

MANDATE

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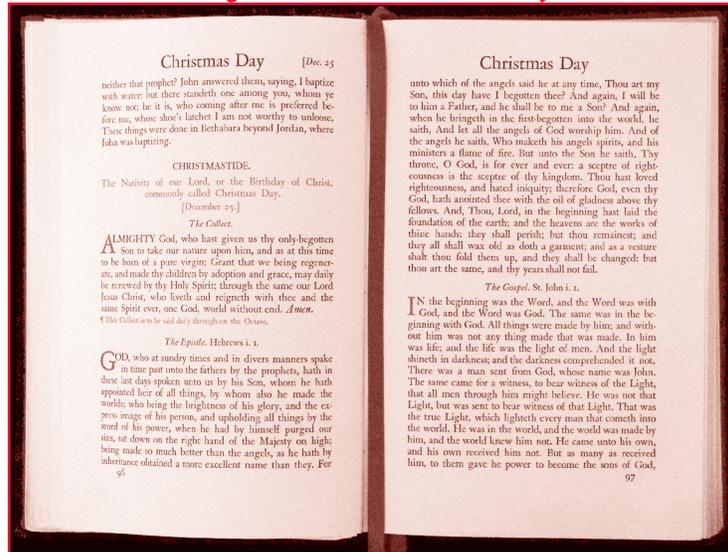
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The Prayer Book Society is pleased to announce that its reprint of the Oxford University edition of the Altar Book on fine, durable paper, in two colors, & bound in fine leather, will be available for delivery in late December 2005 or January 2006.

This publication will create a special moment in the history of the Prayer Book Society of the USA, which was founded in 1971, and which has faithfully over the years commended and explained the received traditional Liturgy of the Anglican Way.

Also it will bring delight to Altar Guilds and Priests, who have been working with old and worn copies, and who are looking forward with joy to celebrating the Sacrament with a shining new Altar Book.

The full price is \$200.00 (two hundred dollars) per copy. However, as an incen-

tive and in celebration of this publishing event, for the first six months, until the end of June 2006, this handsome book will be offered with a 25% discount at \$150.00 (one hundred and fifty dollars). Further, small and struggling missions are invited to make a case for a 50% discount for this initial period. (The Letter asking for the discount should be sent, together with a phone number and/or e-mail address for reply, to the Prayer Book Society, P.O. Box 35220, Philadelphia, PA 19128-03220, and addressed to the Treasurer, Dr Herbert Guerry III.)

We do urge parishes, churches, missions and congregations to move as quickly as possible in ordering this book. First of all, the reduced price only applies for six months; secondly, the Society, having invested much of its capital in this venture, needs to recover some of this

money as quickly as possible to place in other projects; and thirdly, there is the problem of storage for this large book. So please do act with all speed.

It will be possible to order it via the website using a credit card—www.anglicanmarketplace.com—very soon after publication; but, we request that initial orders be sent with a check to the Philadelphia address of the Society. This will help us financially and in accounting at the end of the Tax year.

Copies will be sent out as soon as possible after the Society receives them. And we shall send them with prayer that they will be the means of worshipping the Lord our God in the beauty of holiness and in spirit and truth.

The Rev. Fr. David Kennedy
President.

THE MANDATE

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Reflections from the Editor's Desk

*That neglected Anglican Profession of Faith.
The Thirty-Nine Articles of Religion (1571 & 1801)*

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

Very few Anglicans/Episcopalians today actually look at, and even fewer actually read and study, the Confession of Faith of the Anglican Way! This means that few clergy and laity know what it is for the Church of England and the provinces of the Anglican Communion to be known as Reformed Catholic in their Christian religion. Together with the classic *Book of Common Prayer* [BCP] and the Ordination Services (Ordinal), the Articles constitute the Formularies of the Anglican Way. (All three Formularies are bound together in the English BCP of 1662, the American BCP of 1928 and the Canadian BCP of 1962. In English Canon Law the Articles are always listed first of the three.)

The Articles of Religion were adopted by the Protestant Episcopal Church of the USA in 1801 and then were bound together with *The Book of Common Prayer* and the Ordinal (in the printings of the editions of 1789, 1892 and 1928). So the American Church had the same Formularies as the Church of England from its origins in the 1780s to the late 1970s.

The Church of England has retained these Formularies to this day (2005), but the Episcopal Church rejected them as standards of worship and doctrine by majority votes in General Convention in 1976 and then again in 1979. Since then the Articles have been treated as a museum piece without any authority in America by the ECUSA. They have been effectively replaced by the radically liberal "Outline of the Faith" printed inside the 1979 Prayer Book of the Episcopal Church.

In contrast, in 2005 the large and growing Anglican Church of Nigeria reaffirmed its commitment to the BCP, Ordinal and Articles and stated that it would only be in fellowship with Churches of the same doctrine (and thus not in communion with the Episcopal Church of the USA). This is a most significant step and is a real word of encouragement to those who want to see the Anglican Way not only be preserved but grow in the West. It also provides optimism that The Network within the ECUSA will take definite steps to recover the Articles as a Formulary.

Defining churchmanship

Let me continue my reflections on the Articles

by referring to a famous 19th century bishop, John Charles Ryle. Years ago I made a study of his life and writings as the first Bishop of Liverpool (the diocese where I was ordained in 1973) and then I published several books and articles about him.

Ryle was very much an English Churchman, a committed and loyal member of the Church of England, and he defined his churchmanship, as did all Evangelicals in his day, in terms of his commitment to the doctrine of the Articles of Religion (which are printed at the back of every official copy of the BCP in England). For him, as for others, *The Book of Common Prayer* was a most excellent Liturgy, but it was not seen as the confession of faith of the Church. The Confession of Faith was the Articles of Religion whilst the Prayer Book was the Liturgy wherein the same doctrines of the Faith were to be found in the form of prayer and collect, canticle and versicle, rubric and exhortation, preface and address, and within the shape, style and structure of the services. And the doctrine of the Ministry, stated in the Articles, was set out in large format in the three



services for the making of deacons, ordering of priests and consecrating of bishops (the Ordinal).

