

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

Volume 31, Number 5

September / October 2008

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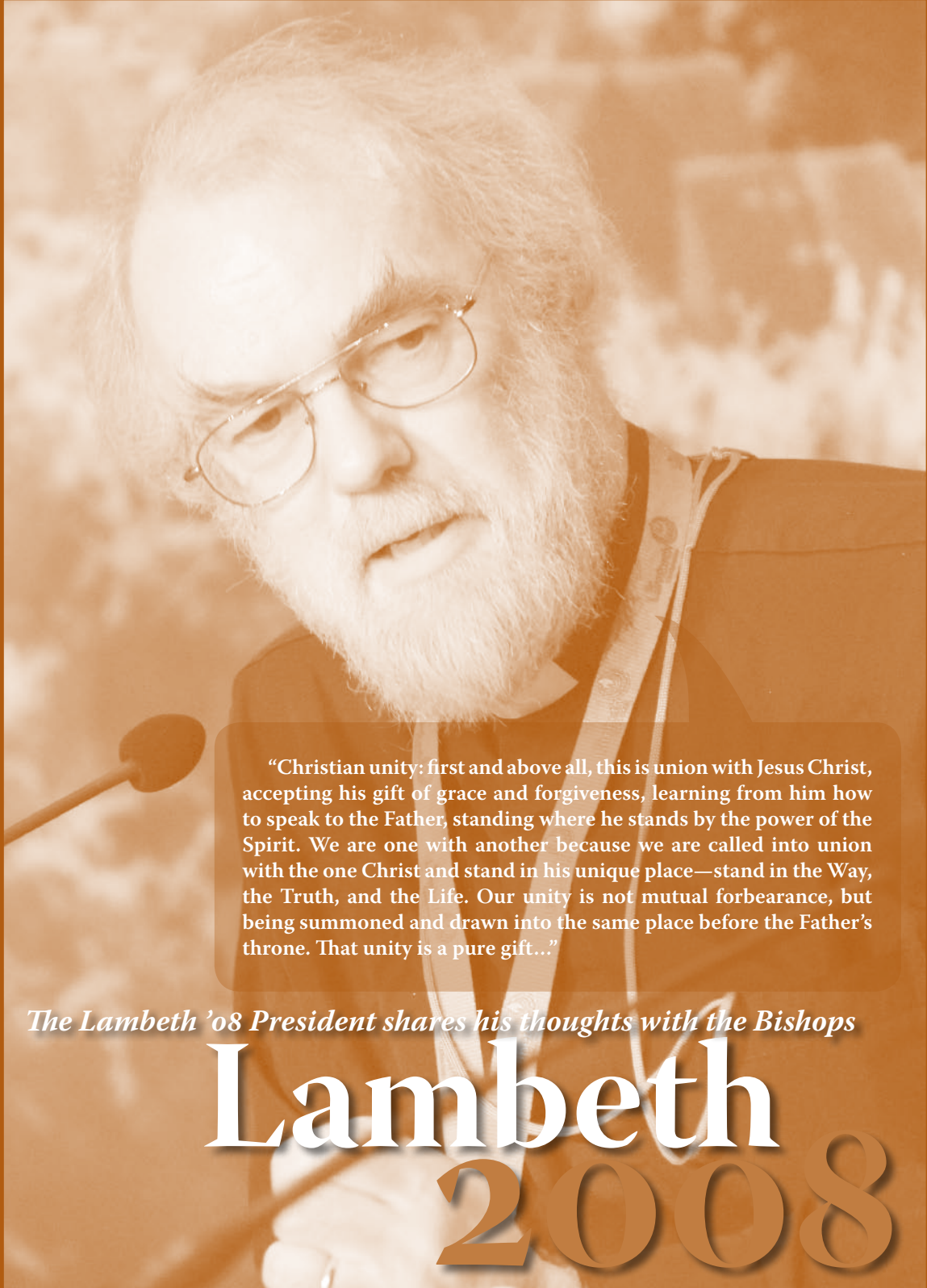
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"Christian unity: first and above all, this is union with Jesus Christ, accepting his gift of grace and forgiveness, learning from him how to speak to the Father, standing where he stands by the power of the Spirit. We are one with another because we are called into union with the one Christ and stand in his unique place—stand in the Way, the Truth, and the Life. Our unity is not mutual forbearance, but being summoned and drawn into the same place before the Father's throne. That unity is a pure gift..."

The Lambeth '08 President shares his thoughts with the Bishops

Lambeth 2008

A Final Presidential Word

from the Rev'd Dr Peter Toon

This issue of *Mandate*, most important for it follows immediately after the GAFCON event in Jerusalem, Israel, and the Lambeth Conference in Canterbury, England, is from the desk of the new editor, Dr Roberta Bayer of Falls Church, Virginia.

I write here in it in my capacity as President of the Board of the Prayer Book Society of the U.S.A., from which I shall very soon step down. Happily, all the members of the present Board are committed, traditional Anglicans, users and supporters of the classic Prayer Book, and significantly the majority of them are far very far from retirement!

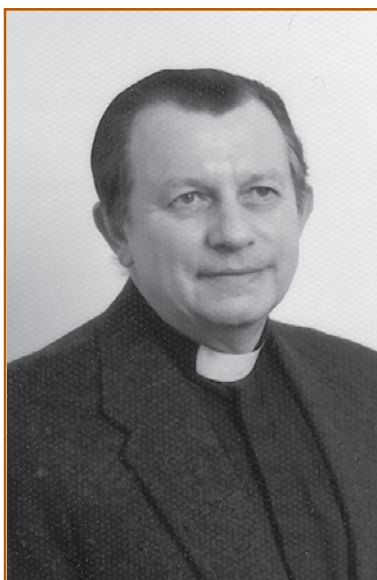
It is out of this majority that a new President will be elected by the Board on or about September 19, 2008. Also a new Secretary will be elected at the same time to take over from the long-serving Miriam Stauff. Details of the membership of the new Board, and its new officers, will be published later in the Fall.

For my own part, I had intended to cease to be President and retire from the Board in January 09 at the annual meeting; but, matters beyond my control have caused me to depart more quickly.

Earlier this year I found that I had the horrible and rare disease known as amyloidosis. In brief, a rogue protein, amyloid, manufactured by one's own body attacks one or another of one's major organs. In my case it is my heart. By the time that amyloidosis is diagnosed (a lengthy process), much

harm has already been done and there is no way of undoing the damage incurred. What can be done is to use powerful drugs or stem-cell replacement to seek to kill the remaining amyloid in the marrow and blood, and thus prevent the amyloid doing its disabling work elsewhere.

The effect of all this disabling on my heart has been to reduce my energy levels dramatically so that, while I can walk slowly and work at reading, writing and conversing, I can do little other physical exercise.



There is no cure for my disabled heart and right lung, and so I hope that the rest of my days will be lived quietly in the love and fear of the Lord. One text that jumps out of the page at me when I meet it in the daily cycle of Psalms is this: *Forsake me not, O God, in mine old age when I am gray-headed, until I have showed thy strength unto this generation, and thy power to all them that are yet to come (71:18)*. This is one of my prayers.

I pray also for the members of the Board of the Prayer Book Society, that the Spirit of the Lord will descend upon them to give them the wisdom, knowl-

edge, courage and strength to fulfill the vision given to then for the vocation of the Society in this very unsettled period of Anglican life in North America. Please join me daily in offering this prayer!

And thank you for your support over the years.

