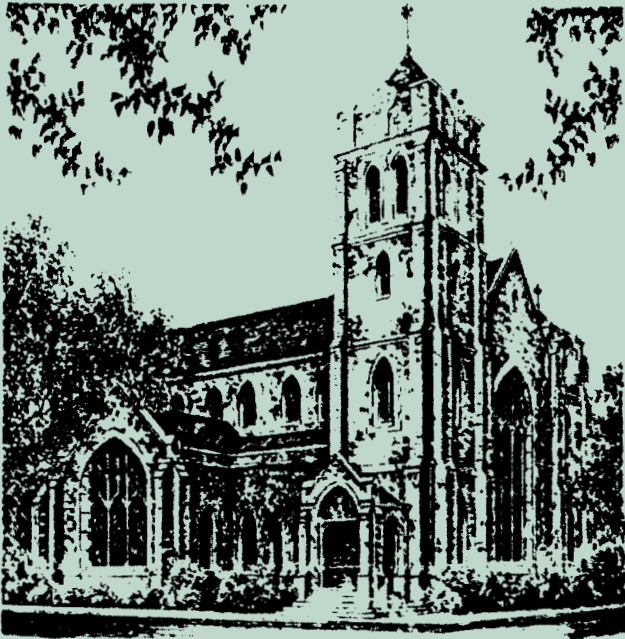


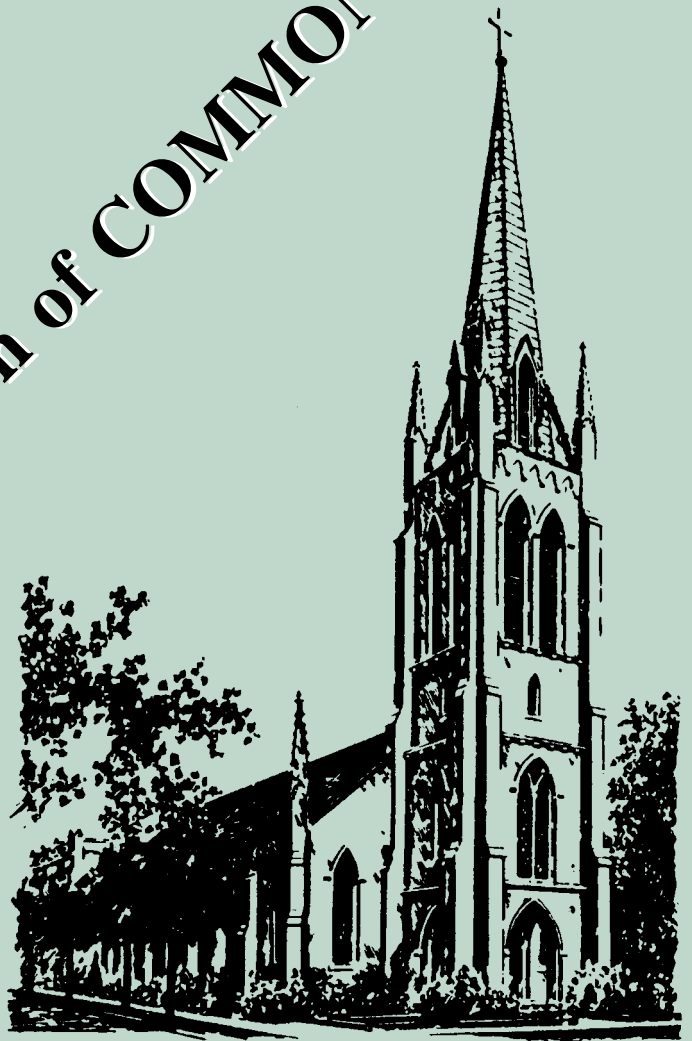
MANDATE

THE BI-MONTHLY MAGAZINE OF THE PRAYER BOOK SOCIETY



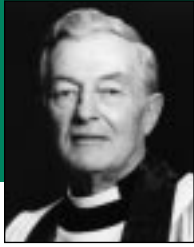
St. Andrew's, Fort Worth

Maintaining the Tradition of COMMON PRAYER



St. John's, Savannah

THE LIVING PAST FOR THE PRESENT AND INTO THE FUTURE



THE PRAYER BOOK SOCIETY'S THIRTIETH BIRTHDAY (1971-2001)

The period from 1979 to 1991 as recalled by the Rev'd Fr Jerome Politzer

Following the first approval of the new Episcopal Prayer Book at the 1976 General Convention in Minneapolis, Professors Aden, Weatherby, and Sullivan resigned from the Prayer Book Society and left the Episcopal Church. The overwhelming majority of the laity in the Church who favored the traditional prayer book, the *BCP* (1928), were left desolate, without leadership or voice.

Into the breach stepped three indomitable women who picked up the standard of the Prayer Book Society and marched forward. They were Julia Cunningham of the Diocese of Tennessee, Ann Robinson of the Diocese of Connecticut, and Nancy von Klemperer of the Diocese of Long Island. They were ably supported by three courageous priests who were not afraid to risk their careers for the sake of the truth, beauty, and moral integrity of the traditional prayer book. They were the Rev'd Dr. William Ralston, Jr., the Rev'd James Law, and the Rev'd Logan Jackson, who became President of the Board.

They rallied the membership and enlarged the Board of Directors. The Society was successful in obtaining passage at the 1979 General Convention in Denver of a resolution authorizing the use of the 1928 Prayer Book alongside of the new 1979 Prayer book. And it was assured by the chairman of the Liturgical Committee of the House of Bishops that under this resolution no bishop could forbid the use of the 1928 Prayer Book.

Unfortunately, this was not to be the case. Following the Convention, the House of Bishops unleashed a nationwide program attempting to stamp out all use of the classic and traditional *BCP* (1928). Traditional clergy and parishes were forced into compliance. Those who resisted were demonized and subjected to intense pressure. During this period of what was called "liturgical renewal" the Church lost one third of her membership (from 3.6 million to 2.4 million).

In response to this persecution the Prayer Book Society experienced tremendous growth. Its fund raising capability was greatly expanded and its mailing list grew to 700,000 Episcopalians. The Society established local chapters throughout the country and sponsored national conferences with outstanding speakers and programs. At the conference in Washington, D. C. in 1984, an Evening Prayer Service from the *BCP* (1928) was held on the steps of the National Cathedral because the Bishop refused to allow entrance. Ironically, the motto of the Cathedral is "a house of prayer for all people."

"The Prayer Book Society Publishing Company" was established to foster the educational aims of the Society. It published the newsletter "Mandate" and the theological journal "Lex Orandi." It also published three editions of the 1928 Book of Common Prayer, along with numerous pamphlets and film documentaries promoting the teachings contained therein. A series of Sunday school lessons was prepared for traditional parishes and work was started laying the groundwork for a theological seminary to train men for the priesthood.

Although the Society was totally shut out from the decision making process in the Church, it was able to defeat resolutions outlawing the use of the *BCP* (1928) which were proposed at the 1982 and the 1985 General Conventions. It also helped to prevent the Church from taking the first steps towards forming a super church as proposed by the Consultation on Church Union. (This scheme was called C.O.C.U. by its supporters and C.U.C.K.O.O. by its detractors.)

During the ten-year period from 1981 to 1991 the Rt. Rev Clarence Haden, retired Bishop of Northern California, was patron, and the Rev. Jerome F. Politzer, Rector of St. John's Chapel, Monterey, California, was President. Due to the devoted service of members of the Board and the loyal support of thousands of Church members the traditional *BCP* (1928) was saved for future generations.

