

MANDATE

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Worship the Lord in the Beauty of Holiness

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



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

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.

Southeast Florida (partial listing)

West Palm Beach/Lake Worth/Lantana

The Church of the Guardian Angels (Episcopal Church, FinFNA)

1325 Cardinal Lane
Lantana, FL 33462-4205
561 581 0137
Sunday, 6:00 pm Holy Communion (Saturday)
7:30 am Holy Communion (Advent - Easter Day)
9:00 am Holy Communion
The Rev. David C. Kennedy, SSC, Rector
The Rev. James C. Stoutsenberger, Assisting Priest

The Church of the Holy Spirit (Anglican Province of Christ the King)

3066 Drew Street
West Palm Beach, FL 33406-7634
561 641 0082
Sunday, 8:30 am Morning Prayer
9:00 am Holy Communion
4:30 pm Evening Prayer
The Rt. Rev. Edward E. LeCour, Rector

St. Augustine's Church (Anglican Catholic Church)

4100 Forest Hill Boulevard
West Palm Beach, FL 33406
561 967 0121
Sunday, 9:30 am Holy Communion
The Rev. James G. Monroe, SSC, Priest-in-Charge
The Venerable John D. Shuman, Assistant

Boca Raton/Deerfield Beach

St. Peter's Church (Anglican Province of America)

1416 SE 2nd Terrace
Deerfield Beach, FL 33441
954 421 3506
Sunday, 10:00 am Holy Communion

Boynton Beach/Delray Beach

St. Cuthbert's Church (Episcopal Church)

214 E. Martin Luther King Jr. Blvd. (NE 10th Avenue)
Boynton Beach, FL 33435-3145
561 732 1241
Sunday, 11:30 am Holy Communion
The Rev. David C. Kennedy, SSC, Rector

St. Mary's Church (Anglican Province of America)

101 Homewood Boulevard
Delray Beach, FL 33445
561 265 1960
Sunday, 8:00 am Holy Communion
10:00 am Holy Communion
The Rev. Erich A. Zwingert, SSC, Rector
The Rev. Canon Richard A. Smith, Assistant
The Rev. Robert H. Hammes, Deacon

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

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

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Reflections from the Editor's Desk

“ECUSA may be apostate but its Liturgy is OK.”

By *The Rev'd Dr. Peter Toon*

It has always seemed odd, sometimes amazing, to me that, amongst those members of the Episcopal Church who bemoan her downward spiral into apostasy, very few (Anglo-Catholic or Evangelical) entertain the possibility that her public, official Liturgy was and is a major cause of that apostasy.

If a Church (e.g. the ECUSA) is in doctrinal, moral and numerical decline, the probability is that anything she produces will be affected by that decline, especially if she produces a whole new prayer book and with it rejects her former formularies (BCP, Ordinal & Articles of Religion) in so doing.

It is hard for me to forget two common attitudes with respect to the 1979 ECUSA prayer book.

(a) **An Anglo-Catholic view:** this is that the 1979 prayer book is the best Anglican prayer book since the first edition of the BCP (1549) for like that of 1549 it is truly catholic. It is held that the 1549 BCP was heavily protestantised by Archbishop Cranmer to make what became the 2nd edition of 1552, which (with few changes) became the classic English edition of 1662. The American Liturgical Commission (though filled primarily with modern liberally inclined liturgists!) recovered the truly catholic elements of the western tradition in the texts and rites of their 1979 book. Evidence of this includes the new “Shape” of the Eucharist, the inclusion of “the Peace” and the placing of the Gloria at the beginning of the Mass; they also point to the availability of a rite for auricular confession and to the Holy Week and Easter Eve services.

What is not usually mentioned is that all these “catholic” provisions come in a reduced or revised form and do not have their full patristic or catholic flavour (as my learned friend Professor Charles Caldwell often pointed out).

(b) **An Evangelical view:** this is that the Rite II services in “contemporary language” provide the necessary ingredients of intelligibility, simplicity, accessibility, relevance and meaningfulness and so are a means of making their services and outreach popular and attractive. So they pay little attention to the actual doctrinal content – i.e., they do not check it against the doctrinal content of the classic BCP & the Articles of Religion in terms of who is God, who is Jesus and what is salvation. Further,

being persuaded by theories of dynamic equivalency for translation work, they do not seriously consider whether the 1979 Psalter should be used for genuine Christian worship or whether the NIV and NRSV are suitable versions for reading in public worship.

So while Catholics have been deeply upset by the feminist agenda & successes in the ECUSA with its ordination of women and the changing of God-language to please radical women, and while the Evangelicals have been upset by the seeming setting aside of the authority of Scripture, it does not seem to occur to them that the



1979 prayer book with its additional services in the 1980s & 1990s, and the momentum of liturgy and doctrine therein expressed, actually was and is a vehicle for the promotion of what they dislike. That is, while they use the 1979 rites in their own ways for their own churchmanship, the larger church constituency uses the same rites, and those spawned after 1979 and approved by the General Convention, to promote the very agendas that the traditional Catholics and evangelicals hate! And this does

not seem to bother them or alert them to the true nature of the 1979 book as one significant encouragement to apostasy.

