

January/February 2002

Volume 21, Number 1

# MANDATE

THE BI-MONTHLY MAGAZINE OF THE PRAYER BOOK SOCIETY



**The Lord Bishop of Lichfield with  
Dr. Peter Toon at Christ Church, Biddulph Moor**

THE LIVING PAST FOR THE PRESENT AND INTO THE FUTURE

# A Message from the Chairman of the Board, W. Denman Zirkle



The year 2001 was a momentous one in many respects. For the Prayer Book Society, it marked a year of continuing progress toward achieving our stated goal of furthering the education and use of the traditional Books of Common Prayer. We also have seen progress in propagating an understanding of the decline of our Episcopal Church and the relationship of this decline to the confusing, contradictory theology found in the 1979 Prayer Book.

Moreover, 2001 brings to an end the presidency of Dr. Peter Toon, who is returning to his native Great Britain to become rector of Christ Church, Biddulph Moor, Diocese of Lichfield, prior to his retirement in 2005. It is a challenge indeed to reflect upon the good work Peter has done for the Society. One does not know where to start. But it certainly marks an appropriate time to point to the highlights of his presidency, and, in doing so, recognize his many accomplishments.

Peter was elected President of the PBS in 1995, to replace John H.W.Rhein of Garden City, N.Y., who became Chairman of the Board. Peter had been on the Board for three years prior to his election. Peter, therefore he knew well the purposes of the Society, as well as the changing political shape of the Episcopal Church and the challenges this presented to us. Peter was the right man at the right time.

We needed his theological grounding, his understanding of how the 1979 & post 1979 liturgies were undermining the faith and authority of Christ's Church in this country, and the respect which traditional provinces, dioceses, parishes and other groups around the world held for him.

Peter came to the United States in 1990. He served on the staff of Nashotah House as well as being interim rector of Christ Church, Danville, in the Diocese of Southern Virginia. He is a graduate of the Universities of London, Liverpool and Oxford in Great Britain. He has the Doctor of Philosophy degree from Oxford. He served as both a professor of theology and a parish priest in the Church of England in the United Kingdom from 1973-1990 prior to coming to this country.

As Peter joined the Society, it was becoming clear that the secular forces which drove the Episcopal Church to adopting the 1979 Prayer Book, and introducing other changes contrary to the traditional faith, were seemingly intractable. Many, and in some cases substantial, pockets of traditionalism and Prayer Book usage existed; however, as a national church the die was cast. The opportunity for renewal within the Episcopal Church was limited.

Peter recognized this, and persuaded us that the Prayer Book Society need also actively to pursue and support members of the continuing Anglican churches in this country. The Society has done this. Our membership among these churches is expanding, and we actively look for suitable members from these groups for our Board. In recognition, our name has changed from "The Prayer Book Society of the Episcopal Church" to "The Prayer Book Society of the U.S.A." (Our official name remains "The Society for the Preservation for the Book of Common Prayer.")

Peter's other accomplishments have ranged far and wide. He is a noted representative of traditional Anglicanism around the Anglican Communion. He regularly participates in conferences and other gatherings in different parts of the world. He advises traditional Anglican primates, two of which recently authored a book (*To Mend the Net*) under Peter's editorial guidance, which presented a structural solution for the plight of traditionalists in the United States.

The accomplishments go on. Membership stabilized on Peter's watch and is now growing. We continue to be blessed with significant donations from our members. We received three sizable bequests in 2001 year from deceased members of the Society. Our financial and administrative functions are now consolidated under the supervision of one of our Board members in Philadelphia.

So, as Peter likes to say, "We press on". Indeed we are. And Peter will continue to be a major part of our work. He has agreed to contribute

A MESSAGE FROM THE CHAIRMAN continued on page 15

## MANDATE

JANUARY / FEBRUARY 2002

VOLUME 21, NUMBER 1

Editor: The Rev'd Dr. Peter Toon

Design/Layout: Branch-Smith Printing, Inc.

**The Members of the Board of Directors of the Prayer Book Society:** The Rev'd Wayland Coe (TX); The Rev'd Joseph S. Falzone (PA); Mr. Michael W. Freeland (PA); Dr. Herb Guerry (GA); The Rev'd David C Kennedy SSC (FL); The Rev'd Jonathan Ostman III, SSC (RI); Mrs Marilyn Ruzicka (NY); Mrs Miriam K. Stauff (WI); The Rev'd Dr. Peter Toon (TX); Mr. Luther Dan Wallis (CA); Mr. David Williams (TX) & Mr. W. Denman Zirkle (FL).

**MANDATE** is published six times a year by the Prayer Book Society, a non-profit organization serving the Church. All gifts to the P.B.S. are tax-deductable. Recipients of *Mandate* are encouraged to send a minimum gift of \$28.00.

**Editorial and all other correspondence:** P.O. Box 35220, Philadelphia, PA 19128. Phone 1-800-PBS-1928. **Postmaster:** Please send address changes to the above address.

world-wide web address is <http://www.episcopalian.org/pbs1928>



## Reflections from the Editor's Desk

The Rev'd Dr. Peter Toon

# A Change in Location but not in Purpose

**M**y real editorial desk, the desk on which I write, is no longer in the United States of America. It is in England, half way between Birmingham and Manchester. For over six years I have had the privilege of editing *The Mandate* from within the U.S.A. During 2002 I shall edit it from the U.K., and do my best to make it edifying reading for both faithful supporters and new readers.

### The re-location of the desk

My desk now is situated by the window of the study inside the Rectory of Christ Church, Biddulph Moor, in the county of Staffordshire, England, and in the ancient diocese of Lichfield. Looking out of the window westwards on a clear day I can see in the distance the Welsh hills; and much nearer I can see a hill called Mow Cop that is famous in the annals of Methodism as a center of revival in the 19<sup>th</sup> century.

I moved here for Christmas 2001 and began my work as rector at the beginning of 2002. The parish is small for it is only a village surrounded by small farms, with sheep and horses. Because it is small it is regarded now (in these days of parochial reform of the Church of England) by the diocese as a 0.5 (or half-time) parish for the purpose of diocesan assessment and for clergy stipend. So I am expected to work in the parish for three days a week plus Sundays. And this I am delighted to do. Before I arrived the parish had always had a full-time Rector but the money to pay for such is no longer in the bank accounts of the Church of England.

We use the classic *Book of Common Prayer* (1662) and this arrangement has the support of the congregation and the Bishop, both the Diocesan Bishop (see front page) and the area bishop, the Bishop of Stafford, Christopher Hill. Happily, the historic *BCP* is still the first Prayer Book of the Church of England and there is no official opposition to its use, even though most bishops encourage the use of the latest book of varied services, *Common Worship* (2001).

### Keeping in touch with the cause

The benefit of this pastoral arrangement is that I can legitimately spend half my time in reading, research and writing. And through the benefits of digital communications – e-mail, fax etc. — and because of cheap transatlantic telephone rates (the same as internal calls long distance within Texas!) one can keep in touch easily with the Anglican/Episcopal scene and fellow workers in the United States. So I shall devote most of my other 0.5 time in 2002 to writing for the Prayer Book Society cause in the U.S.A.

I think that in certain ways one can actually have a better perspective on what is happening within the Episcopal Church and the Continuing Churches of America from abroad, if one has previously lived in the USA. It is like having a bird's eye view!

So I hope to be in touch with you during 2002 continually through the ministry of print and via the internet at our web-site ([www.episcopalian.org/pbs1928](http://www.episcopalian.org/pbs1928)) where many articles and essays are posted.

But I shall not carry on as President. This office will go to another priest as from late January 2002 and from him you will be hearing soon. He is a most capable and devout man, who will be generously supported by W. Denman Zirkle, the Chairman of the Board, and by all the Directors. Further, he has a very supportive parish.

