

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

Volume 29, Number 3

May / June 2006

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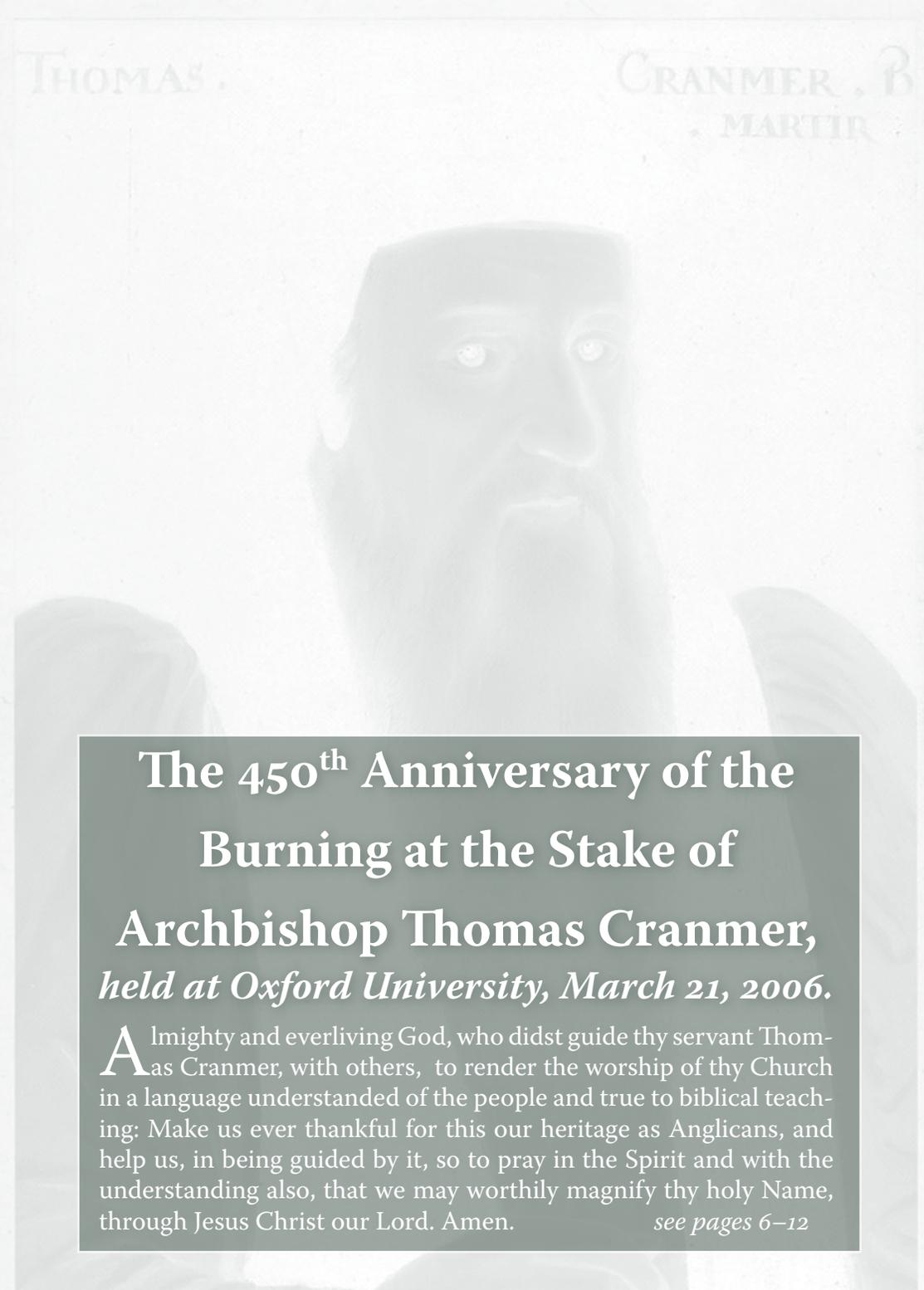
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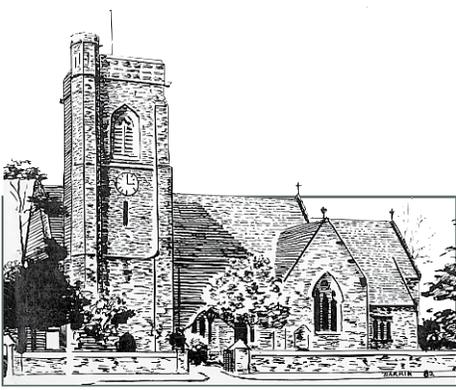


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**The 450th Anniversary of the
Burning at the Stake of
Archbishop Thomas Cranmer,
held at Oxford University, March 21, 2006.**

Almighty and everliving God, who didst guide thy servant Thomas Cranmer, with others, to render the worship of thy Church in a language understood of the people and true to biblical teaching: Make us ever thankful for this our heritage as Anglicans, and help us, in being guided by it, so to pray in the Spirit and with the understanding also, that we may worthily magnify thy holy Name, through Jesus Christ our Lord. Amen. *see pages 6-12*



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

We list parishes that use the 1928 BCP according to state or area, mentioning their ecclesiastical jurisdiction (Episcopal Church or one of the "Continuing Churches"), 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.

Our knowledge of these matters is limited, so we would be happy to hear of par-

ishes that use the 1928 BCP. An excellent reference is the *Directory of Traditional Anglican and Episcopal Parishes*, published by the Fellowship of Concerned Churchmen. Please contact the editor, Mrs. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55409 if you would like to order a copy. For information call (612) 824 3933.