THE MANDATE

September / October 2008 • Volume 31, Number 5

Editor: Dr. Roberta Bayer • Design/Layout: Boldface Graphics

The Officers for the Year 2008 are:

President: The Rev'd Dr. Peter Toon • Vice-President: The Rev'd Fr. Edward Rix

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MANDATE is published six times a year by the Prayer Book Society, a non-profit organization serving the Church of God.

All gifts to the P.B.S. are tax deductible. Recipients of *Mandate* are encouraged to send at least \$28 each year to maintain the ministry.

Editorial and all other correspondence: P.O. Box 35220, Philadelphia, PA 19128. Phone 1-800-PBS-1928.

Postmaster: Please send address changes to the above address.

Visit the websites of the Society: www.pbsusa.org & www.anglicanmarketplace.com.

The Prayer Book Society and the Anglican Communion

by the Editor Roberta Bayer, Ph.D.

The Global Anglican Future Conference

This summer there were two major events which will shape the future of Anglicanism. One was the Global Anglican Future Conference that took place in Jerusalem in June.

Organized by the provinces of Rwanda, Nigeria, Uganda, Kenya and Sydney, Australia in conjunction with American mission, CANA (Convocation of Anglicans in America), the Common Cause Partnership in North America headed by Bishop Duncan of the Diocese of Pittsburgh, and AMiA. It had a significant attendance from within the communion with six primates, 1148 lay and clergy, and 291 bishops. Organized to take place before the Lambeth Conference, scheduled for Canterbury in late July, it reflected the frustration of orthodox bishops that The Episcopal Church decided to go ahead with same-sex blessings, and consecrate Gene Robinson, despite Resolution 1:10 at Lambeth 1998.

The final document from GAFCon, the Jerusalem Declaration, not only affirmed the centrality of Scripture to moral teaching, but additionally spoke of the 1662 Prayer Book and formularies as foundational to its liturgical life. Both there, and in its preliminary document entitled *The Way, the Truth and the Life*, found at www.gafcon.org/images/way-truth-life.pdf, this was made clear. The Jerusalem Declaration stated: "We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 *Book of Common Prayer* as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture." It was a great pity that this voice was not heard at Lambeth. [See page 5 for the text of The Jerusalem Declaration.]

There were a few bishops who attended both GAFCon and the Lambeth Conference, our episcopal visitor the Rt Rev. Keith Ackerman among them. In one of his impromptu press conferences at Canterbury, he stated that it was a great pity that the Jerusalem Declaration was not on the table for discussion at Lambeth. Even if the GAFCon bish-

ops chose not to attend for reasons of conscience, it was incumbent upon the assembled 650 bishops who did, to attempt to build bridges, to understand why they did not attend. This is certainly true, and the Jerusalem Declaration ought to have been studied. But the influence of the bishops of GAFCon

may still have some effect as it has been affirmed that they will be consulted during the coming months as to their views on the proposed Covenant and the Windsor Continuation Group's findings. We hope that they will engage energetically in this dialogue. It would appear that the provinces within GAFCon are more thoroughly wedded to the *Book of Common Prayer* and its doctrine than many provinces in the developed world of the West/North.



The Lambeth Conference

The Lambeth Conference produced a draft covenant for the Anglican Communion which is weaker in its affirmation of the *Book of Common Prayer*. The full text of the St Andrews Draft Covenant and the document produced by the Windsor Continuation Group as a means of assuring the implementation of the findings of the Windsor Report of 2004, can be found at LambethConference.org, the Lambeth Conference website. [See below page 14 for an extract from it.]

The Archbishop of Canterbury, Rowan Williams, at whose behest the Lambeth Conference was convened, decided that this year there would be a change in the manner in which the Conference was to be conducted. There were to be no resolutions, and discussion took place in small, 40 member Indaba groups, an African word for a council, and in these groups there would be debate on set topics ranging from poverty to violence to sexuality. It was the Archbishop's hope that separating bishops from their provinces in the course of daily discussion would allow for a greater sense of the church as a global community. As his addresses constantly re-iterated, his role at this conference was to help the bishops think about themselves as members of a world-wide com-

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munion, rather than as individual bishops within semi-autonomous national churches. There was also a high level of privacy about what was said in these discussion groups. Press could not attend. Even the Archbishop of Canterbury's three Presidential Addresses were given in sessions closed to outsiders.

In the Marketplace, where Anglican advocacy groups could obtain a stall in which to display their wares, all of the Gay-Lesbian groups were very visible. Anglicans for Life, and The Anglican Relief and Development Fund (which is Bishop Duncan of Pittsburgh's organization dedicated to finding alternative sources of funding for the Global South provinces which refuse money from The Episcopal Church) ended up sharing stalls. The Prayer Book Society, originally denied access to Marketplace, did eventually share a stall with the Zacchaeus Fellowship, which is a Canadian organization of Christians formerly caught up in the homosexual lifestyle, but now married or celibate. It was good to have godly people about us, but we were off in a back corner which was difficult to find.

But at the center of the conference were neither the gay advocacy groups, nor the Anglican Communion Office, but the Archbishop of Canterbury. He led the three day retreat which opened the conference, he gave three presidential addresses and he preached the final sermon. Below (pages 9–12) I offer an analysis of his retreat talks, which like his Presidential Addresses are interesting and thought provoking. They have not been discussed much by the press, as they are reflective rather than newsworthy. Yet that does not make them unimportant. His goal was the reformation of the communion through conversion and the love of Christ. I am both impressed by his ambition, and not entirely satisfied with some of his arguments. But please read my analysis!

The Future of the Prayer Book Society of the USA

The final point I would like to make is that it has become entirely clear to me that this is a time of great moment for the Prayer Book Society in the United States. It must map a course to stay relevant, and increase its audience in a manner, which can accommodate itself to the extraordinarily complex way that Anglicanism expresses itself institutionally in this country. Our situation differs significantly from that of Canada and England, where we have sister societies. In the United States, we have gone about our task in a unique way. Dr. Toon has always thought that the *Book of Common Prayer* should be defended as the central piece of a larger defence of classical Anglican doctrine and orders. His approach has been educational and inclusive, he has worked tirelessly to find adherents among the continuing churches, conservative TEC groups, REC, AMiA and now, we hope, CANA.

Unlike in the United States, in England and Canada, the *Book of Common Prayer* remains the canonical standard of worship, to which various instantiations of contemporary and experimental liturgy have been added. In England particularly, the Prayer Book Society has many well-to-do patrons who are attached to the society for reasons of cultural pride. They have the advantage of being in the position of protecting the use of the Prayer Book, rather than defending its very life.

In the United States, however, we must work outside of institutional Anglicanism. The 1928 *Book of Common Prayer* was formally replaced by a new Prayer Book in 1979, giving way to revised doctrines, at least on certain matters, and the acceptance of a progressive view of Christian truth. Because the change was wholesale, it led to the development of a phenomenon called the continuing churches, which hold to the Anglican Way, but are separated from the Episcopal Church and Canterbury. We have very weak connections to the institutional TEC hierarchy. However, we have developed associations with Global South bishops who desire to use the 1662 *Book of Common Prayer*. We are much less a 'national' society, than a broadly based advocacy group for the traditional Anglican teaching.

