

MANDATE

THE BI-MONTHLY MAGAZINE OF THE PRAYER BOOK SOCIETY

AN URGENT, PERSONAL QUESTION FOR LENT 2001



This photo appears on the cover of the CD of hymns from the Hymnal 1940: see page 5

Does God the Father forgive me for my sins immediately if I sincerely ask Him? Or does He forgive me for my sins against Him if, and only if, I myself first forgive the sins of any person who has sinned against me?

Forgive us our debts, as we forgive our debtors [Matthew 6:12]

If ye forgive men their trespasses, your heavenly Father will also forgive you; But if you forgive not men their trespasses, neither will your Father forgive your trespasses [Matthew 6:14-15]

Peter said, Lord, how oft shall my brother sin against me and I forgive him? Till seven times? Jesus saith unto him, I say unto thee, Until seven times: but, Until seventy times seven [Matthew 18:21-22]

THE LIVING PAST FOR THE PRESENT AND INTO THE FUTURE

Lent and Forgiveness

Forgive us our debts as we forgive our debtors (KJV, Lord's Prayer, Matthew 6:12)

Forgiveness of sins/debts/trespasses is costly. God's forgiveness to sinful creatures cost him dearly! The account of this cost is contained in the story of Jesus Christ in Holy Week. But receiving God's forgiveness has also a price for sinners -- even for believing sinners.

In modern forms of popular Christianity the offer of God's forgiveness is too often made to be a semi-automatic gift, available if we but ask. God, it seems, is doing us a real good favor by forgiving us and we are really treating him well by putting ourselves in a position to receive his gift of forgiveness. Grace and mercy are cheap.

Let us go back to the Early Church in North Africa to be reminded of how forgiveness was understood there.

But first an explanatory word. To understand where the Early Church stood we need to be aware that Baptism was taken very seriously and was believed to achieve by God's grace a full and complete washing away of sin, a full and complete forgiveness of debt to God. Thus sins after Baptism always created a certain problem for there was no second fountain of baptism in which to be washed, except that of martyrdom. Thus the right praying of the Lord's Prayer had a pivotal place in terms of the daily receiving of forgiveness by the sinful yet repentant children of God.

Jesus had said: *For if ye forgive men their trespasses, your*

heavenly Father will also forgive you; But if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses (Matthew 6:14-15) Further, he had provided the parable of the unforgiving servant (see Matthew 18: 21-35) and the word in Mark 11:25; *When ye stand praying forgive, if ye have ought against any: that your Father also which is in heaven forgive your trespasses.*

In his treatise on Prayer, which includes an explanation of the meaning of the Lord's Prayer, Cyprian, bishop of Carthage, wrote:

Christ has clearly joined herewith and added the law, and has bound us by a certain condition and engagement, that we should ask that our debts be forgiven in such a manner as we ourselves forgive our debtors, knowing that that which we seek for our sins cannot be obtained unless we ourselves have acted in a similar way in respect of our debtors. Therefore he says in another place, " With what measure ye mete, it shall be measured to you again" [Matt 7:2].

Further, Cyprian related this forgiveness to worship, even as Jesus does in the Sermon on the Mount (see Matthew 5:23). Further, thinking of the washing of regeneration given by God in Baptism, he wrote:

For God commands us to be peacemakers, and in agreement and of one mind in his house; and such as he makes us by a second birth, such he wishes us when new-born to continue, that we who have begun to be sons of God may abide in God's peace, and that, having one spirit, we should also have one heart and one mind. Thus God does not receive the sacrifice of a person who is in disagreement, but commands him to go back from the altar and first be reconciled to his brother, that so God also may be appeased by the prayers of a peacemaker. Our peace and brotherly agreement is the greater sacrifice to God -- and a people united in the unity of the Father and of the Son and of the Holy Spirit.

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Reflections from the Editor's Desk

The Rev'd Dr. Peter Toon

Lent & Selfish Autonomy

Once more we are in Lent. Each of us, according to our situation and sense of vocation, is engaging in holy discipline in the name of Jesus Christ, our Savior and Lord.

May this season be such as to be for our true benefit in terms of our relation with the Father through his Son, our Lord.

From March 2 to March 9 some parishes and many individual persons took part in a season of prayer/fasting to coincide with the Primates' Meeting at Kanuga near Hendersonville in North Carolina.

As you know, I worked closely with the two Primates, Drexel Gomez and Maurice Sinclair, to produce the book, *To Mend the Net*, published by The Ekklesia Society. The Proposal in this book for the maintaining of the Anglican Communion in truth and unity and for the disciplining of erring member churches was much discussed before the Kanuga Meeting and also, and most importantly, at the Meeting.

As a continuing part of my work in regard to the Proposal in this book, I also suggested a week of prayer to occur at the same time as the Primates met. Archbishop Gomez and Presiding Bishop Sinclair wholly approved and commended this venture. So for this week Dr Tarsitano and I produced some notes for participants, offering guidance on how to spend a day in prayer and fasting and what kind of prayer to offer.

Our suggestions were based on the seven petitions of the Lord's Prayer, so that on each day one of the petitions was the focus of attention and prayer of thanksgiving, praise, confession, intercession and petition.

Since we had to go to press before the Meeting occurred in Kanuga I cannot tell you what happened there. It will be covered in the weeklies but we shall comment on it in the next issue of *Mandate*.

The Anglican Communion of Churches is certainly in a crisis and though we hate to have to admit and mention this, the Episcopal Church, USA, is at the center of the crisis.

Autonomous Provinces

When asked what is the basic problem that is causing the current crisis in the Anglican Communion of Churches I usually reply, selfish autonomy -- the corporate selfish autonomy of individual provinces/national churches.

Certainly each member of the Family of National Churches or Geographical Provinces that we call the Anglican Communion is an autonomous province. That is, each one is locally governed and legally has the right to make its own doctrines and laws. However, each one is bound - usually fairly directly - by ties of origins, history, associations, traditions and customs, not to mention doctrine and morals, to the mother Church of the Anglican Communion, the Church in the British Isles, and to the See of Canterbury.

So while the autonomy of provinces has certainly been exercised in local matters relating to being the Church in a particular place at a particular time, respect for the Anglican Way of Christianity, for other Provinces, and particularly for the See of Canterbury and the traditions associated with it, has also been in place. The latter has meant that no major divergence in doctrine and discipline occurred even though the whole Communion is characterized by variety.

It can be said that the Anglican Communion has presented to the world a comprehensiveness with a common center. In the old days there was a "gentleman's agreement" to stay together in basics and only differ in charity on secondary matters. There has been a collegiality of bishops and a general acceptance of common Formularies (the classic *BCP & Ordinal* for example).

Selfish autonomy

However, since the beginnings of the acceptance of the innovation of the ordaining of women in the 1970s, the exercise of autonomy in a selfish way has begun to characterize parts of the Anglican Family. This particular innovation has too often been forced upon dioceses and provinces by activist parties and few of its advocates have shown any willingness to wait for any kind of consensus within the Communion itself. Now this innovation is accepted and proclaimed in some parts as if it were a done deal, part of the Catholic Faith, and any who oppose are marginalized or persecuted.

