In the letter to the Philippians Paul describes how and what he prays for the church. We all know how much joy pours forth from Paul despite his circumstances, but do you remember his opening words about prayer in this letter? I think it is very instructive for those of us who have an interest in the Anglican Studies Program at Regent College. I’d like to remind or commission you to pray for this program like Paul did for the church.

There are three ways Paul leads us to pray. First, he shows us we must pray gratefully. In v. 3 and 5 Paul gives thanks. His thanks is to God (v.3) and for the “partnership in the gospel.” Paul sees the church as a gift from God as he directs his gratitude not to the church but to God for them. Paul also sees the church as a partner, not in natural terms, but supernatural ones. So his prayer is gospel driven—a gospel centered in Jesus Christ.

Please pray gratefully to God for the partnership we have with the Anglican Studies Program in the gospel.

Secondly, Paul shows us we must pray confidently. In v. 6 Paul is “sure.” He is guaranteeing what is to follow. What would inspire such confidence? His confidence resides in the work of Jesus Christ. Jesus’ work of salvation through the cross is completely reliable. Paul says that what Jesus started he will finish. It is for sure, a guarantee. Please pray confidently for the Anglican Studies Program that God will complete the work He wants to accomplish through it up to the day of Christ’s return.

Finally, Paul shows us we must pray affectionately. In v. 7 and 8 we read that Paul says, “I hold you in my heart” and in v. 8 “I yearn.” This is someone who has deep affinity for the church. Be that as it may, it is not Paul’s affection but “the affection of Christ Jesus” that moves him. He doesn’t have to drum up some kind of feeling but Christ in him is the reason to pray. Please pray with the affection of Christ for the Anglican Studies Program.

So that is how we can pray, but what can we pray for the Anglican Studies Program? In a word, Paul prays for “love” and that is our prayer for and with the Anglican Studies Program. Paul qualifies that love which I think is fitting for future leaders of the Anglican Church. The love Paul speaks of has the qualities of “knowledge” and “discernment.” The students in the program are growing in Anglican history, spirituality and liturgy informed by knowledge but also discernment. We can pray that the students who are attending Morning Prayer and weekly Holy Communion will be shaped and informed by the Gospel and transformed by the love of Jesus Christ. Paul may be in chains for the sake of the gospel, but it hasn’t kept him from a robust prayer for the church. We are not in chains for the sake of the Gospel, but we can join in prayer for God’s blessing on the Anglican Studies Program—for Dr. J.I. Packer and Dr. Archie Pell, who lead and teach in it, for the students who take part in it, and for the glory of Christ to be advanced by it.
Etienne Maree  I am about half way through the MDiv program, having moved here from South Africa with my wife Beth in 2010. Beth is a teacher, but currently works at St. John’s (Vancouver) Anglican Church as the assistant Children’s Minister. I came to Regent with an undergraduate degree in Architecture and a few years experience working as a worship director in an Anglican church in Durban. I am also currently employed as the evening service music director at St. John’s. Our time in Vancouver has been a rich source of renewal for us, so far affirming my calling to pursue ordination in the Anglian church.

Ryan Cook  Between 2005-2010, I had the pleasure of traveling into Europe many times to preach and teach in churches and schools. During these years, my wife and I began to recognize that God was calling us to serve in Liverpool, England. In 2010, we moved to Vancouver so that I could study at Regent, and during this time I have been in conversation with the Diocese of Liverpool about various possibilities and ways that we could serve in Liverpool. About five months ago, I was made aware of a position coming available (fall 2013) as the Anglican chaplain to students at the University of Liverpool and John Moores University. This position also includes work with a new church plant in the city center, called St. James. Because I had spent ten years working with students before coming to Regent it seemed like a perfect fit for me and the diocese agreed! We are now looking forward to moving to Liverpool in August to begin serving students at both universities and the people of St. James Church!

Jeremy Graham  Jeremy is currently in his final semester at Regent completing an MCS in Spiritual Theology. His family continues to serve at St John’s Richmond Church as he searches for full time work in Anglican ministry within Canada. Jeremy and his wife Kimberley have three young children.

