

# MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

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# The Creed Sung as a Psalm: Quicumque Vult



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



**W**e list parishes that use the 1928 BCP according to state or area, mentioning their ecclesiastical jurisdiction (Episcopal Church or one of the "Continuing Churches"), and

all of their services, if from the 1928, or the ones that use the 1928 BCP. The Reformed Episcopal Church uses a Prayer Book which includes both the 1662 (Church of England) and much from the 1928.

In the past I could assume that all of the Continuing Churches would use the 1928 BCP fully, but it has come to my attention that parishes of one of the larger ones have begun the use of the 3 year cycle Eucharistic Lectionary, which is a departure from the 1928 BCP. The 1928 BCP includes the Collect, Epistle, and Gospel. Sadly, we will no longer list parishes from that jurisdiction, unless we know for a fact that the parish in question uses the Eucharistic Lectionary from the 1928 BCP.

Our knowledge of these matters is limited, so we would be happy to hear of par-

ishes that use the 1928 BCP. An excellent reference is the *Directory of Traditional Anglican and Episcopal Parishes*, published by the Fellowship of Concerned Churchmen. This directory does not tell what prayer book is used. Please contact the editor, Mrs. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55409 if you would like to order a copy. For information call (612) 824 3933.

A number of readers have written to tell us of other parishes that use the 1928 Prayer Book. It makes us glad to know of such places, and also that folks are reading *Mandate*. Some have written to tell us of parishes that use 1928 that we have already listed. It might be a good idea to keep the issues of *Mandate* that have this column to use for future reference. We can only list a parish once..

## New Hampshire

### Salem

**St. John's Church (Anglican Church in America)**

meets at the Methodist Church  
Salem, NH

Mailing Address, 1 Crawford Street  
Plymouth, NH 03264

888 536 1794

*The Rev. Dean Steward*

### Concord

**All Saints Mission**

meets at the Lutheran Church  
Concord, NH

Mailing Address, 1 Crawford Street  
Plymouth, NH 03264

888 536 1794

*The Rev. Dean Steward*

## Delaware

### Georgetown

**Parish of St. James (Anglican Independent Communion in the Americas)**

23269 Park Avenue  
Georgetown, DE 19947

Mailing Address: RD#3, Box 285-A-1  
Millsboro, DE 19966

302 854 6547 or 238 7364

Sunday

8:00 am Holy Communion

10:00 am Holy Communion (1st, 3rd, 4th)

10:00 am Morning Prayer (2nd & 5th)

*The Rt. Rev. John W. Gaines, Rector*

*The Rev. Mark Remillard, Associate Rector*

### Wilmington Area

**St. Mary's Church (Anglican Catholic Church)**

4201 N. Washington Street (at Lea Boulevard)

Wilmington, DE 19806

302 428 1323

Sunday

10:00 am Holy Communion

*The Rev. Canon Kenneth W. Gunn-Walberg, Rector*

**Trinity Reformed Episcopal Church (Reformed Episcopal Church)**

Union Grange Hall #1 (Corner, Ketch & Doe Run)

Hockessin, DE

Mailing Address: 126 Woodshade Drive,  
Newark, DE 19702

302 454 7762 or 368 1955

Sunday

10:00 am Holy Communion

*The Rev. John Martin Campbell, Rector*

*Please write the Rev. Fr. David C. Kennedy, SSC, at 7231 Hearth Stone Ave., Boynton Beach, FL 33437-2920 if you know of parishes that use the 1928 BCP. Needless to say it will take a long time to list them all! Praise God for that!!!*

## THE MANDATE

September / October 2004

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# Reflections from the Editor's Desk

## *The 1979 Prayer Book — my attitude to it*

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

People who have the time and inclination to read my little tracts and books will have noticed that consistently over the years I have referred to the official Prayer Book of the Episcopal Church, USA, as “the 1979 Prayer Book.” This is a reasonable title to use and it is used by me for one basic reason — in order to avoid using the official title as given to it by the General Convention of the Episcopal Church in Minneapolis 1979 which was “The Book of Common Prayer...”

Why do I seek to avoid calling this Book by its official title? The answer is simple. I cannot in conscience or historical judgment see it as “The Book of Common Prayer.” It is most certainly a Prayer Book, but to my eyes it is not “The BCP.” If we actually take time to examine its internal contents which are characterized by variety and choice, we see very clearly and quickly that they belong to the new class of Prayer Books which were produced from the early 1970s onwards in the western/northern parts of the Anglican Communion, after the Lambeth Conference gave its moral backing to this enterprise of experimental liturgy. These new Books were intended to provide, alternative forms of public services in “contemporary language” alongside the received, historical, *Book of Common Prayer*. Thus they usually contained the word “alternative” in their titles — e.g., *An Alternative Service Book* (England 1980).

Therefore, as a historian of doctrine and of forms of Anglican worship, I see that the 1979 book was given the wrong title. It should have been something like, *An American Prayer Book* (1979) or *A Book of Alternative Services* (1979). When I enquire why it has the wrong title, I find a long and involved story about the ecclesiastical politics operative in the Episcopal Church from the 1960s into the 1970s and it is not necessary to tell that story here.

However, looking back over the history of the Episcopal Church from the new millennium back to the 1960s, I can see clearly how so often the General Convention is driven not by a commitment to biblical truth and historical orthodoxy, but by the desire to innovate to be relevant to a fast chang-

ing society and culture. So, it seems to me, the title of the new Prayer Book was a major innovation, a novel way of using an hallowed and distinctive title in order to make easy the speedy entrance of innovation and change of doctrine. And as such it worked as bishops took up the cause and pressed its use upon all dioceses of the Church.

To say that its title is the wrong one is not to say that there are not useful, even good, things in the 1979 Book. I gladly accept that by it, in the hands of faithful priests over the years, many have been blessed by God. At the same time, mischief has been done by the use of a false title.

Thus, in summary, my position in terms of my relation to the Prayer Books of the ECUSA is to regard the last edition of the classic *Book of Common Prayer*, the edition of 1928, as the true Formulary of the Anglican Way in America

and then to see the 1979 Book as the equivalent of the *ASB* (1980) of the Church of England and the *BAS* (1985) of the Anglican Church of Canada (and of others similar ones from Australia, South Africa, Wales, Ireland etc). So for me to say “the 1979 Prayer Book” is to see it as an official alternative to the classic BCP and also under the general doctrinal standard of the historic editions in the USA of the classic BCP — that is those of 1662, 1789, 1892 & 1928.