More recently, other innovations, which have the definite appearance of being truly outside the received doctrine and tradition of Christendom, have been widely accepted in certain dioceses. These relate to the modern revolution in sexuality and include the acceptance by the Church for membership of active homosexual persons, as well as the ordaining of the same and the blessing of sexual partnerships of the same. These innovations also include as their basis the rejection of the authority of Scripture and the ethical tradition of the Church.

The ECUSA as a province, and many of its dioceses as individual units, are apparently committed in the exercise of selfish autonomy to some or all of these modern innovations and do so knowing that they are acting against the common mind of the Anglican Communion.

The modern crisis

So the modern crisis in the Anglican Communion is the claimed right of an individual province (now ECUSA but perhaps another tomorrow) to go its own way and to stay within the Anglican Communion without any penalty.

While the Communion cries, "Interdependency" and "Koinonia," the ECUSA cries, "Autonomy and more Autonomy." ECUSA claims that "community" and "belonging" are to be preferred to "doctrinal and moral truth" as a basis for relating within the Anglican Family. The Anglican Family seems to be drifting apart because many members cannot in good faith remain in eucharistic communion with one member in particular who seems to flout all the rules and is proud

LENT AND FORGIVENESS continued on page 6

MORNING PRAYER IN CONGREGATION

Irene C. Teas

We read in *The Book of Common Prayer*, in "Concerning the Service of the Church," that "The Order for Holy Communion, the Order for Morning Prayer, the Order for Evening Prayer, and the Litany, as set forth in this Book, are the regular Services appointed for Public Worship in this Church, and shall be used accordingly;..." Then in these services we find rubrics which indicate that they are intended to be used in conjunction with each other. Even the order of printing shows that the recommended pattern for public worship on Sunday mornings is Morning Prayer, Litany, and then Holy Communion. They can move smoothly together and not be overlong in duration. In fact, they do go comfortably together and should be offered in this order in each parish. Although not everyone is always able to attend the entire series of services, nevertheless everyone should be encouraged to do so whenever possible.

The recent practice of most ECUSA parishes and continuing Anglican churches has been to celebrate only the Eucharist, the Holy Communion, at the service time attended by most members and visitors. The other services are now unused or minimized. This use of Holy Communion alone may be a reaction to a former elevation of Morning Prayer to a place higher than that recommended by *The Book of Common Prayer*. In the United States, Morning Prayer for generations was the service most frequently held at the most populated service time and was most comfortable for visitors new to liturgical worship thus drawing many new members into the church. This imbalance led to neglect of the Holy Communion.

The Church *in congregation*, as a Body rather than isolated individuals, has nearly discontinued the use of publicly offered Morning and Evening Prayer. For this neglect some consequences have appeared. One is a loss of the teaching contained in the phrases of the prayers. Also when the Church stops praying, the blessings formerly asked are no longer given, and the health of the Church and others prayed for declines severely. The Church and its ministry can become healthy again when it restores all its services and resumes its prayers rather than taking God for granted in his blessings. The services of Morning and Evening Prayer and the Litany, whether offered in pomp and grandeur or with the utmost simplicity, are greatly needed and should be well prepared by the ministers so that the congregation becomes familiar with these services and so that we therefore offer to God no less than the best that we have. The use of the public services as a consistently flowing unit needs to be restored.

Now let us look at the content of one of the prayers on page 18 of *The Book of Common Prayer* (1928) for

examples of what has been lost to us and needs to be regained by the grace of God as we serve him.

"O LORD our Governor"

This prayer is for the political well-being of the United States. But the first phrase is an acknowledgment that God is the one in charge, not us. The governance is in his hands, and we begin by humbly recognizing that fact. Without God as the ultimate Governor, we are incapable of maintaining an orderly society.

"Whose glory is in all the world." This phrase is a further acknowledgement that God has control not only of one political entity, but of all the world, even where he is not recognized or submitted to at all. His royal presence as King is glorious throughout all his creation.

"We commend this nation to thy merciful care." Here we release to God our selfish control of the affairs of the nation. Although he gives us officials to keep order, we need to allow his management to work through them rather than to be obstructed by them. All power already belongs to God, so he does not need to grab more. We can trust his care for our nation to be far more merciful than our own would be if left without his direction. Therefore our selection of officials, some of whom appoint other officials, must be done as we are mindful of and pray for God's merciful care.

"That being guided by thy Providence." This continues our release of control except insofar as we receive guidance from God who provides abundantly for all our needs and our decision-making.

"We may dwell secure in thy peace." Here we reach the point of the foregoing phrases. The security of God's peace is what we are asking for. In the sense that the peace of God passes all understanding, those who love the Lord have not lost his peace amid turmoil. But we have lost security and peace within our society and in relation to other countries. Readers who are aware of events over the past 30 years can easily recall multitudinous examples of our international meddling and cultural decline which have been much decried in many ways and places. They are before us daily.

"Grant to the President of the United States, and to all in authority, wisdom and strength to know and to do thy will." When the character of our officials is tempered by the knowledge of God's will, their actions will be wiser and they will have the strength amid political pressures and maneuverings to stand according to God's will and to carry out his merciful care for the nation. If our officials are ignorant of God's will, having not been given

MORNING PRAYER continued on page 12

Outraged by the inflexibility of the high priests of political correctness, one Episcopalian strikes back by releasing a CD of "The Old Hymns"

Washington- The Cathedral Church of Saints Peter and Paul, or as it is more popularly known, the National Cathedral, sits athwart the city's highest point. Alas, its closer proximity to Heaven than most of the other institutions in the Nation's Capital seems to have had little effect on that which takes place within, where the winds of "political correctness" seem to have blown down the much-vaunted "Big Tent" whose inclusiveness is frequently cited by those who had a hand in trashing the *1928 Book of Common Prayer* and the *Hymnal 1940* with their "modernization's."

At least that was the experience of one Washingtonian who sought to use the Cathedral's Bethlehem Chapel in 1997 for his Mother's Funeral service. Michael Heidl's roots on the Cathedral Mount are as deep as the Cathedral's foundations. His Grandmother taught music at the Cathedral School for girls a century ago and watched as Teddy Roosevelt laid the foundation stone. His father attended St. Albans School – specifically founded to educate those boys who sang in the Cathedral Choir – and sang in that choir for eight years under the tutelage of legendary choirmaster Edgar Priest.

As his Grandparents and Father had been buried from the Cathedral, it was only natural that the younger Heidl, a St. Albans graduate as well, should have turned to the Bethlehem Chapel when his Mother died. True, Heidl had long since decamped to a smaller, more traditional Church for his devotions, preferring, he said, "something more substantial than the watery gruel served up in the Cathedral in the name of religion."

Through the Parish Priest, he made arrangements for the use of the Chapel, only to be startled when a "worship coordinator" began grilling him for details of what hymns would be sung and what Scripture would be read. Without a moment's thought, he replied that the Service would of course be from the *1928 Book of Common Prayer*, the readings from the *King James Bible*, and the hymns from the *1940 Hymnal*. Informed that the Cathedral "preferred" more "modern" texts. Heidl brushed aside the "worship coordinator's" objections, noting that this was a private service.



