

# MANDATE

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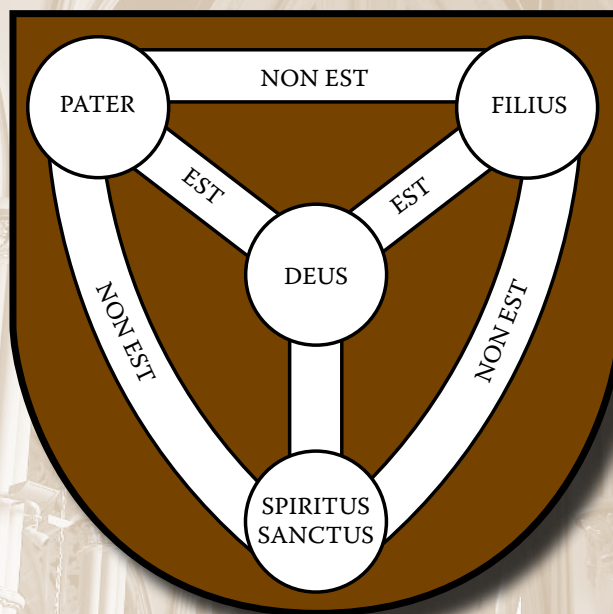
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# Trinity

## Sunday & Season 2008



### Familiar expressions in The BCP pointing to God, The Holy, Blessed and Undivided Trinity

*Holy, Holy, Holy: Lord God of hosts.  
Glory be to the Father, and to the Son: and  
to the Holy Ghost; As it was in the beginning,  
is now, and ever shall be: world without end.  
Amen.*

*The grace of our Lord Jesus Christ, and  
the love of God, and the fellowship of the  
Holy Ghost, be with us all evermore. Amen.*

*I baptize thee, In the Name of the Father,  
and of the Son, and of the Holy Ghost.  
Amen.*

*The blessing of God Almighty, the Father,  
the Son, and the Holy Ghost, be amongst you  
and remain with you always. Amen.*

*There is but one living and true God,  
everlasting, without body, parts, or pas-  
sions; of infinite power, wisdom, and good-  
ness; the Maker and Preserver of all things  
both visible and invisible. And in unity of  
this Godhead there be three Persons, of one  
substance, power, and eternity; the Father,  
the Son and the Holy Ghost.*



# The Holy Trinity and Liturgy

**B**efore the Church was required by both internal and external pressures to state, with as much precision as possible, at the first ecumenical councils what it meant by confessing God to be “The Trinity,” the biblical basis of “The Trinity” was both the major structure and content of the Liturgy, which was used to worship the Father through the Son and by the Holy Spirit in daily prayer and at the *Eucharistia* on the Lord’s Day.

One can state that there are two divine movements at the basis of Christian worship, whether it is daily prayer, the Baptismal Prayer or the Eucharistic Prayer. These two movements are both presumed and taken for granted in all Christian worship and service.

The first is FROM THE FATHER. That is, the creation of the universe and its preservation, the saving acts of God on behalf of Israel, the revelation of God to Israel through prophet and sage, the Incarnation of Jesus Christ and his saving deeds, and the revelation through Christ and the apostles to the Church and the world, along with the gift of the Holy Spirit, all are FROM THE FATHER THROUGH THE SON AND BY/WITH THE HOLY SPIRIT.

There can be no knowing of God, no Christian Faith, no salvation and redemption, and no being made holy, unless God has taken the initiative and moved towards the world and the human race in mercy and grace.

The second is TO THE FATHER. Human beings

exist to serve, glorify and enjoy God for ever. Because he has reached out to them, and in doing so overcome the massive barrier of sin, they are able, as assisted by him, to respond. Their response is TO THE FATHER THROUGH THE SON AND IN/WITH/BY THE HOLY SPIRIT. Their common worship and their individual prayers are offered to the Father in the Name of the Son and in the power of the Holy Spirit. Their serving of God in his world for his glory is done as a sacrifice of praise to the Father in the Name of the Son and in the power of the Holy Spirit. Their pilgrimage through the evil world, resisting the temptations of Satan, and staying on the straight and narrow path of holy obedience, is a pilgrimage to the Father in and with the Son and by the Holy Spirit.

There can be no knowing God the LORD in worship, service, and pilgrimage unless God takes the initiative and leads his baptized people to the Father through the Son and by the Holy Spirit.

What the creedal statement of The Holy Trinity (The Father, his only-begotten Son and his Holy Spirit) sets forth is the biblical and liturgical doctrine in a more formal and precise way. Thus it is good not only to recite The Nicene Creed in the Liturgy today but also to make space also to recite The Athanasian Creed as well! For getting basic doctrine right means that we can build upon it a sure foundation for faith and morals and also have the right frame of reference in our minds as we read and hear Holy Scripture. *See further page 16.*

## THE MANDATE

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# The Trinity as the Shield of Our Lives

**W**e beseech thee, that through the steadfastness of this Faith, we may evermore be defended

The Church in the West was very wise, and no doubt led by the Holy Ghost, to call the Sunday after Whitsuntide by the name of Trinity Sunday, in order that the focus of worship and devotion be most particularly on that day the Triune LORD God himself: the Father, the Son and the Holy Ghost, Three Persons One God, a Trinity in Unity and a Unity in Trinity.

The major festivals of the Christian Year before Trinity Sunday focus on (a) the Incarnation of the Second Person of the Trinity, his taking of our human nature and flesh as his own; (b) the sacrificial, atoning death of the Second Person for our sins and his rising again from the dead for our justification; (c) the ascending into heaven with his assumed and now glorified human nature of the Second Person to be the High Priest and King of his people; and (d) his sending, together with the Father, of the Holy Ghost to the Church in order for the Third Person of the Trinity to be the *Paraclete* of the Incarnate Son, a Counselor and Comforter to his (being) sanctified people.

In the great work of divine revelation and redemption, salvation and sanctification, the Holy Trinity is supremely and wholly involved, as the Father sends the Son into the world where he assumed human nature by the presence of the Holy Ghost, and where the Holy Ghost acts in the Name of the Son. So it is most fitting and most appropriate that after the sequence of the great festivals — Christmas & Epiphany, Easter, Ascension and Whitsuntide — there should be another festival pointing to the identity of the Lord our God, the God of revelation and redemption, by whom the divine reality of the great festivals is assured.

The Early Church gave a lot of time and effort to the stating in the best possible and available terms the doctrine of the Holy, Blessed and Undivided Trinity of the Father, the Son and of the Holy Ghost. That is, the rendering of the dynamic and diverse biblical teaching and insights into clear propositional terms, using particular words in specific ways. This teaching is found in the Nicene Creed (written originally in Greek and immediately translated into Latin) and in the Athanasian Creed or Quicumque Vult (written originally in Latin and later translated into Greek).