When the new Prayer Book (or perhaps books and web sites of liturgical resources) of the ECUSA appears later in this decade, then I shall have to re-evaluate my position; but I expect that I shall regard the 1979 Book as conservative in comparison with the innovatory content of what will replace it by 2010! In and of itself the 1979 Book was innovatory in 1979 but such have been the changes within the ECUSA towards heresy and immorality that it is now a conservative bedrock for some. (The liberals of the 1970s became the conservatives of the 1990s as more radical forms of liberalism emerged!)

[See further my booklets, *The 1928 Service of Holy Communion Annotated & An Act of Piracy, An evaluation of the 1979 Prayer Book*, both available online from [www.anglicanmarketplace.com](http://www.anglicanmarketplace.com) or by calling 1 800 727 1928]



# Variety and Choice: A Discussion Starter

*“We know you have a choice...  
but do come to our church...”*

One can claim that certainly from the eighteenth century in English-speaking countries, there has been freedom of religion and thus CHOICE for worshippers as to place of worship — e.g., parish church or nonconformist chapel in England with similar choice in other lands. Further, one can claim that until the mid-to-late twentieth century it was generally true that one could be fairly certain what to expect inside a place of worship, if one knew to whom it belonged. What went on, in terms of forms of worship, inside a Baptist or a Methodist Chapel in England or a Scottish (Presbyterian) parish church was wholly predictable. Likewise in the parishes of the Church of England one was fairly certain that *The Book of Common Prayer* was used, even if there were differences in ceremonial between one parish and another.

Now in 2004 one cannot make such a claim. As CHOICE has entered into the mainstream of life and culture in the West so that people see it as a basic right to exercise choice in virtually every aspect of life, so CHOICE has entered into the whole concept and pursuit of public worship. Today, one does not know what to expect on entering any building for Christian worship because the exercise of local choice with autonomy means that there are very few universal rules observed, even within churches belonging to the one jurisdiction.

In the Church of England, variety based on local autonomy and choice is commonplace. *Common Worship*, the new multi-volume Prayer Book, takes this for granted and supplies, as its very first provision, a suggested outline of a service of worship! So within the Established Church one finds everything from the use of the modern Roman Catholic Mass to forms of Lay Celebration of Holy Communion based on ex tempore prayer and to prayers to the mother goddess in feminist groups. And what is the case in Great Britain is more abundantly so in the United States of America. The basic exception to this phenomenon is The Orthodox Church, with its various jurisdictions, which maintains the traditional liturgy, even if some of the English translations leave much to be desired.

In fact we have all become so used to CHOICE that without its presence we would probably all feel deprived or odd. We all accept the supermarket of religions in the West as a given, and, further, we seem also to accept that within each Christian brand name (i.e., denomination) there should also

be variety with choice and local autonomy. Thus we are dealing with multiple choice across and within the variety of religions within the one supermarket. Of course, on close examination not a few of the brands look and taste alike but are different in minor aspects so that the tendency is to major on minors in order to extol one's distinctives!

Thus, for example, the CHOICE now for Anglicans/Episcopalians is not only between a traditional language service and a modern language service, but it is also between a set service and an informal service, with or without clergy vestments. Local worship committees decide what is the local offering and style and then the member or visitor takes it or leaves it. So not surprisingly when churches get together it is sometimes a problem to decide how and what to pray, sing and read and what kind of music to employ! Try asking a crowd to say the Lord's Prayer in unison.

BUT, Birds of a feather do flock together and so within all the diversity and variety there are various ties, associations and fellowships. These tend to be the more real and meaningful when there is general agreement as to the form and content of public worship. Yet centripetal forces are few in comparison with centrifugal ones.

Is this diversity, variety, choice and local autonomy here to stay? Is it all part of the western scene in which we must operate for the foreseeable future?

It seems that it is, and this prospect must surely cause us to ponder carefully whether our own brand is really all that different from others and if it is, whether it is a truly good brand. And then, if we judge it to be so, is it really worth selling and if so, what is the best way to “sell” it. For in the competitive supermarket products have to be advertised, pushed and commended.

**Thus, for example, if a group is convinced that the product known as The Common Prayer Tradition (worship & doctrine based upon the classic Book of Common Prayer using the King James Version) is good and worth commending then it needs to be fully aware of the context and situation of diversity, choice and local autonomy and to form an apologetic and an outreach with appropriate communications that actually address people in this vast land of choice. Without such a strategy it will surely not make much progress at this moment in the West.**

# A Godly Competition

## *The Common Prayer Tradition in Living Use*

**T**he Board of the Prayer Book Society of the U.S.A. firmly believes that in the new millennium there is need to help our contemporaries, especially the young, to understand and use with ease the traditional language of Common Prayer. It also believes it right to encourage the creation of prayers and hymns as part of a larger determination to encourage and experience Anglican Common Prayer as a tradition in living use. To this end, it has decided to sponsor a godly competition to encourage the revival of the production and provision of contemporary prayers and hymns in the traditional religious language found in *The Book of Common Prayer* and the hymnody of Isaac Watts, Charles Wesley and John Keble (to name but three).

Until the 1970s, there were constantly being printed books of prayers, collects and litanies for use alongside *The Book of Common Prayer*, especially for use at the end of Morning and Evening Prayer, at mid-week meetings, in family prayers and for private devotions. Also there was a continual appearance of hymns to be used in association with the services within the Prayer Book or for communal hymn-singing.

With the advent of modern liturgies and the insistence that God be addressed as “you” and that the second person singular (thou/thee) for God and man be no longer used, the publication of books of prayers and new hymns in the traditional English style of prayer gradually ceased. Since the 1970s very few have appeared.

### **The Godly Competition**

There will be **six categories** — collects, prayers, litanies, hymns, liturgies and homilies. And there will be **two age-groups** — those who have not yet reached their eighteenth birthday and those over eighteen years. All entries must be in English and may be submitted from any part of the world with British or American spelling. Each entrant shall make a statement to the effect that the submission is his own work.

**Collects:** a minimum of three in the style and of the length found in the Collects for Sundays and Holy Days in the Prayer Book. They must be connected with a season or festival of the Church Year, with a strong biblical theme, related to the Eucharistic Lectionary in the BCP 1662-1928. To supplement not replace the BCP Collects.

