

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

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LENT

begins on Ash Wednesday, March 1, and lasts until Maundy Thursday, April 13

Leave your sins at the foot of the Cross of Jesus.

Experience the grace of our Lord Jesus Christ unto salvation.

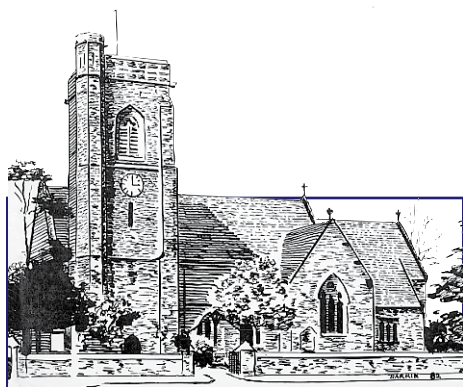
Narrate the fasting of Jesus for forty days and nights in the wilderness, for your encouragement.

Test your life by the call and standards of the Lord Jesus Christ.

Let us pray:

Almighty 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.

Lord Jesus Christ, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honor and glory; who livest and reignest with the Father and the Holy Spirit, one God, world without end.



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

We 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.

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. 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. It is always a good idea to call first. Times and locations and personnel do change! The Fellowship of Concerned Churchmen has a web site which lists parishes that use the 1928 BCP. That is another good place to check.

Ohio

Akron

St. Mary's (Anglican Catholic Church)

1677 Triplett Boulevard
Akron, Ohio 44306

330 794 2141

Sunday Holy Communion 8:00 am
Morning Prayer 9:30 am
Holy Communion 10:00 am

The Rev. Joseph DeHart, Rector

Cleveland

St. James (Anglican Catholic Church)

1681 East 55th Street at Payne Avenue
Cleveland, Ohio 44103

216 431 3252

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

The Rev. Cyril K. Crume, Rector

Cincinnati

St. Paul's (Anglican Province of America)

4100 Taylor Avenue
Cincinnati, Ohio 45209

513 871 4535

Sunday Holy Communion 11:30 am
The Rev. Gene W. Mitchusson, Vicar Emeritus

Trinity (Reformed Episcopal Church)

5920 Butler-Warren Road
Mason, Ohio 45040

513 573 0509

Sunday Holy Communion 10:30 am
The Rev. Peter Manto, Rector

Columbus

Christ Church (Episcopal Missionary Church)

43 West 4th Avenue
Columbus, Ohio 43201

614 294 6233

Sunday 8:00 am Holy Communion
10:30 am Holy Communion (1st-3rd)
10:30 am Morning Prayer (4th)

The Rev. Michael H. Cochran, Rector
The Rev. John Battison, Assistant

St. Anne's (Reformed Episcopal Church)

6501 Hoover Road
(Bethel Lutheran Church Building)
Mail: 5939 Hoover Road, Box 210
Grove City, Ohio 43123

614 276 4053

Sunday 1:00 pm Morning Prayer &
Holy Communion
The Rev. R. Keith Boettner, Rector

Ohio listings will be continued next time

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!

THE MANDATE

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Reflections from the Editor's Desk

Will ECUSA's Religion change at the 2006 General Convention?

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

After World War II the [Protestant] Episcopal Church of the USA, as a mainline denomination, made a major attempt to present both a relevant and credible form of American religion.

It began by seeking to update its liturgy, which its "experts" judged was too inflexible, traditional and pessimistic and not appropriate for the new era, where more "celebration" and variety were required. After a series of experimental trial liturgies, General Convention approved what became known as "The Book of Common Prayer, 1979." Although this book shared the same title as the earlier official editions of the classic Anglican Prayer Book (1662, 1789, 1892 & 1928), it was, as is now widely recognized, a wholly new kind of Prayer Book. It was similar in style to that called "The Alternative Service Book, 1980" in England, and "The Book of Alternative Services, 1985" in Canada. Obviously it had the wrong title! In it flexibility, variety and relativism replaced traditional order and style. Further, this new Book replaced the classic Book of Common Prayer, Ordinal and Articles of Religion as the doctrinal standard of the Episcopal Church. By a major act, the General Convention changed the official religion of the Episcopal Church.

Whilst the "renewal" of the liturgy was progressing within ECUSA a cultural revolution, which began in the 1960s and stretched well into the 1970s, was turning American society and values inside out. ECUSA felt the winds of change and began to adjust its worship, doctrine and discipline to the canons of modernity.

First, in the context of what was now a "divorce culture" in the USA, and during the "sexual revolution," the General Convention in 1973 set aside its ordered canonical discipline for marriage, divorce and possible remarriage (under very strict conditions), replacing it with a new approach that was deemed "pastoral." By this the marriage of divorcees in church became much easier and, over the years, became normal and common. Jesus Christ's rules for Christian marriage were effectively made an option not a requirement in ECUSA.

Secondly, General Convention set aside the received doctrine of the relation of man and woman as given by God in creation by providing for the ordination of women to all three Orders of the Ministry in 1976. Meanwhile abortion on demand, as a means of birth control for a woman, was stated to be a women's right by the same Convention, and this "right" has been affirmed often since.

Thirdly, to confirm the liberation of women from a supposed evil and oppressive patriarchy

and sexism, the Convention decided that a different language of prayer was necessary, a language which gave equal emphasis to feminine and masculine metaphors, images, names and pronouns. This principle, begun in the 1979 Prayer Book, was continued more specifically in booklets of services approved in the 1980s and 1990s. By this, the revelation written in the Holy Scriptures was effectively revised and changed.

Fourthly, with women's rights fully acknowledged, and the biblical doctrine of marriage as a one-flesh union for life without divorce made optional, space was created by the General Convention for the Les[bian]Bi[sexual]Gay agenda to be pushed in the Convention. Those persons, who believed that they have an "orientation" to persons of the same "gender/sex," and that this is God-given and should be recognized by the Church had their day, and the result was – to cut a long story short – the approval of Gene Robinson (a divorced man with children then living in a same-sex union with a man) as a Bishop for New Hampshire in 2003. Here the move from order to disorder in human and sexual relations was proclaimed from the housetops not only as good but the will of the Deity of ECUSA.

Just where the General Convention and its House of Bishops will take the ECUSA next in this pilgrimage within the canons of modernity and post-modernity is anyone's guess. As it has followed liberal society and culture since the 1960s, it is most probable that it will continue to do so well into the new century.

Yet it is certainly conceivable that the next General Convention in June 2006 will begin a U-turn towards the land it has left behind. However, it is very difficult to believe that there will be anything more than a politically guided attempt to appease offended Anglicans abroad, even as the progressive agenda continues apace, perhaps, initially, in hidden and mysterious ways. Reasons for saying this are: (a) major Western provinces of the Anglican Family have traveled in much the same direction as the ECUSA, if not so far; (b) all the mainline denominations of the USA are going in parallel tracks to the ECUSA; (c) since the time of Bishop Pike of California, the House of Bishops has shown no resolution to drive out error and heresy, but in fact has usually done the opposite, welcome disorder; and (d) the elite who run the ECUSA believe that the ECUSA is on its way to becoming a true church for the 21st century, a community of love, an inclusive community of justice and thus a credible and relevant expression of Christian faith and morality – and as such it will remain attractive to many of liberal disposition in modern America.