The Rev. Jerome F. Politzer

MANDATE

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Reflections from the Editor's Desk

The Rev'd Dr. Peter Toon

St Andrew's & St John's — indispensable to our mission

The Prayer Book Society is 30 years of age this year. Whether it will reach 35 years or even 40 in good health depends in part -- humanly speaking -- upon the spiritual prosperity of two parishes and their willingness to be involved in the mission of commending to the churches and nation that worship of Almighty God the Father which is in the beauty of holiness and from the Common Prayer Tradition.

The two parishes are St. Andrew's in Fort Worth, Texas, and St. John's in Savannah, Georgia. In both churches you will find only the 1928 BCP in the pews.

The Board of the Society looks to the clergy, vestries and members of St. John's and St. Andrew's to be torch-bearers for the good news of salvation in Jesus Christ in the context of the worship of the Blessed, Holy and Undivided Trinity, using the biblically based *Book of Common Prayer of the Anglican Way*. And we do so because of their size, stability, resources and potential for outreach. Further, we believe that by God's grace and providence they will continue to be as "lights that cannot be hid" in and beyond the Episcopal Church, USA.

In making mention of these two churches in this way we do not in any way devalue the ministries of other smaller churches which use the 1928 BCP. In past issues of the *Mandate* we have commended their ministry and we shall continue to do so in future ones.

St. John's in Savannah has benefited from the long ministry of Dr. William Ralston Jr. as Rector. It was in the home of Dr. Ralston that the Prayer Book Society was founded in 1971. Now the parish is in the most capable hands of Dr. Michael Carreker, assisted by Gavin Dunbar. The church is situated downtown in the historic district and has a fine musical tradition (in September we hope to record Evensong there in order to produce a CD). I am delighted that St John's has begun its mission to the nation by the announcement of the opening of the Elliott House of Studies (for details see pages 11-12 below). The Society desires to cooperate in this venture to help this House succeed as a means of strengthening the grounding of clergy in the historic Anglican Way of worship, doctrine and discipline.

St. Andrew's in Fort Worth has benefited from the ten year ministry of Dr. Jeffrey Steenson as Rector. Now it is beginning a new phase of its history with its new, energetic and young Rector, Quintin Morrow, who began his ministry in

late June 2001 (for more detail see pages 4-5 below). St. Andrew's is situated in the down town business district, has a fine musical tradition and a wide variety of mission commitments of an evangelical kind. **I am delighted that the new Rector plans on adding to the missionary tasks that of commending to a wide circle the historic and classical, but essentially biblical, Anglican forms of worship, doctrine, devotion, piety and evangelism.**

The churchmanship at St. John's is central (with Sung Matins still part of the schedule of services) while at St. Andrew's it is low and old-style evangelical (with a special emphasis upon the preaching of the Word). Thus the two parishes reflect different points in the spectrum of Anglican comprehensiveness, which embraces very low to very high, from evangelicals who have no candles on the holy table to anglo-catholics who use incense and bells. The Prayer Book Society rejoices to have in its membership and to support parishes and persons who are found at all points in the spectrum of genuine Anglican comprehensiveness.

From Fort Worth and Savannah, we turn to the great city of Houston and to St. Thomas Church, which is between Central and Low in churchmanship. This holy building for the Lord was the setting in late April for **the recording of Matins and Litany to make a CD for the parish and this Society** (see page 15 for an account). I was present and it was a joy to see so many children participating in this event and being exceptionally quiet for long periods of time. We congratulate the Rev'd Wayland Coe and the church and school choirs on this achievement. The children's choir singing the Lord's Prayer was filmed and it will be the introduction to my exposition of the Lord's Prayer available on Video very soon from this Society.

May I close by making **two suggestions** -- even requests!

First of all, that each of us who truly cares about the Anglican Communion reads the important essay on "Canon Law & Communion" on pages 7-10 by Professor Norman Doe of the University of Wales. This is a significant paper.

Secondly, that each of us who cares for the Common Prayer Tradition of worship, doctrine and discipline celebrates the 30th anniversary of the Prayer Book Society [1971-2001] by sending to our P.O. Box in Philadelphia a special and extra gift **of \$30.00** this summer to help fund our mission for the rest of this year and keep our account in the black. Thank you.

Why '28 in '01?



The Rev'd Quintin Morrow

All revolutions result in tumult, chaos and bloodshed, and the so-called liturgical revolution of the 1960s and 70s was no different. The liturgical, ceremonial and textual innovations introduced into the post-Vatican II Roman Catholic Church and Western mainline Protestant Churches resulted in a multiplication of rites, a confused and often embittered laity, and the decline in the number of Sunday worshippers.

Nevertheless, despite the disorder wrought by these post-modern liturgists, bishops and liturgical committees, the task of liturgical revision continues unabated--indeed, it has increased almost exponentially. And those who have bought into this program do not realize that they are involved in a wholesale declension not a renewal.

Yet, we who continue to hold up the formularies and the classic text of the Common Prayer tradition as the paradigm for orthodox, biblical Christianity as well as the most potent vehicle for a life of genuine love and godliness, must provide an answer, as St. Peter admonishes us to do (1 Peter 3:15).

Why, then, the 1928 edition of *The Book of Common Prayer* in 2001?

Firstly, we hold to the classic prayer book because **it is biblical**.

Whilst modern liturgical texts and rites seem informed by post-modern ideals of humanism, egalitarianism and existential fulfillment, the formularies and texts of the historic *Book of Common Prayer* were created by men and a culture that were steeped in the words of Holy Scripture. The classic prayer book knits together into glorious English prose not only the very words and phrases of the Bible, but the overarching themes of creation, the Fall, covenant, redemption, atonement, grace, faith, righteousness and glorification. The result is a form of worship of the one, true and living God which is both transcendent and pleasing to Him who is Lord of heaven and earth.

Secondly, we worship with the classic prayer book because **it is balanced**.

One of the great corruptions in medieval Western worship was that almost every worship service centered around the sacrifice of the

Mass. Priests celebrated Masses alone daily. Weddings, funerals and baptisms all ended with a Mass. In the medieval church, the Mass was understood as a propitiatory sacrifice which assuaged the wrath of God. The Protestant Reformation provided the biblical corrective to this Roman error, and restored the Holy Communion to its proper role in Christian worship. However, the heirs of the Reformation, to distance themselves from papal excesses, had over time, a tendency to subjugate the sacrament to the preaching of the Word and reduce the frequency with which the Holy Communion was celebrated.

The classic prayer book, however, is the perfect balance of Word and sacrament. There is an inherent logic and order to *The Book of Common Prayer*, both in its individual services and in its entirety. The preaching of the Word is important, but it does not eclipse the celebration of the sacrament. The sacrament is important, but in the classic prayer book it does not eclipse the declaration and exposition of the Word of God.

In Morning Prayer, Litany, Holy Communion we have a balance of prayer, sacrament, praise, thanksgiving, confession and preaching to take any soul on a successful pilgrimage from the City of Destruction to the Celestial City.

And finally, we commend the classic prayer book to the Church and the Christian world because **it is beautiful**.