**Prayers:** a minimum of two in the style and of the length of the General Confession and the General Thanksgiving, or of the Prayers at the end of Morning and Evening Prayer. They must be connected with modern life and be in the form of petition, intercession, confession, praise or thanks-

giving, or a combination of two or three of these themes.

**Litanies:** a minimum of one about 2/3 of the length of the Litany in the Prayer Book. It/they must be connected with modern life and may be general or specific in content.

**Hymns:** a minimum of two of the kind of length of the hymns found in the Episcopal Hymnal of 1940 or the English Hymnal of 1933. They must be rooted in a biblical or Christian festival theme and connected with modern life. It will be necessary to indicate what tune each one is to be sung to or to provide new music. If the latter, two persons may co-operate to produce words and music.

**A Liturgy:** the outline of a form of service for an important occasion not provided for in *The Book of Common Prayer* (e.g., Service on Cruise Ship, Service at a Youth Camp, & Graduating Service at a College or School), with any special prayers, litany, versicles and responses given in full.

**Homilies:** a minimum of one sermon of not more than 1,500 words on a theme of current personal, Christian, moral concern (e.g., the use of money, the nature of temperance, the place of discipline & relations with persons of other religions). Biblical quotations to be from the KJV.

Entries must be submitted to the Prayer Book Society Office in Philadelphia no later than January 1, 2005. *Godly Competition, Prayer Book Society, P.O. Box 35220, Philadelphia, PA 19128-0220.*

There will be three judges who will make their report by March, 2005.

The best entries will be published in *The Mandate* in mid 2005 or, if there are sufficient of good quality, they will be published in a booklet.

If the judges believe that a contestant reveals a special gift for this kind of creative, godly writing, they will prepare a special note for that person offering encouragement and advice.

Contestants are advised to read, *Neither Archaic Nor Obsolete. The Language of Common Prayer* (2003) by Peter Toon & Louis R. Tarsitano [Edgeways Books, UK, & Prayer Book Society, USA]. Further, the following books may be found helpful in terms of indicating the kind of collects and prayers produced in the recent past.

J.W.Suter, *The Book of English Collects*, 1940.

F.B.McNutt, *The Prayer Manual*, 1951.

Eric Milner-White, *After the Third Collect*, 1955.

E Milner-White & G.W.Briggs, *Daily Prayer*, 1959.

Frank Colquhoun, *Parish Prayers*, 1967

Church of South India, *Book of Common Worship* (1963).

Society of St John the Evangelist, *A Manual for Priests*, 1944.

Loren Gavitt, *Saint Augustine's Prayer Book*, revised edition 1967.

W.H.Frere, *Black Letter Saints' Days*, 1938.

# The Lectionary:

## *The Heart of the Prayer Book System*

*The Rev'd Dr. Robert D. Crouse*

**I**n the cycle of the Christian Year, in the ancient lectionary—that cycle of Epistle and Gospel lessons which has served the Church for well over a millennium, and still survives in our Book of Common Prayer—the essential message of Holy Scripture, God's word to us, is set before us in an orderly and supremely logical way. As we follow the lessons appointed for the Sundays and the great festivals, as we meditate upon them, as we open our minds and hearts to understand the pattern and meaning of them, we are led, step by step, into an ever deeper and clearer perception of Christian truth and the essentials of Christian life.

In the first half of the year from Advent to Trinity Sunday, the cycle of lessons sets before us in due succession those great works wherein the mind and heart of God are manifest in Jesus Christ, those great works whereby our redemption and reconciliation are accomplished, and we are called to new life in the Spirit. All that teaching, all that revelation and illumination, is magnificently summed up in our adoring contemplation of God the Holy Trinity. A door is opened in Heaven, and souls are caught up in worship, with angels and archangels; we “rise to adore the mystery of love”.

As children of God by adoption and grace, and heirs of eternal life, we are to be partakers of the divine nature, partakers of that mystery. With open face beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the Spirit of the Lord. (II Cor. 3:18) “Changed into the same image”: therein lies the meaning, the logic, of our lectionary for this long season of Sundays after Trinity.

What is involved here is a spiritual system, a design for sanctification, a programme of practical spirituality. For half the year, we have celebrated the mystery of love—the revelation of God's charity; and now, in this Trinity season, we draw certain practical conclusions from that. The starting point is set out in the very first lesson for the season, from the First Epistle of St. John: “Beloved, if God so loved us, we ought also to love one another”. It is the revelation of God's love, God's charity, which is the basis of Christian spiritual life. The starting point is the divine love: “Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins”.

That is the basis and starting point, and therefore the lessons for the first few Sundays after Trinity concentrate upon that, in its various aspects, and draw out the practical implications for us. Thus, on the first Sunday, the theme is the self-giving charity of God; and the necessity of emulating that

self-giving charity as the ground of our own spiritual life is practically illustrated in Jesus' parable of Dives and Lazarus. Then on the second Sunday, the theme is the infinite generosity of God's charity, with the practical lesson illustrated in the parable of the great supper. Now, on this third Sunday, the theme is the humility of God's charity.

In the Gospel lesson, the story begins with the publicans and sinners gathering around Jesus to hear him. The publicans were tax-collectors, and were not very highly regarded, for various reasons. In the first place, they were seen as collaborationists, or lackeys of the foreign Roman overlords; but beyond that, they were in a very dubious position morally: the Roman government farmed out tax-collection to local agents, and gave each a quota to raise as best he could. The agent's own income would depend upon whatever extra he could squeeze out of his unwilling victims. To speak of a publican was to speak of the most despicable sinner imaginable—not at all the sort of person with whom a teacher of religion should associate.

That's what the Pharisees and Scribes complained about, “murmured” about: “This man receiveth sinners and eateth with them”. These Scribes and Pharisees were notoriously righteous; they were the scrupulous interpreters, observers of the law, and they thought that Jesus ought to pay attention to them, instead of cavorting with unworthy publicans. Jesus told them two stories: the story of the lost sheep, and the story of the lost coin. And the point to these stories is surely very simple: salvation is for those who need salvation, for those who are lost: “joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons who need no repentance”. Certainly, the Scribes and Pharisees also needed repentance and salvation, but they did not think so; they stood proudly upon their worthiness, their righteousness as observers of the law. Their sin did not consist in their keeping of the law, of course—the law is holy and just and good—their sin consisted rather in the pride wherein they despised the publicans.