Certainly the Articles are a sixteenth century statement of Faith in terms of their origins. They may be seen as providing a major signpost and guide through the controversies, debates and divisions of the period of the Protestant Reformation and the Roman Catholic Counter Reformation. They may also, and most importantly, be seen as pointing the way into a Reformed Catholic expression of Christianity that is based on the Scriptures and humbly learns from history and tradition, especially the period of the Fathers, the first five centuries or so. Further, they may be seen as setting boundaries for this Reformed Catholic Faith, making clear when and where stepping over the line leads into error and heresy, immorality and wickedness.

Reformed Catholicism

The Articles are boring to those who are not enthusiastic to know what is the basis and content of Reformed Catholic Faith. Yet this is not surprising for we all know that many important documents are boring, unless one has a particular interest in their contents—for example, wills and testa-

ments, marriage settlements, constitutions and canons—are boring for most people but extremely important to others who have a personal interest in knowing what is written therein!

A quick survey of the Articles reveals that they contain what may be called the patristic and catholic dogma of God the Holy Trinity, a Trinity of Persons in the One Godhead, and of Jesus Christ, the only begotten Son of the Father, the One Person with Two Natures, Divine and Human. Also they contain what may be called the distinctive doctrines of the Reformation—e.g., the authority of Scripture, its clarity in presenting the message of salvation, the saving and redeeming work of Christ Jesus, the nature of sin, justification by faith issuing in works of love, and the priority as means of grace of the dominical Sacraments of Baptism and the Lord's Supper.

Without the Articles of Religion, Anglicanism is a Way that is not clearly defined and thus a Way in which it is possible to get lost! However, with the Articles and the Book of Common Prayer functioning, as it were, hand in hand, together with the reading and meditating upon the Bible, there is in existence the authentic Anglican Way of Reformed Catholicism, served by a Ministry whose nature is set forth in the Ordinal.

What these two Formularies joined to the Ordinal present to us—as summarized for ordinary folks in the late 16th century—is a simple 1,2,3,4 & 5, which “scheme” was used as the basis for the reforms of the 16th century. The Anglican Way is based upon ONE Canon of Scripture with TWO Testaments, whose doctrinal message is summarized in THREE Creeds (Apostles', Nicene and Athanasian); and is found in more detail in the decrees and canons of FOUR ecumenical councils [Nicea (325), Constantinople (381), Ephesus (431) and Chalcedon (451)] and by the general developments (e.g., Liturgy, threefold Ministry, Church Year, Canon Law and so on) of the first FIVE centuries.

The 1,2,3,4 & 5 are a basis not the whole structure, but without a foundation there is no structure.

In Conclusion

The Articles may be boring to many but to those who are committed to the Anglican Way as Reformed Catholicism they are exciting and necessary. The Articles are not popular with liberal churchmen who do not like the Augustinian approach to human sinfulness in them but to those who take the teaching of St Paul seriously in Romans 1—8 they present the truth about human nature. Finally, the Articles are disliked by those who are really would-be Roman Catholics using an adapted Anglican Liturgy, because of what they say about false claims of the Roman Church.

But read them all the same! They are in the BCP1928 in the American 1801 version and they are in the BCP1662 in their original version (which is also found at the back of the 1979 ECUSA Prayer Book as a historical document).

If the Liturgical Commission of the ECUSA had taken them seriously in the 1960s and 1970s, they would have produced a much more biblically based and Reformed catholic Liturgy for the new Prayer Book of 1979. Why, for example, did not this Commission produce a dynamic equivalent to the services of the classic Prayer Book in contemporary language instead of creating something very different in style, content and doctrine in the Rite II material?

So read the Articles and then read the classic BCP and Ordinal along with them! And be pleasantly surprised—even by delight and joy—at your discovery afresh of the Anglican Way as Reformed Catholicism and as a biblical, patristic and reformed expression and jurisdiction of the Church of God.

[Not too long ago the Articles were studied in seminaries and thus there are not a few major and scholarly expositions of them by high churchmen and evangelicals. Twelve of these books have been placed on one CD in PDF and it is available for the very low price of \$20.00 from the PBS website or office—www.marketplace.com for credit cards and the PBS mailing address for checks. See the Order form in this issue at page 9.]

**Please remember the
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send a generous donation before the end of the
year. Thank you.**

An Outline of the Faith (1979) *compared with* The Articles of Religion (1801)



1. Origins of each

Each major Church or denomination normally has a Confession of Faith wherein what it officially believes, teaches and confesses is presented. Of these the most used in recent times is *The Catechism of the Catholic Church*, which is a major theological book in terms of its content and size.

The Catechism printed in the ECUSA Prayer Book of 1979 (pp.844ff.) and known as “An Outline of the Faith” was created in an exceptionally novel way. Dr Robert H. Greenfield’s committee, which was given the task of producing it, was told to follow the principle of “the rule of praying is the rule of believing” [*lex orandi lex credendi*], which was then a popular slogan. They were to examine carefully the Texts prepared for the 1979 Prayer Book, which address God as “You” and are usually called “the Rite Two” texts, in order to find in them what was the current Faith of the Episcopal Church. Any texts taken over with editing from the 1928 edition of the *Book of Common Prayer* and to be placed in the 1979 Book, and which address God as “Thou,” were not to be used.

The ECUSA wished to have a truly modern Confession of Faith based on the creative, pioneering work of their liturgists. Earlier, it had rejected a Catechism on traditional Anglican lines produced by an official committee for the new Prayer Book, chaired by Bishop Stanley Atkins of Eau Claire.

