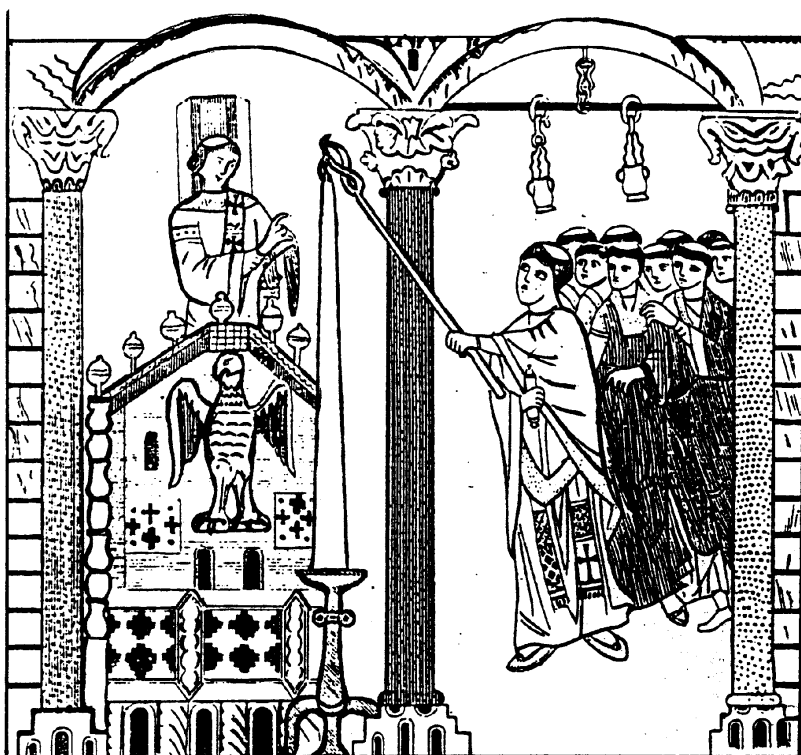


IHS

THE OLD BELIEVER

Five years of continuing Anglicanism
Anniversary Edition Number 9: Pascha 1999

But we already know the excellence of this pillar of light . . .



which for the honour of God the sparkling fire doth now kindle.

*"In Christianity there can be no concerning Truth which is not
antient; and whatsoever is truly new, is certainly false."*

(Bishop Pearson of Chester, C17)

Published for The Traditional Anglican Church, part of the Traditional Anglican Communion

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EDITORIAL

The Old Believer returns as a thank-offering for five years of English Continuing Anglicanism. Gone forever are those former qualifying words "*movement for the Continuing Church of England*". On 22nd February 1994, we ceased to be a mere movement and became, by God's grace (even, we believe, by His express command) the faithful remnant of His Church of England. Controversial! Reverence demands, however, that we claim neither too little nor too much. We represent but one English continuing church (would to God there were only one). Others had entered the wilderness even before 1994, while lack of strategy and mistrust have led to further formations since.

We in The Traditional Anglican Church (TTAC) under Archbishop Falk cannot claim to have all the answers, nor 'slam' those who remain within the state church. It is the institution, rather than its members, that has proved faithless, while many clergy have an additional moral obligation to provide for their families. Many there are who pray for a recovery of orthodoxy within the state church. Prayer can never be wasted, even when the desired object is a theological long shot! We cannot, therefore, bind the consciences of all by fundamentalist fulminations. Nor can we claim to be the only, or truest, continuing Church, although, obviously, we trust that TTAC has a workable balance between conserving the recent past and recovering fundamental tradition. It is, however, for Continuing Anglicanism as a whole that we labour, and for a real recovery of orthodoxy within the totality of Christendom that we pray.

Conversely, nor should we claim too little for our mission. At least we obey grammatical rules by sticking with one integrity! Multiplying integrities may well result in theological schizophrenia, even multi-personality, ending in self-harm. Certainly it is an *evasion*. Souls are now sunk deeper in the theological improvisations of others than in sin itself. The old Latin canon law spells out our duty:

'Fideles Christi fidem aperte profiteri tenentur quoties eorum silentium, tergiversatio aut ratio agendi secum ferrent implicitam fidei negationem, contemptum religionis, iniuriam Dei vel scandalum proximi.' (Christian believers are bound to make open profession of their faith whenever their silence, or their evasions, or their general conduct would mean tacitly denying their faith, or scorning religion, or dishonouring God or giving scandal to the neighbour.)

Whatever our many failings, we have made "*open profession*". For those still remaining there are the debilitating debates about women bishops and the ambiguous call from Rome for a synod (of sorts) between all the world's (establishment) Episcopalians and the Roman hierarchy. Perhaps Rome has been enthused by the mildly orthodox rumblings from last year's Lambeth Conference? But if Rome itself were sound and serious, would not their invitations be addressed to us? Somehow, the 'Continuing' message has fallen short of its targets. Anglicanism has entered another 'Twilight Zone', resulting in yet another debate of the deaf.

An argument runs that it is not good to leave the 'mother church'. Stifling the retort that such a charge might be more justified from Latins to Anglicans after the sixteenth

century, or from Byzantines to the Latins after 1054, we might further remind detractors that had we left the 'mother church' we would have become Copts, Byzantines or Romans, along with so many of our former co-religionists. We did not. Not that the Church of England could ever have been called our 'mother church' in the deep sense, with upper case M and C, since that title belongs to the Apostolic Church in its totality. In the strictly *localised* sense of 'mother' we now cry out to all Anglicans in Britain "**We are your mother now**".

Although the scene in Britain is not all that we would hope, God has greatly blessed us all over the world. Over a year ago, thousands were added to our number within the Traditional Anglican Communion (TAC) from the Torres Straits (North of Australia), while, even as I write, thousands more from the South African (Anglican) "Church of Ethiopia" are in the process of joining us. This then is our '*corporate image*': a sound and fruitful diversity - many languages, liturgies, customs and histories - but all legitimately Anglican, authentic and orthodox. Diversity in itself is neither confusing nor un-Anglican; it is only in that novel, faithless form that it subverts. This is a point to stress because, quite rightly, Mr. Syed has asked about the parameters of traditional Anglicanism. The best answer one can give is to present the facts. We may wish for a more tidy tradition, or one that can be found in just one book or place, but that is not Anglicanism.

Our complex challenge is working and debating at two distinct levels. The more technical and historical questions cannot be swept aside. Nevertheless, any enquirer or Christian beginner would not see the relevance of many sentences in this journal! Our deeper, broader problem is evident from the fact that few in Britain can even rehearse the Lord's Prayer. We should be making greater efforts to reach these souls, but we still concentrate our efforts on reluctant Anglicans. Why trouble them if the harvest of the churchless is perishing? God's creation cries for bread; people have no desire for reasons for God's existence, even less for the technicalities of what He wills for His Church. They want the warmth and immediacy of His love. But we are mindful that it is a terrible thing to fall into the hands of the Living God, that sin alienates us from Him and that union with Him cannot be effected through a dumbed-down gospel. The faith which we attempt to convey must be the original Apostolic experience or none at all, since *we can only meet with God on His terms!* That has been the message of this journal since its beginning.

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THE FUTURE OF TTAC

Keith Syed

(a member of the Minsterworth Parish of TTAC)

To Whom it may Concern

I recently wrote a semi-open letter to the Vicar General, writing as an interested layman with no specialist knowledge, about two concerns I had about TTAC: namely that TTAC seemed to be failing to meet its laity's expectations, and that (despite the most excellent principles, in the TAC Concordat and TTAC Constitution) it showed signs of congregationalism and at the practical level seemed to have no detailed understanding of what it meant by Anglicanism. Having now had an opportunity to discuss this with friends, I find that these concerns are even more widely held than I had realised, so I feel I should expand on what I wrote earlier.