The lesson, then is this: the self-giving and infinitely generous charity of God cares for all with watchful providence; and it is a humble charity, which descends and condescends to the lowest: “God resisteth the proud and giveth grace unto the humble,” says our Epistle. And once again, the manifest love of God, now manifest in humility, is to be emulated: “all of you be subject to one another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble”.

*Continued on page 8*

# Quicumque Vult

## *The Origins & Text of Athanasius' Creed*

What has been called in the West since the fifth century “the Creed [or the Faith] of St. Athanasius” was not actually composed by St. Athanasius (296-373) of Alexandria. It was named in honour of him as the great defender of the Catholic Faith against the heresy known as Arianism, a form of tritheism, where the Son and the Spirit possess a lesser form of deity than does the Father. Often this Creed is referred to by means of the opening words of the Latin — *Quicumque Vult*.

The language in which it was composed was Latin not Greek and it belongs to a period after St. Augustine of Hippo for it makes use of his teaching in its exposition of the doctrines of the Trinity and the Person of Christ. It was not translated into Greek until the twelfth or thirteenth centuries and thus it was known to the English Reformers (e.g. Archbishop Thomas Cranmer) of the sixteenth century in both Greek and Latin — and they thought that its original language was Greek, because they mistakenly believed that it was written by Athanasius himself.

No one knows for certain who actually composed this Creed, where and when it was written. It was most probably written in the fifth century in Gaul as a means of instruction in the Catholic Faith, at a time when the Arian heresy had once again reared its ugly head in that region. An advanced form of Arianism was taught by the Visigoths and Vandals who were invading the Roman Empire — especially Spain — at this time. Thus it is to be seen as a commitment to faithfulness and accuracy in receiving and guarding the Faith once delivered to the saints! Though it refers to no heresies by name, it obviously excludes several that were widely disseminated at that time and which were seen as a threat not only to truth but also to personal salvation.

Whatever the precise origins and authorship, it is clear is that by the eighth century this Creed was widely known in the Latin-speaking church and its prestige as a summary of orthodox teaching stood very high in what we now call western Europe. The first canon from the church council of Autun in Burgundy circa 670 presided over by St. Leger reflects clearly the use of the Quicumque for the instruction of the clergy.

If any priest or deacon or cleric cannot recite without mistake the creed...of the holy primate Athanasius, he should be episcopally censured.

This makes very clear the high regard there was

for this creed as an orthodox statement.

A little later in the eighth century it was being taken into the divine office itself where it is found in psalters, to be sung as if it were a canticle or psalm and concluding with the Gloria Patri. It is in the famous Golden Psalter of Charlemagne, now in the National Library of Vienna and also in the Utrecht Psalter (University of Utrecht). We recall that both the Apostles' Creed and the Nicene Creed had entered the liturgy of the Church. Then, by the thirteenth century the custom had arrived of regarding it not merely as a Creed, but as a Creed along with the Apostles' and Nicene, and thus speaking of “the three creeds” (*tria symbola, triplex symbolum*).

So we find that in England in *The Book of Common Prayer* (1549 & 1662) it is both regarded as a Creed and also it is printed as a canticle, with the Gloria Patri at its ending. In *The Thirty Nine Articles* (1562) it is said to be one of the three Creeds. Also within the Roman Catholic Church Pope Pius V in his reform of the Breviary in 1568 confirmed its use at prime every Sunday. Further, the Lutheran Churches included it in their *Book of Concord* (1580) alongside the Apostles' and Nicene Creeds.

Here is the Athanasian Creed in the translation made by J.N.D. Kelly [1964]. (For a translation to be used for chanting see the BCP of 1662 or the Canadian BCP of 1962.)

Whoever desires to be saved must above all things hold the Catholic Faith. Unless a man keeps it in its entirety inviolate, he will assuredly perish eternally.

Now this is the Catholic Faith, that we worship one God in Trinity and Trinity in Unity, without either confusing the Persons or dividing the Substance. For the Father's Person is one, the Son's another, the Holy Spirit's another; but the Godhead of the Father, the Son and the Holy Spirit is one, their glory is equal, their Majesty coeternal.

Such as the Father is, such is the Son, such also the Holy Spirit. The Father is increate, the Son increate, the Holy Spirit increate. The Father is infinite, the Son infinite, the Holy Spirit infinite. The Father is eternal, the Son eternal, the Holy Spirit eternal. Yet there are not three eternal, but one eternal; just as there are not three increates or three infinities, but one increate and one infinite. In the same way the Father is almighty, the Son almighty, the Holy Spirit almighty; yet there

*Continued on page 8*

*Quicumque continued from page 7*

are not three almighties, but one almighty.

Thus the Father is God, the Son God, the Holy Spirit God; and yet there are not three Gods, but there is one God. Thus the Father is Lord, the Son Lord, the Holy Spirit Lord; and yet there are not three Lords, but there is one Lord. Because just as we are obliged by Christian truth to acknowledge each Person separately both God and Lord, so we are forbidden by the Catholic religion to speak of three Gods or Lords.

The Father is from none, not made nor created nor begotten. The Son is from the Father alone, not made nor created but begotten. The Holy Spirit is from the Father and the Son, not made nor created but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity there is nothing before or after, nothing greater or less, but all Three Persons are coeternal with each other and coequal. Thus in all things, as has been stated above, both Trinity in Unity and Unity in Trinity must be worshipped. So he who desire to be saved should think thus of the Trinity.

It is necessary, however, to eternal salvation that he should also faithfully believe in the Incarnation of our Lord Jesus Christ. Now the right faith is that we should believe

and confess that our Lord Jesus Christ, the Son of God, is equally both God and man.

He is God from the Father's Substance, begotten before time; and he is man from his mother's substance, born in time. Perfect God, perfect man composed of a rational soul and human flesh, equal to the Father in respect of his divinity, less than the Father in respect of his humanity.

Who, although he is God and man, is nevertheless not two but one Christ. He is one, however, not by transformation of his divinity into flesh, but by the taking up of his humanity into God; one certainly not by confusion of substance, but by oneness of Person. For just as rational soul and flesh are a single man, so God and man are a single Christ.