Thus “An Outline of the Faith” is unique as an Anglican Confession of Faith for it is not that Faith which is believed, taught and confessed on the basis of the content of the Bible and the interpretation of the Bible in the Church. Rather, it is based on the presumption that modern American liturgists, who created new forms of liturgy in the “liberating” atmosphere of the 1960s, placed within these Services the truth of the Christian Faith (even when their “truth” was different from the official teaching of the past in both the American Episcopal Church and the Anglican Communion). This approach to creating a Confession of Faith presupposes a strong doctrine of authority of the General Convention of the ECUSA to decide the Faith as well as a related assertion of autonomy by the ECUSA in approving first the Liturgy and then the Confession.

In the various editions (e.g., 1662, 1928) of the classic *Book of Common Prayer* [BCP], there

is printed along with the BCP itself, the Ordinal (Ordination Services) and the Articles of Religion. These Three have always been the Formularies and Standards of the Anglican Way. Also within the BCP itself there is a short Catechism, based on the Creed, the Lord’s Prayer and the Ten Commandments, and associated with Confirmation.

The Articles of Religion were first officially approved in 1571 in the Church of England, after the BCP had been in use for twenty years or so. However, they were first written at the time when the BCP itself was also being created. They were certainly not based on the principle of “the law of praying is the law of believing” but on that of confessing and stating what the Christian Faith, based on the Bible, is all about, and how a National Church is to confess that Faith. In certain particulars they draw on the Decrees of Ecumenical Councils as well as Confessions of Faith from the evangelical Lutheran Church in Europe.

When the Articles were adopted by the Protestant Episcopal Church [PECUSA] in 1801 they were edited so that their content was not related to a monarchy but to a new republic. However, their teaching on the content of the Faith and what is essential and what is secondary in a National Church or Province remained fully in place. These Articles remained as the Confession of Faith of the PECUSA and then ECUSA until 1979 when they were relegated to the status of a historical document without any doctrinal authority at all.

Since the longish 1979 Catechism/Outline of the Faith is deliberately unlike the short original Catechism of the BCP, and since it effectively serves the same place now as the Articles of Religion once did in terms of being a Formulary of the Episcopal Church, our contrast will be—in subsequent short essays—between the 1979 Catechism and the 1571 (England) and 1801 (USA) Articles. We shall discover that they present two very different accounts of the Christian Religion and Christian Church. (And, in noting this, we need to hold in mind that the ECUSA has actually continued its progressive journey since 1979 and that its next “Outline” due by 2010 will probably be much more radical than that of 1979!)

[Note that the information given above in terms of the origins of the 1979 Outline is not mentioned in a *Commentary on the American Prayer Book* by Marion J. Hatchett (1980.)

An Outline of the Faith (1979) *compared with* The Articles of Religion (1801)



2. Human being as sinner

If both the *Articles* and *Outline* are correct in their estimate of human nature, then human beings have improved dramatically in terms of their moral and spiritual being in the last two centuries!

The *Outline* begins with a heading, “Human Nature”, which contains a description of human beings as part of God’s creation and made in his image (which is defined as being free to make choices and live in harmony with both creation and God). Then it explains that human beings have not used their freedom aright for they have made wrong choices and thereby rebelled against God.

So who can help them? God can! And his first way of helping the human race was by his revealing of himself in nature and history, particularly Israel’s history. In this history (dealt with in section 2, “God the Father”) God revealed himself as “the Father almighty creator of heaven and earth.” The universe is good and is “the work of a single loving God who creates, sustains and directs it.” Further, within the created order all people are worthy of respect and honor and all, as made in God’s image, can respond to the love of God.

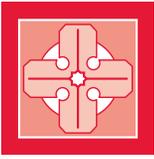
What about sin? It is presented as the wrong use of freedom and of making bad choices. There is no permanent “bondage of the will” here to sin and thus “all can respond to the love of God” anywhere at any time. In fact, in the fifth section, ‘Sin and Redemption,’ sin is defined as “the seeking of our own will instead of the will of God, thus distorting our relationship with God, with other people and with all creation.” Further, it is claimed that “sin has power over us because we lose out liberty when our relationship with God is distorted.”

In the *Outline*, the type of doctrine found in the Rite 2 Services of the 1979 book is summarized. It is a theology which rightly emphasizes that God is the Creator of the universe and what he made was good. At the same time, it is a theology which fails to identify clearly the biblical basis of the revealed name of “the Father” (which is not, as suggested in section 2, because he is Creator of all persons, but rather because he is the Father of the only-begotten Son, the eternal Word). Then, it presents a doctrine of human sinfulness which omits any reference to sin as a permanent disease or bias of the soul. That is, there is actual sin but not “original sin” and no diseased human nature.

If we turn to the *Articles* then we find that they begin not with human nature but with the primary Christian doctrine, God the Holy Trinity—the One God who is the Father, the Son and the Holy Ghost, and the Creator of the visible and invisible worlds. Then they speak of the Incarnation of the Son, so that he becomes One Person, with a divine and a human nature, and as such he lives, dies as a sacrifice for sin and is raised from the dead.

We may regret that the *Articles* do not provide any statements of man made in the image of God. In the sixteenth century this doctrine was assumed by Catholics and Protestants as a given, as was also the doctrine that this image is now defaced and corrupted in all of us. But the *Articles* do deal fully with human sin which they describe in that tradition of biblical theology that is usually called Augustinian. And here the difference between the 1979 and the Reformed Catholic doctrine is clear and real. Article IX is entitled “Of Original or Birth-Sin” and Article X “Of Free Will.” Here each of us is declared to have from birth a human nature that is not perfect for it already is spiritually deformed and has a bias towards evil. This human nature will only be fully sanctified and redeemed with the resurrection of the body at the last Day. In this life God provides regeneration, new birth by the Holy Spirit from above, which introduces into the soul a new principle, a new nature, which by grace mortifies the old nature and enables the born-again believer to live in the freedom of Christ. Without the divine act of regeneration, each person remains in bondage to sin for the human will is not free to choose to do that true good which is acceptable to God, the Holy One.