A number of readers have written to tell us of other parishes that use the 1928 Prayer Book. It makes us glad to know of

such places, and also that folks are reading *Mandate*. Some have written to tell us of parishes that use 1928 that we have already listed. It might be a good idea to keep the issues of *Mandate* that have this column to use for future reference. We can only list a parish once. It is always a good idea to call first. Times and locations and personnel do change! The Fellowship of Concerned Churchmen has a web site which lists parishes that use the 1928 BCP. That is another good place to check.

Ohio

Coshocton

St. Paul's (United Episcopal Church of North America)

1242 East Main Street · Coshocton, Ohio
Mailing Address: 2052 Adams Street,
Coshocton, OH 43812
740 622 0986

Sunday Holy Communion 10:00 am
(1st, 3rd, 5th)
Morn. Prayer 10:00 am
(2nd & 4th)

The Rev. Robert Rewalt, Rector

Rushville

Church of the Ascension (Anglican Catholic Church)

8835 West Main Street · Rushville, Ohio
Mailing Address: P.O. Box 19, Rushville,
OH 43150 · 614 536 7585

Sunday 10:30 am Holy Communion
The Rev. William Dickerson

Please write the Rev. Fr. David C. Kennedy, SSC, at 7231 Hearth Stone Ave., Boynton Beach, FL 33437-2920 if you know of parishes that use the 1928 BCP. Needless to say it will take a long time to list them all!

Dayton Area

All Saints' Church (Anglican Catholic Church)

2435 South Dixie Highway
Kettering, Ohio 45409
937 294 0280

Sunday Holy Communion 10:00 am
The Rev. Alfred C. Hougham, Priest-in-Charge

Christ the King (Reformed Episcopal Church)

925 North Main Street
Dayton, Ohio 45405
937 224 8555

Sunday Holy Communion 8:30 am
Holy Communion 10:30 am
The Rev. Wayne M. McNamara, Rector

McConnelsville

St. Saviour's Church (Anglican Catholic Church)

9145 State Route 669 North
McConnelsville, Ohio
Mailing Address: 555 East Main Street,
McConnelsville, OH 43756-1131
740 962 3836

Sunday 10:30 am Holy Communion
The Rev. James M. Rynerson, Vicar

Lima

Church of the Holy Nativity (Anglican Province of America)

2495 North Cole Street · Lima, Ohio
Mailing Address: P.O. Box 1562, Lima,
OH 45802
419 227 1550 or 227 6766

Sunday Holy Communion 10:30 am
The Rev. David W. Haines, Vicar

THE MANDATE

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The Officers for the Year 2006 are:

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Reflections from the Editor's Desk

Prayer! Yes, Effectual, Fervent Prayer!

The Rev'd Dr. Peter Toon M.A., M.Th., D.Phil (Oxon)

Prayer in the Holy Spirit is much needed for the renewal of the Anglican Way, especially in North America, where it is in such distress.

The Church may be seen as triumphant in heaven; expectant in waiting for the Second Coming and Last Judgment; and militant here on earth, fighting with the "sword of the Spirit" for the Lord Jesus and for the Gospel against powerful and complex enemies ("the world, the flesh and the devil"). Regrettably it is not fighting as one army with many regiments, but as many armies. In the case of the Anglican army in North America, there is to be seen a variety of "orthodox" regiments, who seem to be fighting the common foe, but yet who appear rarely to recognize and consult with each other before and on the battlefield. Happily there are some attempts being made by some "generals" and "sergeants" to rectify this state of affairs.

Regrettably, one can hardly in the name of unified strategy and goals appeal to such things as: **Doctrine** held in common, or **Liturgy** used in common, or **Bible version** used in common, or **Discipline** exercised in common, or **Ordained Ministry** shared in common, or **Polity & Jurisdiction** accepted in common, or **Bonds of Affection**, created over centuries of Anglican life, made visible.

The centrifugal forces within American social, cultural and religious life prize apart and divide "orthodox" Anglicans. They seem much stronger than the centripetal ones, which bring them together in worship, doctrine and discipline. All this surely provides a call to prayer, to fervent, effectual prayer. As King Solomon was told by the Lord our God: *"If my people who are called by my Name will humble themselves, and pray and seek my face and turn from their wicked ways; then I will hear from heaven and will forgive their sin and heal their land"* (2 Chronicles 7:14). The prayer needed is not only intercessory on behalf of others, but also that which involves penitence, humility and self-examination by the intercessors themselves. It is prayer that looks to the Father in the Name of the Son and with the Holy Spirit in the beauty of holiness and in spirit and truth, with all reverence and fervency of soul.

Praying at all times in the Spirit, with all prayer and supplication. Ephesians 6:18

Beloved, build yourselves up in your most holy faith; pray in the Holy Spirit; keep yourselves in the love of God. Jude 20

If one looks at the spectrum of "orthodox" Anglicanism starting from dioceses and parishes inside the Episcopal Church, through those missions,

groups and congregations, which have recently left the same Church, towards those who left the same Church in the late 1970s and now have a variety of jurisdictions, and, at the same time, one does not overlook those who have come into the Anglican stream from outside in the last twenty years, those who are ethnic groups (e.g., Indian or Nigerian or Chinese congregations and mini-dioceses) and those who have been separated from the Episcopal Church since the 1870s (REC), then the task of getting all groups, or even more than half of the groups into some kind of federated or covenanted unity (for Christ's sake) seems more than daunting, even impossible. Yet we are called to be of one mind and heart for Christ's sake!