### Aim and objectives

What I have tried to do in the last six or more years is to turn the Prayer Book Society **away from** attacking the character and reputation of the notorious liberals and radicals within the Episcopal Church and **into** the task of education of all who will pay heed to the doctrine and godliness of the *BCP*. By this means we preserve a heritage for our children. It is very clear to me that the

REFLECTIONS FROM THE EDITORS DESK continued on page 4



"The Bishop, Churchwardens, Area Dean, the Mayor and Dr. Toon at the Licensing"



*continued from page 3*

ECUSA will not be turned around to biblical godliness and classic Christian worship by activist politics modeled on the strategy and ethics of a modern political party. In the immediate future I think that the ECUSA will remain hostile to virtually everything that the Prayer Book Society holds dear. But the Lord God who is still named within the ECUSA will maintain his truth by his own sovereign providence and grace.

So one of our tasks is to sow biblical seeds on all kinds of Episcopal ground, to water them, to take the weeds away from near them and patiently to care for them until they bear fruit. Another task is to encourage and work closely with the few parishes in the ECUSA and the larger number [but smaller in membership] in the Continuing Anglican Movement where genuine prayer book worship and doctrine are maintained. Further, we are called to cooperate with such other organizations and societies that have complementary aims to our own and, importantly, to minister where we can to those persons who cannot find authentic Anglican worship and thus use their prayer book at home daily (by providing, for example, CD's and cassettes of services which we are slowly doing).

The preservation of the use and doctrines of the classic *BCP* of the Anglican Way has been a great cause to be deeply involved in during ten or so years of living in America. I am grateful for this privilege and also to be maintaining my ties from a safe haven in the mother Church of the Anglican Communion with the Prayer Book Society of the U.S.A. as it serves both in the ECUSA and in the Continuing Anglican movement.

### **Canterbury**

In this issue there is an article on the See of Canterbury and who will be the next Archbishop. The present Archbishop will retire in October after he has seen Queen Elizabeth II celebrate her Jubilee and has presided at the Primates' Meeting at Canterbury in the Spring. In the British press there is much speculation as to which Name the Prime Minister will give to the Queen for her approval.

At this time also there is and will be much activity generated from within the Anglican cause in the USA to try to get the Archbishop to do something decisive before he leaves office for the orthodox Episcopalians inside and outside the ECUSA. It will surprise me if

he does more than patiently listen to the various persons who attempt to call him or visit him. But I am more than happy to be proved wrong.

I hear people speak, and I read what others write, about their claim that we can all be Anglicans without our historic ties to the See of Canterbury. Well we can certainly by the grace of God be Christians and we can by choice use the Anglican forms of worship. But I doubt whether we can truly claim to be Anglican if we do not wish to be in orthodox communion with the See of Canterbury and if we do not attempt to do all that we can to ensure that this See is a center of biblical orthodoxy. We must remember that it is through our links with this See that we stay within one of the ancient families and jurisdictions of the Church, *ecclesia anglicana*.

On this theme you may care to read the rather long but important essay in this issue on Episcopalians and their bishops.

### **Lent**

As by the Holy Ghost we live in union with the Lord Jesus in heaven and with the saints of God through space and time and in heaven, we also live within the discipline of the Church's year. Ash Wednesday comes in mid-February. So in this Jan/Feb issue there are several pieces on Lent, one a general explanation and two extracts from sermons of the Fathers of the Church preached during Lent.

It is an exceedingly difficult thing in these days of intense secularization to contemplate and then to keep a holy Lent. Many churches have special activities and talks but they merely skim the surface and do not take the people of God deep into the meaning and practice of Lent. Let us all make an effort to keep Lent in such a manner that, if the Lord Jesus were to return to earth, we should not be ashamed by our thoughts, words and activities. It is really true that the celebration of Easter with the great release of exceeding great joy is partly if not wholly dependent on the depth and the quality of the Lent we keep. But this point can only be proved by actually first keeping a holy Lent.

During Lent as you offer prayers of petition for the increase of the kingdom of God on earth, please pray earnestly for the Board of the Prayer Book Society that its members with its new President will be guided to do what is right and pleasing to our heavenly Father during 2002.



# George Carey, Archbishop of Canterbury, to retire in October 2002

The See of Canterbury has existed for many centuries and has had a necessary and pivotal role in the Church of England by law established, in the Church of England and the British Colonies, and more recently in the Anglican Communion of Churches. Over these long years there have been many archbishops, the present one being George Carey.

## The See of Canterbury

Perhaps we need to recall what is a “See” (“sedes” = seat). A “See” is the official seat or throne (“cathedra”) of a bishop and it usually stands inside the Cathedral of the diocese. Hence the place where the Cathedral is found is known as the Bishop’s or Archbishop’s See. So in specifically stating “the See” and not “the Archbishop” the intention would seem to be to point to something more enduring than communion with one, particular Archbishop. This would include, presumably, the continuity of the tradition of worship, faith, service and polity of the *Ecclesia Anglicana*, a Church with origins in the patristic period.

And today the staff at Lambeth Palace and the offices of the Anglican Consultative Council in London are careful to state that the center of unity for the Anglican Communion is “the See” and not the actual person of “George, Archbishop.” Further, they also state that when the Archbishop is acting for the See in relation to the Anglican Communion of Churches, he does not speak as it were *ex cathedra*, from his seat as the Archbishop, but rather as the spokesman for the international Primates’ Meeting and for the Anglican Consultative Council.

In terms of the Anglican Communion, the See of Canterbury is the first See in honor and history while the Archbishop of Canterbury, whoever he be, is the first among equals of the Bishops of the C. of E. and of the Communion. He is called the Primate of All England. The See is an instrument of unity for the whole Communion and the occupant of the See takes on this role and vocation while in office. There are other instruments of unity [e.g., the annual Primates’ Meeting and the Lambeth Conference held every ten years] but the See is the primary one.



## Not a Patriarchate

Even as the Orthodox Churches without their Patriarchates [e.g., that of Constantinople] would be something other [in terms of polity and unity] than what they are with the Patriarchates, so the Anglican Communion would be something other than what it is now without the centrality of the See of Canterbury. In fact, there cannot be an Anglican Communion without the See of Canterbury for the connection with the historic *Ecclesia Anglicana* would be lost. Even so the See of Canterbury is NOT a patriarchate.

If the Communion ceased to be then there would be the Church of England and all the other Provinces, some of which would perhaps make arrangements for working together (e.g. An Episcopal Church of East /West Africa and the like).

The membership of the Communion is decided by the See of Canterbury as the occupant of that See takes advice from the Primates and the Anglican Consultative Council. There is no final reason why the See could not freely decide to abide by a majority vote of the Primates Meeting on say the specific issue of the admitting of new Provinces or the expulsion of present ones. But the See is irreplaceable.

Whatever be the strengths and weaknesses of the present or the next incumbent of the See, the fact remains that there is a See of Canterbury placed and maintained by the providence and good pleasure of the Sovereign Lord God and that without it there cannot be any Anglican Communion of Churches that is true to this Name!

The Lambeth Conference of 1930 defined the Anglican Communion as “part of the Holy, Catholic and Apostolic Church. Its center of unity is the See of Canterbury. To be Anglican it is necessary to be in Communion with that See.” And the Eames Commission stated that “today Anglican identity and authenticity of belonging may be determined by the outward and visible test of communion with the See of Canterbury” ( *Report*, p.90).

In other words it is not sufficient for a diocese or province [jurisdiction] to hold to the Anglican Formularies, have Bishops rightly ordained and consecrated and to use the Book of Common Prayer. The Bishop(s) must also be “in communion with the See of Canterbury.”

## Present occupant of the See to retire

On Tuesday January 8 the BBC News announced that Lambeth Palace had confirmed that Dr George Carey, Archbishop of Canterbury, will retire at the end of October 2002.

The process of choosing a Bishop or Archbishop in the National and Established Church of England is very different from that in the Episcopal Church of the USA. The whole process is wrapped in

GEORGE CAREY... continued on page 6

secrecy and is ultimately the choice of the Queen on the advice of her Prime Minister. We recall that when it was announced that George Carey was to be the new Archbishop in 1991 most people were taken by surprise, for they had not realized that he was even being considered.