The Anglican Communion Covenant

A suggested model for an intra-Anglican Quadrilateral

This draft Covenant was written by the Right Rev. Dr. John Rodgers, a Bishop in the Anglican Mission in America, and of the Province of Rwanda in Africa. The creation of a covenant was suggested by the Windsor Report of 2004 as a constructive way of binding the provinces of the Anglican Communion together for the future. The existing "instruments of unity," common history and heritage, and mutual affection are not sufficient for this task, it seems. If there is to be a Covenant in place then this is surely a prime candidate for being that text. Editor.

And they devoted themselves to the Apostles teaching and fellowship, the breaking of bread and the Prayers. Acts 2:42

We, the Primates [or Bishops] of the _____ Provinces [or Province] of _____ gathered in [international] convocation at [_____] declare that we believe the following affirmations to contain the chief elements of Anglican Reformed Catholicism (as found in the historic formularies of the Anglican Communion and in the Windsor Report (2005),) which elements are essential for membership in the Anglican Communion of Churches.

(a) Apostolic Teaching

Anglican doctrine, departing in no essentials from the Faith and Practice of the whole Christian Church, is grounded in the Holy Scriptures which are the Word of God written, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Catholic Creeds, the Thirty-Nine Articles of Religion, and the Book of Common Prayer and the Ordinal of 1662. These formularies affirm that the Church is under the sovereign authority of Holy Scripture and state how Anglicans read the Scripture on central matters. Those who teach and preach in the Church are to do so in accordance with the Scripture as interpreted by the formularies listed above.

(b) Apostolic Mission

The Apostolic teaching gives high priority to the Risen Lord's "Great Commission" whereby the entire Church is: 1, sent into the World to preach the Gospel in order to gather Christ's sheep into the fold, 2, to manifest the love of Christ in service to the needy and 3, to reflect the truth of Christ into all the areas of society and culture. No Church that lives unto itself is faithful or apostolic.

(c) Apostolic Fellowship

Anglicans view the local congregations of faithful people, united in Christ by the Word of God and the sacraments rightly administered to be manifestations of the Church of Christ. Anglicans also affirm the association and interdependence of local congregations, united in dioceses and provinces within the Anglican Communion to be a global expression of the Church of Christ.

Christians so united in Christ are commanded by the Lord and empowered by the Holy Spirit to love one another as Christ has loved us. This ministry of the Church and the wider mission of the Church can only be done when all the members of

the Body are ministering in love as they are gifted and equipped for service and are taking their place in the governance of the Church. This being the case, the work of the ordained ministry is in no small measure to equip the laity for the work of ministry and mission.

Concerning the ordained ministry of Bishops Priests and Deacons, Anglicans treasure the ministry of the Historic Episcopate as a gift of God. We see in it an instrument called to serve apostolic truth, Christian unity and the mission of the Church. It is to be locally adapted in its methods of administration to the needs of the Church and the peoples among whom the Church lives and ministers.

Bishops in their local dioceses are to see to the faithful teaching of the saints, to oversee them in their congregations, to guide them in the evangelization of the lost and in the planting of new congregations. Bishops are also to see to the exercise of appropriate ecclesiastical discipline in both moral and doctrinal matters. Since Anglicans are a world-wide Fellowship, the Primates and Bishops in council, respecting the autonomy of the several provinces, are called to give counsel to the Church applying Christian truth to the pressing concerns and needs of the Church.

(d) Apostolic Worship

Anglicans hold the two sacraments of the Gospel ordained by Christ Himself, Baptism and the Supper of the Lord, to be of central importance. They are to be administered with unfailing use of Christ's words of institution and of the elements ordained by Him.

Anglicans gladly make use of the other historic sacramental acts that relate the Gospel to different aspects of the Christian life and ministry and also of such ancient practices of the Church, such as the liturgical year, as are in agreement with the Scriptures.

Anglicans believe that the Liturgy of the Church shapes the spiritual ethos of the Church. We therefore hold the historic Prayer Book tradition to be a remarkable gift of God, given through the godly Archbishop of Canterbury, Thomas Cranmer. While some local diversity in matters of worship is allowed, including alternative service books, such diversity should maintain the substance of the Faith entire, and should never supplant the historic Prayer Book tradition (1662) in the worship of the Church.

A Loss in Philadelphia

Congregation of Church of St. James the Less Loses Property to Diocese

On December 29, 2005, the Church of St. James the Less, Philadelphia — an orthodox and traditional Anglo-Catholic parish, worshipping according to the 1928 BCP/American Missal and Hymnal 1940 — lost its 4.2 year legal battle with Bp. Charles Bennison and the Episcopal Diocese of Pennsylvania to retain its property. On Ash Wednesday, March 1, 2006, the congregation — along with its rector of 22 years, The Rev. David Ousley — will leave to establish a new mission, St. Michael the Archangel, meeting Sundays at 9:30 a.m. about four miles from its present location at Bringhurst Chapel of West Laurel Hill Cemetery in the nearby suburb of Bala Cynwyd.

The parish's estrangement from the Diocese and its revisionist theology dates back to the PECUSA's approval of ordination of women to the priesthood in 1976 and adoption of the 1979 BCP (so-called), after which it refused to attend diocesan conventions, suspended payment of the annual diocesan assessment, and refused to allow diocesan bishops to make parish visitations to preach, celebrate, and confirm. From 1993 to 1998, under the so-called "Parsons Agreement," the parish resumed payment of assessments in exchange for episcopal visitations being made by an orthodox bishop in place of the diocesan bishop. However, upon succeeding Bp. Allen Bartlett as diocesan bishop in May 1998, Bp. Charles Bennison reneged on his pledge to continue the agreement, whereupon the parish again withheld its assessment and refused to allow Bennison to visit. In a subsequent meeting between Bennison and SJL's vestry, Bennison advised the vestry that in his view the "boundaries" of theological doctrine and practice of the PECUSA had changed, such that the traditional Anglo-Catholic beliefs and conduct of SJL could no longer be accepted within it.

The parish thereupon concluded that it had no alternative except to separate from the Diocese and the PECUSA, and made preparations accordingly with the help of legal counsel. On April 25, 1999, by a nearly unanimous vote, the congregation authorized the vestry to merge the existing parish with a newly created corporation, the CSJL Foundation, with no connection to the Diocese or the PECUSA. Several attempts to reach an amicable settlement with the Diocese proved futile. In July 2001 the Diocese filed suit against the parish corporation and four named vestry members, seeking to have the merger voided, the parish corporation dissolved, and the Diocesan bishop appointed trustee of all parish property.

