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A table of contents for *The Churchman* can be found here:

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CHURCHMAN

- 5 *ibid.* part 1 section VI (D375).
 - 6 Calvin, *op. cit.* IV,20,11.
 - 7 Luther, *Secular Authority* part 3 section III (D398).
 - 8 Helmut Thielicke, *Theological Ethics* vol.2 (A & C Black: 1966).
 - 9 Dietrich Bonhoeffer, *Ethics* (SCM Press: 1955) p321.
 - 10 *ibid.* p323.
 - 11 The Barmen Declaration, section 2 from J. H. Leith, *Creeds of the Churches* (Anchor Books: 1973) p520.
 - 12 Augustine, *Letter 189 To Boniface*, in Thielicke *op.cit.* p458.
 - 13 Luther, *Secular Authority* part 1 section VI (D377).
 - 14 Thielicke, *op.cit.* p353f.
 - 15 Luke 7:1ff. Matthew 8:5ff.
 - 16 Tertullian, *On Idolatry* chapter 19.
 - 17 *id.*, *The Chaplet* chapter 11.
 - 18 Thomas Aquinas, *Summa Theol.* II-II q40,a1.
 - 19 Oliver O'Donovan, *In pursuit of a Christian View of War* (Grove Booklet on Ethics No. 15 : 1977) p 16.
 - 20 *ibid.* p 23.
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Opinion

Series 3 Communion

The general tenor of your remarks seems to advocate the continuance of Series 3 Holy Communion as 'a unifying force in Anglicanism', although perhaps for a much shorter period of time than the 300 years of 1662; and yet the arguments you employ, from Michael Moreton's book, and your own conclusions drawn from that book, appear to destroy your own hypothesis.

We, the so-called 'East End Five', have used the same arguments to support our own contentions about Series 3: that *unaltered* it is unsatisfactory to both Evangelicals and Anglo-Catholics; that 1662 was itself the beginning of the slide away from the Reformed position and that it is time to call a halt to that slide; and that we have no contemporary evangelical service in the Alternative Services Book. Series 1 (or 1½ as it has come to be known) shows negative thrust towards a pre-Reformation position for Anglo-Catholics; so why are Evangelicals so slow to push for positive progress towards a Protestant Reformed doctrine in contemporary language, both as an answer to Anglo-Catholicism and for the more biblical worship of our Reformed Church of England?

I believe, sir, that we could be most helped by men such as yourself leading us in our evangelical faith, rather than advocating compromise and half-truth.

PETER H. RONAYNE
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