The weak point seems to be that despite the commitment to orthodoxy in the Concordat and the Constitution, we seem to have no agreed plan to implement it in the parishes in such a way that TTAC will have a clear corporate image (to use commercial jargon). People will find it hard to identify deeply with an organisation whose visible form is unclear. While the Constitution prescribes the 1662 BCP as the standard of faith and worship, each parish seems to go its own way. This may be partly because nothing much was made clear at the start (in TCE days), and we simply did what we felt like, and diverged: and this now seems to be set in concrete (despite the clear statement in the Constitution on the 1662 Prayer Book and the 39 Articles). It seems to me that if this is not now handled firmly, TTAC's corporate form will remain tenuous, and the laity's commitment will never be more than provisional - I mean waiting for something else to come along which does meet expectations. That is quite likely to happen, because a great deal of thinking and discussion is going on within the Church of England, which could well result in action. Even the Lambeth Conference, resolution IV.11, has voted for consideration by the Primates of maintenance of dialogue with the continuing churches. If TTAC lacks a strong corporate sense and shared aims it will be hard to play a useful part in that.

As to what the laity's expectations were, and whether they were reasonable, one could research what these expectations were for each one of us, and that would tell us what needed to be done, either to meet the expectations, or (where the expectations were unreasonable) to re-educate. In fact I believe we all need to be re-educated, because a lifetime of doctrinal and liturgical drift has left us all ill-prepared to return to orthodoxy unaided.

So I end by suggesting that TTAC should provide popular-level sheets explaining what our commitment to orthodoxy and Anglicanism is, what it entails in practical terms; what are the implications of our commitment to the 39 Articles and precepts of the seven Ecumenical Councils and so on.

Secondly what do we mean by Anglicanism; if all we mean is carrying on as we used to in the past, without rigorously re-examining our ideology, our position would be hard to maintain.

I rather hope that we would make a visible effort to return to the sources of Anglicanism as it was developed through the Reformation, by Hooker and the 17th century divines and their successors who shared that vision, that we should make a genuine effort to understand the BCP and seek to preserve its integrity on its own terms (not reinterpret it by other standards), that we should all become more aware of patristics of which most of us know nothing, and we should be quite clear about the rationale for Continuing.

This would be quite a programme of education, but not beyond our resources, as most of it has been written about in widely available existing publications; we could be given summary sheets for discussion, and suggested reading lists (marked at various levels of difficulty). I hope the opportunity will be grasped, because time is short.

RESPONSE

The following extract from the draft minutes of the 1998 Diocesan Assembly is important as showing what response there has already been to Keith Syed's paper; this issue of the Old Believer is a further step:

Keith Syed's paper on the future of TTAC.

Archbishop Falk commended this to the meeting as important to discuss.

The paper was reported to have triggered already a useful learning process.

There was a case for simple literature on the formularies (perhaps on the lines of those used by our Canadian brethren).

It might be useful to produce a course on our origins for use in the parishes.

This topic was intimately connected with publicity; we must be all *ôon* messageö.

The duty to respect our origins and foundation documents did not necessarily imply an absolutely fixed form of worship, though, as already discussed, there must be very clear limits.

The last paragraph refers to the problem of Forward in Faith, who tend not to respect Anglican forms of worship, whether ancient or modern. Other parts of those minutes report Archbishop Falk's views of the possibility of dialogue arising from the Lambeth resolution.

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ANGLICANISM AND THE CHURCH

(A subjective sketch)

The Rev'd. Michael Mowbray Silver

"... Parties [must] stand to that, which it may appear that the antient Church is agreed upon ... It must be either no Church or the same with that which was from the beginning." Herbert Thorndike¹

One problem with being a specifically traditionalist church is that it engenders self-consciousness. Questions have been surfacing about what it is to be traditional Anglican, even "what is Anglicanism?" This is to look at ourselves from the wrong end of the telescope. That great priest Fr. Arthur Stanton from St. Alban's Holborn (in its stern, saintly days) used to warn priests "never teach your people to love the Church of England, [presumably Anglicanism generally] teach them to love Jesus."

We need to look primarily to our Blessed Lord and His relationship to His Church. The Scriptures and the Fathers bear witness that the Church is Christ's Bride, Body and Building, the extension of His Incarnation through time. 'The Communion of Saints,' 'the company of the redeemed,' the True Israel, 'a holy priesthood,' 'a people for His own possession' ... The Church, then, is of fundamental importance, as St. Basil explains, in conveying both the truth of Christ's life and His Life itself:

"The death which is in [our] flesh ... was swallowed up by the Godhead, so was the sin taken away by the righteousness which is in Christ Jesus, so that in the resurrection we receive back the flesh neither liable to death nor subject to sin. *These ... are the mysteries of the Church ... the traditions of the Fathers.*"²

It is not merely a human society of more or less like-minded people, but a divine gift. That is precisely why we came out of our familiar jurisdiction, or communion. If the Church is God's, and His gift to us, we have no right to re-design it. This was what we judged the ordination of women to the diaconate and priesthood to have reached, it amounted to a total, but merely human, re-making of God's gift.

A Chapter of Accidents

Earlier developments may have been as serious but, theoretically, reversible. Women's ordination was one of many symptoms, not the disease. Other symptoms there were a plenty:- We may not have trusted our bishops but at least we continued to rely upon their office, and the continuity which it represented. 'Local ecumenical projects,' however, undermined even this by intruding non-Episcopally ordained ministers into congregations where Anglicans comprised the majority.³ One day the Holy Mysteries might be consecrated by a priest, the next conducted by a minister. Correspondingly the Anglican Communion was operating a policy of open-communion or 'open altars.' People were automatically admitted to Holy Communion regardless of unity of faith, the Episcopal imposition of hands (Confirmation) or their preparedness for it; with no knowledge of the catechism, nor formation in Catholic teaching.

Rites introduced since 1967, especially for baptism - from which original sin, or any indication of the unbaptized's

alienation from Almighty God were deleted - broke with all precedent. The new rites for Holy Communion seemed not only a needless departure from the familiar, but fundamentally minimised sacrifice, redemption, sin, ("a negative theme," sic) grace, priesthood and the numinous. In short, in both the A.S.B. and the Novus Ordo, the Liturgy had been transformed into a 'school-assembly' of monumental tedium, with added moralising and sentimentality, often culminating in a 'holy meal.'⁴

One of the first casualties of liturgical war was tranquillity. It sounds a trivial objection, but liturgy ought to be prayerful and reflective; perhaps not soothing or restful, but decidedly effortless in appearance, an impression produced by great efforts of concentration coupled to an accepted tradition. Arguing about the Liturgy took the most time and energy simply because it was the function to which we were most exposed. Yet, probably, most disturbing of all were the numerous moral speculations and relaxations slowly being introduced. After all, in the records which we have of our Lord's preaching, surely far more attention is paid to moral matters than to doctrine, prayer, and textual interpretation put together. No one wants a judgmental church but the Church, however reluctantly, has to judge right from wrong. Eventually modern Anglicanism was unwittingly forced to own up to some such accusations in an official publication.⁵

The problem fretting the **whole** Church (not just Anglicanism) was greater than the sum of its component parts. Beneath them, was the fundamental misconception about what the Church was. Somehow people had come to see it as a political party that could continuously re-invent itself. A quest, ironically, not so much for majority appeal and full churches (bad enough) but for a 'Designer Religion' which would deliberately favour minorities and pressure groups. Speculative proposals would then be 'rubber-stamped,' by majority votes. The Church was no longer the Kingdom, but an asylum run by lunatics. Any understanding that the Church was in trust had vanished.

Surely we opposed this reconstruction of belief not just because it is un-Anglican but because it is un-Catholic! It is the creation of a sect which cuts us off from the universal Church: N.B. universal in time as well as geographically. Although Designer Religion is a problem beginning to affect nearly every Christian body, we could only act and speak for our own.

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We had to take responsibility for what had happened within our own jurisdiction and for our own spiritual lives, rather than taking cheap consolation in philosophising about general trends and widespread controversies. This is surely the essence of Old Believer or Continuing Anglicanism, we believe that the buck must stop somewhere! and therefore that the faith is the responsibility of every baptized Christian, child, woman and man.⁶ The faith is too vital to be resigned to clergy. Traditionalists complained about a liberal leadership endlessly moving the goal posts, but surely traditionalists became equally guilty: e.g. "If X happens we will depart." X occurs! "We won't leave since provision has been made for our integrity." (A strange linguistic construction.) Consistency is essential in the spiritual life.

Concerning English precedent, it could be argued (and has) that Church of England belief is whatever the English Parliament rules that it is. Thus in the Commonwealth Period the Church of England was Calvinist-Presbyterian and in William and Mary's time it was Latitudinarian-Episcopalian. The Church of England has gone through a good many incarnations with and without the will of Parliament.

