this Covenant.

1.2 In living out this inheritance of faith together in varying contexts, each Church of the Com-

munion commits itself:

- (1.2.1) to uphold and act in continuity and consonance with Scripture and the catholic and apostolic faith, order and tradition;
- (1.2.2) to uphold and proclaim a pattern of Christian theological and moral reasoning and discipline that is rooted in and answerable to the teaching of Holy Scripture and the catholic tradition and that reflects the renewal of humanity and the whole created order through the death and resurrection of Christ and the holiness that in consequence God gives to, and requires from, his people;
- (1.2.3) to seek in all things to uphold the solemn obligation to sustain Eucharistic communion, in accordance with existing canonical disciplines as we strive under God for the fuller realisation of the Communion of all Christians;
- (1.2.4) to ensure that biblical texts are handled faithfully, respectfully, comprehensively and coherently, primarily through the teaching and initiative of bishops and synods, and building on habits and disciplines of Bible study across the Church and on rigorous scholarship, believing that scriptural revelation continues to illuminate and transform individuals, cultures and societies;
- (1.2.5) nurture and respond to prophetic and faithful leadership in ministry and mission to equip God’s people to be courageous witnesses to the power of the Gospel in the world.
- (1.2.6) pursue a common pilgrimage with other Churches of the Communion to discern the Truth, that peoples from all nations may truly be set free to receive the new and abundant life in the Lord Jesus Christ.

Section Two: The Life We Share with Others: Our Anglican Vocation

2.1 Each Church of the Communion affirms:

- (2.1.1) that communion is a gift of God: that His people from east and west, north and south, may together declare his glory and be a sign of God’s Reign. We gratefully acknowledge God’s gracious providence extended to us down the ages, our origins in the Church of the Apostles, the ancient common traditions, the rich history of the Church in Britain and Ireland shaped by the Reformation, and our

growth into a global communion through the expanding missionary work of the Church.

(2.1.2) the ongoing mission work of the Communion. As the Communion continues to develop into a worldwide family of interdependent churches, we embrace challenges and opportunities for mission at local, regional, and international levels. In this, we cherish our faith and mission heritage as offering Anglicans distinctive opportunities for mission collaboration.

(2.1.3) that our common mission is a mission shared with other churches and traditions beyond this covenant. We embrace opportunities for the discovery of the life of the whole gospel and for reconciliation and shared mission with the Church throughout the world. It is with all the saints that we will comprehend the fuller dimensions of Christ's redemptive and immeasurable love.

2.2 In recognition of these affirmations, each Church of the Communion commits itself:

(2.2.1) to answer God's call to evangelisation and to share in his healing and reconciling mission for our blessed but broken, hurting and fallen world, and, with mutual accountability, to share our God-given spiritual and material resources in this task.

(2.2.2) In this mission, which is the Mission of Christ⁸, each Church undertakes:

(2.2.2.a) to proclaim the Good News of the Kingdom of God;

(2.2.2.b) to teach, baptize and nurture new believers;

(2.2.2.c) to respond to human need by loving service;

(2.2.2.d) to seek to transform unjust structures of society; and

(2.2.2.e) to strive to safeguard the integrity of creation and to sustain and renew the life of the earth.

Section Three: Our Unity and Common Life

3.1 Each Church of the Communion affirms:

(3.1.1) that by our participation in Baptism and Eucharist, we are incorporated into the one body of the Church of Jesus Christ, and called by Christ to pursue all things that make for peace and build up our common life;

(3.1.2) its resolve to live in a Communion of Churches. Each Church, episcopally led and synodically governed, orders and regulates its own affairs and its local responsibility for mission through its own system of government and law and is therefore described as autonomous-in-communion⁹. Churches of the Anglican Communion are not bound together by a central legislative, executive or judicial authority. Trusting in the Holy Spirit,

who calls and enables us to live in mutual affection, commitment and service, we seek to affirm our common life through those Instruments of Communion by which our Churches are enabled to develop a common mind;