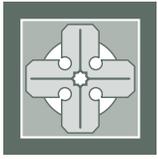
Here I make a suggestion for a way forward that is exceedingly simple in nature but which demands our hearts and time. Its scriptural foundation is the priestly prayer of Jesus in John 17 and the calls for unity and holiness in the church by the Apostle Paul in his Letters to the Ephesians and Philippians. Anglicans and Episcopalians in North America who (a) regard themselves as biblically orthodox, and who (b) recognize that God's expectation and law is that all baptized believers should express the unity that they have in Christ in practical terms in space and time, can begin realistically to move towards fulfilling God's will for family unity by joining in daily intercession. More specifically, they can pray for each other and for ways to open up in God's providence to facilitate fellowship and co-operation in Christ Jesus of, and by all, "orthodox" Anglican groups. This special and extra intercession can be added to the petitions and intercessions at the end of the Daily Offices and of Family Prayers or employed wherever it is suitable and the opportunity arises, e.g., the weekly church prayer meeting, bible study meeting and within weekly divine service.

Visit www.anglicansatprayer.org for further information on this call to prayer.

In Luke 12:49, Jesus is recorded as saying, "I came to cast fire on the earth, and would that it were already kindled!"

Almighty God our heavenly Father, whose Son came to bring fire to the earth; Grant that as we, the people of the Anglican Way, faithfully seek thee in worship, prayer and meditation on thy Word, a fire of burning zeal for thy glory will be kindled amongst us, pass from heart to heart and congregation to congregation, till all our hardness is melted in the warmth of thy love and truth; through him who loved us and gave himself for us, the same, thy Son, Jesus Christ our Lord. Amen.





THE PRAYER BOOK SOCIETY OF THE U.S.A.

The Society for the Preservation of the Book of Common Prayer

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Lent, 2006

Dear Supporter and Friend of the Prayer Book Society:

Since the foundation of the Prayer Book Society in 1971, there has not been a moment which offered as much potential for an outreach ministry of informing, educating and assisting the Anglican constituency as now, 2006. **Why?** Because Anglicans in North America are deeply divided over what kind of authority the Bible has over the Church, how its books are to be interpreted, and what is its central message. Major disagreement also exists over the very basics such as Who is God?, Who is Jesus?, What is salvation?, and What is worship?

The ECUSA leadership sincerely believes that it has been given a “prophetic” task to call the whole Church in radical commitment to the unique Jesus who liberates and affirms all persons, whatever their race, sex/gender, “orientation” and social standing. So, as a “prophetic” duty, it revises the Christian message, morality and worship, as received in the Anglican tradition, in order to express this revision as commitment to the gospel of salvation by inclusion.

In the crisis caused by this “prophetic radicalism,” there has emerged “an alphabet of affiliations” – i.e., congregations leaving the ECUSA not to cease to be Anglican but to be adopted for pastoral supervision by an Anglican Bishop, whether from Asia, Africa or Latin America. These churches, with ties across the oceans, have joined others already outside the Episcopal Church – e.g., in the Reformed Episcopal Church (formed 1873), as Continuing Anglicans who left the ECUSA in the late 1970s, in the Anglican Mission in America (tied to the Province of Rwanda) and with other Anglican jurisdictions like the Episcopal Missionary Church.

By God’s providence, there has emerged, within this seeming confusion, a major opportunity and new ministry for the Prayer Book Society. For the shake-up, experienced by clergy and laity in the moving out of ECUSA into new alliances, causes not a few to re-examine their Anglican identity. Especially it causes them to ask whether, having left ECUSA, they should still use its liturgies, which contain (they realize) the very doctrinal errors which have contributed to its disorder and demise (after all, what we pray publicly we also come to believe and profess!).

Thus much of our energy is going into building bridges for Anglican pilgrims to enable them to move from the mindset, doctrine and piety of the ECUSA Prayer Book of 1979, especially its Rite II, into the fullness of the Anglican Way. One example of this is the book, ***Worshipping the Lord in the Anglican Way*** (2005), wherein is placed in parallel columns the text of the classic BCP, and opposite it a contemporary English rendering. We did this in order to allow the person, used to addressing the “You-God”, to approach the classic text through familiarization by the contemporary text. (We urge you to help us distribute this book, available from the Society’s website: www.anglicanmarketplace.com)

On the advice of our young Board members, and of other consultants who are under 40, we have decided to extend this building of bridges from Rite II into the historic, received Common Prayer Tradition of doctrine, worship and devotion. Part of this new bridge-building will be helping some of the new, evangelical Anglican groups & jurisdictions in the USA prepare and publish a carefully edited contemporary English form of the basic services of *The Book of Common Prayer* (1662) so that immediately they are able, in using them, to recover the doctrine and devotion of the Anglican Way. Later, perhaps, they may recover its full heritage of prayer language. Another part of this ministry will be publishing on the web and in attractive booklets services from the *BCP* (1928) in a form of standard modern English.

Please note that we say BRIDGES. A bridge is vital for crossing a river or a valley but it is not the end of the journey. The end of a journey is over the bridge and, in our case, it is to recover, appreciate and use for the glory of God – all or some of the time – the classic texts of the authentic *Book of Common Prayer*. Certainly and assuredly, the Society continues to exist to keep in print, and to help people use with understanding, the classic and historic Prayer Book, as our major commitment in the recent publication of the ***Altar Edition*** of the *BCP* (1928) most clearly demonstrates. (Please be sure to get a copy for your church, or to give one to a church in memory of a loved one, and indeed for keeping in the home to show visitors. If you want pew editions of the *BCP* 1928 then you need to call Oxford University Press in NYC or Associated Parishes Press in Athens, Georgia, for we do not stock them.)