Key words are **substance** (*ousia* in Greek) and **Person** (*hypostasis* in Greek). And the church

teaching is that there is one *ousia* (Divinity, Godhead) and that each of the Three Persons possesses in whole this one, unique *ousia*. This one substance, Godhead, is not, as it were, shared and split into three. The Father is wholly God; the Son is wholly God and the Holy Ghost is wholly God. Thus the Father and the Son and the Holy Ghost are *homoousios* (of the same, identical substance, essence & being) with each other.

The Three Persons differ from one another not in Godhead for each one is wholly God; rather they differ in terms of their relations (not relationships!) one with another. The first Person is the Father of the Only-Begotten Son; the Son is the only-begotten Son of the Father; and the Holy Ghost proceeds from the Father and the Son. And, of course, in the divine work of creation, redemption, providence and judgment, each of the Three has a different, but not an independent role.

It is this Mystery, God as the Holy Trinity, which holy Mother Church asks her members (born from above by the Holy Ghost in the Name of the Son to be the adopted children of the Father) specifically to adore, praise and magnify on Trinity Sunday, and to do so with special effort, concentration and devotion.

Then for the rest of the [traditional Western] Christian Year until Advent, as each Sunday in the traditional Anglican Calendar also bears the Name of the same Holy Trinity, holy Mother Church asks her members to hear and read the Gospel and the Epistle as the words of the same Triune God, even as She worships the Undivided and Blessed Trinity, bowing before the Father in the Name of the Son and with the presence and illumination of the Holy Ghost. It is only when we know God as the Triune Lord God experientially and mentally that we are aware of the need for careful terminology both to preserve sound doctrine and to honor God for who he is (God-as-he-is-unto-himself) and what he has revealed unto us (God-as-he-is-towards-us).

In 1549 the traditional Latin Collect for Trinity Sunday was rendered into English by Archbishop Cranmer in this form:

*Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity: We beseech thee, that through the steadfastness of this faith, we may ever-*

*Continued on page 4*

***more be defended against all adversity, who livest and reignest, one God, world without end. Amen.***

(In 1662 this was modified to become:

*Almighty and everlasting God, who hast given unto us thy servants grace, by the confession of the true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity: We beseech thee, that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. Amen.)*

Let us explore the meaning of the petition in the original form of the Collect — which asks that by steadfastness in this Faith (in the One, Holy, Blessed and Undivided Trinity) we are to be safe from evil. In other words, that the authentic Christian Creed is to be the shield of the life of each and every true believer.

In the Book of Proverbs we read: “The Name of the LORD is a strong tower; the righteous man runs into it and is safe” (18:10).

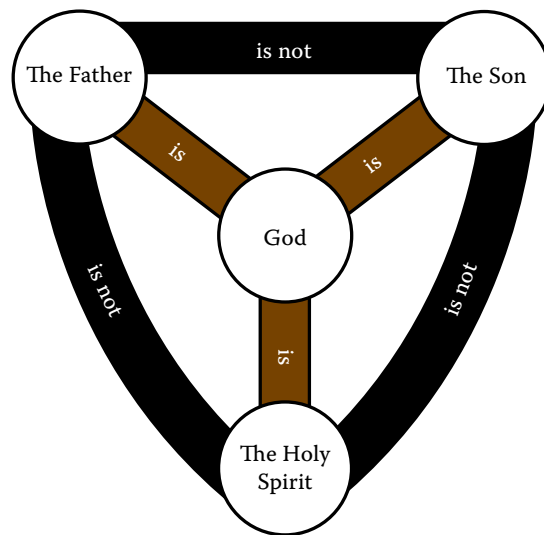
Baptized into Christ Jesus in the one Name of

the Father, the Son and the Holy Ghost, confessing this one Name in the Apostles’, Nicene and Athanasian Creeds, and being blessed in church by this same Name, the baptized children of God worship the Father through the Incarnate Son and by the Holy Ghost. Thus they are, as it were, enclosed by the Name; they inhabit the Name, and they are protected by the Name against the wiles and attacks of all spiritual and physical foes. In biblical terms, to be protected by the Name is to be protected by the TRINITY, by the Father through the Son and with the Holy Ghost.

The Holy Trinity is NOT and has NEVER been a doctrine (although there is a doctrine of the Trinity). Rather it is the very Name of the LORD God, who is a Trinity in Unity and a Unity in Trinity.

Let us beseech the Holy Trinity — perhaps using the beginning of the classic Anglican Litany — to have mercy upon the Anglican Communion of Churches.

(See further for the doctrine of the Trinity, Peter Toon, *Our Triune God*, Regent College Publishing, Vancouver, Canada)



“The Father is God”

“The Son is God”

“The Holy Spirit is God”

“God is the Father”

“God is the Son”

“God is the Holy Spirit”

“The Father is not the Son”

“The Son is not the Father”

“The Father is not the Holy Spirit”

“The Holy Spirit is not the Father”

“The Son is not the Holy Spirit”

“The Holy Spirit is not the Son”

The Shield of the Trinity is not generally intended to be any kind of schematic diagram of the structure of God, but instead is merely a compact visual device from which the above statements (contained in or implied by the Athanasian Creed—see page 16) can be read off.



# The Moral Foundation of Marriage



By Roberta Bayer

**“First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name. Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ’s body. Thirdly, It was ordained for the mutual society, help and comfort, that the one ought to have of the other both in prosperity and adversity. Into which holy estate these two persons come now to be joined.” (Book of Common Prayer, 1662)<sup>1</sup>**

**“The union of husband and wife in heart, body and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and when it is God’s will for the procreation of children and their nurture in the knowledge and love of the Lord.” (Book of Common Prayer, USA 1979)**

What is marriage for? These passages, one from the Prayer Book of 1662, and the other from the 1979 American revision, set forth the very purpose of marriage, and its place in God’s plan. In the quotations above, however, there is a rather subtle difference in the treatment of marriage, and this is because the authors are thinking quite differently about the relation of marriage to love of God. The 1662 Prayer Book speaks of marriage as a union whose end is God.

<sup>1</sup> I have used the 1662 Marriage Service because of the stark contrast that it makes with the the 1979 Service on the subject of our orientation to God.

First, children are to be brought up to praise his Holy Name, secondly, marriage is to help us maintain ourselves as part of Christ’s body, and thirdly, it is for mutual comfort. In the 1979 Prayer Book, the third reason takes precedent over the first two; it states that marriage is primarily intended by God for mutual joy, and the emphasis is on the importance of family. What is lacking is some reference to what makes marriage holy. Speaking of marriage as holy is different from celebrating Christian family life. A proper understanding of marriage requires some reference to its sacramental character, in the sense that marriage is a means by which God works invisibly in us, to strengthen and confirm our Faith. (*Articles of Religion, XXV*) Consequently, marriages are a means by which God brings us to grace. Marriage is still a marriage even if it does not bring joy, at least in the sense of worldly happiness. Even a very difficult marriage, one where help and comfort is remote, when endured for God is good and holy.