The central legal issues were as follows. The Diocese argued that:

a) the parish charter and by-laws, in requiring SJL's vestry and members to conform to "the constitution, canons, doctrine, discipline, and worship" of the PECUSA and Diocese, establish an original corporate purpose for SJL to serve as a parish of the PECUSA and the Diocese;

b) these documents, plus the canons and constitution of the PECUSA and the Diocese, set up an express trust in favor of the Diocese over parish property;

c) these documents also require the parish to obtain express prior consent from the Diocese before disposing of any parish property, and state that upon the parish's dissolution its property reverts to control of the Church Foundation, with the Diocese as its agent;

d) the merger vote violated points a) - c), and thus inherently constituted an ultra vires act by the vestry and assenting parish members, which in effect immediately dissolved the original parish corporation, and rendered the vestry and assenting members ineligible to hold office or vote; and

e) in approving the merger, the vestry also violated its fiduciary duty to the Diocese, by diverting SJL and its property from its original corporate purpose.

The parish argued in turn that:

a) the parish charter and by-laws establish an original corporate purpose for SJL to serve as a traditional Anglo-Catholic parish;

b) under Pennsylvania commonwealth law, existence of a trust cannot be asserted without the express consent of the settlor, and under controlling legal precedent according to "neutral principles of law" (*Presbytery of Beaver-Butler v. Middlesex*), the language cited by the Diocese is insufficient to show intent by a congregation or parish holding clear legal title to its property to establish such a trust, and the parish never acceded to the 1979 "Dennis Canon";

c) the corporate merger did not constitute a dissolution under Pennsylvania nonprofit corporations law, and thus did not require prior approval



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by the PECUSA or the Diocese;

d) the vestry and assenting parish members acted within their powers to vote for the merger; and

e) in carrying out the merger the vestry acted to fulfill its fiduciary duty, which was to the parish corporation and not to the Diocese, and to maintain SJL's original corporate purpose.

The case was tried before Judge Joseph O'Keefe of the Court of Common Pleas (Orphans' Court Division) in October 2001. In March 2002, Judge O'Keefe ruled that a 1935 commonwealth statute permitted hierarchical church bodies unilaterally to assert ownership of parish properties, which the Diocese and PECUSA then did through canons enacted respectively in 1941 and 1979. He ordered that parish documents be altered to reflect that the Diocesan Bishop and Standing Committee hold legal title to the parish property in trust for the PECUSA. The ruling also voided the merger action, but it rejected the Diocese's claim that the parish had effectively been dissolved and ruled instead that SJL simply reverted back to its original status as a parish of the Diocese. In a virtually unprecedented move, Judge O'Keefe also ruled that in attempting the merger, the vestry had knowingly and willfully breached its fiduciary duty to the Diocese, requiring an assessment of damages for which the vestrymen are jointly and severally liable.

The parish appealed the ruling to the Commonwealth Court, which heard arguments in June 2003. In an opinion rendered October 2003, a 6-1 majority upheld the substance of the Orphans' Court ruling, though its reasoning noticeably avoided reliance upon the 1935 statute cited by Judge O'Keefe (generally regarded as superceded by subsequent law), and restricted immediate vestry liability only to the four vestrymen named in the original suit. Judge James Colins entered a vigorous dissent entirely in favor of the parish.

The parish then appealed to the Pennsylvania Supreme Court, which agreed in September 2004 to consider the two issues of property ownership and existence of an implied trust. In its verdict, rendered December 29, 2005, the 5-1 court majority (with one justice not participating) reversed the lower courts on the first point and ruled that SJL and not the Diocese is the owner of the parish property, but ruled against SJL on the second point that parish documents had created an implied trust requiring the property to be used for the benefit of the Diocese. The merger action remains voided, the parish reverts back to its pre-merger status, and the liability judgment against the named vestrymen stands. However, while the majority found that the 1979 PECUSA "Dennis Canon" codified an implicit trust created in SJL's parish documents, it notably avoided ruling on whether the canon itself is sufficient to assert such a trust, so that the ruling

does not immediately apply to any parish other than SJL. In the concurring minority opinion, Justice Newman agreed with the majority on the ownership issue, but agreed with the parish that, according to the precedent established in Beaver-Butler, the Diocese had not proven intent to establish an implied trust. In short, while the majority formally upheld the legal precedent, it substantially changed the evidentiary standard; had it not done so, the parish would have won on appeal.

Regarding the parish's departure from the PECUSA, longtime vestryman Becky Wilhoite stated: "We believe, and strive to practice, what Anglicans have always believed and practiced. When Bishop Bennison met with us in 1998, he made it clear that if we wished to practice this faith, there was no room for us to do so within the Diocese of Pennsylvania. We took him at his word, and left. We respect their right to alter the religion of the Episcopal Diocese of Pennsylvania. We regret their unwillingness to tolerate the practice of the faith handed down to us."

Reflecting on the litigation and its outcome, Fr. Ousley added, "All along, the litigation has given us an opportunity to share the Cross. Now we have the chance to sacrifice something dear to us for the sake of something (Someone, actually) dearer. . . We will leave a part of our hearts in this holy and beautiful place. But the essence of the church is the faithful, not the buildings, and we expect by God's grace to survive and prosper."

Timeline:

April 25, 1999 — Church of St. James the Less disaffiliated from the PECUSA Diocese of Pennsylvania.

May 25, 1999 — Diocesan Standing Committee meeting declared SJL to be "dissolved"

July 26, 2001 — Diocese filed suit against SJL to claim ownership of its property and assets.

October 15-16, 2001 — Trial held before Judge Joseph O'Keefe of the Court of Common Pleas (Orphans' Court Division), Philadelphia.

March 10, 2002 — Justice O'Keefe ruled in favor of the Diocese.

June 4, 2003 — Appeal hearing held before the 7-member Commonwealth Court of Pennsylvania.

October 7, 2003 — Commonwealth Court ruled 6-1 to uphold the Orphans' Court verdict.

September 24, 2004 — Supreme Court of Pennsylvania accepted SJL's application for appeal.

March 9, 2005 — Appeal hearing before the 7-member Supreme Court (1 member absent).

December 29, 2005 — PA Supreme Court ruled 5-1 (1 justice not participating) that the parish owns the property, but that parish documents established an "implied trust" in favor of the Diocese.

March 1, 2006 — Current congregation of SJL to vacate property and found new parish of the Church of St. Michael the Archangel.

What can pioneer Anglican unity in North America?

An exercise in Christian optimism!

The Anglican/Episcopal Family on US soil is so divided that members in one part do not know of the existence of other members in the same town and region. Or they know of them by repute but not face to face. Cousins and second cousins have never met!

Now there are many kinds of Baptists, and various types of Methodists, Lutherans and Presbyterians; and all these denominations have the same problem of being divided into various sub-divisions which are not on talking terms, less fellowship terms, with the others. However, the Anglican problem is that it only has a million or so real membership on US soil, which is much less than any of the others mentioned, and right now as a family it is the most dysfunctional and divided.