Please pray for our missionary work on a variety of fronts, not least in this building of bridges. And in your generosity send along a donation to encourage us and to keep us in this demanding but necessary work!

May our Lord be gracious to all in the Anglican Way and help us to walk before him in holiness and obedience for the benefit of his Church and to his glory.

Yours truly,

Miriam Stauff

Miriam Stauff

*The Society is dedicated
to the preservation,
understanding, and
propagation of
Anglican doctrine as
contained in the
traditional editions of
The Book of
Common Prayer.*

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Classic Anglicanism

1549–1928

Marilyn K. Ruzicka

The over four hundred year old historic Liturgy, with its lovely cadence and Shakespearean richness was glorious and spiritually fulfilling in the Episcopal Churches in 1950's America. The churches with beautiful Altars and Vestments were places that inspired reverence, and the organ music was beautiful. Yearly through the sixties, until 1968, the four million member Episcopal Church was growing in a very healthy fashion. It was a spiritual and sacred church with much vitality and devotion. Now in the year 2006 we look back with sorrow and mourn our loss.

Now we have little more than one million members, there is dissatisfaction and people are angry about a doctrine that seems to be guided by political correctness and secular humanism.

There is real oppression of clergy and laity who have attempted to return the church to her former greatness with the doctrine, discipline and worship of traditional Anglicanism. There are over seven hundred breakaway churches calling themselves the "Continuum;" there are some churches formerly in the Episcopal Church, but under the guidance of foreign bishops because of the apostasy of their own bishops. There is a plethora of combinations of prayer and worship services, depending on the taste of the individual rector. The revered worldwide church, the Anglican Communion, that once had one classic service, translated into the many languages it needed, is no more.

In its place there is a broad spectrum of services, from the modern revisionist liturgy, to as far out as Wicca and Pagan. The rare fortunate layman, who belongs to a relatively spiritual church, usually has no idea what is truly going on in the church at large. A good rector would be ashamed to tell him, so he continues to do his best with what he has got. What he has is a sham prayer book that is really a book of Alternative Services. Some clergy struggle along with that, many have never celebrated with, or been exposed to the orthodox 1549 – 1928 Book of Common Prayer, other clergy have the misguided idea that the revised liturgy is "more Catholic."

The infamous Presiding Bishop Hines spoke the truth when he said in the seventies: "...the mission of the Episcopal Church is to die."

Although the Episcopal Church is still very much

alive, due in large part to the generous Endowments bequeathed by Traditional Anglicans, now long dead and probably spinning in their graves, it now is an apostate church with much of it spiritually dead, the nails hammered into its coffin.

And the hurting laity, powerless to save their church, simply voted with their feet. Some are in "Continuing Churches," many are simply unchurched since secular humanism has afflicted most mainline churches, and some have gone to Rome.

What to do? We live in a society that is doing its best to divest itself of Christianity and become part of a religion where God is quite benign and anything goes as long as you "love your neighbor" and do much secular outreach. Reverent DOCTRINE, DISCIPLINE (perish the thought), and Traditional WORSHIP is passé – if it feels good, do it! And don't rock the boat, for God loves you! My friends, of course he does – he loves sinner and saint – but he must be crying buckets of tears over the direction that His Church is taking in this sinful and needy world.

I think we must sound the alarm. This is no time to say "I am just one person, what can I do?" If EVERY "one person" stood up, spoke up, spread the word, wrote letters, and withheld money, - that would constitute an army! For we CAN do something if we all united. Think of it – the LAITY UP IN ARMS!! Many of them – not a few. Will you join in?

How about starting a "Network of Classic Prayer Book Anglicanism" that is aimed at getting back to basics? Basic is the **TRADITIONAL PRAYER BOOK** – it covers ALL the ills present in the church the basics for today. The leaders of the secular, revisionist movement in our church HAD to get rid of the Prayer Book first, because it said "NO" to all the changes that have happened between the late sixties to date today.

A "Classic Network" is a beginning and if enough Laity get involved we could make a difference. The work is cut out for us in the Continuum, in the Reform organizations still in ECUSA, and in those half in/half out of the church. The answer is in the **classic prayer book**, which covers all the ills in the church through its Ordinal, and its Scriptural morality.

Write to Marilyn at marilynr@capital.net.

Remembering Cranmer's Martyrdom, 450 years on



The reading of the account of Cranmer's martyrdom at the place where he perished by Roger Beckwith.

The reading of the Gospel at the Martyrs' Memorial by Peter Toon.

In 1556, when the Catholic Mary reigned, it was raining on March 21 when Archbishop Thomas Cranmer hurried from the University Church of St Mary the Virgin, where he had been on trial and found guilty of Protestant heresy, to Broad Street, next to Balliol College, where he was burned at the stake. In 2006, when the Protestant Elizabeth II reigned, it was cold but fine on March 21 when about 700 people used Cranmer's liturgy in *The Book of Common Prayer* in St Mary's and remembered his trial, and then went in procession with the present Archbishop of Canterbury, Rowan Williams, to the iron cross in the road, marking the spot where Cranmer perished in the flames. And then they continued in procession to the Martyrs' Memorial, built in the 19th century to commemorate the Protestant martyrs of Queen Mary's reign, there to hear the Gospel and lay a wreath.