Does God not want us to be happy? Yes, but happiness comes from a right relation to God. Choosing to enter into the holy state of matrimony, as a Christian, involves recognizing that those vows of faithfulness now form part of God’s plan for us, and are a means by which God will shape us.

On this subject Saint Paul wrote: “If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your minds on things above, not on earthly things; for you have died, and your life is hid with Christ in God. When Christ, who is your life, shall be made manifest, then shall you also be made manifest with him in glory. Mortify, therefore, your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness which is idolatry.” (*Colossians 3.1*) We

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shall have a new life, and we will cast “off the old self with its evil deed, and put on the new, which is being refashioned unto knowledge according to the image of its creator.” Because we are heir to a new self in Christ, as Christians, we abhor evil in any form, and seek to control our passions. Our seeking Him and His gift of grace is the means by which we come to know His plan for us. This is the ground of morality, from a Christian standpoint. What we choose to think and do, reflects the place that we give God in our lives.

Christian morality is rooted, in its essence, in centering our lives on God. “Set your minds on things above, not on earthly things.” Why? For you have died, already, and “your life is hid with Christ in God.” What is the point of all those worldly passions when a greater joy, a greater glory, stands before us when we will see Christ? We strive to see God, to know him because He is our pleasure.

Marriage is an earthly pleasure. So how are we to think of marriage in terms of Paul’s teaching? Is marriage good or bad? Does it draw us toward God or away from Him? In one respect, marriage seems opposed to the life which is offered to us by the risen Christ. It begins with lust, and it is motivated by covetousness, which is the desire to possess another person. In the relations between husband and wife there is always temptation to jealousy, wrath, anger, malice, and unkind words, because when two people live together in such intimacy, the opportunities for sin increase rather than decrease. Every day there are countervailing pressures working against love, such as irritation, boredom, and exhaustion from a long day. But as it is sin to be cruel to a spouse just because one is too tired to be good, patience and self-control are needed at all times. Is it that marriage is a kind of punishment for our weakness, for our sin? Is it a second-best kind of life? Would it be better, indeed, if we chose to live the life of the celibate?

“The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs and how to please his wife, and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be holy in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband.” (1 *Corinthians* 7.32) There are benefits to celibacy, if one wants to place God at the center of one’s life. Historically, the goal of holy celibacy was to serve and love God better by dedicating oneself entirely

to the service and love of God.

But if celibacy were the only way to serve and love God, it would put an end to the bearing and rearing of children. So marriage is a good too, and both are good because both require mortification of the passions of the flesh, so that we might learn to love God more. In either state people face similar temptations, which can only be countered by setting one’s mind on the things above and, not on earthly things, as Paul wrote. In light of this, the whole question about whether it is better to be married or to be unmarried appears quite secondary. What matters is whether or not we love Christ more than we love our passions, so that we co-operate with God in becoming what He plans for us to be.

Holy Matrimony is an institution within the church; it is one of the ways by which the church leads us to God. The church takes natural marriage, based on mutual attraction, and re-orientates it. Natural marriage is ordered to familial unity and the continuance of the species, and is heir to the curse of sin. However, Christ teaches that marriage is not for union alone, it is for God. The children we bring into the world, if we are so blessed, are for God. Indeed, it is important to note that even if a marriage is not blessed with children, it is still a marriage because it belongs to God, it is hallowed. He is the alpha and omega, he is the beginning and the end of the marriage. It is His, not ours. This is why there have always been such strong inhibitions against divorce in the church. Quite mistakenly, it has been argued that if people no longer want to be married, the marriage is at an end anyway, so they should divorce. But, looked at properly, looked at from God’s perspective, this cannot be so.

Accepting divorce as a means of solving marital problems lacks something of Faith. (It also lacks the other two theological virtues, Hope and Charity.) But it lacks Faith to the degree that it does not make God the reason for all one’s actions, in fact, it rejects one means by which God has ordained to work through us. If God allowed someone to enter into marriage, He also had an intention for that marriage. And this intention cannot be worked out, if they do not fulfill what God intended by bringing them together in the first place. Marriage is a means of sanctification. Whether or not we accept our marriage as our means of sanctification, even if it is a cross (and every one of us bears the cross at some point in our lives) steadfastness in marriage is the mark of our love of God and our understanding of His ways.

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

# Jerusalem

## *The June 2008 Pilgrimage and the Anglican Communion*

By Peter Toon

The announcement from East Africa in December 2007 of the intention by the Primates of Nigeria, Rwanda, Uganda, and Kenya, with help from allies in Britain, North America, South America and Australia, to organize a Global Anglican Conference on Mission in Jerusalem in June 2008, only a month before the long-planned Lambeth Conference, took most of the Anglican world — including Asian members of the Global South — by surprise. It was generally seen as a rival to Lambeth, though the organizers denied this. However, there was less surprise in the further announcement that the bishops of Nigeria, Uganda and several other provinces would not be going to the Lambeth Conference, for they had been indicating this for some months.

Looking back to this decision by these Primates, not to go to Lambeth but to go to Jerusalem, one can now see that it can only satisfactorily be explained within a large, Anglican context, taking into account such factors as the following:

(a) the relatively new international or global alliances between North/South (South/North) within Anglicanism; (b) the widely-held view that Christianity in the North is secularized and powerless while Christianity in the South is vital and dynamically orthodox; (c) two very different visions of what the Anglican Communion should be in the twenty-first century; and (d) the perceived failure of the Archbishop of Canterbury and the provinces of the North to deal effectively and authoritatively with the innovations in sexual morality and relations between 2004 and 2008.

Apart from these general considerations, one needs to add that there were at least two powerful local African incentives, particularly in Nigeria, which came into the play in the choice of Jerusalem rather than, say, a city in North Africa, Spain or Italy. One was the influence of what may be termed evangelical, prophetic views — that we are living in the last days and that various prophecies are being fulfilled in and around the state of Israel. The other was the felt need to have for Christians the equivalent of the Muslim pilgrimage to Mecca. Thus a pilgrimage to Jerusalem fitted this bill and did so for both men and women, not men only.

Let us now return to the general considerations

and take each one in turn.

### **Global Alliances**

Though Anglicans are getting used to it, the reality of all-white, middle to upper middle-class churches in the old segregated “Southern States” of the U.S.A. (and even in other parts) belonging to the Province of Rwanda, Nigeria, Uganda, or Kenya, and having as their archbishop an African is an amazing phenomenon. Such a situation, becoming common in 2008, has only developed very recently as the crisis in the Anglican Family has intensified and as American Episcopalians have looked outside their own ranks and shores for assistance.

How did this North/South & South/North cooperation begin?