In the *Articles*, the doctrine of the sinfulness of man is stated in order to present the doctrine of God’s salvation provided through the saving work of Jesus Christ as the Mediator (see especially Articles XI to XV on the doctrine of Justification by Faith through Grace). At the center of the Book of Common Prayer (1662/1928) service of Holy Communion is the presentation of Salvation from the Father through the Son by the Holy Spirit, in which divine salvation man is justified by faith and is sent forth to produce good works in faithfulness to the glory of God. In contrast, the Rite II services lack the depth and clarity of the Reformed Catholic presentation of justification by faith.



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

The Society for the Preservation of the Book of Common Prayer

November, 2005

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Dear Fellow Churchman,

Right after a family Thanksgiving, Advent arrives. During that time we prepare ourselves for the most precious gift of all—the gift of our Savior coming to us as a beautiful, innocent little baby. The Christmas season of excitement, anticipation, weariness, and joy is nearly upon us.

Do you go to church at Christmas—or is your church a ‘modern’ church and you feel left out? I hope not. The Prayer Book Society is working hard to give you a choice in your worship. We work and pray that you can attend a historic 1549–1928 *Book of Common Prayer* service, if you desire that. There *are* some Episcopal Churches that still celebrate a classic service, and Anglican churches that worship in the traditional fashion. We hope you get the spiritual nourishment you need at this beautiful time of year.

For those of you who hunger for a familiar, soul-satisfying, and beautiful traditional service, have you thought of sending for one of our CD’s celebrating Holy Communion, Morning and Evening Prayer? We had so many requests from people who had no way of hearing an orthodox service, that we made some lovely CD’s. Order one, play it, and have the peace of God radiate through you.

Or maybe you *have never heard* a traditional, Anglican 450 year old service? Then order a CD and listen to it? The ancient yet modern prayers have a lovely cadence to them. Try it—you’ll like it!!!

The Prayer Book Society exists to help retain the theological integrity of historic Anglicanism. We do tracts, CD’s, booklets, books, speakers to explain a prayer book that strengthened people through hard times.

In late December of this year we shall publish the Altar edition of the 1928 BCP. This is a fine volume bound in leather. Tell your priest and friends about it. Thanks.

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We have a dedicated Board of Directors who give their time freely. I have worked for the Prayer Book Society since 1975, and I can’t think of anything more important or satisfying that I have ever done in my life. *Please help. The need is great.* Thank you and may God bless you.

Faithfully,

Marilyn K. Ruzicka

Marilyn K. Ruzicka

*The Society is dedicated
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Consider buying PARALLEL TEXTS and passing it on as a tool for evangelism and education.

It is reasonably certain (but not absolutely so!) that anything composed since the 1970s as public liturgies will NOT compare favorably, in terms of style and doctrine with the texts of the public services in *The Book of Common Prayer* (first English edition, 1549; latest USA edition, 1928). That is, they will not compare in quality as texts to be read aloud as forms of public worship which address God, the Father, in a suitably humble and reverent manner in the Name of his Son, the Lord Jesus Christ.

To make these statements is not to say that it is impossible to worship the eternal and infinite Holy Trinity addressing the Three Persons as “You;” rather, it is to say that developing an excellent form of prayer language in contemporary English is a tremendously difficult task and it will take several generations to achieve it. We can agree that the contemporary Church is still a long way from attaining this goal, as the abundance of efforts to produce a “language of prayer” already set aside well illustrates. Thus, if any of us is wholly satisfied with the “You” language that is used to address God in the available modern hymns and liturgies, then he or she has possibly set his/her aim too low, and perhaps is probably offering to God something less than the best that is possible. After all, God is worthy of being given nothing less than that which is excellent.

We may suggest that the pursuit of excellence in this area has been somewhat pushed aside because of the all too common search for relevance and simplicity and with the accompanying tendency to “dumb-down” in order to reach as many people as possible.

There is, we believe, great value (for those who address God as “You”) in returning—at least from time to time—to the classic English texts of prayer and worship such as *The Book of Common Prayer* and the *King James Version* of the Bible and *The English Hymnal* (or another older Hymn Book). Returning, that is, to explore the quality, the style, the content and the doctrine of these texts, and to regain a vision of what our “fathers and mothers”

believed was the way to worship the Lord in the beauty of holiness and in an excellent (yet understandable) form of words.

Charles Simeon, the great English evangelical leader, did after all call a series of sermons he preached and then published on the historic Prayer Book, **The Excellence of the Liturgy**.

To assist in this task of visiting and appreciating classic texts, the Prayer Book Society has published, *Worshipping the LORD in the Anglican Way. Traditional Texts and Prayers from “The Book of Common Prayer” (1928) in Parallel with Functional Equivalents in Contemporary English for Comparison and Study* (2005).

On one side of the page is the classic text and on the other is a rendering of that text wherein God is addressed as “You.” The idea is that people used to modern liturgy and addressing God as “You” will begin with this contemporary equivalent of the historical text, as a means of entering the door of classic liturgy, and then will read the classic, and, possibly, see its merits and qualities, as well as its style and doctrine.

Please consider using this book as a means of evangelism and education.

When people have begun to appreciate the quality of the classic texts in style and/or doctrine, then it is the time to encourage them to go deeper into the meaning of the texts within the classic Book of Common Prayer. And to assist with this, we have just the right book for them, **Worship without Dumbing-down. Knowing God through Liturgy**.

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One Book, several editions

The BCP in over 150 editions – and several counterfeits

We are all familiar with the publication of one book in a USA edition with one form of spelling and punctuation, and then a British edition with another form of spelling and punctuation. What applies to books applies to a host of things—e.g., cars and computers, where there is adaptation of engines and operating systems to local conditions. Then books are also translated into other languages, and so there are editions in those languages, which usually require a little editing because of cultural differences.