Who suffered for our salvation, descended into hell, rose from the dead, ascended to heaven, sat down at the Father's right hand, whence he will come to judge living and dead: at whose coming all men will rise again with their bodies, and will render an account of their deeds; and those who have behaved well will go to eternal life, those who have behaved badly to eternal fire.

This is the Catholic faith. Unless a man believes it faithfully and steadfastly, he will not be able to be saved.

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

*Lectionary continued from page 6*

To put this in more theological terms: what we have here is a lesson about the absolute priority of God's grace in the work of salvation: grace which is not according to any human merit or worthiness, but God's free and infinitely generous gift. And therefore there is no place for human pride. As our Collect indicates, even our desire to pray is God's grace. So pride is just a vicious deceit; it is the work of the devil who, "as a roaring lion, walketh about seeking whom he may devour". Therefore, "be sober, be vigilant".

The intent of these lessons, and the lessons for the following Sundays, is to show how the virtues and graces of Christian life are based upon and derived from the manifest charity of God, God's free grace, the mystery of love; and thus, the lectionary for the Trinity season offers us a systematic, logically ordered, biblical moral and spiritual theology. The character of this ancient Eucharistic

lectionary is often misunderstood and misconstrued. It is not, and was never intended to be a substitute for Bible reading and Bible study; that can be done much more completely and thoroughly in other contexts: in the Daily Offices, in Bible study groups, in private study, with the help of commentaries, and so on.

The Eucharistic lectionary offers, instead, a systematic, doctrinal, moral and spiritual teaching, by way of Biblical texts; and none of the many recent alternative lectionaries even begin to serve that purpose. It is an important, and really a basic, part of our Christian heritage, ancient and ecumenical, which it seems to me we must receive thankfully, cherish devoutly, and ponder in our minds and hearts week by week.

May God's grace support us in that undertaking.

Visit: [www.episcopalian.org/austin/lectionary/index.html](http://www.episcopalian.org/austin/lectionary/index.html)



# The Athanasian Creed & the PECUSA

Article VIII of The Thirty-Nine Articles of Religion printed in *The Book of Common Prayer* (1662) of the Church of England states:

The Three Creeds, Nicene Creed, Athanasius's Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

However, if you look at the same Article in *The Book of Common Prayer* (1928) of the Protestant Episcopal Church of the U.S.A. the content is similar but different:

*The Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.*

Then, if you return to the *BCP* (1662) and look at the pages immediately after Evening Prayer, you will find that the Athanasian Creed (or the *Quicumque Vult* from its opening Latin words) is printed in full, all forty-two verses. Further, it is ordered that it be said or sung instead of the Apostles' Creed at Morning Prayer on the six great festivals (Christmas, Epiphany, Easter, Ascension, Whitsuntide and Trinity Sunday) and on seven other holy days — St. Matthias, St. John Baptist, St. James, St. Bartholomew, St. Matthew, St. Simon & St. Jude, and St. Andrew — so that it is recited about once per month.

However, if you look at the *BCP* (1928) in the same place you will find there is no trace whatsoever of this Creed. And if you go back through the other two American editions of the *BCP*, those of 1892 and 1789, you will not find the Creed there also.

The question arises: Why was it left out of the first American edition of the *BCP* in 1789? The answer is simple. A majority of the leadership of the Episcopal Church at that time believed that it was too harsh and dogmatic in terms of what it stated and required. The opposition focused specifically on several verses, and on its clear, propositional content.

Examining the Creed one observes that it is firmly set within what have been called both "the damnatory" and "the minatory clauses". It opens with two verses in which, first positively and sec-

ondly negatively, the absolute necessity of believing the Catholic Faith is proclaimed if eternal salvation is desired. And this Faith is clearly identified with the dogma of the Trinity and the Person of Christ/Incarnation which is expounded in the following verses.

After the exposition of the dogma of the Trinity, there is a declaration that anyone wishing to receive God's salvation must hold the orthodox teaching (verse 28), and then the orthodox teaching on the Person of Christ is introduced (verse 29) by a warning that right belief in the Incarnation is also required for eternal salvation. And the climax of the Creed (verse 42) underlines and reiterates that there is no eternal salvation without loyal acceptance of the Catholic Faith as defined. "This is the Catholic Faith. Unless a man believes it faithfully and steadfastly, he will not be able to be saved" (verse 42).

In the late eighteenth century, during the Age of Enlightenment, few believed that it was necessary to believe ancient forms of doctrinal statements in order to be faithful to Jesus Christ and to be the recipient of God's salvation through and in him. Thus this Creed was omitted. The same sense of anti-dogmatism led to the changing in the 1789 Prayer Book of the *Venite* in Morning Prayer (Psalm 95) by leaving out the last four verses and substituting from Psalm 96 verses 9 & 13. Verses 8–11 of Psalm 95 speak of hardness of heart and God's wrath and did not seem, at that time, suitable for reasonable people to recite in morning service.

The fact that the Athanasian Creed was left out of the American editions of the *BCP* did not mean that it was never used within the PECUSA. It was, and still is, sung as if it were a psalm in a few Anglo-Catholic parishes in the USA. It is surely to be regretted that this important western Catholic statement of the two basic Catholic dogmas — the Holy Trinity and the Identity & Person of Jesus Christ — has not been widely used in Anglican doctrine and worship within the Episcopal Church of the U.S.A. When you understand its origins (in a time of crisis) then you understand why it is so firm and clear in its statements and affirmations! And if ever there was a time for there to be courageous and clear witness to the Truth of the Triune God and the Truth of Jesus Christ, One Person made known in two natures (human and divine) in the ECUSA, it is now, 2004! Orthodox doctrines of sexuality rest ultimately upon the orthodox doctrine of the Trinity.

# The Athanasian Creed — The Holy Trinity

Jesus commanded his disciples to go into all the world, to preach the Gospel and to baptize the converts in the Name of the Father, the Son and the Holy Spirit. He also taught them to love the Lord their God with all their heart and soul and mind and strength. Already here we glimpse the Trinity (“the Father, the Son and the Holy Spirit”) and Unity (the “Name” & the “One Lord God”).

