

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

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The “Great O’s” of Advent

Advent, the start of the Christian Year, begins on the fourth Sunday before December 25 and continues to Christmas Eve. It is a period of liturgical preparation for the celebration of the First Advent (Birth) and of spiritual & moral preparation for the Second Advent of the Son of God Incarnate, the Lord Jesus Christ. Particularly suitable for use for the last week of Advent are the “Great O’s.”

O WISDOM, that camest out of the mouth of the Most High, reaching from one end to another, firmly and gently ordering all things: Come and teach us the way of understanding.

Even so, come, Lord Jesus.

O ADONAI, Captain of the house of Israel, who didst appear to Moses in the flame of the burning bush, and gavest him the law on Sinai: Come and deliver us with thine outstretched arm.

Even so, come, Lord Jesus.

O ROOT OF JESSE, who standest for an ensign of the people, before whom kings shall shut their mouths, to whom the nations shall seek: Come and deliver us and tarry not.

Even so, come, Lord Jesus.

O KEY OF DAVID, Sceptre of the house of Israel, who openest and no man shutteth, and shuttest and not man openeth; Come and bring forth out of the prison-house him that is bound.

Even so, come, Lord Jesus.

O DAY-SPRING FROM ON HIGH, Brightness of Eternal Light, and Sun of righteousness: Come and enlighten those who sit in darkness and the shadow of death.

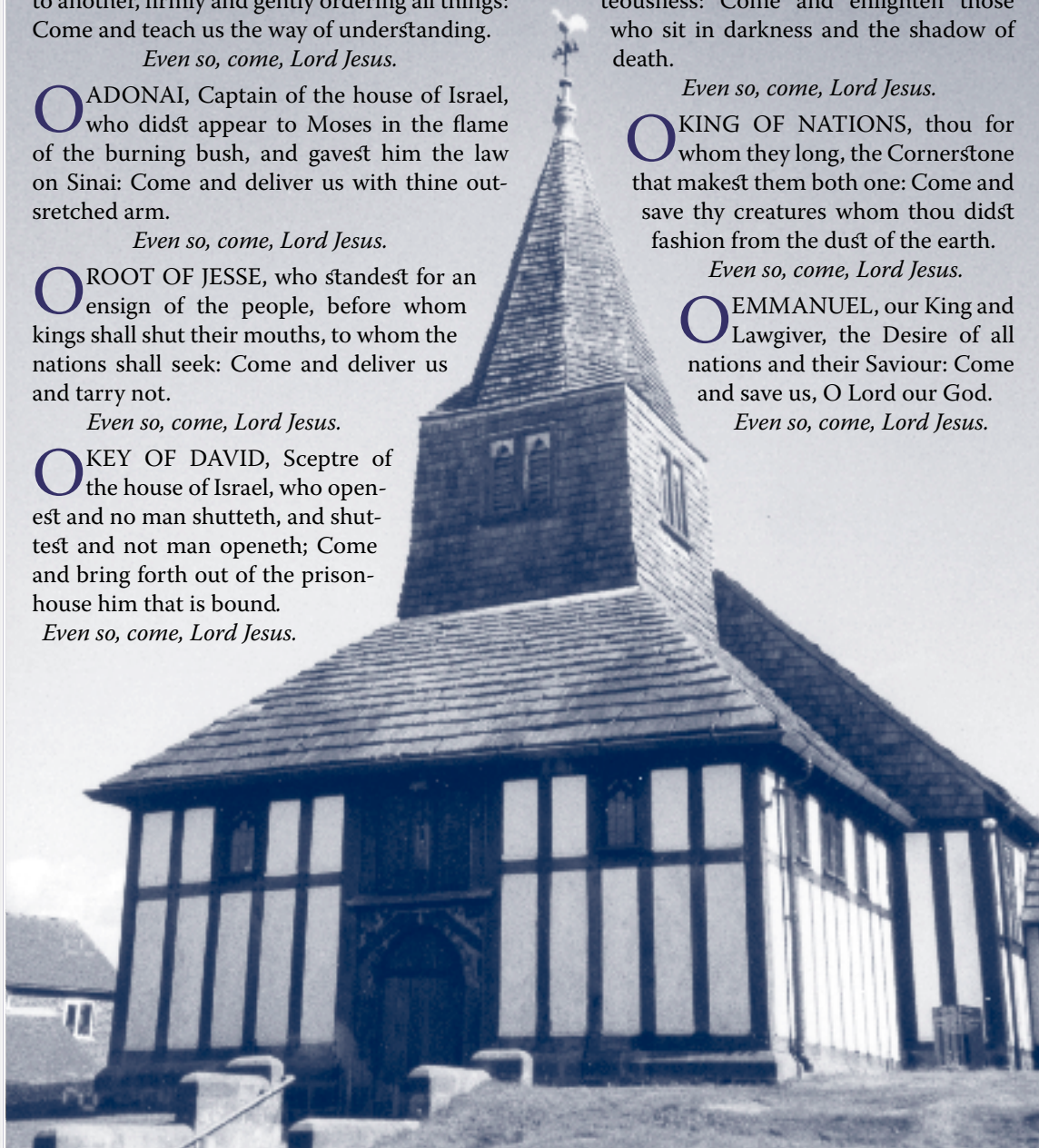
Even so, come, Lord Jesus.

O KING OF NATIONS, thou for whom they long, the Cornerstone that makest them both one: Come and save thy creatures whom thou didst fashion from the dust of the earth.

Even so, come, Lord Jesus.

O EMMANUEL, our King and Lawgiver, the Desire of all nations and their Saviour: Come and save us, O Lord our God.

Even so, come, Lord Jesus.



Where can I find a church that uses the 1928 Prayer Book?



Albany

St. Alban's Church (Anglican Catholic Church)

Route 112
Bridgeboro
Mailing Address: 165-C Keyridge Drive
Leesburg, GA 31763-2921
229 446 4295
Sunday, 11:00 am, Morning Prayer or Holy Communion

Augusta

Church of the Holy Spirit (Episcopal Missionary Church)

Corner, Cheryl Ann Drive & Gordon Highway
Grovetown
Mailing Address: P.O. Box 555
Grovetown, GA 330813
709 793 2424 or 595 1096
Sunday, 11:00 am Holy Communion
The Rev. Lincoln H. Adams, Jr.
The Rev. Lindsey, *Assistant*

St. Luke's Church (Anglican Catholic Church)

3081 Wheeler Road
Augusta, GA 30909
709 736 7479 or 560 1087
Sunday, 10:30 am, Holy Communion
The Rev. Daniel McAughey, *Rector*

We list parishes using the 1928 BCP by state or area, their ecclesiastical jurisdiction (Episcopal Church or "Continuing Church"), and all of their services, if from the 1928, or the ones that use the 1928 BCP. The Reformed Episcopal Church uses a Prayer Book which includes both the 1662 (Church of England) and much from the 1928.