"Worship the Lord in the beauty of holiness," the psalmist cries, "let the whole earth stand in awe of Him!" Modern worship is man-centered and focuses on entertainment and the meeting of our felt-needs. It drags God from His throne and makes Him our celestial therapist, if not our equal. The classic prayer book takes us rather to heaven, with the angels and archangels, and all the company of heaven, and causes us to fall down before this great and mighty God, and to offer Him our sacrifice of praise and thanksgiving with wonder, love and praise.

Christian worship ought to be beautiful because God is Beautiful, and His holiness is both awe-inspiring and attractive. Our worship of God must involve the best we have to offer, rendered in the most beautiful and eloquent phrases, because this God whom we worship deserves nothing less.

So then, while the modern liturgical scholars and theological revisionists scurry hither and yon to multiply liturgical texts and try to represent every human condition under heaven with a rite, we shall remain wedded to and in love with the classic Book of Common Prayer. **It is Gospel**. And where else can we fly? It contains the words of eternal life.

*Please remember
the
Prayer Book Society
in your will*

St. Andrew's, Fort Worth and her Rector



The church of St. Andrew's in Fort Worth is unique in several ways as a parish in the diocese of Fort Worth, Texas.

First of all, it is the oldest parish in the diocese, being founded as a mission in 1875. The present stone building at the corner of Lamar & Jackson (10th Street) was consecrated in 1939, and various additions have been made to it since then. It is in the style of perpendicular Gothic modified to suit the narrow and shallow lot upon which it was built.

In the second place, it is the only decidedly evangelical and "low church" parish in a predominantly anglo-catholic diocese. Morning Prayer, with sermon and hymns is very much part of the menu of the public services of worship on Sundays.

Thirdly, in a diocese where there is only minimal use of the classic *Book of Common Prayer* (1928 edition), St. Andrew's is a parish that uses only this historic, liturgical text for her public services. And, happily, it does so with the full permission and blessing of the bishop, Jack Iker.

Finally, in terms of membership it is the largest parish in the diocese.

Mission Statement

The parish prints its mission statement inside its Sunday Bulletin.

"St. Andrew's Episcopal Church exists to bring people to a faithful, thoughtful and dynamic encounter with the Lord Jesus Christ as He is revealed in Holy Scripture. The clergy and lay leadership of St. Andrew's therefore commits itself to:

- maintain high standards of preaching, teaching, and worship, true to historic Evangelicalism and based on *The Book of Common Prayer* (1928);
- emphasize personal Christian commitment through prayer, stewardship and services;
- work together with other Christian churches, in obedience to Jesus Christ, for the extension of His Kingdom and the unity of His people;
- remain true to the foundations of the Anglican Reformation, especially in its understanding of the authority of Scripture and our salvation in Christ through faith alone.

The new Rector in his own words

After the long tenures of the Rev'd Mr. Louis Martin (1937-1968) and the Rev'd Mr. John Hildebrand (1968-1989) as rectors, and then the ten year rectorship of the Rev'd Dr. Jeffrey Steenson (1990-2000), the parish called the Rev'd Mr. Quintin Morrow to continue this distinguished line of pastors of the flock at St. Andrew's. We pray that he, like Mr. Martin and Mr. Hildebrand, will stay until he retires and that this period will experience showers of blessing from on high upon pastor and flock.

Here is how Mr. Morrow describes himself:

"I am thirty-seven years of old. I was converted to Christ and raised in the Baptist Church, but became an Episcopalian in College. I have a Bachelor of Arts degree in American history from Christian Heritage College, and a Master of Divinity degree from Trinity School for Ministry in Ambridge, Pa.

I was ordained deacon in 1994 and presbyter [priest] in 1995.

I was the Rector of St. Anne's, Oceanside, California from 1995 until 2001.

I have been happily married to the same woman, Kathryn, for ten years, and we have two children: a girl, Mikaelah, aged five, and a boy, Brendan, age twenty months.

I am a traditionalist in that I do not believe that women should be presbyters and that I hold to biblical norms of sexual relations and behavior.

I believe that the Bible is the Word of God written and I am thus a biblical literalist and inerrantist.

I am an Evangelical, with my own spirituality grounded in the principles of the English Reformation of the 16th century.

I am a convinced user and supporter of the classic Common Prayer Tradition and thus am committed to the American edition (1928) of *The Book of Common Prayer*.

I am uncompromisingly pro-life.

My gifts from the Lord for ministry include strong preaching/teaching skills, the ability to organize and pastoral sensitivity & care.

My "management" style is one of building consensus rather than heavy-handed or dictatorial."

To this personal testimony we may add that in his period at St. Anne's, Quintin himself grew rapidly in experience and maturity. He came to a divided and troubled parish and left it as a united and much larger parish, with the 100 year old building beautifully refurbished.

The Board and Membership of the Prayer Book Society commend Quintin, his family, his ministry and his pastoral charge to the Lord seeking His blessing.



Quintin, Kathryn, Mikaelah and Brendan Morrow

Scripture, tradition and reason

Hooker's supposed 3-legged stool



In the modern Episcopal Church there are frequent references made to what is sometimes called “the three-legged stool” [Scripture, tradition & reason] or “the four-legged stool” [Scripture, tradition, reason & experience]. These expressions are commonly believed to derive from the reign of Elizabeth I and to be associated with the name of Richard Hooker

(died November 2, 1600), the theologian. However, the common belief is at best a half truth, as we shall see.

Before actually seeking to state what for Hooker are the relations of Holy Scripture, human reason and church tradition, let me comment on the origins of the supposed “three-legged stool” attributed to Richard Hooker, famous as the author of the multi-volume apologetic for the Church of England by law established and entitled, *Of the Laws of Ecclesiastical Polity*.

The reference to “Hooker’s threefold, ‘Scripture, tradition and reason’” appears to be a 20th century phenomenon with roots in the late 19th century. [See Francis Paget, *Introduction to the Fifth Book Of the Laws...*, 1899, p.226.] It seems to have been an attempt by high churchmen to make use of the prestige of Hooker to buttress what was later to be called the Anglican theological method (see the Report of the Lambeth Conference 1968, page for a reference to the authority of “reason” as a special Anglican tool).

Richard Hooker

Those who know Hooker’s writings know that he did not use this modern expression. There is only one place in his writings where he seems to come near to asserting this 20th century formulation:

“What Scripture doth plainly deliver, to that first place both of credit and obedience is due; the next whereunto is whatsoever any man can necessarily conclude by force of reason; after these the voice of the Church succeedeth. That which the Church by her ecclesiastical authority shall probably think and define to be true or good, must in congruity of reason over-rule all other inferior judgments whatsoever” (*Laws*, Book V, 8:2; Folger Edition 2:39,8-14).

We notice that he speaks of Scripture, reason and the voice of the Church, and in that order.

Hooker differs from the Puritans (Presbyterians) of his day in the relation of Scripture and reason. He is much nearer to Thomas Aquinas than to say Walter Travers or Thomas Cartwright or even to John Calvin or Theodore Beza. All these men agree that the Scripture delivers to us knowledge from God and that this knowledge is not available anywhere else in a world infected by sin. That knowledge pertains unto the identity of God as a Trinity of Persons, the Incarnation of the Second Person, our Lord Jesus Christ, the nature and means of salvation, the Christian hope and the mystery of the Church.