The New Testament proclaims that the eternal Father sent his only-begotten Son into the world take to himself by the action of the Holy Spirit a human nature and body from Mary, the virgin, and to be the Messiah of Israel and Saviour of the world. Here the divine movement is from the Father through the Son and by the Holy Spirit and in this “descent” there occurs divine revelation and the provision of salvation.

Following this “descent” there is the “ascent” to the Father of the resurrected Incarnate Son in his Exaltation and then the sending in his name of the Holy Spirit to the assembled Church, and this then creates an “ascent” of grace — that is the activity from within the Church of worship, prayer, mission and service offered to the Father through the Son and with the Holy Spirit.

## The Church Doctrine of the Trinity in the West

On the basis of what the disciples saw in Jesus and heard from him, and their experience of God, they came to believe that God is a Holy Trinity, three in one and one in three. They never gave up their belief in the One God inherited from Judaism but they expanded it to include the Tri-unity of God for they experienced God in Jesus and as the Holy Spirit.

The Greek-speaking theologians of the East tended to begin their explanations of the Trinity from the Person of God the Father Almighty and move on from him to speak of his Son and the Holy Spirit, each of whom possesses the one and the same divinity, deity and Godhead as does the Father. In contrast, the Latin-speaking theologians of the West began from the one Godhead, one Deity, and proceeded to show that this one Godhead is possessed equally and fully by the Father, the Son and the Holy Spirit.

There is no clearer statement of this western approach that begins from the One God than that set forth in the Athanasian Creed. However, it is written in an altogether different style both to the New Testament and to the Apostles’ &

Nicene Creeds. In the main, they are written in what we may call a dynamic common sense way with the emphasis upon narrative, proclamation and description. In contrast, this Creed is written for the purpose of instruction in order to express precisely what the Church believes, teaches and confesses with regard to the Unity and Trinity of God. It is not intended to be an exciting document, but rather a true and clear statement that excludes major heresies in its affirmation of orthodoxy and also something that can be memorised.

## The Teaching

Christians must avoid doing either of these two things — (a) of obliterating the distinction between the Father, the Son and the Holy Spirit (for they are eternally Three Persons), and (b) of dividing into three the One Godhead/Divinity/Deity which is truly One and is wholly possessed by each of the Three. Each of the Persons has one and the same glory and majesty as the other Two.

Further, they are to believe that the attributes — increadness, infinity, eternity & omnipotence — of the one Godhead, are possessed also by each of the Three Persons. Thus there are not three increates, three infinites, three eternal and three omnipotents but One of each since the Father, the Son and the Holy Spirit each possesses in whole the one and only Godhead.

Christians are to know that Trinitarianism offers no open door to tritheism for the Godhead is one and indivisible. They are to believe that the Three Persons are different from one another in terms of their relations to each other. While the Three are identical in deity and in attributes they differ in relations, which are real and permanent within the Godhead. Within this Godhead each Person stands in a unique relation to the two others. The Father derives his being from none; the Son derives his being from the Father alone (he is the only-begotten of the Father); and the Holy Spirit proceeds from the Father and the Son alone. The Father begets the Son and the Son is begotten of the Father. The Holy Spirit proceeds from the Father and the Son. Neither the Son nor the Holy Spirit is created. And these relations of order are all wholly within the One Godhead, none is before or after the other.

In contemplating this Mystery, Christians are to adore both the Unity of the Godhead and the Trinity of Persons.

# The Athanasian Creed — the Incarnation

**T**he focus of all the Gospels is Jesus of Nazareth, the Messiah, who suffered, died, was buried, rose again and ascended into heaven. Salvation is promised in the New Testament to all those who repent of their sin, believe on the Lord Jesus Christ and follow him. Since Jesus Christ is the One who is the center and focus of believing, trusting and obeying, it is critically important that his correct identity is known and that this identity become an essential part of the believing and following. Thus there is much explanation and teaching in the New Testament concerning the true identity of Jesus.

This tradition of teaching was continued by the successors of the apostles for they lived in a Graeco-Roman world where many opinions arose as to the identity of Jesus and his relation to God. So it is not at all surprising that the early Church found it necessary in the context of many opinions and several major heresies (e.g., Apollinarianism & Nestorianism) about Jesus of Nazareth to go to great lengths to seek to clarify and state in the best available form of words the true identity of Jesus Christ as he stands in relation to the Godhead and in relation to mankind. We find that this a major concern of the first four Ecumenical Councils — Nicea (325), Constantinople (381), Ephesus (431) and Chalcedon (451) — as well as of the major theologians of the Church. Unless we know who Jesus really is how can we believe in him and commit ourselves to him.

## The Teaching

What is confessed concerning Jesus Christ occurs in verses 29 to 37 of the Athanasian Creed. It rests upon the foundation already established earlier that Jesus Christ as the only-begotten Son of the Father is of exactly the same Godhead as the Father and the Holy Spirit.

What is taught is that Jesus Christ is at once fully and completely God and fully and completely man. And being truly and really man this means that he possesses a human, rational mind. He is begotten of the Father before all ages in terms of his deity and begotten in time from the Blessed Virgin Mary in terms of his humanity. Though from his conception and birth he becomes simultaneously both truly God and truly man, this does not mean that he is as two persons joined together to make one artificial person. He is genuinely and really one Person and this unity is emphasized in

four successive clauses in verses 34 to 37 — e.g., “not two but one Christ.” The Son of God took to himself and made his own human nature and thus the one Person of the eternal Son of God became also the one Person who is the God-Man.

By this confession of faith, Apollinarianism, which taught that the Son of God assumed human nature without a rational mind (for the divine mind of the eternal Son acted in place of the human mind), is rejected; and so also is Nestorianism, which taught that the Incarnate Son is as two persons, human and divine, joined together only for purposes of achieving human redemption. In emphasizing the oneness of the Person of Christ important and interesting use is made of the analogy of soul and flesh in human personhood in order to aid the understanding. The unique unity that is the personhood of Christ is compared to the unity of a human individual person. In man there are two distinct substances, soul and flesh, which without losing their separate identity form one unique individual being, a single human person. In Jesus as the Incarnate Son there are two distinct substances (or “natures”) which without losing their separate identity are united in One Person.

It is a useful exercise to compare the Definition of the Person of Christ made by the Council of Chalcedon (451) and this teaching in the Athanasian Creed. One difference is that the Council uses the word “nature” — divine nature and human nature — and thus speaks of the One Person of the Incarnate Son made known in two natures. In contrast, the Creed uses the word “substance” — divine substance and human substance — and refers to humanity and divinity. However, this difference is verbal not doctrinal for with western theologians “substance” was a favorite synonym for “nature.”