On the one side the largest part of the family, the majority of dioceses of the Episcopal Church, is way off into progressive liberalism which has little in common with dynamic, biblical Christianity or the religion of virtually all other Anglicans in the world; and, on the other side, represented by smallish traditionalist groups seeking to be as the Episcopal Church was before the mad 1960s in terms of doctrine and liturgy, has put up such high doctrinal barriers that it finds it difficult to find any other Anglicans with whom fellowship is practically possible. In between these are many different groups, small or very small, which seek to embody the worship, doctrine and witness of the Anglican Way as they have received it, or as they have sincerely invented it for post-modern times.

In this middle area is the Anglican Communion Network, which is primarily made up of dioceses and parishes within the Episcopal Church, who protest primarily against the recent innovations in sexual doctrine and conduct adopted by this Church. [Most of its constituency seems to be reasonably happy with, or not too upset by, the major innovations from 1960-1990 in worship, doctrine, morality, polity and discipline; but yet it is wholly opposed to the innovations of the late 20th & early 21st century – perhaps this is because it does not remember the 1970s or because it only entered the Episcopal Church in the late 1970s and in the 1980s.]

Associated with this Network are groups, missions, jurisdictions and congregations which are by choice outside the Episcopal Church but, importantly, who would like to be, or see themselves as within, the Anglican Communion of Churches

– e.g., the Reformed Episcopal Church, the Anglican Province of America, the Anglican Mission in America, and many individual congregations with overseas bishops.

Outside the Network, and right now officially speaking, not interested in being inside it or even in fellowship with it (or even with much of the Anglican Communion), are the traditional Continuing Anglican Jurisdictions whose origins go back to the Covenant of St Louis of 1977, when a goodly number of determined souls left the ECUSA en bloc on grounds of conscience. The major results of that schism are now in the jurisdictions known as the Anglican Province of Christ the King, the Anglican Catholic Church and the Anglican Church of America (= Traditional Anglican Communion].

I do not know whether or not any of the ECUSA diocesan bishops in the Network has actually approached the bishops of these Continuing Churches to invite them to participate in the Network. For the sake of charity, I hope that they have, and, in doing so, have learned a little about the content of the traditional Anglican mindset. If they have not, then I do hope that such conversation will become an urgent priority.

Here I can only indicate what traditional Anglican Continuers have told me about why they seem (to Network folks) to be stand-offish. To put it simply, they believe that they are committed, for the sake of God's honor and revelation, to the doctrine and practice of the Anglican Way of the PECUSA (as it was known) before the major innovations of the 1960s into 1970s arrived to distort it and put it off track.

So they affirm:

(1) the doctrine of marriage in the Bible and classic editions of the Book of Common Prayer and they repudiate the 1973 Canon of Marriage of the ECUSA which made Christian marriage an option not a necessary doctrine;

(2) the doctrine of the Threefold Ministry of male clergy as provided in the traditional Ordinal attached to the BCP and they repudiate the Ordination of women legislation of the 1976 General Convention and the Ordination Services in the 1979 ECUSA prayer book, which allow for women to be bishops, priests and deacons as well as lowering the standards of clergy;

(3) the classic BCP of 1662/1789/1892/1928 of the Episcopal Church which the ECUSA rejected

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and put into the archives in 1979 – calling a book of alternative services by the name of BCP;

(4) the full authority of the Scripture in all matters of faith and conduct and as interpreted by the guidance of the teaching of the Fathers, the Reformers, and the standard divines of the Anglican Way (e.g. the great Caroline divines).

Therefore, to their way of seeing things, the Network, however well intentioned, is committed to most of the major errors and heresies of the Episcopal Church since the 1960s and is itself in error, and these errors impinge on the basic doctrines of the Bible and Creed; the only point where they truly agree with the Network is that the recent innovations in sexual doctrine and conduct approved by the ECUSA are immoral and sinful. YET, at the same time, they know that the Network members are Anglican and are members of the family, if only second cousins, and that they are embraced by our Lord and Savior despite their shortcomings in doctrine!

Where do we go from here? As the Network is much the larger entity and makes large claims for its comprehensiveness, good will and intentions, and as the Continuing Anglican Jurisdictions have limited resources and are somewhat backed into a corner, I would suggest that the senior Bishops in the Network make immediate attempts to contact the bishops of the major Continuing Jurisdictions for prayer, dialogue and fellowship in the Word. For second cousins to talk may be difficult; but, if they have good intentions, the end product may surprise all of them and all of us!

LOOKING to Africa for healing the many divisions in the US Anglican Way

Do we believe – or hope - that there is only one Anglican Way, the way of Reformed Catholicism which is comprehensive in churchmanship and style? If so, then should we not desire to see and pray for a coming together of these groups in North America, who say they are Anglican and claim to be “orthodox” into at least a basic fellowship and cooperation for joint service of our Lord Jesus Christ. A house divided cannot stand – when the tough times come.

Several years ago, the late learned and wise Dr. Lou Tarsitano together with Dr. Peter Toon wrote a series of essays in which was advocated a national Congress, chaired by a distinguished person [High Court Judge, Senator, Film Star or the like] whom virtually all Anglican groups could respect, and with a specific, limited agenda, as a means of bringing on to one site for a few hours representatives of all the Anglican groups, inside and outside the Episcopal Church, as a starter towards unity in the Gospel and the principles of the Anglican Way. This never got off the ground because (a) it was too visionary, and (b) others organized congresses of a portion, and only a portion [and usu-

ally dominated by ECUSA clergy], of the groups in the Anglican Way.

Probably the Congress method is not suited for achieving a path to unity – at least in the immediate future. Yet it may serve other good ends.

What may be a viable way of beginning to unite most of the existing groups and jurisdictions of the Anglican Way in North America is rather simple to state; but it will require a lot of work to achieve, especially where small jurisdictions have adopted canons and built high walls around themselves, which limit their ability to have serious fellowship with others and to seek real unity.

The Proposal: that each group, jurisdiction and association seeks the godly patriarchal headship of an Archbishop, whose province [or Bishop whose diocese] within the Anglican Communion is known genuinely to be orthodox in both foundation [based on the Bible and the historic and classic Anglican Formularies], and in practice in worship, doctrine and discipline. (This will give scope for those who oppose the ordination of women to find such godly oversight.)

When all groups have achieved this, then all will be within the Anglican Communion and all will be in communion with each other. Thereby the basis for cooperation in witness and service in the USA will be firmly laid and the possibility of unity with comprehensiveness surely present – even if work will be needed to bring into real terms what is there in principle.

The proposal is a real possibility! Right now there are exemplars to encourage further exploration in prayer and conversation.