But Hooker departed from many of his fellow Elizabethans, especially the Puritans, in asserting that Scripture does not destroy nature but perfects it, that Scripture presupposes reason and requires its use and that Grace presupposes nature. For Hooker reason was God’s greatest gift to human beings, enabling them to understand God’s plan for the whole of reality, to situate themselves within it and to specify proper moral forms of human activity. This approach to Reason is rather different than that which is attached to the modern expression “Scripture, tradition and reason,” where reason is separated from Scripture and seems to be that understanding of reason’s place that we find in modern philosophy since the Enlightenment and the work of Immanuel Kant.

By “the voice of the Church” he meant the major decisions of ecumenical councils and of national churches which relate to important matters on which Scripture is silent or only supplies hints – e.g., the structure and content of Liturgy in terms of Rites and Ceremonial. These rules are morally and spiritually binding on Christians, part of the Christianity to which they are attached by providence and grace. They are not things indifferent left to the individual conscience.

Conclusion

We may note that Hooker did not normally use the word “tradition” in a positive sense. Like many in his day, for him it referred to that which is merely human and had been added by Rome as an authority independent of Scripture and reason.

As to the extension of the three-legged stool into a four-legged so that it now is Scripture, tradition, reason and experience, we may say that this is much removed from where Hooker (and the standard divines of the C of E in the 17th century) sat. They would have found the claim incomprehensible that modern experience of (sinful) life is a major source of Revelation from God superseding or correcting that which Scripture interpreted by right reason has delivered to us.

Peter Toon

Canon Law and Communion

(A paper read to the Primates by Professor Norman Doe of Wales at the Kanuga Episcopal Conference Center, USA, on March 8, 2001)

Canon law is the title given to the legal system which churches of the catholic and apostolic tradition create to regulate their internal life - their government, ministry, doctrine, liturgy, rites and property.

For Anglicans canon law has three meanings. First, it is understood in a narrow sense: canon law is simply the code of canons of an Anglican church. Canon law is one category amongst several bodies of law within a particular church.

Secondly, canon law is understood in a wider sense: it is the formal collection of several bodies of law within a particular Anglican church. Canon law embraces all formal laws, and includes the constitution, the code of canons, and other formal legal instruments.

Thirdly, in its widest sense, canon law may be understood as the entire system of ecclesiastical regulation in a particular Anglican church. It signifies a wide range of regulatory experiences: all those humanly-created entities used to regulate church life - such as unwritten custom, pastoral regulations or directions of bishops, and even decisions of church tribunals. These entities may or may not appear in the formal, written law of the church (the constitution or canons). But they are used to regulate conduct; they are equivalent to canon law. Informal administrative rules may also be used to regulate church life: policy documents, guidelines and codes of practice. But these are different from canon law in the strict sense.

Canon law is different from the law of the State. It is also different from divine law. In canonical tradition, the revealed divine law (as expressed in Holy Scripture and interpreted by tradition) is usually seen as distinct from canon law. Divine law is the dynamic behind all canon law. Canon law is of human creation. Generally, divine law is a source of humanly-made law and, therefore, is strictly distinguished from canon law. Divine law binds morally and is used to fashion canon law which binds juridically.

1. THE ANGLICAN EXPERIENCE OF ORDER AND DISCIPLINE

In the context of order and discipline, through living out the gospel, Anglicans have two experiences: the juridical experience of the legal system of their own particular church; and the moral experience of the global Anglican Communion.

(a) The Juridical Order and the Purposes of Canon Law: Ecclesiology and Service

First, the juridical experience. On the one hand, Anglicans live, in their particular church, in the context of the gospel at work in a juridical order. They function in the framework of their own church and its particular legal system. Each church, as a visible society, is subject to its own binding juridical order, consisting of enforceable canon law. Anglican churches are canonical churches. Canon law is the servant of each Anglican church: it seeks to facilitate and order communion amongst the faithful within each particular church. Canon law is not an end in itself; it is a means to an end. Canon law, as servant, exists in each church to enable it to fulfil its particular mission, to live out the gospel.

It is an instrument of unity and communion within a particular church.

On the ecclesiological level, canon law seeks to put into practice the revelation of God: God reveals; the church reflects on revelation; the church formulates theology; theology provides the church with a vision and definition of its purposes and Christian values; and each church implements these in the form of law. Canon law provides norms of action to implement values designed to serve the purposes for which the church exists. So canon law has a theological basis: theology works through law; canon law is applied ecclesiology, and, for some it has a sacramental quality. The gospel may not be sufficiently evident in all the rules of canon law: but it is its foundation; canon law should be a church's testimony to the gospel.

On the practical level, the purposes of canon law are to facilitate and to order the life and mission of the particular church. Canon law, in a fundamental, practical way, constitutes the particular church: it liberates and it requires self-restraint. Canon law provides facilities to enable the church to serve God and the people; it gives meaning to these facilities by conferring jurisdiction, and by defining relationships within a church through rights and duties. Also, canon law is an instrument of ecclesial order - it exists for spiritual welfare and for the common good: it sets limits on the exercise of jurisdiction, it protects rights, and provides for resolution of conflict. Canon law facilitates and orders communion in the mutual relations of the faithful within the particular church. This is the juridical experience of Anglicans in the particular church.

(b) The Moral Order of Inter-Church Relations: Communion and Autonomy

Anglicans live, in the wider environment of the Anglican Communion, in the context of the gospel at work in a moral order: the Anglican Communion functions in the framework of its own non-legal, moral or conventional system. In turn, the community of churches (the Communion) is the subject of its own non-binding, persuasive moral order. In the global environment, the principles of communion have no direct juridical force or enforceability.

The Anglican Communion is a community of self-governing churches in communion with the See of Canterbury, and with each other. Fundamental to this fellowship of faith is the moral principle of communion: communion embraces a range of relationships. Anglican churches are assembled under the moral authority of the instruments of Anglicanism. First, the moral authority of the instruments of faith: Holy Scripture, Tradition and Reason; churches are held in communion by loyalty to scripture, the sacraments of baptism and eucharist, the historic episcopate, and common patterns of worship. Adherence to these is a matter of faith, moral choice for each church.

Secondly, the moral authority of the institutional instruments: at the global level, the Archbishop of Canterbury, the Primates Meeting, the Lambeth Conference, and the Anglican Consultative Council, exercise no legal authority over individual churches: their authority and leadership are moral; their decisions do not bind particular churches, unless and until incorporated in their systems of law.

CANON LAW AND COMMUNION continued on page 8

Thirdly, the principle of autonomy: each church is free to govern itself. This principle of autonomy is conventional: 'the true constitution of the Catholic Church involves the principle of the autonomy of particular Churches based upon a common faith and order'. The churches 'promote [in] their territories a national expression of Christian faith, life and worship'. But communion and autonomy are about facility and order, freedom and self-restraint. The Lambeth Conference has enunciated several principles to promote these in inter-church relations. For example: each church should respect the autonomy of each other church; two bishops should not exercise jurisdiction in the same place; no cleric should minister in another diocese without the consent of the host diocesan bishop; churches should co-operate to further mission; and dioceses should develop companion dioceses.

All these instruments and principles have a persuasive, moral authority, at a global level, over churches of the Communion. They are exhortatory not mandatory. They have juridical force only if incorporated in laws of particular churches. This is the moral experience of Anglicans in the global context of the Anglican Communion.

(c) The Role of the Moral and Juridical Orders in Cases of Conflict

One practical feature of inter-church conflict is that it is in part encouraged by the relationship between the juridical and the moral orders. There are fundamental similarities and differences between these two orders. Both have similar purposes: canon law seeks communion amongst members of the local church, the moral order seeks communion between churches; the local juridical order enables episcopal oversight in the particular church, the moral order seeks to facilitate episcopal counsel globally. These similarities are not the cause of inter-church disagreement.

