

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

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IN THIS ISSUE

Where can I find a church that uses the 1928 BCP?

Page 2

The Festival on February 2

Page 3

The Name of Anglican

Page 5

The Anglican Communion, what is it?

Page 6

The National Church Principle

Page 7

On Anglican Unity in the USA

Page 8

Anglicans meet in Orlando

Page 9

Irreparable Damage to ECUSA?

Page 11

Experience as a theological source

Page 13

Woe and Woe

Page 14

Epiphany 5 & Propers

Page 15

Obtaining a Prayer Book

Page 16

On the cover: Raphael, The Presentation in the Temple.



**On February 2, the Church celebrates the
UNIQUE MEETING—HYPAPANTE.**

**On the fortieth day from his Nativity, Jesus, the Christ,
is presented in the Temple before his Father and to
fulfil the Law of Moses.**

**We call the Festival by various names—Hypapante,
Candlemas, the Presentation & the Purification.**

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



We list parishes using the 1928 BCP by state or area, their ecclesiastical jurisdiction (Episcopal Church or "Continuing Church"), and all of their services, if from the 1928, or the ones that use the 1928 BCP. The Reformed Episcopal Church uses a Prayer Book which includes both the 1662 (Church of England) and much from the 1928.

An excellent reference is the *Directory of Traditional Anglican and Episcopal Parishes*, published by the Fellowship of

Concerned Churchmen. This directory does not tell what prayer book is used. You may order from the editor, Mrs. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55409, telephone: (612)824 3933.

Please let us know of other parishes that use the 1928 BCP. We are glad to know of them, and also that folks are reading *Mandate*. Since we can only list each parish once, it might be a good idea to keep the issues of *Mandate* that have this column to use for future reference.

Oklahoma

Oklahoma City

Church of the Holy Cross (Anglican Province of Christ the King)

10509 North Council Road
Oklahoma City, OK 73162

405 722 3440

Sunday 8:00 am Holy Communion

10:00 am Holy Communion

The Rev. George E. Miley, Rector

Good Shepherd (Independent)

13812 North Scott
(Edmond Seventh Day Adventist Church)

Edmond, OK

Mailing Address: P.O. Box 3211

Edmond, OK 73083

405 340 2425

Sunday 10:00 am Holy Communion

The Rev. J. Michael Robertson, Rector

Tulsa Area

All Saints Pro-Cathedral (Anglican Province of Christ the King)

4040 East 91st Street

Tulsa, OK 74137-3129

918 298 4014

Sunday 10:00 am Holy Communion

The Rt. Rev. Frederick G. Morrison, Rector

The Rev. James G. Dwen, Jr., Deacon Assistant

The Rev. John Sauter, Deacon Assistant

St. Augustine of Canterbury (Independent)

3333 East 41st Street (Freeman Harris Chapel)

Tulsa, OK

Mailing Address: P.O. Box 700443

Tulsa, OK 74170-0443

918 743 4871

Sunday 9:30 am Morning Prayer

10:00 am Holy Communion

The Rt. Rev. Lee Poteet, Priest-in-Charge

The Rev. Glen Lightfoot, Priest Assistant

St. Michael's Church (Reformed Episcopal Church)

8837 South Garnett Road

Broken Arrow, OK 74012

918 252 1211

Sunday 8:00 am Holy Communion

10:00 am Holy Communion

6:00 pm Evening Prayer

The Rev. Jack K. Bradberry, Jr., Rector

The Rev. Robert Ahrens, Associate

The Rev. Joshua Grote, Deacon

The Rev. Robert Bearer, Deacon

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

Please write the Rev. Fr. David C. Kennedy, SSC, at 1325 Cardinal Lane, Lantana, FL 33462-4205 if you know of parishes that use the 1928 BCP. Needless to say it will take a long time to list them all! Praise God for that!!!

THE MANDATE

January / February 2004

Volume 27, Number 1

Editor: The Rev'd Dr. Peter Toon • Design/Layout: Boldface Graphics

The Members of the Board of Directors of the Prayer Book Society: The Rev'd Wayland Coe (Texas); The Rev'd Joseph S. Falzone (Pennsylvania); Mr. Michael W. Freeland (Pennsylvania); Dr. Herb Guerry (Georgia); The Rev'd David C Kennedy SSC (Florida); The Rev'd Bill Martin (California);

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Hypapante Candlemas

The Presentation of Christ in the Temple

commonly called

The Purification of the Blessed Virgin Mary

February 2.

Almighty and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in the substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son, Jesus Christ our Lord. Amen.

For the Epistle: Malachi 3.1-5

The Gospel: St Luke 2:22-40.

Jesus was presented in the Jerusalem Temple at the age of forty days, according to the requirement of the Law of Moses for a first-born male child. There he was greeted by both Simeon and Anna and thus there was a **meeting** of the five – these two, Mary, Joseph & Jesus.

From the fourth century, this event has been commemorated in the Church by a festival which was first simply called in Greek, *Hypapante* (the Meeting). Later in the Latin West it has been called “The Purification of the Blessed Virgin Mary” and “The Presentation of Christ in the Temple.” The word, “Candlemas” is a northern European name for the festival because there had long been a procession with lighted candles at the mass on this day.

The Gospel reading describes the bringing of Jesus by Mary and Joseph to the Temple and their offering of a sacrifice as required by the Law (Leviticus 12:8; Luke 2:24) after the birth of a first-born son (Exodus 13:2,15) . It continues by presenting Simeon, a devout Jew, who was wait-

ing to see the Messiah of his people. On seeing Jesus, he knew that he was looking at the Messiah and so taking him in his arms, he praised God and uttered the prayer we now call “Nunc dimittis.” Then Simeon turned to bless Mary and Joseph and

prophesied concerning the messianic vocation and work of Jesus. This small group was then joined by Anna, a godly widow, who also was waiting for the advent of the Messiah. After she had seen Jesus and also recognised him as the Messiah, she thanked God and spoke of the him as the Messiah to many people.

The Epistle reading from the prophecy of Malachi speaks of the Messiah coming to the Temple of the Lord to purge and to save. “The Lord whom you [Simeon & Anna] seek shall suddenly come to his temple...”

The reason why there has been a profuse use of candles in the keeping of this fes-

tival over the centuries is simple. It is to proclaim by visible sign the words uttered by Simeon concerning Jesus, “ a Light to lighten the Gentiles and the glory of thy people Israel.”

The Collect in *The Book of Common Prayer*



(1662 & 1928) is ancient and comes from the Latin through the history of the Western Church into English for the English Prayer Book of the 16th century. True to the original intention of the Feast, the whole emphasis in this prayer is upon Jesus, who was the center of attention in the Temple on his fortieth day. It is the commemoration of the first appearance of the Lord of the temple in the temple, that temple which he came to love, from where in his boyhood he found it so difficult to tear himself away, and the very temple that he honoured so highly as to cleanse twice during his ministry (John 2:13-18 & Matthew 21:12-13).