The Anglican Mission in America (and its sister the Anglican Coalition in Canada) are part of the Province of Rwanda, with their clergy being canonically resident therein; the Reformed Episcopal Church (with the Anglican Province of America) has a covenant with the Archbishop of Nigeria, and multiple congregations are under the pastoral care of Bishops in a variety of provinces around the world from South America via Africa to Asia.

Conclusion

If we care about Anglican unity, comprehensive and charitable but based upon sure foundations (Bible & Formularies) then we shall surely encourage conversations in humility and prayer between all Anglican leaders of whatever stripe, and we shall also surely look further into the “overseas option of affiliation” as a means towards real unity.

At least, in the providence of God, we may hope that the suggestions made above have a positive effect in healing our divisions and propelling us into full consecration to the work of the Gospel.

P.T.

The Hymnal, 1940

Sanctifying Time

*To every thing there is a season,
and a time to every purpose under the heaven...*
(Ecclesiastes 3: 1).

Any study of *The Hymnal, 1940* reveals that it was assembled by orderly minds which had in turn been formed by an ordered liturgy common to most Anglicans, *The Book of Common Prayer* (from the 1549 English edition, through the 1928 American & 1962 Canadian editions). The basis for the organization of the hymns in this hymnal is the Church Year, a cycle of liturgical seasons beginning with Advent and running through the end of Trinitytide. The Church Year could be described as a way of marking the passage of time so that the foremost events of the life of our Lord Jesus Christ are also the foremost events in the consciousness of the life of the Church. Our Lord's Nativity, Circumcision, Epiphany, Transfiguration, Passion, Death, Resurrection & Ascension are the main points upon which the Church meditates as she worships her Lord in time. The structure of the Church Year is also punctuated at various points on the calendar by a group of other holy days, days which honor the constellation of saints closest to our Lord. These include the Virgin Mary, the Apostles, the Evangelists, and the first Martyr, St. Stephen. Throughout the Church Year we discern the continual movement of worship, upward to God the Father, through God the Son, as we are moved by God the Holy Spirit, in the blessed company of the saints.

Time is an elusive creature that often seems to pass us by without our having achieved anything of significance. The Christian is called to sanctify the passage of time to God, as St. Paul writes, *see then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil* (Eph. 5:15,16). Sanctifying, or "redeeming" the passage of time is one way of breaking up an otherwise dizzying cycle of busyness, providing ourselves with fixed points of meaning and worship to which we then affix the rest of our daily life. For many centuries, the monasteries and abbeys of the Western Church centered their daily life upon the eight-fold pattern of the Divine Office: Matins, Lauds, Prime, Terce, Sext, None, Vespers and Compline. The monks and nuns rose in the early morning for

Matins and ended the day with Compline, retiring again in silence. Archbishop Thomas Cranmer gracefully compressed these eight offices into two for Anglicans - commonly known to us as Matins and Evensong - which could be read more easily by a priest in the Parish Church.

It has traditionally been the privilege and duty of a parish priest in the Anglican Way to read these offices in the Church at a predictable time each day, so that parishioners can participate too, from time to time. *The Hymnal* provides hymns for Morning and Evening, which is a way of enhancing the reading of the Daily Offices. Regular use of *The Book of Common Prayer*, which can be rather austere at times, is thus transformed into a more uplifting and enjoyable experience, and the message of the Christian Faith is reinforced through the great

hymns of the Church. A priest might find it useful to learn a few plainsong settings of hymns for Morning and Evening, since they are best suited for singing *a cappella*.

They are more especially suited to solo singing, since he will likely find himself only in the company of the "angels and archangels" the majority of the time. I could do no better than to highlight two gems from *The Hymnal*, dating from the 4th century and attributed

to St. Ambrose (the hymns pictured in this article), which have come to feature regularly in my own reading of the Daily Offices. These two hymns are patterned upon the form of a Collect: each has a clear Invocation, Petition, Oblation, and Doxology. In their simplicity they convey material for profound reflection, and are a model upon which to order one's own prayers.

The Anglican fascination with ordered worship through time is not unique, for the seasons of the Church Year and the observance of various holidays have for many centuries been the established practice of the Catholic Church. In addition to the yearly cycle and the daily cycle described above, *The Hymnal* contains hymns which acknowledge our national life in these United States of America; hymns for children, which have been known to be meaningful and inspiring to "children" of all ages; thematic hymns which deal with Sacraments and other rites; and, a rarely-used portion of *The Hymnal* consisting of Litanies ... not to be con-

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Fr. Daniel McGrath, B.A.,
M.Mus., S.T.B., D.Mus.



COME, Holy Ghost, with God the Son
And God the Father, ever One;
Shed forth thy grace within our breast,
And dwell with us, a ready guest.
2 By every power, by heart and tongue,
By act and deed, thy praise be sung;
Inflame with perfect love each sense,
That others' souls may kindle thence.
3 O Father, that we ask be done,
Through Jesus Christ, thine only Son,
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

ST. AMBROSE, 340-397

fused with “The Litany” from *The Book of Common Prayer*, for these are metrical litanies, fitted to tunes, which are by turn addressed to the Most Holy Trinity, or to our Lord Jesus Christ, or to the Holy Ghost.

Now we come to the organization of the hymns in *The Hymnal*, as follows: The Christian Year (1-111); Saints’ Days and Holy Days (112-136); Thanksgiving and National Days (137-148); Morning and Evening (149-184, *much neglected!!!*); Sacraments and other rites of the Church (185-228); Litanies (229-234); Hymns for Children (235-252); Missions (253-265); General Hymns (266-600); Supplemental Tunes (761-786). That vast expanse called “General Hymns” can be used at the discretion of the one choosing the hymns, and it will be noted that a great many of them are also very congenial to particular times and seasons of the Church Year. In referencing the General Hymns, we should note the lists at the end any given section of the Christian Year: for example, the list at the bottom of #100, which lists some hymns from the General section which may be used during Eastertide.

Continuing our discussion of the General Hymns, the “Liturgical Index: Hymns Suggested for the Services of the Church Year” (p. 804ff) is helpful in determining whether General Hymns are appropriate for specific days. These lists of hymns (especially those for the Holy Communion) are tailored to “lend some degree of liturgical unity” to the service, by no means an easy task since there is hardly ever just one theme uniting the Collect, Epistle and Gospel of the day.

Clergy and musicians will take note that if they wish only to sing “good-old standbys” at their Services, this index is not for them except as a general outline, for it coldly imposes new hymns without regard for established parochial patterns! I should also explain why there are actually two Liturgical Indices at the back of *The Hymnal*. The first (pp. 804-806) was the original Liturgical Index at the time of the first publication of *The Hymnal*, 1940, and it was created for use with the 1928 “Psalms & Lessons for the Christian Year” (Lectionary) of *The Book of Common Prayer*. The second Liturgi-

cal Index (pp.830-832) takes into account the 1943 revision of this Lectionary, which appears in most 1928 prayer books published today.