(3.1.3) the central role of bishops as guardians and teachers of faith, leaders in mission, and as a visible sign of unity, representing the universal Church to the local, and the local Church to the universal. This ministry is exercised personally, collegially and within and for the eucharistic community. We receive and maintain the historic threefold ministry of bishops, priests and deacons, ordained for service in the Church of God, as they call all the baptised into the mission of Christ;

(3.1.4) the importance of instruments in the Anglican Communion to assist in the discernment, articulation and exercise of our shared faith and common life and mission. In addition to the many and varied links which sustain our life together, we acknowledge four particular Instruments which co-operate in the service of Communion:

I. The Archbishop of Canterbury, with whose See Anglicans have historically been in communion, is accorded a primacy of honour and respect as first amongst equals (*primus inter pares*). As a focus and means of unity, he gathers the Lambeth Conference and Primates' Meeting, and presides in the Anglican Consultative Council;

II. The Lambeth Conference, expressing episcopal collegiality worldwide, gathers the bishops for common counsel, consultation and encouragement and serves as an instrument in guarding the faith and unity of the Communion and equipping the saints for the work of ministry and mission;

III. The Anglican Consultative Council is comprised of laity, clergy and bishops representative of our Provincial synods. It facilitates the co-operative work of the Churches of the Anglican Communion, co-ordinates aspects of international Anglican ecumenical and mission work, calls the Churches into mutual responsibility and interdependence, and advises on developing provincial structures¹¹;

IV. The Primates' Meeting is called by the Archbishop of Canterbury for mutual support, prayer and counsel. The Primates and Moderators are called to work as representative of their Provinces in collaboration with one another in mission and in doctrinal, moral and pastoral matters that have communion-wide implications.

3.2 Acknowledging our interdependent life, each Church of the Communion commits itself:

- (3.2.1) to have regard to the common good of the Communion in the exercise of its autonomy, and to support the work of the Instruments of Communion with the spiritual and material resources available to it;
- (3.2.2) to respect the constitutional autonomy of all of the Churches of the Anglican Communion, while upholding the interdependent life and mutual responsibility of the Churches, and the responsibility of each to the Communion as a whole¹²;
- (3.2.3) to spend time with openness and patience in matters of theological debate and reflection to listen, pray and study with one another in order to discern the will of God. Such prayer, study and debate is an essential feature of the life of the Church as it seeks to be led by the Spirit into all truth and to proclaim the Gospel afresh in each generation. Some issues, which are perceived as controversial or new when they arise, may well evoke a deeper understanding of the implications of God's revelation to us; others may prove to be distractions or even obstacles to the faith: all therefore need to be tested by shared discernment in the life of the Church.
- (3.2.4) to seek with other Churches, through the Communion's shared councils, a common mind about matters understood to be of essential concern, consistent with the Scriptures, common standards of faith, and the canon law of our churches.
- (3.2.5) to act with diligence, care and caution in respect to actions, either proposed or enacted, at a provincial or local level, which, in its own view or the expressed view of any Province or in the view of any one of the Instruments of Communion, are deemed to threaten the unity of the Communion and the effectiveness or credibility of its mission, and to consent to the following principles and procedural elements:
 - (3.2.5.a) to undertake wide consultation with the other churches of the Anglican Communion and with the Instruments and Commissions of the Communion;
 - (3.2.5.b) to accept the legitimacy of processes for communion-wide evaluation which any of the Instruments of Communion may com-

mission, according to such procedures as are appended to this covenant;

- (3.2.5.c) to be ready to participate in mediated conversation between parties, which may be in conflict, according to such procedures as are appended to this covenant;
- (3.2.5.d) to be willing to receive from the Instruments of Communion a request to adopt a particular course of action in respect of the matter under dispute. While the Instruments of Communion have no legislative, executive or judicial authority in our Provinces, except where provided in their own laws, we recognize them as those bodies by which our common life in Christ is articulated and sustained, and which therefore carry a moral authority which commands our respect.
- (3.2.5.e) Any such request would not be binding on a Church unless recognized as such by that Church. However, commitment to this covenant entails an acknowledgement that in the most extreme circumstances, where a Church chooses not to adopt the request of the Instruments of Communion, that decision may be understood by the Church itself, or by the resolution of the Instruments of Communion, as a relinquishment by that Church of the force and meaning of the covenant's purpose, until they re-establish their covenant relationship with other member Churches.
- (3.2.6) to have in mind that our bonds of affection and the love of Christ compel us always to seek the highest possible degree of communion.