Of course, Mary, his mother, is there in the background, for after all she had given birth to the Messiah and, as a faithful Jewess, she had to offer sacrifice for her own ritual purification after giving birth to her first-born son. This is why in the West the feast has been also named for her.

Let us now turn to the actual content of the Collect.

Almighty and everliving God, we humbly beseech thy Majesty. God the Father is both all-powerful and all-alive. He is not merely everlasting but everliving. And he is "Majesty," a most appropriate word here as what is being remembered actually happened in the temple of Jerusalem, the LORD's earthly palace in the time of the old covenant. He is the "great King over all the earth" (Psalm 47:2). Did not Isaiah see "the Lord sitting upon a throne, high and lifted up" with the train of his robe filling the whole temple (Isaiah 6: 1)?

That, as thy only-begotten Son was this day presented in the temple in substance of our flesh. As Jesus is the Incarnate Son of God, One Person made known in two natures, divine and human, he is both of one substance with the Father and also of one substance with us. He shares our human nature, our humanity, our flesh and blood. As the infant of 40 days he appeared in the temple as boy, as human, as flesh, but Simeon and Anna were given eyes to see also that he was/is the Son of God who has taken to himself our human flesh.

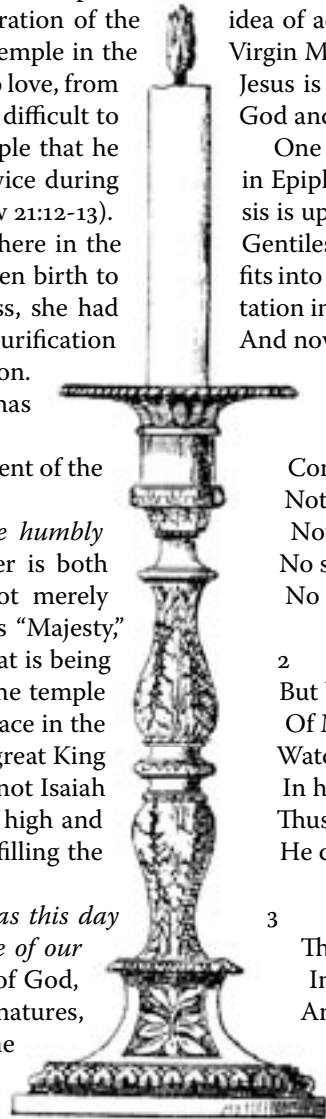
So we may be presented unto thee with pure and clean hearts. We fervently ask the Father for the sake of his Son and by his Holy Spirit to assist us in our self-examination and penitence that we may know his forgiveness and cleansing, and thus approach him with purified hearts.

Perhaps here we can think of infant baptism followed later by confirmation and whole-hearted commitment to the Lord and his work. In such baptism we are presented by sponsors/godparents and then later we take unto ourselves the promises they made for us and we receive the strengthening of the Lord in order to be full and active members

of his Church.

The ending of the Collect, *by the same thy Son Jesus Christ our Lord*, is the only use of "by" in the Collects of the editions of the Prayer Book from 1549 to 1662 in this way. Usually it is "through Jesus Christ." Perhaps it was directed against any idea of addressing intercession to the Blessed Virgin Mary by making it absolutely clear that Jesus is the sole and only Mediator between God and man.

One final comment. As the festival occurs in Epiphany, the season wherein the emphasis is upon the manifestation of Christ to the Gentiles, at his Baptism, and in other ways, it fits into this theme, being his earliest manifestation inside the house of his heavenly Father. And now let us turn from prose to poetry.



1.
Hail to the Lord who comes,
Comes to his temple gate!
Not with his Angel host,
Not in his kingly state;
No shouts proclaim him nigh,
No crowds his coming wait;
- 2
But borne upon the throne
Of Mary's gentle breast,
Watched by her duteous love,
In her fond arms at rest;
Thus to his Father's house
He comes, the heavenly Guest.
- 3
There Joseph at her side
In reverent wonder stands;
And, filled with holy joy,
Old Simeon in his hands
Takes up the promised Child,
The glory of all lands.
- 4
Hail to the great First-born
Whose ransom-price they pay!
The Son before all worlds,
The Child of man today,
That he might ransom us
Who still in bondage lay.
- 5
O Light of all the earth,
Thy children wait for thee!
Come to thy temples here,
That we, from sin set free,
Before thy Father's face
May all presented be!

J. Ellerton, 1826-1893

Reflections from the Editor's Desk

An Anglican: Who is one & what makes one?

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

Perhaps we should be clear as to who is an Anglican before we speak too much about Anglican unity within the USA or anywhere else.

If we begin from the reality of churches in the USA, the commonly-accepted approach is to say that anyone who belongs to a congregation, outside whose building is the name "Anglican" or "Episcopal", and whose services are in the historical Anglican mould – that is based upon the Book of Common Prayer or a Prayer Book related to it – is an Anglican (or Episcopalian).

Others would add to this definition by liturgical use some kind of doctrinal statement such as accepting the Chicago-Lambeth Quadrilateral or The Thirty-Nine Articles or the Dogma of the Ecumenical Councils, together with some relation of the congregation to a bishop who has authority over the congregation.

BUT if we begin outside of the USA with the Church of England, from which emerged what we now call the Anglican Communion of Churches, and ask in this context [i.e., of the thirty-eight Provinces (National Churches or Churches of a region)] what is an Anglican we get a different answer.

Here, an Anglican is a member in good standing of a parish which is in a diocese that is in a province, which itself is in the Anglican Communion of Churches. And we are told that there are about 75 millions worldwide in the 38 provinces.

Working from this standpoint, we could then proceed to call those who are in "Anglican" congregations in America or elsewhere outside this world-wide Family by a name such as "Anglican in exile" or "potential Anglican." However the name of "Extra-Mural Anglican" seems to be the best for it is a name that is respectful, but yet at the same time it indicates that this person and his congregation are not in the official Anglican Family as such, even though their liturgical life and doctrine is Anglican in style.

But there is a problem!

Where a National Province/Church that belongs to the Anglican Communion is judged by the rest to have departed from, or to be departing from, the Common Faith and Order of the Anglican Way,

then of course the situation on the ground in that country where the apostasy is exhibited becomes complicated. And this is essentially what is the case in the USA in 2004, where the situation is most complicated and has been getting more so since the 1970s – that is, since the imposition of women's ordination, of the prayer book of 1976/79 and major innovations and changes in worship, doctrine and discipline within the Episcopal Church of the USA. It is also the case that, outside the official National Province, the ECUSA, there is an ever growing number of congregations and groups claiming the name of Anglican, and, as time goes by, each of these creates its own organisational, denomina-

tional structures, and the existence of these make it more difficult for it to see itself as "Anglicans in exile". Rather, they tend to see themselves as valid "Anglican" denominations. And right now there are a lot of these in the USA.