In 1976, a section was added to *The Hymnal* entitled “Supplemental Tunes”, which added variety to the number of tunes available in our Church. However, this section has suffered from criminal neglect at the hands of most of our clergy and musicians. It is a pity too, for here are some real jewels in the crown of *The Hymnal*, 1940. From the pastoral *Llangloffan* (761), through that delightful little slice of Americana (replete with shaped-notes) *Holy Manna* (767), to the majestic *Westminster Abbey* (789), this supplement represents a legitimate development of our hymnal tradition that is not to be neglected. For those parishes with a choir, it is very handy to introduce new tunes under the guise of choral anthems first, until they become known to the congregation. At St. Bartholomew’s, Redmond, WA, the Girl’s Choir has thus introduced 786, *Vineyard Haven* (during Advent) and 762, *Morning Star* (during Epiphanytide).

Some Churchmen have been known to greet me with a blank stare when



O GOD, creation’s secret force,
Thyself unmoved, all motion’s source,
Who from the morn till evening ray
Through all its changes guid’st the day:
2 Grant us, when this short life is past,
The glorious evening that shall last;
That, by a holy death attained,
Eternal glory may be gained.
3 O Father, that we ask be done,
Through Jesus Christ, thine only Son,
Who, with the Holy Ghost and thee,
Doth live and reign eternally. Amen.

ST. AMBROSE, 340-397

I speak of any hymnal number above 600, as if to say, “I’ve never heard of it.” If the hymnals found in parish churches do not even have these numbers, then it is to their shame, for that indicates that no new copies of *The Hymnal* have been purchased by them in over 25 years! It is also likely that worshippers who walk through their doors are forced to use dusty old copies of *The Hymnal* with tattered binding and yellow

pages! Such a situation no doubt cries out for the creation of a parish “Prayer Book and Hymnal Club”, geared toward the purchase of new service books, whether as personal gifts or as memorials.

The sanctification of time by means of an ordered liturgical cycle is the joy and privilege of Anglicans, as we worship the Most Holy Trinity day by day, and year by year in the company of the saints. To that end, our *Hymnal* remains a marvelous resource that teaches us and inspires us. May we allow ourselves to be formed and refreshed by the healthy air of tradition, good taste, and clear doctrine maintained within its pages.

**Please remember the
Prayer Book Society in your prayers, your
charitable donations, and your will. Thank you.**

The Anglican Mission in America and the Anglican Coalition in Canada

An important phenomenon in Anglican presence and witness in North America over the last five years has been the Anglican Mission in America, initially led by Bishop Chuck Murphy and Bishop John Rodgers. Below is a report on its recent conference and also an explanation of its Canadian sister.

1. The Conference, and, Why is the AMiA apparently so much in love with the 1979 ECUSA Prayer Book?

The Anglican Mission in America Winter Conference occurred in Birmingham, Alabama, January 11- 15. There were about 800 present and one could not but be impressed by at least four things:

- that the conference was well organized;
- that the 800 folks there were excited about their vocation to be Anglicans in mission;
- that in the relation of clergy and laity to the Council of Primates, which oversees the work, and to Bishop Chuck Murphy, there was the (rare these days) presence of biblical and Christian submission to what is clearly patriarchy and hierarchy exercised by Archbishops;
- and that there was virtually no criticism of ECUSA or any other Anglican entity (for the emphasis was positive on evangelism and growth) in public sessions.

This recognized and stated, and in a respectful spirit, we ask the question:

Why are the clergy leadership of the AMiA so tied to the ECUSA 1979 Prayer Book?

In the Opening Service on the Wednesday evening (based on 1979 Prayer Book) all the clergy present re-committed themselves to the Lord Jesus in mission and to the doctrinal basis of the AMiA. The latter contains no reference to the 1979 Prayer Book as a doctrinal formulary, but rather points to the classic edition of the *Book of Common Prayer* (now in 152 languages), the English standard edition of 1662, with the accompanying Ordinal and Articles of Religion.

The AMiA has an excellent doctrinal foundation. Thanks be to God! Yet there seems to be some kind of inability to see that the love-affair with the 1979 ECUSA Book cannot remain if this foundation is to be maintained. This is not a matter of “Thou-Thee” over against “You” but is at the level

of foundational and fundamental doctrine.

The 1979 Prayer Book was designed by Liberal, Anglican Catholics (= Affirming Catholics today) in order to undermine the religion of the classic Prayer Book, Ordinal and Articles (as represented in the USA by the American editions of the classic BCP, those of 1789, 1892 & 1928).

During the five days of the Conference the BCP 1662 was not used publicly at all, and the 1928 edition of the BCP was used only for Morning Prayer on three mornings at which about 30 people attended (the majority went to non-Anglican forms of morning service a little later or to 1979 services at the same time). The major services of the Conference were all taken from the 1979 Prayer Book, as if the gathering were evangelical ECUSA people. The Ordination Service on Saturday afternoon was a straight lift from this Prayer Book, as were the two Services of Holy Communion (Rites One and Two) on Sunday morning.

Only when the Right Rev’d Dr John Rodgers gave a seminar on the future of the Anglican Communion did one sense that the Conference was in touch with the historic, classic tradition of Reformed Catholic worship, doctrine and discipline of the Anglican Way. Another seminar on “What is Anglicanism?” turned out to be a most sincere description by a recent convert to the AMiA of his own experience of Anglicanism as he, a Wheaton College evangelical, has chosen and received it.

Possible reasons to explain the love-affair of a reforming group with the major sign of (what is regarded as) the apostate Episcopal Church whose embrace it has left behind are the following:

1. Sheer convenience. The book is there, available and they know it. It seems to be in accessible “modern” language.
2. Lack of discrimination in matters theological, doctrinal and liturgical. Mind on mission not on Reformed Catholic doctrine.
3. Many in the AMiA seem to be Evangelicals and/or Charismatics desirous of a liturgy rather than Reformed Catholics committed both to Mission and to classic Anglican worship, doctrine and discipline. They seem to know very little indeed about Anglican history, doctrine, liturgy, music, devotion, moral theology etc., even though they are prepared to learn it.

The fact of the matter is that the 1979 Book is

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not suitable in any way for a Mission which desires to be doctrinally pure and to worship the Lord in the beauty of holiness and in spirit and truth. We do urge AMiA clergy & laity to read: *Neither Orthodoxy nor a Formulary. The 1979 Prayer Book of the Episcopal Church* by the late Louis R Tarsitano and Dr Toon (call 1 800 727 1928 or go on line to get a copy at www.anglicanmarketplace.com). This will help to show what kind of a book the 1979 Prayer Book really is and how unsuitable it is for a pioneering, reforming mission.

It may be helpful to indicate briefly why to use the 1979 Book so indiscriminately for ordinations is to undermine the doctrine and mission of the AMiA.