Our Declaration

With joy and with firm resolve, we declare our Churches to be partakers in this Anglican Covenant, offering ourselves for fruitful service and binding ourselves more closely in the truth and love of Christ, to whom with the Father and the Holy Spirit be glory for ever. Amen.

"Now may the God of Peace, who brought again from the dead our Lord Jesus, the great shepherd of the sheep, by the blood of the eternal covenant, make you complete in everything good so that you may do his will, working among us that which is pleasing in his sight, through Jesus Christ, to whom be the glory forever and ever. Amen." (Hebrews 13.20, 21)

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Easter Joy

In the Christian Year, we celebrate several major Festivals—Christmas, Epiphany, Ascension Day, Pentecost/Whitsuntide—but none of these compares in strategic importance with the Easter Festival, which is the Feast of the bodily Resurrection of Jesus the Christ from the dead, and for which we prepare in the forty days of Lent. What we call the Gospel of God the Father concerning his Son, Jesus Christ, majestically arises out of the wonderful, divine Event of Easter Day morning.

Jesus was crucified on Good Friday at Golgotha, also known as Calvary, and after he expired he was placed in a tomb where his body lay though Holy Saturday (the Jewish Sabbath). By early morning on the Sunday the body was gone, and the cloth in which he had been wrapped was neatly folded in the tomb.

The unexpected, the unbelievable, the stupendous had occurred! Jesus had been raised from the dead by his Father in heaven through the mighty power of the Holy Spirit. What Jesus had promised would be the case had become the great Fact of Redemption.

It was not resuscitation, a being raised in order to die again later; and it was not immortality, the existence after death of his personhood in spirit form (with his body being stolen and buried elsewhere).

Truly and really, it was the resurrection of the whole body of Jesus, that is of the soul and body, the spirit and the flesh; and the raising was of such a supernatural manner that the soul/body went through a marvelous transformation so that the resurrected body was a new kind of body, an immortal body, and a glorious body. It was/is a body truly fit to live in the courts of heaven, and to be the first fruit and prototype of the resurrection at the last day of the faithful followers of this same Jesus. He became the New Adam, the head of a new people, a new creation. And in this body he will return at the end of the age to judge the living and the dead.

But what is the real importance of the Resurrection for Christian Faith? It is the ringing and clear confirmation from God the Father in heaven that he has accepted the saving and reconciling work of Jesus as the Messiah and Saviour. His perfect life

of obedience, trust and love and his perfect sacrifice for sin on the Cross are completed; and he has done all that the Father asked him to do for the salvation of the world. "It is finished" he cried out on the Cross as he expired and handed over his spirit to the Father.

Thus the message of the Resurrection is one of great joy. Notice how the apostles and disciples became both joyful and fearless after the resurrected Lord Jesus visited them. Notice also that the basic message of the preaching recorded in the Acts of the Apostles is that Jesus, who was crucified for our sins, is now raised from the dead and that through and in him are the gifts from God of the forgiveness of sins and eternal life. But, let us

not forget, that what is made wonderfully available by the Resurrection of Jesus and the presence of the Holy Spirit (acting in the Name of Jesus) in the proclamation of the Gospel is not merely individual salvation for you and for me, but also and importantly the creation of a new race, a new humanity, a people who are united in one spiritual Body and one holy Household in one covenant of grace.

Why not take time to read the accounts in the Gospels of what happened on the first Easter Day? Look up: Matthew 28; Mark 16; Luke 24 & John 20. Thank God the Father for the glorious Resurrection of his Incarnate Son and pray:

O God our Father, who for our redemption gave thy only-begotten Son to die for us on the Cross, and by his glorious resurrection delivered us from the power of sin and Satan; Grant us thy constant help to die daily to sin so that we may evermore live with Christ in the joy of his resurrection; through the same, thy Son, our Lord Jesus Christ. Amen.