Various reasons come to mind for the support of the 1979 book by those who claim to be orthodox and biblical. Some have known nothing else but the 79 book and it gave them a certain measure of freedom; others have felt committed to the 79 book for it is the official Prayer Book of the Church in which they were ordained and in whose pension fund is vested their future livelihood; then the bishops have gone to great lengths to push this prayer book; further, it is the ECUSA which has (in many cases) allowed priests and laity a second marriage in church with a blessing and thus their very daily life and relations are dependent upon that Church, whose liturgy they are thus not quickly disposed to criticize.

Whatever be the fundamental reasons, it is an amazing phenomenon that those who are so critical of the ECUSA, of its bishops, its general convention's legislation and so on, should both use the 1979 book as though it were fully and truly orthodox, and further should call it by a name that is a huge lie (it is not a genuine Book of Common Prayer at all but a book of varied services!).

Richard Hooker (1554 to 1600) on Common Prayer & Public Worship

“O God, who hast enlightened thy Church by the teaching of thy servant Richard Hooker: Enrich us evermore, we beseech thee, with thy heavenly grace, and raise up faithful witnesses who by their life and doctrine will set forth the truth of thy salvation; through Jesus Christ our Lord. Amen.”

Richard Hooker (d.1600) is best known as the Apologist for the Anglican Way of Reformed Catholicism & as the Defender of the Episcopal and liturgical Church of England against the Elizabethan Puritans, who wished to make the English National Church into a Presbyterian Church, modelled on the Church in the canton of Geneva.

He wrote *The Laws of Ecclesiastical Polity* in eight books. Book Five, with its 81 short chapters, is the longest of the eight and deals primarily with the worship of the Church. The text of this may be read in John Keble's edition of *The Laws* (7th edition, Oxford, 1888).

There are two specialized studies of Book Five – Ronald Bayne's *Of the Laws of Ecclesiastical Polity*, the Fifth Book, London, 1902, & F. Paget's *Introduction to the Fifth Book of Hooker's Ecclesiastical Polity*, Oxford, 1899. Then there is John S Marshall's, *Hooker's Theology of Common Prayer. The Fifth Book of the Polity Paraphrased and expanded into a Commentary on the Prayer Book*, University of the South, Tennessee, 1956.

After discussing the public reading of Holy Scripture and the place of sermons in worship, he turned in chapters xxiii to xxvi to the subject of Prayer and specifically to Public Prayer/Worship. All the time he had in mind the Puritan claim that their services, in which the Sermon was central and wherein there was little or no fixed content, better represented the scriptural norms for worship.

To appreciate what he writes we need to realize that (1) he is writing against Puritanism, and (2) that we come out of a religious culture where it is taken for granted that prayer is first individual and then, if we choose to make it so, corporate. He is arguing for the superiority of corporate, public and common prayer.

What follows is a paraphrase of chapters xxiii to xxvi.

Chapter xxiii Of Prayer

If it is true that Angels have their continual communication between the throne of God in heaven and his Church militant here on earth, where should we find this more verified than in these two spiritual exercises, of teaching and prayer? For what is the assembling of the Church to learn than the receiving of angels descended from above? And

what is the assembling of the Church to pray than the sending of Angels upward? God's heavenly inspirations and our holy desires are as so many Angels of communication and commerce between God and us. As teaching brings us to know that God is our supreme truth; so prayer testifies that we acknowledge him as our sovereign good.

Besides, since all inferior causes in the world are dependent on God as the Most High; and the higher the cause is, the more it desires to impart virtue unto things beneath it; how should any kind of service we do or can do find greater acceptance than prayer, which shows our concurrence with him in desiring that in which his very nature most delights?

What can be bestowed on others more easily and yet more fruitfully than our prayers? If we give counsel, only the simpler people need it; if alms, only the poor are relieved; but by prayer we do good to all. And whereas every other duty is only revealed as time and opportunity require, for prayer all times are convenient. When we are not able to do any other things for people's benefit, when through maliciousness or unkindness they will not condescend to accept any other good from our hands, prayer is that which we always have in our power to bestow, and they never in theirs to refuse. So "God forbid," said Samuel, speaking unto a most unthankful people, a people weary of his most virtuous government over them, "God forbid that I should sin against the Lord and cease to pray for you" (1 Samuel 12:23). Prayer is the first thing with which a righteous life begins and the last with which it ends.

The knowledge which we have on earth concerning things that are done in heaven is small. Yet we do know this of the Saints in heaven, that they pray (Revelation 6:9). And therefore prayer being a work common to the Church triumphant as well as militant, a work common unto men with Angels, should we not think that our lives are celestial and divine to the extent that we spend time in the exercise of prayer? We are not surprised to learn that the most comforting visitations, which God has sent people from above, have occurred especially during times of prayer, as their natural opportunities (Daniel 9:20; Acts 10:30).

The Prayer Book of 1549

THE booke of the common prayer and administracion of the Sacramentes and other rites and ceremonies of the Church: after the use of the Church of England.

This title indicates that the contents are three-fold: (1) the common prayer, referring to the choir-office of the canonical hours, here reduced to two, Mattins and Evensong, together with the common prayer of procession, the Litany and Suffrages; (2) the administracion of the sacraments - Baptism, Confirmation, Holy Communion, Penance, Matrimony and Unction of the Sick [all except Ordination for which as yet no provision made], and (3) other rites and ceremonies of the Church, viz, the Churching of Women, the Visitation of the

Sick, the Burial of the Dead, and service for Ash Wednesday. Only the Bible was needed alongside this Booke to conduct services.