If we are serious, we should be applying ourselves to the recovery of enduring, orthodox Church principles. Anglicanism, at its worst, can be almost anything, but to what does Anglicanism appeal for both its foundation and animating principle? An attempt to find such a basis in orthopraxy, if not in orthodoxy, had been approved in the Lambeth-Chicago Quadrilateral. This formulation is simply late Victorian in origin⁷ and is rather generalised. It was intended to form the basis upon which 'Home Reunion' might be built, so it was not for the benefit of Anglicans, but rather an invitation to the Free Churches to form a renewed National Church. It states that a true Church needs to hold to a) the Catholic Scriptures, b) the Catholic Creeds, c) the two Gospel Sacraments, d) the three-fold Apostolic Ministry. This goes some way to establishing a pattern in theology, but it says nothing about reception,⁸ (how these four elements are to be regarded) one simply has to have them. Yet without them, a church would not so much be un-Anglican as on the very margins of Christianity itself! We need to know why we hold to these four points and what this implies.

One development that arose from this formula was a fine sentiment attributed to Archbishop Geoffrey Fisher, from a source unknown to me (perhaps it ultimately derives from John Wesley). Fisher allegedly stated on behalf of The Church of England: "We have no doctrine of our own - we only possess the Catholic doctrine of the Catholic Church enshrined in the Catholic Creeds, and those Creeds we hold without addition or diminution..."⁹ This alone surely renders all further discussion on the specific nature of Anglicanism redundant. The indispensable requirement therefore, is to examine this Catholic Faith, although, of necessity, this will be done from some sort of acquired Anglican viewpoint. Inevitably all theological investigation has its circular aspect. The Anglican viewpoint however, must by its very nature and lateness on the scene, be secondary. Our priority is that once visibly united Church.

Anglican Viewpoints

There has been no shortage of discussions on the characteristics of Anglican approaches to theology and, more precisely, ecclesiology. The names of Bishops MacAadoo and Sykes¹⁰ immediately spring to mind. Such discussions are seldom particularly beneficial. They are more academic than most people expect, they attempt to comprehend the claims of most schools of thought and so savour of Latitudinarianism.¹¹ They spend much time in surveying the history of Anglicanism and they are quickly overtaken by events and new attitudes. There is also a particular characteristic of Anglicanism, or lack of it, which makes the discussion yet more abstract. Unlike Lutheranism there is no 're-founder' figure to whom appeal can be made. Nor, as in the Roman Church, is there a central contemporary figure or office to whom it can be made either. There is, unlike Calvinism, no tight doctrinal system to use as a yardstick.

It is, perhaps for these reasons that Anglicanism has sometimes been compared to a Western form of Orthodoxy. We fall back upon Tradition and consensus more than most Christian bodies. The picture of a Western Orthodoxy is encouraged by that splendid, oft quoted declaration of Bishop Thomas Ken:

"I die in the Holy Catholic and Apostolic Faith, profess'd by the whole Church before the disunion of East and West: more particularly I die in the Communion of ye Church of England, as it stands distinguished from all Papall and Puritan innovation, and as it adheres to the doctrine of the Crosse."¹²

Ironically, although written around 1711, this reflects an earlier concern. By the time of Ken's death it was Latitudinarian innovation rather than Puritan novelties which occupied centre stage.¹³ Be that as it may, Ken's statement does provide some central characteristics of orthodox Anglicanism. a) Our faith is that of the *whole* Church. It is not from Scripture in isolation from the very Church which recognised and preserved it. b) It is not that of a particular school. c) It represents a balance, it is a narrow way between distortions. It is this last view which most captured the sympathies of Anglicans, indeed it was taken up nearly 150 years later by J. H. Newman.

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Anglicans like to see themselves as a *middle way*. I am not sure why this should be, or even if it is a particularly useful model. If it is a narrow way between extremes, it seems more a balance between fundamentalist credulity and critical scepticism. Certainly Anglicanism likes to exercise reason, N.B. not rationalism but reason. Anglicans still have a *folk-memory* of when the *Magisterium* meant the Universities (as in Henry VIII's appeal to the universities over his annulment), and not a committee in Rome.¹⁴

Ken's disclaimer of sectarianism was warmly received by Anglicans and, at length, had a rather unfortunate after-history. His ideal of holding simply to the whole faith underwent a curious modification at the 1948 Lambeth Conference. In the euphoric wake of the formation of the newly contrived *United Church of South India*, the Conference ventured to suggest that Anglicanism's role was to talk itself out of existence. In the future, united churches would form from an Anglican framework:

"There would be, in every country where there now exists the Anglican Church and others separated from it, a united Church, Catholic and Evangelical, but no longer in the limiting sense of the word, Anglican."¹⁵

In one sense the sentiments are admirable because they transcend confessional and nationalist concerns, but the Lambeth Fathers rather over-cooked the dish. Although not everything that might be classed as Anglican is essential, hitherto it had been assumed that everything that was essential was also Anglican. Now, however, it appears that the genuinely primitive and Apostolic marks of the Church, continuously enshrined within Anglicanism, were negotiable. It was also a worrying feature that they spoke as if a body which was both Catholic and Evangelical comprehended the full spectrum of essential Christianity.

A better formula for this purpose would surely have been Bishop Ken's words "East and West;" for the really significant divisions in Christendom have been those which estranged the churches firmly within the Apostolic tradition. As Pope Paul VI, some years later, would finely term the vision of restored communion between East and West, "*the Church with two lungs!*" The Evangelical tradition (on the Continent this means Lutheran) arising, as it does, from Pietist movements of the C.18, can scarcely be considered central to 2,000 years of Christian faith and experience. It has even less of a claim to centrality than the Anglicanism which this abstract amalgam of Evangelical and 'Catholic' elements was set to eclipse.

'But who is our Neighbour?'

Recently, in these ecumenical times, Anglicanism has dithered over determining to whom we are most closely related theologically (in earlier days this was more a political or diplomatic consideration, as we forged alliances with nations of other confessions.) Our efforts at reaching serious doctrinal agreement with other communions were flawed by our failure to answer that theological question. So we talked to everybody on what appeared to be an equally serious level. This remains, however, a distinct problem for traditional/continuing Anglicans. If we are still serious about forging even token doctrinal agreements with any other communions, we have to realise that we must

stick to a particular line of interpretation. Formerly we would define ourselves more by our opposition to one confession than by our proximity to another. Classic examples of this are furnished by King James I,¹⁶ and later, by Bishop Cosin's *14 Differences and 14 Agreements with Roman Catholics*.

It is not a document which has been well thought out. If one has only 14 disagreements this surely implies that there is agreement on everything else. Agreement hardly needs to be restricted to 14 points. Nor do Cosin's disagreements seem well chosen, since no distinction is made between fundamental doctrinal differences and differences of practice. (The very objection that could be brought against the 39 Articles, where e.g. the legitimacy of capital punishment apparently stands on the same level as the nature of God or the Scriptures.) Interestingly one objection is directed to "the dedicating of divers holidays for the Immaculate Conception and the Bodily Assumption of the blessed Virgin ..." rather than to the doctrines themselves. A choice of wording possibly arising from an awareness that, as doctrines, they were still undefined.

My disagreements (at least 14) would differ from many of Cosin's. Many Roman Catholic friends have often asked me why I did not embrace their religion. The least confrontational answer of which I am capable runs: "Most of the objections to Latin theology felt by Eastern Christians seem legitimate to me;" a true answer. Yet it is not just a check-list of disputes, since much in the Latin *method* seems questionable, not least the tendency to view schism as worse than heresy.

Many Roman bishops and theologians are unsound, even by mildly liberal criteria, yet Rome's energies are directed against Archbishop Lefevre's succession which is a model of Latin theological rectitude. This habit of mind has bequeathed a delusional legacy to Anglicanism which also stresses *order* before faith: as exhibited in an earlier establishment's contempt for Anglicanism's most faithful children, the Nonjurors; perpetuated in its contempt for us, a contempt not confined to liberals it seems, but held even by those who are represented as our sympathisers.¹⁷

This problem over theological relatives goes to the heart of the question of Catholicity. For Queen Victoria, our nearest relatives were the Presbyterian Scots. The Anglican majority, from the C.16 - C.19, probably accorded Continental Lutherans this dubious distinction.¹⁸ For the Nonjurors, the Byzantine Orthodox. For J.M. Neale, even before the Byzantines, probably the Dutch Old Catholics. Perhaps as traditionalists, we have a clearer view of belief than many Anglicans, but there are still issues of direction.