How was it that African Archbishops and Bishops began to exercise pastoral rule over a growing number of American and former Episcopal Church congregations?

The answer begins in the frustration felt by a minority of Episcopalians that they could do



little or nothing that worked to reform or even slow down the progress of liberal, progressive, inclusivist religion in The Episcopal Church. In particular, they could do nothing effectual to arrest the progress of the innovative, sexual agenda concerning same-sex affection. This became reasonably clear after the General Conventions of 1991 and 1994; but, it only became crystal clear after the trial of Walter Righter held in Wilmington, Delaware, in 1995.

This Bishop, who had been married three times and all wives alive in 1995, had ordained a man who was living with a same-sex partner. He was brought to trial by ten Bishops associated with the American Anglican Council who were led by Bishop James Stanton of Dallas. The charge against Righter was not his adultery but his ordaining a “gay” man. The church court found that Righter had not denied any “core” doctrine of the Church and so he was not a heretic. So it became clear to most onlookers that the same-sex agenda would continue officially and unofficially; and with it the related theology based on personal experience and modern psychology, rather than on biblical data and principles traditionally read and interpreted.

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Significantly, It was in 1995 that The Ekklesia Society was formed and its General Secretary, Bill Atwood, began to travel around the world. He sought both to make the situation in The Episcopal Church known to sympathetic Bishops abroad and also to channel aid from the North to places in the South. Another consequence of Atwood's many travels was the linking of Bishops in a variety of Provinces in the South with one another to create relations of "orthodoxy." Thus what is known as "networking" began. And since the next Lambeth Conference, scheduled for 1998, was not far away, thoughts turned to this Conference as a major event where support for the marginalized "orthodox" in The Episcopal Church could be sought and found. There were pre-Lambeth conferences in Kuala Lumpur in February 1997, in Dallas in September 1997, and in Kampala in 1998. Then there were many visits by key players in each direction between the North and the South, together with full use of modern means of communication.

Related to this beginning of networking, was the birth of the First Promise Movement in 1997 at All Saints' Church, Pawley's Island, South Carolina. Those involved committed to put loyalty to the Gospel above parochial and diocesan boundaries, to be under the pastoral direction of faithful bishops, and to appeal to faithful Bishops in overseas dioceses to support orthodox Anglicans in America. Out of this movement there grew three years later The Anglican Mission in America, with ties to an Archbishop in Singapore and another in Rwanda. Meanwhile one Rwandan Bishop, John Rucyahana, adopted the congregation known as St Andrew's in Little Rock, Arkansas, despite opposition from The Episcopal Church and the Archbishop of Canterbury. St Andrew's grew in numbers and importance and its very success showed the possibilities of American congregations looking to African Bishops for support and adoption.

Thus when the Lambeth Conference began at Canterbury in July 1998 all kinds of alliances and networks existed between the "orthodox" of the North and growing number of Bishops of the South, who had begun to take an interest in the situation in the American Church. This was visibly clear at meetings before and during the Conference sponsored by the various American organizations including The Anglican American Council, Forward in Faith, Ekklesia, Episcopalians United, and The Prayer Book Society. What the minority of the North looked for at Lambeth was a major demonstration on behalf of basic Anglican orthodoxy through the very presence, witness and voting of the biblically-based Bishops of the South. They hoped that a clear message would be sent to the American Bishops present as well as to The Episcopal Church as a whole. Eventually, most believed that this came in the intense and emotional debate on sexuality which led to passing of Resolution 1:10

by a vast majority. Here, it seemed, was a very clear statement of the traditional doctrine of sexual relations and of marriage, and also of the rejection of homosexual practice as contrary to the teaching of Scripture.

However, back in The Episcopal Church things changed very little in terms of the attitudes of the leadership and the majority of the membership. Indeed, it was not long before a priest, divorced from his wife and living with his male lover, was elected Bishop of an American diocese. This event provided energy, momentum and direction to the "orthodox" to plan to escape from the apostasy and therefore the networking with overseas Bishops increased dramatically. The stage was set for the "invasion" of American Episcopal territory by multiple overseas Archbishops and Bishops in order to rescue those who felt abandoned by The Episcopal Church! Thus to AMIA was added CANA (Convocation of Anglicans in North America, sponsored by Nigeria) and missionary Bishops were later consecrated in Nigeria, Kenya and Uganda for service in the U.S.A.

### **Secularized North and Dynamic South**

Outside of the Bible, no book was more keenly read by the "orthodox" from late 2002 for the next several years as *The Next Christendom* by Philip Jenkins, an Englishman by birth and a professor in Philadelphia. From this book, a major article in *The Atlantic Monthly* and in interviews on Radio and TV and in lectures at conferences by Jenkins, the message was heard — Christianity in the Global South is growing, is missionary-minded and is assertive and will increasingly be the force to be reckoned with by Northern Churches and leaders.

Quickly Jenkins became a hero to the dissident and "orthodox" Episcopalians and he was invited to speak at several of the annual conferences of the conservative groups like the AMIA. His "thesis" was exactly what conservative Episcopalians inside and outside The Episcopal Church wanted to hear. Although they lived in the North where dynamic Christianity was in retreat, they were networking with the right people in the South where authentic Christianity was advancing; they were in touch with the living springs of real Christianity; they were looking in the right direction for comfort and aid in their tribulation; and they were linked with those who took the Bible and its message of salvation and its call to godliness and holiness most seriously. What point was there any longer in spending time and money trying to reform and renew The Episcopal Church?, it was asked, Better to leave it alone and build a new Anglican home with the help of real Anglicans from the South!

Of course, Jenkins' was read in the South, or heard by means of a recording or seen on a video. And Bishops in the South were not displeased with the thesis concerning the Christianity and



Church life in which they were deeply involved, even though knew much more of its weaknesses and strains than did their Northern friends.

One of the reasons why the consecration of Gene Robinson as a Bishop in The Episcopal Church became of such wide interest to the secular media was that this incident was perceived as a clear and powerful symbol of the differences between the dynamic, biblically-based South and the secularized, apostate North.

Of course, it matters not — looking back — in terms of its undoubted influence whether the message of Jenkins' book had been simplified and popularized by church and secular media, beyond its true limits as a justification for the networking by the "orthodox" of the North. No doubt the message was simplified, or rather was elevated to a position stronger than it has within the book itself, where the primary thesis is that global conflicts between fundamentalist Muslims and Christians in the South will increase in the future. Yet the popular thesis gleaned from the book lives on and still fires people's imaginations in 2008.

Certainly the thought of genuine Anglican Christianity existing abroad, and of the possibility that it could be imported into America from sympathetic provinces, was a major preparation for the involvement in American Anglican life of the provinces of Uganda, Kenya, Rwanda, Nigeria and the Southern Cone.