All these services were after the use of the Church of England. Hitherto there had been no such Use. The Preface to this Prayer Book mentions five varieties of divine Service – those of Salisbury, Hereford, Bangor, York & Lincoln - but this list is not exhaustive. The differences were in details not in basic structure and doctrine. The new Uniformity required by law in 1549 had not been known in the Middle Ages in England or Europe.

Music for the services was provided in *The booke of Common praier* noted prepared by John Merbecke and published in 1550.



Richard Hooker on Common Prayer

Chapter xxiv Of Public Prayer

(1) This holy and religious duty of service towards God concerns us one way in that we are human beings, and another way in that we are joined as parts to that visible, mystical Body which is his Church. As human beings we make our own choice of time, place and form for prayer, according to our own private, pressing needs (see Psalm 55:17; Daniel 9:3 & Acts 10:9); but the service, which we do as members of a public body, is public and for that cause must necessarily be judged so much worthier than the private service, even as a whole society exceeds the worth of any one of its members. Therefore, it is to be noted that most special promises are made unto Christian assemblies in the New Testament (e.g., Matthew 18:20).

Though St Paul was as likely to prevail with God in prayer as any mortal, nevertheless he thought it much more for God's glory and his own good, if prayers might be made and thanks offered on his behalf by a number of people (see 2 Corinthians 1:11). When the prince and people of Nineveh assembled themselves as a principal army of supplicants, it was not in the power of God to withstand them (see Jonah 3-4).

What I write concerning the power of public prayer in the Church of God agrees with what Tertullian (c 160- c 225) wrote [Apology c.39]: "We come by troops to the place of assembly, that being formed into a congregation, we may be supplicants to besiege God with our prayers. Such petitions are acceptable to him."

(2) When we pray together in public we do so

with much more satisfaction than we do individually in private, because what we ask for in public is the request of all of us, approved as needful and good in the judgment of all. Further, in public prayer, if the zeal and devotion towards God of some is slack, then the alacrity and fervour of others serve as a horseman's spur. St Basil the Great (d.379) says: "For even prayer itself when it does not have the company of many voices to strengthen it, is not itself (Epistle 68)." Finally, the good which we do by public prayer is more than can be done in private. For besides the benefit which each of us gains for himself, the whole church is much edified by his good example; and, consequently, whereas secret neglect by any of us of our duty in public prayer is but only our own hurt, it is also true that one person's contempt of the common prayer of the Church of God may be and often is more hurtful unto many. It is with such thoughts that the Prophet David so often vows unto God the sacrifice of praise and thanksgiving in the congregation (see Psalms 26:12 & 34:1); so earnestly urges others to sing praises unto the Lord in his courts, in his sanctuary before the memorial of his holiness (Psalms 30:4 & 96:9); and so much complains of his own uncomfortable exile, wherein, although he sustained many most grievous indignities, and endured the absence of pleasures and honours previously enjoyed, yet as if this one were his only grief and the rest not felt, his speeches are all of the heavenly benefit of public assemblies, and the happiness of such as had free access unto them (Psalms 27:4; 42:4 & 84:1).

Neither Archaic Nor Obsolete: *The English Language of Prayer and Worship* by the Rev'd Drs. Peter Toon and Louis Tarsitano

The Prayer Book Society and the authors sincerely believe that this is a very important book. It supports the claims and encourages the activities of those who desire to worship God using the forms of words that have become holy and uniquely meaningful through long usage in English language services — in *The Book of Common Prayer*, *The King James Bible*, and the *Hymnal* (1940).

We intend this book to serve several basic purposes: (1) To explain how the traditional English way of addressing God in the "Thou" form developed over the centuries; (2) To show when it came under attack and why there was a determined attempt to replace it with the "You" form; (3) To show the richness and stability, the reverence and the intimacy, of this traditional idiom of prayer; (4) To note the instability of the "You" language, which seems to absorb all the latest fads and ideologies as they appear in the church.

**Please order several copies now for yourself and also as a present for others
(e.g., your Rector & Lay Readers).**

The Prayer Book of 1552

The booke of common prayer & administracion of the Sacramentes and other rites and Ceremonies in the Church of England.

In this second edition of the Prayer Book in the reign of Edward VI, the title is amended, by the removal of “the” before common prayer and the substituting of “in the Church of England” for “of the Church: after the use of the Church of Englande.”

Inside the Book the Daily Offices are renamed “Morning and Evening Prayer” and each is given a long penitential introduction. The word “Mass” disappears from the title of the Holy Communion, the structure of the Prayer of Consecration is simplified, the Ten Commandments replace the nine-fold Kyrie, the Gloria is placed at the end rather

than the beginning, and so on.

Also the Book now contains the form & manner of making & consecrating of Bishops, Priests and Deacons.

In general, this Prayer Book reveals a greater conformity to the new Protestant theology developed in Europe by Luther and Calvin than did that of 1549.

After the death of Edward VI on July 6, 1553, the use of this Book was suspended during the reign of Mary I from 1553 to 1558. With minor changes it returned into use when Elizabeth I came to the throne.



Richard Hooker on Common Prayer

Chapter xxv Of the Form of Common Prayer

1. One major reason why religious persons find from experience that their souls are inflamed with the love of public devotion is this. The reverend and solemn order of common prayer has such virtue, force and efficacy that it helps overcome that spiritual impotence and weakness which is naturally in us. Without the order of common prayer we are the less able to offer unto God that heavenly service, with such affection of heart and disposition of the powers of the soul, as he requires.