1. The set of services for ordaining deacons, priests and bishops was designed to undermine the doctrine of the historic, classic Ordinal found in the editions of the BCP of 1549, 1662 & 1928, and thus to remove the Reformed Catholic doctrine of the Threefold Ministry from American Anglicanism.
2. The supposed foundations of this set of services in the Church of the third century (via Hippolytus etc.,) have now been shown to be very shaky at best and wrong at worst – see the recent *Oxford History of Christian Worship*, 2005, chapters one and two.
3. The commitments and promises made by the candidates in the 1979 text are much reduced from the classic rites in the Ordinal of 1549, 1662, 1928.
4. The 1979 services were designed specifically to allow for the ordination of women to ALL THREE orders of ministry. But the AMiA states that women cannot be bishops and presbyters by the will of the Lord Jesus.
5. The doctrine of the Trinity, the foundational doctrine of the Christian Faith, is presented at the beginning of each service in 1979 in the modern ECUSA revisionist form and is, to say the least, imprecise. “Blessed be God: Father, Son and Holy Spirit” literally means, “Blessed be the One God who has three Names”. And, strictly speaking this is Sabellianism or Modalism or Unitarianism or all three. Why not begin “In the Name of the Father and of the Son and of the Holy Spirit” as in the Roman service or “Blessed be the Kingdom of the Father and of the Son and of the Holy Spirit” as in the Orthodox service? ECUSA in 1979 wished to be different and did not care if it were heretical!

It may be regretted that the 1662 Ordinal (as is, or in a modern “You” equivalent), or the Rwandan Ordinal, were not used.

It will be a sign of the maturing of the mind-set and piety of the AMiA leadership and people

as and when they shed the use of the 1979 Prayer Book and use another text or other texts which faithfully communicate the character, content and style of the biblically-based, historical Anglican Way of Reformed Catholicism. This could be the classic edition of the *Book of Common Prayer* in its original “Thou/Thee” form, or the same rendered into in a contemporary “You” form of standard English. It is salutary to remember that the BCP1662 was the book, along with the Bible, that Anglican missionaries took with them initially to Africa, and it is still the most used liturgy in the continent of Africa in village and town whether in English or in local languages.

The Anglican Coalition in Canada (by the Rev'd Paul Carter)

The Anglican Coalition in Canada (ACiC), which is one of the AMiA Networks, is licensed by Archbishop Emmanuel Kolini of the Province of Rwanda. Both are missionary arms of the Province of Rwanda. ACiC is also covered by five international Anglican Primates from the Provinces of Congo, Kenya, Central Africa, Rwanda and South East Asia. Archbishop Bernard Malangoof the Province of Central Africa is now the new Chair of the ACiC Council of Primates, following the retirement of the past Chairman, Archbishop Yong Ping Chung.

The ACiC currently has 9 congregations involved in its life. Two are on Vancouver island. Two are in Saskatchewan, in Regina and Indian Head and the rest are on the Sunshine Coast or in the Lower mainland. Each congregation is seeking to respond to the Primates call not only to be faithful but fruitful. All clergy are encouraged to participate in the coaching for church health and growth that is available.

As a number of our sponsoring Primates allow women's ordination in their own Provinces it has been decided that the ACiC will welcome women ordained into the Priesthood to Pastor some of its congregations. Therefore, the ACiC has appointed its first woman as an incumbent. The “Rev'd” Kathy King became the full-time Rector of The Light of Christ Church in Nanaimo on February 19, 2006.

The ACiC is committed to the authority of Scripture and orthopraxis in its liturgical life. *The Book of Common Prayer (1662/1962)* is used widely among the congregations and no liturgy, from around the Communion at large, is authorized that is not consistent with its theology. In this way the Anglican Coalition hopes to introduce a new generation to the richness of the Anglican heritage. The ACiC welcomes orthodox clergy from the conservative evangelical, charismatic and catholic wings of the Anglican community to consider affiliating with it in Mission across Canada. The ACiC website www.aciccanada.ca/ is packed with information.

THROUGH, and through!

A Lenten meditation on Prepositions

We drive through the rain, through a town, through a tunnel, through heavy traffic and through the night. We fly through the air; we swim through the water; and we walk through the fields. The word “through” indicates that someone or something is moving into something and then eventually out of it. Also, from time to time, we use the word “through” in a non-physical sense. “I had to go through the secretary to see the boss;” and “I had to go through the nurse-practitioner before I could see the doctor.”

Those who hear or use traditional forms of worship become familiar with the repeated use of “through” in a specifically theological or doctrinal sense. In fact, its use is vital to the maintenance of doctrinal orthodoxy for it is used in a critically important position within the declaration and description of the gracious, covenantal relation of God to man and of man to God! And in this it is sometimes joined by such other words as “by” and “in” and “with”!

If we turn to *The Book of Common Prayer* we find that in every Collect that is addressed to the Father, the ending is “through [the Lord] Jesus Christ” or a similar form of words. This is also so in the Latin originals in the old Sacramentaries and in the Sarum Use. – *per Dominum Christum*. Of course, there is a solid biblical basis for this form of ending and it is the presentation in the New Testament of Jesus as the Christ, the Incarnate Son of God, the Saviour of the world, the One Mediator between God and Man, the Advocate for men before God the Father, and as the High Priest in heaven. The eternal Son of God became man because without his unique work on our behalf we are unable because of our sinfulness to achieve a right relation or communion with God the Father. It is because of the work and merits of Jesus on our behalf that the Father accepts us, forgives us, adopts us as his children and accounts us righteous in his sight. Therefore, in any movement from God the Father towards us, and in any movement on our part towards God the Father, one route only can be taken – **through** Jesus Christ our Lord. He is the One Mediator between God and man. He, as One Person with two natures (one divine and one human), brings together sinful, guilty man and the righteous, holy Father.

Contrary to a lot of popular religion today, there is no direct hotline to heaven from an individual being on earth, however pious he is. From

the weakest to the strongest of us, we have only one means of access, one route, and this is through and together with a unique Person, even the Lord Jesus Christ, who lived for us, died for us, rose and again and was exalted for us, and will come again for us at the end of the age. Therefore, let us rejoice and be glad this Lent that we have been invited and enabled to approach the Father of glory **through** his incarnate Son, even Jesus the Christ. And let us remember this each time we hear the ending of the Collect.

It is now appropriate to move on to the related word, “in.” We live in houses, in towns, in countries; and we drive in cars, ride in trains and fly in aircraft. We are in communities, societies, clubs, organizations and professions. Sometimes we are in debt and other times our bank account is in credit. And we also say we are in love with a person or in fellowship with people of a similar mind. Readers of St Paul are familiar with his often-used expression, *en Christo*, “in Christ.” To be “in Christ” is to be so profoundly united to him by the invisible but real presence and work of the Holy Spirit, that we are said to be “his body” of which he is the Head. Living and walking “in Christ” means participating through his Body in who he is and what he has available for us, who are sinners being saved by grace. Thus we are privileged to address his Father as “our Father”; and, being justified by faith through divine grace, we are clothed in his dazzlingly pure righteousness. Further, since we live in him, we are transported to the Father’s presence and glory with him in the fullness of the Eucharist Feast so that where he is there we are with him (in the Spirit).

