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What Do Traditional Anglicans Believe?



by Lillie Ammann

Who are traditional Anglicans and what do they believe?

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The Publisher Says . . . Traditional Anglicans believe much the same as the Christian Church did in the first five centuries. In a time when many churches are modernizing their liturgies and theologies, traditional Anglicans have faith that God's truth is unchanging. Whether you are seeking a spiritual home or are simply curious, you can learn about the Anglican Way from a group of laywomen who have dedicated over 150 years of volunteer service to traditional Anglican parishes.

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INTRODUCTION

In a day when many churches are modernizing their theologies, traditional Anglicans cling to the "faith which was once delivered unto the saints" (Jude 1:3). In a time when many denominations are updating their liturgies, traditional Anglicans hold fast to the 1928 Book of Common Prayer. In an era when some ministers are blessing homosexual unions and supporting a woman's right to choose to have an abortion, traditional Anglicans stand for heterosexual marriage and the sanctity of human life.

Traditional Anglicans believe very much as the Church did in the first five centuries. Times have changed, but traditional Anglicans believe that the truth hasn't changed. They believe that the Word of God – the Holy Scriptures – is the same yesterday, today, and tomorrow.

THE ANGLICAN CHURCH IN HISTORY

The Anglican Church started in England, hence the name (which means relating to England), but it spread throughout the world.

Although there are no written records until the fifth century, legend holds that Joseph of Arimathea, who provided the tomb for the burial of Jesus Christ, brought Christianity to England in 37 A.D. He is said to have built a church in Glastonbury in Somerset. Whether Joseph of Arimathea was the first to carry the faith to England or not, Christianity did arrive in England by the middle of the first century and was established there by the middle of the second century.

Saint Alban, who was killed in 304 A.D. is believed to be the first English Christian martyr, and the British church was represented at the Council of Arles in 314.

In 597, Pope Gregory the Great sent Augustine, prior of the Abbey of St. Andrew in Rome and recently consecrated as a bishop, as a missionary to England. King Ethelbert and his Christian wife welcomed Augustine, and the king was converted and baptized. Augustine later became the first Archbishop of Canterbury. Augustine was apparently given significant latitude in allowing the English church to retain many of its deeply-ingrained local customs and practices.

The Reformation

During the Reformation, the Anglican Church faced the same issues as the rest of Christendom. Thomas Cranmer, Archbishop of Canterbury, and other church leaders believed the Church had strayed from its early teachings and from Scripture. The Anglican Reformation sought only to return the Church to its roots, not to create anything new.

Henry VIII and Thomas Cranmer

The English Church, however, faced the added challenge of an out-of-control monarch in King Henry VIII. Most people believe the Church of England started simply because King Henry wanted a divorce from his wife Catherine of Aragon to marry Anne Boleyn. Thomas Cranmer, Cambridge theologian, believed that Henry's marriage to Catherine was invalid because Henry and Catherine were relatives. Scripture, the teachings of the church fathers, and decisions of church councils all validated his opinion. He obtained support for this position from the universities and argued the King's case in Rome.

When the Archbishop died in 1532, King Henry named Cranmer Archbishop of Canterbury. As soon as the Pope confirmed the appointment, Cranmer pronounced the marriage to Catherine invalid and the secret marriage to Anne Boleyn valid.

In 1533 Henry VIII got a bill passed in Parliament declaring him head of the Church in England and cutting the English bishops off from communion with Rome. However, Henry still insisted on Roman Catholicism in all aspects except loyalty to the Pope. The Pope had named him a Defender of the Faith for his opposition to Martin Luther, who was trying to reform the Roman Catholic Church. King Henry's theology didn't change with his rejection of papal authority.

Thomas Cranmer and other church leaders, however, wanted to reform what they believed were heresies that had developed in the Church. The reformers especially wanted a Bible and liturgy in English. They also wanted to eliminate practices and beliefs that they believed were contradictory to Scripture – such things as belief in Purgatory, veneration of saints, and required celibacy of the clergy. They wanted to return to the standard of belief that the Bible contains everything necessary for salvation.