### Competing Global Visions

At the 1998 Lambeth Conference, it is probably true to say that all the Bishops present accepted the standard view of the Anglican Communion. This placed the Church of England at the center as the "mother church" and the "See of Canterbury" as the symbol of that center. So to be in the Anglican Communion was for the Bishops of overseas Churches or Provinces to be in fellowship with the See of Canterbury through its occupant the Archbishop of Canterbury. Each of the Provinces was autonomous, but each saw itself tied to Canterbury, in a strong or loose form, through bonds of doctrine, liturgy, history, tradition and affection. It was customary in 1998 to speak of four "Instruments of Unity," that is appointed means to help maintain interdependence and fellowship amongst the 30 or more Provinces. These were the Archbishop of Canterbury in the See of Canterbury; the Lambeth Conference (every ten years); the Anglican Consultative Council (every three years) and the Primates' Meeting (as needed but to become annual).

It is most significant that since the Lambeth Conference of 1998 different views of what is or what ought to be The Anglican Communion have developed, and it is because of the emergence of one dramatic, new view that there is to be the pilgrimage to and conference at Jerusalem in June

2008.

Within the standard view of the Anglican Communion as a fellowship of autonomous Churches, each in communion with the Church of England through the See of Canterbury, there are basically two approaches articulated today.

(i) One is heard especially of the North but also including South Africa and it emphasizes that the Anglican Communion is all about diversity in unity, where each Province brings its culture, experience, perspectives and concerns to the common table, and there is enriched and broadened by sharing with others.

(ii) Then there is the view that also welcomes diversity and sharing to a large degree, but also insists that the diversity must not and cannot be in standard doctrine and morality but can only be in culture and context. This approach comes from more conservative Provinces (e.g. S.E. Asia) and also usually calls for the implementation of the Lambeth Resolution from 1998, which gave to the Primates' Meeting increased authority to watch over and correct doctrinal and moral innovations within individual Provinces, for the good of all.

The groups holding these two approaches which, importantly, contain a common adhesion to the See of Canterbury, and a desire to make the Anglican Communion work, will be present at Lambeth 2008. As such they present a spectrum of liberal progressive to traditional conservative in terms of their theology and ethics.

We now turn to the view of the Anglican Communion which is held by those who have organized the Jerusalem event. The first point to make here is that they do really believe in the Anglican Communion; but, it is viewed primarily as a network of autonomous Provinces bound together by both a common doctrinal and mission-to-the-world commitment. In this Network there is apparently little place for what some refer to as the "colonial structures" of the primacy of the "Mother Church of England" and of "the See of Canterbury." Further, there seems to be minimal place if any for the present "Instruments of Unity."

It is a Network where the secularized North does not make the agenda and preside; instead it is where the dynamic South leads the way, simply because, it is held, this is where the Holy Spirit is most active. In this Network are to be only those Provinces which clearly are intending to be orthodox in doctrine and morality, and who see the need to be missionary-minded as of great importance. Further, in this Network the world is the parish and the old pattern of fixed provincial and diocesan boundaries is treated as negotiable and not fixed, especially where they interfere with missionary strategy and expansion. Obviously being a new Network it has right now a very minimal organization, and, what there is, amounts to following the

*Continued on page 10*

lead of the Primates of Nigeria, Uganda, Kenya and Rwanda, who genuinely see themselves as called by God to lead from the front at this time.

It is, however, of interest to note that while the African Primates led the way in calling for the Pilgrimage to and Conference in Jerusalem, they apparently cannot get their people there without help from their Northern allies, to whom they have appealed for financial help and underwriting.

How did these Primates, and their loyal Northern supporters, come to this position, which also required that they be absent from the 2008 Lambeth Conference? Put briefly — for this will be developed below — they became totally frustrated with the efforts of the “Instruments of Unity” to deal with the continued refusal of The Episcopal Church of the U.S.A. (and to an extent the Anglican Church of Canada) to abide by the Lambeth Resolution on Sexuality and to follow the later, clear recommendations of *The Windsor Report*.

### **The Windsor Process**

*The Windsor Report* of 2004 is neither Holy Scripture nor the Declaration of an Ecumenical Council, but its recommendations have been treated by many as if they had dropped directly from heaven. In reality, it is only the hurried work of an Anglican Commission/Working Party; but it has been given unique status by being received and commended by three of the so-called “Instruments of Unity” of the Anglican provinces — Canterbury, ACC & Primates’ Meeting. Its approach to unity within the Anglican family of provinces seems to be that of unity for unity’s sake and unity for old-time sake — for it is unlikely that unity for truth’s sake (unity clearly based on revealed truth) is possible now or in the near future.

It is in section D of the Report that what is required of The Episcopal Church is presented. It is noted that “the Episcopal Church has caused deep offence to many faithful Anglican Christians both in its own church and in other parts of the Communion” (section 127) by consecrating Gene Robinson. And it is stated,

Mindful of the hurt and offence that have resulted from recent events (in ECUSA), and yet also mindful of the imperatives of Communion — the repentance, forgiveness and reconciliation enjoined on us by Christ — we recommend:

The Episcopal Church (USA) be invited to express its regret that the proper constraints of the bonds of affection were breached in the events surrounding the election and consecration of a bishop for the See of New Hampshire, and for the consequences that followed, and that such an expression of regret would represent the desire of the Episcopal Church (USA) to remain within the Communion.

Pending such expression of regret, those who took part as consecrators of Gene Robinson should be invited to consider in all conscience whether they should withdraw themselves from representative functions in the Anglican Communion....

The Episcopal Church (USA) be invited to effect a moratorium on the election and consent to the consecration of any candidate to the episcopate who is living in a same gender union until some new consensus in the Anglican Communion emerges. [section 134]

What is called “the Windsor Process” within North America began seriously with debates and resolutions at the General Convention of 2006, and it continues to this day, for it will take up part of the agenda of the Lambeth Conference (2008). To observers within, alongside and from afar, it seems that The Episcopal Church had found an increasing number of ways to muddy the waters, make the issues cloudy, delay and confuse what seemed to many initially a straightforward series of requests and conditions based on *The Windsor Report* and sent by The Primates’ Meeting and the Archbishop of Canterbury.

The failure of the Windsor Process to go anywhere but in circles, and the seeming acceptance of this by the Archbishop of Canterbury and other Primates, caused some Primates (especially of Nigeria, Uganda, Rwanda, and Kenya) to conclude that no reform was intended or would be achieved. They decided to give up on the Process and take action on behalf of the Gospel and its teaching on faith and conduct, without waiting for encouragement from the Archbishop of Canterbury and other Primates. They were shocked that the Archbishop had invited to Lambeth 2008 the very Bishops from the U.S.A. who had taken part in the consecration of Gene Robinson, but had not invited the missionary Bishops they had consecrated for work in America. So came the decision to organize the pilgrimage and not to attend Lambeth.