To this end, therefore, it has always been thought in the Church that all things concerning public worship should be done with the most solemnity and majesty that the wisest could devise. Public and private prayer are of course different. In private prayer secrecy rather than outward show is commended, whereas in public prayer, which involves a whole congregation, more care has to be taken of external appearance. Thus the assembling of people for public worship has always been regarded as a solemn matter.

2. Although the place of assembly [e.g., the parish church] serves for a variety of public uses, its primary purpose is for the saying of Common Prayer. Our Lord confirms this primary purpose of the sanctuary by his sanctifying the Temple in Jerusalem and calling it “the House of Prayer” even though he was aware that the Temple was appointed by God’s favour and providence for a variety of other, special uses and services.

To develop this theme further. If, as the gravest of the ancient Fathers were persuaded and often plainly teach, it be the case that the house of prayer is a Court beautified with the presence of celestial powers, that there we stand, we pray, we sing hymns unto God, joining our voices with those of the angels; and if it be that with reference to the house of God the Apostle Paul requires (1 Cor.11:10) so great care to be taken of decency for the Angels’ sake; how can we come to the house of prayer, and not be moved with the very glory of the place itself so as to frame our [thoughts and] affections in an appropriate spirit of prayer, whose petitions the Almighty sits there to hear, and his Angels are present to attend to? When this way of thinking was grafted in the minds of men centuries ago, no penal statutes were needed to draw them unto public prayer. The warning bell was no sooner heard, than the churches were immediately filled and the pavements covered with prostrate bodies and washed with their tears of devout joy.

3. Even as the place of public prayer, though belonging to the external context of worship, has

the potential and power to help devotion; so much more does the Minister with whom the people of God join themselves in this action, for he is the one that stands and speaks in the presence of God for them. The authority of his place, the fervour of his zeal, the piety and gravity of his whole behaviour must of necessity exceedingly both grace and set forward the service that he leads therein.

The authority of his calling also serves to promote public prayer. If God has so far received him into favour, as to impose upon him by the hands of men that office of blessing the people in his name, and making intercession to him in theirs, is not his very ordination a seal as it were to us, that the self-same divine love, which has chosen the instrument to work with, will by that same instrument effect the thing whereunto he ordained it, in blessing his people and accepting the prayers which his servant offers up unto God for them? This office, we recall, God has sanctified with his own most gracious promise and also has ratified that promise in the ministries of those who have fulfilled this calling. In the light of their ordination and vocation, the ancient Christians usually gave God’s ministers the title of “God’s most beloved” [theophilestous], since they were ordained to procure by their prayers his love and favour towards all.

Again, if there is not zeal and fervency in the Minister that offers for the rest those petitions and supplications which they, by their joyful acclamations [of Amen], must ratify; if he does not praise God with all his might; if he does not pour out his soul in prayer; if he does not take their causes to heart, or if he does not speak as Moses, Daniel and Ezra did for their people; then how should there be in them anything other than frozen coldness, since the one from whom their affections should take fire, seems himself not to be on fire?

Virtue and godliness of life are required at the hands of the minister of God, not only in that he is to teach and to instruct the people (who for the most part are rather led away by the ill example, than directed aright by the wholesome instruction of them, whose life swerves from the rule of their own doctrine), but also much more in regard of this other part of his function, to be a godly example of holy living. In this regard, whether we respect the weakness of the people, who are apt to hate and despise the sanctuary when they which minister within it are of such wickedness as the sons of Eli were (see 1 Samuel 2-3); or else whether we consider the inclination of God himself, who

Continued on page 14

The Prayer Book of 1662

After the Civil War, the rule of Oliver Cromwell and then the return of King Charles II to England, it was necessary to set in order the Church of England including authorizing a Prayer Book. The new edition of the Prayer Book was approved by Convocation in December 1661 and by the King in Council on February 24 1662. This Prayer Book was an amended form of that authorized in the reigns of Elizabeth I and James I, and it contained a new Preface.

THE BOOK of Common-Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church according to the Use of the Church of England, together with the Psalter or Psalms of David, pointed as they are to be sung

or said in churches: And the Form & Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons.

Here for the first time the Ordinal and the Psalter were formally made part of The Book of Common Prayer and included in the full title.

This edition remains the official Prayer Book of the Church of England, and with The Thirty-Nine Articles (printed at the end of the Prayer Book from 1682), constitute the Formularies of the Church. It is widely used in the Church of England and in the British Commonwealth in either its original English or in translation. It was used in America from 1662 to 1789.



Richard Hooker on Common Prayer

Chapter xxvi Of them that do not like to have any set form of Common Prayer

1. To the present time no man has ever been so impious as plainly and directly to condemn prayer. The best strategy possessed by Satan, who knows that his kingdom is shaken more by the public devout prayers of God's Church than anything else, is to slander their form and manner so as both to bring them into contempt and to undermine the power of people's devotion towards them. From this strategy, and no other forge, a strange conceit has proceeded, that to serve God with any set form of common prayer is superstitious.

2. It is as though God himself did not provide for his Priests the very speech with which they were charged to bless the people (Numbers 6:23); or as if our Lord, in order to prevent this enthusiasm for extempore and voluntary prayers, had not left us of his own framing one prayer [The Lord's Prayer], which might both remain as a part of the Church liturgy, and also serve as a pattern by which to construct all other prayers with efficacy, yet without excess of words.