A real monument of unity was the 1933 accord with the Old Catholic Communion. Sadly this was rendered worthless, first by our doctrinal decline, then theirs. Possibly the soundest section remaining is the Polish National (Old) Catholic Church, but unfortunately the Old Catholic world has become very fluid. Some suppose that *Forward in Faith* are now our nearest relatives. Certainly we have a common origin: but insofar as they are not a church, merely a movement within an apostate church, and accept women in Holy Order (diaconate) and use modern liturgies collectively, this is questionable. Their selective acceptance of State

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sacraments, and belief in intermittent validity is *the* puzzle, recently highlighted by Provost Slee of Southwark.¹⁹

The organisation, however, is not monolithic. Some individuals and parishes within it refuse to accept women in Holy Order, deficient rites of Baptism, and desire more 'clear blue water' between them and the State Church.²⁰ We can collaborate with them, but opposition to X or Y is not faith. Only faithfulness to the whole revelation, by all, can provide a true foundation for genuine communion.

Golden Age?

A major difficulty is the discrepancy between common perceptions of Anglicanism and its actual history and diversity. We may remember how 'orthodox' it was when we got married, or when we were at university, or whatever. Yet fail to recognise that our ideal rested upon a fragile consensus, and a certain lack of experience. We may attribute good memories to a former stability effected by a strict adherence to the Prayer Book, or the Articles or even to an early edition of Hymns Ancient and Modern.

The truth is that there never was any document, not even the Scriptures themselves, which kept Anglicanism sound and reliable. Rather it was a general consensus about the meaning of both Scripture and our formularies coupled to a determination not to disturb the faith and piety of others. This gentlemanliness was eventually overturned in the 1960s, and it is revealing that a common response to John Robinson's *Honest to God* was for people to admit that he had spoken for them, but that they had been too shy or too polite to declare their doubts before.

Obviously many were opposed to what Robinson was trying to popularise, yet this over-turning of the consensus was not always for unworthy reasons. It was perceived by some that, on the contrary, the Christian faith is meant to be disturbing, that the consensus was smug and self-satisfied, worse still that it represented an artificial, enclosed, synthetic world. Was 'established' Christianity following the fate of classical mythology - that, inadvertently, it had become something which a gentleman ought to know inside-out but would not mistake for either history or a coherent principle of action?

My own supposition is that Christianity was, under this establishment-based, untroubled regime, almost imperceptibly slipping away. Eventually, by the 60s, with *Honest to God* and politicised Christianity, the quiet slip became a noisy landslide. The 'Spin Doctors' of the time dressed up a down-right old loss of faith as a great renewal of faith.²¹ Recent history, then, calls into question certain nostalgic images of a settled, orthodox Anglicanism. I am not, of course, suggesting that orthodoxy could not be found, experienced, and lived. Thank God it could! and we would probably not be here had it been otherwise, but our debt is more to faithful pastors and congregations, even to parents, rather than to Anglican formularies or liturgies in themselves.

Liturgy And Worship

The Book of Common Prayer and the Authorized Version have, among many traditionalists, acquired an emblematic value out of all proportion to their actual significance. It was certainly true that many who wished to discard them

were less orthodox than most of those who wanted to retain or reinstate them. Anyone who has read Dr. Bennett's historic *Preface* will remember his telling words on the Liturgy:

"No change in Anglicanism during the last thirty years has been more remarkable than the virtual disuse of the prayer books based on the English Book of Common Prayer ... Any attempt to define Anglicanism by reference to its tradition of worship is now on very insecure ground. It is sometimes said that the new Anglican services have a 'family resemblance' but this may be only a reflection of the common forms of the ecumenical liturgical movement."²²

Note here Bennett's careful wording "the prayer books based on the English Book of Common Prayer." He probably has in mind: 1928, Interim Rite, Shorter Prayer Book, 1966 (Series 1), probably 'best options' Rite B (theoretically in use seven years prior to the Preface) and, not impossibly, service books such as the Cowley Fathers Missal (and similar productions) which combined Prayer Book material with that of the Latin rites rendered into Prayer Book style English. Certainly, at least in the earlier years of his ministry, he would have been asked to celebrate from such missals occasionally. Thus he recognises a customary diversity which he contrasts with a manufactured, tradition-less diversity which reflects an ecumenical doctrinal minimalism. He recognises an earlier consensus about the nature of traditional liturgy which was swept away along with the texts.

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Some traditionalists now, however, have forgotten about this consensus and only remember the texts, and not even all of them.

My own position is to allow no version of the Bible other than the Authorized to be recited within our congregation. I joined the Prayer Book Society back in its Action Group days. Nevertheless it would be absurd to suggest that either Prayer Book or A.V. were perfect. Some imperfections are merely practical, others are of a more sensitive nature. It is often supposed that, in the case of the 1662 Prayer Book, it is the Office of Holy Communion which presents the most difficulties. This is probably true, but consider a less highly charged area, the Calendar. It is surely the height of irony that, after Christmas-tide itself, the two best attended commemorations - Remembrance Sunday and Harvest Festival - are nowhere to be found in 1662, possibly an inadvertent blessing! All right, but what of the following:²³ the Transfiguration, All Souls Day, Corpus Christi-tide, the Assumption (Dormition) of Mary, King Charles the Martyr (originally 1662, but removed in 1859), the Week of Prayer for Christian Unity,²⁴ St. Francis of Assisi, SS. Cyril and Methodius (Apostles to the Slavs), St. John of Damascus, St. Henry VI of England (observed at Eton, Windsor and Kings' Cambridge), the Church's Restoration (29th May, again removed in 1859), St. Paul *with* St. Peter (on 29th. June), the Maccabean Martyrs (1st. August) - in fact any Old Testament Saints - some Celtic Saints, the Lenten Feria, Vigil and Ember offices (among the most ancient propers).

This is just a sample list which purposefully excludes later and more questionable festivals such Christ the King, Presentation and Seven Sorrows of the Virgin, St Joseph (19th. March), all of which are also observed in many continuing church congregations.²⁵

It was a mistake of, first, Cranmer and then William Laud to try to define Anglicanism/Episcopalianism by adherence to a fixed common liturgy. Cranmer began a trend, soon adopted by Romanism under Pius V, to standardise liturgy and then use it as an instrument of control. Liturgy, however, properly relies upon tradition alone, it is against its nature to legislate for and with it. Liturgies originally were not imposed upon people by canon law, they usually just grew in each locality, though some, regrettably, were phased out from time to time. Given the almost accidental way that they might form, it is surprising that they could remain so sober and sound.

This sobriety and family resemblance reveal both liturgy's very early origins and its *fundamentally conservative* nature. It seemed to unfold rather like an unwritten folk song, abounding in variants but essentially the same. The Reformers complained about liturgical abuses, but it was extraordinary how few and of what recent origin these were. By Laud's time the difficulties of using liturgy to define Episcopalianism had doubled, the Scots scholars demanding their own rite. From 1637 there were two quite distinct, constantly used, Anglican liturgies; plus the Coronation Rite (with many more pre-Reformation features than the present one) and a Latin Prayer Book (with textual variants). During the Commonwealth (e.g. Jeremy Taylor's Liturgy) and thereafter (e.g. Nonjuror rites) the number of

Anglican liturgies mushroomed.²⁶ These scholarly productions are unfamiliar to Anglicans now, but influenced both Scotland and America. In England too, liturgical ideas, both good and bad, continued to advance, even if the official text was frozen. Again, a conspicuous, recent and respectable example is the *Nine Lessons with Carols* formula, possibly now a better known and loved order for both Advent and Christmass than any rite from the Prayer Book. Millions world-wide hear the Christmass Eve broadcast from King's Cambridge, apparently even Protestants accept the medieval devotions to our Lady and the Latin!