### **In conclusion**

It appears that the global Anglican Communion of 1998 to 2004 that we knew is already gone, or is in the processing of disintegrating. It is not yet clear what kinds of associations, networks and fellowships will replace it. For some this is cause for great sadness but for others this is a new Reformation in the making!

[For those who look for more detail on the origin and development of relations between Anglican conservatives in the U.S.A. and Anglican Churches of the Global South between 1995 and 2002 see the excellent book, *Anglican Communion in Crisis. How Episcopal Dissidents and their African Allies are reshaping Anglicanism*, by M.K. Hassett, from Princeton University Press.]

# Looking at the BCP



Preparing to receive  
Holy Communion

**T**wo words may be applied to “The Holy Eucharist” as one encounters it in most Episcopal and Anglican churches (not to mention Roman Catholic and Lutheran) in 2008. They are “celebration” and “community.” Celebration is not used in the strict sense of “engaging in a religious ceremony” but rather in the sense of “participating in a time of religious festivity of honoring and praising God.” Community emphasizes that what occurs is for all, that each and everyone has a part in it, small or great, and that for anyone not to partake wholly (i.e., in the “Peace” and the “Sacrament”) is a failure of community.

One effect of this is that there cannot be more than a minimal emphasis and place given in modern Services to the inward preparation by every person who intends to receive the sacramental body and blood of the once crucified and now exalted Lord Jesus. In fact, the general view common today is that hearty involvement in the communal “celebration” and in the “passing of the peace” is itself appropriate preparation for receiving the signs and symbols of the community Eucharist.

The actual texts of the modern Liturgies created over the last few decades do little to change the contemporary approach to preparation. In fact, they have made a major contribution to bringing things to where they are right now. The confession of sin in the Service is minimal and is often treated as optional, except perhaps during Lent.

Take a look, for example, at the various forms of “The Holy Eucharist” produced by The Episcopal Church in its Rite 2 of 1979, and in the various authorized rites in several booklets since then — services still used widely in The Anglican Communion Network and AMIA. The same applies to the official Prayer Book of the Anglican Church of Nigeria and in its CANA expression in the U.S.A.

Here let us recall the basic preparation for Holy Communion not only recommended but required by *The Book of Common Prayer* (1662 & 1928).

## **Preparation: Reformed Catholic style**

One part of “The Order for Holy Communion” in The BCP (1662 & later editions of it), which is very rarely if ever read aloud even by “traditionalists,” is the section containing “The Exhortations.” This is found between the Prayer for the Church and the Call to the Confession of Sin (but the section is relegated to an Appendix in the American BCP of 1928). The rubrics (rules) of The BCP 1662 require that one of the Exhortations be read whenever Holy Communion is to follow either that day or the next Sunday. The BCP 1928 requires that an Exhortation be read only on three specific Sundays (Advent 1, Lent 1, and Trinity).

From the content of these Exhortations (which

originate in the first edition of The BCP in 1549) we get a very clear statement of what is involved in preparation for the right receiving of the Holy Sacrament at the Lord’s Table for the Anglican Way or Reformed Catholicism. Here is an analysis of the content of the first Exhortation which is read the week before the Administration:

- Notice of when the next Celebration of Holy Communion will occur.
- The Duty of the Baptized in joining in the Holy Communion.
- The Blessedness of worthy, and the danger of unworthy, reception of H.C.
- Actual Preparation for H.C.
- Self-examination
- Repentance and Confession to God
- Reparation of injuries done to neighbors.
- Forgiveness of other for injuries.
- Warning against unworthy reception by the example of Judas at last Supper
- Recommendation to those who cannot quiet their own conscience to open their spiritual grief to a godly Minister, receive Absolution by the Word of God, and spiritual counsel.

The **Second** is largely based on 1 Corinthians 10-11 and is to be used only where the people are negligent to receive the Holy Communion. This is not a problem in the West today!

The **Third** is to be used at the time of the Celebration itself. It is both an instruction, and a call for preparation to receive the Sacrament. It may be analyzed as follows:

- The Duty of self-examination.
- The Benefit of worthy, and the danger of unworthy, reception.
- Exhortation to self-judgment, repentance and faith.
- The solemn duty of Thanksgiving to God for the redemption of the world by the passion and death of Jesus.
- The Institution and Purpose of Holy Communion.
- Doxology.

(Note that this Exhortation in contemporary English is part of the Service of H.C. in *An Anglican Prayer Book* (2008) available from [www.anglicanmarketplace.com](http://www.anglicanmarketplace.com) )

What is abundantly clear from these Exhortations, and the content of the whole Service, is (a) the very high estimate of this Service as a glorious means of Grace, and (b) the very basic need and requirement of those who will truly and worthily receive to come to the Lord’s Table to do so in a suitably penitent, humble, and faithful manner. Here reception without right preparation is viewed as spiritually and morally dangerous.



One surprising fact about the New Anglicans, that is, those who having left the Episcopal Church and are joined to African dioceses/provinces, is that they are “easy come, easy go” about Morning Prayer and, in general, do not use Evening Prayer. They are very much “Holy Eucharist” centered for the Lord’s Day and, on other days, usually have services of the same kind as evangelical and charismatic congregations, not special or unique to the Anglican Way.

By not participating as a godly habit and discipline in Morning and Evening Prayer — in church or at home — the New Anglicans (as well as the Old Episcopalians) miss much, from the systematic reading of the Old and New Testaments to the praying of the Psalter, Collects and Canticles.

Here let us only notice that what is also missed in not saying the Daily Offices is the daily reminder of the nature of human sin, so that it is confessed aright and repented of by the worshippers. It is good to remember that a very important doctrine assumed in the classic *Book of Common Prayer* is this: **truly to confess our sins is genuinely to praise God**. Why? Because in acknowledging and turning away from our sins before God, we recognize not only his holy wrath and judgment against sin, but also his mercy and compassion in the forgiving and cleansing of sin.

Today, with the general emphasis on “celebration” and a general dumbing-down of the horrendous nature of sin, too many of us see confession of sin as something to get over quickly in order to enter into the real thing: “celebration.” In doing so we fail to see that true celebration begins with real confession!

### What is sin according to the General Confession

After the call by God to his elect to meet with him (via the Scripture sentences), Morning and Evening Prayer proceed with a message for the assembled people concerning the purpose of their coming together. They are to confess their sins, offer thanks and praise, to hear God’s Holy Word, and to offer petitions.

Confession is offered to God through “The General Confession.” After addressing and identifying God as the almighty and most merciful Father (both of the Lord Jesus and by adoption of baptized Christians), this Prayer allows the assembled people to make a thorough confession of their sin. Here are the words of the Prayer:

- We have erred and strayed from thy ways like lost sheep

- We have followed too much the devices and desires of our own hearts
- We have offended against thy holy laws
- We have left undone those things which we ought to have done
- We have done those things which ought not to have done
- Thus there is no health in us.