An excellent reference is the *Directory of Traditional Anglican and Episcopal Parishes*, published by the Fellowship of

South Georgia

Brunswick

St. Alban's Mission (Anglican Catholic Church)

2229 Starling Street
Mailing Address: 326 Brockinton Drive
St. Simon's Island, GA 31522-1602
912 638 4616
Sunday (Saturday Eve)
5:00 pm Evening Prayer (1st, 3rd, 4th)
Holy Communion (2nd)
The Rev. Laurence Wells, *Priest-in-Charge*

Savannah

St. Andrew's Church (Independent)

112 Montgomery Street
Savannah, GA 31401
912 232 7313
Sunday, 10:30 am, Holy Communion (1st & 3rd)
Morning Prayer (2nd & 4th)
The Rev. Louis R. Tarsitano, *Rector*

Concerned Churchmen. This directory does not tell what prayer book is used. You may order from the editor, Mrs. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55409, telephone: (612)824 3933.

Please let us know of other parishes that use the 1928 BCP. We are glad to know of them, and also that folks are reading *Mandate*. Since we can only list each parish once, it might be a good idea to keep the issues of *Mandate* that have this column to use for future reference.

St. John's Church (The Episcopal Church)

1 West Macon Street (Madison Square)
Savannah, GA 31401 • 912 232 1251
Sunday, 8:00 am Holy Communion
10:30 am Morning Prayer
12:00N Holy Communion
The Rev. Michael L. Carreker, *Rector*
The Rev. Gavin G. Dunbar, *Vicar*
The Rev. William Ralston, *Rector Emeritus*

Thomasville

All Saints Church (The Episcopal Church)

443 South Hansell Street
Mailing Address: P.O. Box 2626
Thomasville, GA 31799
912 228 9242
Sunday 10:30 am Holy Communion (1st, 3rd, & 5th)
Morning Prayer (2nd & 4th)
6:00 pm Evening Prayer (1st, 3rd, & 5th)
Holy Communion (2nd & 4th)
The Rev. Frederick A. Buechner, *Rector*

Please write the Rev. Fr. David C. Kennedy, SSC, at 1325 Cardinal Lane, Lantana, FL 33462-4205 if you know of parishes that use the 1928 BCP. Needless to say it will take a long time to list them all! Praise God for that!!!

THE MANDATE

November / December 2002

Volume 21, Number 6

Editor: The Rev'd Dr. Peter Toon • Design/Layout: Boldface Graphics

The Members of the Board of Directors of the Prayer Book Society: The Rev'd Wayland Coe (Texas); The Rev'd Joseph S. Falzone (Pennsylvania); Mr. Michael W. Freeland (Pennsylvania); Dr. Herb Guerry (Georgia); The Rev'd David C Kennedy SSC (Florida);

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A D V E N T

The Advent season starts the first Sunday of December, the beginning of the Christian Year. Let us use the letters of the word "Advent" as an aid to reflect upon this four-week season of watching and preparation.

A points to ARRIVAL.

Advent ends with the celebration of the first Eucharist/Mass/Holy Communion of Christmas. Thus Advent is all about preparation for the **arrival** of the Incarnate Son of God, born of the Blessed Virgin Mary in Bethlehem. Although the Incarnation is a past event and has occurred, it is yet to come in liturgical time. Thus the people of God prepare themselves during the four weeks to celebrate the **arrival** of the Saviour. At the same time as they look forward in liturgical time to Christmas, they look forward in real time to the **arrival** of the same Incarnate Son of God from heaven to judge the living and the dead. They exercise Christian hope as they watch and pray and keep themselves in readiness to greet the **arrival** of the Lord of glory.

D points to the Day of the Lord.

The arrival in real, chronological time on earth in glory of the once crucified and now exalted Lord Jesus Christ in order to judge the nations will be "the **Day** of the Lord," of which the prophets of the Old Testament often spoke. This **Day** will be a day of judgment and pain for the disobedient and of joy and salvation to the faithful. Jesus taught us to watch and pray and to be prepared!

V points to "Venite, exultemus Domino."

Advent is a time especially for the people of God to say one to another in the language of the Psalter, "**Venite**, O come, let us sing unto the Lord" and "O come, let us worship and fall down" (Ps.95 etc.). They prepare to kneel at the manger wherein lies the infant, who is the Son of God incarnate, and with the angels to worship the One who is born King of the Jews and Lord of all nations. "**Venite**, O come let us adore him, Christ the Lord." At the same time they also prepare to worship the Lord Jesus Christ at his Second Coming and to confess that he is Lord to the glory of God the Father – O come let us worship and fall down before him.

E points to Encouragement and Edification.

The duty of pastors of Christ's flock during the season of Advent is to **encourage** the lambs and sheep of Christ to prepare in liturgical time for the First Advent and in real time for the Second Advent. They are to teach God's people from the Scriptures the truth concerning Jesus of Nazareth, his relation to the Father, his relation to the Jewish people, and his relation to the world. In so doing they are to **edify** the Body of Christ and build up its members in the most holy faith. Likewise the members themselves are to **encourage and edify** one another so that their joint celebration on Christmas Day is such as to be worthy of the event being remembered.

N points to the Nativity of Jesus, Son of Mary

In Christian doctrine Mary is given a unique title, *Theotokos*. This comes into English via the Latin as "Mother of God" but the Greek is better rendered, "Birth-Giver of God." The baby born from the holy womb of Mary, the Virgin, was truly a human baby. At the same time this infant was a unique boy for he was much more than he appeared to be to human eyes. Only the eyes of faith could recognize his true identity at his **Nativity**. He was certainly One Person, but he had two natures. One nature, the human, he received from Mary, but the other nature, the divine, he possessed from all eternity as the eternal Son of the Father. He was Immanuel, "God with us."

T points to Transcendence

It is possible so to treat the biblical accounts of the Nativity (Matthew 1 & Luke 1-2) that we treat them as merely and only belonging to the horizontal plane. This is very obvious in much of the commercial use of the Christmas story and in the over sentimental use of the crib and of Mary, Joseph, Jesus, the shepherds and animals therein. In the Nativity, and events surrounding it, the **transcendent** world enters the world of space and time as God visits and redeems his people.

Advent's Great O Antiphons

Brian J. Taylor



Brian J. Taylor, AAGO, is organist-choirmaster at St. John's Church in Savannah.

The Pre-Reformation Latin liturgy marked the eight days preceding Christmas as a time of more intense preparation for the coming of the Saviour.

In the daily office, beginning on December 17, antiphons (short texts used in conjunction with psalms and canticles) were assigned for use on specific days of the calendar. The most well-known of these were the Great O Antiphons sung with the Magnificat chant at Vespers. Each of them began with the interjection O. The O antiphons shared a common Gregorian Chant melody that announced in musical terms the coming of the Redeemer.¹

The Great O Antiphons were revived in the 19th century by the Cambridge Ecclesiologist, Thomas Helmore. He published the seven antiphons in a metrical English translation to form the hymn we know as *O come, O come, Emmanuel* in his book *Hymnal Noted*.² Helmore did not use the original Gregorian Chant melody associated with them but rather, drew his hymn melody from an obscure Requiem Kyrie chant. This hymn is found in *The Hymnal 1940*, no. 2.