Clint Werezak  Clint graduated from Regent with an MDiv and completed his ordination discernment process with ANiC in April 2012. During his last year at Regent he began serving as the Youth Minister at St. John’s Richmond, and this September his wife Laura joined him as the Assistant Youth Minister. He also gives oversight to the Artizo ‘222’ program which provides ministry mentorship to college students involved in church leadership.

Dan Porter  In the Spring 2011, I completed a Masters of Divinity at Regent as well as the Artizo internship with St. John’s (Vancouver) Anglican Church. I have continued to do ministry with St. John’s and to work on staff as the Verger. More recently, I have joined Alastair and Julia Sterne in efforts to plant an Anglican Network in Canada church in downtown Vancouver. I am helping to lead small groups and other discipleship efforts; I am especially excited to be taking on the task of developing and teaching catechism courses. I am in a discernment process concerning Anglican ordination.
Michael Chase  Mike is currently in his final semester at Regent College, set to graduate in April from the MDiv program. He is also in his second and final year of his internship at St. John’s Vancouver as part of the Artizo program. Before coming to Regent he worked in full-time youth ministry at an Anglican church in Edmonton. Michael is very much looking forward to this coming year, with hopes of being ordained to the Anglican Network in Canada and expecting his first child with his wife Carrie in August.

Billy Gaines  The Gaines Family come to the Vancouver Community from Spokane, Washington, USA. Billy is a transfer student from Whitworth University and plans to complete his Master of Divinity degree by Summer 2014. His wife Tina enjoys meeting with other Regent spouses, crafting, and taking audit courses at Regent when she can. They have 4 children: Gabriel Russell age 5, Hannah Joelle age 3, Abigail Ruth, 22 months, and Elijah Vernon, born January 7, 2013. Though they do not come from an Anglican background (Billy was raised Catholic; Tina, Assemblies of God), they are happy to be a part of the Anglican Communion both at St. John’s Vancouver and at Regent College. They plan to eventually return to Spokane and to plant a church as a part of the Anglican Church in North America diocese of the Western States.

Isaiah Nordhagen  Isaiah and his wife Jen are looking forward to where God is leading them in the future as Isaiah finishes up his Masters of Divinity at Regent College and his Artizo internship with St. John’s Vancouver this Spring. Inspired by the strong biblical preaching at St. John’s and missional mindset at Regent, Isaiah is passionate about helping people to see how Jesus Christ integrates our entire life through his Word by the transformative power of the Spirit (and trying to live into that reality himself!). Originally from Colorado, Isaiah is pursuing opportunities for ministry across North America, including the possibility of ordination with the Anglican Church of North America.

Jordan Senner  I was born and raised in San Jose, California, and moved to Vancouver, BC four years ago to study at Regent College. I am currently finishing my MDiv while doing an internship at St. John’s Vancouver, where I am involved in preaching, teaching catechism, and leading the university ministry. I am hoping to serve as a pastor in an urban Anglican parish.

Alistair Sterne  Alastair Sterne is a native of Victoria, BC. He worked as a musician and graphic designer before being called into ministry. He has completed a MA in Biblical Studies at Asbury Theological Seminary and is now studying at Regent, taking the Anglican Life and Polity course with Dr. Archie Pell. Returning to Vancouver, with his wife Julia, Alastair is simultaneously planting a church and becoming ordained through the Anglican Network in Canada through his association with St. John’s Vancouver Anglican Church.
David Hyman For the past two years, I have served as the planting priest of Church of the Holy Trinity in Chatham County, North Carolina. Holy Trinity is a growing, faithful, and vibrant congregation committed to loving, worshiping, and serving God - Father, Son, and Holy Spirit. Our episcopal oversight is with the Province de L'Eglise Anglicane au Rwanda (PEAR USA). My wife Martha is still enjoying her professional photography career that started when we were living in Vancouver. We live with our sons Caleb (11) and Noah (8 and Vancouver-born) and 2 dogs and 3 fish in Pittsboro, North Carolina.