It may be affirmed that there has been, and is really and truly, one and one only *Book of Common Prayer* [BCP] and this has been produced in, and is available in, a variety of editions and languages across the world.

Also, it may be suggested that since the 1970s there have been four books, called by the name of The BCP, which should not have been so called for they are clearly not genuine editions of the one BCP. Their appearance results from the excessive use of autonomy by Anglican Provinces and their disregard for Anglican tradition.

First, back to the beginning. The BCP first appeared in 1549 in England and went through new editions in 1552, 1559, 1604 & 1662. Anyone looking at these editions can tell immediately that they are editions of one book and not four separate books that merely have a family likeness.

This one BCP in its 1662 edition was translated either in whole or part into 150 or more languages for use in the expanding British Empire. Further, there were editions of it prepared for use in Scotland, Ireland and the U.S.A. The latter edition of 1789 sought to edit the 1662 text so as to make it to be acceptable in a Republic (in contrast to a Monarchy) and to incorporate several changes in content based on the Scottish Prayer Book; however, it retained the language, structure and basic content of the English edition of 1662 (see the Preface to the 1789 edition).

The point is that Liturgy is a living reality and thus the Rites used in any jurisdiction may over time and with wisdom be minimally improved or changed, as occasion requires, and as experience teaches and the Holy Ghost leads. Further, the way they are “used” may vary from place to place according to the local possibilities and circumstances (e.g., type of building and availability of

musical instruments).

However, it is one thing gently to edit a Rite/Text/Service in the spirit of its own structure, content and doctrine, and it is yet another thing to force it into a new structure and impose a new doctrine into it. In the 1970s the leadership of the Episcopal Church of the U.S.A. made a massive mistake—it decided that it could retain the Name of The BCP while changing the shape, content and doctrine of the Liturgy. Other Churches also produced new Prayer Books in the 1970s but they did not call them “The BCP.” Rather, knowing full well that the new rites were very different from the classic BCP, they called their new books by appropriate titles such as Book of Alternative Services or A Prayer Book for Australia or the like.

In 1979 the Episcopal Church of the U.S.A. set aside The BCP it had known since 1789 and created as its Formulary a wholly new form of Prayer Book but retaining the old title. Regrettably, the Church in Wales did something similar in the 1980s, the Church of the West Indies in the 1990s and the Church in Ireland in 2004. So we have now at least four Provinces of the Anglican Family that have publicly engaged in an act of piracy by stealing the revered title of a much-used and much-loved and doctrinally authoritative Prayer Book for a new composition, which itself will probably be set aside for yet another type of book very soon.

This piracy is regrettably but one major illustration of what has been causing the present upheaval and crisis in the Anglican Way. Local autonomy and little respect for tradition and truth in provinces are causing the creation of centrifugal forces that cause disintegration, disarray and dissolution. Respect for the unity of the Anglican Way in basic Liturgy and doctrine is hard to find but may be forthcoming from African Provinces in the near future. There is perhaps some cause for optimism.

Thus it is appropriate and right to support the Prayer Book Society of the USA in its efforts to keep in use with understanding the genuine BCP!

[Be sure to obtain and read the booklet *An Act of Piracy* and the book, *Neither Orthodoxy Nor A Formulary* on this topic—see order form on page 9. Also take a look at the proposals within *Worshipping in the Anglican Way—Parallel Texts*, for ways of introducing “modern” people to the authentic Anglican Way of worship.]

An Outline of the Faith (1979) *compared with* The Articles of Religion (1801)



3. Who is Jesus?

Do the *Outline* and *Articles* have the same estimate, doctrine and evaluation of Jesus? Or are there differences? Obviously if the claim is that Jesus is really the Saviour of the whole world then his personal Identity, who he really is, counts, and counts tremendously.

In section six of the *Outline*, “Jesus is the only Son of God” in the sense that he “is the only perfect image of the Father and shows us the nature of God,” and that nature is love. “By God’s own act, his divine Son received our human nature from the Virgin Mary, his mother”. And “the divine Son became human, so that in him human beings might be adopted as children of God, and be made heirs of God’s kingdom.” By his obedience to God, Jesus “made the offering which we could not make; in him we are freed from the power of sin and reconciled to God.” And “by his resurrection, Jesus overcame death and opened for us the way of eternal life.”

In contrast, *Article II* (following Article I on the Holy Trinity) describes the Identity of Jesus as he is presented in the decrees of the ecumenical councils of the Church. He is the Second Person of the Holy Trinity and as such, as the Incarnate Son & Logos (Word), he is One Person with two natures. That is, he possesses the identical, same deity as does the Father and also he possesses the same human nature as his earthly mother, the Virgin Mary. And as this One Person, this Christ who is very God and very Man, he truly suffered, was dead, was buried” in order to reconcile his Father to us, and to be a sacrifice not only for original guilt but also for the actual sins of men.” He then rose from the dead and in his body he ascended into heaven.

Whilst the *Articles* clearly commit the Church to the Early Church dogma of the Trinity set forth by the Ecumenical Councils of Nicea, Constantinople and Chalcedon, it is not clear at all what doctrine of the Trinity the *Outline* assumes or commends. There is no section on God as Trinity but the last question in section eight on the Creeds asks, “What is the Trinity.” The answer is based upon the innovatory, opening Acclamation of the Eucharist and of other Rite Two services. It reads: “The Trinity is one God: Father, Son and Holy Spirit.” Now this statement, because of its grammatical structure (note the colon and the absence of the definite

article in the second half) and content, can be read in a variety of ways, virtually all of which produce a doctrine that is different from the Catholic dogma of Articles I & II & V.