One or two aspects of the Prayer Book, such as the Preface, are downright misleading; where, for instance, the multiplicity of medieval uses is held up as a model of confusion. The truth is that the diversity was so slight that only a liturgical expert could have ever discerned the differences.²⁷ A thorough knowledge of one Use would give proficiency in all. We have come to believe this propaganda: 'diversity is a chaotic evil, a sole, fixed, simple order is the only safe course.' But this was never the truth. Uniformity of use, or even rite, has not been a mark of Anglicanism since 1637, and certainly would be wholly inappropriate now. There is no reason why there should not be far more variety. The objection to diversity in A.S.B. and Novus Ordo is not to enrichment but to *alien* diversity, for which there were no compelling historical grounds. We, however, could choose genuine enrichment, certainly it would be uniquely appropriate for us to use the Nonjurors' rites, at least on a few occasions.

Rigid adherence to 1662 imitates an error of 'born again' Protestants who act as though there had been no Christian history from the close of the New Testament to the Reformation, at least 1,400 missing years! Anglican *worship* was not frozen from 1662 until its deformation in the 1960s, only its legal text. By the inter-war period liturgical continuity concerned most articulate churchmen. Two interesting 'sound bites' may surprise us:

"If now we find lack or blemish in detail in the 1662 Book, it is only because we have relearned from itself ... all that the Book had stood for, silently, immovably, through 300 unsympathetic years."²⁸ "Give us back the rock from which ... 1549 was hewn ... the Gelasian Canon. [...] For at least 1300 years ... intact and immutable has this noble Consecration Prayer formed the basis of the Western Rite ... It is free from anything that implies any medieval developments ... It is our inalienable heritage ..."²⁹

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The Prayer Book's merits/de-merits is heavily trodden ground. For an overly critical assessment try George (Dom Gregory) Dix, for an overly favourable view, Dean Addleshaw,³⁰ and for a relatively objective history, Procter and Frere. There is no shortage of such works in any creditable second-hand book shop. Ultimately as Fr. Brian Goodchild - a staunch Prayer Book man - would say: the Prayer Book sets the liturgical minimum required of everyone, not the maximum.

Conclusion

This telescoped discussion attempts to redress a possible imbalance. It is not a demonstration of the worthlessness of Anglican documents, only their limitations. It is a plea against substituting 'Churchianity' for Christianity, against insularity (in both time and in contemporary relations) and against over-reliance upon any text, even Sacred Scripture itself. What is needed is the spiritual life, the life in Christ. Only if we have this can texts be *received*, digested and applied.

Certainly we must study and teach Anglican formularies, but they are not self-interpreting nor do they (even the liturgy) make much sense apart from the wider context of the Apostolic Church and its belief, practice and history as a whole. What, for instance, would one learn about monasticism from Anglicanism, especially before 1850? Where wholeness has been obscured, Anglicanism has become less productive and less orthodox.

Today's situation is ironic as, from at least 1933's union with Old Catholicism, Anglicanism has opened up and yet has still declined; a contradiction introduced by the new problem of institutional drift in the most ecumenically receptive churches. The more orthodox churches are now less ecumenically minded, so we old believers ought to begin a new initiative to take account of this development.

Most significant of all, however, is that Anglicanism, together with so many other confessions, has ignored the *ecumenism of time*. There has been no serious attempt to measure ourselves against the faith and practice of the Church of the Seven Councils. Anglican formularies are vital evidence of Anglicanism's essential (though occasionally obscured) continuity with the Church.

Could the Continuum be losing something of its vision? mistaking an aversion to A.S.B. or the ordination of women for the sum of this ancient faith? It is frankly depressing that the liturgical abuse of evening communion - unknown to the ancient church save for days of total fasting - is perpetuated among our congregations. Disappointing that so few observe any form of fasting, that monasticism within our communion is not seen as central, while sacramental confession and penitential discipline (something upon which both Prayer Book and the early Church are most insistent³¹) are neglected. Although not an ancient custom, possibly we would benefit from regular, well conducted retreats. So what price tradition? Setting our own house in order is long over due!

That phenomenal work of recovery - within the very jaws of sceptical rationalism and loss of faith - the Tractarian Revival - is only partly accomplished. It cannot conceivably continue in the State church; indeed in a sense it left no

immediate successors after Liddon and R.M. Benson, even in the old church. We must resume that task of integrating Scripture within Patristic reception, to recover the few lost and the many misunderstood principles of the ancient church. We certainly desperately lack any understanding and practice of ascetical theology. Our ultimate agenda therefore is clear but demanding. It is not to recover Anglican tradition as such, but to recover Holy Tradition as faithful Anglicans.

¹Herbert Thorndike, *Works*, L.A.C.T. Oxford, Parker, 1853, Vol. V. p.329.

²St. Basil, Letter 261, *Nicene and Post-Nicene Fathers*, Wace & Schaff (ed.) Vol 8, Oxford, Parker 1895, pp. 300-1. Emphasis mine.

³Usually in so-called '*Local Ecumenical Projects*,' worship centres mostly confined to the suburban wastelands, some distance from conventional parish establishments.

⁴'Eucharist as meal' is a distortion from modernism, whereas it is primarily offering and sacrifice.

⁵Crockfords Clerical Directory 1987/88

⁶As revealed in the Prayer Book's office of *Visitation of the Sick*, in which the infirm rehearse their Baptismal Creed; asserting their faithfulness through life, and the ground of their hope beyond death.

⁷Although, ultimately, three quarters of the idea may derive from the seventeenth century Richard Field.

⁸The same problem attends the Anglican enthusiasm for reciting creeds. No other church has *public* recitation on such a scale, but this, in itself, has not maintained credal orthodoxy.

⁹Attributed to a sermon by Archbishop Geoffrey Fisher (30th. January 1951) but I have neither seen its context, nor source. Eastern Christians contest this statement because the late interpolation, *filioque* is perpetuated. Fisher is guilty of yet another example of Anglican over-simplification.

¹⁰S.W. Sykes, *The Integrity of Anglicanism*, London, Mowbrays 1978. H.R. MacAdoo, *The Spirit of Anglicanism*, London, 1965.

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¹¹A term coined in the C.17 to mean someone for whom doctrine or liturgy were of less importance than the Church's establishment and its function of adding stability to a 'Christian' state. See Leighton Pullan's robust definition in *Dictionary of English Church History*, ed. Ollard and Crosse, London, Mowbray, 1919, pp.314-316.

¹²"A Layman," (Isaac Walton), *The Life of Thomas Ken*, London, Pickering, 1851, p.509.

¹³The Nonjoror Charles Leslie saw Quakerism as the worst threat, but Latitudinarianism had the most intellectual influence.

¹⁴As my former tutor, Fr. Moreton, recently reminded me. It also lies behind the Oxford Movement.

¹⁵D.M. Paton, *Anglicans and Unity*, Mowbray & Co., 1962, p.18.

¹⁶P.E. More & F.L. Cross (ed.), *Anglicanism*, London, S.P.C.K., 1935, pp. 3-8. James I is less confrontational than Cosin. Cosin's *14 Differences and 14 Agreements* are also reproduced in this volume.

¹⁷E.g. the curious conclusion to Fr. Francis Gardom's *In England Now*, The Rock (Sept.1998), ed. Bishop Robert Crawley.

¹⁸It was the Jerusalem Bishopric and the proposals for appointing an Anglican and a Lutheran to the post in alternation which threw this relationship into sharpest relief. Lutherans, save in Sweden, did not continue the manual succession of bishops, the diaconate was discontinued entirely.

¹⁹Despite once withstanding him at his Cathedral I am forced to concur: "... The Archbishop has the presidential role in both the [flying bishop's] ordination and the celebration of the eucharist. Either the new bishop is not consecrated, or the bread and wine were. You cannot have it both ways..." *Church Times*, 11. Dec. 1998, p. 9. (Non-communicants, however, might just be upholding the ancient discipline of the Eucharistic Fast.)

²⁰It was to such a faithful parish that I was honoured to be invited to preach last Autumn.

²¹Dr. Edward Norman's Reith Lectures neatly highlighted the anomaly of comfortable Anglicans optimistically pretending to understand oppression and privation and their political solution.

²²'Anon,' *Crockfords Clerical Directory* 1987/88, 19th. ed. Church House Publishing, pp. 62-63.

²³Some of these days are included, as names, in the 1662 Calendar, but the *proper* (Collect, Epistle and Gospel - anciently with the verses for introit, pre-Gospel, Offertory, Communion, with Supra Oblata and Post-Communion collects) is seldom appointed.