The differences between the two orders are clear. The global order consists of persuasive principles and instruments, not binding on individual churches, the local order binds churches legally. The global order is unenforceable, the juridical order is enforceable. These differences might contribute to inter-church disagreement. There is no developed marriage between the juridical and moral orders, no concerted translation of the moral order of global communion into the juridical order of local communion in each church. Translation, into the juridical order of the particular church, would make the moral order binding and perhaps reduce the possibility of conflict. In short, the exercise of autonomy, freedom given by the local juridical order, and the unenforceability of the moral order, increase the potential for conflict.

We might compare the Anglican experience of disagreement with other ecclesiastical and secular experiences. For example, as we know, in secular politics, to manage disagreements, and to promote mutual values and partnership, States enter treaties and conventions with each other, within the moral order of the comity of nations. These agreements may have status in international law, but only a moral force within States; they have direct effect within States only if incorporated in their laws. Anglican churches have no treaties or conventions to regulate their relations. Comity between Anglican churches, in the global moral order, is not based on inter-church treaties which might be incorporated in their domestic laws. The principles of communion and inter-church relations are left suspended in the global moral order.

2. CANON LAW AND THE PROMOTION OF COMMUNION

(a) Canon Law as a Centripetal Force

Examination of the legal systems of Anglican churches shows that global communion is a juridical reality for some churches in certain contexts. Law in a church promotes global communion, it is a centripetal force pulling that church towards Canterbury and towards other Anglican churches. There are many examples of communion law in particular churches.

Laws occasionally identify a church with the See of Canterbury and with the Anglican Communion. Sometimes laws declare a church's membership of and commitment to the Anglican Communion. Laws of this sort range from descriptive statements, to rules imposing a duty to maintain communion. In one church communion is treated as indissoluble. Such provisions do not appear in the formal laws of most Anglican churches, nor usually does formal law even define the Anglican Communion.

Incorporation of the Anglican instruments of faith, in law, forbids legislatures to make law contrary to these instruments. Indeed, some laws require alteration of the Fundamental Declarations of a church to be 'endorsed by the Archbishop of Canterbury as not affecting the terms of Communion between [that church], the Church of England and the rest of the Anglican Communion'. Communion law of this sort is exceptional. Very few laws explicitly state that executive discretions (in bishops, for example) must be exercised in accordance with the instruments of Anglicanism.

In ministry, occasionally laws require bishops to 'respect and maintain the spiritual rights and privileges of all Churches in the Anglican Communion'. Sometimes, laws forbid parallel episcopal jurisdictions. In some laws, if the electoral college fails to elect a bishop, the appointment passes to Canterbury. Sometimes laws formally recognise orders in other Anglican churches, but they forbid clergy of other Anglican churches to minister in a diocese without the consent of the bishop of the host diocese.

In doctrine and liturgy churches are united because laws agree about the sources of doctrine as normative in matters of faith: scripture, the creeds, the dominical sacraments. Some laws require a church to avoid any change that would affect Holy Scripture and 'other norms relevant to the faith of the Anglican Communion'. The laws of other churches disclaim a right to depart from the standards of faith and doctrine. Again, sometimes laws provide for referral of a doctrinal disagreement to the Archbishop of Canterbury, or the ACC, or the Primates or other bishops of the Anglican Communion.

(b) Canon Law as a Neutral Force

In contrast, most canon law in a church is neutral or indifferent towards the Anglican Communion: it is introvert law; it has no obvious function to effect bonds between that church and other Anglican churches. Law does not look outwards to the global Communion, but inwards to the internal regulation of the church, its domestic affairs.

But, extrovert law also, ironically, illustrates the neutrality of laws towards the Anglican Communion. Laws governing ecumenical relations between Anglican churches and non-Anglican churches are more fully developed than those dealing with inter-Anglican relations. Increasingly, churches now promote and regulate ecumenism by means of law.

Extrovert law implements ecumenical agreements for communion between Anglican and non-Anglican churches. Relations of full com-

munion or intercommunion are defined in a concordat. To operate in the Anglican church, the agreement is incorporated in its law: it then enters the juridical order of the Anglican church and becomes binding. The Anglican law defines, implements practically the communion between the churches, as rights and duties; the Anglican church recognises that in the other the sacraments are duly administered; each church welcomes one another's members 'as members of our own'; clergy are allowed to serve in the church in accordance with its own laws. And so on.

So: from the legal evidence, relations between Anglican churches are based on conventional links (of the moral order), whereas those of Anglican and non-Anglican churches are increasingly being based on juridical links - juridical bonds between Anglicans and non-Anglicans may be stronger than those between Anglican churches.

(c) Canon Law as a Centrifugal Force

Centrifugal law also exists in Anglican churches; some laws are antagonistic to global communion; they push Anglican churches away from each other. The robust canonical expression of autonomy acts as a centrifugal force. Like secular States, Anglican churches have territorial and jurisdictional borders. Laws not uncommonly provide: 'in explaining...the standards of faith...and discipline', this Church 'is not bound by any decisions except those of its own'. Laws sometimes assert the idea of independence, rather than autonomy. Each church, then, institutionalises in law its own separate identity from other Anglican churches. Law does not spell out the part the church is to play in the global communion; laws convey a sense of isolation of the particular church.

The exercise of autonomy may result in the apparent conflict of laws. Law in one church, which permits ordination of women as priests, does not authorise consecration of women as bishops, but law of another church does. In most laws, deposition from holy orders is irreversible; but other laws allow reversal of deposition. And so on.

Canon law sometimes creates divisions within churches, or fails to resolve internal conflict. This failure reverberates in other Anglican churches, causing divisions between churches and, ultimately, problems for the Anglican Communion itself. Most laws seek to prevent disagreement about proposed legislative initiatives by procedures for law-making designed to achieve consensus. Also, all churches have some system for resolution of internal conflict. However, systems are less well-developed in managing conscientious dissent by minorities following initiatives within a particular church; provision of alternative episcopal oversight is a recent innovation to manage this. The use of conscience clauses in church law is not common. Indeed, lack of developed law in churches on inter-Anglican relations increases the likelihood of conflict. Finally, ecclesial conflict may cause litigation in State courts, raising issues of religious freedom.

(d) Fundamental Anglican Canon Law: The Anglican Common Law

There is, of course, no formal binding canon law globally applicable to all churches in the Anglican Communion. But by implication fundamental Anglican canon law exists as an objective reality. When compared, there are profound similarities between the actual laws of each particular Anglican church. From these similarities many shared principles can be induced. This process of induction indicates the unwritten common law of the Anglican Communion, its *ius commune*. The collective effect of similarities between individual canonical systems is the *ius commune*, fundamental Anglican canon law.

This common law is not imposed from above; it grows from the similarities between Anglican legal systems. Each church, through its own legal system, contributes to the common law.

Identifying the principles of this common law is a scientific task. These similarities, and the principles flowing from them, indicate well, even define, the nature of the Anglican Communion: they are a concrete expression of the very character of Anglicanism and Anglican polity. And the *ius commune* indicates that 'communion' is a whole, rich range of relationships. From the juridical evidence in each church, it is possible to state the principles of the common Anglican canon law: some facilitate, others order and limit; most are familiar, and many self-evident.