The antiphons are rooted in scripture's titles for the Christ. The chart below shows the Latin incipit and the scripture text on which it is based. In addition, the first letter of the second word of each antiphon forms an inverse crostic "Ero cras" that translates "I will be present tomorrow." One must wait until December 23 to have the entire crostic completed at which point the crostic makes sense. The letters which form the crostic are shown on the chart below in bold print.³

Date	Latin incipit	Hymnal stanza	Scripture reference ⁴
12/17	O Sapientia	2	Wisdom
12/18	O Adonai	3	Exodus 20
12/19	O radix Jesse	4	Isaiah 11:1
12/20	O clavis David	5	Isaiah 22:2
12/21	O Oriens	6	St. Luke 1:78
12/22	O Rex gentium	7	Jeremiah 10:7
12/23	O Emmanuel	1	Isaiah 7:14

There was an eighth antiphon in early English usage that refers to the Blessed Virgin Mary. Helmore was either not familiar with this antiphon or elected not to include this antiphon as part of his hymn. This explains why the Kalendar of *The 1662*

Book of Common Prayer notes on December 16 O *Sapientia*. The common custom, however, is to sing the O antiphons beginning on December 17.

In the English monastic tradition it was customary for the officers of the monastery to each take their turn "singing their O" antiphon and providing on that day a feast or pittance for the monks. At Durham, for example, the days were assigned successively to the Abbot, the Prior, the Gardener, the Cellarer, the Treasurer, the Provost, the Librarian and the Sacrist.⁵



Congregations can still sing a Great O Antiphon before the Magnificat at Evening Prayer by using the stanzas found in the hymnal. Stanza 2 (O come, thou Wisdom...) is the antiphon for December 17, stanza 3, December 18, and so forth. Stanza 1 is the

antiphon for December 23.

The hymn that Helmore formed from these antiphons is arguably the most popular of all the Advent hymns. It is so popular that it is often included in recordings of "Christmas carols." Even amongst those who are only nominally religious these texts give expression for man's longing for Him who will bring light to those who still dwell in darkness.

Notes

1. Society of St. John the Evangelist, *Antiphonale Monasticum* (Tournai: 1934) pp. 208–211. The antiphons can be sung in English to this same chant melody by using the version found in *The New English Hymnal* (Norwich: 1989) no. 503, pp. 1069–1084

2. For a complete history of *Hymnal Noted*, see Dale Adelman, *The Contribution of Cambridge Ecclesiologists to the Revival of Anglican Choral Worship, 1839–62* (Brookfield, VT: 1997) pp. 64–68

3. Raymond F. Glover, ed., *The Hymnal 1982 Companion*, Vol. 3A (New York: 1994) p. 56

4. Erik Routley, *A Panorama of Christian Hymnody* (Collegeville, MN: 1979) no. 172, p. 76

5. *The Hymnal 1940 Companion* (New York: 1949, 1951) no. 2, pp. 1–3

Reflections from the Editor's Desk

The Rev'd Dr. Peter Toon

"We say 'Thou, Thee' to God and 'you' to man."

When John Wesley, the great evangelist and founder of Methodism, prepared a textbook on English grammar for students at Kingswood School, Bristol, in the mid-eighteenth century, he included the rule: "We say 'Thou, Thee' to God and 'you' to man." He did so because the boys would have addressed God as "You" had they not been told otherwise, since "you" was the normal form of both the second person singular and plural in the eighteenth century, even as it had been in the seventeenth century, and even as it is now.

John Wesley received the language of public prayer and worship from *The Book of Common Prayer* (1549-1662), the King James Version of the Bible (1611) and many other books of doctrine, devotion and prayer written in English. His brother, Charles, who composed thousands of hymns, kept meticulously to the grammatical rule set forth by John for the students. In none of his four thousand or so hymns does he once address God as "You."

2nd person in English

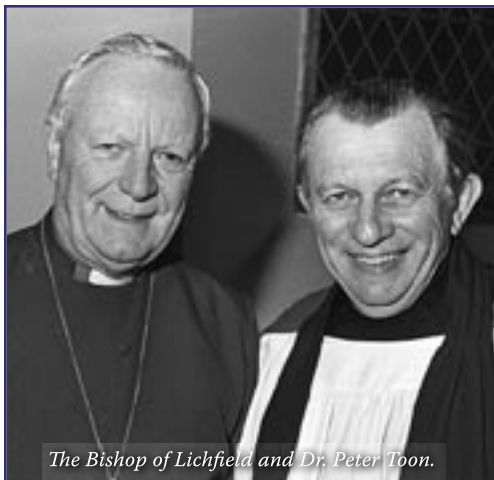
A lot of people think that "thou, thee, thyself, thine" were used by everyone until recent times. This is not so. These words belonging to the original English form of the second person singular were certainly used in religious worship and literature, as well in certain local dialects, in the eighteenth and nineteenth centuries but not in normal everyday speech. In the latter, the normal way to address a person was "you." At the same time the use of "thou, thee" for God was central to the specific language or idiom of common prayer and public worship and this centrality was affirmed and illustrated by the BCP, the KJV, and the hymns of Isaac Watts and Charles Wesley (amongst many others). No-one addressed God as "You" in public worship in any of the Protestant Churches until the second half of the twentieth century, when the rule stated by Wesley was discarded.

The reason why man as well as God is addressed as "thou, thee" in the BCP and the KJV is because of the attempt to translate the original Hebrew, Greek and Latin accurately. In all these languages there is a specific form for the second person singular and another for the second person plural. Thus Cranmer in translating the Medieval Church Service Books to create the English BCP and Tyndale, Coverdale and others translating the Bible to produce the English Bible used "thou, thee" for the second person singular and "you" for the plural. And, they did this even at the time when in the development of spoken English the use of "thou, thee" as the second person singular was disappearing.

They wanted to translate accurately and this meant distinguishing when a single person, in contrast to a group of people, was being addressed.

In fact (what many people do not realize is that) by the sixteenth and certainly in the seventeenth century "thou, thee" was being restricted in daily use to reference to inferiors and for relations of intimacy. This can be

illustrated from the BCP itself!



The Bishop of Lichfield and Dr. Peter Toon.

The Catechism & the 2nd person

In *The Book of the Common Prayer* (1549), of which the chief editor was Archbishop Thomas Cranmer, the new Catechism for the English people is printed as part of the Confirmation Service. In later editions it is printed separately.

This Catechism was produced so as to be a question and answer between the Catechist (or Curate) and the young person who was being prepared for Confirmation. Its aim is to communicate the rudiments of the Christian Religion via the Creed, the Ten Commandments and the Lord's Prayer.

The Catechism begins with three questions which the modern reader will tend to assume are addressed to more than one young person. This is because "you/your" is used.

- *What is your name?*
- *Who gave you this name?*
- *What did your Godfathers and Godmothers then [at Baptism] for you?*

However, when we think about it we see that if addressed to more than one, it should be "What

are your names?” and so on.

Immediately after these three questions, which use “you,” the questions and directions on the Apostles’ Creed all use “Thou.” For example:

- *Rehearse the articles of thy belief.*
- *What dost thou chiefly learn in these articles of thy belief?*

Then, perhaps surprisingly to the modern reader, before the section on the Ten Commandments the Catechism reverts to the use of “you.”

- *You said that your Godfathers and Godmothers did promise for you that ye should keep God’s commandments. Tell me how many there be.*

Then immediately after the stating of the Commandments by the candidate the questions revert to the use of “thou.” For example:

- *What dost thou chiefly learn by these commandments?*

And from this point onwards there is only the use of the “thou/thee” by the Catechist as he addresses the candidate.