Consequently our task lies with the defence of Biblical and Catholic faith and all that that implies. Mid-century liturgical changes were caught up in theological progressivism. The *Book of Common Prayer*, understood theologically, is a counter to that progressivism because it helps us think aright about sin and redemption, creation, fall, and rebirth, baptism, confirmation, marriage, and death. It helps ensure the continuation of "mere orthodoxy", insofar as it is a means by which to retain the historical liturgical practices of the faithful who came before us. Consequently, the *Book of Common Prayer* is used not simply as liturgy, but understood as the body of teaching by which Anglicans interpreted Biblical and catholic faith. It helps one to be careful to distinguish between what has always been held, and what is new and perhaps less salutary to our faith. We are of the opinion of the Bishop from Tanzania that Fr. Jason Patterson met at Lambeth, who remarked that if the Anglican Church had kept to the doctrine of marriage found in the 1662 Prayer Book, wherein it is said that marriage was ordained by God for three purposes, in this order, first, for the procreation of children, secondly, to make holy the affections and natural instincts of man and woman, and thirdly, for mutual companionship, Anglicanism would not be in the situation which it is in now.

Anglicanism, without the *Book of Common Prayer* is separated from its main source for godly and righteous Biblical teaching. Consequently I am quite convinced that we need to mark a course of

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Original Document from GAFCON

The Jerusalem Declaration

IN THE NAME OF GOD THE FATHER, GOD THE SON AND GOD THE HOLY SPIRIT:

We, the participants in the Global Anglican Future Conference, have met in the land of Jesus' birth. We express our loyalty as disciples to the King of kings, the Lord Jesus. We joyfully embrace his command to proclaim the reality of his kingdom which he first announced in this land. The gospel of the kingdom is the good news of salvation, liberation and transformation for all. In light of the above, we agree to chart a way forward together that promotes and protects the biblical gospel and mission to the world, solemnly declaring the following tenets of orthodoxy which underpin our Anglican identity.

1. We rejoice in the gospel of God through which we have been saved by grace through faith in Jesus Christ by the power of the Holy Spirit. Because God first loved us, we love him and as believers bring forth fruits of love, ongoing repentance, lively hope and thanksgiving to God in all things.
2. We believe the Holy Scriptures of the Old and New Testaments to be the Word of God written and to contain all things necessary for salvation. The Bible is to be translated, read, preached, taught and obeyed in its plain and canonical sense, respectful of the church's historic and consensual reading.
3. We uphold the four Ecumenical Councils and the three historic Creeds as expressing the rule of faith of the one holy catholic and apostolic Church.
4. We uphold the Thirty-nine Articles as containing the true doctrine of the Church agreeing with God's Word and as authoritative for Anglicans today.
5. We gladly proclaim and submit to the unique and universal Lordship of Jesus Christ, the Son of God, humanity's only Saviour from sin, judgement and hell, who lived the life we could not live and died the death that we deserve. By his atoning death and glorious resurrection, he secured the redemption of all who come to him in repentance and faith.
6. We rejoice in our Anglican sacramental and liturgical heritage as an expression of the gospel, and we uphold the 1662 Book of Common Prayer as a true and authoritative standard of worship and prayer, to be translated and locally adapted for each culture.
7. We recognise that God has called and gifted bishops, priests and deacons in historic succession to equip all the people of God for their ministry in the world. We uphold the classic Anglican Ordinal as an authoritative standard of clerical orders.
8. We acknowledge God's creation of humankind as male and female and the unchangeable standard of Christian marriage between one man and one woman as the proper place for sexual intimacy and the basis of the family. We repent of our failures to maintain this standard and call for a renewed commitment to lifelong fidelity in marriage and abstinence for those who are not married.
9. We gladly accept the Great Commission of the risen Lord to make disciples of all nations, to seek those who do not know Christ and to baptise, teach and bring new believers to maturity.
10. We are mindful of our responsibility to be good stewards of God's creation, to uphold and advocate justice in society, and to seek relief and empowerment of the poor and needy.
11. We are committed to the unity of all those who know and love Christ and to building authentic ecumenical relationships. We recognise the orders and jurisdiction of those Anglicans who uphold orthodox faith and practice, and we encourage them to join us in this declaration.
12. We celebrate the God-given diversity among us which enriches our global fellowship, and we acknowledge freedom in secondary matters. We pledge to work together to seek the mind of Christ on issues that divide us.
13. We reject the authority of those churches and leaders who have denied the orthodox faith in word or deed. We pray for them and call on them to repent and return to the Lord.
14. We rejoice at the prospect of Jesus' coming again in glory, and while we await this final event of history, we praise him for the way he builds up his church through his Spirit by miraculously changing lives.

The Road Ahead

We believe the Holy Spirit has led us during this week in Jerusalem to begin a new work. There are

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many important decisions for the development of this fellowship which will take more time, prayer and deliberation. Among other matters, we shall seek to expand participation in this fellowship beyond those who have come to Jerusalem, including cooperation with the Global South and the Council of Anglican Provinces in Africa. We can, however, discern certain milestones on the road ahead.

Primates' Council

We, the participants in the Global Anglican Future Conference, do hereby acknowledge the participating Primates of GAFCON who have called us together, and encourage them to form the initial Council of the GAFCON movement. We look forward to the enlargement of the Council and entreat the Primates to organise and expand the fellowship of confessing Anglicans.

We urge the Primates' Council to authenticate and recognise confessing Anglican jurisdictions, clergy and congregations and to encourage all Anglicans to promote the gospel and defend the faith.

We recognise the desirability of territorial jurisdiction for provinces and dioceses of the Anglican Communion, except in those areas where churches and leaders are denying the orthodox faith or are preventing its spread, and in a few areas for which overlapping jurisdictions are beneficial for historical or cultural reasons.

We thank God for the courageous actions of those Primates and provinces who have offered orthodox oversight to churches under false leadership, especially in North and South America. The actions of these Primates have been a positive response to pastoral necessities and mission opportunities. We believe that such actions will continue to be necessary and we support them in offering help around the world.

Continued from page 4

action which will allow us to be a voice for the classical Reformation, and for reformed catholic thinking. It is to this end that I hope you will support us in prayer, word and deed, in future months. Please tell your friends that the Prayer Book Society is not merely a group of people anxious to hang on to an old rite with pretty language, but an organization dedicated to the teaching of the Christian faith.

As the Lambeth Conference may result in further disintegration among members of the Communion, and fragmentation within the TEC, as I foresee that TEC will refuse to give up on the blessing of same-sex marriage and gay ordinations, and the Global South will continue their border crossing, our role will be to work among all the disparate Anglican communities as best we

We believe this is a critical moment when the Primates' Council will need to put in place structures to lead and support the church. In particular, we believe the time is now ripe for the formation of a province in North America for the federation currently known as Common Cause Partnership to be recognised by the Primates' Council.

Conclusion: Message from Jerusalem

We, the participants in the Global Anglican Future Conference, were summoned by the Primates' leadership team to Jerusalem in June 2008 to deliberate on the crisis that has divided the Anglican Communion for the past decade and to seek direction for the future. We have visited holy sites, prayed together, listened to God's Word preached and expounded, learned from various speakers and teachers, and shared our thoughts and hopes with each other.

The meeting in Jerusalem this week was called in a sense of urgency that a false gospel has so paralysed the Anglican Communion that this crisis must be addressed. The chief threat of this dispute involves the compromising of the integrity of the church's worldwide mission. The primary reason we have come to Jerusalem and issued this declaration is to free our churches to give clear and certain witness to Jesus Christ.