Bethlehem Chapel Altar

Several hours later, Heidl received a call from his Parish Priest who said that he was "worried" about the planned service. The Cathedral authorities had told his Priest that the use of the Chapel for his Mother's service would be conditional on the use of the new prayer book, new hymnal, and a "modern" translation of the Bible. Suppressing an urge to tell the "authorities" where to go, Heidl agreed reluctantly to the use of "Rite I" and the new hymnal. He stuck to his guns on the *King James Bible*, thinking that having won two out of

"Included Out" of the "Big Tent"

three, the "authorities" might leave him to grieve in peace.

No deal. A female Canon of the Cathedral sent word through one of her minions that there was no flexibility on this issue. *Isaiah 25: 6-9*, was to be read in its "modern" version. His Priest added that he would "be in trouble with [his] boss" (the Bishop of Washington) if he deviated from the "approved" program. Heidl reluctantly agreed to the change, having decided on a plan.

At the service, where the Eulogy was delivered by a U.S. Senator, the reader for the passage from

Isaiah was quietly given a copy of the "forbidden" version by Heidl and was told to read from it rather than from the "new" Bible in front of her. Few in the crowded Chapel knew of the mini-drama taking place at the altar. In the magnificent cadences so dear to generations of Christians, the reader read that "...the Lord of hosts [shall] make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, on wines on the lees well refined..."

His Priest blanched, but through some miracle, the gothic vaulting of the Chapel did not begin to crack, nor were any other signs of Divine Displeasure made evident. There the matter ended. Or did it?

Shaken by the attitudes of the "authorities" who ceaselessly proclaim room in their "big tent" for those who prefer tradition, Heidl began musing on a number of aspects of current worship. The fight for the preservation of the *Book of Common Prayer* had been long since joined by the Society of that same name. But what about the music? When was the last time a service contained more than one hymn he'd grown up with? Those who sought recourse to the *Book of Common Prayer* or the *King James Bible* could at least comfort themselves by reaching for the bookshelf. Those who wanted to hear *Turn Back O Man* or *Onward Christian Soldiers* had no hymn jukebox into which they could put a nickel. Then and there he decided to try to set things right.

What he proposed was a project that would release at least one, and hopefully three or four CD's of "The Old Hymns" from the *1940 Hymnal*. Sales would be through the Internet and word of mouth in the Blue Ridge that was near his farm and far away from the "political correctness" of Washington.



"INCLUDED OUT" continued on page 6

Many Rectors were afraid of the project, fearing the wrath of "the authorities." Thus it was decided to do it with a professional group of singers in rented Congregational Church. While "the authorities" may not have been enthusiastic, volunteers popped out of the woodwork to assist in what took on the characteristics of a musical barn-raising. Presiding over the production was the retired organist of St. John's ("the Church of the Presidents") Lafayette Square – Albert Russell.

The results are nothing less than stunning., From the unaccompanied accapella singing of *Fairest Lord Jesus* to the evocative thundering of *Onward Christian Soldiers*, the renderings of sixteen hymns are faithful to their roots. No gilding – just good, honest music. Some of the hymns, like *Turn Back O Man* have been banished from the new hymnal. Others are simply often unpopular with Rectors seeking relevance. The twelve pages on liner notes of John Uhrig are scholarly and illuminating.

[At \$14.99 for the CD and #9.99 for the cassette (which does not have the liner notes), this is a must buy for those who love "The Old Hymns". Either CD or cassette can be purchased several ways. For those who are computer-literate, you may sign on to www.theoldhymns.com and order through the web. Alternatively, by calling CDFreedom at (800) 937-3397, you may use a credit card to have it sent to you. Or, if you send a check made payable to "Bluemont Records" to P.O. Box 153, Bluemont, VA 20135 plus #2.00 shipping and handling for each item, they'll be happy to mail it to you.]



LENT 2001

Forty Days of growing in the Knowledge and Love of the Holy Trinity

O God our Father, who by thy care and counsel for mankind hast moved thy Church to appoint this holy season wherein the hearts of those who seek thee may receive thy help and healing: We beseech thee so to purify us by thy discipline, that, abiding in thee and thou in us, we may grow in grace and in the faith and knowledge of thee, through Jesus Christ our Lord. Amen.

O Lord our God, grant us, we beseech thee, patience in troubles, humility in comforts, constancy in temptation, and victory over all our

spiritual foes. Grant us sorrow for our sins, thankfulness for thy benefits, fear of thy judgment, love of thy mercies, and mindfulness of thy presence; now and evermore through Jesus Christ, thy Son, our Lord. Amen.

O eternal God, who hast made all things for man, and man for thy glory: Sanctify our bodies and souls, our thoughts and our intentions, our words and actions. Let our body be a servant of our mind, and both body and spirit servants of Jesus Christ; that doing all things for thy glory here, we may be partakers of thy glory hereafter; through the same Jesus Christ our Lord. Amen.

LENT AND FORGIVENESS continued from page 2

A century or so later Augustine, bishop of Hippo provided the same emphasis upon what Cyprian called "a law" and "a certain condition and engagement." In explaining the Lord's Prayer to those about to be baptized, Augustine said:

Let us therefore say every day; and say it in sincerity of heart, and do what we say, "Forgive us our debts, as we also forgive our debtors." It is an engagement, a covenant, an agreement that we make with God. The Lord thy God saith to thee, Forgive, and I will forgive. Thou hast not forgiven; thou retainest thy sins against thyself, not I.

God has brought us into a covenant and agreement, and a firm bond with him, in that we say, "as we also forgive our debtor." He would say it effectually, "Forgive us our debts" must truly say, "as we also forgive our debtors." If this which is last he either say not, or say deceitfully, the other which is first he says in vain.

So for Augustine the daily recital of the Lord's Prayer had the purpose (among others) of providing the opportunity to receive daily forgiveness from God and to be reminded of the nature and conditionality of that forgiveness.

LENT AND SELFISH AUTONOMY continued from page 3

to do so, who shows no signs of repentance, and who pays no attention to calls from the majority of the family members to do a U-turn..

Into this unhappy context in late 2000 stepped some of the Primates, in particular Archbishop Gomez and Presiding Bishop Sinclair, with a Proposal to be discussed [and they hope adopted] by the Primates' Meeting in March 2001. Its intent is to make it possible for the Anglican Family through the Primates' Meeting to be able to discipline an erring province or diocese in such a way as to lead to repentance or if necessary to expulsion, and to do so in the context of genuine mission, faith and order so that the health of the church is preserved.

If the Primates' Meeting in March 2001 does nothing or very little about the crisis and shows no signs of offering comfort and hope to the faithful Anglican presence still left in America, then I have great fears for the future unity of the Anglican Family.

In short, the Anglican experiment in comprehensiveness based on a solid center is in danger of collapsing and if it does so then the Anglican Way will be judged by many to have failed as an expression of the catholic Church.