The explanation why both “you” and “thou” are used is this. Saying “thou,thee” points to a relation of intimacy, here an intimacy with the Gospel, the Church and with God the Father through Jesus Christ because of baptism and faith in the candidate. At the same time, saying “you, your” points to an indirect relation via Godparents, a mediated relation. All the questions using “you” presuppose the mediation of the Godparents and all the questions using “thou, thee, thy, thine” presuppose a personal appropriation of the Faith by the candidate and thus an intimacy with the Lord.

Those who are familiar with the works of Shakespeare will be aware of this distinction in usage of “you” and “thou.” In *As You Like It*, III, v, we have the following examples.

“I would not be thy executioner” and “I will not pity thee,” says Phebe to Silvius.

“And why I pray you?” intervenes Rosalind.

Rosalind’s “you” preserves her emotional distance from Phebe, while Phebe’s “thee/thou” point to a degree of personal attachment behind her words of rejection.

Then there is the same usage by the poet George Herbert in his poem, “Love bade me welcome”, where the poet addresses Love in 2nd singular but Love replies to the poet in polite 2nd plural, as

Love said, “You shall be he.”

I the unkinde, ungratefull? Ah my deare
I cannot look on thee.

Thus we see what these pronouns have in common and what each one is peculiarly free to do and achieve in English, written or spoken.

One point that arises from such information and reflection is that the oft-repeated wide-ranging statements of modern liturgical experts and bible translators (and those who accept their testimony) concerning “Elizabethan” and “Tudor”

English are usually no more than half-truths and as such are often misleading.

The English language of prayer and worship wherein the Deity is addressed as “Thou/Thee” is not merely an aspect of 16th and 17th English, but it is a deliberately chosen way from at least the 17th century onwards of maintaining both Reverence and Intimacy of Relation with the ONE to Whom the worship is addressed!

The 2nd person in the English idiom of public worship

We are all aware that from the 1960s there was a campaign waged in all the Churches, from Baptist to Roman Catholic, to set aside the long established public language of prayer and to replace it with what was called “contemporary language.” The primary rule of this new language was “Address God as ‘You’.” So there was a tremendous industry created to produce new prayer books, new versions of the Bible, new forms of old hymns as well as new hymns, new devotional books and so on and so forth. Yet amazingly, the old language of English common prayer is still with us and is still being used.

The Rev’d Dr Louis Tarsitano of Savannah, Georgia, and I (encouraged and assisted by others) have produced a book under the title, *Neither Archaic Nor Obsolete: the English Language of Prayer and Worship*. We sincerely and wholeheartedly believe that this is a very important book for supporting the claims and encouraging the activities of those who desire to worship God using forms of words that have become holy and uniquely meaningful through long usage in English language services.

We intend this book to serve several basic purposes. One is to explain how the traditional English form of addressing God in the “Thou” form developed over the centuries. Another is to show when it came under attack and why there was a determined attempt to replace it with the “You” form. Yet another is to show the richness and stability, the reverence and the intimacy, of this traditional idiom of prayer. And, finally, we note the instability of the “You” language, which seems to absorb all the latest fads and ideologies.

The book will be available by the end of 2002 and will cost \$12.00 plus \$2.00 post and packing from the Prayer Book Society. Please consider buying a copy not only for yourself but also for a clergyman or layman or student or seminarian whom you think will benefit from reading the book. Part of the ministry of the Prayer Book Society is to provide an apologetic for the language we use in public worship.

Making a Spanish Service Book

By The Rev'd M. DeWayne Adams and Mr. David A. Williams

In the fall of 2001, the Rev'd M. DeWayne Adams and his family started attending Saint Andrew's Episcopal Church, Fort Worth, Texas. Mr. Adams had been

Associate Pastor of a bi-lingual Southern Baptist congregation in Fort Worth. For the last three years, he had been studying the 1928 Book of Common Prayer and other books on the Anglican faith. At the end of that period, desiring a more historical, authentic and catholic, yet evangelical, expression of Christianity, he resigned his position at his Baptist congregation and he and his family started worshipping at Saint Andrew's. In May, 2002, he and his wife Jayne along with their eldest son were confirmed by Fort Worth Bishop Jack L. Iker at Saint Andrew's.

After Mr. Adams began attending Saint Andrew's, he asked if the 1928 American BCP was available in Spanish. It was a natural question.. He served Spanish-speaking churches for 14 years of his ministry, and helped some of them to develop catechetical materials in Spanish based on the Westminster and Heidelberg Catechisms.

A native of New Mexico, Mr. Adams, had a special interest in Spanish culture and had served on mission trips to Spanish-speaking communities. He has a B.A. (Religion, Spanish) from Wayland Baptist University (Plainview, TX) and a M.Div. from the Southwestern Baptist Theological Seminary (Fort Worth, TX). Alongside his ministry he taught English and Spanish and is a counselor at South Hills High School in Fort Worth.

Now as an Episcopalian and glorying in the excellencies of Cranmerian Prayer Book worship he desired the same provision in Spanish. Unfortunately, at that time it was not easily available. Of course, the 1979 Prayer Book of the ECUSA was available in Spanish, but it suffers from the basic deficiencies of its American parent.

The desirability of an outreach to the Spanish-speaking is obvious. According to the latest census figures, 35.3 million Hispanics reside in the United States, almost 13% of the total population. Hispanics are projected to become the nation's largest minority group in the next 5 years. Also the Hispanic population is younger than the national

average, with more than a third (35.7%) under the age of 18. Further, some 7.5% of the U.S. population is Spanish-speaking.

It is clear that if traditional Anglicanism is to prosper across ethnic lines in the United States, provisions must be made for Hispanics.

Mr. Adams had been meeting with Mr. David



A. Williams, a friend of many years, who was a member of St. Andrew's and the Asst. Treasurer of The Prayer Book Society. They decided that a Spanish language 1928 BCP was needed to bring the Gospel and the benefits of Prayer Book worship to this bur-

geoning population.

Adams and Williams researched and put together a proposal for a printing of a Spanish 1928 BCP. At the January, 2002, Board of Directors meeting of the Prayer Book Society, Mr. Williams presented the plan.

It was decided to print the major offices of the BCP, i.e. Morning Prayer, Evening Prayer, the Litany, and Holy Communion in a booklet. This was completed in June, 2002. These major offices of worship can now be used by individuals, small groups, and congregations desiring to worship the Lord in the beauty of holiness, in Spanish.

As Hispanics are reached for Christ and incorporated into the church (many are uprooted and adrift due to changes in their circumstances), the study of the biblical basis of the offices of the 1928 BCP will provide a foundation for discipleship and the Christian life. The sounder the theology, the sounder is that which springs from its study. This soundness is wonderfully provided for in the 1928 BCP, and therefore in its Spanish version also, which can help nourish new generations of Spanish-speaking Christians.

The 1928 BCP in Spanish will provide continuity and uniformity with congregations which use the 1928 in English. This will facilitate communication, fellowship, and understanding between them, as well as build confidence that sound forms of worship are indeed common to them.