It is our hope that this Statement on the Global Anglican Future will be received with comfort and joy by many Anglicans around the world who have been distressed about the direction of the Communion. We believe the Anglican Communion should and will be reformed around the biblical gospel and mandate to go into all the world and present Christ to the nations.

Jerusalem

Feast of St Peter and St Paul

29 June 2008

can. Using the *Book of Common Prayer* is not an antidote to holding heretical views of course, some love it for its aesthetic qualities alone, but those who are solidly educated in Christian teaching will find the *Book of Common Prayer*, in its three main forms, the 1662, 1928, and 1962, a wonderful support in their prayer and faith, and a trustworthy guide when reading and contemplating God's Holy Word. It would be much better if the Anglican Communion came to see that in neglecting the BCP and its formularies it had lost its theological and doctrinal roots, and refused the opportunity for genuine internal reform, but if that is not possible, I do think that seeding the ground for a future generation by teaching that the Prayer Book gives liturgical form to Biblical and Catholic worship is a good and worthwhile purpose for our group.

A New Anglican Province for North America:

What will it look like?

By the Rev'd Dr. Peter Toon.

Those from North America, who attended GAFCON, the Jerusalem Meeting and Pilgrimage, in June 2008, certainly came back in an optimistic mood for the future of the Anglican Way in North America.

One of the major sources of their optimism (or shall we call it “hope”?) was their belief that with the support of the African Provinces, who were at GAFCON in such strength, there would emerge fairly quickly a new Anglican Province in North America, as an orthodox alternative to the present Episcopal Church and Anglican Church of Canada. This Province would be wholly approved by the new Primates’ Council, which has emerged from GAFCON, and by this recognition, it would slowly or quickly gain the support of the provinces of the Global South, even if no immediate acceptance came from Lambeth and/or the Provinces of the North/West.

This optimism has continued through the summer into the autumn of 2008. It has done so in part because what the Lambeth Conference in early August 2008 proposed for North America, in terms of beginning to solve its deep problems, seems to most American Anglicans of right and left unrealistic. That is, to expect the AMIA and CANA and other expanding groups to dissolve on the one side, and to expect the blessing of same sex couples in TEC to cease on the other, by way of moratoria is to mistake the ethos and energy of America!

Thus, it is not out of place here to reflect for a while on the probable membership and structure of this hoped-for Province. Apparently, as yet, there have been few attempts to provide a map of it. So what follows may be seen as a starter in this important work, whereby the members of Common Cause Partnership are formed by divine wisdom and energy into a unique Anglican province.

First of all, we can say that it will be very different from all other Anglican Provinces that the Anglican Family has known, both in the large, “official” Anglican Communion and in the much smaller, “traditional” Anglican Communion. It will be different in that it will NOT be based upon the long-used and traditional model of a series, or collection, of territorial dioceses with a common con-

stitution and canon law. Yet it will be based on the historical worship, doctrine and discipline basis of the Anglican Way, the historic (1662) Formularies.

Secondly, we can say that it will be based upon a model that does not yet exist in any practical form, and which will presumably emerge as the new Province comes to birth, and is tended and weaned by its overseas midwives. This emergence of a new entity will necessarily be so because those who right now fervently believe that they will be a part of this new Province actually presently belong to an assortment or medley of varied Anglican groups. The latter are small denominations, dioceses or parts thereof from The Episcopal Church, Networks and Missions supervised from overseas, associations, alliances, federations and other forms of uniting individual churches in some kind of meaningful fellowship with some basic rules of working together. The bringing of this diverse and most interesting collection of primarily evangelical and charismatic Anglicans into a dynamic, cooperating, and meaningful Province will be a miracle of divine wisdom and providence. It will be a story of grace to tell to generations to come.

Thirdly, we can say that, while this whole project absolutely and manifestly must be a work of the sovereign grace and wisdom of the Blessed, Holy Trinity, it will need a level of commitment, consecration, cooperation, “holy compromise” and collaboration not known or seen in Western Christianity (and specifically in American Christianity) before. In other words, while the LORD himself may be wholly relied upon to provide the wisdom and strength, even He, in his almighty mercy, requires his children to think and behave in a way that not only upholds the Truth in Jesus but also upholds the living Unity that is in the same Lord Jesus (who is One Person made known in two natures, human and divine).

So the BIG question facing those who sincerely pray for, and work towards, a new Province is simple: **Are you willing to go ALL the way, whatever the costs to your current position and prestige, in the growing together, and the necessary spiritual pruning which this growth will require, until you find a working model for the new Province—a model that truly embraces all and is wholly faithful to the Anglican Way as we have received it?**

Bishop Jackton Lugumia

A Lambeth '08 Encounter in Canterbury

By Father Jason S. S. Patterson

Father Jason S. S. Patterson is Associate Rector, Church of the Redeemer, Greensboro, NC—the Anglican Mission in America

When one contemplates the state of the Anglican Church there is plenty to lament. However, while at Lambeth 08 at Canterbury as part of the Prayer Book Society team, I could not help but to be impressed by the Christian leadership of numerous bishops (e.g., our own Bishop Keith Ackerman comes readily to mind) who, having counted the cost of their discipleship to Christ, are willing to suffer for the sake of the gospel. Of the conversations that I had with such persons in Canterbury, my dialogue with the Right Reverend Jackton Lugumia (Diocese of Lweru, Tanzania) stands out as illustrating two things: one of the most common problems in the Anglican Communion and one of the best first steps to redress that problem.

Bishop Lugumira expressed his regret that Tanzania has been using a new prayer book in which some important changes have been made. He said: "I think we'd better return to the old prayer book which shows why we marry people. This will help us to stand against the gay agenda. This (i.e., the doctrine of marriage as expressed in the 1662 BCP) is biblical. Without this there is no (Anglican) church. This (theology) should be elaborated every time we offer holy matrimony so that Christians know what marriage means. A second reason to use the 1662 Book of Common Prayer is that I think it will be a unifying factor for our church. In East Africa we have some high and some low churches. Some want to add to and some want to take from the prayer book; but I think we should all use the same prayer book and we will be one."

What Bishop Lugumira observed seems obvious—if we use liturgies espousing theologies which are not in harmony with our reformed-catholic tradition, it is little wonder that we are forming people whose understanding of marriage is more worldly than it is Christian. This observation is applicable not only to the Province of Tanzania but to every Anglican church throughout the world. It is time that we recognize that no matter how "orthodox"

we believe ourselves to be, if we do not adopt and properly use a version of the BCP that promulgates those doctrines for which we are fighting, we do the church a great disservice.

Many Christians desirous of being orthodox Christians have left or will be leaving the Episcopal Church. Any parish that finds itself in that position, and which has sought episcopal oversight under

some other Primate of the Anglican Communion, would do well to consider carefully the great value in also leaving behind the Episcopal Church's liturgy (published in 1979). The fact that so few (it seems) have done so strikes me as odd, to say the least. Perhaps this holding on is simply to be attributed to the natural comfort which one is afforded when one knows the liturgy well. For some it is likely the case that the 1979 book is the only liturgy that they have known (or



can remember) in the Anglican church. This is an understandable though inadequate justification, when one considers the innovative doctrinal trajectories of the 1979 book, a topic which has been discussed numerous times within the pages of *Mandate* over the years.

If Anglicans are willing to leave their properties and endowments for the sake of right doctrine, I believe that they also possess the fortitude to leave the Episcopal Church's innovative 1979 prayer book in favor of some version of the BCP which is consonant with the reformed-catholic faith of the Anglican way of being Christian (like the 1928 BCP or the contemporary English 1662/1928 "An Anglican Prayer Book" which was recently published by the Prayer Book Society).