In the University Church, the "Order for Holy Communion" essentially as written by Cranmer was used. The Bishop of Oxford was present and with him other bishops and senior representatives of the University. The Archbishop of Canterbury preached (for his sermon see below) and the Epistle and Gospel were read by members of the Oxford branch of the Prayer Book Society of England. At Holy Communion, Dr. Roger Beckwith for the English Society and Dr. Peter Toon for the USA Society assisted.

At the place where Cranmer was burned, Dr. Beckwith read the eyewitness account provided by the historian, John Strype, of how Cranmer put the hand, which had written what he now regret-



ted, first in the flames to be consumed. Then at the Martyrs' Memorial (commemorating Latimer, Ridley and Cranmer) Dr. Toon read the Gospel from St Matthew 16:24-26 and the Archbishop laid a wreath and gave the Blessing. Afterwards about 300 of the worshippers, including the Archbishop and most of the bishops, retired into Balliol College for fellowship and then a fine luncheon.

[To read about the trial and death of Cranmer in Oxford consult D.MacCulloch, *Thomas Cranmer, A Life*, Yale University Press, 1996.]

The Archbishop of Canterbury's Sermon

at the service to commemorate the 450th anniversary of the Martyrdom of Thomas Cranmer, March 21, 2006, in St Mary the Virgin, Oxford

From today's Epistle: 'The word of God is not bound.'

When it was fashionable to decry Cranmer's liturgical rhetoric as overblown and repetitive, people often held up as typical the echoing sequences of which he and his colleagues were so fond. "A full, perfect and sufficient sacrifice, oblation and satisfaction"; "Have mercy upon us, miserable offenders"; "Spare thou them which confess their faults"; "Restore thou them that are penitent"; "succour, help and comfort all that are in danger, necessity and tribulation"; "direct, sanctify and govern"; and of course, "earth to earth, ashes to ashes, dust to dust."

The liturgical puritan may well ask why it is not possible to say something once and for all, instead of circling back over what has been said, re-treading the ground. And in the same vein, many will remember the arguments of those who complained of the Communion Order in the Book of Common Prayer that it never allowed you to move forward from penitence to confidence and thanksgiving: you were constantly being recalled to your sinful state, even after you had been repeatedly assured of God's abundant mercies.

Whether we have quite outgrown this reaction, I'm not sure. But we have at least begun to see that liturgy is not a matter of writing in straight lines. As the late Helen Gardner of this University long ago remarked, liturgy is epic as well as drama; its movement is not inexorably towards a single, all-determining climax, but also - precisely - a circling back, a recognition of things not yet said or finished with, a story with all kinds of hidden rhythms pulling in diverse directions. And a liturgical language like Cranmer's hovers over meanings like a bird that never quite nests for good and all - or, to sharpen the image, like a bird of prey that never stoops for a kill.

The word of God is not bound. God speaks, and the world is made; God speaks and the world is remade by the Word Incarnate. And our human speaking struggles to keep up. We need, not human words that will decisively capture what the Word of God has done and is doing, but words that will show us how much time we have to take in fathoming this reality, helping us turn and move and see, from what may be infinitesimally different perspectives, the patterns of light and shadow in a world where the Word's light has been made manifest. It is no accident that the Gospel which

most unequivocally identifies Jesus as the Word made flesh is the Gospel most characterized by this same circling, hovering, recapitulatory style, as if nothing in human language could ever be a 'last' word. 'The world itself could not contain the books that should be written' says the Fourth Evangelist, resigning himself to finishing a Gospel that is in fact never finishable in human terms.

Poets often reinvent their language, the 'register' of their voice. Shakespeare's last plays show him at the edge of his imagination, speaking, through Prospero, of the dissolution of all his words, the death of his magic; Yeats painfully recreates his poetic voice, to present it 'naked,' as he said; Eliot, in a famous passage of the Quartets, follows a sophisticated, intensely disciplined lyrical passage with the brutal, 'that was a way of putting it'. In their different ways, all remind us that language is inescapably something reflecting on itself, 'talking through' its own achievements and failures, giving itself new agendas with every word. And most of all when we try to talk of God, we are called upon to talk with awareness and with repentance. 'That was a way of putting it'; we have not yet said what there is to say, and we never shall, yet we have to go on, lest we delude ourselves into thinking we have made an end.

So the bird is bound to hover and not settle or strike. Cranmer lived in the middle of controversies where striking for a kill was the aim of most debaters. Now of course we must beware of misunderstanding or modernizing: he was not by any stretch of the imagination a man who had no care for the truth, a man who thought that any and every expression of Christian doctrine was equally valid; he could be fierce and lucidly uncompromising when up against an opponent like Bishop Gardiner. Yet even as a controversialist he shows signs of this penitent scrupulosity in language: yes, this is the truth, this is what obedience to the Word demands - but, when we have clarified what we must on no account say, we still have to come with patience and painstaking slowness to crafting what we do say. Our task is not to lay down some overwhelmingly simple formula but to suggest and guide, to build up the structure that will lead us from this angle and that towards the one luminous reality. 'Full, perfect and sufficient' - each word to the superficial ear capable of being replaced by either of the others, yet each with its own resonance, its own direction into the mystery, and, as

Continued on page 8



we gradually realize, not one of them in fact dispensable.

You can see a poignant concomitant of this in Cranmer's non-liturgical prose. When he wrote to King Henry in unhopeful defense of Anne Boleyn and Thomas Cromwell, the convoluted sentences and sentiments show, not only a constitutionally timid man struggling to be brave (and all the braver for that), but a man uncomfortably capable of believing himself deceived and of seeing the world in double perspective. What both letters in effect say is: I thought I saw the truth about this person; if I was wrong, I was more deceived than I could have thought possible; how in this world can even the King of England know the truth of his servants' hearts? I see both what I always saw and the possibility that it has all been a lie; is this a world where we can have certainty enough to kill each other?