The Prime Minister is provided with a short List of usually two Names in a specific order by the Crown Appointments Commission of thirteen members, made up of senior bishops and lay persons from the General Synod of the Church of England. This Commission is committed to secrecy and its members do not comment after their meetings or share information with people outside the membership. On receiving the List, the Prime Minister can reject all names thereon or put them in a different order, or call for more names. When he presents a name to the Queen she must as a constitutional monarch accept the advice of her Prime Minister. Only then is contact made with the person so named and accepted. And technically he has the right to say "no."

The persons considered by the Commission must fulfill the basic criteria as set forth in canon law for candidates for the episcopate or they must be already bishops. We recall that Thomas Cranmer, editor of the first *Book of Common Prayer*, was an Oxford don and in priest's orders before being ordained and consecrated the archbishop of Canterbury. The criteria in English canon law prevent the appointment of priests or bishops from overseas unless they have been ordained and served in the Church of England.

#### Selection of the new occupant of the See

It is possible that the Commission and the Prime Minister will look for a man who is in favor of the ordination of women and who will be prepared to be the chief consecrator of the first woman bishop for the Church of England (say in 2005). They may also look for someone who will be supportive of the Anglican Communion of Churches and will wish to be deeply involved in its oversight. But chiefly they will be choosing the diocesan bishop of the diocese of Canterbury (and not the equivalent of an ECUSA presiding bishop who has no diocese).

Names being mentioned include the following:

1. The Bishop of London, **Richard Chartres** (54). He is a very capable and learned man but is regarded as less than an enthusiast for General Synod and its workings. Further, he is not supportive of women bishops. He has the full support of the Prince of the Wales, the next king.
2. The Bishop of Winchester, **Michael Scott-Joynt** (59). He is a thoughtful and pastoral man, whose name has been attached to a controversial Study of Marriage Policy for the C of E. He favors the ordination of women.
3. The Bishop of Liverpool, **James Jones** (53). He is an evangelical who is liked by the Prime Minister and he is supportive of women's ordination.
4. The Bishop of Rochester, **Michael Nazir-Ali** (52). He was a bishop in Pakistan before working in the Church of England. He

is intellectually capable and is chairing the latest official Commission on Women Bishops. He is in favor of women's ordination. His appointment would make the Church of England appear more multi-racial.

5. The Bishop of St Albans, **Christopher Herbert** (58), who is very committed to women's ordination and has a wide following.
6. The Archbishop of Wales, **Roman Williams** (51). He is a former Oxford Professor of Theology and is very committed to the ordination of women.
7. The Archbishop of York, **David Hope** (61). He is known to be against the ordination of women and is said not to want to be considered for the move south.
8. The Bishop of Chester, **Peter Forster** (51). He is an evangelical, a theologian and in favor of the ordination of women.
9. The Bishop of Portsmouth, **Kenneth Stevenson** (53). He is a historian and liturgist and is in favor of women's ordination.
10. The Bishop of Norwich, **Graham Jones** (50). Chaplain to both Robert Runcie and George Carey, he knows Canterbury well. He is in favor of women's ordination.

We shall have to patient for six months or more to find out who it is that the Prime Minister chooses from the names given him by the Crown Appointments Commission to submit to the Queen.

#### Commission needs to respect the present law of the C. of E.

Finally, a comment on the question as to whether or not the Commission should make a decision not seriously to consider any one who has stated an objection to the ordaining of women as bishops in the Church of England.

Since it is equally proper and honorable in the Church of England for a person to accept or not accept the ministry of a woman ordained as a priest, any serious consideration of qualified candidates should not focus on which of the alternative positions are held by them, but on whether they have understood, accepted and acted upon, with evenhandedness and sensitivity the official position of the Church of England in this matter.

If this is really accepted by the Commission then the Bishop of London and the Archbishop of York could be serious candidates.

Please remember  
the  
Prayer Book Society  
in your will.

# LENT or QUADRAGESIMA

The six-week period of the Church year that we call LENT has been in use in the Church since around AD 500. Thus in keeping it we join with a great throng of disciples of Jesus and a cloud of witnesses to our Lord stretched across space and through time.

In the reform of the Church in the sixteenth century, the Church of England retained this season but stripped it of various medieval ceremonies, doctrines and accretions. However, due to the influence of the Anglo-Catholic and Liturgical Movements some of these pre-Reformation ceremonies (e.g., the imposition of ashes) have been restored or revived (but not always with the original meaning) in recent times.

## Origins

The origins of this special season of ascetic discipline before the celebration of EASTER are in the preparation that adult candidates for holy baptism on Easter Eve were asked to engage in. Not only were they given special teaching but they were also expected to fast and pray in the days of Holy Week.

The value of a time of special fasting was recognized by the Church and it quickly associated such a time with the forty days of fasting of the Lord Jesus Christ at the beginning of his ministry [See Matthew 4, Mark 1, & Luke 4]. And the duty of fasting was extended from candidates for baptism to all the faithful. It was found that there is great spiritual strength to be drawn from the knowledge that in union with the Lord Jesus by the Holy Ghost's assistance we fast as our Lord fasted.

The "forty days" were first called *Quadragesima* and began on the Sunday we now call the first Sunday in Lent. Later in order to get in forty weekdays (for all Sundays are the Lord's Day, feasts of the Resurrection and non-fasting days) before Holy Saturday the beginning was fixed at what we now call "Ash Wednesday." The name Lent attached to this season for in Europe it was the time of the year which heralded the beginning of Spring, and "Lent" derives from an Anglo-Saxon word meaning "Spring."

## Fasting

In *The Book of Common Prayer* the relation of fasting to baptismal preparation is seen in the rubrics (in italics) at the beginning of the baptism service for older children & adults. "They be exhorted to prepare themselves, with prayer and fasting, for the receiving of this holy Sacrament." From this it is a natural extension to ask for fasting with prayer in Lent and especially on the first day, Ash Wednesday, and the last day, Good Friday.

Therefore in some editions of *The Book of Common Prayer* (e.g., the American edition) in the introductory material at the beginning there is "A Table of Fasts" where Ash Wednesday and Good Friday are specifically mentioned as fast days along also with "the forty days of Lent" (all Lent except the Sundays).

Fasting can be engaged in a various levels of intensity, depending upon health, age and other conditions. Thus it may be appropriate on Ash Wednesday and Good Friday only to drink minimal fluids for the whole day or at least until after dusk or after the evening service of those days. During the rest of Lent something less rigorous but still demanding would be appropriate. And of course, fasting is to be combined with prayer, meditation upon Scripture and self-examination in the presence of the Lord. Money that is saved by not eating is to be given to the poor and needy.

## Sunday, the Lord's Day & Lent

The Sundays of Lent are only part of Lent in a general sense for they are not part of the forty days and being called "the Lord's Day" they are feasts of the Resurrection and thus not days of fasting. However, because there is such a poor keeping of Lent in the forty days most churches keep the Sundays as part of Lent as a means of maintaining at least a minimum observance of this season of preparation for the solemn and joyful celebration of the three great days from Maundy Thursday to Easter Day.

Lent always looks forward to Good Friday and Easter Day and its practical usefulness depends upon this connection. It is a more intense form of cultivation of our walk with the Lord than during the rest of the year. It is the period when we engage top gear and seek to stay there in order to please the Lord.

The normal services for the first day of Lent are "The Service of Communion" (in the 1928 BCP called "A Penitential Office for Ash Wednesday") followed by the Order for Holy Communion. During the Forty Days we would be well served by seeking to use one or both of the Daily Offices of Morning and Evening Prayer and the Bible readings from the Lectionary associated with them in the *BCP*. And where there are services in church that truly belong to the Lenten observance we should seek to attend.