Stuart Holman After graduating from Regent (MCS, 94), Cathy and I returned to Sydney, Australia, where I resumed work as an architect. We rejoined our church at St Matthew's Manly and aimed to serve there in whatever ways we could. In 1997 I was invited to begin working part-time at the church and also did some lecturing at Wesley Institute for Ministry and the Arts. I soon realised that I needed to focus on just one of the three roles I was juggling—architect, pastor or lecturer? I decided on the pastorate and so began further studies at Moore Theological College in Sydney, graduating in 1999. In 2001 I was ordained a deacon in the Sydney Anglican Church and became a presbyter in 2002. All this time I had continued work at St Matthew’s Manly, particularly with a new congregation that we had planted in 1999. After many happy and fruitful years at Manly, in 2004 we accepted the position of Rector in the parish of Avalon with Palm Beach, at the far end of Sydney’s Northern Beaches. Along with our three boys, James (19), Tom (17) and Ben (11), we continue to serve the Lord Jesus in this community. Our church’s website www.stmarksavalon.org.au will give you a taste of our lives here, should you have further interest.

Bishop Rennis Ponniah In June of 2012 Rennis Ponniah who had served as the Suffragan Bishop of Singapore was consecrated as the Bishop of the diocese of Singapore. Rennis studied at Regent in the mid-1990s and was involved in the services of our Anglican Studies Program in its earliest years. In this new role Bishop Ponniah will be playing a leadership role among the Global South primates of the world-wide Anglican communion.

William Eavenson I am a native of Atlanta, Georgia, and a graduate of Wake Forest University in Winston-Salem, North Carolina, and of Regent College (Masters of Divinity 2012). I first sensed a call to pastoral ministry while leading a sports camp for kids from broken homes in Cluj, Romania when I was a senior in high school. The power of God to use my life to point others towards hope in Christ was wonderfully apparent in those days, and I had never experienced anything like it. I knew from that moment moving forward that I wanted to spend my life pointing others to that same saving hope in Jesus that had changed everything for me and for those Romanian teenagers. Following my graduation from Regent this past April, I followed God’s call to move to Chattanooga, TN, raise my own salary, and join the staff of the Mission Chattanooga, a Mission Abbey of the Anglican Mission in the Americas. Over the past 9 months, I have served the Mission as the Pastor for Prayer and Student Discipleship, and was recently ordained as a Deacon in the Anglican Mission in America. I have worked to create a multicampus university ministry that empowers students as lifelong disciples of Jesus and servants of His Church, and have served to coordinate and support church-wide and community prayer efforts. In November, we planted a university house church, which last week saw 54 students from 7 local area campuses worshipping and praying together in the
living room of my house. My time at the Mission has certainly been a wild season of adventure that has required unprecedented and at times a very scary level of dependence on Jesus. The experience of watching Him show up in exceedingly wonderful ways I could neither ask for nor imagine has been incredibly faith building and has deepened my confidence in God’s goodness. I am excited to see what He’ll do next!

Julie Khovacs I, along with my husband Ivan, attended Regent from 1997-2000. We moved to St Andrews, Scotland, in 2000 where Ivan pursued his PhD in Divinity, and then went on to lecture in Theology. During our time in Scotland I worked as a healthcare Chaplain with the elderly and people with learning disabilities. This experience in ministry eventually led me to pursue ordination in the Church of England. I was ordained deacon in July 2011 and priest in July 2012 in Canterbury Cathedral. I am currently serving my curacy in St. Mary’s Church, a lively town centre church in Ashford, Kent. My particular calling in parish ministry is to point others to the love of Christ and help them to grow into their vocation as part of His Body, the Church.

Julian Gibb I was born and raised in a small town in the south of England. After graduating from Regent College with my Master of Divinity degree, I was ordained and now serve at Christ Church Anglican in Phoenix, Arizona. Currently I serve by preaching, teaching, administering pastoral care, and in reaching out to those in need within our society.