For forty days, the Lord Jesus made himself known regularly to his disciples in order to prepare them for his departure on what we now call Ascension Day. In this period he taught them how to read the Scriptures where his life and ministry, atonement and exaltation were predicted as the saving work of the God of Abraham, Moses and David. So they were prepared, on receipt of the Holy Spirit fifty days after the Resurrection to proclaim the Gospel first to the Jews and then to the whole world.



When Does the Easter Festival End?

And do not forget the Festival of the Ascension!

Those Episcopalians and Anglicans (not to mention Roman Catholics and Lutherans) who note the use of prepositions in Liturgy will have observed that the Church used to describe the Sundays following Easter Day as “Sundays after Easter” but now calls them “Sundays of Easter.”

Why?

In the 1970s there was a liturgical revolution which included changing the Calendar, and one result was that the Sundays after Easter became a part of Easter itself. According to the new theory, Easter stretched from ONE day into FIFTY days, the period in the Jewish Calendar from Passover to Pentecost. In fact, the chief liturgist in the Episcopal Church at that time declared that the key to understanding the content of the new Prayer Book of 1979 was the “recovery” of the “unitary festival” of Easter (which it was held was the norm and practice in the Church of the second to the fourth centuries). So it became common for many Episcopalians as they used the new Prayer Book of 1979 to speak of “the great fifty days,” to insist on standing throughout the whole Eucharistic Prayer and to omit public confession of sin (in order to emphasize the theme of celebration for the risen Christ) in these fifty days. Further, the Paschal Candle was kept alight until the day of Pentecost (old name – Whitsuntide) in order to underline the unity of the whole period of fifty days.

Obviously this new ethos of celebration did have some beneficial effects for some people since the proclamation of the Resurrection—if done in clarity and power—must be good. However, there were, and there remain, some serious problems with this way of treating the period from Easter Day till Whitsuntide (Passover to Pentecost).

Here are a few.

First of all, in the life of the Early Church the unitary nature of the fifty days was deepened and made more complex by the addition of the Festival of the Ascension in the fourth century, held forty days after the Day of Resurrection. Thus the FIFTY instantly became FORTY plus TEN and church liturgy, ceremonial and devotion changed with this major change in the Calendar. The Liturgy of the West, including from 1549 the reformed catholic Liturgy of the Anglican Way, reflected this forty plus ten arrangement from the fifth to the twentieth century (and still reflects it today where the 1970s revolution is not in place).

Secondly, the modern emphasis upon the unitary nature of the fifty days has led to a serious neglect of the fact and theology, not to mention

the celebration, of the Ascension of our Lord (see Acts 1). The fact that he left the earth and took into heaven, as his very own for all eternity, his resurrected, immortalized and glorified human body and nature is of absolutely fundamental importance for Christian Faith and Hope. Because he is exalted believers approach the Father through, in and with this Lord Jesus Christ. He is Man as they are but he is also God as is the Father, and yet He is One Person – One Person made known in two natures, divine and human. There is no doubt but that the Festival of the Ascension has been neglected in modern times and that this is a most serious loss to the piety of the Church.

Thirdly, the keeping of the Paschal Candle alight for fifty instead of forty days has led to confusion concerning what the Candle represents and how long Jesus met with his apostles and disciples before he parted from them (see Acts 1). It should be extinguished after the Epistle and Gospel and their account of the Ascension on the fortieth day after Easter Day, in order to signify that Jesus has ascended into heaven and that the period of ten days of awaiting his Paraclete, whom the Father will send in his name, has begun.

Fourthly, the omission of public confession of sin with absolution in these fifty days represents a wrong notion of celebration. In the Bible – see the Psalter for example – the genuine confession of sins is the praise of God, for it is the praise of his holiness, justice and mercy; he who hates and punishes sin also forgives sin in the humble and penitent. And was not Jesus raised, as St Paul says, for our justification before the Father, for the forgiveness of our sins and a right relation to God?