Finally, a word about those long names for the Sundays before Ash Wednesday — Septuagesima, Sexagesima & Quinquagesima. These Latin names were selected in the late sixth century of the Christian era in Rome and by analogy with "Quadragesima" (the fortieth day). Only Quinquagesima (50<sup>th</sup> day) is mathematically correct while the other two as the 60<sup>th</sup> & 70<sup>th</sup> days are only approximations. They were seen as a time of preparation for Lent, a time to work out what would be one's commitment and consecration during the preparation for the celebration of the great festival, the Pasch, Easter.

**Let us serve the Lord by observing a holy Lent.**

# Advice for the keeping of LENT from St. Ambrose of Milan

## *1. St Ambrose looking forward to Easter addresses the faithful on the keeping of Lent.*

Behold, dearly beloved, the sacred days are drawing near, *the acceptable time*, of which it is written, "Behold, now is the acceptable time; behold now is the day of salvation" (2 Corinthians 6:2).

And so you must be more earnest in prayer and in almsgiving, in fasting and in watching. He that till now has given alms, in these days let him give more; for as water quenqueth a flaming fire, so does almsgiving wipe out sin (Ecclesiasticus 3:13). He that till now fasted and prayed, let him fast and pray more; for there are certain sins which are "not cast out, except by prayer and fasting" (Matthew 17:20).

Should anyone cherish anger towards another, let him forgive from his heart. Should anyone take unjustly what belongs to another, let him restore it; and, if not fourfold, at least that which he has taken; if he desires God to be merciful to himself (Luke 19:8).

And though a Christian should abstain at all times from cursings and revilings, from oaths, from excessive laughter, and from idle words, he must do this especially in these holy days, which are set apart so that, during these forty days, he may by penance wipe out sins of the whole year.

Let you believe, and believe firmly, that, if in these days you have made a thorough confession of your sins, and done penance as we have told you, you shall receive from our most merciful Lord the pardon of all your offences; as did the Ninevites, who earned deliverance from their afflictions by doing penance in sackcloth and ashes (Jonah 3). So you also, following their example, if you cry out with all your heart to the Lord, you will invoke his mercy on you, so that serene and joyful you will celebrate the day of the Lord's Resurrection, and thus blessed, you will after this life cross over to your heavenly home, by the grace of our Lord Jesus Christ, who with the Father and the Holy

Ghost livest and reignest, one God, world without end. *Amen.*

## *2. St Ambrose addresses the faithful on attendance at the daily Eucharist and Matins in the city churches during Lent.*

I counsel you that he who is near the church, and can come, should hear Mass each day. And that he who can come should come each evening to the recitation of matins [Midnight Service]. Let those who live far from the church try to come to matins each Sunday; that is men and women, young and old, and all except the sick; but let one or two remain at home to safeguard the house.

Let husband and wife live singly till the octave of the Pasch [Easter].

Let him who has hate in his heart, or anger, against another, put it wholly from him; if he wishes to be saved.

And every Sunday all Christians should offer Mass and communicate; excepting those whom the priest has advised not to communicate.

I counsel you that during Lent you should offer and communicate every day, or as I said, at least on Sunday. And therefore let you lead a pure and holy life, so that you may be worthy to approach to Holy Communion.

And you must understand that whatever it is that you deny yourself through fasting must be given to the poor, not kept back for yourselves.

May Almighty God grant that you keep before you what I have told you and that you fulfill it in deed; so that at the end of your labors, you may enter into eternal rest. May he grant this who created you and sought at the price of his own blood to redeem you, who livest and reignest world without end. *Amen.*

If he were not both God and man, then is our salvation a false thing; and false likewise the voices of the prophets. But the prophets have spoken what is true, and their testimonies are far from falsehood of any kind. For they spoke that which they were bidden to speak, and through them the Holy Spirit spoke.

For which reason the chaste John, who learned upon the burning Breast of Jesus, confirming the voices of the prophets, and, discouraging of the divinity, teaches us in his Gospel saying: "In the beginning was the Word and the Word was with God and the Word was God. All things were made by him and without him was not anything made that was made. And the Word was made flesh and dwelt among us;" who is God the Word from God, and the Only-Begotten Son of the Father, who is consubstantial with the Father, who is from him who is: the Word before all ages: ineffably before all ages begotten of the Father without a mother; the Same in these last days is born without a father, God Incarnate, from a daughter of men, from the Virgin Mary; taking flesh from her, and from her made man, which previously he was not, and remaining God, which he always was, that he might

## *THE IDENTITY OF JESUS continued from page 9*

that slept in their graves come forth?

If he was not a man, whom did the apostles behold in the Upper Room? And if he were not God, in what manner did he enter "the doors being closed"?

If he was not a man, in whose hand did Thomas feel the wounds of the nails and the lance? And if he was not God, to whom did Thomas cry out saying, "My Lord and my God"?

If he was not a man, who ate food by the Sea of Tiberias? And if he were not God, at whose command was the net filled with fishes?

If he was not man, whom did the apostles and angels see received into the heavens? If he was not God, to whom were the heavens opened, to whom did the powers adore in fear and trembling, and to whom had the Father said: "Sit thou on my right hand", and the rest which follows? (Ps 110:1)



*(In the history of the Church, there are those who underestimate the humanity of Jesus, saying that he only appeared to be a man; and there are those who underestimate his deity, saying that he is less divine than is the Father. St Ephraem (d. 373) of Syria addresses both these errors.)*

If he were not flesh, for what reason did Mary bring him forth? And if he were not God then whom did Gabriel call “Lord”?

If he was not flesh, who then lay in the manger? If he was not God to whom did the angels come on earth to give glory?

If he was not man, who was wrapped in swaddling clothes? If he was not God, whom then did the shepherds adore?

If he was not man, whom did Joseph circumcise? And if he was not God, in whose honour did a new star appear in the heavens?

If he was not man, whom did Mary nourish at the breast? And if he were not God, to whom did the Magi offer gifts?

If he was not man, whom did Simeon take in his arms? And if he was not God, to whom did Simeon say: “Let thy servant depart in peace”?

If he was not man, whom did Joseph take and fly with him into Egypt? And if he was not God, in whom was the prophecy fulfilled, “Out of Egypt have I called my Son”?

If he was not man, whom did John baptize? And if he was not God, of whom did the Father from heaven say, “This is my beloved Son in whom I am well pleased”?

If he was not man who fasted and hungered in the desert? And if he was not God, to whom did the descending angels minister?

If he was not man, who was invited to the wedding feast at Cana of Galilee? And if he was not God, who changed the water into wine?

If he was not man, in whose hands were the loaves of bread placed? And if he were not God, who fed and filled from five barley loaves and two fishes the multitude in the desert, five thousand men, not counting the women and children?

If he was not man, who slept in the boat? And if he were not God, who was it rebuked the winds and the sea?

If he was not man, who was it ate with Simon the Pharisee? And if he were not God, who forgave the woman her sins?

If he was not man, who sat by the well weary from the journey? And if he was not God, who gave the Samaritan woman the water of life; and who rebuked her, she that already had five husbands? (John 4)

If he was not of our flesh, who wore the garments of a man? And if he were not God, who then was it that wrought signs and wonders?

If he was not man, who spat upon the earth, and made mud from clay? And if he were not God, who caused eyes to see because of the clay? (John 9)

## The Identity of Jesus

If he was not man, who wept at the tomb of Lazarus? And if he were not God, who by his command called forth the one four days dead? (John 11)

If he was not a man who was it sat upon an ass’ colt? And if he were not God, before whom did the crowd march to give him glory?

If he was not a man, whom did the Jews make prisoner? And if he were not God, who commanded the earth that if threw them flat to the ground?

If he was not a man, who was beaten with blows? And if he were not God, who healed the ear which Peter had cut off, and who restored it to its place?

If he was not a man, whose face was spat upon? And if he were not God, who breathed the Holy Spirit upon the faces of the apostles? (John 20:22)

If he was not a man, who stood before Pilate at the judgement seat? And if he were not God, who caused the wife of Pilate to suffer many things in a dream?

If he was not a man, upon whose garments did the soldiers cast lots, dividing them amongst them? And if he were not God, for what reason did the sun grow dark above the cross?