Copies of the 1928 Spanish Prayer Booklet are available at the Prayer Book Society office in Philadelphia and may be obtained by calling 1-800-727-1928, or by writing to the PBS, Box 35220, Philadelphia, Pa. 19128-0220.

St Louis, 25 Years On

The Rev'd Fr. David Kennedy

On September 11th, 12th, and 13th there was a meeting in St. Louis, Missouri to commemorate the 25th Anniversary of the Congress of St. Louis, and its famous "Affirmation of St. Louis." The original Congress gave rise to most of the Continuing Anglican Churches now existing in the United States and Canada.

There were some significant differences between the two meetings. The original meeting in 1977 was attended by some 1,600 people, mostly lay people and mostly Episcopalians. The 2002 meeting was attended by some 160 people, and it seemed that bishops and priests outnumbered the laity.

In 1977 those who were not Episcopalians were accorded observer status, while in 2002 they were part of the meeting. By Episcopalians I mean members of PECUSA, not a Continuing Church. The Fellowship of Concerned Churchmen, which sponsored the 1977 Congress was made up of organizations and publications, while the 2002 meet-

ing was sponsored by the same group, but is now made up of individual members.

Why should supporters of the Prayer Book Society be interested in this meeting?

The most obvious reason is that all these people use the 1928 Book of Common Prayer. Virtually all of the problems today in the Episcopal Church

can be traced to the adoption of the 1979 so-called Book of Common Prayer and the religion that it represents. A second reason is that the main focus of the Fellowship of Concerned Churchmen (FCC) is to encourage the reunion of all the Continuing Churches. Some say there are over 50 of them, but there are only about 4 major

ones. All of the major ones, and many of the minor ones, were represented at the September 2002 meeting in St. Louis. There seemed to be a better attitude abroad, and most people seemed to be aware of the weakness of the movement caused by "our unhappy divisions." We wish them well, and will keep them in our prayers.



"Under Construction" *The Anglican MarketPlace*

The Rev'd Fr. Jonathan Ostman

The Internet has become a very useful tool for researching items of personal interest, but it is more commonly used these days for on-line "shopping."

So, it would be helpful to have one central on-line clearing house for items of interest to the traditional Anglican, where one could find a single source for literature, music and vestments.

Thus, at a recent meeting, the Board of the PBS approved the design and launch of a Website that would provide the traditional Anglican with one source for liturgical, educational, and musical items to deepen his faith. Once the site is available, a user will be able find a thorough listing of items for use in his personal devotional life as well as for the liturgical life of the parish.

Currently "under construction," this Website will be called The Anglican MarketPlace, and as a ministry of the Society, will be linked to the PBS Website: www.episcopalian.org/pbs1928

One of the purposes is to promote items offered by the PBS. However, for those items not supplied by the Prayer Book Society, clicking on an object would redirect the user to one of the many on-line sites (such as Amazon.com) where he can then complete his purchase. For those items supplied by the PBS, on-line purchasing will be available.

Development of the Anglican MarketPlace continues in two areas before it will be up and running: (1.) technical development of the Website and (2.) researching the materials to be included. The development of the site is in many ways dependent upon what items will be included. So the more ardent task before those involved in the development of the Anglican MarketPlace is that of researching items to be included in the site.

We ask for your prayers and suggestions for this important project. We hope to announce that it is up and running early in 2003.

St. Andrew's Church

Savannah, Georgia

The Rev. Louis R. Tarsitano, Rector

To understand St. Andrew's Church, Savannah, it is necessary to understand the history and character of Savannah herself. Founded by James Oglethorpe in 1733, Savannah and the colony of Georgia were intended to be a model Christian society (no slavery, no rum, no lawyers) where English debtors and others of an adventurous spirit could find a fresh start on a godly, virtuous, and productive life.

The "sundry and manifold changes" of this fallen world can be hard on utopias, but whatever her divergences from Oglethorpe's original vision, Savannah has received and shown a remarkable grace. Almost the first act of this expressly Christian city was to welcome a group of Jewish refugees from the Inquisition in Portugal. Other groups followed: Lutheran Salzburgers, German Moravians, Scots Presbyterians, Baptists of every description (including the first African-American Baptist church in North America), and both Protestant and Roman Catholic Irishmen, who went from being imported laborers to a power in the community. The schools close on St. Patrick's Day here, and almost everyone in this diverse mix either marches in the parade or watches it from the sidelines.

The Wesley brothers preached here with mixed success, but they are remembered now with affection. The great evangelical preacher George Whitefield founded the Bethesda College here, in 1740, the first orphanage in our nation. And *how* Whitefield organized Bethesda is relevant to our story. He set Bethesda up as a private, independent foundation, with trustees of its own, to operate on certain fixed religious principles in perpetuity. In ecclesiastical terms, such an organization is called a "peculiar," and its purpose is to preserve the intentions of the original founders and donors. Several Savannah churches and institutions were

established this way, importing a structure much better known and more common in England than in the United States. Westminster Abbey, for example, is a peculiar.

The 1960s revolutions felt in Savannah

Two hundred years later, in the mid-1960s, the Rev. Mr. Ernest Risley, then rector of St. John's Church, began to contemplate the future of the Episcopal Church. These were the days when the erratic and heretical Bishop Pike went undisciplined for denying basic Christian doctrines. The General Convention had begun to claim an extravagant authority over the everyday lives of Episcopalians. If these trends continued, he reasoned, the Prayer Book, the Creeds, the Articles of Religion, and the very nature of the Episcopal Church would all become open to destructive amendment. Mr. Risley could not live with this prospect, and neither could many of his flock.

In the end, Mr. Risley and a number of his laity chose a course of action right out of Savannah history. In a city built for new beginnings, they left St. John's (for whose continued witness, God be thanked), and in 1969 they became St. Andrew's Church: a peculiar foundation outside the control of the local or national Episcopal Church, dedicated to the perpetual maintenance of the doctrine, discipline, and worship of the Anglican Way, as outlined in the traditional Anglican formularies, especially the 1928 edition of *The Book of Common Prayer*. They called themselves "St. Andrew's Independent Episcopal Church," not out of any desire to remain aloof from the rest of the world, but because for most Americans the word "peculiar" is a word that means "funny" or "odd," rather than



a religious term.

But St. Andrew's Church is most definitely *not* "funny" or "odd," unless the faith and practice of the Anglican Way, observed for centuries without interruption, are also somehow "odd," and perhaps they are to a secularized culture that focuses on man almost to the exclusion of God. Come what may, however, the un-amendable purpose of St. Andrew's existence is to glorify God, and the irrevocable method for fulfilling that purpose is the God-centered discipline of a Prayer Book life. We learn to pray, and we teach others to pray, from the example of the saints of old. We are traditional, not to be old-fashioned, but to be true.



From former synagogue to spacious campus

As anyone in Savannah knows, one can be traditional and still retain a spirit of adventure. Saint Andrew's first home had been built as an Orthodox synagogue, in what is now the Historic District, in 1909. By 1970, the members of the Jewish congregation had moved farther south in the city, and a new synagogue had been built to serve them. A meeting of the minds then occurred between the leaders of the two congregations, and St. Andrew's bought the building. It seemed perfectly reasonable that orthodox Anglicans should fill the pews once occupied by Orthodox Jews.