In summary, there is much to be remembered and then said in terms of the long tradition of worship, doctrine, ceremonial and piety for the FORTY plus TEN and for the wholehearted celebration of the Ascension of our Lord on the fortieth day (and also on the Sunday following). However, in order to recover the old ways Episcopalians and Anglicans need to make use of the classic, historic Book of Common Prayer in the edition of 1662 in England, 1962 in Canada and 1928 in the USA. Modern prayer books remove this approach in favor of the Easter of 50 days.

Let us celebrate the Ascension on the day appointed, for the Resurrected Lord did actually ascend into heaven, and is exalted to the right hand of the Father as the One Mediator between God and Man, as our exalted Prophet, Priest and King!

Evangelical yes, Churchman yes

Charles Pettit McIlvaine

To the unobservant, the words evangelical and Episcopalian appear to be totally incompatible. Beyond question, most Episcopalians hold this view. They have, in the wake of many decades of Broad Church and revisionist influence, lost their institutional memory of what was once a vibrant movement within their polity, a movement to which nearly half the House of Bishops gave allegiance. Moreover, it was a movement led by a compelling and intriguing man.

That man, Charles Pettit McIlvaine, bishop of Ohio from 1832-1873, embodied Evangelical Episcopalian belief and practice at every point. A clear-thinking, intellectually rigorous churchman, he yet exemplified the deep emotional currents of revival and rebirth, of the “conviction of sin,” of the necessity of regeneration unto new life. An aristocrat by birth and bearing and a bishop by consecration of the Protestant Episcopal Church, he knew himself to be a humble sinner in God’s sight, as much in need of rescue as the folk to whom he ministered.

Consequently, he united character and creed in a remarkable witness. Both his strengths and his weaknesses equipped him to be a peerless propagator of evangelical faith, even as they alerted him to the spiritual medicine he needed. “Just as I Am” was his favorite hymn and it summed up his faith. He had no illusions about himself, as an individual or as a member of a fallen race. He believed that “all is grace” and that self-rescue was out of the question, for him or for anyone else. He threw himself “on the mercies,” a wounded soul in need of healing, a divided soul in need of unification, a sinning soul in need of forgiveness.

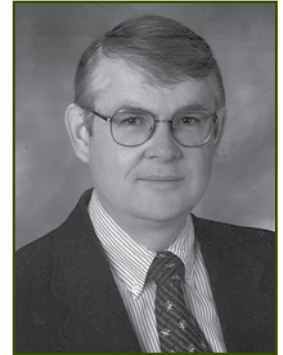
Despite his evangelical – and ecumenical – convictions, McIlvaine was a staunch proponent of a strong Episcopal Church. This was especially so after his arrival in Ohio, where he witnessed the necessity for firm institutions amidst the flux of sectarianism and revivalism. “If we would promote the spirit of vital godliness in the world,” he said in his charge to the Ohio clergy in 1836, “we must promote...the Church...as the earthly house of its tabernacle in this wilderness.” People may as well, he said, expect their minds to be healthy while their bodies were diseased, “as that the spirit of religion will flourish, while the body of religion, the visible Church, is disordered.” A strong church, he continued, would provide a bulwark against false doctrine, predatory revivalists and the introduction of theological novelties. The Episcopal Church was such an entity, owing to its bishops, liturgy, educated and settled clergy, adherence to the “old paths” of the Reformation, and serious attention to

the sacraments (including the “apostolic institution” of confirmation). As such, it was undamaged by innovation, free of prejudice, adapted “to the wants of all centuries and all people,” and steadfast in refusing to “change with the times and vary with the tastes of the day.”¹

Yet allegiance to the institutional church was leavened at every point by the spirit and principles of evangelical belief and practice. These included conviction of sin, justification by faith alone, the authority of Scripture over tradition, and a relative minimum of liturgical complexity. Moreover, he held to the two notes of evangelical religion that most typify it in the minds of the public: religious revival and the experience of rebirth (or conversion). In McIlvaine’s case, revivalism constituted something far beyond an occasional concession by an otherwise lukewarm cleric. It was implicit or explicit in virtually every worship service he led. Early in his priesthood, for instance, in Georgetown, he set aside a congregational day of prayer and fasting for the purpose of revival. The act was characteristic of things to come. He had been converted himself at a revival; he wished to give others the same opportunity. Revival was always at the center of his thoughts.