²⁴Beginning on a non-Prayer Book feast, St. Peter's Chair (so starting with Peter, ending with Paul).

²⁵This includes my own congregation, but I *do not* observe the Sacred Heart, Immaculate Heart of Mary, Holy Family, or St. Joseph the Worker. The Office used for St. Mary's Conception (8th. Dec.) is the ancient one taken from pre-1850s Roman Missals rendered into English. The old, pre-1948, *Gaudeamus* Mass is used at Assumptiontide; also the Holy Week rites are pre-50s. As a general rule the Pre-Reformation dates, titles and offices are to be preferred since they are a *common* tradition.

²⁶W. Jardine Grisbrook, *Anglican Liturgies of the C. 17 & 18*, (Alcuin Club) London, S.P.C.K., 1958. See also Bernard Wiggan, *Liturgies of the Anglican Communion*, London, O.U.P., 1962.

²⁷Tiny differences in plain-chant embellishments, and Calendrical variations in minor festivals constituted the worst one would face. Reciting the wrong offertory prayer is unlikely to have drawn attention or censure. After Archbishop Wilfrid, legalism in English liturgy was a Reformation *re-invention*.

²⁸E. Milner White, *Liturgy and Worship*, ed. Clarke & Harris, London, S.P.C.K., 1936, p.749.

²⁹S.R. Moulds [Principal of Chad's Durham] *Anglo-Catholic Priests' Convention*, London, (Society of SS. Peter & Paul), 1921, pp.68-9. 'Roman Canon' is a more familiar term than 'Gelasian' but avoidance of the word Rome was often thought more neutral.

³⁰*The High Church Tradition*, London, 1941. [Chad's Durham] Rarer than the other two works.

³¹See Visitation of the Sick, The Communion, the Exhortations in the Communion Office. I firstly level accusations of such lapses at myself.

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OUR FOUNDATION DOCUMENTS

A legalistic approach and its limits

The Rev'd. Michael Gray

In a happier world, we would not be legalistic. It is obvious to everybody that Christianity is about whole-hearted allegiance to God. That is what even the Creeds are about; only secondarily and sadly about excluding error and those who insist on perpetuating it. Yet as soon as there is error, there have to be defences. As soon as there is dispute about anything which matters, there has to be decision. In quiet times, it may be possible to survive, even flourish, on the basis of tradition; but we are not in quiet times. We who call for decision ôcome ye out of herö and who have been decisive do not have the right to be vague.

TTAC, consequently, has a constitution. It covers both doctrine and worship. What have we as a body committed ourselves to, and therefore to what are the clergy (in particular) but also the laity binding themselves as part of membership? This is a concerning matter; in the former Church of England there were no standards for the laity and the commitments exacted from the clergy had ceased to be taken seriously except by the conscientious, but it cannot be so with us.

It is easy to confuse standards of doctrine and standards of worship; indeed, the rule of prayer and the rule of belief are closely related. But these are two different things. Clergy give assent to articles of faith; the natural consequence is that they preach and teach consistently with those articles. Clergy bind themselves to rules for worship; that means that they use certain books (or, in earlier times before such books, lead worship within the limits of certain well-understood practices).

A book of worship is not a natural source for articles of faith, because it expresses or implies doctrines rather than stating them. Articles of faith are not themselves naturally used in worship (the ôAthanasianö creed is a borderline case).

It seems reasonable that the same standards should be expected of clergy and laity. There should not be a double standard, certainly. But while it is a necessary safeguard to exact promises from the clergy who preach and lead worship, laity do not have these powers (Readers are a borderline case). Laity should, of course, keep a check on the clergy (yet worship is not achieved by attending as a critic) and are responsible for doctrine in their own missionary work and for worship in their own prayers.

We committed ourselves constitutionally to Prayer Book and Authorised Version as a standard of doctrine (Fundamental Declarations, paragraph 2.4). The reason for this was, I presume, that we had to say something definite - how else could TAC judge of our eligibility as consistent with its own standards - and there was nothing else that we could say.

For there had been no subsequent prayer book with authority (1928 was illegal). No subsequent version of Scripture had any more than permissive authority. It is doubted, incidentally, whether the Authorised Version was ever actually authorised, but it had come to be used, except for the psalms; the reference to the King James Version in 3.2 is conclusive as to which version is meant.

It is odd, as I have indicated, to make what is largely a book of worship into a standard of doctrine, but this is what had been customary elsewhere in the Anglican Communion while it was free from error.

Now the main problem with this standard of doctrine lies in the nature of the assent required. Nobody can assent to a large book (strictly, three books as Prayer Book, Ordinal and 39 Articles are three separate documents and are rightly so detailed in paragraph 2.4) in the same way as to a short document such as a creed or to a series of clearly formulated propositions.

To make it worse, the 39 Articles require acceptance of the Homilies, a very large volume which few clergy have ever seen or are likely to be able to find if they wish to do so. And the preface to the Prayer Book implies the propriety of its predecessor (presumably 1549 as the preface has remained from 1552 onwards), again a book not easily found.

It is therefore only realistic that the assent given in that paragraph is not to every proposition extractable from the corpus but to ôthe traditional orthodox doctrine and principles of the Church of England as embodiedö in these documents ôas being agreeable to the Word of Godö Assent could not be to each and every separate idea in such a corpus; nobody could conclusively list them, much less assent to them. One accepts not the documents, but an idea contained in them.

This sounds like an evasion. First, because there is no clear statement of what the doctrine is. Second and consequently, as making defective the moral act of the person assenting. If there is little clarity, then the assent has little meaning.

But what is this doctrine, what are these principles? There is within the corpus much internal incoherence, with which Newman, for one, made much play. The various strata approximate towards (never quite reaching) all of Lutheranism, Zwinglianism, Calvinism, Arminianism and Henrician (or Laudian) non-Roman Catholicism, plus subjection to the state. As nineteenth century litigation demonstrated, the Articles seem to deny baptismal regeneration yet the infant baptism service asserts it. It is doubtful that a coherent doctrine of Holy Communion can be assembled from the service, the Catechism, the Articles and various rubrics scattered around the text of the prayer book. It is widely accepted by scholars that the 1662 Holy Communion imposes a doctrine (largely through rubrics) which Cranmer in 1552 abominated, even though it retains Cranmer's words.

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This is a harsh saying. We are clearly committed (by a mass of positive statements and requirements with no exceptions in the corpus) to many positions customarily summed up in the ôLambeth Quadrilateralö: to the patristic doctrine of God, to the Scriptures having authority, to the Sacraments, to the historic Ministry, to an ordered worship, to the settled moral requirements. I know the Quadrilateral can be taken as requiring practices but not doctrine, but that charge hardly lies against these documents. We are similarly committed to reject many corresponding errors. We receive, not innovate. There is, or was until recent error, such a thing as Church of England Anglicanism, not wholly precise in doctrine (the Articles are often evasive), but certainly with limits.

The Authorised Version comes in oddly as a standard of doctrine in that it is only a translation, made at a time when the knowledge of Greek was limited and Hebrew worse, and when the dating of manuscripts and understanding how copyists make mistakes had barely started. God does not work by magic; the Authorised Version is not a wholly reliable reflection of the originals, whose text we cannot in any case perfectly establish. Some later translations are more accurate, but they also adopt doubtful theories quite apart from their lack of authority in the Church of England before it fell into error.

What then are we saying when we make the Authorised Version a standard of doctrine? Not that God blessed it rather than the originals. I think a safer view would be that, though imperfect, it will not lead us, particularly those who do not know the original languages, into doctrinal error (whereas those translations which impose political correctness at the cost of mistranslation do inculcate error). It is an imperfect but a workable standard.

The doctrinal standards are, in short, simply the least bad approach available, and not to be despised for that. Are we any better off with standards of worship?