If prayers are only accepted by God if they are always newly conceived, according to the needs of present occasions; if it is right to judge God by our own bellies, and to imagine that he hates to have the selfsame supplications often repeated, even as we do to be fed every day without alteration or change of diet; if prayers are actions which ought to waste away in the making; if being retained and used again as prayers, they become but instruments of superstition: then surely we cannot excuse Moses, who gave occasion of scandal to the world, by not being content to praise the name of Almighty God according to the usual naked simplicity of God's Spirit for that admirable victory given them against Pharaoh (Exodus 15). But, in the Song of Moses unto the Lord after the deliverance, a precedent was set for forming prayers as

poetry, and for a prayer which might be repeated often, in circumstances different from what caused its first appearance. For that very hymn of Moses became later a part of the ordinary Jewish liturgy; as also did other such prayers composed later.

The Jewish books of common prayer contained partly hymns taken out of the holy Scripture, partly benedictions, thanksgivings, supplications, penned by such as have been from time to time the governors of that synagogue. These they sorted into their several times and places, some to begin the service of God with, and some to end, some to go before and some to follow, and some to be placed between the divine readings of the Law and the Prophets. The Evangelist Matthew evidently alludes to their custom of finishing the Passover with certain Psalms (113-118), when he says that after the cup delivered by our Saviour unto his apostles "they sung" (Matthew 26:30) and went forth to the mount of Olives.

3. As the Jews had their songs of Moses and David and the rest, so the Church of Christ from the very beginning has both used the same and besides them other of like nature, the song of the Virgin Mary, the song of Zechariah, the song of Simeon, and such hymns as the Apostle doth often speak of saying, "I will pray and sing with the Spirit (1 Corinthians 14:15):" again "in psalms, hymns and songs making melody unto the Lord and that heartily" (Ephesians 5:19). Hymns and psalms are such kinds of prayer as are not usually conceived suddenly, but are framed by meditation beforehand, or else are inspired by prophetic illumination, as at that time it appears they were when God, by extraordinary gifts of the Spirit, enabled men to fulfil all parts of service necessary for the edifying of his Church.

Please remember
The Prayer Book Society
in your will.

The American Prayer Book of 1789/90

The General Convention of the Protestant Episcopal Church met in 1789 and adapted the English Prayer Book of 1662 in this way.

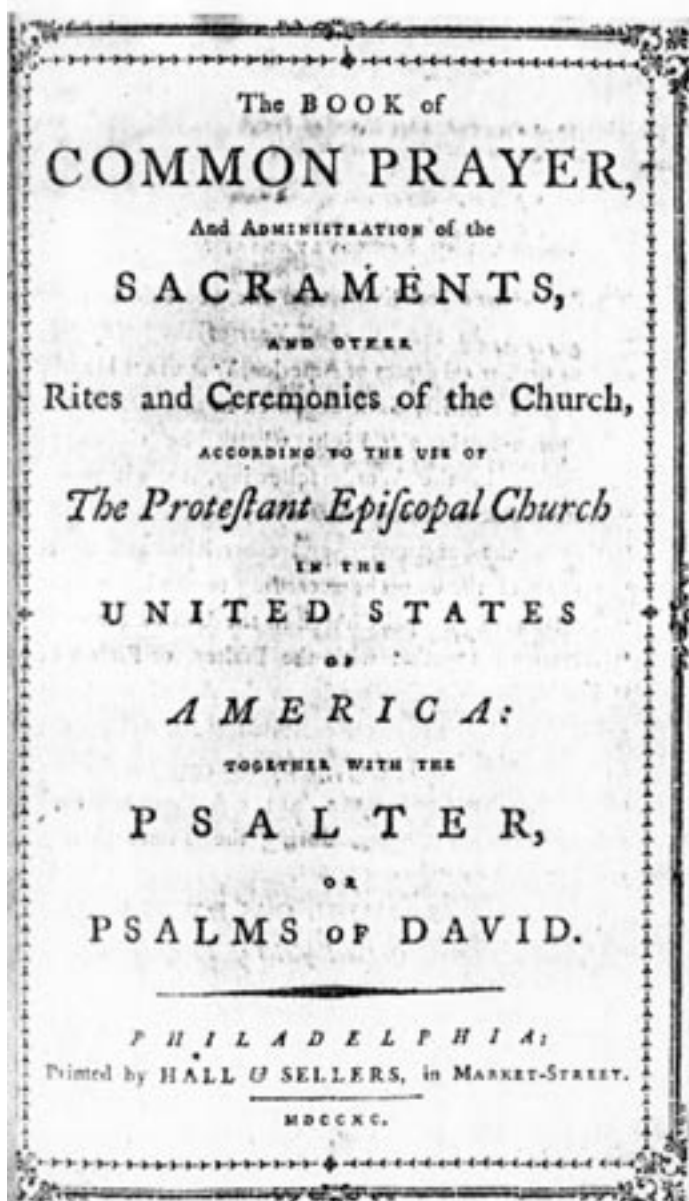
(1) Prayers for the President and Congress replaced prayers for the British monarch and parliament; (2) The Athanasian Creed was omitted as were also the *Magnificat* and *Nunc Dimittis* in Evening Prayer; (3) The Scottish Prayer of Consecration (via the Scottish Communion Office of 1764) was adopted to replace that of 1662 in the Service of Holy Communion; (4) New services were added – Visitation of Prisoners, Thanksgiving for the fruit of the earth, and Forms of Family Prayer.

The Preface is important in that it establishes

the relation to the mother Church of England and continuity of the life and ministry of that Church in the newly organized Church in America.