[Readers will be interested to know that the American Prayer Book Society, assisted recently by the English Society, is actively engaged in sending copies of The BCP 1662 to East Africa, where there is a great demand for them, as the few copies remaining there are worn out and not enough for use by growing congregations! To help in this worthy cause please call 1-800-727-1928, leave a message, and we will call you back.]

Lambeth 2008

The Archbishop of Canterbury's Theology for Church Unity

By the Editor Roberta Bayer, Ph.D.

The Goals of the Conference

The task Rowan Williams set before himself at this Lambeth Conference was to bring the Bishops of the Anglican Communion together for prayerful study and consideration of the future of the church. He was intent upon slowing, if not stopping, the fragmentation of the Anglican family, and raising the level of consensus among the bishops who were present. In this, I think, he feels himself successful. As he remarked in his final press conference, there is the making of a consensus around the measures advocated by the Windsor Continuation Group, which produced a major report outlining the way forward and the goals of a covenant. This report recommended three moratoria; first a moratorium on same sex blessings, secondly, the consecration or ordination of individuals in openly homosexual relationship, and finally a cessation of border crossing by African bishops.

In response to the third problem, the WCG recommended a Pastoral Forum by which parishes, unhappy with the extra-legal activities of their bishops might find a safe place through another bishop. It is to be set up at the communion level "to engage theologically and practically with situations as they arise or divisive actions that may be taken around the Communion." The Forum would make use of the Covenant as a "key mechanism to achieve reconciliation." There was also the intention to develop Canon Law to deal with church dispute. These proposals form the substantive basis of what was achieved.

The Archbishop of Canterbury declined to use Lambeth as a means for censure and punishment of those who had erred, but rather to bring bishops into a deeper sense of unity. By means of council and covenant he hoped it would be possible to defend the Anglican identity, and to restrain Anglican leaders so that they checked "the natural instinct on all sides to cling to one dimension of the truth revealed." So he defended the need to develop an institutional structure to negotiate what habits and practices and disciplines are necessary, while at the same time stating that if the centre holds, it must be done in love.

The Indaba method was designed to bring bishops who disagree together into one group, so that they could come to understand the limits of their own particular version of truth. He spoke of the need to bring all the bishops, as individuals, to the

"heart of our identity as Anglicans" and to increase a sense of unity "from that deepest centre which is our awareness of living in and as the Body of Christ." This Christ-centred theology was present in all his addresses. Also he encouraged his fellow bishops to be completely reliant on divine love to heal the wounds of the church.

The three day retreat with which he began the Lambeth Conference is published under the title *God's Mission and a Bishop's Discipleship*. In these talks he reflected on certain key passages in the letters of St Paul about what it is to be a disciple and an apostle. He concluded the retreat by emphasizing that being a bishop is to follow the leadership in Christ who will, through our prayer, show us a new way.

The talks were knowledgeable and thoughtful, and drawing on the breadth of his learning, and extensive scholarship, the Archbishop drew on certain aspects of the Christian tradition as a means of illustrating his point. There is no doubt that he loves that which is highest and best in our church.

On the other hand, the Archbishop has taken into his thinking some assumptions of post-modern theology which undermine a complete attachment to the tradition. This is not entirely a bad thing, because we cannot be antiquarians, and we live as Christians in the world which is given to us, and in a time into which we are providentially born. But there can be some debate about the degree to which the fullness of the tradition can be appropriated in contemporary thinking.

The Bishop as Christ-figure

The Archbishop of Canterbury began by presenting to his listeners an account of the kind of experience which is foundational to Christian fellowship and love. He asked the bishops to remember those moments when they had experienced God revealing Himself to them in other people, as a means of suggesting the kind of experience that is the basis for building up the church. He remarked that it is in those particular moments of insight, when God is seen in the other, that God gathers people to himself through love and forgiveness. Bishops have a particular role to play as leaders in the building of community because as Christ's representatives, they are to draw people to them, rather than divide the church.

Not, as he said quite clearly, to suggest that the reconstruction of community within the church

can be done outside of the sacraments, for they are truly the foundation of the church — normally one thinks of baptism as the foundation of ecclesial membership. But beyond its sacramental nature, the Archbishop sought to suggest that the in-gathering of community is particularly reliant on the leadership of Christ, and the movement of grace.

Christ moves in us, we experience that movement in seeing love in the other, and resting in that love the church grows together. This was the theme of the talks from beginning to end. One might note in passing, that as a starting point he has selected individual experience, and rejected common idea or tradition as the basis of community, and on this point he follows the contemporary, rather than traditional theological ideas.

Obedience to God and Prayer

In further reflecting on St Paul, the Archbishop of Canterbury remarked that we must school our 'fleshly nature' to obedience, in order to act humbly towards one another. By obedience he meant self-abnegation, a putting aside of the 'fleshly nature' or personal desires which are attracted to the agendas and political perspectives of the world. Obedience to God is a means by which to move out of the self; its end is to "communicate something of the God whose glory and majesty is beyond all language."

The fact that he noted that the purpose of episcopal leadership is to model obedience to God's will, and that modelling God's will is not exactly the same as modelling a human rights agenda is quite helpful in the current crisis. At the final press conference, the Archbishop made it very clear that the church should not simply accept same-sex blessings because it is a human rights issue — rather the church must be shaped by its own thinking and must begin with obedience to God's will.

Tertullian wrote that a "Christian alone is no Christian." We cannot be apostles or disciples alone, Archbishop Rowan said, one disciple alone is no disciple. The bishops are the foundation of church. "And so our exercise of a bishop's ministry is a shared business. It is literally meaningless if it is exercised just as the presidency of a local Christian congregation." As he further remarked, the means by which sharing is made actual is by common prayer. With reference to St Benedict and to the Desert Fathers, whose lives were shaped by prayer and by self-denial, the Archbishop reached back into Christian history in order to talk about the discipline true to Christian life. They gave up the world to live entirely for Christ, and at least in the case of the Benedictines, that new life was one of community.

But the Archbishop also suggested unfortunately that the model for prayer is not that given by the *Book of Common Prayer*. "Once upon a time, part of what held the Anglican family together was common prayer, literally the *Book of Common*

Prayer. And many early missionary Anglicans thought that they were doing their job simply by translating the *Book of Common Prayer* into any and every language they encountered. It was a noble enterprise and its motive was right, but it has taken us some time to realize that common prayer is more than just having the same book in your hands. But if we don't have that kind of common prayer, can we find other ways of praying together?" Faithfulness to our Anglican identity, he remarked, is "faithfulness to each other as much as it is faithfulness to some norm or standard of teaching: the two go together."

I think that here there is a confusion of the end of prayer with the act of prayer, or truth with the process by which truth may be discovered. But that aside, what struck me most forcibly about the Archbishop's treatment of the *Book of Common Prayer* was his conviction that expressions of faithfulness found in Anglicanism in the past are inadequate to help in the construction of future unity. I put this in rather strong terms, but I don't know how else to interpret such comments and the general approach to theology which they reveal. Is it truly the case that Anglicans lack a definitive theological/historical and rational basis for unified prayer, for community, from within their own tradition? The choice of using the Desert Fathers and St Benedict as models speaks to an extreme pessimism about finding a basis for unity and common prayer within Anglicanism itself.