Lent, we recall, is an appropriate time to repent of selfish autonomy be it that of an individual person, a parish, diocese or a province.

[See further "ECUSA & Encephalitis" on page 9]

The Rev. Dr. Peter Toon
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Patron

THE PRAYER BOOK SOCIETY OF THE U.S.A.

Society for the Preservation of the Book of Common Prayer

February 28, 2001



The Prayer Book
Society of the U.S.A.
is dedicated to
the preservation,
understanding,
and propagation
of Anglican doctrine
as contained
in the traditional
Books of
Common Prayer.

Dear Reader of Mandate and Supporter of the Prayer Book Society,

The year 2000 was a significant year for the Society in terms of its influence for several reasons. We pray that in God's good providence 2001 will be also.

First of all, the General Convention of 2000 reaffirmed the right of parishes within the ECUSA to use the 1928 BCP under certain conditions. This action was taken after the Bishop of Bethlehem, who is a friend of the Society, and I, had addressed the Liturgical Committee at that Convention asking for this right to be reaffirmed, which had not been done since 1979. As a result, since July 2000 several parishes have welcomed this provision and have moved to the use of the 1928 BCP at one or more services.

In the **second place**, a group of Primates enlisted the support of a few bishops and priests to help them produce a Proposal to be considered, and we hope to be adopted, by the Primates' Meeting at their annual meeting in March 2001 at Kanuga, Henderson, North Carolina. I was one of the task force who wrote it and, in fact, I was given the further work of seeing the proposal with the accompanying essays (in book form: *TO MEND THE NET*) through the press and into the world-wide Anglican Church. This Proposal (which I printed at the center of the January issue of *The Mandate*) and the essays have much to say about the need to retain the classic Formularies (of which the historic **BCP** is foremost). And, in stating this, the Book declares what the PBS has been consistently saying for the last three or four years via *The Mandate* and in other communications, especially by e-mail. Our earnest prayer is that the Primates will adopt the Proposal either in its present form or in a superior form either this year or as soon as possible. Traditional Anglicans/Episcopalians in the USA need relief and encouragement -- either reformation of the ECUSA or the creation of a new faithful Anglican Province in North America.

In the **third place**, there has been a growing recognition amongst conservative Episcopalians (who are particularly opposed to the modern ECUSA sexual agenda) that they need to take the historic Formularies more seriously (even though ECUSA itself as a body formally set them aside in the 1970's). This movement of thought is I think very significant and is due in great part to the influence of the PBS. Related to this is the beginning of serious conversation and cooperation between traditional Episcopalians inside the ECUSA and traditional Anglicans outside the ECUSA. And with this there is a move to having an Anglican Congress in 2002 to which all traditional Episcopalians and Anglicans will be invited. Again the PBS has played a major role here in informing the views and opinions of participants. Indeed, the idea of a Congress was first proposed in *The Mandate* and it was also set forth in the book we published entitled *Dear Primates*.

There is more that I could say. **But let me place before you some disappointing yet challenging news.** Although we have had a year or more of important influence, what we received in donations went down and we ended the year having spent more than we received. This is the first time that this has happened in my five years as President and I am humbled by it.

I think that the drop in revenue is (a) partly because several of our generous supporters have been translated to service above and other have entered nursing homes, (b) partly because our role is that of educating people slowly and surely and that this does not catch the imagination or attention as much as the well publicized activities of the American Anglican Council or the Anglican Mission in America, and (c) partly because we do not ask for help as often and persistently as do others.

At last, we are beginning our plan to make several CD's of the services of the 1928 BCP. Our first, a joint venture with St Thomas' Houston, should be ready for the summer of 2001. We are also preparing videos for use in homes and churches. And for 2002 we expect to publish a sound edition of the 1552 BCP as part of our celebrations of the 450th anniversary of this edition, which was the foundation of the classic 1662 BCP, which is used all over the world. and is in over 150 languages. It was used in this country from 1662 to 1789 by all the churches and is used today by the Reformed Episcopal Church, by the AMIA and several continuing Anglican churches.

In your charity please continue to pray for the Board, ably led by Denman Zirkle as Chairman.

Pray that I shall be given health and strength and clarity of mind to do what I am called to do.

And, if you are able, please try to enlarge your donation in 2001. (Further, please persuade your church or your friends also to do so and to think of the Society in the making of their wills. Thank you.)

We are all in God's good hands and unless what we do is for His glory, He will not bless it. My basic faith-assumption is that the Lord will provide for our needs [not our wants] through His people who are ready and willing to do His will. You may call me on 972 245 1038 at any reasonable time for conversation. And thank you again for your cooperation in this work of conserving and commending the Faith of the Anglican Way.

Yours truly,

The Rev'd Dr. Peter Toon



W. Denman Zirkle

ECUSA & Encephalitis

The apologists for the present ECUSA – the modern version of the PECUSA – claim that it is a self-governing church, ruled by its general convention. They say that it is an autonomous province or national church of the Anglican Communion.

They do not speak of this autonomy of the ECUSA as **autocephalous** (literally "himself the head" from the Greek "autokephalos"), because this term, although it points to being self-governing, also rests upon full doctrinal communion with sister churches (and is so used by the Orthodox Churches of the East).

THE REAL PECUSA

I want to suggest that the PECUSA was never conceived as an autonomous Church and that the General Convention was never conceived as the final authority. At the same time I want to admit that the leadership of the present ECUSA does conceive it as autonomous, with the general convention as the final authority. This position I see as proceeding from a diseased mind, a spiritual and moral form of **encephalitis** (from the same root as autocephalous).

When the PECUSA was formed in the 1780s by the coming together of the Anglican churches from the former colonies of Great Britain in America, it certainly was totally separate from the Established Church of England in terms of the law of Great Britain and the USA. Its General Convention, meeting every three years, did not have to look to the British Parliament or the Convocations of Canterbury & York for permission to meet and do business.

However, the General Convention did judge it absolutely necessary for the new PECUSA to be in communion with the Church of England. To this end it requested two basic things: (1) that the Church of England approve the American revision (1789) of the BCP (1662) for use in the member dioceses of the PECUSA & (2) that the Church of England consecrate presbyters sent from the PECUSA as bishops for the PECUSA.

By these two requests that were granted, **the PECUSA voluntarily placed limits on its autonomy**. It stated its intention and commitment to share the same basic reformed catholic Faith found in the C of E, as set forth in the BCP, the Ordinal and the Articles of Religion (all three bound together as one book) of the C of E., and it committed itself to the same line of apostolic succession of bishops as found in Great Britain and to collegiality with them. And in the Preface to the 1789 BCP and in the Constitution of the PECUSA this voluntary limitation of autonomy is clearly stated.

The household which is the PECUSA was therefore built upon the same doctrinal foundation as the Church of England (*ecclesia anglicana*). Above ground the shape of the house was adapted to American conditions and over the years the decoration inside and outside has much changed, as also the music being heard therein. Thus there has been ample opportunity for the exercise of autonomy in terms of adapting to the polity, culture, customs and laws of the USA.