The Ordinal was approved and added in 1792 and The Articles of Religion in 1801.

This edition of the American Prayer Book was officially revised in 1892 and again in 1928. That which is called “The Book of Common Prayer of 1979” is not a revision of the classic Prayer Book but a new kind of Prayer Book, containing a variety of services in traditional and modern language forms. Therefore the 1928 edition remains **THE** Book of Common Prayer in the U.S.A.



Annotating the Book of Common Prayer

Most people who use *The Book of Common Prayer* desire to understand its structure and contents, so that they can use it more devoutly and efficiently.

From 1800 to the First World War learned men produced for publishing companies, including the SPCK, many different, annotated editions of *The Book of Common Prayer*, which contained notes, explanations, comments and introductions of varying length, quality and churchmanship.

The last edition of an annotated BCP appeared in 1950 when the Oxford University Press of New York City published *The Oxford American Prayer Book Commentary* which included the text of the American Book of Common Prayer of 1928 on one page and commentary on the opposite page by Massey H. Shepherd, Jr.

This Oxford book was not, however, the first Prayer Book Commentary to have been published in the USA. Bishop T.C. Brownell was the editor of one that first appeared in 1823 and this was reprinted regularly until at least 1878. Its title was *The Family Prayer Book or The Book of Common Prayer accompanied by a general commentary*.

There were also published in the USA in the 19th and 20th centuries several other commentaries on the American Prayer Book. These had originally been written with reference to the English BCP of 1662 and were adapted to the American one (edition of 1789 or later of 1892). The editors of these were the Rev'd W.M. Campion with the Rev'd W.J. Beaumont (*The Prayer Book Interleaved*), Canon J. H. Blunt (*The Annotated Book of Common Prayer*), Bishop A. Barry (*The Teacher's Prayer Book*), the Rev'd F.E. Warren (*The BCP with Commentary for Teachers and Students*).

While the Protestant Episcopal Church of the USA produced two commentaries and imported four or more others, the mother Church of the Anglican Family, the Church of England, produced at least twenty-five and maybe even thirty editions of the BCP 1662, where notes or commentary or introductions were added to the text. These were of varied quality and some were often reprinted while others only appeared once or twice.

Those which were often reprinted in new and improved editions in England, were those mentioned above with respect to America, together with two others. First, one which made use of the notes of William M. Burkitt (1650 –1703). This first appeared in 1813 and was often reprinted by several printers until 1878 as *The Book of Common Prayer...with notes & annotations by Wm Burkitt*. And second, one which was edited by Bishop Richard Mant (1776-1848) and printed between 1820 and 1850 as *The Book of Common Prayer with notes explanatory, practical and historical...selected and*

arranged by R.Mant.

The full titles of the four popular commentaries published both sides of the Atlantic are:

The Prayer Book Interleaved with historical illustrations and explanatory notes arranged parallel to the text, by the Rev. W.M. Campion & the Rev. W.J. Beaumont, with a preface by the Lord Bishop of Ely [E.H. Browne]. [First published in 1866, it remained in print through 11 editions until 1898.]

The Annotated Book of Common Prayer, being an historical, ritual & theological commentary on the devotional system of the Church of England... edited by J.H. Blunt. [First published 1866 with its last edition in 1911.]

The Teacher's Prayer Book, being the Book of Common Prayer with introductions, analyses and notes... by A. Barry (1926). The first edition of this text was in 1882 with a 16th edition in 1898.

The Book of Common Prayer with commentary for teachers & students containing historical introduction [First published in 1883 and then commentary rewritten for new edition in 1905 by E.E. Warren, and in print until the late 1920s.]

An examination of the twenty-five or so other annotated prayer books that only had small print runs would take us into the theological and liturgical emphases and controversies of the 19th century. For example, one that was published in 1837 and had three printings until 1845 was entitled, *The Book of Common Prayer...with explanatory notes compiled from all former ritualists*. One edition which is of particular interest to those who want a profound devotional commentary on the BCP is *The Whole Book of Common Prayer with notes selected from eminent divines*, printed by J. & R. Childs of Bungay, Suffolk in 1821. It was reprinted in 1838 and is extremely rare.

It would seem that the time is ripe for the Prayer Book Societies of the Anglican Communion to produce a good Annotated BCP!

Meanwhile, there is much valuable information on the BCP in two books that are readily available second hand: *Liturgy & Worship*, edited by W.K. Lowther Clarke and *A New History of the Book of Common Prayer*, by Procter and Frere.

The task of putting the major editions referred to above on to CD's, using pdf, and for use on computers has begun and proceeds slowly within the American Prayer Book Society. The Annotated Prayer Book produced by Canon Blunt has been placed on a CD by Irene Tees and will soon be available from the On-Line Store to be opened by the Prayer Book Society, as well as from the usual address of the PBS in Philadelphia.

The Rev'd Dr. Peter Toon

All Saints Church

Charlottesville, Virginia

When visitors come to All Saints parish the first thing they notice is a passage of Scripture quoted at the bottom of the bulletin for the Sunday service: They continued steadfastly in the Apostles doctrine and fellowship, and in the breaking of the bread, and in the prayers (Acts 2:42). This pinpoints one of the major emphases of All Saints, a parish in the Diocese of the Eastern United States within the Anglican Church in America: a focus on apostolic faith and worship as set forth in the Holy Scriptures and as lived in the ancient Church.