We adopt Authorised Version and 1662 in Ruling Principles 3.2 as standard (with respect to other churches prayer books but a disciplinary limitation for ourselves). Is this realistic? It is very unlikely that a single parish in England was, in the generation before the rise of error, using the Prayer Book as it stood. Has any of us ever attended a Sunday morning worship comprising Morning Prayer, Litany, first part of the Communion office including sermon and prayer for the church militant and only the Sacrament if the required numbers were present and had given notice of their wish to receive - and all of this with no hymns or other additions or omissions? Was any of us accustomed to hear the exhortations? Who experienced Evensong with catechism and no sermon, the state prayers and no others, no hymns and no anthem (except in a cathedral). Where was the north side of the Lords Table at which the priest should stand - given that everywhere that Table was no longer in the 1552 position along the long axis of the church, but in the Laudian position, so that there was no north side, but only a north end? Where were the ornaments of the church and ministers in the state they should have been in by Act of Parliament (not, incidentally, by any church decision) in the second year of Edward VI, and how could anybody be sure? A few of these illegalities

were sanctioned by the Shortened Services Act (not by the church itself) which is not relevant to us as it is not in our foundation documents. But generally, worship was not being conducted in accordance with either state law or church law.

I doubt any of our congregations could abide a best effort under the conditions in which we find ourselves at a strict prayer book diet of worship. I am sure no priest would attempt it - except to demonstrate to the congregation that they do not want it either. It is different elsewhere in TAC. The rest of the Anglican Communion produced revised prayer books which were far more practical for use in the Continuing Churches.

The Church of England was unable to do the same. Its attempt in 1928 was of poor quality and was rejected by Parliament. If ôSeries 1ö had led to a cautiously revised prayer book not disfigured by alternatives, we would be in a happier position.

But it did not, and we cannot possibly build on later experiments or the ASB. Moreover, the collapse of discipline, and the impracticality of following the prayer book strictly, meant that each parish (or priest) was different - though many of the differences did not imply a variation in doctrine. So TTAC did not inherit one clearly authoritative rite which had been universally accepted and was universally in use before the errors started.

We can of course use the Authorised Version; probably we do. We should recognise that it does some harm, because it is not reliable for the Old Testament and sometimes obscure for the New, but we have no choice but to retain it until there is a preferable alternative readily available to both clergy and laity.

Sadly, then the rule of worship in our constitution is not wholly practical. Legalism is only attractive until it is experienced. We can only tolerate for a while ôpermitted deviationsö, yet almost everything, even the old Roman Canon in Latin, has been used and permitted, or at least tolerated, in the Church of England at some stage in the last century.

The best way forward would be to produce a revised prayer book ourselves which we could give due obedience to, but this would be a major task and would involve a grave risk of division. I do not criticise the constitution or those who produced it. It could not be better done; and yet we are and will be for some time saying one thing about worship and doing another. Thank God salvation is not by legalism!

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THE WAY AHEAD - SOME IDEAS

The Rev'd. Michael Gray

We have struggled to continue. Were we right? Are we still right? What is the rationale for our continued existence? These are proper questions; even if there is cause for TAC to exist, is there cause for TTAC?

This is a sobering reflection; the sheer burden of getting anything off the ground and keeping it alive through the first difficult years tends to blind the participants to their original vision and its continued validity.

The points we have to establish are that there was such an entity as Anglicanism, that it was consciously within the One Holy Catholic and Apostolic Church, that it is possible to continue it in this country and that it is still worth so continuing (with whatever modifications).

None of this can be done without understanding what that One Holy Catholic and Apostolic Church ought to be, and without a theory of how to cope with its non-existence.

There ought to be one visible body, in which the baptism of the faithful is accepted and carried through into admission to communion, with similar acceptance of orders and with a determination to consult together so as to solve all problems of more than local importance. This I believe to be what the early church in very large measure achieved. The irony of the Arian controversy is that the little orthodox enclaves were both rare and, where they existed, damaging; much of the promotion of heresy was due to state control and the recovery was largely due to Julian the Apostate abandoning that control and so freeing the church to think together.

There is no such Church. Instead, we have several fairly large bodies (Rome, Orthodox and Orientals) which give some respect to each other as part of such a body yet do not function together as indicated - they tend to forbid their own people to receive the sacrament at each others altars - plus various other organisations which have a more tenuous claim to belong.

There are also many groups which while claiming to be Christian, often rightly so far as personal faith is concerned, would not wish to belong in those terms.

I do not believe that any one of the former bodies is the whole; rather, each of them instantiates the Church adequately, yet with errors. None are free from schism.

The case for Anglicanism, or at least for that version of it which runs through Hooker, Laud and Herbert and then (not without the Non-Jurors) through the earlier Oxford Movement and much of the Church of England until fairly recently, is roughly this. Rome (the Western church) was wrong on major points (and its jurisdictional model was always a distortion).

Therefore the development of a Church which corrected those errors but continued adequately to express the One Holy Catholic Church in its life was tolerable. God visibly blessed that body.

That was the first continuation; it was achieved after a period in which it was arguable that the church of England was a mere (though, which many from the Archbishop of Canterbury downwards then thought made it worse, incomplete) instance of Calvinism. In this, subjection to the state was never more than an accident. Some of the best work was done against the state, both by those who rejected Cromwell's religion and later by the non-Jurors. We never quite abandoned the determination to instantiate the One Holy Catholic Church locally.

This is not the later Anglo-Catholic style of argument; it is concerned to value ordinary Anglican practice - what many believed and most parishes were doing little more than thirty years ago - rather than to validate a minority cult, however glorious at its best.

Because God visibly blessed the Church of England (and the rest of the Anglican Communion which derives from it, though sometimes by indirect routes such as the Non-Jurors) it is worth the attempt to continue it a second time. One blessing - requiring separate analysis - is freedom from state control, including the near impossibility of changing any formulary as well as freedom from state appointments. Another is freedom from buildings which do not suit our condition. A third is freedom from a complex financial apparatus. A fourth (related to the first) is freedom from the temptation to seek our legitimacy in the state, not in God.

These freedoms all carry their burdens, but we should see them as blessings.

Continuing is, I think, not preserving something for ever unchanged, nor reverting to it. We cannot in our small congregations and buildings replicate the mainstream worship of the 1950s and early 1960s. What we can do is to study where the sound changes of that period were leading, and get back on course.

We do so because the original need for Anglicanism remains. The Church of Rome hath erred and errs still, sometimes in old ways, sometimes in new. Only in despair could we go back to Egypt. The state religion is hardly a church (though there are many Christians and even some Christian congregations in it). The case for the old Nonconformist bodies is no better than it ever was - worse as they abandon their distinctive character. Some Baptists and house churches do retain their character, but they never claimed Apostolic order. Forms of Christianity such as Eastern Orthodoxy are alien to the Western Church, irrespective of their virtues and imperfections. If we thought Eastern Orthodoxy were of obligation here and now, we would be condemning Christianity in this country for virtually the last thousand years. These bodies too, according to the 39 Articles, "have erred".

To adopt a purely private faith, unless there is no possibility of meeting with others as the Christian Church, is wrong.

If we believe God has blessed Anglicanism, then we ought to continue it as a service to all His people, until we are collectively convinced that he no longer blesses us and that

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we have nothing to offer the wider Church as a body. We will never be free from the duty to question our continued existence on that point. God does not approve of schism, and our continued existence can never be more than a second best until a greater unity, based on truth not expediency, is available. But meanwhile, it is our duty to continue, for our own sakes, for potential converts sakes and for the whole Church.

This means (what we cannot avoid but should be happy to accept) unpaid clergy and active laity, without (usually) the burden of owned buildings and without the snares of money and establishment. We may be able to teach the wider Church how to live simply, how to worship from a few suitcases. We will eventually be back to the primitive situation in which Bishops related to very few parishes, and so a whole bureaucracy of intermediate officials can give way to direct pastoral care.

We cannot merely freeze our worship; we need to recognise and adopt the few safe and wise local developments which the Church of England was tentatively making before the chaos. For example, since we generally have to confine our public worship to a Communion, then the form of service should, so far as time permits, include the Old Testament and some psalmody, to compensate for the loss of Matins. It will include some hymns (we need to be careful about their number and placement) but we need to be clear what hymn books are acceptable. The case for a coherent eucharistic prayer within the limits of our doctrine is strong. We might finally exclude the nagging additions to the prayer book form made in 1552.

In so far as other services are relevant, we can consolidate the 1928 material into Matins and Evensong. And we will need to find a reliable successor to the Authorised Version, since we accept the authority of Scripture, not the magic of a particular translation.