THE REAL ECUSA

Beginning in the 1960s and getting to full speed in the 1970s and remaining at full speed into the new millennium, the PECUSA (now calling itself the ECUSA) decided in its general convention that it was free not merely to redecorate the household but to alter the foundations, so that they too could be deemed relevant to a post-1960s world.

The ECUSA changed the foundations with regard to the sanctity of marriage, by allowing divorcees to marry in church and then retain good standing in the church; it abandoned the classic and historical BCP in favor of a new book [a book of varied services] which it arrogantly called the BCP; it abandoned the historic ministry by ordaining women as bishops, priests and deacons and changed the Ordinal to reflect this move.

In the 1990s it continued this work of changing the foundations by requiring as a matter of holding office the confession that women clergy are according to the mind of Christ; allowed many dioceses to proceed with the ordaining of active homosexual persons and blessing partnerships of the same; and judged that fornication and other sexual activities, previously thought deviant or sinful were normal within the ECUSA.

Having made these changes to the foundations, the ECUSA has obviously abandoned its claims and commitments made in the 1780s and has really lost the right to be called Anglican.

Nevertheless the apologists for the modern ECUSA claim that the church has to move with the times and to accept what those, who are informed by right reason and experience, judge to be viable and credible expressions of faith today. Thus they emphasize that the ECUSA, which reached its decisions for radical innovation by democratic means and by clear majorities, has every right to stand firm in where it has arrived. In fact they say that it is mandated and required to stand firm in its innovations.

And they keep on saying this as the calls to the ECUSA from abroad – from the Lambeth Conference of 1998 as well as from individual provinces – to amend its ways grow in intensity and frequency.

The apologists will not concede that the ECUSA has caught encephalitis or that it ought to be an autocephalous church [in full doctrinal communion]. Instead they insist that it is autonomous, has used its autonomy sensibly and responsibly since World War II and that, as such, it is a shining light and example to other provinces of the Anglican world in terms of their making the Christian Faith credible/plausible in their own contexts. To emphasize the interdependency of provinces and the powers of Lambeth Conferences or Primates' Meetings smacks of popery, they say. The Anglican way, they assert, is that of autonomous churches getting along together in tolerance, cooperation and kindness.

P.T.

Faith of Our Fathers

Marilyn K. Ruzicka



others are theologians who offer a form of spiritual education no longer available in Episcopal Seminaries. Many clergy, both in and out of ECUSA, avail themselves of his knowledge. Prayer Book Society members believe in orthodoxy and conservation of classic Anglicanism. This straight path consists of old-fashioned morality, an all-male ordained ministry, and the timeless excellence and beauty of worship from the traditional prayer book.

There is a great need in America for the steadfastness of the Anglican Way of the ages. The more secular and worldly a nation becomes, the greater the need for the stability of worshipping God with dignity and reverence in a time-honored fashion.

It doesn't take great wisdom to know that some things we must conserve because of their irreplaceable value. Conversely, other things must be left behind in order to move with progress. Sadly, the leadership in the ECUSA doesn't seem to know the difference. When you have a treasure, you don't change it beyond recognition and replace its gold with glitter.

Without going into the political agenda that was behind all this destructive tinkering, not only has the laity suffered, but the clergy has as well. Men with a true calling entered seminaries devoid of spiritual heart, and lacking in the strong spine of Christian morality.

I believe that the the Greater Anglican Communion MUST create an orthodox Province in the United States to harbor Episcopalians/Anglicans who hunger for a moral, disciplined Anglican Church; who want a prayer book that is theologically correct, NOT politically correct, and who want to be proud of their church, not ashamed of it.

Will you help us keep the Doctrine, Discipline and Worship of orthodox Anglicanism alive in America? Please support us with your prayers and donations, the need is great for both.

Classic Anglicanism is missing...and MISSED...in the Episcopal Church of today. The Revisionists believe we traditionalists should have no function in the 'modern' church of ECUSA.

WRONG! WRONG!! WRONG!!

In a civilized society there must be rules to make that society work. In a spiritual church there must be discipline and theological order to uplift people and to fill their spiritual needs. The **BOOK of COMMON PRAYER** 1549 - 1928 has that discipline and order, and is the crux of the matter to the Prayer Book Society. Founded in 1971, the Society is one of the oldest organizations functioning as a guardian of Anglican Faith and Order.

Since a large majority of the leadership of the Episcopal Church favors revisionist innovations and social activism, and controls the machinery of the Church, the transformation from religious orthodoxy to secular modernism is largely complete. Over one million people have left this secular church; some have joined the Continuum which basically has retained worship from the 1928 BCP, but others have simply left.

Why then does the Prayer Book Society continue? In a few words: Education, Conservation, and Orthodoxy. The Rev'd Dr. Peter Toon &

Visitation of Dioceses

Executive Council approves "visitors" to dioceses not ordaining women

A nine-member team has been selected by the Executive Council to review the progress made by three dioceses which have not ordained or deployed women priests to date.

But the council was careful to emphasize that the team should operate with "sensitivity and flexibility" as it monitors progress toward full access for women to the ordination process and deployment in every diocese of the Episcopal Church, as required by canons passed by the General Convention.

"The tone of our discussions was one of openness, compassion, careful listening and commitment to the responsibilities assigned by General Convention," the council said in a statement issued at the meeting in Parsippany, New Jersey February 5-8. "The Council acknowledged the complexity of the issue throughout our church...[as well as] the diversity of the dioceses involved and the need for the Council's response to respect the integrity of the life in each diocese.

"Visitors, chosen by the Presiding Bishop and Council, are encouraged to begin with an extensive listening and fact-finding process and to be flexible in their approach to each situation. The Council anticipates regular reports and feedback and understands that acting in good faith the process may have to continue beyond the September 2002 deadline."

Discussion of the controversial resolution took up most of the council's meeting. Council members listed potential negative and positive effects associated with the resolution.

Council members also heard from representatives of two of the three dioceses under scrutiny--San Joaquin and Quincy--and heard a report from House of Deputies president George Werner on a visit to the Diocese of Fort Worth late last year.

VISITATION OF DIOCESES continued on page 15

St. John's Chapel was built in the latter part of the 19th Century as a chapel to accommodate wealthy San Franciscans sojourning at the Del Monte Hotel in Monterey, California; which was about 120 miles south on the Southern Pacific Railroad. In 1891 the chapel was consecrated as an Episcopal church in the Diocese of California. A high point in the early history of St. John's was the attendance of President Theodore Roosevelt at services in May, 1903.

Although the hotel was twice destroyed by fire, the chapel remained intact. During World War II the U.S. Navy purchased the hotel to use as a training center for aviation cadets, and after the war as a Postgraduate School for Officers of the Navy as well as other military services, but the chapel continued to function as a parish church. Finally, in 1958, when a freeway was built using part of the grounds of the old hotel, the Chapel was moved several hundred yards and enlarged.

St. John's Chapel has throughout its 110 years been a pastoral-sized church, but we are eagerly anticipating an increase of membership as soon as the impact of our new rector's arrival is felt among the numerous disaffected traditional Episcopalians in our area.