We truly think that the Prayer Book tradition confers a beautiful living reality to this ideal, providing forms of service that are biblical and doctrinally sound and in keeping with the great spiritual heritage of the Western Church. Sunday worship at All Saints centers around the Holy Communion as found in the 1928 American Book of Common Prayer. The service is definitely celebrated in the high church tradition, and those coming from a traditional Lutheran or Roman Catholic background find the words prayed and the ceremonial employed very familiar. However, this isn't done simply to preserve things the way they were in the Episcopal Church of decades past.

The classic Prayer Book is used because it has stood the test of time and has been used by Anglican Christians for over 450 years. Many of the members of our parish came to All Saints from faith traditions outside of the Anglican tradition (or from no faith tradition at all). Those who have come and stayed often say it is because in the classical Anglican way of prayer they find worship that is biblical, orthodox, and in keeping with the traditions of the undivided Catholic Church. All who come to All Saints find a Christian home that truly centers on the preaching of the true and lively Word and the right administration of the Holy Sacraments.

Happily, the Sacrament of Holy Baptism is celebrated frequently at All Saints as well. In the last two years many children have entered in the Christian fold at our font. The number of infants and toddlers taken care in the nursery each Lord's Day by Sister Lynda Gerlach, one of our devoted

deaconesses (the other being Sister Arlyn Newcomb), seems to increase week by week. At the end of Holy Communion we have a procession of twenty-five to thirty little ones to the altar rail for a blessing. We have a large number of young families in the parish and I hope and pray we continued to be blessed by more. We are also very blessed to attract students from the University of Virginia who are looking for a parish home. This gives us a good number of bright young people who are both intellectually sharp and spiritually hungry for the Gospel. According to our Rector none of the UVA students, who drive about seven miles to get to the parish, has ever once expressed a desire for a contemporary language service.



In order to address the needs of both mind and spirit, we offer a number of classes geared toward students and adults. "How to Study the Bible," "Science and the Christian Faith," "The Cruelty of Heresy" and "What is a Just War?" have been Sunday School topics. Our commitment to Christian education is

also fostered by our involvement in the Center for Christian Study here in Charlottesville. Over the past year several clergy and lay scholars from our parish have given lectures at the Center on theological and cultural subjects. To our great benefit we have an excellent staff of clergy at the parish.

The rector, Father Glenn Spencer, is the archdeacon for the Diocese and has been at All Saints for the past twelve years. Previously he worked as a chaplain at Duke University Medical Center and Director of Pastoral Care at Charter Medical Center in North Carolina. Our curates are the Rev. Michael Kerouac, a priest who also serves as chaplain at the Miller School, the Rev. Dr. Gene Godbold, a deacon (formally trained in biochemistry and employed as a scientific researcher), and the Rev. Dr. Lawrence Adams, a deacon, political scientist, and a scholar in residence at the Center for Christian Study.

We also have a very visible presence on the world wide web, thanks to the excellent work done by Christopher Hoebeke: Several traditional Anglican web sites have a link to a site Chris designed that allows you to set up the Daily Office throughout the entire year using several scripture

translations. He also helped me set up a site where I've listed biographies of some notable Anglicans. To visit our parish site, please go to www.allsaintsanglican.org and enjoy what you see!

Our street address is: All Saints Anglican Church, 3889 Ivy Road, Charlottesville, VA 22903.

In terms of our choir we have one of the most gifted groups I think I've ever heard. They are led by our organist and music director Roger Sethmann. Having the classic hymns sung so reverently and robustly focuses mind and heart on the mysteries of the faith. As Saint Augustine once remarked Song is prayer prayed twice.

In short, All Saints seeks to live the Catholic

Faith according to the Anglican tradition, rooted in Holy Scripture, the two Creeds, and the weekly Holy Communion given in the Prayer Book tradition. However, it isn't mired in disputes of the past nor does it seek to be a repository for how the way things used to be. The Anglican Church is not, nor should it be, a museum piece. All Saints seeks to be a living parish with an evangelical mandate to win others to Christ and to worship the Blessed Trinity in the beauty of holiness through the Sacraments ordained by Our Lord, taking the true Faith and worship of the ancient Church into the future.

[Derrick L. Hassert, postdoctoral fellow at the University of Virginia and postulant for Holy Orders within the Anglican Church in America.]

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requires the lifting up of pure hands in prayer, and has given the world plainly to understand that the wicked, although they cry, shall not be heard (see John 9:31; Jeremiah 11:11; Ezekiel 8:18); they are no fit supplicants to seek his mercy on behalf of others, whose own unrepented sins provoke his just indignation. "Let thy Priests therefore, O Lord, be evermore clothed with righteousness, that thy saints may thereby with more devotion rejoice and sing (Psalm 132:9)."

4. But of all helps for due performance of this service of public prayer the greatest is the very existence and availability of, *The Book of Common Prayer*, which framed with common advice, has both for matter and form prescribed whatsoever is publicly done in worship. No doubt from God it has proceeded; and by us it must be acknowledged a work of his singular care and providence, that the Church has always through the centuries held a prescribed form of common prayer, although not in all things everywhere the same, yet for the most part retaining much the same shape and content. So that if the liturgies of all ancient churches throughout the world are compared amongst themselves, it may be easily perceived that they

had all one original mould, and that the public prayers of the people of God in well-established churches were never dependent on day-to-day inspiration and ex tempore prayer.