Jesse Martin Upon completion of my studies at Regent College, and an internship with the Artizo Institute, my family and I moved to Ottawa, Ontario, where I serve as the curate at St. Peter and St. Paul’s Anglican Church. Though my wife and I are both Americans from Washington State our children were born in Canada and we are thoroughly enjoying our time in Canada’s Capital Region. My responsibilities in the parish include providing oversight to Children’s, Youth, and Young Adult ministries as well as general curate duties.

Joyce Addison My curacy continues to go well here in Kent, England. It consists of ongoing ministerial education together with practical ‘on the job’ training in my parish church. Last June I was ordained Priest in Canterbury Cathedral and I celebrated my first Eucharist on Canada Day - it was a very special time! I am also now able to conduct weddings. On 21st March 2013 I will be attending the Enthronement Service of the new Archbishop, Justin Welby, along with other clergy from my church. We are all very excited! I have just completed a placement with the Chaplaincy at the University of Kent to see how mission is done in a non-parochial setting. I really enjoyed this experience and especially being involved once again with students. Life is busy, but all good!

Peter Coelho After graduating in the spring of 2011 my wife Shannon and I, along with our daughter Lucy, moved to Austin, Texas, to serve with Christ Church. We are enjoying living and working as Canadians in Texas. I was very recently ordained. We are primarily serving with young adults, Christian education and small groups, learning a lot and expecting our second child any day now! (Peter was ordained to the priesthood in February 2013.)
Dr. J.I. Packer discusses with Julie Lane-Gay the significance of the Book of Common Prayer (1662) upon its 350th Anniversary. The renowned theologian calls the Prayer Book “the Bible orchestrated for worship.”

This interview is published with the permission of The Anglican Planet where it first appeared.

How did the Book of Common Prayer first get your attention?

I was taken to church from an early age, and was thus reared on the 1662 English (Prayer) Book, but no one ever explained any of it to me. So Sunday worship by the BCP never meant more to me than regularly cleaning my teeth — a required routine which I was told was good for me. Most of the time I was thinking about something else. When I became a Christian, I was so cross with the Church of England for never having explained the Gospel to me properly that I spent a couple of years fellowshipping with the Brethren.

Then, slowly but surely, I became aware that Prayer Book services were celebrating the same realities that were now shaping my life and from that point on the Prayer Book has anchored itself deeper and deeper in my conscious life. It has anchored itself as an articulation of worship, celebration of the God of Grace, celebration of union with and life in Christ, and celebration of the quest for holiness, which God impressed on me from fairly early on in my pilgrimage, as a priority.

How do you use it now?

I have memorized most of the regular services. On Sundays I am a regular at the 7:30 am Holy Communion service at St John’s [Vancouver], a service that closely follows the Book of Common Prayer. On weekdays, I aim to walk thirty minutes every day very early in the morning and I say Morning Prayer as I walk. That is quite distinct from the 30 minutes I then spend back in the house reading the Bible. I do not use the BCP in the evening because I am never at my best in the evening so I never plan to do any serious praying, or serious anything else, at that time. At night I do a ‘minimal signoff’ after the day’s living, noting the mistakes I have made that need to be forgiven and repented of and expressing thanks for anything particularly good that has come my way during the day.

If I wanted to integrate the BCP into my devotional time, how would you suggest I start?

I appreciate very much the wisdom and fruitfulness of building one’s daily devotions on what is spelled out for you in the collect. The collects are brief and you get a different one every week. Pray through each one and reflect on it. Then I would say talk freely with the Lord about what is going through your mind, what you care about, things you are seeing, things you are becoming aware of — obligations, admonitions, encouragements, matters for thanksgiving. I don’t think most of us do as much thanking as we should — so when I am trying to help people get into the habit of prayer, I underline the fact that thanking, and plenty of it, is necessary to a healthy Christian life — as the BCP shows.

What about the places where the Prayer Book says ‘minister’ or ‘leader?’ Do we say these parts to ourselves?

When you are saying the Office on your own, you become the leader. Then, I believe, you can properly say everything, including the absolution, to yourself and indeed need to.

What parts of the BCP are important to say with others?