The leadership of St. John's has held the position, since the Episcopal Church began to profoundly change in the decades of the 70's and 80's, that the true spirit of Anglicanism is embodied in the use of the traditional liturgy and in the theology that it embodies. Consequently, this parish has continued with the exclusive use of the 1928 Book of Common Prayer. We think of ourselves as being a haven of sanity and stability in a world rapidly discarding tried and true moral values in search of some nebulous goal of unfettered bliss.

In 1995 our longtime rector, Jerome F. Politzer, who was for ten years president of the Prayer Book Society, retired and we entered into a five-year journey through two rectors and three interim rectors (one of whom was Fr. Politzer, who came out of retirement for ten months), and finally in October of 2000 we found the answer to our prayers in the person of Fr. William J. Martin, who joined us just after the beginning of the new millenium on January 3 of this year. We are unanimous in our praise and in our acceptance of our new rector, whose story follows.

The Rev. William J. Martin was born on Feb. 25, 1965 in Boston, Massachusetts, grew up in Needham and attended Tufts University in Boston, earning a B.A. in Political Thought. Following his graduation, he worked

St. John's Chapel, Monterey

in the field of business. He both sold suits for Jos. A. Bank, Clothiers and worked in finance for SunFinancial. Following his graduation from Tufts he began attending Boston's Church of the Advent.

While here he began to learn about the Prayer Book tradition and classical thought thanks to

the mentoring of The Rev. David Curry. As a result he then attended King's College and Dalhousie University in Halifax, Nova Scotia; receiving a Master's Degree in Classics, specializing in Medieval Theology. He credits his understanding and learning to the teaching of The Reverend Dr. R. D. Crouse, Dr. Dennis House, and Dr. Peter Kussmaul. In addition he tutored in Ancient History, and became a "Teaching Fellow" at King's College, lecturing on Monasticism and Theology in the Early Middle Ages.

After King's College he journeyed to St. Stephen's House, Oxford to pursue further training for the priesthood. Then, after a brief stint as a literary assistant for a publication in Michigan, Father Martin traveled to Nassau for ordination. The Most Reverend Drexel W. Gomez, Lord Archbishop of the West Indies ordained Father Martin as deacon and priest and stationed him at Christ Church Cathedral, Nassau. For one and a half years Fr. Martin served as curate of the Cathedral dividing his time between teaching, preaching, visiting the shut-ins and taking services.

He is a traditional Anglican whose whole spiritual life began with the 1928 Book of Common Prayer. When he converted to Christianity by reading St. Augustine's



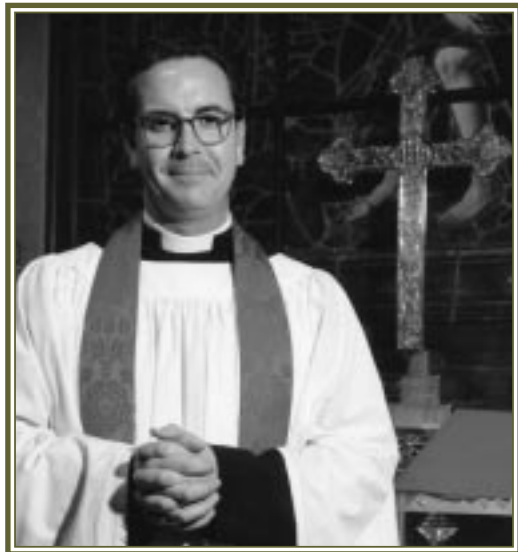
ST. JOHN'S CHAPEL continued on page 12

Confessions, he also simultaneously discovered the 1928 BCP. In the years that followed he learned much about the Prayer Book both in Nova Scotia and in the United Kingdom.

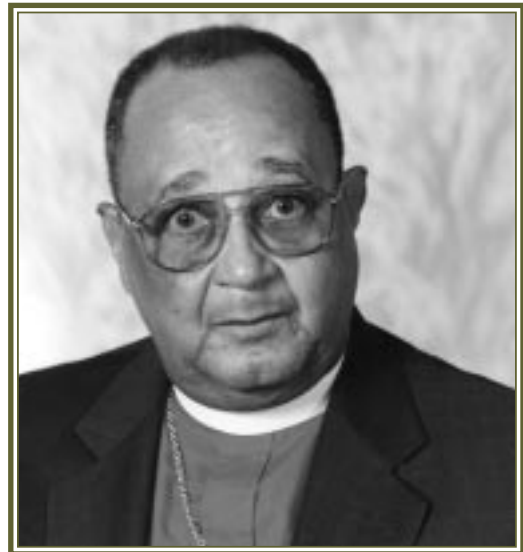
Fr. Martin's interests are many. He has done volunteer work in soup kitchens and nursing homes, and served in the church in the following ways: in Christian education; as a warden, chorister, lay reader, and server; and making home visits to shut-ins. His hobbies include cooking and playing tennis, and he is a founding member of the Escoffier Dining Society in Halifax.

Fr. Martin was first brought to our attention and highly recommended by The Rev. Dr. Peter Toon. Dr. Toon attended Father Martin's ordination in Nassau of the Bahamas. He and Archbishop Gomez are old friends, and each has had a formative influence on Father Martin's spiritual training and intellectual growth. As a result of their wisdom and counsel, Father Martin is well prepared to preserve and enhance our Prayer Book tradition and the determination to pass on Christian orthodoxy.

[Dan Wallis, Churchwarden and Member of the Board of the Prayer Book Society]



The Rev'd William Martin



The Archbishop of the West Indies

MORNING PRAYER continued from page 4

the wisdom and strength to learn it in the first place, they will not act in accordance with it; and therefore our citizens and other countries suffer under inferior or corrupt decisions.

"Fill them with the love of truth and righteousness."

Truth and righteousness are items within the character of God and his will. Loving them is part of the wisdom previously asked and is evidenced by having the strength to stand for them against opposition. With love for these, there is no room for lies between officials or to the people.

"And make them ever mindful of their calling to serve this people in thy fear." Both the citizens and their officials are better served when those in authority keep in mind that they are called by God to do their jobs and have awe and reverence toward God, the ultimate Governor, as they carry out their duties. Recognition of this brings a

conscientiousness to work to the best of one's ability in the position held. The official goals will be godly goals, and the means to accomplish them will be godly.

The closing of this prayer acknowledges that the Holy Trinity lives and reigns forever.

Our earthly governments and cultures have never been perfect, so the need to return to this prayer in congregation is not utopian nostalgia about "the good old days". It is merely a pointing out that the behaviors of our nation, internally and abroad, have deteriorated in quality, and that deterioration has coincided with our failure to pray together regularly this prayer for our country and its government.

In a further article we shall examine the remaining prayers on pp. 18 and 19 of the *Book of Common Prayer 1928*.