5. To him who considers (i) the grievous and scandalous inconveniences to which they make themselves daily subject, with whom any blind and secret corner is judged a fit house of common prayer; (ii) the manifold confusions which they fall into where every man's private spirit and gift (as they term it) is the only Bishop who ordains him to this ministry; (iii) the irksome deformities whereby through endless and senseless effusions of undigested prayers they often disgrace in a most insufferable manner the worthiest part of Christian duty towards God – that is, those who are subject to no certain order in public worship, but pray both what and how they please: I say to him, who duly weighs all these things, the reasons cannot be obscure, why God in public prayer so much respects the solemnity of places where, the authority and calling of persons by whom, and the precise appointment even with what words or sentences, his name should be called upon amongst his people.

Whatever are the Anglican Books of Homilies?

Do they have authority?

In the Church of England in the sixteenth century sermons could not be preached by every incumbent (rector/vicar of a parish). A licence was needed, for which an M.A. degree (usually from Oxford or Cambridge) was a usual qualification. In *The Book of Common Prayer* no sermon is scheduled or required in the rubrics at either Morning or Evening Prayer, or with the Litany, but one is required in the Order for the Holy Communion.

When a sermon was not to be preached at Holy Communion, according to the *Book of Common Prayer* of 1552, “After the Crede, if there be no sermon, shal follow one of the homelies already set forth, or hereafter to be set forth by commune auchthoritie.” The rubric remains substantially unchanged to the present day in the Prayer Book of the Church of England. It was widely obeyed during the reigns of King Edward VI & Queen Elizabeth I (1559-1604). In fact in the parish churches of Shakespeare’s England sermons were heard less frequently than the homilies. They were strongly defended against Puritan attacks in Elizabeth’s reign. (The Puritans objected to a minister reading a sermon written by another person.)

The Book of Homilies, as the 1552 rubric states, is in fact two books bound together. The first book of twelve (12) written sermons was published in the reign of Edward VI in 1547, and the second book of twenty-one (21) in the reign of Elizabeth in 1563. Archbishop Cranmer is the major name behind the first book and Bishop Jewel behind the second.

The topics of the first book of homilies are: sin, salvation, justification, faith, good works and the Christian life of faithfulness and obedience.

The topics of the second book of homilies include: Christmas, Easter, Whitsuntide, Rogationtide, Marriage, Common Prayer, the Sacraments, Idolatry and godly living.

Often a homily was divided into two or three parts and read on consecutive Sundays.

It is surprising that the Homilies have not enriched the English language with proverbial phrases as have the Bible and the Prayer Book. This may be partly because most of the homilies are in any case solidly biblical, and secondly perhaps because now that they are so little known we do not recognize every phrase they put into circulation. Shakespeare is said to have derived from them his ideas about the necessity for order and respect for authority.

There is the question as to the authority of the Book(s) of Homilies, which are dependent upon the authority of the formulary we know as *The Thirty-Nine Articles of Religion* (1562). (The other two formularies of the Anglican Way are the BCP and the Ordinal.)

In Article XI on Justification we are told that a full exposition of the doctrine is contained in the Homily of Justification, which is Homily III in the First Book. This strongly suggests that to know the doctrine of justification by faith of the Reformed Church of England we need to study this Homily. Thus this Homily has a specific, doctrinal authority.

Article XXXV describes the second Book of Homilies and states that it contains “a godly and wholesome doctrine and necessary for these times”. Then it refers to the First Book and then of both Books says: “We judge them to be read in churches by the Ministers, diligently and distinctly, that they may be understood of the people.” This suggests that the Homilies teach and illustrate the worship, doctrine and discipline of the Church of England in a general way and in their essential contents (rather than their rhetorical style and internal organization) are to be received as the doctrine of the Church of England. The emphasis that they be read “diligently and distinctly” is notable for they are not in any way popular sermons. They are much more demanding than the average sermon on today in any church.

If an Anglican Province sets aside the Articles of Religion then it would seem that the Homilies have no authority at all for they are dependent on the existence and authority of the Articles. However, in Elizabeth I’s day they were required to be used by other personal forms of authority, especially that of the Queen herself.

It would appear that in 2003 the Book of Homilies is no longer in print (according to British Books in print).

It is surely time for a new edition and one is being planned for 2004 by Edgeways Books an imprint of The Brynmill Press Ltd of England.

And it is surely time for more people of the Anglican Way to become acquainted with them and their teaching. To this end the Prayer Book Society has released a double CD whereon are recorded the first six Homilies, read by Dr. Toon. These are available from the OnLine Store or the PBS Office in Philadelphia.

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, composed of texts produced to be spoken/chanted aloud either by a single person or by the congre-

gation. Further, it is characterized by being the address of an inferior to a superior, never of an equal to an equal. Its purpose is not primarily the communication of information but the vocal expression of the inner convictions of faith, hope and love. It is designed to be read out not once only but often, week by week or 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 pew 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.

FROM THE PRAYER BOOK SOCIETY ON LINE STORE www.anglicanmarketplace.com
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Three non-music C D's

- Blunt's Annotated Prayer Book (pdf);
- Selected 16th Century Homilies (speech); and
- Homilettes on BCP prayers (speech) by Dr. Peter Toon.

Two Books

- *Neither Archaic Nor Obsolete: the Language of Common Prayer and Public Worship*, by Dr. Toon & Dr. Tarsitano;
- *Spanish BCP 1928 Abbreviated edition (M & E P, Litany & HC)*.

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