And in his last days, this was Cranmer's curse. If there was no easy certainty enough to kill for, was there certainty enough to die for? That habit of mind which had always circled and hovered, tested words and set them to work against each other in fruitful tension, sought to embody in words the reality of penitence and self-scrutiny, condemned him, especially in the midst of isolation, confusion, threats and seductions of spirit, to a long agony, whose end came only in this church minutes before his last hurrying, stumbling walk through the rain to the stake. It is extraordinary to think of him drafting two contradictory versions of his final public confession, still not knowing what words should sum up his struggles. But at the last, it is as if he emerges from the cloud of words heaped up in balance and argument and counterpoint, knowing almost nothing except that he cannot bring himself to lie, in the face of death and judgment. What he has to say is that he has 'written many things untrue' and that he cannot face God without admitting this. He cannot find a formula that will conceal his heart from God, and he knows that his heart is, as it has long been, given to the God whom the Reformation had let him see, the God of free grace, never bound by the works or words of men and women. Just because he faces a God who can never be captured in one set of words, a God who is transcendently holy in a way that exacts

from human language the most scrupulous skepticism and the most painstaking elaboration possible, he cannot pretend that words alone will save him. 'If we deny him, he also will deny us.' He must repent and show his repentance with life as well as lips; 'forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished.'

He is not the only theologian to have found at the last that words failed: Aquinas after his stroke, speaking of how all he had written seemed so much straw; or, disarmingly and mischievously, Karl Barth summing up his *Church Dogmatics* to an interviewer in the words, 'Jesus loves me, this I know, For the Bible tells me so.' But neither Barth nor Aquinas would have said that there was any other way to this simplicity and near-speechlessness except by discovering in the very experience of struggling to talk about God that limit beyond which no human tongue can go. 'The word of God is not bound.' At the boundaries of speech, we are only at the beginning of the fullness of the Gospel. So Cranmer draws the terrible and proper conclusion from a lifetime of skill and balance, of 'rightly dividing the word of truth': what appears bit by bit in our words about God as they are prompted and fired by the Word Incarnate is the realization of the God who is always in excess of what can be said. The rhetorical excess of repetition and rhythm is not just a stately game to decorate or dignify a basically simple act of acknowledgement directed towards God. It is the discipline that brings us to the edge of our resource; just as the insistent reversion to penitence in the Communion Order is not neurotic uncertainty but the sober expression of the truth that we never 'move on' from being saved sinners, and our amazement at God's free forgiveness has to be spoken out again and again. The edge of our resource: that is where faith belongs, and that is where the language of worship has to lead us.

It led Cranmer - as it led so many others in that nightmare age, as it led the martyrs of our own age, Bonhoeffer, Maria Skobtsova, Janani Luwum - to something more than a contemplative silence: to a real death. When we say that the word of God is not bound, we say that death itself can be the living speech of God, as the Word was uttered once and for all in the silence at the end of Good Friday. Cranmer speaks, not only in the controlled passion of those tight balances and repetitions in his Prayer Book, but in that chilling final quarter of an hour. He ran through the downpour to the town ditch and held out his right hand, his writing hand, for a final composition, a final liturgy. And, because the word of God is not bound, it is as if that hand in the flames becomes an icon of the right hand of Majesty stretched out to us for defense and mercy.

Cranmer and Holy Scripture

One Canon, with Two Testaments

The Rev'd Dr. Peter Toon

The doctrine which is most central to the Protestant Reformation of the sixteenth century is the final authority of Holy Scripture for faith and conduct. Upon the teaching and content of the Scriptures the Reformers rebuilt the Church of God and renewed the way of Salvation. Archbishop Thomas Cranmer expressed the doctrine of Scripture in Reformed Catholicism, the religion of the Church of England from the 1540s, with great clarity in *The Articles of Religion*, *The Book of Common Prayer* and in his famous homily, "A fruitful exhortation to the Reading of Holy Scripture."

Article VI is entitled, "Of the Sufficiency of the holy Scriptures for salvation" and it declares with respect to the Old and New Testaments as One Canon:

Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or to be thought requisite or necessary to salvation.

In contrast, the books of the Apocrypha are useful for instruction in morality and behavior; but, they are not to be regarded as authoritative for establishing what is to be believed as the Christian Faith.

The message of salvation in Old and New Testaments

What needs to be stated, for it is not immediately obvious, is the authority of the Old Testament as Holy Scripture. This is the topic of *Article VII*, which addresses the subject from the perspective of "law." To speak of "law" is to speak not only of eternal realities ordained by God, Creator, Judge and Redeemer; but, also, of rules and regulations which belong to, and are required within, any society of people living in an ordered way. Therefore, "law" relates both to (a) that which abides for ever and also (b) that which passes away when no longer required. In this context, *Article VII* makes the following claims:

1. There is no opposition between the Old and the New Testaments in terms of

their central message.

2. In both Testaments "everlasting life is offered to mankind by Christ, who is the only Mediator between God and man."

3. Those who teach that the O T "fathers" (Abraham, Jacob, Moses etc.) looked only for promises from God concerning salvation in this world of space and time are wrong – e.g., promises concerning the possession of a land with an appointed king and a fruitful economy with deliverance from local and international foes. For, included in God's message to them were promises of eternal salvation.