No church exists solely for public worship; we have to recover and adapt moral teaching - how Christians are to live in a world now very clearly hostile to the absolute claims of an absolute God. We have to equip our members for mission. These are frankly the more important tasks; it is not good to concentrate on the technical problems we have, important as they are, if the consequence is failure to guide our members at the most basic level which affects all our daily lives. This is not just a lay problem; most of the clergy depend on the world for a livelihood in some way or other. And mission is a task for every Christian; we dare not neglect it.

Fortunately even at the human level we are not alone; TTAC would be helpless without TAC. We do not have to do everything for ourselves; but we do have to be ready to learn.

Merely carrying on being old-style CofE so far as we can is not our vocation. That option has been lost; we cannot recover it. Even those within the state religion who strive to continue it cannot do so.

We must, then, sort out a way ahead. It will not be easy. We are few; we lack skills; a definite path is divisive whereas drifting avoids contention; the problems are endless. Yet it is possible.

The past years have not been wasted. God has blessed us. We have begun to grow together; we have all gained experience, however painfully. We are beginning to realise the necessity of a way ahead. We are ready now for Gods guidance; for the pillar and the cloud which guided the Israelites in the wilderness and form the title of Newman's *ôLead, kindly lightö*.

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THE STATE SUBJECTION

The Rev'd. Michael Gray

We have escaped establishment. Do we realise our blessing, or hanker for our chains?

For most of the history of the state church, the only visual symbol in the building was not a cross but the royal arms. The Creed, Lords Prayer and Ten Commandments were also common decorations, but it was the royal arms that were seen, and meant to be seen - just as they are to be seen to this day in a court of law. The church was a department of state.

This is not an idle truth. Most instances of the royal arms in churches now are historic, and often moved from their original position. But the reality has not changed. The 1662 prayer book itself exists as part of an Act of Parliament - there is some doubt whether the Church ever expressed an opinion about it. The Bishops (and not a few lesser clergy) are appointed by the Prime Minister. It is only by convention that the state church itself has any say in the matter; its suggestions have been overruled recently. If the state church makes rules for itself, they have no force unless Parliament accepts them; it is fully within the power of Parliament to restore to itself the power to modify them, or even to make rules for the state church without consulting it. The litigation over the ordination of women confirmed that the doctrine of the state church was what Parliament decided.

This is no recent sin; it goes back to Cranmers own private opinion that Nero was head of the Church and should have chosen its leaders; and the changes which we call the reformation were imposed by the King and his Council or by Parliament, not by any church procedure. So was the Restoration.

The price of respectability has been heavy. Those who sneered at other Christians as being ôdissentersö or ôforeignö (or both) were all the time learning to put their trust in establishment, not in God. And the ôPublic Worship Regulation Actö was a natural consequence. What the state created, of course it should control. In that case, it failed. But the logic was sound.

There have always been some who saw the trap and were determined to assert the divine basis of the Church of God, and hence that the life of the Church of England could not be derived from the state. Were it not so, we would not dare to continue Anglicanism.

The state church now is as much in chains as ever, indeed more so because the legacy of buildings forces it to accept the terms under which state aid is provided. Moreover recent scandals such as the errors of the Church Commissioners have exposed new parts of the state church to scrutiny and potentially to control. In the future, it is entirely possible for Parliament or the courts to force the state church to marry homosexuals - for the state church is a public body and so ought to accept secular, not Gospel, standards.

Our situation now is that we are free - as free as any other corporate body, religious or secular, can be in a society based on the rule of law. This is the natural situation of the Church of God; established churches are very rare in the

world, and shrinking in both nominal and active membership.

We are free; and so we have nobody else to blame. We do not have decisions made for us. We must choose our leaders and then obey them, not let others choose and give a mocking obedience. We determine our doctrine, our finances, our worship. There are no excuses.

What there must be is learning how to agree. We have lived too long in a world of learning how to disagree and ignore our brethren; now we have to learn not how to compromise but how to be convinced - and to wait until we are.

This is a hard saying. It is so much easier to pretend that the issue is only one of jurisdiction or pedigree - that a Third Province or a separate succession of flying bishops would solve everything. It is not so. The price of a serious relationship of TTAC with any part of the present state religion is this. That religion must become a Church indeed. It must rightly define its belief and practices. It must enforce those on its clergy and its lay members just as we try to do. It must repudiate any greater state control or influence than applies to any secular body. The purging of women from the ordained ministry is the last and least precondition for that relationship as it was the last, if most blatant, adoption of error. We must resist all temptation for a relationship on lesser terms. Of course we recognise the honest faith we find in some who continue within, if hardly of, the state religion - their witness (how can one now say integrity) is often much quieter yet much firmer than the showy separationism (combined with the continued acceptance of positions of status) of some members of Forward in Faith.

Have we purged ourselves of the preference for subjection (combined with an ironical detachment so that we never fully served either God or Caesar)? Will we put our trust in God, not in the symbols of respectability such as the ancient buildings? How soon can we learn to see the state as part of that world which is at enmity to God, not as a defender of the faith? That title originally referred to Henry VIII's defence of the seven sacraments; irrespective of the opinions of Prince Charles, in what sense are they now defended? Indeed, is even his programme, the defence of the possibility of faith, likely to be delivered?

Our future depends on our repentance. We reject the pomps and vanity of this wicked world with the same determination as we renounce the devil and the sinful lusts of the flesh; we believe the Faith; we keep Gods holy will and commandments. We must never let ourselves be limited again in this. Whatever else the way ahead may hold, it does not involve a return to the Babylonian captivity of state subjection.

THE OLD BELIEVER

WHO WE ARE

The Traditional Anglican Church (TTAC) is the UK part of the Traditional Anglican Communion (TAC).

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Until we choose our first local Bishop, the Vicar General of TTAC is: The Rev'd Robert Aird, Arran Cottage, East Street, Chulmleigh, Devon EX 18 7DD. Telephone and fax 01769 581 042.

TAC is active in the UK and Ireland, USA, Canada, Australia (including Torres Straits) and New Zealand, India and Pakistan, South Africa and Central America.

HELP!

This issue has been only a start. We need contributions to this debate from more Continuing Anglicans, both inside and outside TTAC. Please send them to one of the Editors (addresses in the next column).

This edition has been produced at the personal expense of the editors, as a private, unofficial effort for The Traditional Anglican Church. It costs about a pound to print and post each copy. Donations are welcome. Please make cheques payable to Michael Silver.

A BRIEF READING LIST

The Early Church (to know all the original texts would be the work of a lifetime!):

Henry Chadwick

The Early Church Pelican 1967 (history).

J Stevenson

A new Eusebius 1968 SPCK (translations of original documents); also his

Creeks, Councils and Controversies 1978 SPCK.

J N D Kelly

Early Christian Doctrines 1968 A&C Black; also his

Early Christian Creeds 1981 Longman.

The basis of Worship

Gregory Dix

Shape of the Liturgy 1994 Dacre (mostly very good but there is some dishonesty,

distortion or devilment in it); also H Couratin's section in:

Danielou, Couratin and Kent:

Pelican Guide to Modern Theology vol2 (Historical Theology) Pelican 1969.

J A Jungman

The Early Liturgy 1960 DLT.

Leighton Pullan

The Book of Common Prayer Oxford Library of Practical Theology.

Bishop Gibson

First and Second Prayer Books of Edward VI Everyman 1938.

Anglican Doctrine and Practice

E J Bicknell

Theological Introduction to the 39 Articles 1933 Longmans.

Archbishops' Commission

Doctrine in the Church of England 1938 SPCK.

Archbishops' Commission

Subscription and Assent to the 39 Articles 1968 SPCK.

J R H Moorman

The Anglican Spiritual Tradition DLT 1983.

The case **against the existence of Anglicanism**, and so the impossibility of continuing it, is probably best made in:

J H Newman

Apologia pro Vita Sua Collins (Fontana) 1965 (and other writings).

Curiously, the case **for the existence of Anglicanism** and the desirability (and possibility) of continuing it tends to be made in brief asides in much longer books. A critically and historically informed but traditional Anglicanism is assumed by writers such as:

Charles Gore

The Religion of the Church Mowbray 1929, (and many other writings) and also by his

followers right down to C S Lewis, K E Kirk and Austin Farrer, but is not argued at length.