But what about a credible Anglican presence and witness in the USA?

It would seem that the only way to create and preserve a credible & Christian Anglican presence and witness in the USA is (a) for ECUSA to be thoroughly reformed and

renewed so that "Anglicans in exile" can return and recognize the true Anglican Way there; or (b) for all the "Anglicans in exile" & "potential Anglicans" to be united together with "the remnant" from ECUSA into a new comprehensive body that can painfully emerge and be recognized by the world-wide Anglican Family as the new and replacement National Province of America. If this were to occur then ECUSA would be left to drift alone into the radically liberal end of the supermarket of religion in the USA.

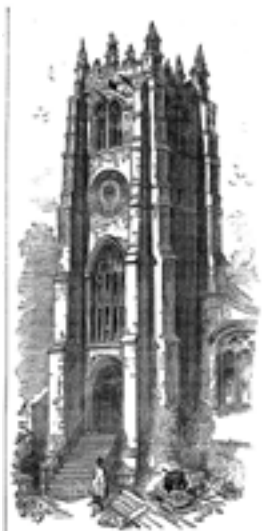
The alternative to either (a) or (b) seems to be the persistence of a variety of groups, large and small, who in some way or another have "Anglican" characteristics but in all other ways are simply modern American denominations. Of these some may have associations with Anglican Churches abroad.

So what is an Anglican? It depends whether you define from the basis of the American denominational scene or whether you begin from the existence of the Church of England and the Anglican Communion of Churches.



Twelve Propositions

The Anglican Communion of Churches, 2004



In order to help anyone gain clarity as to the Nature of what is called The Anglican Communion of Churches, I offer the following Propositions, as the basis for reflection/discussion.

1. The original Church is the *Ecclesia Anglicana* (so named in the Magna Carta), known in English as *The Church of England* (which remains the National & Established Church of England). This has the Threefold Ministry of Bishop, Priest and Deacon, and its Formularies – the Book of Common Prayer, The Ordinal & The Articles of Religion.
2. Each of the other 37 Churches/Provinces of the Anglican Family originated either directly or indirectly from the Church of England, during the period from the 17th to the 21st centuries.
3. The name “Anglican” originally referred to the ethnic make-up of the Church of England, the people known as Angles; now it has no racial connotations but refers to a commitment to a specific form of doctrine, liturgy, morality, church-polity and discipline related to the Formularies.
4. Each member of this “Communion” is a Church/Province within a Nation or within a specific geographical region and is self-governing and autonomous, proclaiming the Gospel within the local culture and language(s) as it seems best.
5. The actual divine gift of “Communion” (Gk, *Koinonia*, Lt, *Communio*) does not actually exist until each Church specifically, voluntarily and prayerfully chooses to be in fellowship with another/others. The “communion” shared by the Anglican churches is a spiritual and sacramental fellowship, rather than an institutional connection defined by some body of internal institutional law.
6. Since each Church/Province is self-governing, no other single Church or Province and no group of Churches or Provinces may interfere by direct intervention in its internal government and discipline. What it may do is to offer brotherly advice and if necessary declare that “communion” no longer exists until certain remedial actions are taken. Further, any Province may invite help and even intervention by another or others.
7. What have recently been called “Instruments of Unity” (the See of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates’ Meeting) possess neither authority to intervene within any of the member Churches/Provinces nor the right to declare a Church to be out of the Communion, but they certainly have the duty encourage unity, to offer advice on doctrinal, liturgical, ethical, disciplinary and polity matters and to apply when needed moral suasion and exhortation, as well as to pray fervently for the erring or weak brethren.
8. The Archbishop of Canterbury is not a Patriarch as is the Bishop of Constantinople and he is certainly not a Pope as is the Bishop of Rome. He is the first amongst equals amongst the Bishops of the Anglican Churches and for all kinds of pragmatic reasons he is regarded as “the leader” and “the spokesman” for the whole Anglican Communion. Yet he has no legal authority in any other Province than that of England (plus any legal dependencies going back to colonial days – e.g. Bermuda). However, he has a moral authority and is given respect throughout the member provinces.
9. In terms of organisation, polity and discipline, the Anglican Communion of Churches is much nearer to the long-term, historic fellowship of [national & regional] Orthodox Churches than it is to the Church of Rome; and it may reasonably claim to be following the general polity of the Early Church of the first four centuries, of which the Orthodox system is a modern, developed expression.
10. It is the duty of each National Church/Province to reform, renew and keep in good spiritual health its own Household, but it may, as occasion requires, ask for the help of sister Provinces, which ought to come alongside to help.
11. Outside the Anglican Communion of national Churches and geographic Provinces there are what may be called “Extra-Mural Anglicans” who exist as small jurisdictions, denominations and groupings. Their presence and identity ought to be taken seriously and ways found as soon as possible to incorporate them into the international Family.
12. When a national Church or Province deliberately forsakes its historic, classic and biblical heritage as Anglican, and when that Church has refused to listen to the godly advice and moral suasion of other Churches as well as of the Instruments of Unity, then the way is open for there to be the formation of a new Province in that country or geographic region by local, displaced & dispossessed Anglicans, who desire to belong to the world-wide family.

–The Editor

The National Church Principle of the Anglican Way

No reasonable person will deny that the Anglican Communion is experiencing a crisis of authority. The immediate irritants are the American approval of a divorced man, sexually active outside the bonds of Holy Matrimony and living with a same-sex companion, to be a bishop of Christ's Church, along with the decision of the Canadian diocese of New Westminster to proceed with the blessing of same-sex relationships as holy before God. And while the international outrage over these departures from Scriptural faith and order is more than justified, it is worth pointing out that these moral catastrophes are mere symptoms and not the disease itself that is troubling the Anglican Communion. **The breakdown of authority among the churches of the Anglican Communion is the real emergency.** Furthermore, given the historic content and nature of Anglican ecclesiastical polity, it might be better still to diagnose the current Anglican disease as a breakdown in responsibility.

Please note that the words "among the churches of the Anglican Communion" are very carefully chosen. There cannot be, in historic Anglican polity, a crisis or emergency "within the Anglican Communion." **The "communion" shared by the Anglican churches is a spiritual and sacramental fellowship, rather than an institutional connection defined by some body of internal institutional law.** The Anglican Communion belongs to the churches. The churches do not belong to the Anglican Communion.

There is, on purpose, among the churches of the Anglican Way, no centralized, coercive, institutional authority. There is no officer or group of officers within the Communion that has any earthly, bureaucratic authority to command the innovating Americans and Canadians to cease and desist, nor from the viewpoint of those who believe in traditional Anglican polity should there be. There is, of course, moral and spiritual authority in plenty to correct such errors, but only among those churches that will take responsibility for their own participation in the Anglican Communion and for their relations with other national churches.