His own conversion came at the age of sixteen at Princeton College, at whose seminary he would later study for Episcopal orders (the Episcopal Church had no seminary of its own at the time). Writing many years later, he recalled the condition of his heart at the time: “While I was spending nearly sixteen years in entire rebellion against Thee, while sin rioted in my heart, and the world was all...for which I cared...Thou didst then visit my dark, blind, corrupt, wretched heart with Thy free and sovereign grace, mercifully calling me to know and serve thee.”² The revival itself, he remembered, was “powerful and prevailing, and fruitful in the conversion of young men to God; and it was quiet, unexcited, and entirely free from all devices or means, beyond the few and simple which God has appointed, namely, prayer and the ministry of the word. In that precious season of the power of God, my religious life began. I had heard before; I began then to know. I must doubt the deepest convictions of my soul, when I doubt whether that revival was the work of the Spirit of God.”³

In subsequent thought and practice, McIlvaine held revival to be equally Episcopalian and equally evangelical, and stronger for it, owing to the presence of both influences. Even as itinerant evangelists worked the crowds into states of fevered enthusiasm across the land, he conducted revival



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within the walls of church and chapel, decently, as he thought, and in order. The most noted of these occurred at the U. S. Military Academy at West Point, a bastion of scoffers and skeptics, where he served as chaplain and professor in the 1820s. That revival alone, conducted amidst America's future military elite, may have affected the course of the nation as much or more than all of his other revival preaching combined. That was the view of his friend, Alfred Lee, bishop of Delaware, who touched on the matter in the memorial address he gave at the time of McIlvaine's death. As a result of the revival, Lee said, there was "no body of educated men in our country" in which a larger proportion of consistent Christians could be found than among the officers of the army. By associating Christian faith with "all that is manly, honorable and heroic," the converted officers had influenced countless young soldiers in the direction of religion. "How different might have been the state of society at the present day," he said, "had our military and naval officers as a body been skeptical and profligate, spreading moral contagion among our youth!"⁴

McIlvaine continued to focus on revival throughout his career, both as a parish rector and as a bishop. As bishop of Ohio, he stated his principles in a letter to one of his churches, a parish caught up in revival and experiencing results both favorable and unfavorable. Clearly, it was in need of wise and timely advice. In response, the bishop rejoiced that "a great increase of attention to the salvation of the soul" had appeared in the parish, that many members had taken an interest in prayer, and that some professed "to have been recently led to Christ, and to have obtained peace through the blood of His Cross." He expressed hope that serious inquiry into "the way of salvation" had been aroused, that members of the parish were searching the Bible, praying diligently, renouncing sin, pursuing holiness, loving one another, and seeking "to dwell together in the unity of the spirit and the bond of peace." If all these things were true, he wrote, "Indeed I do rejoice. It is the work of the spirit." Yet he let it be known that other spirits might be at work also. Revival, he explained, was a two-edged sword. The most prosperous season in a church could be the most dangerous: "The mount is the place to become giddy." He expressed his customary caution in regard to novelties that should have no place in any church. "Beware of all efforts to kindle excitement," he warned. "Be animated, be diligent, be filled with the spirit of prayer, but be sober-minded. Sobriety of spirit and humility of mind are inseparable." In this, he opposed famed evangelist Charles Grandison Finney and other promoters of "engineered revivals;" he cast aspersions on the "anxious bench" and all other devices designed to provoke conversion by agitation. "Let all noise and all endeavors to promote animal

feeling be shunned," he continued. "You can no more advance the growth of religion in the soul by excitement, than you can promote health in the body by throwing it into fever." Religion is principle, he admonished the parish, and as such can only be promoted by truth, prayer, and doing one's duty.⁵ In addition, he stressed the importance of the prayer book liturgy, insisting it was never more necessary than during a time of revival, never more necessary than when unbridled emotion threatened to confuse serious thought and imitate authentic conversion.