A Comparison of Two Prayer Books

BCP (1928) of PECUSA

1. The BCP (1928) is an edition of the classic BCP, first published in London in 1549. Previous editions in America were those of 1662, 1789 & 1892.
2. The classic BCP has been translated into over 150 languages and is used all over the world.
3. The classic BCP in its English editions (latest is 1962 Canada) is in the traditional religious English dialect.
4. The major content of the classic BCP is in prose with a minority content in poetry.
5. The classic BCP uses generic language for humanity in the English editions.
6. The "shape" of the "Order for Holy Communion" in the classic BCP is a modification of the shape in the mediaeval Latin Mass.
7. The Collects and Prayers of the BCP address God with reverence, using the adjectival mode and apostrophe.
8. The classic BCP contains consistent answers to the questions: Who is God? Who is Jesus? What is salvation?
9. The classic BCP contains one form of the two Creeds and a consistent theology.
10. The covenant theology of the classic BCP presupposes the sovereignty of God the Lord in establishing the covenant of grace and calling men into it.
11. In the Ordinal, printed with the classic BCP, there is present historic tradition of the threefold and all male Ministry.
12. The marriage service of the classic BCP presupposes that marriage is between a man and woman and is a life-long commitment.
13. The classic BCP has been and remains open to gentle and patient minor revision to meet changing needs.
14. The classic BCP with the Ordinal has been and remains, the historic Formulary of the Anglican Communion of Churches, except ECUSA.

BCP (1979) of ECUSA

1. The 1979 Prayer Book, though called "The BCP," is a new kind of prayer book, "A Book of Alternative Services." ASB in England, BAS in Canada.
2. The 1979 Book is in English, French and Spanish and used only in limited areas of the world.
3. The 1979 Book has a some services [Rite I] in traditional and more services [Rite II] in "contemporary language."
4. The 1979 Book attempts to make some prose into poetry by format and typesetting.
5. The 1979 Book introduces "inclusive language" into the publish worship of ECUSA.
6. The "shape" of "the Holy Eucharist" in the 1979 Book is modeled upon the shape in the services of the Early Church of the 3rd and 4th centuries.
7. The Rite II-style Collects and Prayers address God using the declarative mode, which can lack reverence.
8. The 1979 Book contains mixed answers to the questions: Who is God? Who is Jesus? What is salvation?
9. The 1979 Book contains two forms of the two Creeds and mixed theology.
10. The covenant theology of the 1979 Book [baptismal cov-enant] assumes a contractual relation between God and man, with rights for man before God.
11. The ordination services of the 1979 Book are designed to allow for the ordination of women to all three orders.
12. The marriage service of the 1979 Book is designed to accommodate the divorce culture and new attitudes to marriage.
13. The 1979 Book was itself the result of earlier trial services and it has generated a whole series of new services.
14. The 1979 Book is, after the Bible, the new Formulary of the ECUSA. It will be replaced in 2012 by a yet more novel form of prayer book.

Should We Still Speak of "the Holy Ghost"?

The Rev'd Dr. Peter Toon

I want to make the extraordinary claim [to modern ears] that to do justice to the identity of the Third Person of the Holy Trinity in Christian discourse, especially in Bible translation, public Liturgy, hymnody and theology, we need to use both "the Holy Ghost" and "the [holy] Spirit."

Of course I am much aware that since the 1960s there has been a determined move on virtually all fronts – Roman Catholic and Protestant, Liturgical and Devotional – to eliminate the use of the Name, "the Holy Ghost" from all Christian discourse. Thus "the Holy Spirit" and "the Spirit" and "the Spirit of God" are the only expressions currently used to translate *Pneuma hagon* and *sanc-tus Spiritus* or to speak of the Third Person of the Holy Trinity. It is worth noting, I think, that this movement has occurred at the same time as the change from "Thee/Thou" to "You" with reference to God in theology, public Liturgy, hymnody, and Bible translation has also been accomplished.

The basic reason why a Latinized word, "Spirit," has been preferred exclusively, and that an old English word "Ghost" (cf. "halig gast" in Saxon & "Geist" and "Der heilige Geist" in German) has been dropped is reasonably clear. Dominant ecclesiastical persons in both Rome and in popular Evangelicalism in the 1960s judged that "ghost" was a word that was not suitable to use of the Deity. Apparently they believed that it was too much associated in popular speech with strange and weird apparitions of dead persons (cf. the ever popular phenomenon of "ghost stories" and "haunted houses").

This sentiment is still with us. Recently a correspondent wrote: "As a former student of linguistics (if amateur) I learnt the fundamental truth that language is what people say, not what they ought to say. And in general the experience of people using English (not Latin, or French, or German, but English) is that ghosts are past and spirits future; ghosts are vague and spirits bring energy or life. I am attracted by inspiration, and not much moved by ghostly presence. So I am happy to keep to Spirit, except where some venerable text (and its scansion) suggests that we keep the older word ('Come Holy Ghost, Creator, come')."

Against such a claim, I offer the following thoughts. Whatever bad associations the word "ghost" may have in popular culture, it is nevertheless a word that invariably has reference to a real person (even if he/she is dead!). In contrast, the word "spirit" does not always carry with it a definite personal reference. In fact "spirit" has all kinds of associations both good and bad (evil spirits, spiritualism etc.) and only a few of these are distinctly personal in tone. Therefore, if the Church wishes to make clear that the *Pneuma* or *Spiritus* is a divine Person (in the same way as are the

Father and the Son) she is truly obliged to use the word "Ghost" and speak of "the Holy Ghost." On the other hand, if the Church wishes merely to convey the idea that the *Pneuma* is only the power/spirit of God in the world then "Spirit" will do the job for this word does not, as has been observed, necessarily carry with it the concept of personhood.

There is no doubt but that the preferred and proper Name for the Third Person of the Holy Trinity in the traditional English language/dialect of prayer and of theology is "the Holy Ghost." He is also called "the Spirit of God" and "the Spirit" but only infrequently [until modern times] "the Holy Spirit." The exclusive use of the expression "the Holy Spirit" in Bible translation and in Liturgies since the 1960s is therefore an innovation.

In *The Book of Common Prayer* (1549 and later editions) which is a genuinely English (rather than a Latinized English) text, "the Holy Ghost," (itself a definitely English expression) is normally used of the Third Person of the Holy Trinity when he is referred to specifically in His own right. However, when He is considered in relation to the Father then the normal usage is "thy Holy Spirit" and "his Holy Spirit."

It would appear that in terms of what theologians call the immanent Trinity (that is, God as Three in One and One in Three in His own infinity and eternity) the ancient English tradition of prayer and of theology is to speak of the Father, the Son and the Holy Ghost. The word "Spirit" is reserved for the action of "the Holy Ghost" as the Spirit sent by the Father [and the Son] and working in creation and especially in and with man. So it appears that the word "Spirit" is used of the Third Person when He is active within what theologians call "the economic Trinity" (God in the economy of salvation in His relation to humanity).

In the English Authorized Version of the Bible (1611, the *King James Version*) this long standing English tradition of calling the Third Person of the Holy Trinity "the Holy Ghost" continues. The expressions "the Spirit of the Lord" and "the Spirit of God" and "the Spirit" are used many times to speak of the action of Yahweh or the Father within His creation or within the people of God. Nowhere does the expression "the Holy Spirit" as the Name of the Third Person occur. However, the expression, "the holy Spirit," as the gift of the Father to the faithful child of God occurs once (Luke 11:13).