The Last Half of the Sixteenth Century

Upon Henry's death in 1547, the Protestant faction held sway during the 5-year reign of young King Edward VI. However, when King Edward died, his Roman Catholic half-sister Mary took the throne, and many of the Protestants left England to avoid persecution. Queen Mary lived only 5 years after her coronation. Upon her death, Elizabeth acceded to the throne, and the Roman Catholic influences brought back by Mary were again eliminated.

The English Bible and Prayer Book

Two of the most significant developments of the Reformation were the introduction of a Bible and a Prayer Book in English.

Though William Tyndale was condemned and executed for working on an English Bible in 1536, the Great Bible was produced with the King's approval only two years later. It was based on the work of Tyndale and Miles Coverdale. Eventually copies of this English Bible were placed in every church in England. Coverdale's translation of the Psalms was so beautiful and so well suited for responsive reading that Thomas Cranmer used it for the Psalter when he compiled the first English Book of Common Prayer, which was published in 1549. Finally, in 1611, King James I commissioned the Authorized Version of the Holy Bible, the first Bible produced by a group of Bible scholars rather than an individual.

Thomas Cranmer produced the first Book of Common Prayer in 1549. Worship was in English rather than Latin and emphasized Scripture as the basis of the service.

Even people who don't necessarily share the beliefs contained in The Book of Common Prayer and the King James Bible have recognized both as great literature. Portions of the Prayer Book liturgy, such as the wedding service, have been used so extensively that many people recognize them but don't know where they originated.

The Thirty-Nine Articles of Religion

The Articles of Religion spell out specific tenets that the reformers believed were essential truths. They were not designed to be a "systematic theology," but were, as the original title implied, a means of bringing peace and unity on the points in question during the troubled times of the Reformation.

Most set Anglicanism apart from Roman Catholicism:

- the sufficiency of Scriptures for salvation
- justification by faith
- Christ alone being without sin
- the rejection of Purgatory and invocation of saints
- the necessity for administering the sacraments in a language the people understand
- only two Sacraments ordained by Christ
- allowing marriage of priests
- the spiritual nature (rather than transubstantiation) of the Lord's Supper

Others set Anglicans apart from more radical Protestants:

- the Son of God being made Man
- Christ going down into Hell and rising from the dead
- the Holy Ghost being of one substance with the Father and the Son
- the lawfulness of a Christian man's oath

The Elizabethan Settlement

In 1559, during the Elizabethan era, Parliament decided to keep the Prayer Book from Edward VI's time. However, they rejected some of the changes desired by the Calvinist faction of Protestants, and they maintained Bishops and clerical vestments, which many reformers considered "Popish."

The historic Anglican formularies (the Book of Common Prayer, the Ordinal, the Articles of Religion, and the two books of Homilies) have been called the "via media," the middle way and characterize Anglican theology. The middle way is not a compromise, but what the followers believe is the pathway of the original Christians, not deviating in errors made by the Church in the days before the Reformation or over-corrections of those errors during or after the Reformation. The Anglican way allows unity on essentials but diversity on nonessentials. That theology has continued right up to modern times.

THE ANGLICAN CHURCH IN THE LAST HALF OF THE TWENTIETH CENTURY

In the 1960s, winds of change began to blow through the Anglican Communion, as through the entire world. Priests and bishops denied the virgin birth and incarnation of Christ. Sexual promiscuity was no longer universally considered sinful. Homosexuals were welcomed in many churches, even ordained as priests in some jurisdictions, their homosexuality treated as a lifestyle choice rather than a moral issue.

Many of these changes were spearheaded by the Episcopal Church USA (ECUSA – up to that time the only Anglican Church in the United States). In the early 1970s, ECUSA ordained the first women to the priesthood in that denomination, though the ordinations were not recognized by traditional Anglicans. In the late 1970s, the Episcopal Church modernized its Prayer Book, changing the theology as well as the language. Finally, in 2003, the General Convention of the Episcopal Church approved the election of its first openly homosexual bishop.

To some, the new teachings were modern interpretations of the truth. To others, the beliefs and actions were serious departures from not only the received faith, practice, and tradition of the Anglican Church, but also from any form of orthodox, Biblical Christianity.