Assuming the very best of intentions behind the Commission announced by the Archbishop of Canterbury in October 2003 to investigate the various churches' deviations from Scriptural norms, I cannot help but suggest that it is probably not the best possible way to proceed. **The establishment of a Commission not only may encourage the various national churches to lay off their own responsibilities before God onto the Commis-**

sion, but it also may give the impression that national churches ought not to act until given permission to do so by some non-existent central authority, if they wish to remain in good standing as Anglicans.

In much the same way, recent appeals from within the United States and Canada for the bishops of the other Anglican national churches to intervene and to reclaim the two troubled churches on behalf of the American faithful, however understandable, are really beside the point. The various American Anglicans in distress should and must ask for the aid and succor of their Anglican brethren around the world, but they ought **not** to ask those brethren to do the reforming work that the Americans themselves must bear the responsibility before God of accomplishing. **Each national church must answer to God for its own orthodoxy, its own morality, its own charity, its own correction of error, and, if necessary, its own discipline of separation from the unfaithful or the unruly.**

Why are these things so? **The beginning proposition of the reformed catholic polity of the Anglican churches is that the Church of Jesus Christ in each nation has an identity, a vocation, and an integrity of its own.** While none of these national churches is the whole Church in and of itself, the sum of them, along with the saints in light, is the Church confessed in the ecumenical creeds. Moreover, this proposition is founded on an understanding of the Scripture in which the Great Commission to teach all nations was not and cannot be twisted into an invitation to establish a centralized coercive institution to rule all the churches of the earth.

Additionally, the Anglican reformers believed that the grace of apostolic authority had been bestowed equally upon all of the Apostles and upon all of the churches derived from their ministry. Such an equality did not forbid love, respect, or cooperation, but it did rule out subservience, so that the Reformers of the 16th century judged that it was the duty of the Church of England, as a coherent national church and in the same case as those other Christian churches of the West before the rise of the papacy, to reform herself, with or without the agreement of the Bishop of Rome.

The national churches of the United States and of Canada have the same authority and obligation to reform themselves now as the Church of England had at the time of the Reformation. On this basis, the Anglican churches in the United States reorganized themselves after their War of



Continued on page 14

Towards Anglican Unity

A U.S. Progress Report, January 2004

Part of the “Creed” of the Anglican Way within the one, catholic, apostolic Church of God the Father is the belief that there is to be one province in one geographical area and that exceptions to this are to be rare and for unique reasons.

In the USA there is the ECUSA (divided within itself) and there are the Extra-Mural Anglicans, who are divided not only in doctrine and churchmanship but also into over thirty different jurisdictions or denominations. They include the Reformed Episcopal Church from a nineteenth century secession and then a variety of groups who have seceded since the 1960s and primarily since 1977.

The conservative minority within the ECUSA and many of those who are Extra-Mural Anglicans generally pay lip service to the idea of forming a new Anglican Household in the USA, one that is orthodox, biblical, and which will replace the present, apostate ECUSA as the American Province of the Anglican Communion. (The ECUSA being left to be a radical Unitarian church with a liturgy of inclusiveness.)

The crisis and shock caused by the acceptance by the ECUSA of an openly “gay” bishop in August 2003 has caused much new thinking and action by those who want to see a truly orthodox Anglican presence in North America. Thus there is a great readiness by the minority, the would-be orthodox, of the ECUSA to seek not only help from abroad but also to talk seriously with Extra-Mural Anglicans in the USA. And, on the other side, there is a greater readiness by some Extra-Mural Anglicans to talk to each other and to the conservative few left within the ECUSA.

The movement to unity to form a new Anglican Household for USA has three dimensions to it (with all kinds of overlaps, lay byes & contradictions).

1. There is the union organised by the American Anglican Council of a church within a Church, a confessing church within the ECUSA, made up of dioceses and parishes which reject the way of the General Convention. This union desperately wants to be affirmed by Canterbury and the Primates’ Meeting. Here the obvious leader now is Robert Duncan of Pittsburgh, a courageous and kind man, and near to him is Canon David Anderson together with a core of committed bishops, clergy and laity. This grouping is friendly to Extra-Mural Anglicans but has not yet done as much as it can and will do in order to draw closer to them. There seems a readiness in this realignment to consider treating *The Book of Common Prayer* (1662 & 1928) as the

true Prayer Book and the 1979 book as “A Book of Alternative Services.”

2. There is the Federation recently brought into being by the Congress organised by Episcopalians United (now called Anglicans United) in Orlando on December 1-3, 2003. Here the Reformed Episcopal Church, the Anglican Province of America, the Charismatic Episcopal Church, the Anglican Mission in America and various other groups, together with some parishes and organisations within the present ECUSA (e.g., FinFNA) have begun a process of federation without legal union based upon a flexible doctrinal agreement that emphasizes doing mission and church planting in common or by mutual agreement (see further page 9 below).

3. Then there are those who claim to be the real Continuing Anglican Church from 1977 and are found in three basic groups (and in breakaways from them) – the Province of Christ the King, the Anglican Church of America and the Anglican Catholic Church. While there are attempts to increase cooperation and fellowship between themselves, there is little obvious movement here as yet towards other Extra-Mural Anglicans. They will take a lot of convincing that they ought to join with others in creating a new, united Anglican Household for the USA for they believe that they have already done so with the St Louis Statement of 1977; but, it is to be hoped that there will be in these ranks an obvious openness to fellow Anglicans of different churchmanship and perspective.

For there to be one Household of the Anglican Way in the USA, with unity in diversity and unity with comprehensiveness, there is need to accept differences in churchmanship (rite, style, music and dress), to agree on what is the basis of the Anglican Way in terms of Formularies, to agree on who may be deacons, priests and bishops, to agree as to which is the authoritative BCP and which are permitted books of alternative services, on how communion with federation can work with respect and love for one another.

It was in the late 18th century that the Anglican Communion of Churches was created when the C of E entered into fellowship with the new PECUSA of the former thirteen colonies. Now in the early 21st century, American Anglicans have the opportunity to create a new form of the Anglican Household that takes into itself in a dynamic and practical way the great variety of would-be orthodox groups that currently exist. The challenge is to do so in a biblically-based, orthodox way and with a sure foundation of rock not sand.



New Federation for Anglican Ministry in America Emerges

December 2, 2003 etched a memorable picture into the story of Anglicanism on the American shore. Over twenty bishops and two archbishops, as well as 37 individuals representing various strains of Anglicanism in America, came together in Orlando to begin a common commitment to do mission collaboratively via a new federation. The document and their signatures are attached.

The Rev. Todd H. Wetzel, Executive Director of Anglicans United, the sponsoring organization remarked, "At a 1991 gathering of various priests and bishops from the Continuum, I envisioned a meeting marking a convergence of groups whose departure from the Episcopal Church dates back to the first split off of evangelicals under Bishop Cummins in 1873 (the Reformed Episcopal Church). The first exploratory meeting of leadership in the Continuum was held 3 years ago, with a Congress last December in Atlanta. A second leadership meeting was held in April 2003 in Atlanta. Now the necessary pieces and relationships exist and a proposed Federation can arise."