The whole of the Daily Office — Morning and Evening Prayer both — is admirably angled for corporate use. Every bit of the service goes better when you are doing it with others. It is meant for ‘group work.’ Cranmer didn’t know that language but certainly that is what he had in mind. He directed the priest to ring the church bell at daily service times in the hope that members of the congregation would come
and say the Office with him. I don’t think that was simply because it would be of benefit to the members of the congregation but because Cranmer knew group worship honours God in a more robust way than solo worship can ever do. I believe that contemporary Protestant Christianity has become infected with the thought that set forms of liturgy are for personal use first and group worship second. I don’t believe that. I believe that in celebrating and glorifying God, group worship is primary. It certainly will be so in heaven and I think it is meant to be that way here on earth. I notice that the calls to thanksgiving in the New Testament letters are always plural. The whole Church is called to give thanks, and that I think is a pointer to the fact that group worship that celebrates the greatness and goodness of God is primary. Do we need the entire BCP or would abbreviated services work just as well? Using mini-versions of the set services may seem beneficial in the short run but actually becomes a real impoverishment in the long run. We ought to use the whole of the BCP as opposed to selections from it. Cranmer’s architecture of services is masterly, and best not tampered with.

What about changing some of the words now and then in the Services?

One or two BCP words have changed their meaning over the centuries and that makes adjustment of them an advantage. But otherwise, by changing the words all that we do is put ourselves out of step with the BCP, and encourage ourselves to think, “We are a little wiser and more skillful than Cranmer was.”

Well, are we? I am not so sure.

Some people feel the BCP is outdated and irrelevant. I don’t think the BCP’s Sixteenth Century ceremonial style of speech is as much a problem as is suggested. All that is needed is to sit people down and explain this language to them. If you want to know why it should be ceremonial – why ceremonial language is regularly used when you are making an address to a person of distinction such as royalty – well, we are addressing royalty when we’re praying to our God. The idea that our Heavenly Father and our crucified and risen Lord are just good buddies is demeaning. It is inappropriate. The whole BCP is couched in this dignified ceremonial idiom, as are the hymns we sing, and I think this should be appreciated as making for reverence, rather than treated as some sort of problem. I remember from my youth that in Anglo-Catholic churches sermons on Prayer Book themes and language were part of the regular fare. The purpose of them was to upgrade the quality of the congregation’s worship. I think there was wisdom both in that purpose and in that practice.

What should we understand about the time in which the BCP (1549, 1552, 1662) was written?

When the BCP was born it had few rivals. There was no radio, no television and no regular public use of secular language of any sort dinning into people’s ears. But each Sunday people attended church and heard the familiar services read. It is easier to internalize material when it is repeated stand-alone material.

I think the realization of our own sinfulness is the biggest of all the gaps and the deepest deficiency in the quality of our worship.

In what ways might Anglicans be missing some essentials by not using the BCP? Where are the big gaps?

I think the realization of our own sinfulness is the biggest of all the gaps and the deepest deficiency in the quality of our worship.

What do you say when people say they just don’t feel the Book of Common Prayer is culturally sensitive?

I say that the BCP is culturally sensitive to all the really important facts of life: family, marriage, singleness, health – good and bad – and all the ethical Anglican Studies Program aspects of family life. It is sensitive to the fact that community should be sought and practiced as a Christian duty. There should be togetherness, mutual admonition, forbearance, and unity in worship – part of the national church idea – which is part of the raw material of the Prayer Book.

Are there contexts in which the use of the BCP concerns you?

I don’t think the Prayer Book is being well used when its contents, context and layout have not been taught. Like Christianity itself, the BCP...
needs teaching. It doesn’t come naturally to anyone, just as it doesn’t come naturally to understand the Bible the first time you read it.

**Is the BCP being taught much today in theological colleges?**

It is hardly taught at all in theological colleges, so far as I know. What seminaries seem to do on both sides of the Atlantic is to survey and try out alternative forms of worship that the modern church has come up with and these get evaluated, rather than the BCP. If I were regularly leading worship these days, I would encourage the congregation to expect that every service – Morning Prayer, Evening Prayer and Holy Communion – is going to be an adventure. It will be a route that we’ve followed before, no doubt, but when you take a walk through luscious woodland you never appreciate all of it first time around. The walk is one that you enjoy taking again and again and again because there is always something new to see and yet it is the same woodland and the same path. And what, as worship leader, I emphasized last time through isn’t what I am going to emphasize this time. Also, I would always plan a sentence or two to explain the lessons and the Psalms, varying as they do from service to service.