For example: In ecclesiastical government, final competence to legislate for a church rests with its central assembly representative of the bishops, clergy and laity; churches are episcopally led and synodically governed; governance should be according to law; disciplinary processes must give rights to be heard, to representation, and to appeal.

(e) The Canon Law Tradition: Challenge and Principles

The canonical tradition too links Anglican churches to each other, to the global Anglican Communion, and to other ecclesial communions. Roman Catholic law, and that of the Eastern Catholic Churches, recognize formally the canonical tradition, as does the law of some Anglican churches: in the law of the Anglican church in Southern Africa if any question arises about the interpretation of the laws of the church, 'the interpretation shall be governed by the general principles of Canon Law'.

All these churches live out, in their juridical orders, the canonical tradition. Whether they are conscious of it or not, Anglican churches belong to the canonical tradition. The generic canon law exists independently of the laws of particular communions and particular churches. The canonical tradition is merely particularized in individual canonical systems, in the same way that civil law, or common law is, particularized in a single civil law system or a common law system of an individual secular State.

The principles of the canonical tradition are foundational, expressing the basic values of the church and its juridical order. They include: the salvation of souls is the supreme law; laws ought to conform to divine law; in the exercise of rights the faithful must take into account the common good of the church, the rights of others and their duties towards others, and, laws must be applied with canonical equity. These principles have a high theological content.

3. CANON LAW AND THE DEVELOPMENT OF COMMUNION

(a) Strengths of the Canonical Contribution

The collective effect of the similarities between individual legal systems is the unwritten *ius commune* of the Anglican Communion. This is a major contribution to Anglican identity and cohesion; it should be recognized as such and made more evident.

Each church belongs to the canonical tradition: it particularizes that tradition to its own circumstances. This is a real contribution to global unity, and ecumenical dialogue.

Global communion is a juridical reality for many churches in certain

areas of their life. Best practice is found in communion law of some churches, which pulls a church towards other Anglican churches.

There is evidence that canon laws seek to effect freedom for each autonomous church and at the same time impose restraints on the exercise of their autonomy.

(b) Weaknesses of the Canonical Contribution

The distribution of centripetal law amongst churches is inconsistent. No church has a systematic body of communion law dedicated to inter-Anglican relations. Centripetal laws often lack precision, and are often unclear or underdeveloped. The principles of the moral order, governing inter-Anglican relations and the limits of autonomy, are not consistently incorporated in the laws of individual churches.

As canon law may cause division within a particular church, so centrifugal canon laws contribute to global divisions, disagreement and conflict between Anglican churches. No church has law to avoid or to resolve inter-Anglican conflict.

(c) The Potential of Canon Law for the Development of Communion

So: generally, Anglican canon laws are ambivalent to global communion. Yet, the canon law of each Anglican church should be a true reflection of global communion between Anglican churches. The canon law of each church has potential to develop communion: it is a means to an end, the servant of the church; it exists for facility and order; it is binding within the individual church; it already contains the materials necessary to enhance global communion; and its use is a normal human function, not a last resort.

The canon law of each church could be more fully developed to enhance communion. This would be consistent with the principle of autonomy and in line with the Virginia Report and resolutions of the Lambeth Conference 1998. Exploration of the canonical option might move these recommendations forward. It would also mean that individual churches would be responsible for enhancement of communion.

Canon law in each church has real potential to make global communion a binding, juridical reality in each church. Crucially, canonical development could translate the imperatives of the moral order into the juridical order of individual churches. Translation means working with the practical reality that juridical authority lies with particular churches. Canonical development would provide corporate discipline at the critical level: the particular church. Distinct communion law in each church might achieve this, as a long-term measure.

One obvious model for such a development is the existing laws of some Anglican churches on ecumenical concordats and their incorporation in canon law: this is a practical experience of translating the moral order of communion, defined in an ecumenical concordat, into the juridical order of particular churches.

(d) Practical Realization of the Canonical Potential

A process of canonical development, to lead to fulfillment of the canonical potential, could be an initiative of the Primates' Meeting.

The Primates' Meeting might begin the process by acknowledging the living reality of the *ius commune* of the Anglican Communion, the unwritten common law based on the profound similarities of individual Anglican legal systems. Each Primate could take this

acknowledgement back to their own church.

The Primates Meeting might institute an examination of: (a) individual legal systems, to identify the extent of centripetal, neutral, and divisive law, the principles of the Anglican common law, and the canonical tradition; and (b) other models (ecclesiastical and secular) which reconcile community and autonomy, including systems for the resolution of conflict, and ways in which these might be adapted to the Anglican context.

The study could recommend to the Primates Meeting ways for each church to develop its own communion law to increase the profile of communion, to define inter-Anglican relations, and treat inter-Anglican conflict. The Primates could draft a statement of the *ius commune*, in a draft concordat, for each church to implement.

This draft would be circulated to all individual churches in the Anglican Communion, for consultation with their central legislatures.

The Primates Meeting would consider and where appropriate adopt the results of consultation. A Declaration of Common Anglican Canon Law and Polity could be issued by the Primates Meeting, in the form of a concordat: all Primates would be signatories. The statement would not of itself be law, issuing from the global moral order, but rather would set out the program for canonical revision in each church.

It would be essential for the primates and bishops, with feedback to the 2008 Lambeth Conference, to stimulate reflection in churches on the need to implement the Declaration.

Individual churches, perhaps in groups by means of covenants (with a lead from the Church of England), would begin work on incorporation of the Declaration into their legal systems. Each church would have a body of distinctly Communion Law.

The Declaration could be subject to periodic review and development by the Primates Meeting and individual churches could review periodically both the incorporation and the administration of their communion laws, perhaps with reports to the Primates Meeting.

CONCLUSION

Acknowledging the existence of the *ius commune* would make more evident what Anglicans share. It would not be new but a statement of what already exists. A declaration of the principles of Anglican canon law would be rooted in theology and based on the best practice of churches, the Anglican common law, and the canonical tradition. It could be issued by the Primates Meeting in the form of an inter-Anglican concordat, would define inter-Anglican relations and the meaning of communion. With this lead, and its promotion of canonical values, it would then be the responsibility of each particular church to enhance global communion by implementing the statement in its own legal system in the formation of distinctly communion law. Subsequent incorporation of these principles into individual canonical systems would convert the existing moral force of inter-Anglican communion into a binding reality for each particular Anglican church. Incorporation of the inter-Anglican concordat into actual canon laws, by means of canonical revision in each church, would be a long-term solution both to enhance global communion, at the binding juridical level of each church, and to reduce likelihood of the occurrence of inter-Anglican conflict.

[Professor Doe is the author of the book, *Canon Law and the Anglican Communion*, from Oxford University Press.]

The history of the Christian Church is replete with periods of advance and decline. In retrospect we view the Ecumenical Councils, the Monastic Movement of the Middle Ages, and the Reformation, as moments of great spiritual upheaval and conflict but also of renewal and deep spiritual power.

In the midst of upheaval and conflict the Church has remained faithful, and we are inheritors of that faith. Indeed, as Anglicans we derive our spiritual identity from the ebb and flow of ecclesiastical history. First of all, what grounds our faith and practice is the Scripture, the Word of God written. In *The Book of Common Prayer*, we have the statement of our profession from the Creed of the Ecumenical Councils, the discipline of our liturgical prayer from the Middle Ages, and the freedom of our faith articulated in the theology of the Reformation. Taken altogether, our spiritual pilgrimage follows the Anglican Way, a road already traveled by our forefathers in the Communion of Saints. The “living faith of the dead” is our tradition and inheritance.