If he was not a man, who was it who hung upon a cross? And if he were not God, who moved the earth from its foundations?

If he was not a man, whose hands were pierced by the nails? And if he were not God, how was the veil of the Temple rent in two and the rocks split asunder, and the graves opened?

If he was not a man, who cried out, “My God, my God, why hast thou abandoned me?” And if he were not God, who then hath saith, “Father forgive them, for they know not what they do?”

If he was not man, who hung with thieves upon a cross? And if he were not God, for what cause did he say, “This day thou shalt be with me in paradise”?

If he was not man, to whom did they offer gall and vinegar? And if he were not God at whose voice did they shake and tremble? (Psalm 77:19)

If he was not man, whose side was opened by a lance and there came out blood and water? (John 19:34) And if he were not God, who “hath broken the gates of hell, and burst the iron bars”? (Psalm 107:14)? And by whose command did the dead

*THE IDENTITY OF JESUS continued on page 8*

# Down Under Archbishop Strides On Top

Exuding charm and friendship, The Most Rev'd John Charles Vockler now moves through airport terminals from one American coast to another. Known by his brown Franciscan habit (and stockings that bespeak the violet purple of his bishop's office!), Archbishop Vockler is warmly greeted by baggage handlers, security personnel and airline employees, from the ticket counter to the cockpit. Already this energetic Franciscan monk provides a modern and timeless understanding of his spiritual father, Saint Francis of Assisi, the founder of the Franciscan Order.

## John Charles joins the ACC

Formerly serving as a Bishop and Franciscan in the Anglican Church in Australia and England, and in the Episcopal Church in the United States (Diocese of Quincy), he entered the Anglican Catholic Church (ACC) in 1997. After being Dean of its Holy Rood Seminary in Liberty, New York, he retired to Sydney in his native Australia.

When asked to expound on his reasons for entering the ACC, the Archbishop stated that the church of his youth and one in which he had been consecrated as bishop in 1959 had ceased to exist throughout the world. Archbishop Vockler said that liturgical changes had revealed a great shift in doctrinal beliefs and that adherence to modernity in liturgy and theology caused him to seek a church wherein the faith in which he had been nurtured still existed. The extensive use of the 1928 American *Book of Common Prayer* in the ACC helped assure him in his choice of a church home.



He was born in Sydney, Australia, the eldest of three brothers and one sister, all of whom are still alive in the "land down under." Now at age 77, he was recalled to America last April to be Bishop Ordinary of the ACC Diocese of New Orleans.

After a tour of his new diocese, he pronounced that Christ Church in New Orleans would be the Pro-Cathedral and that he would personally administer his diocese while living in Natchitoches, Louisiana, because of its central location and friendly small town atmosphere, where he could walk to the post office and shops. Following the untimely death of the late Metropolitan and Archbishop John Thayer Cahoon last October, Bishop

Vockler, was elected Metropolitan and Archbishop to head the ACC for the United States.

## Evangelism & personal holiness

With Franciscan verve for life and as a mendicant friar on the move, the new Metropolitan has begun his campaign for an increasing development of sanctity of the church he now leads.

Stressing that "personal holiness is the weapon of evangelism, *par excellence*" Brother John-Charles, the Archbishop's Franciscan name, hopes to promote an increasing evangelism amongst the church's members. Likewise, he hopes to help his members to reach out to thousands of Episcopalians who believe that "their church has left them with no place to go."

Emphasizing that the clergy are to train the lay members of their churches for evangelism, Brother John-Charles conducts clergy spiritual retreats as one of the underpinnings to more fruitful production in the Kingdom of God. Returning from holding a retreat, in conjunction with a meeting with The Rt. Rev'd Mark Haverland, Bishop Ordinary of the ACC Diocese of the South, Archbishop Vockler stated, upon landing at the Shreveport, Louisiana airport on December 2nd, that "The promotion of unity between the continuing Anglican churches is a goal concomitant with evangelism, which results from the seeking of personal holiness by submission to God's Grace." He was interviewed while lunching on the run to his residence in Natchitoches, Louisiana, where his library from Australia awaited unpacking.

## Uniting the Continuing Churches

Promoting the goal of unity and increased cooperation between the Anglican churches not in communion with the Archbishop of Canterbury, this Franciscan prelate met at the end of last November near Los Angeles, California, with the head of the Anglican Province of Christ The King (APCK), Archbishop Robert S. Morse. Brother John-Charles was candid in his assessment of their discussions. Because of a previous separation between the ACC and the APCK, he stated that there are problems, best described as family issues, that have left wounded brothers and sisters in both our churches. But "we are not like armies on opposing sides," added Archbishop Vockler.

"We in the ACC consider that there is a full communion between our church and the APCK, and hope for increasing contact and cooperation," the Australian native added. He went on to say that, "In my opinion, the Province of Christ the King and the Anglican Catholic Church are the real inheritors of the 1977 Congress of St. Louis," referring to the watershed meeting held in the St. Louis, Missouri, from which the Anglican Catholic Church was formed by former members of the Episcopal Church in the United States.

DOWN UNDER ARCHBISHOP... continued on page 15

# Episcopalians and Their Bishops

Members of the Anglican Communion of Churches and the Continuing Anglican Churches trace their origins to the Church of England after she adopted Reformed Catholicism in the sixteenth century. Anglicans in the USA (following Scotland) are called “Episcopalians” and their Church is thus “The [Protestant] Episcopal Church.” They are called Episcopalians because their Churches have bishops [from the Greek, *episcopos*, meaning a bishop] the senior clergy in the Threefold Ministry of bishop, presbyter (=priest) and deacon.

## 1. Origins

The claim of those Churches which possess the historical Episcopate is that their polity and church government is based upon that which in the providential guidance of God developed from the apostolic age and came into place in the first few centuries of the Christian Church.

The Anglican form of church government is an attempt to conform in general terms to the pattern in place in the Early Church in the third, fourth and fifth centuries. That is, the Church which actually decided under God the content of the Canon of the New Testament, established the first day of the week as the festival of the Resurrection, the Lord’s Day, created major Feasts/Festivals [Easter, Pentecost etc.] and also set forth the dogmas of the Blessed, Holy and Undivided Trinity of the Father and the Son and the Holy Ghost and of the One Person of Jesus Christ, made known in two natures, divine and human.

Our knowledge of the Church and how it was actually organized locally is minimal from the apostolic age until the end of the second century. In the *Letters* of St Ignatius of Antioch, written early in the second century, there is evidence of a clear differentiation between bishop, presbyter and deacon, but this distinction may not have been so in all city churches. Apparently, however, virtually everywhere by *circa* AD 200 there was the Threefold Ministry of bishops, presbyters and deacons, the Bishop was the chief pastor and teacher of the flock and president of the college/meeting of presbyters, and the Bishop was elected by the church membership and usually ordained/consecrated by existing bishops. Further, lists of bishops for each church were kept and which bishops ordained and consecrated them. And as city churches, with their one bishop and several presbyters established missions in nearby towns, presbyters went to the smaller churches to serve as pastors and so it was that bishops came to have multiple churches in their care and presbyters came to be pastors of individual churches. From this process developed the diocese.

Naturally the larger congregations in the major cities exercised greater influence because of their resources and strategic position in the Roman Empire. The bishop of such churches was likely to be given the title of archbishop or metropolitan or in a few cases patriarch and to function as president of the meetings of bishops in a given area.

From the second century on, the governance of the Church was chiefly through bishops’ decretals (disciplinary letters), local regional councils and from 325 general councils. The latter expressed their determinations and rules for public conduct of clergy and laity in the Church in terms of “canons.” These were then enforced by the local bishops. In time these canons were gathered together — e.g., the *Dionysiana* of 514 by Dionysius Exiguus and then the *Decretum* of Gratian in the mid-twelfth century.