The essence of Christian or Catholic Faith is presented in this Creed as right thinking and right believing concerning the God who has revealed himself in Jesus Christ and who has been experienced and proclaimed by the apostles. But this Faith is more than right thinking and right believing, it is also right living (“those who have behaved well will go to eternal life”) and right worshipping (“both Trinity in Unity and Unity in Trinity must be worshipped”). In other words, it is right thinking and believing for a purpose the glorifying of God in good works and true worship, leading to the enjoyment of eternal life and the beatific vision.

# Athanasian Creed & Damnation

Whenever one recommends the use of the *Quicumque Vult*, the Creed of Athanasius, for use in churches, sooner or later one gets asked about the so-called “damnable clauses.” These have been a constant cause of offence throughout modern times to some people. Apparently, very few these days appreciate being told that one must believe the orthodox Faith in order to be received by God into the life of the age to come and into eternal salvation and heaven. And, further, even fewer appreciate the message that the surest way to go straight to hell is to refuse to believe and to reject the Catholic Faith.

It must be admitted, whether one likes it or not, that the Creed is firmly set within what have been called “the damnable clauses.” It opens with two verses in which, first positively and secondly negatively, the absolute necessity of believing the Catholic Faith is proclaimed if eternal salvation is desired. **“Whoever desires to be saved must above all things hold the Catholic Faith. Unless a man keeps it in its entirety inviolate, he will assuredly perish eternally.”** And this Faith is clearly identified both with the dogmas of the Trinity and with that of the Person of Christ which are expounded in the following verses.

After the exposition of the dogma of the Trinity, there is a declaration that anyone wishing to receive God’s salvation must hold this orthodox teaching (verse 28); then the orthodox teaching on the Person of Christ is introduced (verse 29) by a warning that right belief in the Incarnation is also required for eternal salvation. **“Thus in all things, as has been stated above, both Trinity in Unity and Unity in Trinity must be worshipped. So he who desire to be saved should think thus of the Trinity. It is necessary, however, to eternal salvation that he should also faithfully believe in the Incarnation of our Lord Jesus Christ.”** And the climax of the Creed (verse 42) underlines and reiterates that there is no eternal salvation without loyal acceptance of the Catholic Faith. **“This is the Catholic Faith. Unless a man believes it faithfully and steadfastly, he will not be able to be saved.”**

There is no doubt whatsoever that the clear meaning of this Creed is that certainty about eternal salvation is intimately associated with believing and living within the Catholic Faith, especially its dogmas of the Trinity and the Incarnation. To reject this Faith and these dogmas is to invite the just condemnation of God to eternal punishment, hell. We need to be aware that the Church

in the patristic and early medieval periods had a confident dogmatism which paid no attention to the scruples which bother us in a post-Enlightenment culture. In holding such dogmatic views, the Church did not minimize what may be called personal faith in the Lord Jesus Christ and a personal relation to God the Father, and a sense of being led by the Holy Spirit.

Various means have been suggested to soften the impact of this clarity and dogmatism. For example, that its statements apply only to churchmen and do not have application to those outside the Christian Faith. Or, that the opening verse is to be translated, “Whoever desires to be in a state of salvation must above all things hold the Catholic Faith,” where “in a state of salvation” rather than “to be saved” renders the Latin *salvus esse*. Or, again, that its content originated in times very different from our own and thus we do not need to take so seriously the theme of damnation. Then, also, it has been suggested that the use of this Creed as a Canticle or Psalm in the Divine Office smooths over the hard edges and softens the meaning.

What is sometimes forgotten is that even the Nicene Creed in its original form from the Council of Nicea of 325 ended with a series of anathemas upon those who taught and propagated the heresy of Arianism. The Fathers at the Council believed that in providing the anathemas they were following St Paul who wrote: “If any man preach unto you any other gospel than that which ye have received, let him be accursed!” (Galatians 1:9). The use of the anathema against heretics was common in the Creeds, Confessions of Faith and Statements of the Fathers and the Church from the earliest days through to the sixteenth century.

Further, there is an abundance of exhortation within the New Testament wherein Christians are urged to hold fast to Christ (cf. the use of *teneat* in the Latin Vulgate Bible & verse 1 of the *Quicumque* – see Mark 7:8; 1 Thess. 5:21; Coloss. 2:19; 1 Cor. 11:2; Heb. 4:14; Rev. 2:13; 2:25 & 3:11).

Perhaps the Church in the West in the twenty-first century so lacks a passion for God and Truth that it has become soft on the distinction between Christianity and paganism and between orthodoxy and heresy! What we surely have to admit if we are honest is that no other Church statement sets forth so incisively and with such majestic clarity, the profound truth and theology implicit in the words of St. Paul that “God was in Christ reconciling the world unto himself.”

# QUICUNQUE VULT. The Athanasian Creed

8th TONE, 1st ENDING.

Who-so-ev-er will be sa-ved: before all things it is necessary that he hold the Cath-o-lick Faith.

2. Which Faith except every one do keep whole and un-de-fil-led: without doubt he shall per-ish ev-er - last-ing-ly. 3. And the Catholick Faith is this: that we worship one God in Trinity, and Trin-i - ty in U - ni - ty; 4. Neither confounding the Per-sons: nor di - vi - ding the Sub-stance. 5. For there is one Person of the Father, another of the Son: and an-oth-er of the Ho-ly Ghost. 6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Ma-jes-ty co - e - ter-nal.

7. Such as the Father is, such is the Son: and such is the Ho-ly Ghost. 8. The Father uncreate, the Son un-cre-ate: and the Ho-ly Ghost un-cre-ate. 9. The Father incomprehensible, the Son in - com-pre - hen-si-ble: and the Holy Ghost in-com-pre-hen-si-ble. 10. The Father eternal, the Son e - ter-nal: and the Ho-ly Ghost e - ter-nal. 11. And yet they are not three e - ter-nals: but one e - ter-nal.