The Affirmation of St. Louis

In 1977, the Congress of Concerned Churchmen, a group of clergymen and laymen concerned about the changes taking place in the Episcopal Church, met in St. Louis, Missouri. They adopted the Affirmation of St. Louis, which professed a determination "to continue in the Catholic Faith, Apostolic Order, Orthodox Worship and Evangelical Witness of the traditional Anglican Church."

Although many tried to maintain the traditional faith within the various mainline Anglican denominations, most of those churches have continued to change dramatically. Although the Episcopal Church USA modernized early, the Church of England and other Anglican Churches in the West have followed suit. Many of the Anglican Churches in Africa and Malaysia have remained relatively untouched by the modern controversies.

As small groups of people felt compelled by conscience to leave churches that they believed no longer represented the true faith, they formed traditional Anglican jurisdictions of varying sizes. These groups, often called "Continuing Churches" or "the Continuum," are not part of the Anglican Communion. Several of these groups are now discussing mergers, so information about particular jurisdictions is subject to change.

Some traditionalists have chosen to remain within the Anglican Communion. Individual parishes or dioceses disagree with the teachings of their denominations on specific issues but do not leave the parent church over the

dispute. You can learn more about traditional Anglicans through the resources at the end of this report.

Traditional Anglicans Today

At the beginning of the continuing church movement, most of the members of the new churches were older white Americans who left the Episcopal Church USA. However, as the theological and liturgical changes spread throughout the Communion, Anglicans throughout the world joined the continuing movement.

Today, many members of traditional Anglican churches come from other Christian backgrounds as many mainline denominations move further away from the traditional beliefs of the historic Church. Christians who believe that man can't change God's truth are finding a spiritual home in a church that is so strongly based in tradition and Biblical principle.

Younger families with children are attracted to the traditional family values and smaller congregations of this faith. People of more diverse ethnic, racial, and economic backgrounds are joining traditional Anglican parishes in increasing numbers.

Although most continuing churches have not been very aggressive about outreach in the past, that is changing. The Anglican Church in America has hired an advertising agency to develop graphics and copy for its parishes to use in newspaper ads and on church Web sites. Many parishes are sponsoring various outreach and mission activities.

Determining the number of traditional Anglicans is almost impossible. Members of traditional Anglican jurisdictions make up only a tiny percentage of the more than 70 million Anglicans worldwide. Many traditionalists continue to worship within mainstream Anglican denominations, while others have formed separate jurisdictions. Some of these jurisdictions are tiny,

comprising only a few small congregations; others have hundreds of thousands of members.

DOCTRINE

Anglicans consider themselves part of "Christ's One, Holy, Catholic, and Apostolic Church." Their beliefs are catholic because they are the same doctrines universally believed by early Christians. They are also fundamental because they are based solidly on Scripture.

The 1, 2, 3, 4, 5 of the Anglican Way

The Anglican Way is based on one canon of Holy Scripture in two Testaments, Old and New, both of which reveal God's truth. That truth is described in three creeds – the Apostles', the Nicene, and the Athanasian – and in the first four General Councils (at Nicaea, Constantinople, Ephesus, and Chalcedon). The first five centuries of the Church's history serve as the model for how the Church should interpret the Scriptures, worship, and function today.

Holy Scriptures

Traditional Anglicans believe that the Holy Bible contains everything necessary for salvation. They consider the Old and New Testaments to be an inspired collection of historical books in which God reveals Himself through His relationship with the Hebrew people in the Old Testament. The culmination of God's self-revelation occurred when He actually sent his Son to become a man and live among the Hebrew people, whom He had been preparing for this very event for thousands of years. The record of the life, death, resurrection, and teaching of the Lord Jesus Christ is found in the New Testament.

To the believer, the Bible is God's Word Written – perfect and infallible. However, individual passages can't be taken out of context; the Bible must be taken as a whole.

The Trinity

Together with other orthodox Christians down through the ages, Anglicans believe in the Trinity – one God in three Persons. God the Father is the Creator of the Universe. He has always existed and he will always exist. Jesus Christ, his Son, "of one substance with the Father" (Nicene Creed), was incarnate and became man. The Holy Spirit, the Comforter, indwells and guides the believer.