Here we certainly have a comprehensive description of our human sinfulness and each of us, through self-examination and in the light of the written Word of God, have much to confess in each and every category.

- We have not continually remained on the narrow way that leads to everlasting life and we have not stayed content and engaged on the highway of holiness. We have gone off on to other ways and roads which do not lead to the living God.
- We have too often followed the deceitfulness and covetousness of our hearts, instead of being guided always by the clear teaching of the Lord Jesus.
- We have broken God’s holy commandments.
- We have failed to do that which by God’s law we ought to have done — sins of commission.
- We have done that which by God’s law we ought not to have done — sins of omission.
- In and of ourselves, and by ourselves, we cannot begin to save ourselves: we need God’s mercy.

In the light of all this everyone who confesses is “a miserable offender” who looks to the grace of the Father through the Incarnate Son by the presence and power of the Holy Spirit for forgiveness, cleansing and everlasting life. Happily the service continues with the Absolution. But there is no holiness, no progress in sanctification, no becoming mature in the Faith without the confession and cleansing of sin in the heart.

Where this deeply personal nature of sin is overlooked or denied, or where sin is seen as primarily as corporate evils caused by governments, corporations and society then the definition and explanation of the Christian Faith is dramatically changed. For the whole purpose of the Incarnation of the Son of God and his Sacrifice of himself on the Cross was to be “the Lamb of God who takes away the sin of the world;” and salvation is to save human beings from their sin(s) and bring them into the perfection and glory of the life of the age to come with Christ.



# Looking at the BCP



Venite Exultemus  
(Psalm 95)

**P**salm 95 has been used in the Christian Church of East and West at the commencement of the daily service ever since the third century or earlier. St Athanasius wrote: "Before the beginning of their prayers, the Christians invite and exhort one another in the words of the 95<sup>th</sup> Psalm." St Augustine wrote: "Then we chanted the Psalm (95), exhorting one another with one voice, with one heart, saying, 'O come let us adore...'"

At the beginning of the English Reformation, this "Invitatory Psalm" is described in the *Primer* (1543) of Henry VIII as "A Song stirring to the Praise of God." And in the new English prayer book, *The Booke of The Common Prayer* (1549), Psalm 95 is very near the beginning of "An Ordre for Matytyns dayly through the Year." From then onwards Psalm 95 was a required part of Morning Prayer or Matins in all editions (1552, 1559, 1604, 1662) of The BCP, even though it came not so near to the beginning in the editions from 1552 onwards, as it had earlier.

The Psalm neatly divides into two parts. The first (verses 1-7a) is a hymn celebrating the LORD as the creator and king of the universe; the second (verses 7b-11) contains an admonition or prophetic oracle warning the congregation not to disobey the laws of the LORD, through recalling aspects of Israel's history. The saints have recognized in experience of prayer in life that both parts are necessary.

It is these two themes together — of celebration and of warning — which make it a perfect entry into the heights and depths of Daily Prayer for the people of the new covenant as they come before the Blessed, Holy and Undivided Trinity of the Father, the Son and the Holy Spirit.

The devout people of God come before the LORD stirring each other up to offer to their covenant King the thanks and praise due to him for who he is and what has done and still does:

"Oh come, let us sing to the LORD; let us make a joyful noise to the Rock of our salvation..."

They are ready "to bow down" and "kneel before" their King in adoration.

Yet — and this is most important — they come not as perfected saints, but as sinners being sanctified, disciples who are prone to temptation and weakness. So they are most suitably reminded of a part of the history of the elect people of God. That is, they are told to bear in mind the hardness of heart and provoking of the Lord by the wilderness-generation of Israelites, for which they were denied entry into the land of rest and promise.

"Do not harden your hearts as at Meribah, as on the day at Massah in the wilderness, when your

fathers put me to the test..." (See Numbers 20:16 & Exodus 17:7.)

So the Christian congregation enters into Daily Prayer recognizing the high calling which it has embraced — to worship the LORD in the beauty of holiness — but yet it does so aware of its weakness and imperfection due to sin remaining in the soul, and, therefore, seeking to be aware of possible pitfalls. In fact, it becomes aware that the confession of sin by the penitent soul is in fact the worship of God, proclaiming his judgment and mercy.

In the nineteenth century, Archdeacon P. Freeman made this perceptive comment about the content of Psalm 95:

"It is not merely that in common with many other psalms, this Psalm invites to the worship of the great King, but that it goes on to exhibit so perfect a portraiture, in terms of Israelite history, of the frail and erring, though redeemed and covenanted, estate of man. It is this [quality] that fits it to be a prelude to the whole psalmody and worship of the day, whatever its character [e.g., Lent or Easter]; since it touches with so perfect a felicity the highest and lowest notes of the scale, that there is nothing so jubilant or so penitential as not to lie within the compass of it."

This important insight has of course been made by many others; but, regrettably, not by the liturgical experts of the American Episcopal Church. It's Prayer Book has omitted the prophetic oracle and admonition (verses 7b-11) since its first edition in 1789; and, sadly, it has been common to refer to the omitted second half as "the four distasteful verses." Nevertheless the Psalm is not prohibited in The BCP 1928 and is used in full by the few.

The omitting of part, originally inspired by principles of the Enlightenment, avoids the strong, biblical doctrine of God's wrath against sin within the Bible, and seeks to make God to be always loving and only rarely displeased! Today most congregations in the West seem to omit these verses as not being suitable for "Christian worship." This is usually because they are taken up with the prevailing, modern idea that worship must be "celebration," and thus sin, wrath and judgment are not common themes! This liberal, progressive religion has been accused — with justice — of being that religion, in which a God, without wrath, saves a people without sin, for a kingdom without judgment, by the ministry without the Cross.

Psalm 95 is an invitation and introduction to Daily Prayer for those who are truly submitted to the Father almighty, through his Incarnate Son, and who desire to be instructed and led by his Word.

# Looking at the BCP



Peace from Above at  
Daily Prayer

In the fixed prayers (collects) near the end of both Morning and Evening Prayer in the *Book of Common Prayer* there is a collect for Peace, but the two are not identical. Each of them goes back in a Latin original to the fifth century of the Church's history. The presence and content of these two collects underline the importance placed by Christ and Christianity upon peace — peace in the nation and between nations; peace in the universal and regional Church; peace in the congregation and family, and peace with and from God in the individual heart. "Blessed are the peacemakers, for they shall be called the sons of God."

## Morning collect:

*O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defense, may not fear the power of any adversaries; through the might of Jesus Christ our Lord. Amen.*

The colon after "freedom" divides this prayer into two parts. The first is a recalling before God, our Father, both of aspects of his divine character and of our relation, as baptized believers, to him.