## 2. The Scriptures and the Fathers

In the preface to *The Ordinal* (The Form and Manner of Making, Ordaining and Consecrating Bishops, Priests and Deacons) we find these words:

“It is evident unto all men, diligently reading Holy Scriptures and ancient Authors, that from the Apostles’ time there had been these Orders of Ministers in Christ’s Church – Bishops, Priests and Deacons. Which Offices were evermore held in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority.”

It is to be observed here that one has to read the “Holy Scriptures and the ancient Authors” to verify the claim.

There are suggestive statements and relations in the New Testament [against the background of holy hierarchy in the Old Covenant] that may be seen as having the seed if not the full flower, the principle if not the full concept, of the differentiation of ordained ministers. One may point to the fact that the Lord Jesus Christ commissioned and sent out not only the Twelve but also the Seventy [Luke 9 & 10]; to the relation of the apostle Paul to those who assisted him (e.g., Timothy & Titus); and then the relation between Timothy and Titus and those whom they ordained and appointed. Also one may note the intriguing references to “them which have the rule over you” in Hebrews 13:17, to “them which are over you in the Lord” (1 Thessalonians 5:12) and to “such persons as Stephanas” (1 Corinthians 16:15-16). Further, it is possible that James, the Lord’s brother, was [what was later called] a monarchical bishop in Jerusalem (see Acts 21:18).

It is important to recognize that the modern Anglican, unlike some of his seventeenth-century ancestors, does not see any blueprint for the polity and government of the Church written in Scripture. He is too well aware that biblical studies have shown that there is no single form of ordained ministry and church government found in the books of the New Testament.

EPISCOPALIANS AND THEIR BISHOPS *continued on page 12*

Rather, there are several forms and types. He is conscious that the development of mono-episcopacy in the first two centuries of the life of the Church has been much studied and various theories have been advanced as to why this particular form became dominant and then universal.

Yet the Anglican sees principles, doctrines and seeds in the teaching of Jesus and the teaching and work of the apostles, that in the work of evangelism, church planting and continuing the ordained ministry of offices for the Church, are seen to require and involve the Threefold Ministry and the pastoral leadership of the Bishop over the presbyters, deacons and laity of the Church.

In terms of the meeting of the Church leadership in local, national and international synods/councils the Anglican again sees the seeds and justification of this in such passages as Acts 15:28 & Matthew 18:20.

### 3. The Ecclesia Anglicana

The history of the Anglican Communion of Churches begins in England, the land of the Angles, with the Church that was known and is described (e.g., in *Magna Carta*) as *Ecclesia Anglicana*. With the arrival of the Roman Empire in Britain came Christians with the Christian Gospel and soon there were churches and martyrs (e.g., St. Alban, the first British martyr of either 209 or 305). The Celtic Church, as is it known was sufficiently well organized to send bishops to the Synod of Arles in 314 and to the Council of Ariminum. After the arrival of bishop Augustine sent from Rome in 597 and the establishment of the See of Canterbury, the uniting of the Celtic and Roman branches of the Church proceeded and with this the organization of the whole land into dioceses began. This is the period of the Anglo-Saxon Church and lasted until the Norman Conquest. And the resulting *Ecclesia Anglicana* was in communion with the Bishop of Rome and the catholic Church of West and East. She also was a missionary province sending missionaries to evangelize the pagans of Britain and of northern Europe – see e.g., the work of St Boniface (680-754) the “apostle of Germany.”

In the following centuries *Ecclesia Anglicana* used for public worship a Liturgy in Latin, as was also the case in Continental Europe and Rome. Also she came more and more under the influence of the Bishop of Rome, who claimed the right to appoint bishops for the English dioceses and receive taxes. During the Middle Ages, English kings often strongly protested and resisted this papal power.

Therefore, when in 1533-6, Henry VIII broke all relations between his kingdom and the Bishop of Rome, he was left with a nation organized into provinces, dioceses and parishes with archbishops/bishops, priests and deacons in place, along with communities of monks and nuns. At first, the public religion remained exactly what it had been for centuries, but gradually and then quickly under his son, Edward, reforms arising from the influence of the Renaissance and the Protestant Reformation in Germany and Switzerland began to make their way into the *Ecclesia Anglicana*, now called in the vernacular, “The Church of England.” With the King, acting alone or

through Parliament, assuming the place previously occupied by the Pope, the Church of England adopted a reformed Catholicism. Under Queen Elizabeth I from 1559 this adoption was solidified and defended against Roman Catholics abroad and Puritans at home.

In terms of church government, what we need to note is that the inherited organization of the Church into provinces, dioceses and parishes remained intact. So also did the ancient gatherings of clergy in Convocation, where changes in church practice and law were approved. Further, the Threefold Ministry of Bishop, Priest [Presbyter] and Deacon was retained. Then, to replace the variety of Latin service books of the medieval period, Archbishop Thomas Cranmer produced *The Book of Common Prayer* in English, wherein were all the services needed in the parishes for daily worship and for funerals, weddings and baptisms. Also he also produced *The Ordinal*, wherein were the public services for the making of deacons, the ordaining of priests and the consecrating of bishops. What went were the monasteries and convents and what changed were the language and doctrine of the Church – not the basic dogmas of the Faith as set forth in the Creed – but the teaching on sacraments, the way of salvation and the relation of Scripture to tradition. The revised doctrine is highlighted and set forth in *The Thirty-Nine Articles of Religion*.

For Canon Law the English Reformation required not only new laws but a new basis for law-making. The massive medieval law code, the *Corpus Juris Canonici* from the fifteenth century was not relevant in many particulars. In 1534 the clergy in Convocation resolved that, “the Bishop of Rome has not in Scripture any greater jurisdiction in the kingdom of England than any other foreign bishop” and thus the Church of England removed herself from the principal law-making authority in the western Church. And she had to draw up her own revised canon law, a process which came to its completion with *The Canons of 1604*.

To guide the work of reformation and renewal, the reformed Catholic [= Protestant] leaders of the Church of England in Parliament and in Convocation, looked to the Church of the Fathers, the Early Church before it was divided into East and West. This commitment was stated 1,2,3,4 & 5 – **One** Canon of Scripture, with **Two** Testaments and **Three** Creeds (Apostles’, Nicene and Athanasian) and **Four** General Councils and **Five** Centuries of growth and experience. And from this basis of God-inspired Scripture and providence-guided tradition the position of the Church of England as a Church that had retained the Episcopate, the Liturgy and traditional Canon Law was defended by such writers as John Jewel in *An Apology for the Church of England* (1562), and Richard Hooker in *The Laws of Ecclesiastical Polity* (1594-7). The latter specifically defended the polity of the Church of England against Puritan [Presbyterian] calls for major changes in the Church of England in a Genevan direction, changes to remove the order of bishops and radically change the liturgy and canon law.

In 1654 Archbishop Bramhall looked back over a century of the history of the Church of England as a catholic and reformed Church and wrote: “We do not arrogate to ourselves either a



new Church, or a new religion or new Holy Orders... Our religion is the same as it was, our Church the same as it was, our Holy Orders the same as they were, in substance; differing only from what they were formerly, as a garden weeded from a garden unweeded." [Works, Vol.1., 1851, p.199] *Ecclesia Anglicana* of 1400 was thus the same Church as *Ecclesia Anglicana* of 1600. One of the major weeds that had been expelled from the garden was, of course, "popery"!

### The Anglican Communion of Churches

Anglican polity was in the sixteenth century, and has remained into the twenty-first century, a purposely cumbersome system, since it is meant to frustrate the immediate demands of fallen men for quick action to be imposed on all. These quick impositions are almost always wrong, given human nature. The current distortions in Anglican polity, much visible in the American Anglican Church [ECUSA], for example, are all essentially the result of demands for quick action and the denial of the traditional consultation and harmonization of the partners in a mixed polity. One example of the distortion is the development of the office of bishop as the chief executive officer of the diocese and thus also its chief liturgical officer. This produces a very different atmosphere and relations than when a bishop is understood as a pastor and shepherd, who is there to provide godly teaching, help and guidance.