Sin, Repentance, and Salvation

The Bible says that God created man in his own image, "male and female created he them" (Gen. 1:27). He created woman to be a companion and helper to man, and he put them in the Garden of Eden with everything they could want. They could eat of anything in the garden except one tree. The serpent tempted the woman to eat the forbidden fruit, and she lured the man to join her. Because they did what he told them not to do, God drove the couple out of the garden. Regardless of whether the passage is taken literally or figuratively, the spiritual truth conveyed is the same: all mankind inherited what theologians call "original sin."

For centuries, the Hebrew people made animal sacrifices to atone for their sins. God promised a Messiah to save them. When the Messiah came, though, he was so different from what they expected that few recognized him. The man betrothed to the mother of the Messiah almost divorced her when she told him she was pregnant – he knew he wasn't the father. A visit from an angel convinced him that his betrothed was still a virgin and that the child she carried would "save the people from their sins."

The baby was born in a stable and only the shepherds in the nearby fields heard the angelic choirs and saw the heavenly host that greeted his birth. Jesus grew up as the son of a simple carpenter in Nazareth.

Instead of ruling an earthly kingdom or holding high office in the religious institutions of the day, Jesus preached to fishermen and tax collectors from fishing boats and hillsides. His followers hailed his miracles – making the blind to see, the deaf to hear, and the lame to walk. He forgave sins, and most astounding of all, he declared He was the Son of God! "I am the way, the truth, and the life: no man cometh unto the Father, but by me." (John 14:6)

The Jewish priests and elders considered this claim blasphemy, and they conspired to have him arrested. One of Jesus' own disciples betrayed him; he was arrested and, after a mockery of a trial, was crucified on the cross. Even those who had been loyal followers during Jesus' lifetime were discouraged. He had explained the plan to them, but they couldn't seem to understand: Jesus was truly God and truly man. He came to earth to live as man, facing every temptation man faced, but living without sin. He died a horrible death so that sinners who accept him and repent of their sins are saved.

In *Mere Christianity*, C. S. Lewis wrote, "{Jesus} either was (and is) just what He said or else a lunatic, or something worse. Now it seems to me obvious that He was neither a lunatic nor a fiend: and consequently, however strange or terrifying or unlikely it may seem, I have to accept the view that He was and is God."

Traditional Anglicans understand from the Bible that salvation comes by the grace of God, not by works. However, believers try to live a godly life, applying Christian doctrine to decisions and moral choices.

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: Which he shed on us abundantly through Jesus Christ our Lord our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. . . . That they which have believed in God might be careful to maintain good works." (Titus 3:5-8)

Sacraments

Anglicans recognize seven Sacraments: Baptism, Confirmation, the Holy Eucharist, Holy Matrimony, Holy Orders, Penance, and Unction of the Sick. Only Baptism and the Holy Eucharist are considered necessary for salvation because they are the only two ordained by Jesus Christ himself. A sacrament is "an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof" (Book of Common Prayer, page 292).

Baptism makes the baptized person a member of the Church, which is "the Body of which Jesus Christ is the Head, and all baptized people are the members" (Book of Common Prayer, page 290). Infants are baptized, with godparents making promises on behalf of the child.

The child then makes these promises for himself at Confirmation, when he receives the gifts of the Holy Spirit. The Offices of Instruction require knowledge of the Apostles' Creed, the Ten Commandments, the Sacraments, and orders of Ministers. Most parishes teach a more extensive confirmation class to prepare young adults (or adults new to Anglicanism) for confirmation.

The Holy Eucharist is also known as Communion and the Lord's Supper. In *An Outline of an Anglican Life*, Louis R. Tarsitano describes the sacrament as the "reception by the

power of the Holy Ghost of Christ's Body and Blood, instituted by Christ himself at the Last Supper, for a perpetual remembrance of his one sacrifice of himself once offered as a full, perfect, and sufficient satisfaction for the sins of the whole world." Communicants receive both the Body, bread in the form of a wafer, and the Blood, in the form of wine from a common chalice, usually kneeling at the altar rail.