He never wavered in these views, nor did he stop laboring to preserve and perfect the church he loved. Even in his later years, he continued to fight for its unity, addressing issues of prayer book revision and opposing threats of schism from fellow evangelicals. As to the last, he did not succeed. In 1873, the schism materialized, and shortly thereafter, a band of eight clergymen and nineteen laymen organized the Reformed Episcopal Church. McIlvaine, having died some months earlier, was spared the sight of what, to him, would have been a most distressing event.

Clearly, in all of this, McIlvaine was an ardent proponent of both the evangelical movement and the institutional church itself. By combining the strengths of each, he crafted a powerful witness and shaped history for more than two generations. Yet that witness is largely forgotten by the Protestant mainstream, Episcopalians included. It was a movement that was eclipsed by the liberal, High Church and Ritualist theologies that were in the ascendancy at the time and that continue in their evolved forms to dominate Episcopal discourse to this day, though not without challenge. This state of affairs represents a blind spot, a culpable neglect. The Evangelical Episcopalian heritage is ripe for reconsideration. At a time when there is a resurgent evangelical movement in The Episcopal Church, as well as in the worldwide Anglican Communion, thoughtful Christians – both evangelical and otherwise – might wish to learn about McIlvaine and his work and their possible relevance for today. For he raised and answered in a distinctly evangelical and Episcopalian way perennial questions of spiritual and theological moment, questions that challenge and perplex believers and non-believers alike. Such a witness is always in season.

1. Charles P. McIlvaine, *The Present Condition and Chief Want of the Church: A Charge to the Clergy of the Protestant Episcopal Church of Ohio* (Gambier, 1836), 3-4, 6, 16-18.

2. Quoted in William Carus, editor, *Memorials of the Right Reverend Charles Pettit McIlvaine, D.D., D.C.L., Late Bishop of Ohio, in the Protestant Episcopal Church of the United States* (Thomas Whittaker, New York, 1882), 36.

3. *Ibid.*, 11.

4. Alfred Lee, *In Memoriam: Charles Pettit McIlvaine, Late Bishop of the Diocese of Ohio* (Leader Printing Company, Cleveland, Ohio, 1873), 12-13.

5. Carus, 81-84.

An Anglican Prayer Book

Contemporary English Services
based on those in
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The Ordinal,
in their English 1662,
American 1928, and
Canadian 1962
editions

The aim of this prayer book is to make available in contemporary language the doctrine, devotion and structure of classic Anglican Common Prayer, as these are provided in the historic editions of *The Book of Common Prayer*. It is designed for use primarily with the English Standard Version of the Bible, but the Revised Standard Version and other conservative translations will work also.

It is intended in the first place for the congregations in the networks of The Anglican Mission of the Americas; but, it is expected that it will also be used within other parts of contemporary Anglicanism, especially by churches in the Common Cause Partnership, and English-speaking congregations abroad.

The aim is not to replace the standard, traditional editions of *The Book of Common Prayer* authorized in England, U.S.A. and Canada, but to build a bridge towards them by presenting their basic theology, spirituality and reformed catholic ethos in a form of language that a majority feel is now the only real option—contemporary English.

It may be recalled that most of the forms of service designed for use since the late 1960s in western Anglicanism have sought to set aside the pattern and doctrine within the historic *Book of Common Prayer*, and replace them with a shape and theology that is a mixture of ancient shape and modern theology. Even where some of the historic content has been preserved, as in Rite One services of the 1979 *Prayer Book of The Episcopal Church*, it is made to fit into the “shape” of the modern Rite Two, and further, there is not sufficient traditional material within the 1979 Book to be consistently traditional (e.g., the Psalter uses inclusive language and there is no traditional Baptismal Service).

Therefore, there is a real need in contemporary Episcopalianism and Anglicanism for the availability of classic Common Prayer in a way that is acceptable and usable by those who currently use Rite Two, or the Canadian 1985 Book, or the like. There is an open space developing for the experimental (and then continuing) use of traditional services in contemporary English, where the doctrine and devotion of the historic Anglican Way are present, known and received.

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