Anglicans United (formerly Episcopalians United for Revelation, Reformation and Renewal) sponsored the event, underwrote the cost and coordinated the speakers. The inter-communion

was real, as bishops and representatives from the Reformed Episcopal Church, the Anglican Province of America, Forward in Faith, the Anglican Mission in America, the International Communion of Charismatic Episcopal Churches, ECUSA, the Communion of Evangelical Episcopal Churches and several other jurisdictions met Dec 1-3 at the Cathedral Church of St. Luke, Orlando.

In the transition from Episcopalians United to Anglicans United, a higher profile board was required. The Most Rev. Leonard Riches, Presiding Bishop of the Reformed Episcopal Church, is the newly elected chairman of our Board, serving along with the Presiding Bishop from the Anglican Province of America, the Most Rev. Walter Grundorf. Other bishops from the REC, the A.P.A., representatives from Forward in Faith, NA, Ekklesia and 4 laity from ECUSA now comprise our Board.

Because of the meeting just concluded, we have access to good Anglican parishes that we did not know about in the past. They fall under Anglican jurisdiction outside of the Episcopal Church. If you're trapped in a difficult ECUSA parish situation or are ready to start a new parish, we have contacts for you that can help you do this. Call our office at 1-800-553-3645 for more information.



Concerning Articles of Federation for Anglican Jurisdictions and Ministries in North America

Preamble: While the High Priestly prayer of Jesus makes it clear that the will of God is that His people enjoy the unity that is modeled in the Trinity of God. The regrettable reality is a history of fracture and division. We acknowledge and confess our sin and inability to heal the wounds in the church caused by our prideful divisions. Having made this confession, we seek in prayerful humility, by the power of the Holy Spirit, to restore a heartfelt faith in love of the Triune God as revealed in Scripture, lived out through proclamation, discipleship and devoted humble service. In obedience to Jesus Christ, we seek to respond to His call to unity in the following commitments:

We share a commitment to and understanding of Anglican Identity that includes:

- ✦ The supremacy of Biblical Authority that rises out of relationship with Christ, who is the Living Word of God.
- ✦ The necessity to conform to the historic formularies of Anglicanism in faith, worship and discipleship, including Prayer Book worship

and Ordinal (three-fold) historic ministry.

- ✦ Three Creeds and four undisputed Ecumenical Councils
- ✦ The momentum of authentic Anglicanism to work and move toward unity with those who share these values.
- ✦ Solidarity with faithful Anglicans of the Global South holds spiritual importance to our common witness and could prove to be more significant than direct communion with Canterbury.

We are committed to Gospel initiatives which include:

- ✦ Biblically faithful and properly ordered worship which honors God in Word and Sacrament.
- ✦ Clear evangelistic preaching that is ordered to bring people into the saving knowledge of Jesus Christ in a godly community of faith.
- ✦ Practical ministries that faithfully manifest care and offer opportunities for discipleship development.

We are committed to collaborative unity to cooperate for mission and ministry to be conformed to Christ and called to:

- ✦ Invest the energy and resources necessary to build commitment to one another.
- ✦ Mutual recognition of the legitimacy of ministries of the others sharing a commitment to federation.
- ✦ A commitment to celebrate each other's various redemptive gifts.
- ✦ A commitment to honor historic disciplines of worship and differing perspectives concerning ordination. (We appreciate the contribution of the substantive study *The Report of the Study Concerning the Ordination of Women of the Anglican Mission in America*.)
- ✦ An openness to work through the complexities of overlapping jurisdictions, even to surrender or merge jurisdictions where appropriate.
- ✦ A willingness to surrender prerogatives, positioned on December 3, 2003:

The Rev. Nicholas Marziani, Jr.
ECUSA
The Rev. Dr. Rodney A. Whitacre,
REC, Professor, Trinity School
for Ministry
Mr. David S. Arnott, APA Lay Representative
The Very Rev. Erich A. Zwingert,
SSC, APA
The Rt. Rev. John H. Rodgers, Jr.,
AMiA
Mr. Steven G. Brightwell, National
Director, for The Church Army,
USA
The Most Rev. Walter H. Grundorf,
Presiding Bishop, for the Anglican
Province of America
The Rev. Father Chandler Holder
Jones, Anglican Province of
America
The Rev. Canon David R. Mosher,
ECUSA
The Rev. Willie J. Hill, Jr, Reformed
Episcopal Church
The Rev. Canon J. Ronald Mook,
Dean, Cummins Theological
Seminary; Canon to the Ordinary,
Diocese of the Southeast,
Reformed Episcopal Church
The Rt. Rev. Dr. Steven W. Raulerson,
Bishop Suffragan, the
Province of St. Peter, The
Communion of Evangelical Episcopal
Churches
The Rt. Rev. Richard J. Boyce, Diocese
of the West, Anglican Province
of America
The Rev. Jane K. Brock, ECUSA

The Most Rev. Dr. Russell McClanahan,
Presiding Bishop, for The
Communion of Evangelical Episcopal
Churches
The Rev. Canon Dr. Mark A. Pearson,
representative for Anglican
Affairs of the International
Communion of the Charismatic
Episcopal Church
Mr. William E. Ward, ECUSA
The Rt. Rev. Dr. Ray R. Sutton,
Bishop of the Midwest, Reformed
Episcopal Church
The Rt. Rev. Dr. Chopin Cusachs,
American Anglican Convocation
The Rt. Rev. Larry L. Shaver, Diocese
of St. Augustine, Anglican
Province of America
The Rev. Canon Rufus Kite-Powell,
Anglican Province of America
The Rt. Rev. Clyde C. Brewer,
Suffragan Bishop, Diocese of the
Eastern U.S., Anglican Province
of America
The Very Rev. David B. Collins,
ECUSA
The Rev. Father William H. Ilgenfritz,
ECUSA, Forward in Faith,
North America
Lay Canon Carolyn C. Fouse,
ECUSA, Forward in Faith,
North America
The Rev. Richard Kew, ECUSA
The Rt. Rev. James C. West, Sr.,
Diocese of the Southeast, Reformed
Episcopal Church
The Rt. Rev. Royal Grote, Reformed

Episcopal Church
The Rev. Travis S. Boline, ECUSA
The Rev. Canon Michael E. Hesse,
AMiA
The Rev. Charles A. Collins, Jr, S.B.R.,
Reformed Episcopal Church
Mr. George L. Hooper, ECUSA
The Rev. Douglas McCurry, ECUSA
The Rev. Dr. David L. Moyer, President,
for Forward in Faith, North
America, ECUSA
The Very Rev. Dr. James W. Reber,
Dean, Florida Convocation,
Reformed Episcopal Church
The Rev. Shedrick E. Barrow,
Reformed Episcopal Church
The Most Rev. Leonard W. Riches,
Presiding Bishop, for The
Reformed Episcopal Church
The Rev. Canon Dr. Bill Atwood,
General Secretary, for the
Ekklesia Society, ECUSA
The Rev. Todd H. Wetzel, Executive
Director, for Anglicans United
and Latimer Press, ECUSA
Mr. William A. Bugg, Jr, ECUSA

From the Rev. Todd H. Wetzel,
Executive Director,
Anglicans United
PO Box 763217
Dallas, TX 75376-3217
Phone: 1-800-553-3645
Email: anglicansunited@sbcglobe.com

tion, or even offices where strategically warranted to serve Gospel purposes.
We long for the day when our expression of unity in Christ fully honors God's call to us to be one in Him.