12. As also there are not three incomprehensibles, nor three un-cre-a-ted: but one uncreated and one in-com-pre-hen-si-ble. 13. So likewise the Father is Almighty, the Son Al-might-y: and the Ho-ly Ghost Al-might-y. 14. And yet there are not three Al-migh-ties: but one Al-might-y. 15. So the Father is God, the Son is God: and the Ho-ly Ghost is God. 16. And yet they are not three Gods: but one God.

17. So likewise the Father is Lord, the Son Lord: and the Ho-ly Ghost is Lord. 18. And yet not three Lords: but one Lord. 19. For like as we are compelled by the Chris-tian ve - ri - ty: to acknowledge every person by him -self to be God and Lord; 20. So we are forbidden by the Catholick re - li - gion : to say, There be three Gods, or three Lords. 21. The Father is made of none : nei-ther cre-a-ted, nor be-got-ten. 22. The Son is of the Father a - lone : not made, nor cre - a - ted, but be-got-ten. 23. The Holy Ghost is of the Father and of the Son : neither made, nor be - got - ten, but pro-ceed-ing.

24. So there is one Father, not three Fathers : one Son, not three Sons : one Ho-ly Ghost, not three Ho-ly Ghosts. 25. And in this Trinity none is afore, or aft-er oth-er : none is greater, or less than an-oth-er.

26. But the whole three Persons are co-eternal to-geth-er ; and co-equ-al. 27. So that in all things, as is a-fore-said : the Unity in Trinity, and the Trinity in Unity is to be wor-ship-ped. 28. He therefore that will be sav-ed : must thus think of the Tri-ni-ty. 29. Furthermore, it is necessary to everlasting sal-va-tion : that he also believe rightly the Incarnation of our Lord Je-sus Christ. 30. For the right Faith is, that we believe and con-fess : that our Lord Jesus Christ, the Son of God, is God and Man.

31. The God of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his moth-er, born in the world ; 32. Perfect God, and Per-fect Man : of a reasonable soul and hu-man flesh sub-sist-ing ; 33. Equal to the Father, as touching his God-head : and inferior to the Father, as touch-ing his Man-hood. 34. Who although he be God and Man : yet he is not two, but one Christ ; 35. One; not by conversion of the Godhead in-to Flesh : but by taking of the Man-hood in-to God ;

36. One altogeth-er ; not by confusion of Sub-stance : but by U-ni-ty of Per-son. 37. For as the reasonable soul and flesh is one man : so God and Man is one Christ ; 38. Who suffered for our sal-va-tion: descended into hell, rose a - gain the third day from the dead. 39. He ascended into heaven he sitteth on the right hand of the Father, God Al-migh-ty : from whence he shall come to judge the quick and the dead. 40. At whose coming all men shall rise again with their bod-ies : and shall give ac-count for their own works. 41. And they that have done good shall go into life ev-er-las-ting : and they that have done evil in-to ev-er-las-ting fire. 42. This is the Cath-o-lick Faith : which except a man believe faithfully, he can-not be sav-ed. Glory be to the Father, and to the Son : and to the Ho-ly Ghost ; As it was in the beginning, is now, and ever shall be : world with-out end. A-men.

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# Waiting Patiently for the Report in October

## *The Archbishop of Canterbury's Commission of 2003/4*

The Commission, led by Archbishop Eames of Ireland, intends to complete its initial report on the nature, extent and consequences of Impaired/Broken Communion in the Anglican Communion as a result of recent developments, by the end of September 2004 for submission to the Archbishop of Canterbury in October.

As required by its mandate, the Commission began by considering recent work elsewhere on the issue of Communion -- the resolutions of the Lambeth Conferences of 1988 and 1998 on this issue, together with a consideration of what has been achieved in the Grindrod, Eames and Virginia Reports, which addressed matters of Communion, particularly in relation then to the issue of the ordination of women to the episcopate. It has given especial attention to the recent work of the Inter Anglican Theological and Doctrinal Commission on the theological nature of Communion, and the various statements and pastoral letters issued by the Primates at their recent meetings.

Further, the Commission has received a mass of submissions in writing and a few in person relating to the matters under consideration. Information may be found at: ([www.anglicancommunion.org/ecumenical/commissions/primates/index.cfm](http://www.anglicancommunion.org/ecumenical/commissions/primates/index.cfm)), or by contacting the Secretary to the Commission, Canon Gregory Cameron, on [commission.secretary@anglicancommunion.org](mailto:commission.secretary@anglicancommunion.org)

### **The Commission's Key Questions**

Taking into account work on issues of communion carried out by Lambeth Conferences 1988 and 1998, and the views of the Primates Meetings since 2000:

1. What are (a) the legal and (b) the theological implications flowing from the ECUSA decision to appoint a priest in a committed same sex relationship as one of its bishops? (See Lambeth Conf. 1998 Res. I.10)
2. What are (a) the legal and (b) the theological

implications of the decision of the diocese of New Westminster, Canada, to authorize services for use in connection with same sex unions?

3. What are the canonical understandings of (a) communion, (b) impaired communion and (c) broken communion? (What is autonomy and how is it related to communion?)

4. How (do and) may provinces relate to one another in situations where the ecclesiastical authorities of one province feel unable to maintain the fullness of communion with another part of the Anglican Communion?

5. What practical solutions might there be to maintain the highest degree of communion that may be possible, in the circumstances resulting from these two decisions, within the individual churches involved? (e.g., [alternative] episcopal oversight when full communion is threatened)

6. Under (a) what circumstances, (b) what conditions, and (c) by what means, might it be appropriate for the Archbishop of Canterbury to exercise an extraordinary ministry of pastoral oversight, support and reconciliation with regard to the internal affairs of a province to maintain communion between Canterbury and that province? (see Lambeth Conf. 1998, Res. IV.13)

### **Response of the Prayer Book Society**

The Prayer Book Society is making plans to publish by December 04 a collection of short essays responding to the proposals of the Commission. The hope is to include appropriate parts of the Report in this publication. Watch the website [www.episcopalian.org/pbs1928](http://www.episcopalian.org/pbs1928) for details. Meanwhile for an explanation of the doctrine of reception, set forth by the earlier Eames Commission with respect to women's ordination see the new booklet *Reforming Forwards? The process of reception and the consecration of women as bishops* (Latimer Trust, London, 2004 — [www.latimertrust.org](http://www.latimertrust.org)) by Peter Toon ([peter@toon662.fsnet.co.uk](mailto:peter@toon662.fsnet.co.uk)).

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