Now, in 2002, St. Andrew's has moved again, to a spacious campus almost in the center of town. We have loved the Historic District and our land-

mark building, but a parish isn't its real estate or a museum. Our new home is much better suited to evangelism and outreach, and these are positive duties of a local church and not mere options. I am proud of our people for recognizing these truths, as well as for their generosity and energy in the beautification of our new church (still under way).

Our move is also a reflection of the Christian friendships we have enjoyed through the years with other churches. Our friends from the Christian and Missionary Alliance are merging two of their congregations to enhance their work. When we purchased one of their properties, they were able to renovate their new home, we gained a central location for our min-

istry with a lovely church and room to grow, and our former building passed to an owner with the funds to maintain its splendors. The churches and the community all benefited, a perfect example of Savannah at her best.

When in Savannah, you are cordially invited to enjoy the hospitality of St. Andrew's Church. Our address is 608 Hampton Street, Savannah, GA 31405. Or phone us at (912)-354-1534. Our Web Site (there is a link at the Prayer Book Society site) provides information about the parish, recent sermons, and a sermon for the coming Sunday. Meanwhile, we will continue with our great, founding purpose: to live the Anglican Way and to make that Way of Christian life visible and available to all.

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zeal of R C translators in the 1960s/1970s that introduced us all to the strange expression (hardly modern English) "And also with you," and thereby cut us off from a sound tradition of doctrine.

Lay Readers & the Daily Office

There is one further matter to consider. Someone may ask: Since this exchange is not normally omitted or removed from Morning and Evening Prayer when taken by a Reader, who is not ordained as a deacon or priest, what meaning does "and with thy spirit" have here in reference to the Reader?

We may claim that it becomes a prayer that, as guided and empowered by the Holy Ghost in his inner soul, in his spirit, this lay minister will

truly lead the people in the worship and service of Almighty God through Jesus Christ His Son. He has not been ordained but he has been licensed by the Bishop and this is a prayer that his service will be truly spiritual, so that he is a true servant of the Lord in his reading of the Scriptures and in his offering of praise and thanksgiving, petition and intercession, confession and penitence in this work of prayer.

Nevertheless, there are some Anglican congregations where the exchange is left out when a lay Reader takes the service and is replaced with:

Minister: *Lord hear our prayer.*

People: *And let our cry come unto thee.*

Perhaps this is a good idea although not in the actual text of the BCP!

And also with you?

Both in Morning and Evening Prayer as well as in the Order for Holy Communion, in *The Book of Common Prayer* (1662, 1928), the congregation

hears, “The Lord be with you,” said by the Minister (Bishop, Priest or Deacon) and then it replies, “And with thy spirit.”

This ancient exchange has been rendered into modern paraphrase (initially by the International Consultation on English Texts, 1970) and in modern prayer books/liturgy, e.g., the ECUSA 1979 prayer book, has been made to sound like a greeting.

Minister: *The Lord be with you.*

People: *And also with you.*

But as used in church this exchange is NOT a simple greeting as one would use meeting friends on the street or at the club. It is a profound dialogue wherein the presence of the Lord Jesus by his Spirit is being humbly claimed, affirmed and accepted in general terms and also being asked for in specific terms.

The meaning of “and with thy spirit” is also reasonably straightforward—or at least it used to be.

Back to the original

The traditional English form is itself a direct, literal translation of the original Latin, long used in the Church in western Europe.

Priest: *Dominus vobiscum.*

People: *Et cum spiritu tuo.*

Here the first line has the second person plural – *you*, i.e., the members of the congregation, while the second line has the second person singular – *thy/thou*, the Minister/Priest.

And this Latin form of the exchange and dialogue was used in both the Daily Services of the Church as well as in the Mass. The rubrics allowed this exchange to be only between Bishop or Priest and congregation in the Mass and between Bishop, Priest or Deacon in the Daily Offices. That is the congregation were not to say, *et cum spiritu tuo*, to a subdeacon or to a lay Reader.

The meaning

The meaning of “The Lord be with you” is reasonably straightforward. The Minister addresses the people and claims the promises of the Lord Jesus, which he made to his disciples, for example, “Where two or three are gathered together in my Name there am I in the midst of them” (Matt. 18 v.20) and “I am with you always even unto the

end of the world” (Matt. 28 v.20). Christ is with them especially when as the Body of Christ and Household of God they meet at his Table on his Day to celebrate his Resurrection and to feast at his Banquet.

Though the Lord Jesus has ascended into heaven, He is present with His people in and through the Holy Ghost, who is called by St Paul, the Spirit of Christ.

The meaning of “and with thy spirit” is also reasonably straightforward – or at least it used to be. It is addressed by the congregation to the Minister and is first of all the recognition that he has been

ordained to serve the Lord in his Church and to minister amongst and to this gathered people. At ordination a spiritual gift from the Lord Christ was given unto him and it is in direct reference to this that the congregation says, “and

with thy spirit.” It is thus a confident prayer that the ordained Minister will conduct the service as one who is inspired by and guided by the Spirit of the Lord according to the spiritual gift, a gift from the Lord Christ through the Holy Ghost, bestowed upon him at ordination. Thus “spirit” here refers both to the Holy Ghost and to the human spirit to which is attached the spiritual gift of ordination. It is an expression of humble confidence by the congregation that the divine worship will be an encounter with the Lord Jesus in spirit and in truth through the ministrations of his ordained servant.

Problems with wrong translation

The decision to paraphrase *et cum spiritu tuo* as “And also with you” removes this reference to the particular status, role and calling of the ordained Minister and his place and purpose at the Eucharist. It makes him to be merely the leader of the group (or “presider” at the assembly). We may thus claim that the use of “And also with you” is a great loss to the full, historic and traditional meaning of worship and of ordination.

Happily, the Vatican is now – at last - requiring those who produce English texts for the Church to translate, “And with your spirit.” We may consider that this is good and right, for it was the misplaced

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Values or Virtues

A well known best-selling book entitled *The Book of Virtues* was originally intended to be called, *The Book of Values*. Then the distinguished author,

William Bennett, was told by friends (including I think Gertrude Himmelfarb, who has written on Victorian Virtues and Values) that what he had written about was “Virtues” not “Values” and the publisher agreed to change the title.

Mrs Margaret Thatcher is well known for her espousal of “Victorian Values” [e.g., hard work, thrift, intelligence, sobriety, fidelity, self-reliance, self-discipline, respect for the law, devotion to family and community, cleanliness, God-fearing and so on]; but, according to her autobiography, she originally spoke of “Virtues” and the Media changed the word to “Values” and she did not try to change it once it had taken off, as it were. So she is associated with the rightness of “Victorian Values” even though the Victorians themselves most carefully and distinctly referred to “Virtues.” They did not use “Values” in its plural form.

But there is a big difference (if we use words aright) between values and virtues.

From Aristotle we get the cardinal **virtues** – wisdom, justice, temperance, and courage, together with prudence, magnanimity, munificence, liberality and gentleness.

From Christian tradition we get faith, hope and love/charity as the theological virtues.

The classical philosophical, together with the Christian tradition, saw moral standards and law as objective and so virtues belonged to objective reality and standards. Virtues were very serious things possessing authority (for they were anchored in objective reality).