This doubt about Anglicanism, within the Archbishop's thinking, is tied up to some degree with general doubts about the inherited historical, theological/doctrinal tradition. Openness to a new way, even if voiced in the language of Christianity, seems to suggest that we need a new starting point for faithfulness from outside that tradition.

In the face of this assumption the Archbishop turns to the grace of God in the person of Christ the Redeemer, as the sole point of reference from which to begin thinking about ecclesial unity, and Anglican theology again. In some respects I find this approach very attractive. Reason unredeemed is reason which errs. I would not want to disagree with the very idea of prayer as the means by which the Lord reveals his Will to us. Nor with the idea that prayer will take different forms in different contexts. It is the rejection of the riches of Anglican prayer that gives me pause.

Our Situation

We are not really, at present, in a situation which bears a great deal of resemblance to that of the Desert Fathers and St Benedict, apart from the rather obvious fact that for both them and for us, we appear to be living at a moment when a civilization is going through a great deal of self-doubt and a sense of end. In their day the centre of the Roman Empire was moving East, towards Constantinople

in Byzantium, and in a few centuries a new centre for Christian civilization would emerge in Western Europe with Charlemagne. The Christian Church in the time of St Benedict was new, it was without fixed structures, it was only beginning to grasp at what it might mean to be connected to political power, and it had no tradition of common prayer and worship on which to draw and shape itself. The new was in that sense the necessary, and new institutions like the monasteries were born of necessity, in order to correct some of the excesses of that solitary piety of the Desert Fathers.

Our solitude, that solitude from which we do need to be 'redeemed,' apparently by a new Anglican Covenant, is entirely post-Christian. By that I mean it bears within it a problem created by the Christian West. It is a solitude created by too strong a sense of radical subjective individualism. This solitude comes from doubt as to whether there is any natural or historical ground for community at all—an idea which contributes to the problems we see in the church today. Consequently, the old arguments by which institutions such as church and family were defended as reasonable in the past are no longer available.

The *Book of Common Prayer* has suffered from this fate. It does not feed that sense of individu-

alism which people crave. It is suspect both for being too anti-individualistic and too rationalistic and unemotive. Why should everyone not have the same book in their hand? Why should it be assumed that the last 500 years of Anglican development and tradition is a burden, rather than a resource for knowing Christ's love? Is it possible that Cranmer and the classical Reformers were not guided by the Holy Spirit? Does the Prayer Book have no cultural resonance for us today? If its teaching was true then, surely that truth is still true, or is all we know caught up in some kind of cultural relativity?

I very much respect the Archbishop of Canterbury's emphasis on the fact that the church must be shaped by its own thinking, it must not be hostage to ideas which do not begin and end in Christ. But his desire to begin with a 'new way' contradicts this. It would seem rather that if the church is to be shaped by its own thinking, then the weight of past practices and learning, which presumably also began and ended in Christ, must always be upon us, as well as our own reflections.

The Place of Tradition

The Bible, which is our sole external and objec-

Continued on page 12



tive resource for that teaching, is certainly subject to our prayerful interpretation whereby Christ speaks to us through his Word. The practice of the faith is a means by which His teaching is revealed. But God is now, was, and will be, the same. Scripture itself assures us of His unchanging will. From a Christian perspective, the resources of the past are the very way in which to understand who we are and what needs to be done.

I do not deny that we need to rest entirely in God's love as the basis of unity in saying this. As Archbishop Rowan said in his opening sermon, unity is "sinking deep in God's love". But God's love is not only multi-cultural but multi-epochal. I am reminded of Chesterton's rather clever rebuke of modernists when he spoke of the need to remember the 'democracy of the dead'.

It is one of the blessings of being an Anglican that we need not begin anew. Possibly Pentacostals and various forms of congregationalists for whom the fullness of Christianity lies in their own immediate interpretation of the Bible do think in those terms, but those who belong to the reformed catholic tradition do not. We may very well need an adjustment in our international institutional structure by which to accommodate the growing and diverse community of national churches in our communion, and bishops may need to think more deeply about what unity means in terms of prayer and obedience, as the Archbishop was encouraging them to do. But we need not reject the Prayer Book and Formularies to do that, in fact they are the proper foundation for a future covenant.

I find that the idea that we need, as he put it, "the freedom to see where the new and living way opens up, where Jesus goes before us" assumes too much. This focus on new revelation is exactly what those who are most assured of the need for a new Anglican communion based in the Global South, and the revisionists in the United States and in Canada, think. It marks a confusion of subjective preference with Christian teaching.

Because of the overwhelming desire to reject the past on all sides, and to be open to the new, this is the time for being wary of anything new. It is a time for study and reflection, and covenants which repeat well-known truths. Were I running those Indaba sessions would have placed before each group passages from the historic Books of Common Prayer, the works of Richard Hooker, Archbishop Laud, Wesley, and Newman — examples of the historical richness of Anglican theology as a starting point for discussion. We move beyond ourselves these days, we do not study our past. This is the fruit of our contemporary distrust of our history. I am doubtful that love of God and Christ's guidance were absent from past learning so much so that we can correct this absence with our own prayers now.

The fact that the Formularies of Anglicanism, the Prayer Book and even Scripture belong to a particular historical, interpretative framework, does not release their hold on us. For one thing, this framework is what defines us as Anglicans, it is the one objective ground of intellectual and institutional unity.

Against this we have the dividedness of contemporary subjective reason, which holds personal opinion over and against tradition and institution. It would seem that standing still within that tradition, the practice of daily prayer, the participation in the sacraments, the acts of charity which define our outward lives as Christians is the way forward. I recognize that in saying this I repeat in good part what the Archbishop of Canterbury has said, and that it is clear that he seeks a way forward through the practices of the past. I would merely emphasize the need for intellectual formation in the manner uniquely Anglican. While the Archbishop of Canterbury was concerned about a lack of trust among bishops of the communion today, I would argue that a lack of trust in the riches of Anglican history and theology is also a blight upon the church today, and contributes to our lack of unity.

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Is There a Genuine Center to the Present Anglican Way?

A Search Amidst Doubt and Uncertainty

By the Rev'd Dr. Peter Toon.

It is probable that The Anglican Way will survive in the West during the next decade: however, in what shape, structures, numbers, relations to Anglicans abroad, divisions, controversies, lawsuits and the like, it is impossible to know. Looking back ten years, who could have predicted in 1998, what has happened in the twenty-first century to North American Anglicanism; or, going back only three years to 2005, who could have predicted then the events of June-July 2008, first GAFCON in Jerusalem and then a depleted Lambeth Conference in Canterbury, England, and all the effects of these events on North America.

Therefore, who is able to see into the future and know what will be the state of Anglicanism in 2018 in the West? How different will it look then to how it looks now? Will there be two provinces, The Episcopal Church, accepted by western liberal provinces, and a new province, The United Anglican Province, created by joining the present, competing Anglican denominations, missions, networks, jurisdictions, and groups, each of which presently seeks to capture as much of the continent as possible for its vision of the Anglican Way?

In the light of all the confusion and uncertainty, it appears to sensible, ordinary Anglican or Episcopal people, that now is the time to depart and seek to worship the Lord in the fellowship of a safer and more stable Christian tradition! In fact, not a few of them are coming to the conclusion that, unless there is something compellingly special, even unique, about Anglican Faith (and that element is truly identifiable at this time), then sound reasons for staying with the Anglican Way in its present chaotic distress in North America do not probably exist.