Today we find ourselves in a period of decline. The very foundations of the Christian Religion have been repudiated and undermined. The authority of Scripture, and thus of our Lord, has been openly rejected. The continuity of our tradition of Common Prayer has been breached. The Sacraments of the Church have been violated. And the practice of moral truth has been impugned, disparaged, and dismissed. As a result, the theological integrity of the Episcopal Church has declined and in particular the formal training of young men for the ordained ministry has suffered.

St. John’s

Throughout her history, St. John’s Church in Savannah, Georgia has resisted alteration of the Anglican pattern of worship. *The Book of Common Prayer* (1928) remains the standard of our liturgical discipline and spiritual formation. Moreover, within the past twenty-five years St. John’s has experienced a renewed appreciation for the clarity of Christian preaching, teaching, scholarship, and writing. Our parish has been privileged to continue the integrity of the Anglican way in liturgy, music, and education. We believe this tradition of Christian freedom must continue, both because of its inherent truth and beauty, and also because it offers the spiritual wisdom that the contemporary world desperately needs and truly desires. Ours is a tradition devoted to the Communion of Saints who precede and succeed us. We shall not be dissuaded from the propagation of the Christian faith in its Anglican form. The freedom of the gospel of Jesus Christ and the wisdom of his Church compel us to do so.

Therefore, with the current decline of theological discipline and education, and with the solemn responsibility to provide for the ministry of the Church for generations to come, St. John’s Church has established the Elliott House, a house of studies devoted to the recollection, understanding, and practice of the Christian Anglican tradition, named for Stephen Elliott, the first Rector of St. John’s Church and the first Bishop of the Diocese of Georgia.

St. John’s Church



and the Elliott House of Studies

by
The Rev’d Dr. Michael Carreker

Elliott House

Elliott House shall have as its primary purpose assistance in the training of young men for the ordained ministry in the orthodox Christian faith as it is articulated in the tradition of the Anglican Communion. As its secondary purpose, Elliott House shall seek to refresh the education of the clergy who serve currently in the Episcopal Church, and to offer them an opportunity for mutual support, reflection, and prayer.

The purpose of Elliott House is to recollect, understand, and practice the inherited wisdom of the Church. To remember what is the vast wealth of our theological tradition means to form one’s thinking in accordance with it. The supreme way to fashion the mind after any of our sacred authorities is to study and master the texts of our tradition. Elliott House shall have as its focus the major texts of the Christian Church. The course of study will follow tutorials and seminars on the texts of the

Bible, the Church Fathers, Christian Theology, Church History, Moral Theology, and the Book of Common Prayer. The student's course of study will be designed through an analysis of his previous work, his current interests, and the counsel of the teaching clergy. Each term will include at least one seminar that will supplement the tutorials designed and overseen by the teaching clergy. Seminars will consist of intense four-week courses conducted by leading churchmen from throughout the Communion.

Elliott House intends to continue the priestly formation of its students. This kind of spiritual formation focuses first of all in the life of prayer. Through the daily office the wellsprings of God's grace are offered and received. The heart becomes habituated to the promises of the Gospel, and to God's ever-present goodness and mercy. Along with the life of prayer is the routine of living the discipline of an academic and liturgical community. This means participation within the ordered life of worship and the direction of mind that comes with an immersion in theological contemplation. Through the study of the great saints and theologians, the wisdom of the Church becomes the students' own and prepares them to offer this wisdom to those to whom they will minister.

Seminary graduates, ordained and candidates for ordination, are eligible to attend. Residency term is eleven months begin-

ning in September 2001 and in August in succeeding years. Housing is provided and a monthly stipend awarded.

There are now a number of different groups dedicated to the renewal of the Episcopal Church in its moral life and in the establishment of orthodox missions. In the discipline of study and prayer we can offer to the Church young men who are not just knowledgeable of their tradition, but who are committed to proclaim that tradition as the Gospel of the living God to succeeding generations. We believe the cultivation of clergy who know and live their tradition is crucial to the continuation of the Anglican Way and the Episcopal Church. Therefore, we request your support through prayer, by recommending Elliott House to potential applicants, and by your continued interest in the preservation of *The Book of Common Prayer*.

[The Prayer Book Society has been committed over the last five years to the establishment of a Cranmer-Seabury House of Studies. It sees this important venture in Savannah as being a part fulfillment of this vision. Thus it rejoices in this foundation and will support this project; and it invites all its members to pray for its success. Further, the Prayer Book Society would like to see a similar House to Elliott House established in another part of the country (attached to a traditional BCP parish] to fulfill its vision and so that the work can proceed on all fronts of renewing the clergy who live within the Anglican Way.]



Fr. Carreker (Rector);
Patti T. Victor (Administrator);
Brian J. Taylor (Director of Music)



Fr. Gavin Dunbar (Vicar)

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Boys and Men together in Song



at St. John's

The old English/Anglican tradition of men and boy choirs has returned to St. John's, Savannah, with the creation of **The St John's Choir of Men and Boys.**

The choirmaster is Brian J. Taylor, who is Director of Music at St. John's.

The choir will sing sacred music from the classical tradition. The music of the great composers such as Palestrina, Bach and Mozart is part of the repertoire, along with many English composers, such as Purcell, Stanford, and Vaughan Williams, who wrote music especially for Evensong. In the course of the year, it is hoped to cover all the style periods of Western Music, from Medieval to Modern.

The belief is that the words sung and the intrinsic nature of the music itself will shape the boys' spiritual,

aesthetic and moral development. Recent research has shown that the intellectual ability of children, boys and girls, is enhanced by exposure to and participation in classical music.

So St John's has a Girls choir as well as a Boys! But the Boys choir is part of a long tradition of Anglican forms of worship, while the Girls choir is in (what we call) the experimental phase..

Members of the Boys choir will join other boys in 2003 to be choir in residence at Truro Cathedral in England.

Meanwhile they sing Choral Evensong on the 3rd Sunday of each month in St John's, Savannah. (For more information contact Mr. Taylor at btaylor@stjohnssav.org)



Jesus' Own Prayer Book

The Christian Interpretation of the Psalms

by Richard J. Mamma, Jr.

A *Commentary on the Psalms: From Primitive and Medieval Writers; and from the Various Office-books and Hymns of the Roman, Mozarabic, Ambrosian, Gallican, Greek, Coptic, Armenian, and Syriac Rites.* by John Mason Neale and R. F. Littledale published by Saint Mark's Orthodox Church; 1405 South Vine Street; Denver, CO 80210. \$175.00 for four volumes \$45 each hardbound volume.

<http://www.westernorthodox.com/nealeimages.html>

Christ in the Psalms, by Patrick Henry Reardon Ben Lomond, California: Conciliar Press, 2000. 304 pp. \$18.00 softcover

For most of the last twenty centuries, Christians have understood the Psalter's center to be none other than Jesus Christ Himself. When in the Psalms we see the pronoun "he," the Fathers comment that the language refers to Jesus, or to God the Father, or to the faithful Christian believer. There is no generic, neutered language—no "they" when the text clearly means "he." In traditional translations of the Psalter—such as our own—cadence and poetry blend together to stir our hearts to the worship of Almighty God. Anyone who has used the Coverdale Psalter in the 1928 Book of Common Prayer before coming to any number of modern translations, among them that in the 79 Book, will understand the crucial importance of the "beauty of holiness" in language.