For classical philosophy, including Christian moral philosophy, a **virtue is a good habit**, or a habit of excellence (excellence being a high standard of goodness) and vices are bad habits. Habits must be inculcated by repeated use, not just by one time application. Thus, for example, when we refer to a virtue of chastity, we are referring to the continual and repeated practice of chastity, which rationally orders one sexual desire towards its proper end, its good, either the natural good of marriage or its supernatural end in the Kingdom of God where the Church is united to Christ, her Bridegroom. Needless to say, to talk about “values” misses such a point altogether. Then, also, it is only possible to inculcate virtue by grace: even the natural virtues are impossible to man’s nature on its own, wounded as it is by sin.

In contrast, “**values**” as a plural noun was first used by F. Nietzsche not as a verb meaning “to esteem something” (e.g., I value his contribution) and not as a singular noun meaning the measure of a thing (i.e., the economic value of money or labor or property) but describing the attitudes and beliefs, moral and social, of a given society. Max Weber the sociologist took up this use of “values” and so it moved from sociology to ordinary speech, accelerated into common conversation by the radical & revolutionary 1960s. This use of “values” came with the general assumption that all moral norms and ideas are entirely subjective and relative for they are mere customs, conventions and mores, that belong to different societies at different times in their history and experiences.

Thus for sociologists it can be a most useful word!

However, it is really disastrous for Christian discourse and teaching when the word values is used in such expressions as “biblical values.” Regrettably, too many of us seem wedded to this and like expressions and do not seem to realize that we undermine the whole basis of the norms of God in creation and in redemption by using such a word. In fact the only biblical values – and this is a sobering thought -- are those condemned by the prophets, Messiah and apostles in the OT and NT as being of the world, the flesh and the devil and of being totally opposed to the virtues or fruit produced by the indwelling Spirit of the Lord in the Church of God. The Bible as a whole places supreme value on the objectivity of the revelation of God’s law and of the standards [virtues] or righteousness and holiness therein set forth.

I recall that at the first meeting of what has become the Anglican Congress Movement in Atlanta in 2000 I had to protest strongly to get the word “values” out of the major statement that was produced (I think in the end they went for “kingdom norms”). I suspect that few people really appreciated what I was talking about for the word is so much used by those who claim to be biblically-based!

Let us use “value” both as a verb and as a singular noun, and let us seek to avoid it in its plural form when we are referring to objective, God-revealed norms and standards. The Editor

Archbishop, Presiding Bishop, Primus, Primate – *Who Are They?*

The word “archbishop” does not occur in the New Testament but the word **bishop** (Greek, *episcopos*, bishop/pastor/overseer) does. An **Archbishop**

(Greek, *arche* [chief] & *episcopos*, thus senior bishop) is a senior shepherd under Christ Jesus, the good Shepherd of the flock. He is addressed as “His Grace” and “Most Reverend.”

A Bishop is distinct from presbyters/priests in that he confers Holy Orders, administers Confirmation and is a pastor of a diocese. The identity and vocation is set out inside the Prayer Book in The Ordinal (1662 & 1928 etc.) which contains the service of ordination & consecration

An Archbishop is a bishop to whom a greater administrative responsibility is given; he is not a superior form of clergy. One of his tasks is to preside at the ordination and consecration of new bishops while another is to preside at Synods and represent the Province in the wider Church.

Most of the Provinces of the Anglican Communion have an Archbishop but a few have a “Presiding Bishop” or in the case of united churches of India and Pakistan a “Moderator.” Scotland has a Primus!

Where there is no history of monarchy or where monarchy is rejected in the land, then the title of “Presiding Bishop” is normally used by the local Church (as in the USA).

In most of the Provinces the position of “Archbishop” or “Presiding Bishop” is not tied to certain particular dioceses, but it is so for example in Australia (here to Perth, Adelaide, Melbourne, Sydney and Brisbane) and in England (here to Canterbury and York).

In most of the Provinces the office of “Archbishop” or “Presiding Bishop” is an elected office, either by fellow bishops, or in Australia by a diocesan synod. Only in England is it a Crown appointment on the advice of the General Synod.

In virtually all of the Provinces of the Anglican Communion the “Archbishop” or “Presid-

ing Bishop” is always a diocesan bishop (e.g., in England, the two Archbishops have the dioceses of Canterbury and York). Yet in a few places, primarily the Episcopal Church of the USA and the Anglican Church of Canada, the Presiding Bishop/ Archbishop has no diocese but works from an

office of “the national church” in New York City/Toronto.

The Archbishop or the Presiding Bishop of a Province is the Primate of that Province but where as in Australia and England there are two or more Archbishops then only one is regarded as the Primate – in England,

always the Archbishop of Canterbury, and in Australia by election by the archbishops (of Brisbane, Perth, Melbourne etc.).

The President of the Primates’ Meeting (38 members), which meets annually, is always the Archbishop of Canterbury for his See is regarded by all as “the instrument of unity” of both the Church of England & of the Anglican Communion of Churches. As far as Anglican Churches are concerned, to be in communion with that See is the test of whether or not a Province is in the Anglican Communion. Thus Continuing Anglican Churches, with their several Archbishops, are not in the Communion even though they have Anglican characteristics & likewise Lutheran National Churches, related specifically to the Church of England in the Porvoo Agreement, are not in the Communion.

The Archbishop of Canterbury is styled “Primate of all England” and ranks immediately after the royal family, with the Lord Chancellor coming next in order. He has to be a British citizen and ordained in Britain. Dr Rowan Williams became the new Archbishop of Canterbury in late 2002, moving to this See from the See of Monmouth in Wales.



The Performance of Public Prayer by Clergy & People

Within the one Church of England in the 16th century there were displayed three very different approaches to the relation of the

clergy to the congregation in divine worship.

First of all, consider the traditional, late medieval relation of clergy and people, which may be termed PARALLELISM. Here especially at the Mass but also at Matins on Sundays the clergy and laity each did their holy work. The laity only came into direct rather than parallel relation to the priest at one supreme point, the elevation of the host when the bell was rung to gain their attention.

The priest faced East and went through the Latin Rite addressing God on his own behalf and in the stead of the congregation. Meanwhile the lay folk had their own little books of devotion and/or their rosaries and they said their own private prayers as they waited for the Elevation and the saying aloud of the *Pater Noster*. They received Communion rarely and only after making their confession to the priest. By being there, by watching and by engaging in private devotions they were blessed because the Sacrament was by divine grace seen to be all powerful.

Secondly, consider the totally new relation of clergy and people created by the use of the English *Book of Common Prayer*, which may be termed, COMMONALITY. Here the intention was that both the basic thoughts and the expression in words of clergy and congregation were identical. There was to be no private performance of the priest in the chancel and no private prayers of the people in the nave. The whole Rite and text belonged to all and this was signified by the requirement that certain parts of the service were said/sung together and that where the clergy alone read the service aloud the people should say a hearty "Amen" to what had been said on its behalf. The philosophy here is that people are formed in right thinking, right praying and right action by the repetition prayerfully and together of a sound text in the vernacular which they understand. Thus it is in theory and becomes through practice and usage truly common prayer.