It may be read as stating that God as Trinity means that the One Person of God makes himself known in three essential Ways or Modes of Being—as Father, as Son and as Holy Spirit. This is Modalism or Sabellianism or Unitarianism. It may also be read as stating that God is a Threesome, in the sense that he is the unity of Three beings of equal or similar nature. This is Tritheism. Or it may be read—but this requires a great act of imagination and charity—as a careless summary of the classic patristic doctrine. This is that God is a Trinity in Unity and a Unity in Trinity, and that the Three Persons of the Trinity are one God, in that they all share and possess the one identical Godhead and are thus of identical substance/essence/being as and with each other.

Nowhere in the *Outline* is Jesus as Son of God said to be *homoousios* (one one essence/substance) with the Father and the Holy Spirit. Further, although in section nine on the Holy Spirit, the Spirit is called “the Third Person of the Trinity”, this is immediately defined as “God at work in the world and in the Church”, whereas the primary reference in Trinitarian discourse is normally to his position within the Trinity, as proceeding from the Father through the Son (see Article V).

If the Nicene Creed is removed from the Rite II texts, then it may be reasonably claimed that they do not possess, clearly teach or affirm week by week the biblical and catholic doctrines of the Trinity and the Person of Jesus Christ. Further, and regrettably, it must be noted that the translation of this Creed within the same Rite II texts is faulty at various points (e.g. in stating that Jesus was conceived “by the power of the Holy Spirit” when the original is that he was conceived by the Holy Spirit, the Third Person himself!) and so the orthodoxy of the Rite II texts is further in question with the use of this faulty Creed. Only on Trinity Sunday with the special Preface and Collect for that Day is there any real sense of the presence of Catholic dogma and teaching.

In contrast, the Catholic doctrine of the Trinity permeates the text of the *Book of Common Prayer* (1662/1928) and the Ordinal.

An Outline of the Faith (1979) *compared with* The Articles of Religion (1801)



4. What is a divine covenant?

If you ask those who favor the progressive liberal innovations of the Episcopal Church during the latter part of the twentieth century, what they regard as the most important part of the 1979 Prayer Book, at least some, perhaps many, will say, “the Baptismal Covenant” (pp.304ff.). Within the “practical theology” of the modern Episcopal Church, it is seen as presenting God and human beings on contractual terms and it commits them all to working for peace and justice.

Therefore, it is most interesting to note that in the *Outline* two sections are devoted to the theme of covenant, the third and seventh. The definition of covenant for both is as follows: “A covenant is a relationship initiated by God, to which a body of people responds in faith.”

Here we find the use of two words that do not normally appear in good translations of the Bible—“relationship” and “initiate.” Though an old English word, “relationship” only came into popular use from the 1960s especially to refer to sexual liaisons as well as short-term or temporary comings together of persons or groups of persons. Regrettably, due to changes in culture and morality, the word now is used both of marriage itself and of that personal, eternal union with God created by regeneration by the Spirit of God. The use of “relationship” encourages the suggestion that what God wishes to put in place with people is possibly only of temporary duration or belongs only to this world of space and time. (It contrasts with the word “relation” which points to a permanent and lasting union and is used of the Persons in the Holy Trinity, one with another.)

The word “initiate” (much used in 1979 as a noun of the sacrament of baptism with chrismation!) suggests that God takes the lead, that it is his idea and it is what he wishes. However, when the Bible itself speaks of God and his covenant, strong verbs are used, verbs which suggest that God acted decisively to set in place his covenant (i.e., establish, make & create). In other words, the biblical covenant of grace from God is very much one-sided in that God wills it, creates it, and then he invites and causes people to enter into it, which is always and only on his conditions. The covenant is agreed and established (e.g., between The Father and the Son Incarnate) before any baptized believer actually enters into it. And he who enters can do so only in

the way God has appointed. There is no contract as it were between a major partner and a junior one. The covenant of grace in its Old or New Testament form is a totally one-sided covenant. And it surely must be so, if it is to be for the full redemption of those who are called into it.

In the *Outline* the divine covenants are presented as if they are special contracts and thus, e.g., the human side of the New Covenant is said to be “to believe in Christ and keep his commandments.” Yet, while it is true that God commands his people to do exactly this, these duties are not presented in the New Testament as conditions of a contract and they are certainly not the means of earning the gift of God which is eternal life.

Turning now to the *Articles*, we find a very different approach to man’s relation to God and God’s relation to man. Salvation from God, in terms of the justification of sinners, is presented with great clarity and power in XI to XVI. The eleventh begins: “We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by Faith and not for our own works and deservings.” Good works are presented as the fruits of Faith; but, they cannot in any way put away our sins or turn away God’s judgment from us for our sins. Nevertheless, good works that flow from Faith are pleasing and acceptable to God.

The *Articles* say nothing specifically as such about “covenants” although they speak of the “Testaments” and they presuppose the existence of the covenant of grace made with Abraham and the people of Israel, of the Mosaic administration of this covenant, and then of the new covenant brought into existence by Christ’s bloody sacrifice. However, and most importantly, in XVII “Of Predestination and Election” the background to the covenant of grace and redemption is made very clear. And that background is nothing less than the everlasting purposes of God and his decrees. (Of these matters the *Outline* has nothing to say.)

To summarize. For the *Outline*, God and humankind are partners, with God taking the initiative, but ready to allow human beings to have their say. For the *Articles*, the Persons of the Trinity are “Partners” in establishing the covenant of grace and into this covenant human beings are graciously and generously called! And this distinction portrays an important theological difference between Rite II and the Services of the classic BCP.

An Outline of the Faith (1979) *compared with* The Articles of Religion (1801)



5. The Holy Scriptures

One powerful cause of the creation of new liturgies from the 1960s onwards was the presence of new versions or translations of the Bible, the New English Bible and the New International Version, for example. As the decades have gone by, the number of versions has much increased and with this increase there is a greater commitment to the principle of dynamic equivalency in translation. This in turn has allowed for the entry into the translated texts that which are truly modern ideas and principles—e.g. of feminism. Nevertheless, whatever the version, the Bible is still read within the Liturgy, be the church progressively liberal or traditionally conservative in its estimate of the Bible.