4. The moral law recorded in the Old Testament is to be obeyed by Christians but the

Mosaic Law in the Torah concerning ceremonial, ritual and civil matters is no longer in force for the new covenant, belonging only to the old covenant dispensation, which has been fulfilled in Christ Jesus.

Practically speaking, since the Old Testament is read systematically morning and evening

in the Daily Offices, it is most important for clergy and people reading it to know why it was Word of God. The Law and the Prophets speak of the Messiah, the Christ, and, of course, the New Testament declares his full identity and describes his words and work.

So, why is Scripture authoritative? Because of its unique message which is centered upon Jesus the Christ and declares the gift of everlasting life through, in and with him. It contains all things – the information, ways and means – that are necessary for eternal salvation, that is of bringing sinful men living in an evil age into the full redemption and glory of the kingdom of God of the age to come, through, in and with Jesus Christ the only Savior.

The objective nature of the Word of God written

And, very importantly, this authority is objective and is true without any reference to methods of interpretation. God has given to the world a means, a way, and an order of knowledge concerning his relation to us as the Savior and Redeemer.

The burning of the Archbishop of Caunterbury Doctor Thomas Cranmer, in the Townehitch at Oxforde, with his hand fast to the fire, wherewith he fabricated before.



Continued on page 10

This order of knowledge, this way whereby we may know what he is saying and giving to us, is the Holy Scripture, nothing less and nothing more. It is the Bible, first of all in its original languages, and, secondly, in faithful translation into the vernacular. This is why one of the first acts of reformation in the Church of England was placing a large English Bible in every parish church of the land.

It is important to note that what is taught and declared in Articles VI & VII is not the order of Reality (God himself) but the order of knowledge. The Scriptures are not the real Word itself, which is the Person of our Lord Jesus Christ, who alone is the Reality and by whom there is everlasting salvation. Rather the Bible is the God-given order of knowledge, the ordained and ordered means by which we hear of and are encountered by the Reality, the Lord Jesus Christ. The Bible is the Word written, not the Incarnate Word himself. First, and foremost, then, the Holy Scriptures are the unique order of knowledge by which we encounter the Reality, the Word made flesh, and salvation in him, and in him alone. And it is, therefore, Jesus Christ, the Son of God incarnate, whom we encounter in the Old Testament in the sustained and continuous reading of the Daily Lectionary; and it is the same Christ, now truly present amongst us, whom we encounter in the New Testament in the Daily Lectionary.

Since the Holy Scripture is the unique order of knowledge, the Anglican Way is to read the Bible prayerfully and meditatively daily in order to know and receive the fullness of the message of salvation. Notice that there is no sermon appointed for the Daily Offices but only for the Lord's Day and high festivals by *The Book of Common Prayer*. Thus to each and to all the basic way to salvation (which is a living by faith in faithfulness and love) may be known through the daily hearing and/or reading of the Bible.

Nowhere is this made clearer than in the Homily on Reading Scripture, written by Archbishop Cranmer, and found in the *First Book of Homilies* from 1547 (see *Article XXXV*). Cranmer thoroughly believed in the transforming power of the holy Scriptures and wrote: "The words of Holy Scripture have power to convert our souls through God's promise, and they be effectual through God's assistance; and, being received in a faithful heart, they have ever a heavenly spiritual [power] working in them." Therefore, whoever "is diligent to read God's Word

and in his heart to print that which he reads, the great affection to the transitory things of the world shall be diminished in him, and the great desire of heavenly things that be therein promised of God shall increase in him." Consequently "the hearing and keeping of the Word of God makes us blessed, sanctifies us and makes us holy." Therefore, "these books ought to be much in our hands, in our eyes, in our mouths but most of all in our hearts."

Clergy and the Word of God written

Let us turn now to *The Ordinal* where we find the Bishop asking this question of the candidate for ordination to the presbyterate (priesthood):

Are you persuaded that the holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ? Are you determined out

of the said Scriptures to instruct the people committed to your charge, and to teach nothing (as required of necessity to eternal salvation) but that which you shall be persuaded may be concluded and proved by the Scriptures?

The candidate also promises "with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's

Word," and "to frame" his own life and that of his family, by the same Word of God written.

In the consecration of the Bishop similar questions are asked and promises made. Further, as "father in God" the Bishop is also asked:

Will you faithfully exercise yourself in the same holy Scriptures, and call upon God by prayer, for the true understanding of the same; so as ye may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gainsayers?

If we contrast this rounded and disciplined approach to the Bible commended by the Formularies with what generally occurs today we may be surprised, even disappointed. Few clergy or laity appear to follow the discipline of the daily reading of the Holy Scriptures according to the Lectionary, allowing the full impact of the Scriptures to make its mark upon them. But many, it appears promote and go to Bible studies where a small portion of the Bible is read and then people, out of their subjectivity, from within their feelings, are encouraged to offer opinions and judgments as to the meaning and content of this portion. We appear to have lost the sense of the Bible itself, standing alone as



Word of God written, that is separated from our subjective feelings, or without sophisticated forms of interpretation.

Interpreting the Bible

In Article VIII “Of the Three Creeds”, the Apostles’ Nicene and Athanasian Creeds are named and then it is stated “they ought thoroughly to be received and believed.” Why? – “for they may be proved by most certain warrants of Holy Scripture.” That is, the Church in her long reading of the Bible over the centuries has found that the basic dogmas of the Trinity and the Person of Christ stated in these Creeds are faithful elucidations and statements of the Faith that is presented in the content of the texts of the books of the Bible. Thus, these teachings (doctrines, dogmas) are also helpful, in turn, in the continual reading of the Scriptures, for they supply to the faithful a kind of mindset through which the message of eternal salvation in the Bible becomes the clearer in the daily reading thereof.