In terms of the presence of a unique element, one quickly admits that finding such in either the progressive liberalism of TEC or the popular evangelicalism of the groups in fellowship with African provinces is unlikely. What the liberal TEC has may be found in other so-called main-line denominations of America, and what is the heart-beat of the Anglican evangelical-charismatic movement may be found in many forms of generic evangelicalism in various denominations and non-denominations.

So where is one likely to find the real Anglican Way which contains the unique Anglican element?

The answer is that it may be found in a large Episcopal/Anglican parish or a small one, that it may be expressed in high or low church forms, that it may be evangelical or catholic or both together; and that it may use traditional or modern music or both.

In brief, it is found in a congregation where *The Book of Common Prayer* is used (in one of its authentic editions, 1662, 1928, 1962); where there is daily Morning and Evening Prayer in the context of the Christian Year; where there is Holy Communion on Feast Days and Sundays; where on Sunday there is public worship which includes all the basic services for the Lord's Day—Morning Prayer, Litany, Holy Communion and Evening Prayer; where worship is offered by pastor and people to the LORD in spirit and in truth and in the beauty of holiness; where preaching and teaching is based solidly on the Word of God written; where there is a pastoral ministry to the sick and needy; where there is an emphasis upon holiness of life and righteousness of conduct; and where there is an outreach and mission to the world and a desire to make converts for Jesus.

Regrettably, that which makes the Anglican Way to be unique, embodying the Reformed Catholic Faith, the Faith to which *The Book of Common Prayer* bears witness and celebrates, has been much dumbed down in modern times. This has occurred in a variety of ways both from the left and the right, and from above and below.

By many, the actual services of *The Book of Common Prayer* have been abandoned altogether, and in their place have appeared a variety of alternative forms of public worship produced by modern liturgists or local worship committees. These services contain mixed doctrine, and rarely is the Reformed Catholic Faith present. Others, while retaining *The Book of Common Prayer*, have effectively reduced its godly offering to God on the Lord's Day to one service—usually Holy Communion these days but sometimes Matins or Evensong. And few congregations seem to have heard that the Daily Office is for every day and can be prayed outside as well as in church!

So the answer to the initial question is the one and the same answer that has been given over the centuries in different situations and places and it is this: "Yes, certainly, and you do not have to look far to find it!"

Original Documents

Windows into the Varying Mindsets at the 2008 Lambeth Conference

Original Document One: *From the Windsor Continuation Group*

1. Where we are: the severity of the situation

There are competing value systems at work and a lack of clarity about a shared value framework.

Much has been undertaken in the Communion through and in response to the Windsor Process, but as a Communion, we appear to remain at an impasse...

The gap is manifested in:

- Inconsistency between the stated intent and the reality—including the use and abuse of language, e.g. moratorium, “initiating interventions”.
- The implications of requests and responses are either not fully thought through or they are disregarded. The consequences of actions have not always been adequately addressed.

Breakdown of Trust

There are real fears of a wider agenda—over credal issues (the authority of scripture, the application of doctrine in life and ethics and even Christology and soteriology) and polity (comprehensiveness, autonomy and synodical government); other issues, such as lay presidency and theological statements that go far beyond the doctrinal definitions of the historic creeds, lie just over the horizon. Positions and arguments are becoming more extreme: not moving towards one another, relationships in the Communion continue to deteriorate; there is little sense of mutual accountability and a fear that vital issues are not being addressed in the most timely and effective manner.

Suspensions have been raised about the purpose, timing and outcomes of the Global Anglicanism Future Conference. ...

There are growing patterns of episcopal congregationalism throughout the communion at parochial, diocesan and provincial level. Parishes feel free to choose from whom they will accept episcopal ministry; bishops feel free to make decisions of great controversy without reference to existing collegial structures. Primates make provision for episcopal leadership in territories outside their own Province.

There is distrust of the Instruments of Communion and uncertainty about their capacity to respond to the situation.

Turmoil in The Episcopal Church, U.S.A.

There has been development from individual members leaving congregations, to congregations leaving parishes and dioceses, to dioceses seeking to leave provinces.

Parties within the Episcopal Church have sought allies within the wider Communion, who are seen as only too willing to respond.

Litigation and interventions have become locked into a vicious spiral—each side seeing the actions of the other as provoking and requiring response

Such turmoil affects our relations with our ecumenical partners, many of whom face similar tensions. ...

2. Where would we like to be: towards a way forward

The covenant process is intended to bring the Communion to a point where its understanding of Communion is renewed and deepened. There are a number of fundamental questions which need to be answered:

i Can we recognise the Church in one another?

We value independence at the expense of interdependence in the Body of Christ

We denigrate the discipleship of others

iii What is a Communion of Churches?

Recovering a common understanding of what it means to be a global communion

A common understanding of the place and role of the episcopal office within the *sensus fidelium* of the whole Church.

iii What is our shared understanding of the role of a bishop in the communion of the Church?

Towards the Shaping of the Future

(a) The Anglican Covenant

If the questions we have identified above are to be addressed they can be resolved most obviously by the implementation of the Covenant.

The instruments of communion, re-thought and strengthened alongside the Lambeth Quadrilateral, will help us to regain a sense of Anglican identity and unity. ...

The approval of the covenant needs a definite timeline to ensure confidence that the process has credibility.

(b) Work on the Instruments to enable them to sustain communion

There is currently a lack of clarity about the role of each of the instruments and their relation to one another

The Archbishop of Canterbury—is described as having an ‘extraordinary ministry of episcopate, support and reconciliation’ (Lambeth, 1988); ‘the central focus of unity and mission within the Communion [with authority] to speak directly to any provincial situation on behalf of the Communion where this is deemed to be advisable’. (Windsor Report 2004)

The Lambeth Conference—There are questions concerning the authority of a Lambeth Conference and the nature and of the authority of its Resolutions. ...

The Anglican Consultative Council—ACC is not to be understood as a synodical body at the Communion wide level. It is ‘consultative’. Its Constitution provides for the bringing together of bishops, clergy and laity in order to advise, encourage and inform the Provinces. ...

The Primates’ Meeting—... it is a body that could be called together as occasion requires in between Lambeth Conferences. ... They are...able to reflect the breadth and depth of the conversations and opinion in their Provinces. ...

(c) Processes and Commissions:

The Listening Process

The Hermeneutics Project—The Bible in the Church

The Principles of Canon Law Project

A Faith & Order Commission

These four initiatives are already in hand, but we see them as vital for strengthening the life of our Communion. ... The Common Principles of Canon Law Project (Anglican Communion Legal Advisers Network) gives a sense of the integrity of Anglicanism and we commend the suggestion for the setting up of an Anglican Communion Faith and Order Commission that could give guidance on the ecclesiological issues raised by our current ‘crisis’.

3. How do we get from here to there

... In the period leading up to the establishment of a covenant, however, there are urgent issues which need addressing if we are going to be able to get to the point where such a renewal of trust even becomes possible.

The question of the moratoria

The Windsor Report sets out requests for three moratoria in relation to the public Rites of Blessing of same sex unions, the consecration to the episcopate of those living in partnered gay relationships and the cessation of cross border interventions. ...Our understanding is that moratorium refers to both future actions and is also retrospective...if the three moratoria are not observed, the Communion is likely to fracture. ...