Two new titles remind us of the venerable tradition of Christian use of the Psalms, whether in the Office, in personal prayer, or in serious study.

The first of the two books is actually not so new, but rather a reprint of the four-volume *Commentary on the Psalms* by John Mason Neale and R. F. Littledale. Few Englishmen have done more in such short lives to advance the knowledge of the Christian tradition than John Mason Neale (1818-1866). Though he is known today chiefly for his hymns and translations, Neale was a travel writer, a prolific novelist, a Church historian, and, as this collection proves, a traditional exegete of great ability.

In reading through Neale's classic commentary, we come to understand every verse of the Psalms afresh with Christ as their heart. The Fathers of all parts of the ancient Church emerge to show us Jesus Himself praying the Psalms and prophesied in them. We also come to understand more deeply the role of the Psalms in our own prayer, and the truly communal dimension of prayer with the Psalter—throughout the Church before and after the Incarnation, in the past and present, throughout space and time, across languages.

The four volumes cannot be read in a hurry; one Psalm commentary per day is even a tall order, but the rewards are extraordinary. Unfortunately the cost is also extraordinary, but it can be seen as a

serious investment in Christian study, and the enduring binding of the reprint ensures that it will last for years. The source of the new edition is remarkable: Saint Mark's Orthodox Church in Denver, a growing parish of the Western Rite Vicariate of the Antiochian Orthodox Archdiocese in America, reprinted Neale and Littledale's work as a service to the Church at large, and to the parish itself, where it is used for adult study.

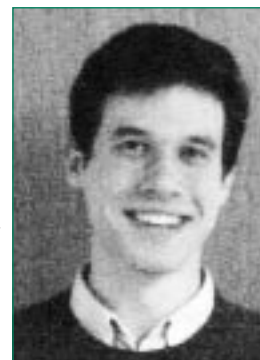
More accessible in many ways is Father Patrick Henry Reardon's *Christ in the Psalms*, newly released by Conciliar Press.

Father Reardon, a priest of the Antiochian Orthodox Archdiocese in North America and pastor of All Saints Church in Chicago, brings us a commentary on each Psalm in a much simpler form than Neale and Littledale's work. "Ultimately," writes Reardon in the Introduction, "the words of the psalms are the mighty name of Jesus broken down into its component parts. Thus it has always been." He proceeds to explain the background of each psalm in its original Hebrew context, as well as in the liturgical life of the ancient Church, both Eastern and Western.

Because "Christ walks within the Psalms" and used them Himself throughout His life, our own lives and thoughts must likewise be filled with the Psalms and be inspired by them. Fr. Reardon's short meditations on every Psalm (two pages of commentary each) make very good devotional reading after or before the Office and in small doses on their own. They treat distinctions in Greek and Hebrew texts without becoming pedantic. One has the sense that the book might even serve as a ready reference for short homilies on the Psalms.

Father Reardon's own love of the Psalms stems from his days as an Episcopal priest, and the current volume comes with the hearty recommendation of Bishop Keith Ackerman of the Episcopal Diocese of Quincy, Illinois. The book is truly one for all orthodox Christians. The only drawback to the valuable tome is the rather small type in which its text is set. But brave the tiny font and read away!

From the pages of Father Reardon and John Mason Neale, the eternal value of the Psalms for Christian worship shines forth in the present to ground us in the wisdom of the past, and to strengthen us for the future. As is to be expected, the Psalter of the 1928 Prayer Book is an invaluable text to have at hand while reading either or both of these books.



HAPPY BIRTHDAY

As we celebrate the THIRTIETH Birthday of the Prayer Book Society We ask our faithful readers to send a special gift of \$30.00 this summer to boost our resources and help us to keep in active in our vocation for the rest of the year.

THANK YOU

The Prayer Book Society, P.O. Box 35220, Philadelphia, Pa 19128-0220

Recording Matins & Litany at St. Thomas Church, Houston



St. Thomas Church in Houston is a parish which uses only the 1928 BCP and also a parish with a large parochial school of over 600 students. With the joining of the Board of the Prayer Book Society by the Rector, the Reverend Wayland N. Coe, there has been growing cooperation between the Parish and the Society.

This cooperation has led to the making of a CD by the Parish Choir joined by the Upper, Middle and Lower School Choirs.

The recording of Matins and Litany for Trinity Sunday was made on April 29 and I was privileged to be present. What impressed me apart from the fine singing was the discipline of the young people. There had to be long periods of quiet and the exercise of much personal discipline by all present in order to ensure a good quality of recording and this was achieved in a remarkable way.

The Director of Music who supervised the whole venture and conducted the choirs is Beal Thomas. The organists are Charles W. Jordan, Jr., and Preston L. Schultz, who also was the officiant at The Litany. JoAnn Strueby, Beal Thomas and



Preston Schultz

followed and the Lessons read from the King James Version. The Psalm is from the Plainsong Psalter and the settings for the Canticles and the hymn from the 1940 hymnal. The anthem is "O ye who bear Christ's holy name" by Godfrey Sampson.

It is a great thrill to hear young people singing the praises of Almighty God and using traditional forms to do so. Here we have basically a large school choir singing the Office and the Litany. Quite amazing!

I do urge you to get a copy of this CD (see page 16 of this issue for details).



Henry Walters

Preston L. Schultz are the choirmasters.

The Officiant for the Office is Henry L. Walters, retired Headmaster and the Reverend Wayland Coe took the priestly portions and read the Lessons.

The text of the 1928 BCP was closely

The Prayer Book Society expects to announce in the Fall the making of a CD of Evensong by the choir of St. John's Savannah. We thank God for the ministry of music.



Beal Thomas

How to obtain Prayer Books

1. Copies of both the English *1662 Book of Common Prayer* and the American *1928 Book of Common Prayer* (in leather and cloth) may be obtained from Oxford University Press in New York City (1-800-334-4249, Bible Department). Discounts for bulk orders from churches.
2. A new edition of the *1928 Book of Common Prayer* is now also available in red binding from the Anglican Parishes Association, 225 Fairway Drive, Athens, GA. 30607 for \$18.95 including postage; a box of 14 copies is available for \$195.30, postage included. Call 706-546-8834.

Books & CD's from the Prayer Book Society

1. The explanation of the Creed (Faith), the Lord's Prayer (Hope) and the Commandments (Love) is the content of the book, *Authentic Godliness and True Piety* (128 pages), by Dr. Toon.
2. The exposition of the Anglican Way, a book written originally for the Bishops who met at Lambeth in 1998, is entitled, *The Way, the Truth and the life. The Anglican Walk with Jesus Christ* (128 pages) written together by Dr. Tarsitano & Dr. Toon
3. The recording of Matins and Holy Communion from the first **B.C.P.** of 1549 is available on a C.D. (70 mins). The singing of the Office and of the Order for Holy Communion is according to the intention of the composer John Merbecke (1550) and is done professionally by six male clerks.

Each of these 3 items is available by mail order for \$10.00 each, postage free, from the P.B.S. at P.O.Box 35220, Philadelphia, PA 19128-0220.

4. The recording of Matins and Litany from the B.C.P. of 1928 by St. Thomas Church, Houston, is available on a C.D. (60 mins). This recording was made in April 2001 for the Prayer Book Society and includes hymns.

This CD is available by mail order for \$12.50, postage free, from the P.B.S. at P.O.Box 35220, Philadelphia, PA 19128-0220.

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