In the third place, consider the relation of clergy to congregation created by the type of services created by the Puritans (Presbyterians) which may be termed FOLLOW THE LEADER. Here be it in England or New England there was no set liturgy. The pastor/preacher was pivotal and his proclamation of the whole counsel of God in his lengthy sermon was central. He preached and

the people listened. Then in the lengthy pulpit/pastoral ex tempore prayer he prayed aloud and the people listened, giving their "Amen" at the end. Only in the singing of Psalms in metre together did the people actively participate in the service. The primary duty of the pastor was to preach, teach, pray and lead and that of the people was to listen and receive and sing.

It will be observed that the new **Anglican** method created by Archbishop Cranmer in the 1540s and set forth in the two editions of *The Book of Common Prayer* is very different from the other two. The aim is not in the first place to get total doctrinal unity but rather to get unity of practice in a comprehensive way, so that, through the learning by heart and by the regular doing of the liturgy, a people can be formed in the habit of prayer, worship and hearing God's word in the vernacular. Thus individual piety and family prayers can then flow from the public liturgy as water from a spring.

In modern times, not only have these three primary models been modified in various directions to suit modern taste & conditions, but other models have been popularised.

One such model is based on the theatre and has as its setting an auditorium wherein there is a stage. The performance occurs on the stage from where everything is directed by the performers, and the folks in the auditorium sing and shout, stand and sit, as directed. Here there is little distinction between worship of God, popular evangelism and entertainment.

This theatre model (which is often married to the "community" model) has also influenced changes in the Anglican model, by developing such themes as "shared ministry", by introducing worship committees, music groups & the "Peace," by lowering the talk about sin and judgment, and by catering very clearly to the modern sense of subjectivity and the need for self-affirmation and self-worth.

Thus Common Prayer as a Common Rite and Common Text to be used and known by all by heart has given way in many places to Common Prayer as being a common structure with a few common elements, leaving space for local variations and adaptations.

The Christian Year

The Church's Calendar is planned to remind us of the great events of the Gospel story, out of which Christian worship springs. Thus Sunday is the weekly memorial of the Resurrection of our Lord Jesus Christ.

For every Sunday and the chief commemorations in the year a Collect, Epistle and Gospel are provided. The Collect often sets the tone of the day's worship. The Gospels and Epistles are respectively from the Gospel story and usually from the pastoral messages of Apostles to their people.

The Psalms are read through in daily portions every month at Morning and Evening Prayer, but special psalms are selected for congregational use on Sundays, and "proper" psalms are set for the chief festivals. The Lectionary provides for the orderly reading of the Bible morning and evening throughout the Year, with special lessons for Sundays.

The sequence of the Church's Year is as follows:

Advent prepares us to celebrate Christ's first coming and warns us that he will come again to judge the quick and the dead.

Christmas, the anniversary of our Lord's birth, leads to

Epiphany (January 6) which, with the following Sundays, speaks of the glory of God revealed in Christ Jesus.

Septuagesima, Sexagesima, and Quinquagesima, so-called because they precede Easter by approximately seventy, sixty, and fifty days, bridge the interval between the Epiphany season and

Lent, which begins on Ash Wednesday, and lasts, excluding Sundays, for forty days, recalling the forty days of our Lord's testing in the wilderness. It is a season of penitence and fasting in

preparation for Easter. The Fifth Sunday in Lent, called Passion Sunday, foreshadows

Holy Week, which, opening on Palm Sunday, leads our thoughts through our Lord's Passion, from his entry into Jerusalem, through the Last Supper on Maundy Thursday, to his Crucifixion on Good Friday, and his lying in the grave on Easter Eve.

Easter, the festival of the Resurrection of the Lord Jesus, is kept for eight days, the "octave." Its date varies according to the date of the Passover full moon. The season of rejoicing extends through the forty days after Easter to

Ascension Day, when Christ the Ascended Saviour is proclaimed the Lord of all life; and then to

Whitsunday, when the Holy Ghost came to dwell in the Church. The series ends with

Trinity Sunday, which declares the fullness of the Christian revelation of God as Three Persons and One Godhead/Deity. The following Sundays to Advent are named "after Trinity."

Holy Days and Saints' Days. Other events in our Lord's life are also commemorated during the year. Saints are remembered on special days; and on November 1, All Saints' Day, the list closes with the vision of the Church Triumphant.

Rogation Days. On the Sundays before Ascension Day and the three following days prayer is offered to God for the blessing of man's labour to produce the necessities of life.

Ember Days. At the turn of each season three days are fixed for prayer on behalf of the Christian Ministry.

Please remember
The Prayer Book Society
in your will
and
Please send a generous gift
at year end, 2002.

The Book of Common Prayer: *Why Does Its Language Work So Well, and Where May I Obtain a Copy?*

First published in 1549 and, in revised and edited forms, published many times since, *The Book of Common Prayer* is still in print and still works in a dignified and efficient way for public worship. Why so?

It is written in a formal, not informal, language and is composed of texts produced to be spoken/chanted aloud either by a single person or by the congregation. Further, it is characterized by being

the address of an inferior to a superior, never of an equal to an equal. Then also its purpose is not primarily the communication of information but the vocal expression of the inner convictions of faith, hope and love. Finally, it is designed to be read out not once only but often, week by week or even day by day, and become the more meaningful by this constant use.

Obtaining a Prayer Book

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 also available in red binding from the Anglican Parishes Association, 225 Fairway Drive, Athens, GA. 30607 for \$19.95 including postage; a box of 14 copies is available for \$195.30, postage included. Call 706-546-8834.

Obtaining a CD of a 1928 BCP Service

Recordings on a CD of: (1) Morning Prayer with Litany from St Thomas' Church Houston, and of (2) Evening Prayer with Anthem from St John's, Savannah, are available from the PBS in Philadelphia at \$12.50 each, postage included.

Obtaining the Book on BCP Language

The book, *Neither Archaic Nor Obsolete: the Language of Common Prayer and Public Worship*, by Dr Toon & Dr Tarsitano is available from Philadelphia for \$12.00 plus \$2.00 for postage in late December or early January.

A Prayer of Thanksgiving for the BCP

(Prepared by a Committee of the House of Bishops and authorized by The Presiding Bishop for use in 1939 during the 150th Anniversary Celebration of the Adoption of The American Prayer Book which took place in Philadelphia, October 16, 1789.)

God, by whose spirit the whole body of the Church is governed and sanctified, we give Thee hearty thanks that by Thy holy inspiration Thy Church hath from its foundation ordained rites and ceremonies, prayers and praises, for the glory of Thy name and the edification of Thy people.

More especially do we thank Thee that when, in the course of Divine Providence, these American States became independent, this Church was moved to set forth the Book of Common Prayer in a form consistent with the Constitution and laws of our country, yet in agreement with ancient usages, and adapted to the spiritual needs of new times and occasions.

We beseech Thee to help us so to read, mark, learn and inwardly digest Thy teaching as set forth in this Book, that Thy name may be glorified, Thy Kingdom hastened, Thy Church increased, and Thy people strengthened in faith, courage and devotion to Thee. All this we ask through Jesus Christ our Lord, to whom with Thee and the Holy Spirit be all honor and glory, world without end. *Amen.*

The Society for the Preservation
of the Book of Common Prayer
(The Prayer Book Society)
P.O. Box 35220
Philadelphia, PA 19128-0220

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