Anglicans are familiar with the words in the Eucharistic Prayer, “that he may dwell in us and we in him.” Jesus Christ dwells by his Spirit in the hearts of those who are united to him in faith; and those who are truly his disciples dwell in him by the same Spirit. The Christian hope is that together with the whole of God’s elect, we shall truly know and have communion with God the Father **through** Jesus Christ, whose Body we are and shall be. So by grace alone we shall be with him (because **through and in** him) unto ages of ages for our complete redemption and deification and for his glory.

Thank God for prepositions – **through, in, with and by** – for they are integral to biblically orthodox liturgy!

Are we nostalgic?

Do we advocate a return to a golden age past or former days of glory?

It seems that those of us who advocate a return to the historic Anglican Way and its Formularies are “heard” by some as being nostalgic advocating a return to a past glory period of the life of the Church – be it in the history of the Church of England or the Episcopal Church. Yet this is not so, at least for the leadership of the Prayer Book Society of the USA. We are not nostalgic and we do not advocate a return to a former period of church life.

Each period of history, and each period of the life of the Church in space and time, is unique. It can never be repeated or re-lived.

The period of the Early Church as recorded in the New Testament is also unique but in more than one sense. The extra sense is that during this period the revelatory work of God the Father continued through the ministry and teaching of the Apostles and Evangelists, and what God said through them is now deposited in the books of the New Testament. Thus the New Testament is the Word of God written for our instruction and salvation.

So returning to the New Testament, or returning to the Early Church, or returning to the Reformed Church of England in the sixteenth century, does not mean attempting to reproduce in our time what occurred then.

Rather, it points to learning humbly as taught by the Holy Spirit first from the Scriptures, then from the Documents of the Church at any one period of time (e.g. patristic age), receiving the foundational, fundamental or important doctrines, principles and practices present and in operation then.

The New Testament is the Authority for our Faith and Conduct; we read and interpret its content and then apply it carefully to our present situation. The period after the apostles, the patristic age, provides us with all kinds of important information of what the Church believed, taught and confessed and how it worshipped. Again we study this and apply it to our situation. The sixteenth century provides us with the documents [the Formularies] that were produced and accepted as the basis and standard for worship, doctrine, discipline, polity and morality.

The Canon Law of the Church of England states the matter succinctly: “The doctrine of the Church of England is grounded in the holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular such doctrine is to be found in the Thirty-Nine Articles of Religion, the Book of Common Prayer and the Ordinal.” (The last Three are the Formularies.)

We do not advocate seeking to recover the

worship and witness of the Church in the first or second or sixteenth or any other century. What we advocate is a reasonable application of the doctrines of the Word of God to the contemporary church, in the light of the experience and example of the Church of the Fathers, and according to the basic principles of the Formularies of the Anglican Way.

Thus, if new forms of service are produced in contemporary language then we state that their doctrine has to be in conformity with that of the Formularies; if innovations are proposed in the Ministry of the Church, in the Sacraments, in Marriage, or any other area, then we say that these are to be in conformity with the principles of the Formularies. We are all in favor of moving on but always within the principles on which we are founded.

So a return to the Scriptures, a return to the Fathers and a return to the Formularies are possible within a Church in the twenty-first century that is wholly engaged in the modern world – that is, in character, not of the world as such, but in the world and for the world in Christ’s name in holy mission. Such a church could use an organ or an orchestra or a band for its music. Such a church could use both the texts within the classic Book of Common Prayer in some services and modern equivalents in others (as long as they are doctrinally in harmony with the BCP). And these could be projected on to a screen to avoid use of books if necessary. Such a church could be “low” or “high” in ceremonial and could call its Ministers by the name of “Father” or “Mr.” or “Pastor”. And such a church would be the church of Jesus Christ for its neighborhood, for the local community and for the sake of the Gospel. It would not be bound to doing things as they were done in the 1950s or the 1970s or any other recent decade, though it may learn from what was done then. However, there would be an underlying continuity through space and time of the varied expressions of the Anglican Way.

Such a church would not seek to be relevant but to be faithful; it would not try to be acceptable to local culture and norms but be submitted to God’s revelation and law; and it would not dumb-down its message and worship so as to make instant converts, but it would proclaim the whole Gospel allowing the Holy Spirit to open men’s hearts to it.

So Reformed Catholicism in 2006 is not the transplant of the religion of the sixteenth century, reformed Church of England to another place and time. Rather it is that religion of the Anglican Way in another place and time that embodies the same

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*Before the General Convention of ECUSA in June 2006
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Episcopal Innovations 1960-2004.
Theological & Historical Reflection on the Current Crisis in ECUSA
Peter Toon

Preservation Press of the Prayer Book Society U.S.A. March 2006

In recent years, those within the ECUSA, who call themselves "orthodox," have been referring to the leadership in the General Convention as "revisionist." The primary reason for this is the recent "revision" of the definition of marriage as between a man and a woman, to include also "same-sex/gender" partnership as the equivalent of marriage.

Certainly this is a major innovation in Church doctrine and practice. However, it did not occur in a vacuum! It was a natural development from previous innovations which occurred regularly and consistently from 1970 onwards. The latter are often conveniently forgotten but they were serious departures from God's order for his creation, and they blazed the trail for the recent same-sex innovations in doctrine and practice.

This carefully written and highly researched essay tells the story of all the major innovations and shows very clearly that what they all have in common is the abandoning and denying of God's revealed order for man and woman in this world.

Since they are all inter-connected, it is doubtful whether the sexual innovations can be reversed without also reversing most or all of the previous innovations in doctrine and discipline.

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roots, norms, principles and basic content as that of the sixteenth century Church of England. It is not infallible and so mistakes have been made and will be made.

The danger is always present for any local parish or national Church that has a sense of its history to idealize or romanticize a period or decade and seek to re-invent it in the present. To do so, however, is never successful and it is wholly contrary to the principles of Reformed Catholicism.

Let us concede that today there is a problem of perception concerning attempts to call the churches of the Anglican Way back to the foundational documents, the Formularies. We must seek ways of doing this which we hope do not portray nostalgia, for we do not intend to do so. In fact we do believe that the foundational principles and doc-

trines which were so powerfully applied to his time by Richard Hooker and to their time by the Caroline divines of the seventeenth century, can and should be applied to our time. And we have made and continue to make attempts in various ways to do this, usually to find that we are heard only by the few because the many are not tuned into the possibilities of what we write or talk about.

However, we do not give up hope and we do not allow ourselves to get depressed. We believe that genuine Reformed Catholicism is a way of being the Catholic Church of God on earth at this time and we shall continue by God's help to seek to commend and to live it – despite the fact that many of our friends within the Anglican fold choose to go for either a generic form of Evangelicalism set to post-1960s liturgy or a generic form of liberal Catholicism also set to post 1960s liturgy.

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