Practical Steps:

1. We commend the federation document already approved by the Reformed Episcopal Church and the Anglican Province of America as a practical way forward.
2. We commit ourselves to enhanced mutual accountability through an annual Anglican Congress in North America and other regional gatherings.
3. Having approved in principle the formation of this federation, and having committed ourselves to a series of practical steps for its implementation, we invite likeminded Anglicans in North America to join us.

Comment from the Editor who was present at the Orlando Meeting.

There was much conviviality at the meeting but regrettably the joint worship was all taken from the 1979 prayer book, even when led by Reformed Episcopal Bishops. Further the statement about "Prayer

Book Worship" above is intended to cover the classic editions of *The Book of Common Prayer* (1662 & 1928) as well as the falsely-named Prayer Book of 1979, and thus there is no agreement on foundations as yet.

Humpty Dumpty

Episcopal Church & American Anglicanism

*Humpty Dumpty sat on a wall.
Humpty Dumpty had a great fall.
All the King's horses and all the King's men,
Could not put Humpty Dumpty together again.*

Sometimes what happened to Humpty Dumpty happens also to persons, organisations and churches for the damage they incur or suffer is so extensive that it cannot be put right, even when the best skills are available and used.

There are those who believe that is not merely possible but altogether probable that the Episcopal Church suffered the fate of Humpty Dumpty in the 1960s & 1970s. That is, the Anglican Way in the USA suffered irreparable damage between 1965 & 1979. We all know that in this period the Episcopal Church adopted a series of major innovations in worship, doctrine, discipline and order. They were intended to catapult this old-line denomination into the new social and cultural reality of modern America, while, at the same time, making it relevant to that new ethos; and the effects of this innovating were so deep and wide that they began to change the nature and character of this Church, which had roots via the Church of England, the *Ecclesia Anglicana*, to the early Church.

The 1960s & 1970s

Looking back forty or so years, we can see that there began in the 1960s a new way of reading the Bible, of doing theology, of worshipping God, of making moral decisions, of understanding ministry, mission and evangelisation, of marriage discipline and of defining clergy vocations and roles. Not all this novelty was obvious at first for it continued within and alongside the older ways of thinking, speaking, writing and doing. Yet for those with eyes to see the Episcopal Church was changing and changing fast at its heart and in its center. It was responding positively to the various secular, liberation movements that had been created and/or were energised by the 1960s social revolution. While some of these (e.g., civil rights) had positive aspects to them, others began to undermine the received teaching and discipline of

the Church in terms of corporate faith, personal morality, public ministry, sexual ethics, marriage, religious language and much more.

Stating the effects more clearly, there was **first of all** a rejection of the received formularies (the forms that provided the basis of the Anglican

Way of being a part of the one, holy, catholic and apostolic Church). The historic Book of Common Prayer, the Ordinal [services for ordinations] and the Articles of Religion were treated as merely and only historical documents and they were replaced by new formularies, all contained in what eventually was called "The Book of Common Prayer, 1979" – which was in fact

really and truly a "Book of Alternative Services." **Secondly**, with the rejection of the classic Ordinal there was a rejection of the received Order of Ministry. Women were admitted to all three Orders and the new services for ordination in the 1979 book provided for this. **Thirdly**, there was a rejection of the Reformed Catholic doctrine and religion as this is expressed in the Articles and other classic formularies and replaced by a new doctrine and religion which emphasised loose doctrinal expressions, self-realization and self-fulfilment, with celebration. This is seen in the series of publications for worship approved by the General Convention from 1976 onwards. In the **fourth** place, the rules governing marriage in church were liberalised to allow for the many who wished to be remarried in church after divorce. Many clergy were in this position. Then, **fifthly**, together with the admittance of the secular movements of and from the 1960s also came the insistence on using language for God and for human beings that was felt not to be offensive to women and minorities; and thus the changing of hymnody, liturgy, canon law and much else to conform to the demands for inclusivity and to outlaw as much as possible perceived so-called patriarchalism, androcentricism and the like. Also, **sixthly**, amongst minorities who insisted on being



recognized fully in their “orientation” were those who called themselves “gay” – homosexual, bisexual and lesbian persons. This lobby with its agenda persisted and eventually was successful in having the ECUSA adopt its main demands. In the **seventh** place, bishops became less and less “fathers in God” and “pastors” and more chief executive officers and chief liturgical officers of their dioceses, while the clergy became managers and counsellors of and for their congregations. And so on...

Experience

In the attempt to be seen as relevant, simple, and plausible, there was a very clear commitment to EXPERIENCE as revelatory; that is, the belief and conviction that God is revealing who he/she is and what she/he requires through human experience of the world and of persons. Of course lip-service was paid to Scripture, tradition and reason, but yet all three were subordinate to what it was believed God was saying through what was happening in the world, as documented by the human sciences and as felt by sensitive human beings.

The cumulative effect of these innovations, which were inter-related and continuous as well as being in harmony with the times, was manifold. Many traditional churchmen felt uncomfortable and voted with their feet. The membership of the ECUSA dropped dramatically between the late 1960s and the late 1970s (in 1965 there were four millions or more and by 1970 there were two millions or so). In 1977 the “Continuing Anglican Church” was formed in St Louis and other traditional folk left for other denominations or for no church at all. Those who stayed who were of traditional, conservative and orthodox intentions had of necessity to conform, even if in part and not in whole, to the new context and ethos. And, of course, this situation caused for them the erosion of the content of the received Anglican Way and made them necessarily, for practical reasons, define downwards the content of “orthodox” faith and worship. At the same time the ECUSA attracted people of radical and liberal opinions and so those of traditional-type views sitting in its pews became more and more the minority.

Since 1977 there has been, on the one side, a continuing radicalisation of the religion of the ECUSA and, on the other, the growth of what we may call Extra-Mural Anglicanism. Those of orthodox inclinations staying within the ECUSA (Intra-Mural Anglicans) have had to compromise much in order to hold on to what they believe are essentials, but the recent case of the appointment of a “gay” bishop has been a major awakening call to them. They are seeking to remain in the ECUSA and not be a part of it! Outside the ECUSA, there has been a regrettable divisiveness amongst the Extra-Mural Anglicans who departed in 1977 and their converts, and further, the nature of Extra-

Mural Anglicanism has been enlarged since the late 1990s by the addition to it of those of definite evangelical and charismatic views (the Charismatic Episcopal Church, the Anglican Mission in America etc.).