It is worth recalling that the American Episcopal Church's adaptation of the Anglican system within a republic at the end of the 18<sup>th</sup> century was to remove all temporal/prelatical power from the bishops, leaving them only spiritual/sacramental authority (the compromise of 1789). In England at that time bishops still were thought of as prelates and thus the Protestant Episcopal Church of the newly created U.S.A. did a fine thing in making bishops to be primarily shepherds and teachers of the flock. Regrettably this proper understanding has been seriously eroded during the second half of the twentieth century; and the result is a complete departure from the original and wise American Anglican polity, and that departure has been the engine of disunity in America ever since, including within the small Anglican continuing churches (formed since the 1970s by secession from the Episcopal Church) to the extent that they have imitated the radically changed polity of the contemporary ECUSA.

The Anglican Way was exported to countries around the world both by British colonists, for their own spiritual welfare, and by dedicated missionaries for the salvation of souls. At first, the churches overseas were merely extensions of the Church of England, but later they became independent Anglican Churches without the special relation to the State that applied and still applies in England. The result is that in the third millennium there are many more active Anglican Christians outside than within England. And making allowances for local culture and customs, all these independent Anglican Churches, whether in the West Indies of East Africa, Malaysia or Canada, have essentially the same polity as the mother church. In each national Church or Province there are dioceses with their bishops; within the dioceses are parishes with their pastors (priests and deacons). In each diocese there is a diocesan synod chaired by the bishop and within each

national Church or Province there is a national/provincial synod chaired by the presiding bishop/archbishop of the Province. In all these synods are representatives of clergy and laity so that decisions made are made by the whole body and not merely by the bishop(s) or clergy. And at the parish level there is the parish council or the vestry. Obviously, there are many differences in details in such a large global Communion which embraces so many races and cultures.

### 4. Bishops and their place

As the reformed and catholic Church of England matured in her reflections upon what had happened to her at the Reformation in the 16<sup>th</sup> century and upon how she differed from continental Protestantism and Romanism, her divines held in common certain convictions about episcopacy/the historical episcopate.

The first may be expressed in terms of order or ordered government in the Church of God. Only those who have been rightly ordered/ordained by those who have the authority to ordain are allowed to function as pastors and ministers of Word and Sacrament in the National Church. And the details of this ordering is supplied by *The Ordinal*, wherein are the services for the making of deacons, ordaining of presbyters and consecrating of bishops. The Lambeth Conference of 1958 stated:

"Ordination must be performed by those who have received authority to exercise *episcopate* in the Body, and to admit others to share in the ministry. This acknowledgement by the Body of the authority of the ordaining member means that his own ordination to the ministry of *episcopate* must be recognized and accepted. From this arises the principle of continuity by succession, which appears to be indispensable, at least from a human point of view" [*Report of the Lambeth Conference 1958*, London, SPCK, 1958, p.288].

The second commonly held conviction is that the office of bishop in the Church of God represents a partial (not a total) continuation of the office of an apostle. Of course in their capacity as eye-witnesses of the Resurrected Lord, with a direct commission from him, the apostles had and could have no successors. What the historical Episcopate continued was the ministry of oversight of the Church of God in matters of worship, doctrine, evangelization and discipline.

As in the Orthodox and Catholic Churches, the diocesan bishop may be assisted in a large diocese by other bishops who are subordinate to him and who are called by such names as suffragans, auxiliaries, coadjutors and assistants. Anglican Bishops, unlike those of the Roman Catholic and Orthodox Churches, are allowed to marry. There are serious questions as to the wisdom of having multiple bishops in one diocese, even if only one is in charge.

A third conviction relates to the Papacy. It is held that while the Bishop of Rome is certainly to be regarded and honored as the Bishop of the historic Church in that ancient and great city, and while he may be accorded the honor of being "Patriarch of the West," he is not to be given any further titles, especially the

excessive ones that emerged in the medieval period. For he has no authority in any other diocese than his own and any others which may call for his specific help and intervention.

While there is agreement on the fact of bishops in the Anglican Way there are various views of the relation of the historical episcopate to the whole Church. These views have often been stated in terms of the historical episcopate as the *esse* or the *bene esse* or the *plene esse* of the Church.

(a) The claim that the historical episcopate is of the *esse* [true being] of the one, holy, catholic and apostolic Church is made by a minority and by those who are usually known as Anglo-Catholics or very High Churchmen. Here the claim is that the episcopate guarantees the Church. Thus the Church derives all her authority from the Lord Jesus Christ through the divinely ordained means of the historical episcopate. Bishops, who are in this apostolic succession of persons and doctrine, and priests whom they ordain, have authority and grace to celebrate the Eucharist so that it is an effectual Sacrament of grace. (On this view denominations that do not possess the historical episcopate cannot be sure that the sacraments they offer are genuinely and truly means of conveying the presence of the Lord Jesus Christ and the grace of God the Father.)

(b) The claim that the historical episcopate is of the *bene esse* [well being] of the one, holy, catholic and apostolic Church is made by those who could be Evangelical Churchmen or Liberal Churchmen. Here it is recognized that the Church is divided and has a variety of branches and that many of the small branches do not have as part of their life the historical Episcopate. It is accepted that these branches, be they of sixteenth or nineteenth century vintage, Presbyterians or Southern Baptists, constitute Christian societies where the Gospel is preached and the Lord obeyed. Thus arguments in favor of the historical episcopate tend to be utilitarian – the value of an ancient and long succession of persons and doctrine in time and through space; focusing local leadership in one person, not a group; making a bishop a shepherd of his flock and father in God to his clergy. In short, the argument is that episcopacy is the best as well as the most natural method of church government for it brings the greatest good to the Church of God in terms of value and usefulness.

© The claim that the historical episcopate is of the *plene esse* [fullness of being] of the Church is made by those who believe that the high claim of *esse* is erroneous and that the low claim of *bene esse* is inadequate. The doctrine of the historical Episcopate as the *plene esse* of the Church proceeds from the position that the Church is called to be one and holy and catholic and apostolic. It is acknowledged that none of the branches or denominations of the Church in the world contain and reflect fully all four marks. All are in some ways deficient, be they churches with bishops or without bishops.

The historical Episcopate is seen on this view as providing the embodiment of the Gospel in church order in two ways. First of all, it provides the effectual sign of unity, the biblical proclamation that the Church of Jesus Christ is one. In the second place, it includes the principle of apostolicity. The episcopally ordained ministry is sent to represent Christ to his

Church and is representative of his Church. It provides the guardianship of the Word and Sacraments, of the Faith and the flock of Christ. The historical episcopate is thus an effectual sign of the relation of Christ to his Church, for it shows forth his authority within his Church.

Therefore the historical episcopate is the outward means and pledge that Christ's Church is one and apostolic. But, it will only be a fully expressive and instrumental sign only in a future re-united, visible Church on earth. Thus it belongs to the *plene esse* and not the *esse* of the Church. Episcopal orders are necessary not for the existence of the Church as the Church of God but for the fullness or perfection of being of this Church.

It may be noted here that the expression "apostolic succession" can be used in several ways. Here are two. It may refer to the succession of bishops in a given see or bishopric; or it can point to a succession of bishops & ministers in the Church through space and time through the means of Episcopal ordination and consecration.

As used in the second sense, it is the God-given focus of unity in the Church through space and time. The episcopal office is best understood as a whole, one and indivisible, with the individual bishops sharing in it. In this corporate or collective episcopate, each bishop forms a living link both between the Church of his place and other local churches and also between the Church of today and that of the generations that are past as well as the generations that are to come. Obviously, the historical Episcopate cannot guarantee unity any more than it can guarantee orthodoxy in a sinful world where people can exercise freedom to disagree and do their own thing, but, nevertheless, it is the God given focus of unity and the return of those who have left this historically continuous unity will be the return to a broken unity.