### Part One

First, we recall that God, the Father of our Lord Jesus Christ, is "the author of peace and lover of concord." Peace is made between avowed enemies whereas concord is made within families, and among friends. Thus God makes wars to cease and combatants to make peace. Through the Gospel, he also makes peace with man, his enemy through sin, and then places in forgiven man the internal gift of peace — the peace that passes understanding. At the same time, God looks to establish Christian churches "united in the same mind and the same judgment" (1 Cor. 1:10), in perfect concord.

In the second place, we remember that to know God experientially by faith and in faithfulness is to be in a profound, spiritual relation to him, wherein is the gift of eternal life.

And, thirdly, we acknowledge that to be the servant of God is to live in perfect freedom; for it is service that flows from love and gratitude to the heavenly Father for the gift of forgiveness, that is free of a sense of guilt and fear of condemnation by God, and that proceeds from a will no longer in bondage to sin. but delighting to submit to God's perfect will.

### Part Two

Following the colon, there is the petition, which takes most seriously the wars between tribes and nations, the war in the soul of baptized Christians between the Spirit in the new nature and sinful

human nature, and the conflict in the churches between differing persons and schools of thought and practice.

A key theme in the petition is to be defended by the might of Jesus Christ against both the assaults of enemies and the power of adversaries, however numerous and malignant they are. While the latter may change in identity and strategy, the One who defends his people inwardly and outwardly by his mighty power is always the Same Mighty Lord. So as they learn to trust in his defense, they find that the fear of enemies is removed and they are enabled to do the Lord's will joyfully.

## Evening Collect

*O God, from whom all holy desires, all good counsels, and all just works do proceed: Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Savior. Amen.*

Once again we notice that this most memorable collect, which seeks supernatural peace for baptized Christian believers personally as the Body of Christ, is divided into two parts, with the colon as the dividing mark. In part one, we recall specific things about God the Father's merciful provision, and in part two we make petition to God the Father for peace and wholeness on the basis of his revealed character.

### Part One

We may profitably see "holy desires" and "good counsels" and "just works" as successive stages of spiritual growth, as the bud, the blossom and the fruit of a healthy tree. Thus beginning this prayer, we recall in God's presence that growth of his children, as fruitful plants, is supervised by the perfect gardener, God the Father, for our good and his glory. There is no growth without his presence and activity and this thought underpins our petition.

### Part Two

The "peace which the world cannot give" is the "peace that I [Jesus] give unto you" (John 14:27). When the peace from Jesus is the possession of baptized believers, then they are not only in a right relation with God the Father but their hearts are calm and secure in the love of God. In fact, they are ready to obey the commandments of God as brought to fulfillment by Jesus in terms of loving God and man, even man as the enemy. Further, in possession of the peace of Jesus they are free both of the daily fear of enemies and able to live fruitfully without fret and anxiety and without undue heated activism.

# Looking at the BCP



Te Deum  
Laudamus

**T**he canticle known as *Te Deum Laudamus*, unlike any other of the traditional, daily canticles of Morning and Evening Prayer, is not found in the Bible or the Apocrypha.

There was a time when most Anglicans in the West were familiar with it and knew it off by heart in part or total — “We praise thee, O God; we acknowledge thee to be the Lord...” This familiarity was because they had either sung it, or heard it sung, at Matins often throughout their lives.

Regrettably with the virtual disappearance in modern times of Sung Matins, as well as the arrival of the minimal usage of Daily Morning Prayer, too few people know this wonderful canticle. And where they do know it is often in a modern version that is both poor in style and non-memorable. One hesitates to cite the worst example which begins: “You are God and we praise you...” (as though God needed us to help him discover his identity)!

The canticle is from the fifth century. Regrettably, the ancient legend, that it was composed at the occasion of Augustine’s baptism in a poetic dialogue between Augustine and Bishop Ambrose, each one contributing one line as they proceeded, though most attractive, is not true.

*Te Deum Laudamus* falls naturally into three parts:

1. A hymn to the Holy Trinity, which recalls the praise of God by his heavenly hosts in their unceasing *Sanctus* (Isaiah 6:3) and the praise of God by the Church and its saints in a doxology to the Father, the Son and the Holy Spirit.
2. A hymn to Christ, recalling the teaching of the Creed, ending in a prayer for his help.
3. A series of suffrages taken in the main from the Psalter.

It is generally agreed that the third part was added at a later point of time. Thus it can be omitted in modern renderings.

## The Content

The Latin original has a bold opening placing “Te [Thee]” first in order: “Thee as God we praise; Thee as Lord we acknowledge.” And this same word order and emphasis are found later — “Thee the glorious company of the apostles praise; Thee the goodly fellowship of the prophets praise; Thee the noble army of martyrs praise.” This particular Latin style uplifts, magnifies and glorifies God as unique, transcendent, infinite and eternal in his divine Being, alone worthy to worshipped and adored by heavenly and earthly creatures. It is not really possible to bring this style through in translation and it is probably not wise to try.

The translation in the traditional *Book of Common Prayer* from the sixteenth century is

the one most widely known and used, not least because it has been set to music by a variety of top-class composers, both for use in the Liturgy and as a stand-alone offering to the LORD. Finding a satisfactory *contemporary* English language translation is most difficult! Here is a simple rendering for those used to “contemporary language in worship” of the two essential parts of *Te Deum* in which the Deity is addressed in the modern second person form as “You.”

We praise you O God, we acknowledge you  
to be the Lord;

All the earth now worships you, the Father  
everlasting.

To you all angels cry aloud, the heavens and  
all the powers therein;

To you cherubim and seraphim continually  
do cry:

Holy, holy, holy; Lord God of hosts.

Heaven and earth are full of the majesty of  
your glory.

The glorious company of the apostles praise  
you,

The goodly fellowship of the prophets praise  
you,

The noble army of martyrs praise you,

The holy Church throughout all the world  
acknowledges you:

The Father of an infinite majesty,

Your adorable, true, and only Son,

Also the Holy Spirit, the Counselor.

You are the King of glory, O Christ.

You are the everlasting Son of the Father.

When you took to yourself flesh to deliver  
man, you humbled yourself to be born of  
a virgin.

When you had overcome the sharpness of  
death, you opened the kingdom of heaven  
to all believers.

You sit at the right hand of God in the glory  
of the Father.

We believe that you will come to be our  
Judge.

We therefore pray you help your servants,  
whom you have redeemed with your pre-  
cious blood.

Make them to be numbered with your saints  
in glory everlasting.

Worship leaders and composers in the local congregation might want to take time (a) to study and meditate upon this great canticle; (b) listen to some of the classic settings for it (via 1940 Hymnal etc.), and then (c) compose suitable music to accompany the words and to lift the soul in adoration of the Holy Trinity. No doubt traditional congregations will still sing it at Matins in the traditional form!