While those who remain members of the ECUSA are held together by a variety of centripetal forces (e.g., the Pension Fund and long years of traditional associations and agreements), those outside, the Extra-Mural Anglicans, have been subject to strong centrifugal forces and thus have been divided into many little streams rather than being as one flowing river. Attempts are being made in 2004 to put centripetal forces to work amongst Extra-Mural Anglicans; but it is being recognised that this vocation is much harder than it appears and has to surmount many major obstacles which put up great resistance.

To come to a conclusion

In 1960 there was unity without uniformity and unity with comprehensiveness in the Protestant Episcopal Church, USA. By 1965 it reached its greatest recorded membership (circa 4.5 millions), and outside it were very, very few Anglicans—mostly in the Reformed Episcopal Church and a few tiny southern groups of seceders over civil rights.

Between 1965 and 1979 there were several major theological & ecclesial earthquakes!

In 2004 there is the ECUSA and there are the Extra-Mural Anglicans and their total number is probably not more than 2 millions. Further, there are great tensions within ECUSA and much divisiveness amongst Extra-Mural Anglicans. (Regrettably not many outside the USA seem to grasp this full picture of American Anglicanism!)

It is possible that IRREPARABLE damage was done to the Anglican Way in North America in the late 1960s and the 1970s, and that, as a result, it will be impossible (before the Parousia of the Lord) to create again in the USA one orthodox Province with [nearly] all Anglicans living in unity of basic doctrine with diversity of churchmanship. It seems that there will always be the ECUSA, eventually no longer in the Anglican Communion and becoming more and more a Unitarian Church with open morality; and there will be some former dioceses of ECUSA as a church within a Church, recognised by overseas Anglicans and in fellowship with them; and further there will be a series of groups using the name of Anglican and in a variety of agreements and relationships with each other and with the former dioceses of the ECUSA that are in touch with the Anglican Communion of 37 Churches.

BUT apparently Humpty Dumpty will not be put back together again! That is unless the Lord of unity does an amazing miracle in the nation. Fervent prayer and real moves to sound unity are what Anglicans must engage in!

How EXPERIENCE has changed the ECUSA

In 1950 most theologians and bishops of the Episcopal Church were content to state that the Anglican Way was based on Scripture, tradition and reason. (This formula is usually traced to Richard Hooker although he never actually stated it as such.) They claimed that this formula rightly summarised the theological method of the standard divines of the Anglican Way, who treated the Bible as the Word of God, to be read and interpreted by godly reason informed by the best insights of the Church over the centuries and in the light of her Creeds and Formularies.

Then after the social and cultural revolution of the 1960s the formula became – Scripture, tradition, reason & experience. After living through the tumultuous 1960s, it was apparently difficult for broad-minded people to deny, for example, that the EXPERIENCE of struggle for liberation and human dignity/ equality by ethnic groups and by women was a source of human knowledge and even of divine revelation. Thus the Episcopal Church of the USA began to innovate in doctrine and discipline – and later in liturgy – to incorporate the insights and lessons from experience! Thus, the ordination of women, the equating of the kingdom of God with the search for justice and peace, the relaxing of marriage discipline and then the inclusive language for church services and for translation of the Bible were all adopted because they were all seen to be required by Experience. (For those with eyes to see the beginnings of all this are clearly to be seen in the contents of the 1979 prayer book of the ECUSA.)

Now, in 2004, within the more radical parts of the ECUSA, the formula has been turned inside out and is: Experience, scripture, tradition and reason. What is selectively taken as sure knowledge from the social, cultural scene and from the human, behavioural, social sciences as well as from what people claim to feel in authentic living dominates the mindset of the new Episcopal religion. The Scripture is read in such a way as to conform to – not challenge – the latest supposed revelation from **Experience**, and then reason is used to make sure that Scripture and tradition do not provide any substantial arguments against what is taken as a prophetic and innovatory word of God from **Experience**. The Gay Agenda in the churches is the most obvious but not the only example of the working out of the new formula, for serial monogamy with church blessing is close behind it (and associated with it in terms of causation). In fact,

when theology and doctrine from Experience take over as **the** source of authority and doctrine then of course it is no longer The God and Father of our Lord Jesus Christ who is worshipped but rather some idol of human creation.

The classic 1,2,3,4 & 5 of the Anglican Way were from the sixteenth century to the twenty-first : ONE Canon of Scripture; TWO Testaments within it; THREE Creeds to summarise its essential content; FOUR Ecumenical Councils to provide the essential dogma concerning the Holy Trinity and the Identity of Jesus Christ based on Scripture; and FIVE centuries of church life, liturgy, ordained ministry, polity, canon law and Bible interpretation to learn from.

Here there is experience but it is experience with the lower case “e” and is within the doctrinal, ethical and liturgical framework and it is experience of God, grace, salvation and so on.

The new 1,2,3,4 & 5 of the Episcopal Church is wholly innovatory and may be expressed in this way: 1.Contemporary experience as reported by the human & behavioural sciences; 2. personal experience of self-worth, self-realization and self-expression; 3. corporate experience in social and political activism; 4. congregational & synodical experience in religious worship and fellowship; 5. and individual experience of meditation, prayer, reading of holy books and seeking after “god”.

Of course, the submission to modern Experience has not altogether by-passed those who have sought to remain orthodox. This may be seen for example in certain of the special emphases of the charismatic and pentecostalist movements as they have been absorbed by parish churches and also the great interest in such things as “passing of the peace.”

In true religion, what are called the affections are central for there is desire for God and communion with him, there is the love of God and the neighbour and there is the assurance given by the indwelling Spirit of being a child of God. Here, doctrine is not being created from experience but rather doctrine is being confirmed practically by experience. In the piety promoted and encouraged by the religion of *The Book of Common Prayer* (1662 & 1928) there is a great emphasis upon the experience of God in all its varied aspects, from penitence and contrition before him to reverence and awe in his holy presence and to joy in his service with peace in tribulation.



Don't put all the blame on "Bishop" Gene Robinson!

While Gene Robinson's way of life is not appropriate for that of a bishop in the Church of God, it is wrong to pour all the blame upon him for his recent elevation as an actively "gay" man to the office of bishop and for the crisis this has caused in the Anglican Communion of Churches. What about all those who voted for him in the Diocese of New Hampshire and in the General Convention of the ECUSA? What about all those bishops who arrived to consecrate him and support him on November 2nd, 2003?