In *The Book of Common Prayer* and the *King James Bible*, we see (a) "the Holy Ghost" is virtually always used of the Third Person properly speaking and (b) "thy Holy Spirit" or "the Spirit" or "the Spirit of God" is used when the primary reference is to the will and the action of the Father in the created order through the *Ruach/Pneuma*. Here there is not only the exercise of the long-standing English tradition of religious language, but also there is a theological distinction being made between the *hagon Pneuma* as the Third Person in the Unity of the Blessed Holy Trinity [the immanent Trinity] and as the Spirit sent by the Father and as active in space and time on behalf of the Father and of the Son [the economic Trinity].

"I'm glad people are willing to see how difficult this is--that they're willing to listen," remarked Bishop Keith Ackerman of Quincy, a member of Executive Council. "I represent Anglicans and Episcopalians who feel powerless...I don't hold a position that's all that remarkable in the wider Anglican Communion. I don't want to hurt people. I just want to be faithful." Ackerman said he is still somewhat apprehensive about the process of implementing the resolution, despite reassurances by council members.

Executive Council members of the team will include the Rev. Ann Coburn (Rhode Island); David Chee (Los Angeles); Sarah Harte (Los Angeles); Diane Pollard (New York); and Bishop Catherine Roskam (New York). Also on the team will be Bishop John Lipscomb (Southwest Florida); Bishop Peter James Lee (Virginia); Scott Kirby (Eau Claire); and Polly Getz (San Diego).

Text of the statement by Executive Council on A045 implementation

The Executive Council, meeting in Parsippany, NJ, February 5-8, 2001, spent the greatest portion of its time discussing the implementation of A045 (Continue Monitoring Implementation of Ordination of Women) in an atmosphere of prayer and mutual respect. The tone of our discussions was one of openness, compassion, careful listening and commitment to the responsibilities assigned by General Convention. The Council acknowledged the complexity of the issue throughout our church and the need for sensitivity and flexibility in our implementation of the resolution.

The Council recognized the diversity of the dioceses involved and the need for the Council's response to respect the integrity of the life in each diocese. Visitors, chosen by the Presiding Bishop and Council, are encouraged to begin with an extensive listening and fact-finding process and to be flexible in their approach to each situation. The Council anticipates regular reports and feedback and understands that acting in good faith the process may have to continue beyond the September 2002 deadline.

The Council's hope is that this ongoing process enabling the full inclusion of women in the life of the church can be accomplished with grace, wisdom and sensitivity through the work of the Holy Spirit.

[Episcopal News Service]

As with most things, the exception usually proves the rule. There are always variations in an idiomatic form, since human beings are not automata. In the Collect for Quinquagesima in the BCP the general rule is apparently set aside for we pray, "O Lord, who has taught us that all our doings without charity are nothing worth; send thy Holy Ghost, and pour into our hearts the most excellent gift of charity...."

The reason for the breaking of the general rule in this Collect to speak of "thy Holy Ghost" is probably for the sake of clarity, since present phrasing makes clear that the Holy Ghost is a Person, and not merely the mystical symbol of the "most excellent gift of charity" that follows. We recall that there have been continuing problems with the Personal Divinity of the Holy Ghost in the Church, back to the Macedonians.

Then there are several places where we find in the BCP (1928) the use of "the Holy Spirit" where we would normally expect "the Holy Ghost." These are in the Collect for the Third Sunday in Advent, the Third Collect for Good Friday, the Collect after the Exhortation in the Public Baptism of Infants, the Collect after the Lord's Prayer in the Private Baptism of Infants, the Collect after the Lord's Prayer in the Public Baptism of such as are of riper years, the Third Collect after the Lord's Prayer in the Marriage Service, the Absolution in the Visitation of the Sick and the final line of the Veni Creator Spiritus in the Ordinal. Some of these occurrences are in Collects revised or written for the 1662 BCP or for the 1928 BCP and perhaps they reflect a tendency even at that early date of a move from "Holy Ghost" to "Holy Spirit." Other occurrences seem to be stylistic to match a previous

reference in the Collect to "thy Holy Spirit" or to be required by metrical considerations.

We may also observe that when translating Latin into English a natural tendency at work from the sixteenth century is to render "Spiritus" as "Spirit" unless one is carefully considering whether the reference is to the immanent Trinity or to the economic Trinity.

To summarize the general point. An important sophistication of use by our forbears is lost by us when it is decided to adopt a Latin-based word, "spirit" (from spiritus), as the sole and only word to translate the New testament Greek word. *Pneuma*.

With this lack of sophistication comes the danger of heresy. Where "the Holy Ghost" is truly known as a divine Person then the danger of such heresies as modalism is minimal. Modalism, which is common today, is the doctrine that there is one Person who is God and that this One Person reveals himself as Father, Son and Spirit, that is as three Modes of Being (not as Three Persons).

As we seek to be relevant in today's world, we need not try to be wiser than were our forbears. To do justice to the rich variety of meaning conveyed by the biblical use of both Ruach (Hebrew) and Pneuma (Greek) in relation to Yahweh/ the Father we need to make use of both "the Spirit of God/the Lord" and "the Holy Ghost."

How to obtain Prayer Books

1. Copies of both the English *1662 Book of Common Prayer* and the American *1928 Book of Common Prayer* (in leather and cloth) may be obtained from Oxford University Press in New York City (1-800-334-4249, Bible Department). Discounts for bulk orders from churches.

2. A new edition of the *1928 Book of Common Prayer* is now also available in red binding from the Anglican Parishes Association, 225 Fairway Drive, Athens, GA. 30607 for \$18.95 including postage; a box of 14 copies is available for \$195.30, postage included. Call 706-546-8834.

Books & a CD from the Prayer Book Society

1. The explanation of the Creed (Faith), the Lord's Prayer (Hope) and the Commandments (Love) is the content of the book, *Authentic Godliness and True Piety* (128 pages), by Dr. Toon.

2. The exposition of the Anglican Way, a book written originally for the Bishops who met at Lambeth in 1998, is entitled, *The Way, the Truth and the Life. The Anglican Walk with Jesus Christ* (128 pages) written together by Dr. Tarsitano & Dr. Toon

3. The recording of Matins and Holy Communion from the first B.C.P. of 1549 is available on a C.D. (70 mins). The singing of the Office and of the Order for Holy Communion is according to the intention of the composer John Merbecke (1550) and is done professionally by six male clerks.

Each of these three items is available by mail order for \$10.00 each, postage free, from the P.B.S. at P.O.Box 35220, Philadelphia, PA 19128-0220.

LENTEN Donations to the Society most gratefully received

The vocation of the Society enlarges in the new millennium as the need for education in classic Anglican worship, doctrine and discipline increases amongst new, concerned, confused, weary and enthusiastic Episcopalians. **Please send a generous gift** . All donations are tax-deductable.

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