Matrimony, Holy Orders, Penance, and Unction are considered sacraments when they occur. They (along with confirmation) are considered "minor" sacraments because they are not required for salvation. We will discuss Holy Orders only because it is the source of a major difference in theology between traditionalists and modern Anglicans.

Holy Orders

Holy Orders comprise three offices: deacons, priests, and bishops. The outward and visible sign of the inward and spiritual grace of Holy Orders is the laying on of hands of a Bishop who traces a line of succession from Christ's apostles – whose authority is therefore linked to Christ himself; as He selected his apostles, they selected others, and so on.

The New Testament says that Jesus Christ is the "Shepherd and Bishop of our souls" (1 Peter 2:25). Ministers of the Church represent Christ, who is Head of the Church that is His body. Traditional Anglican Churches differ from many of their mainline brethren in maintaining the Scriptural standard of a male-only priesthood. Where the three orders of ministry are described in the New Testament, they are specifically described as male, and this was understood universally for the first 1900+ years of Christian history.

This does not mean that men are "superior" to women – it just means they have a different calling. For example, men cannot become mothers, and women are not called to be priests. Traditional Anglicans believe God's Word: Male and female are created in the image of God and are blessed by God, but they have different callings or roles to fulfill in the work of His Kingdom.

Sanctity of Human Life

Traditionalists believe human life is sacred from the moment of conception. Therefore, they cannot in good conscience approve of abortion or euthanasia. God is the Creator and preserver of life; He and He alone has the right and the power to begin and to end life.

However, this does not prevent believers from serving in the military or law enforcement. While God alone has the right to end human life, traditional Anglicans believe that defending self or others against aggression may be necessary to save more lives.

Sexuality

Some of the most divisive issues in many churches today relate to human sexuality. Adherents to traditional Biblical teachings do not condone promiscuity – heterosexual or homosexual. For believers, sexual activity is limited to the sacramental bond of marriage between one man and one woman.

Scripture, Tradition, and Reason

The "three-legged stool" of Anglicanism is Scripture, interpreted by tradition and reason. Believers are expected to use their intellect along with their Bible and the tradition of the church in determining right belief and right actions.

RITUALS AND LITURGY

Some traditional Anglican churches are more Anglo-Catholic and may use the Anglican Missal. However, most traditional Anglican parishes use the 1928 Book of Common Prayer, which was used by the Episcopal Church USA until the late 1970s.

Book of Common Prayer

Some of the reasons traditional Anglicans love the Prayer Book so much:

- The book has been recognized for years as great literature because of the beauty of the language.
- The words are a literary form of the ordinary language that adds grandeur to the worship.
- The prayer book contains essentially all the services needed for both private and corporate worship plus the lectionary for the entire year in one manageable volume.
- The services are Scripturally and theologically sound, based on the 1, 2, 3, 4, 5, of the Anglican Way.
- A substantial portion of the text (estimated at over 80 percent) is taken directly from Scripture.
- Using the daily readings from the lectionary provides a disciplined reading of the Bible; all the offices cover the Psalms several times a year, the New Testament in a year, and the Old Testament in two years.
- Prayers and Thanksgivings are included for personal and public use for many different circumstances.
- The congregation actively participates in worship, by responding aloud together and by being able to read what the priest is saying.

Rituals

Anglicans worship with their bodies as well as with their voices. Individual practices vary, and no one will be embarrassed for choosing not to participate in a particular ritual.

In general, Anglicans

- sit for instruction
- stand for praise
- kneel for prayer

The congregation sings the hymns and canticles, says "Amen" to prayers said by the minister, usually reads Psalms responsively, proclaims the Creed, and prays the Lord's Prayer.

Most Anglicans bow their head or genuflect before the cross and make the sign of the cross at the invocation of the Trinity.

The Altar

The Altar is the center of worship and the most sacred place in the church building. Since it is used for the celebration of the Eucharist, the principal service of the Church, the altar, and altar vestments are always of the most beautiful workmanship and material possible. The Altar Guild lovingly and reverently maintains the vestments and prepares the altar for services.