Let us not treat Gene as though he were the most guilty man in the whole of the Anglican Communion of Churches. In fact:

Woe unto the Episcopal Church of the USA, which has deliberately and knowingly, since the 1960s, decided to take its public agenda from the secularised culture & the Zeitgeist of the West, rather than from the Revelation of the Blessed Trinity in the Word written and illuminated by the Holy Spirit.

Woe unto the General Convention of the Episcopal Church of the USA, which has voted consistently and often since the 1960s for the repudiation of the Worship, Doctrine and Discipline inherited from the Protestant Episcopal Church of the USA, from the Church of England, and from the Church Catholic.

Woe unto the House of Bishops of the ECUSA, which has repudiated by its words and deeds, since the 1960s, its claim to be committed to the Gospel of Jesus Christ and to real membership of the college of Bishops of the one, holy, catholic and apostolic Church.

Woe unto the Presiding Bishop, Frank Griswold, who has become an international ambassador for the apostate religion of the ECUSA.

Woe unto individual bishops and dioceses, which have followed the lead of the General Convention, set aside historic Worship, Faith, Order & Morality and delighted in innovation on many fronts, often including the persecution of "traditional" believers.

Woe unto the lay membership of the ECUSA, which has generally gone along with the repudiation of the heritage of evangelical/catholic Faith and Practice as well as the embracing of innovations, when it could have (by its virtual total control of weekly money & finance) sent many signals

of disapproval and rejection to the House of Bishops.

Woe unto those who claim to be "orthodox and biblically-based," but who have gone along with virtually all the innovations – except the latest concerning "gay sex" – since the 1960s and thus who hardly deserve to be taken seriously in the whole scheme of things as leaders of any renewal.

Woe unto the evangelical leaders, who said that by accepting the 1979 prayer book and women's ordination they would earn themselves a 'place at the table' and reform the ECUSA, but who have been able to do little or nothing of such reform.

Woe unto the feminists who pressed for, and gained, such innovations as a total change in the Catholic Ministry and in the language of Bible and Liturgy used to address God and humanity.

Woe unto the social activists whose passion for economic, political and social justice on earth caused the ECUSA to change the Gospel of heaven and hell into a message of commitment to activism for "peace and justice" in human society.

Woe unto the human rights advocates whose drive to open up rights to all groups and persons in society has caused the morality of the ECUSA to be based more on modern theories of human rights than on the commandments of God.

Woe unto the LesBiGay lobby, with all its carefully planned and executed propaganda and activities, which has turned the received sexual morality of the ECUSA inside out and caused the naming of what was until recently immorality and sin by the name of morality and righteousness.

Woe unto Gene Robinson, who has been given by God a clear and able mind, but who has used that mind to justify his own departure from Christian Faith and Morality and actively to support, commend and embody what the Church has historically called immorality – and to claim that "God" (not surely the God and Father of our Lord Jesus Christ) is guiding him.

There are very few in the present ECUSA who do not fall under the Woes pronounced from heaven and there are very few therein who do not suffer in some degree from the spiritual disease which so clearly affects those bishops, who were present to engage in the "consecration" of Gene.

May the God and Father of the Lord Jesus Christ have mercy upon us all!

Continued from page 7

On this basis, the Anglican churches in the United States reorganized themselves after their War of Independence into an ecclesiastical province and national church in 1789, calling them-

selves "the Protestant Episcopal Church in the United States of America." As a national church and province in being, the PECUSA sought fellowship with the Church of England. When these

Continued on page 15

Praying for the Church:

The Fifth Sunday after the Epiphany

O Lord, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. Amen.

The Epistle: Colossians 3: 12-17

The Gospel: St Matthew 13:24-30

In 2004 because of the date of Easter, we shall not use the Propers for the Fifth Sunday after the Epiphany. However, the message is one that all Episcopalians and Anglicans in the USA can surely benefit from hearing.

The Epistle is a most moving, thorough and gracious call for genuine Christian unity based upon Christian doctrine and virtues. "Put on love which binds everything together in perfect harmony."

The Gospel is the Lord's parable about the farmer who sowed seed and while he slept an enemy sowed weeds and thus the good and bad seeds grew together until the harvest when their fruit were separated. Here we learn that in this life and age and within the Church in space and time, we shall never know full perfection and purity; but, we do know that God is in charge and will bring all things to his own perfect conclusion at the end of the age.

The petition of the **Collect** made to God the Father, the heavenly Lord, in the name of his Son, the Lord Jesus Christ, is from his Church and for his Church and each member therein. Each congregation prays for herself and the whole Church militant here on earth. Let this be a prayer from all Episcopalians/Anglicans of the ECUSA and also from within Extra-Mural Anglicanism.

The Church is described as God's household, that is a family of children, born from above by the Holy Ghost, but yet not mature as obedient and

faithful children. The children can so easily stray from the home and become prodigal sons and daughters adopting the religion of another household; and so petition is here made that they will be kept at home continually in true religion – true worship, doctrine, piety, devotion and discipline. And this petition is made in order that the whole church membership may know the mighty protection of God the Father from all evil, sin and devilish machination, as they are enabled to trust in him and to live faithfully and lovingly in Christian hope of the full redemption of the Church and of each member thereof.

A final thought. This Collect, though fully meaningful in its own terms in its present English form as rendered by Archbishop Cranmer, is not an exact translation of the original Latin from the Gregorian Sacramentary and the Sarum Missal. The original Latin can be rendered: "*Lord, we beseech thee to keep thy household continually with thy fatherly goodness, that she who doth lean only upon the hope of thy heavenly grace may evermore be walled round by thy protection; through Jesus Christ our Lord. Amen.*" Here the petition is from the Church for the same Church, which is presented as a household of God's adopted children, a family which needs always his fatherly care and protection. She, the household, needs always to be surrounded, walled in, by the protection of the heavenly Father.

If ever there were a time when the American Anglican Household needed to be surrounded and walled in by the gracious, Fatherly protection of Almighty God it is now in 2004.

Continued from page 14

national churches entered voluntarily into a spiritual communion of faith and sacrament, what we call today "the Anglican Communion" came into being.

A similar reorganization of the Anglican churches in America is, of course, just as possible today. But whatever help the Americans may receive from other churches, it is only as a reorganized province-in-being that it makes any sense to speak of "communion" with the other Anglican churches of the world. **The Americans' foreign brethren cannot enter into communion with a promise, but only with a province, and a province equal in discipline and faith at that.**

Lastly, some may argue that it would be better for the Anglican Communion to remake itself and to establish a centralized authority to deal with matters of faith and discipline, rather than to expect the various national churches to shoulder their various responsibilities to maintain faith and order in their own households under the traditional Anglican polity. But if a "central command" polity is to be our self-imposed fate, all we will have accomplished is a repudiation of the Reformation and our final submission to the polity enshrined at the Council of Trent. The issue is no longer the Anglican Communion, but the Anglican Way itself. – *The Revd Dr. Louis R. Tarsitano*



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