### Conclusion

In reunion schemes with other denominations, Anglicans ask that the historical Episcopate become a part of the new unity. Ever since the Lambeth Conference of 1888, the Anglican Communion has made it clear that the basis on which it will engage in union schemes in any part of the world is "the Lambeth Quadrilateral." This comprises these four statements:

1. The Holy Scriptures of the Old and New Testaments as containing all things necessary to salvation and as being the rule and ultimate standard of faith.
2. The Apostles' Creed as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian Faith.
3. The two Sacraments ordained by Christ himself – Baptism and the Supper of the Lord – ministered with unfailing use of Christ's words of Institution, and of the elements ordained by him.
4. The historical Episcopate, locally adapted to the methods of its administration to the varying needs of the nations and peoples called of God unto the Unity of his Church.

When asked how he would establish more contact and cooperation with the ACPK, Brother John-Charles stated that already priests in each church were assisting congregations of the other jurisdiction. He went on to say that "although we are not looking to merge our churches, we ought to work together in the consecrations of bishops, in situations where there could be an exchange of clergy, in the establishment of joint programs, and in the mutual use the ACPK seminary."

"We are at the beginning of a process, and have discussed possible problems that might result from increased cooperation," said the Franciscan Bishop. "I was warmly received by Archbishop Morse," stated Archbishop Vockler, who continued, "In light of our churches previous separation, Archbishop Morse was not only kind, but generous in his comments and most helpful, and I have issued an invitation for a future meeting." Without commenting directly, the reference to "previous separation" covered the transfer by the late Archbishop Cahoon from the ACPK into the ACC prior to his becoming the ACC Archbishop.

Upon being questioned about the mutual participation in consecrations of different church jurisdictions, Brother John-Charles stated that both the ACC and the ACPK are uniquely situated and have mutually acceptable orders. He declined to discuss the orders of any other continuing Anglican churches, because there were no current discussions with such other churches.

### John Charles in Texas & Louisiana

Archbishop John-Charles, as he is sometimes called, stated that he intended to begin a round of meetings with the clergy and congre-

gations within his own diocese of New Orleans. He hoped to spend at least two weekends with each congregation and engage not only in worship services but also light suppers, lunches and retreat like forums where he could put into practice the experience of his ministry of many seasons.

This he said would enable him to teach the essence of the learning he had published in his three books: "Seven Deadly Sins and Seven Mystical Gifts," "Two Paths to Holiness," and "School of Prayer." Already four volunteers have driven him on his wanderings as a friar, traveling by motor vehicle to Indianapolis, Indiana, Nashville, Tennessee and New Orleans, Louisiana for his retreats and episcopal visitations.

When asked why he was using four drivers, the seemingly indefatigable friar simply said, "I don't want to unduly tire my friends who are offering me and the church their support that is so vitally needed, and for which I am most grateful." "With their help, I will be better able to help others to understand that all of us must constantly remember the gifts that God has given us and what our Lord is doing daily in our lives," he continued. "Furthermore," Brother John-Charles said, "For these things we must express our thanks to God, in worship, and to others as well."

At this point he paused and said with intensity, "If those to whom we minister do not publicly witness to what God has done in their lives, they will not be able to evangelize." Continuing in this vein, the Archbishop added, "And if they have not recognized what God has done and is doing for them, it is our task to do our best to help them by stating what God has done and is doing for us. That will encourage them to do the same; and this will be the wellspring from which evangelism will flow, yielding personal holiness and unity."

*(The Rev'd Fr. Fouks Dewitt Truitt of the ACC conducted the interview in late 2001 and wrote this piece.)*

### A MESSAGE FROM THE CHAIRMAN continued from page 2

editorially from his new parish in the United Kingdom, and we plan for him to continue to represent us at Anglican conferences where he can contribute his usual fine dose of theologically and convincing argument. We need Peter, and we are grateful he has agreed to continue to work with us, soon under the leadership of a new President, whose name we shall soon announce.

To Peter, his wife Vita, and daughter Debbie (who having recently earned the Doctor of Law degree from the University of Texas at Austin

will stay in this country), we wish Godspeed. For all of his good works we are forever grateful.

### A brief word from the Right Reverend Keith Ackerman SSC

There simply are no words that can express the admiration and respect which Fr. Toon has received on "this side of the pond". His scholarship and gift of writing have blessed many, and he will fondly be remembered not only by the PBS but his many students and admirers.

### EPISCOPALIANS AND THEIR BISHOPS continued from page 14

The Quadrilateral assumes that each Church, on the one side the Anglican and on the other say the Lutheran, already has its own formularies and that the purpose of these four statements is to establish that there is a basis to begin discussions towards inter-communion and unity.

Turning now to the general ecumenical scene we may note the following. When one Church is commending to another the need for the historical Episcopate or when one Church is considering the adoption of the historical Episcopate into its life and polity, inevitably the question arises, "What kind of bishop?"

Are we thinking of the monarchical bishop of the second and third centuries who, while being clearly distinguished from the

presbyters, was the pastor of one congregation and the normal celebrant at the Eucharist on the Lord's Day? Or are we thinking of the bishop of the fourth century onwards who rules over a diocese which may have dozens or even hundreds of distinct parishes, wherein presbyters are the pastors? Put another way are we thinking of a pastor or a prelate, a local bishop-celebrant, a bishop-administrator or something in between these?

The recent agreements for inter-communion between the Evangelical Lutheran Church of America and the Episcopal Church of the U.S.A. include the receiving by the Lutherans of the historical Episcopate. Regrettably, however, both these Churches are plagued by extreme liberalism in doctrine and ethics and do not provide wholesome examples of what a bishop ought to be and thus of what the Lambeth Conference of 1888 had in mind for godly union !

# Prayers for Lent

O God, who by thy Son dost marvelously work out the salvation of mankind: Grant, we beseech thee, that, following the example of our blessed Lord, and observing such a fast as thou dost choose, we may both be subjected to thee in all our hearts, and united to each other in holy charity; through the same Jesus Christ our Lord. *Amen.* [Gelasian Sacramentary]

Blessed Lord, who wast tempted in all things like as we are, have mercy upon our frailty. Out of weakness give us strength; grant to us thy fear, that we may fear thee only; support us in time of temptation; embolden us in time of danger; help us to do thy work with good courage, and to continue thy faithful soldiers and servants unto our life's end. *Amen.* [B.F. Westcott]

O Lord our God, grant us, we beseech thee, patience in troubles, humility in comforts, constancy in temptations, 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 for evermore. *Amen.* [John Cosin]

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.* [Jeremy Taylor]

O Thou who has prepared a place for my soul, prepare my soul for that place. Prepare it with holiness; prepare it with desire; and even while it sojourneth upon earth, let it dwell in heaven with thee, beholding the beauty of thy countenance and the glory of thy saints, now and for evermore. *Amen.* [Joseph Hall]

Grant us, O Lord, to rejoice in beholding the bliss of the heavenly Jerusalem; that as she is the home and mother of the multitude of the saints, we also may be counted worthy to have our portion within her; through thine only begotten Son, our Lord and Saviour Jesus Christ. *Amen.* [Mozarabic Sacramentary for Mothering Sunday]

Thanks be to thee, O Lord Jesus Christ, for all the benefits which thou hast given us, for all the pains and insults which thou hast borne for us. O most merciful Redeemer, Friend and Brother, may we know thee more clearly, love thee more dearly, and follow thee more nearly, now and for evermore. *Amen.* [St. Richard of Chichester]

O God, whose blessed Son did overcome death for our salvation: Mercifully grant that we, who have his glorious passion in remembrance, may take up our cross daily and follow him; through the same thy Son, Jesus Christ our Lord. *Amen.* [Scottish Prayer Book]

Grant, O Lord, that in thy wounds we may find our safety, in thy stripes our cure, in thy pain our peace, in thy cross our victory, in thy resurrection our triumph; and, at the last, a crown of righteousness in the glories of thy eternal kingdom. *Amen.*

The Society for the Preservation of the Book of Common Prayer  
(The Prayer Book Society)  
P.O. Box 35220  
Philadelphia, PA 19128-0220

NON-PROFIT ORG.  
US POSTAGE  
PAID  
FORT WORTH, TX  
Permit No. 1467