The Church Year

Traditional Anglicans observe a Church Year similar to that used by other liturgical Christians. The Christian Year represents the "time of Christ" between his two advents. The Church seasons are Advent, Christmas,

Epiphany, Lent (including Holy Week), Easter, and the Trinity season after Pentecost.

The liturgical colors generally associated with these seasons are white, violet, red, green, and sometimes black. The altar and clergy are vested in the appropriate colors to remind the congregation of the meaning of the season. White signifies light, joy, and triumph. Red, the color of fire and blood, is used on feasts of the Holy Spirit. Violet, the color of repentance, is used in penitential seasons. Green, the color of nature, symbolizes hope and growth. Black symbolizes great solemnity, as indicated by its use on Good Friday, the day of Christ's death.

Worship Services

Most traditional Anglican parishes have a service of Holy Communion at least once on Sunday mornings. If there are two services, one may be Morning Prayer. Some parishes that have only one service each Sunday may have Morning Prayer and Communion on alternating weeks.

Mid-week services, Evening Prayer or Holy Communion, take place in many parishes. Special services are usually held on holy days and during certain times of the year, such as Lent.

Family and Personal Devotions

Traditional Anglicans encourage individuals and families to practice daily personal and family devotions to experience a personal relationship with God. The Book of Common Prayer includes Morning and Evening Prayer for Families as well as the daily offices, as the full Morning and Evening Prayer services are called.

PARTICIPATION

Opportunities for Lay Service

Most parishes offer many opportunities for laity to participate in the life of the church. Men can become layreaders to conduct Morning and Evening Prayer. Boys can serve as acolytes to carry the cross in the processional, light candles, and otherwise assist the clergy. Ladies in the Altar Guild prepare the altar for services. There's usually a need for Sunday School teachers, choir members, and helpers for bulletins and newsletters. Many parishes have organizations for men, women, teens, and families. Vacation Bible School and special programs such as Credo or Alpha (outreaches to the community), local charity involvement, and missions fundraisers offer opportunities for fellowship and involvement.

Governance

Most jurisdictions have the following structure:

- provinces under the spiritual leadership of archbishops
- dioceses under the spiritual leadership of bishops
- parishes under the spiritual leadership of rectors or priests-in-charge

The rector or priest-in-charge is responsible for all spiritual matters of the parish. A vestry elected by communicants in good standing at the annual parish meeting governs the local parish. Delegates to the diocesan synod (assembly) are also elected at the parish meeting.

The requirements to be an "elector" or "voting member" of the parish usually include being confirmed, receiving Communion a minimum number of times during the year, and being a contributor of record to the parish. Anyone meeting those requirements is eligible to vote at the

parish meeting, be elected to serve on the vestry, or represent the parish at the diocesan or jurisdictional level.

The Bishop is the head of the diocese, which is governed by a Standing Committee, composed of lay and clergy representatives. The structure is similar at the national/international level, depending on the particular jurisdiction.

Visitors

Traditional Anglican parishes welcome guests at services. Visitors may participate as much or as little as they feel comfortable. Generally, though, only individuals who have been confirmed by a bishop consecrated in apostolic succession may receive Holy Communion. You can ask the usher about the practice in the parish you're visiting, as there is some variation among jurisdictions.

Many parishes provide a printed bulletin that lists the page numbers in the Prayer Book and hymnal and may even indicate whether to sit, stand, or kneel. If a bulletin isn't provided, guests can follow the lead of other worshippers.

The Prayer Book often has several choices for prayers or canticles, so it may take going through the service a few times to become familiar with it. Anyone who would like to see what to expect before attending a service can review the appropriate Daily Office or Holy Communion service online at one of the Web sites listed in the resources at the end of this article. Note, however, that even parishes using the 1928 Book of Common Prayer may have some variations in the order of worship.

Ask an usher or another worshipper if you need help during the service.

CLOSING WORDS

John Newton, who wrote the hymn "Amazing Grace," and C.S. Lewis, who wrote *Mere Christianity*, were traditional Anglicans. So were John Wesley, who founded what later became the Methodist Church as a sect within the Anglican Church, and his brother Charles, who wrote more than 9000 hymns and poems. So were George Washington and many founders of the United States.