**How do you see the BCP working in tandem with the Bible?**

Think about the BCP as the Bible orchestrated for worship – when you take the Prayer Book apart, just about every phrase echoes something in Scripture. And the BCP is the Bible orchestrated for worship much more fully than any modern alternative than I have seen as yet. Think of the difference between a full orchestra and a sextet – a few instruments trying to play the same grand music which that full orchestra plays. Since it is the same grand music, the sextet sounds a bit thin and forlorn.

**Why are some Christians so suspicious of the BCP and how do we respond to that suspicion?**

Some Christians have attended churches where the routine is for the minister to improvise his prayers and there is a prejudice going around in connection with this that what is called the formalism of the BCP is what makes Anglicans go light on the Gospel. Then, when these folk are confronted with the Prayer Book presentation of the Cross and the redeeming love of Christ, and our sin and our desperate need of grace, they don’t recognize it as powerful and searching language. It just impresses them as oldfashioned. Powerful language from the Sixteenth Century – think of Shakespeare – is something that you have to have to grow into. Kids at school find their first introduction to Shakespeare in the classroom burdensome and difficult just because they don’t appreciate his style. So they can’t identify with the characters in the play. It is a fact that about the middle of the Sixteenth Century, English suddenly took off, becoming colloquial, evocative, weighty and arresting. It took off first in the phrasing of Cranmer’s Prayer Book and the First Book of Homilies. Explain this so that people understand it, and suspicion will give way to excitement. It happened to me and I have seen it happen to others.

**If I were regularly leading worship these days, I would encourage the congregation to expect that every service – Morning Prayer, Evening Prayer and Holy Communion—is going to be an adventure.**
Vancouver is the most densely populated city in Canada, which means there is more image of God per square foot in Vancouver than anywhere else in the nation. And yet there are also more people in Vancouver who have no religious affiliation than anywhere else in Canada. The city centre most acutely reflects the nation’s rapid spiritual decline. Recently, the BBC reported on a study that projects the extinction of religion in nine countries. Canada was on the list.

The Gospel changes everything. Our vision is to see the renewal of Vancouver, spiritually, socially, and culturally through communities transformed by the Gospel, all to the glory of God. The Gospel is the centre and foundation of how we will church plant.

First, the Gospel compels us to incarnate within the city and be among the people and speak in their cultural language, just as Jesus did for us. As an Anglican church plant, we have a rich heritage of worship and theology. Liturgy can powerfully help people enter into the story of God, but will have to be adapted and contextualized for a city that is largely illiterate in the Scriptures and God’s story.

Second, the Gospel compels us to exist not for ourselves but for the sake of others. As we plant in the centre of downtown our hope is to love our city well, and to love our city to life by seeking social and cultural change that glorifies God.

Third, the Gospel changes a city one person at a time. Before we will see any social or cultural renewal we will first need to see spiritual renewal within a community gripped by the Gospel. As a church in the heart of the city we have to take seriously how the way of Jesus is countercultural to the ways of the city. We are called to be resident aliens.

We want to see the city renewed to the glory of God. Our hope, and our vision is that Vancouver would become a city that begins to look more like a place that is congruent with reality: Jesus truly reigns.

I am an Anglican because I believe Anglicanism (at its best) faithfully expresses the fullness (the breadth and depth) of the gospel. There are eight primary ways in which I believe this to be true: Anglicanism is biblical, historical, sacramental, liturgical, pastoral, episcopal, ecumenical, and global. I will briefly unpack each of these defining characteristics of Anglicanism.