So it is wholly to be expected that in the *Outline* there is a section on “The Holy Scriptures.” We are told what are the Holy Scriptures (“the books of the Old and New Testaments”); what is the Old Testament (“books written by the people of the Old Covenant as they were inspired by God”); and what is the New Testament (“books written by people of the New Covenant as they were inspired by God”), In answer to the question why we call the Scriptures the “Word of God” it is stated: “We call them the Word of God because God inspired their human authors and because God still speaks to us through the Bible.”

So the ECUSA teaches that all the books of the Bible are inspired in the sense that their authors/editors were “inspired by the Holy Spirit.” And that they are the Word of God now both because of this inspiration and because we find in experience that God still speaks to us through them.

It is not clear as to the extent of the inspiration. Was it of such a kind that what they wrote is truly and really God’s Word written? Or was it a minimal and basic inspiration, guaranteeing at least that what they wrote is a generally true account of the religious experience and beliefs of people in the Old and New Covenants?

It is not clear also how God speaks to us through the Bible today. Are sentences therein taken as real statements by God addressed to us today? Or is the way God speaks more indirect, a kind of conviction that arises after reflecting upon a passage or book?

And it is not clear what kind of authority the Bible has in the Church in terms of defining the

Faith and establishing Morality. For example, we are told that “we understand the meaning of the Bible by the help of the Holy Spirit, who guides the Church in the true interpretation of the Scriptures.” Does this mean that the local Church (e.g. the ECUSA?) meeting in a national synod or General Convention can decide what is the true interpretation of Scripture in terms of establishing Faith and Morals? Or does the local Church have to wait for the “mind” of the universal Church before it can know with certainty?

Turning to the *Articles*, we enter a very different atmosphere and approach with regard to Holy Scripture. Article VI is given the title: “Of the Sufficiency of the Holy Scriptures for Salvation.” It is asserted that the Bible contains all things necessary for salvation; so that whatsoever is not read therein, nor may be proved thereby, is to be required of any man as an article of faith or be thought necessary for salvation. So, as Article XX makes very clear, the Church itself, with all its clergy and members, is clearly and necessarily under the authority of the Scriptures and may not impose anything that is contrary to the Word of God written. And even though the Church is in the divine providence “a witness and keeper” of Holy Scripture through space and time, it ought not to decree or require anything contrary to the clear teaching of the same.

In terms of interpretation, one part of Scripture is not to be explained and expounded so that it is contrary to another, for there is a basic harmony to the mind and will of God. And in interpretation, there is the basic dogma of the Church in terms of the Trinity and the Person of Christ, which is used as a kind of paradigm and means of understanding the content of the revelation in the Bible (see Articles I-V).

In summary, it may be said that the passionate concern of the *Articles* is to claim that the Scriptures are above the Church in authority for they are God’s Word, that the Scriptures are clear in their central message of salvation by faith in Jesus Christ, and that the Church, which is to preserve the Bible intact through space and time, is not to require anything that is clearly contrary to the Scriptures. In contrast, the *Outline* does not mention the matter of salvation and seems to suggest that the Church is actually above the Scriptures in her ability to state what they mean for today.

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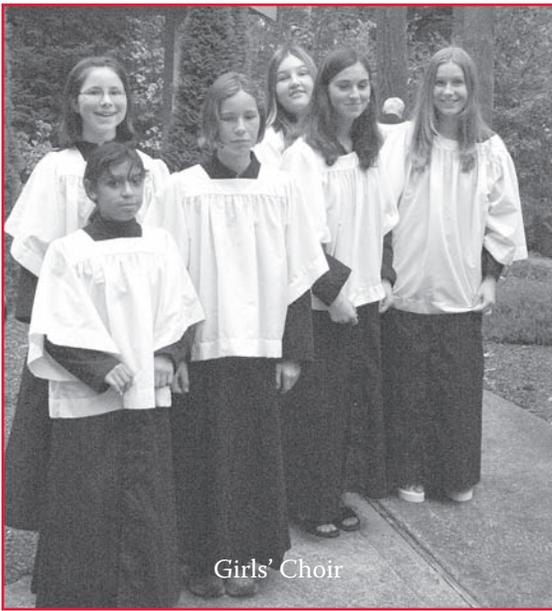
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St Bartholomew's Church *near Seattle*



Girls' Choir

On a shady hillside between Redmond and Woodinville, some 12 miles from downtown Seattle, one can see St Bartholomew's Church. It is home to a traditional Anglican congregation affiliated with the Province of Christ the King. On Sunday October 16, a procession of choristers, ministers, deacon, priest and bishop made its way into the Church to consecrate the building to the service and worship of the Most Holy Trinity, One God. The cause of this happy occasion was the recent deliverance of the church buildings from all debt through the generosity of a benefactor.

At the same service, a new rector was instituted, the Rev'd Dr. Daniel James McGrath. He is fourth rector of St. Bartholomew's Parish, following in the footsteps of David Hoare, Daniel Leen and Daniel McAughey. Also serving St. Bartholomew's Parish today is the Rev'd Dr. Edward Homewood Miller, deacon. The Right Reverend James Eugene Provence, diocesan bishop, consecrated the Church and instituted Fr. McGrath as rector, following those services with a celebration of Holy Communion.