Today's traditional Anglicans – whether they worship in modern urban churches in the US or primitive conditions in Africa or South America – share the faith and traditions of those famous believers from the past. They still believe that the Bible contains all things necessary for salvation and that man cannot change God's eternal truth.

RESOURCES ON THE INTERNET

All Saints Anglican Church, Charlottesville, VA
Click on "Daily Office" for Morning and Evening Prayer
from the 1928 Book of Common Prayer
<http://www.allsaintscville.org>

All Saints Anglican Church, San Antonio, TX
Includes extensive links to Anglican resources and
sermons on Anglican doctrine
<http://www.allsaintsanglican.net>

Anglican Church in America
Go to the ACA Menu for more information; click on
"Important Documents" for a link to the Affirmation of St.
Louis; "Search for local parishes by state" to find
traditional parishes in the US; click on "Traditional
Anglican Communion" for parishes outside the US
<http://www.acahome.org>

Anglicans Online – Churches Not in Communion
Anglican churches not in communion with the See of
Canterbury; many – but not all – of whom are traditional
Anglican churches
<http://anglicansonline.org/communion/nic.html>

The Bible and C.S. Lewis
Links and resources about C.S. Lewis, the writer called
"apostle to the sceptics" by Time Magazine
<http://members.aol.com/thompsonja/cslewis.htm>

Bible Gateway
Tool for reading and researching multiple versions of the
Bible
<http://www.biblegateway.com>

Book of Common Prayer, Church of England
The 1662 edition of the British edition of the Book of Common Prayer used by some traditional Anglican churches in England
<http://www.eskimo.com/~lhowell/bcp1662/index.html>

Classic Christian Ethereal Library
Hundreds of Christian classics online, including a study Bible, an encyclopedia of Christianity, and writings of the Church Fathers
<http://www.ccel.org>

CommonPrayer.Org
Information about the Book of Common Prayer, services from the 1928 Prayer Book, and Communion Services dating back to the original 1549 edition
<http://www.commonprayer.org>

The English Reformation
Links to documents on the English Reformation and the beginning of Anglicanism
<http://www.educ.msu.edu/homepages/laurence/reformation/English/English.Htm>

Forward in Faith
International organization with groups in America, Australia, and the UK
<http://www.forwardinfaith.com>

The Holy Bible, King James Version
Searchable text of the King James Version of the Old and New Testaments, with the Apocrypha
<http://etext.lib.virginia.edu/kjv.browse.html>

The Homilies
These two books contain a total of 33 authorized sermons published between 1547 and 1571 to teach the theology of the Reformation
<http://www.anglicanlibrary.org/homilies>

Prayer Book Society

Click on "Articles" then "Anglican Teaching: An Exposition of the Thirty-Nine Articles" to read a book about the Anglican Way explained through the Thirty-Nine Articles

<http://www.episcopalian.org/pbs1928>

Project Canterbury

Anglican texts from before the Reformation through modern times

<http://justus.anglican.org/resources/pc>

Saint Andrew's Church, Savannah

Links to Anglican resources and sermons by Dr. Louis R. Tarsitano, author of *An Outline of an Anglican Life*, an excellent book on the Anglican faith and practice

<http://bellsouthpwp.net/a/n/andrewep>

RESOURCES IN THE LIBRARY

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ABOUT THE AUTHOR

Lillie Ammann, the author of a novel and two nonfiction books, is the past president of the Women of All Saints. She is the parish Webmaster and editor of the newsletter. A traditional Anglican for more than 30 years, she has been an active volunteer – teaching Sunday School, editing and publishing parish bulletins and newsletters, and serving on the vestry.

ABOUT THE EXPERT

The Women of All Saints Anglican Church is the women's group of a traditional Anglican church in San Antonio, Texas. The ten members of the group who worked on this project collectively have been active lay members of traditional Anglican parishes for more than 300 years and have contributed more than 150 years of volunteer work: teaching Sunday School and confirmation classes, serving on the Altar Guild, singing in the choir, editing and producing bulletins and newsletters, serving on vestries, and providing many other services to the church. The Reverend Jerry Sherbourne, All Saints' Rector at the time this e-book was written and currently a military chaplain, provided guidance and reviewed the material.

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