First, I am an Anglican because it is biblical. I appreciate the great authority that Anglicanism gives to Scripture. Article 6 of the Thirty-Nine Articles of Religion states that the Bible is the ultimate and final authority in all matters of faith, and nothing should be taught as doctrine or necessary for salvation that is not clearly taught in Scripture. Moreover, I believe that Anglicanism rightly places Scripture at the very centre of all its ministries (e.g., liturgy), devotion (e.g., Book of Common Prayer), and foundational documents. It wants to immerse God’s people in the Scriptures.

Second, I am an Anglican because it is historical. I appreciate Anglicanism’s respect for the history and tradition of the Church. While its official conception took place in the mid-16th century, it still identifies itself with the Catholic Church of the centuries prior to the Reformation. It seeks unity with the historic Church. As such, it receives and affirms the Apostle’s, Nicene, and Athanasian creeds as authoritative summaries of what Scripture teaches and what the Church believes. Also, it follows the traditional church calendar and draws wisdom from many of the great theologians of the past (e.g., Article 29 mentions Saint Augustine).

Third, I am an Anglican because it is sacramental. I appreciate the Anglican belief that God uses his visible, tangible creation (water, bread and wine) as a vessel to communicate his invisible, spiritual grace to people. I believe that the Anglican emphasis on Word and Sacrament together is healthy and edifying for the Church.

Fourth, I am an Anglican because it is litur-
Why am I an Anglican—and what difference does it make?

gical. I appreciate the depth and breadth of the liturgical worship. It immerses people in many important truths of the gospel in various ways: confession of sin and absolution; confession of faith through reciting the creed and reading Scripture; preaching the Word and receiving the Sacrament; gathering for worship and sending on mission; prayer. Moreover, I believe that the liturgy helpfully engages the whole person – body and soul – in communal worship.

Fifth, I am an Anglican because it is pastoral. I appreciate the Anglican emphasis on discipleship and spiritual formation. Historically, it has taken catechism and confirmation seriously as an essential part of discipleship. Furthermore, the Book of Common Prayer provides people with helpful structures and resources for developing spiritual disciplines: prayer (morning, midday, and evening) and Scripture reading (lectionary). The Book of Common Prayer also provides pastors and laity with a diversity of prayers for different situations and spheres of life. I deeply appreciate the Anglican desire to ensconce all of life (family, work, city, church) with prayer and Scripture.

Sixth, I am an Anglican because it is episcopal. I appreciate the Anglican desire to express and maintain visible unity. It is unique among most Protestant denominations in that it believes the visible unity of the Church is important. Additionally, I believe that the episcopal structure of the Anglican church is pastorally wise. At its best, it allows parishes to support one another in gospel ministry, and it guards against personality cults and false doctrine by providing a network of accountability.

Seventh, I am an Anglican because it is ecumenical. I appreciate the Anglican belief that it is not the only true Church, but that it is part of a much larger communion that is the one, holy, apostolic, catholic Church. As such, it seeks unity of faith and mission with churches of all denominations. It seeks to work with all those who are participating in the work of the gospel.

Eighth, I am an Anglican because it is global. I appreciate the fact that Anglicanism is a global communion. Although it was conceived in England, its identity has grown to include many nations and diverse cultures. It is a worldwide communion that transcends national, cultural, and linguistic boundaries, while embracing simultaneously the diversity of worship in its various locations (see Article 34).

All of the above characteristics of Anglicanism shape the form and content of pastoral ministry, corporate worship, and discipleship. Instead of focusing primarily on administrative and managerial tasks, pastoral ministry should focus on preaching and teaching the Scriptures, personally engaging with God and helping others engage with God through prayer, and building up the Church through the faithful and frequent celebration of the sacraments.

Anglicanism shapes the form and content of pastoral ministry, corporate worship, and discipleship.

Instead of focusing primarily on personal feelings and needs, corporate worship should be rooted in a long liturgical tradition of Scripture reading, prayer, song, and sacrament. Corporate worship should focus on God and enable each member of the congregation to see their individual and corporate life in the context of the gospel. Even more, corporate worship should lead people into a deeper communion with God and with each other. Instead of focusing solely on personal conversion by grace through faith, discipleship should also focus on personal transformation by grace through faith within the context of the Church. Discipleship should be viewed as a communal ministry that focuses on learning to read Scripture, pray, love people, and participate in God’s mission in the world. Discipleship will be deeply personal, but not individualistic; it will involve every Anglican Studies Program of a person’s life – social, professional, familial, political, emotional, mental, physical, and spiritual.