New Ways of Responding

We make the following suggestions for situations which might arise in different parts of the Communion:

the swift formation of a 'Pastoral Forum' at Communion level to engage theologically and practically with situations of controversy as they arise or divisive actions that may be taken around the Communion. Such a Forum draws upon proposals for a Council of Advice (Windsor), a Panel of Reference (Dromantine), a Pastoral Council (Dar es Salaam) and the TEC House of Bishops' Statement (Sept 2007) acknowledging a 'useful role for communion wide consultation with respect to the pastoral needs of those seeking alternative oversight'.

The existence of such a Forum might be included in the Covenant as a key mechanism to achieve reconciliation

Part of the role of a Forum might be for some of its members, having considered the theological and ecclesiological issues of any controversy or divisive action, to travel, meet and offer pastoral advice and guidelines in conflicted, confused and fragile situations. There is a precedent in the method of the Eames' Commission in the 1980s.

The President of such a Forum would be the Archbishop of Canterbury, who would also appoint its episcopal chair, and its members. The membership of the Forum must include members from the Instruments of Communion and be representative of the breadth of the life of the Communion as a whole. Movement forward on this proposal must bear fruit quickly.

We believe that the Pastoral Forum should be empowered to act in the Anglican Communion in a rapid manner to emerging threats to its life, especially through the ministry of its Chair, who should work alongside the Archbishop of Canterbury in the exercise of his ministry.

The Forum would be responsible for addressing those anomalies of pastoral care arising in the Communion against the recommendations of the Windsor Report. It could also offer guidance on what response and any diminishment of standing within the Communion might be appropriate where any of the three moratoria are broken.

We are encouraged by the planned setting up of the Communion Partners initiative in the Episcopal Church as a means of sustaining those who feel at odds with developments taking place in their own Province but who wish to be loyal to, and to maintain, their fellowship within TEC and within the Anglican Communion.

The proliferation of ad hoc episcopal and archiepiscopal ministries cannot be maintained within a global Communion. We recommend that the Pastoral Forum develop a scheme in which existing ad hoc jurisdictions could be held "in trust" in preparation for their reconciliation within their proper Provinces. Such a scheme might draw on models derived from religious life (the relationship of religious orders to the wider Church), family life (the way in which the extended family can care for children in dysfunctional nuclear families) or from law (where escrow accounts can be created to hold monies in trust for their rightful

owner on completion of certain undertakings. Ways of halting litigation must be explored, and perhaps the escrow concept could even be extended to have some applicability here.

Original Document Two:

From Draft 1 of The Principles of Canon Law Common to the Churches of the Anglican Communion

As stated by the Network of Anglican legal advisors, and presented at Lambeth, as principles of canon law common to the churches of the Anglican communion.

PART V: DOCTRINE AND LITURGY

Principle 48: The sources of doctrine

1. The faith of Our Lord Jesus Christ is taught in the Holy Scriptures, held in the Primitive Church, summed up in the Creeds, and affirmed by the ancient Fathers and undisputed General Councils.
2. The Holy Scriptures of the Old and New Testaments contain all things necessary to salvation and represent the supreme standard of faith with the Apostles' and Nicene Creeds.
4. The Thirty-Nine Articles of Religion, the Book of Common Prayer 1662 and the Ordinal represent the historic Anglican sources of lawful doctrine.
5. The Thirty-Nine Articles of Religion, the Book of Common Prayer, and the Ordinal may be understood as grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the Holy Scriptures.

Original Document Three:

The Archbishop of Canterbury Concluding Presidential Address

Confusion arises when what is claimed as a new discernment presents itself as carrying the *Church's* authority. And that's why the pleas for continuing moratoria regarding certain new policies and practices have been uttered. Such pleas have found wide support across the range of views represented in the indaba groups. The Church in its wider life can't be committed definitively by the judgment of some; but when a new thing is enshrined, in whatever way, in public order and ministry, it will look like a definitive commitment. The theological ground for a plea for moratoria is the need to avoid this confusion so that discernment continues *together*.

The Resolution of Lambeth '98 was an attempt to say *both* 'We need understanding and shared discernment on a hugely complex topic,' and 'We as the bishops in council together are not persuaded that the new thoughts offered to us can be reconciled with our shared loyalty to Scripture.' Perhaps we should read that Resolution - forgetting for a moment the bitterness and confusion around the debate and acknowledging that it remains where our Communion as a global community stands - as an attempt to define what a healthy Church might need - space for study and free discussion without pressure, pastoral patience and respect, unwillingness to change what has been received in faith from Scripture and tradition. And this is not by any means to say that a traditional understanding and a new one are just two equal options, like items on the supermarket shelf. ...

It's worth adding, too, that the call for a moratorium on interventions across provinces belongs in the same theological framework. ... And it seems to be widely agreed in this Conference that internal pastoral and liturgical care, strengthened by arrangements like the suggested Communion Partners initiative in the USA and the proposed Pastoral Forum we have been discussing, are the way we should go if we want to avoid further ecclesial confusion.

Let's do justice to the Latin Original

Et cum spiritu tuo

Congregations have now become very used to saying, “And also with you,” to the Priest or Minister, after he or she has said “The Lord be with you.”

This response came into usage in the period after Vatican II when the Roman Catholic hierarchy was using a commission (often of liberal theologians) to render the Latin Mass into English—that is, into not the best English of the UK or of the USA, but a kind of English that would represent the “English” of the whole English-speaking world. In other words, one which would do what the English of Hollywood films seeks to do, to be understood wherever English is used from one end of the earth to the other.

And what the R. C. hierarchy hastily allowed into its new vernacular Mass, the Protestants quickly allowed into their new 1970s services. It was a period when the new cultural winds blew and churches were blown by them, rarely considering what it was all about! (The Vatican is now in the twenty-first century actually working on correcting and renewing the English of the Liturgy!)

But rules of basic translation of Latin as taught in schools to children were set aside in the 1960s and 70s in the interests of relevance, simplicity and novel linguistic theory. To underscore the point here is the Latin of the Mass.

Priest: Dominus vobiscum

Congregation: Et cum spiritu tuo

This had been universally rendered for centuries literally as:

Priest: The Lord be with you [you, plural]

Congregation: And with thy spirit [thy, singular]

However, in the new fit-all-occasions English of the 1970s the response of the Congregation

became: And also with you [you here the singular of modern English].

But what happened to “spiritu tuo” (“thy spirit”, or ‘your [sing.] spirit’)? And where did “also” come from?

The answer is two-fold. First, from the supposed academic area, where some scholars argued that this ancient exchange in the Liturgy between priest and people was in reality just a simple greeting taken from what often occurred on the street. So a literal translation of “Et cum spiritu tuo” is not required; but rather (and here is the second direction) what is needed is a dynamic equivalent statement—thus “and also with you.”

But what is the traditional explanation of the exchange between the Priest and the people?

The exchange occurs within the Mass at given points, and it is first of all an expression of a prayer-wish [perhaps also an affirmation] by the priest for the (realized) presence of the Lord Jesus with his people (the Lord Jesus be with you) by His Spirit (the Paraclete); then, secondly, it is a prayer-wish [perhaps an affirmation] of the faithful that, as he performs the office of Celebrant in the Mass, the Lord (through His Spirit) will activate, as it were, the gift given to him in ordination and give him the divine unction, so that he rightly before God performs the office of priest and Celebrant on this solemn occasion. And then as this occurs the whole assembly will be raised to heaven and feast at the heavenly Banquet!

Words matter and especially words in the Divine Liturgy!

(See further for matters of language and the worship of God: *Neither Archaic nor Obsolete* by Lou Tarsitano & Peter Toon from www.anglicanmarketplace.com or www.edgewaysbooks.com)

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