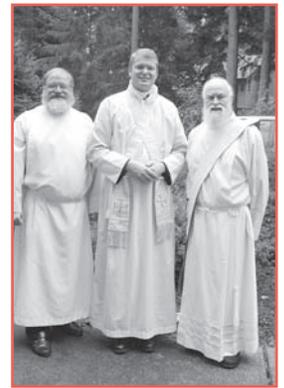
St. Bartholomew's was formed as a Parish in 1978. The very first service of Holy Communion was conducted, appropriately, on the Feast of St. Bartholomew the Apostle, August 24, 1978, in St. Luke's Lutheran Church. For a number of years St. Bartholomew's, as many new parishes do, met where space could be found. Sunday services were held in the hall of the small Redmond Chamber of Commerce building, with the main office doing double duty as sacristy and Sunday school. Mid-week meetings were often held in parishioner's homes and in the meeting room of the First National Bank in Redmond. The parish was truly

a "church-in-a-box," with a special (and heavy) folding altar which, along with everything else but chairs, was hauled in and set up for services, and folded up and hauled away after. For special services, a late-1800s parlor organ was even brought in for more traditional accompaniment than one could get with the hall's piano.

But St. Bartholomew's did not intend to remain "church-in-a-box." Through many garage sales, bake sales and craft sales at every fair held in spring and summer, the parish raised money to purchase land in a rural area. A sign placed in a clearing beside the road soon proclaimed the hope of the parish, "The Future Home of St. Bartholomew's: A Traditional Episcopal Church", and members started praying, planning and raising money to make that hope reality. Construction began in 1986, and the first service in the new building was held on Christmas Eve. It was the goal of Fr. Daniel Leen to also erect a Sunday school building, a dream which became a reality in the 1990's with further planning and fundraising. With the settlement of the building debt during the tenure of Fr. David Hoare, the parish today is poised to fill a greater role in the community of Seattle's Eastside.

In September, 2005, St. Bartholomew's was very pleased to welcome its new parish priest, the Rev. Dr. Daniel McGrath. Father McGrath came from Santa Barbara, CA, where he formerly served Church of Our Saviour while completing his doctoral studies at the University of California. He now resides in Redmond with his wife Josephine, and their son Daniel. His vision for the parish is to strengthen and consolidate the present work of the parish, and in the future, if God permits, to plant a mission in some part of western Washington which lacks a traditional Anglican Church. He is also very committed to the rediscovery of the central role of the Hymnal in the liturgy of the Church and in the training of young people. Having researched and written his doctoral dissertation on the training of boy choristers, he hopes to re-open this important part of our heritage to the Continuing Anglican Church, in an effort to help bring up a new generation of churchmen who are literate, devout, committed and ready for a lifetime of participation in the life of our Church.

St. Bartholomew's is committed to classic Anglican worship embodied in the Book of Common Prayer (1928 American) and The Hymnal, 1940. At present, the regular round of weekly services includes Daily Matins & Evensong in the church at 8:30 & 5:30; the Litany after Matins on Wednesdays and Fridays; Holy Communion at 10:00 on Sundays and on Prayer Book Feast Days throughout the year.



Bill Swan, senior warden;
Fr. McGrath;
Deacon Miller

St. Bartholomew's
Anglican Church
Rev'd Dr. Daniel
McGrath, Rector
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Two Primates Battle

Eames versus Akinola

In October 2005, Archbishop Eames of Ireland, an elder statesman of Anglican Communion affairs, gave three lectures on the present state and the future of the Anglican Communion in two liberal Seminaries of the ECUSA. The lectures have been circulated by both the Anglican Communion Office and the Episcopal Church news-service. Their content seems most acceptable to the ECUSA leadership and worrying to more conservative Anglicans.

As background, it needs to be explained that the Church of Ireland in 2004, led by Eames, took the same path as did the ECUSA in 1979 and the West Indies in the 1990s. It made a "Book of Alternative Services" into its formulary and called it (misleadingly), "The Book of Common Prayer," and it abandoned its edition of the classic *Book of Common Prayer* (derived from the English edition of 1662). Thus the Irish Church lost its nature as Reformed Catholic and has become whatever succeeding Synods determine it shall be. Further, it relies on its fellowship with the See of Canterbury to assure its Anglican standing. What it has rejected in terms of Standard it seeks to replace by association.

In one lecture in the USA, Eames criticized the recent action of the Synod of the Church in Nigeria for making commitment to the classic Anglican Formularies (BCP, Ordinal & Articles of Religion) the basis of its common life and of its fellowship with other Anglican Churches. Previously, its fellowship had been based simply on a relation to the See of Canterbury and with all who were in communion with its Archbishop.

Here is what Peter Akinola said in reply in an Open Letter addressed to Robin Eames on October 16, 2005:

I have noted with profound sadness your recent pronouncements in Virginia, Washington, DC, and Connecticut about the actions of the Church of Nigeria. I was surprised by the harsh tone of your remarks and also that you have chosen to address me per-

sonally in a remarkably one-sided conversation through the media. You have always been the one to advocate careful, mutual listening and I wonder about the reason for this sudden change of behaviour. Since, however, you have chosen a public forum for your remarks I will respond accordingly.

Let me say again that the recent actions of the Church of Nigeria were not the "pre-emptive strike" of a single voice but rather the deliberate, prayerful and unanimous action of the more than 800 members of our General Synod. It was, and is, our intention to make clear **our commitment to the faith once delivered to the Saints as expressed in historic Anglicanism and its traditional formularies at a time when these understandings are being challenged and distorted.** If you read our recent statements more carefully you will see that we are not making up our own faith nor are we asking others to submit to our own interpretation of the Holy Scriptures. We have made it clear that if others choose to redefine the Faith that we once held in common, and walk alone they will do so without us because we will not, we dare not, follow them. Your comments about a "Provincial only" view of the Faith are precisely what we are seeking to avoid, whereas that is exactly what your friends in ECUSA are seeking to impose upon the rest of the Communion.

It might also be helpful to remind you that in this era of "post colonial Anglicanism" our primary commitment is not to an institution or structure, no matter how beloved or historic, but rather to the living Word of our living God. The actions that we have taken and the changes that we have made are for the best interest of our Church and not for any personal agenda.

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