Ultimately, I am an Anglican because I believe that the Anglican tradition faithfully expresses the fullness of the gospel of Jesus Christ, and thereby gives a God-centered, Scripture-saturated, prayer-immersed shape to all pastoral ministry, corporate worship, and discipleship.
The Anglican Studies program at Regent continues to work quietly but effectively to equip people for ministry in the global Anglican communion. The program has been running for seventeen years now, and there have been well over 120 Regent alumni ordained as Anglican clergy, among them three bishops. Several of the communion’s leading theologians – notably Professor Nigel Biggar and Professor Markus Bockmuehl, both at Oxford University and Dr. Kendall Harmon, are all Regent alumni.

We continue to attract exceptionally gifted students from around the world who are eager to be involved in many different forms of ministry – from church-planting, to pastoring and chaplaincy work—and many students who intend to serve in congregations as lay people, exercising the ministries God has given them for the building up of the body.

Our work goes on quietly with daily Anglican worship during the school term, the celebration of the Eucharist weekly, and meetings for meals and fellowship. Our chaplain, James Wagner, mentors those intent on ordination.

Our courses in Anglican Theology and History and in Anglican Liturgy and Polity are both well subscribed and we look forward to offering the course in Anglican Theology and History in May of 2014 here at Regent.

The first course is available to students wanting to do it through Regent’s Distance Education department, and the latter can be done as a guided study under the supervision of Dr. Archie Pell.

It is amazing to see what the Father is doing through this ministry. If you are concerned for the future of Gospel ministry in the Anglican communion, I would urge you to support this program with your prayers and finances.
Regent College is embarking on the 44th Annual Regent College Summer Programs with a line-up of 40+ courses that have been carefully selected to equip people to live out their faith in the world. Our summer courses run from May to August. (rgnt.net/summer)

**John Dickson**  
Senior Minister of St. Andrew’s Anglican Church, Roseville, Sydney, Australia

Starting his career as a rock musician, John Dickson earned a PhD in the birth of Christianity at Macquarie University, where he is a Senior Research Fellow. The author of a dozen books and presenter of two documentaries on Christian origins for commercial TV, Dr. Dickson is also the co-founder of Australia’s Centre for Public Christianity.

**J.I. Packer**  
Board of Governors’ Professor of Theology, Regent College

J.I. Packer became Professor of Systematic and Historical Theology at Regent College in 1979. His writings include: Fundamentalism and the Word of God, Evangelism and the Sovereignty of God, Knowing God, and Growing in Christ. J.I. Packer has preached and lectured widely in Great Britain and North America, and is a frequent contributor to theological periodicals.

**Jonathan Griffiths**  
Teacher, Proclamation Trust

A native of Toronto, Jonathan Griffiths studied theology at Wycliffe Hall, Oxford and Trinity Hall, Cambridge, where he earned his PhD in New Testament studies. He served on the ministry staff of Christ Church, Westbourne in Bournemouth before joining the staff of the Proclamation Trust in London as tutor on the Cornhill Training Course.

**Promoting the Gospel to Contemporary Culture**  
*June 3-7*

**2 Corinthians**  
*July 1-5*

**2 Timothy: Doing Ministry**  
*Paul’s Way*  
*July 8-12*

**REQUEST FOR UPDATED INFORMATION**

We would love to hear from you! Please feel free to send us any update on your current ministry involvement or life in general since leaving Regent College. Also, if your contact information has changed recently, do please let us know so that we can keep our database up to date.

If you would like to know how you might make a bequest to Anglican Studies in your will, please contact Richard Thompson by phone (604.221.3314) or by e-mail at plannedgifts@regent-college.edu. He would be happy to explain how you might make a lasting gift to the Anglican Studies Program at Regent College.