In Article XX, “Of the Authority of the Church”, there is a clear rule of interpretation provided:

The Church hath power to decree Rites and Ceremonies, and authority in Controversies of Faith; and yet it is not lawful for the Church to ordain anything that is contrary to God’s Word written, neither may it so expound one place of Scripture, that it is repugnant to another. Wherefore, although the Church be a witness and a keeper of holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce anything to be believed for necessity of salvation.

Here it is assumed that it is not the solitary individual but the Church, through her ordered persons and means, which interprets the Bible in terms of creating doctrine and morals. Further, the basic unity of the whole canon of Scripture, Old and New Testaments, is assumed here as a given, on the basis that its single Author is God himself. Thus, because of this unity, there will not be teaching in one place that contradicts or counteracts teaching in another place; rather differences will be complementary aspects of truth or moments of truth within the historical relation of God to his people in the old and then the new covenants of grace.

Also the Church is seen as the guardian of the Scriptures, preserving them intact in space and time, with the duty before God of requiring as sound doctrine and morals only that which is clearly present and taught within Holy Scripture. Thus the Church has the authority to create, and require in use, a *Book of Common Prayer* and also, having such a book, the authority to revise it. Also it has the authority to hold hearings and give decisions when conflict and controversy arise – always

of course based on the clear teaching of the Bible.

In passing we may note with much regret that the Church has lost its position as the guardian of the Scriptures in the USA and western world. Within the capitalist market system, publishers assemble their own teams to translate the Bible for a specific market and so we have not a few versions but something like a hundred available.

Let us be clear that what is assumed by the Formularies in general, and by *Articles VI & XX* specifically, is an essentially literal translation of the Bible (e.g., the KJV), that is readable and wherein there is clarity concerning salvation in the name of Jesus Christ, that is basic faith and morals. Then to this basic clarity to be perceived by all, who read in sincerity of faith and submission to the Lord, is added the duty of the Church to teach what this salvation means in practice for daily living as the body of Christ in the world. The Church must always be governed by the Scripture and not Scripture by the Church! Further, it must be careful not to mishandle or manipulate Scripture without regard for the unity of God’s Word written, and the analogy of faith (*analogia fidei*) according to which the cardinal doctrines of the faith are clearly revealed in holy Scripture; thus passages that are difficult or subject to controversy must not (a) be interpreted in a manner contrary to those cardinal doctrines, or (b) discordantly with what is plainly taught elsewhere in Scripture. The Church (catholic and national) has the duty both of deciding what is clearly taught therein and then also of what may be deduced from what is clearly taught therein.

The Eucharistic Lectionary

Further, what is clear in Scripture as divine teaching is placed within the public services of worship of the Church as found in *The Book of Common Prayer*. If one examines “The Order for Holy Communion” what is taught in the Articles concerning the Holy Trinity, the Lord Jesus Christ, the Atonement, the sinfulness of man, the nature of justification by faith and the Gospel Sacraments is set forth in doxology, confession, thanksgiving and prayer.

There is one more important way in which Scripture is authoritative for the people of God in worship and this is rarely spoken of, or explained these days. Already we have noticed how the daily reading of the Old and New Testaments in Morning and Evening Prayer is the initial and proper way for people to encounter the Word of God written. To this encounter, we need to add another one, and this is the Eucharistic Lectionary, those portions of holy Scripture appointed for the Epistle and Gospel through the Christian Year. These are not random choices of biblical passages but were put together around the fifth century or earlier to communicate essential doctrines of the Christian Faith concerning our Lord Jesus Christ and salvation and sanc-

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tification in his Name. There is a natural division at Trinity Sunday. From Advent to Trinity Sunday there is a great emphasis on Dominical Holydays, and thus of the manifestation of the Lord Jesus in space and time, who he is and what he is, which are the foundation of Faith. After Trinity Sunday we enter the non-festal part of the Christian year where the emphasis is on what Jesus and his apostles teach us about the Christian life.

In concluding, we see how the Church in the Anglican Way has a most intimate relation to the Holy Scriptures as the Word of God written. The Church stands under the apostolic testimony presented in the New Testament and is obligated by the apostolic testimony. Why? Because the Church was created by the apostolic testimony; and to be the Church is to be formed, molded and guided by that testimony, living in it, by it and from it. And that written testimony comes by God's appointment with its preparatory testimony, the scriptures of the old covenant, and this one canon with two testaments is the Christian Bible.

The Church is the Church of God the Father and of the Lord Jesus Christ and, therefore, it is under the authority of the Scriptures which is the divinely appointed sphere where what God has revealed, taught and done is presented to those with eyes to see and minds to receive. The Church engages with the Scriptures daily in the Offices and weekly in the Order for Holy Communion first of all to learn the way of salvation and everlasting life in Jesus Christ, and then the doctrine and morals which flow from this spring of life. At the same time, the Church preserves the text of the Scriptures and translates them, as and when required, into local languages so that the people of God can hear the Word of God addressed to them in a form they can understand. Further, the Church as a corporate body has the duty to teach the people of God the doctrine that is clearly taught in the Scriptures and also what may be clearly deduced from that same clear teaching in terms of doctrine and duty.

Cranmer's preface and prayer

In the Preface to *The Great Bible* which was placed in every parish church in England in 1548, we can read these words, penned by Cranmer:

All manner of persons, of whatever estate or condition they be, may in this Book learn all things what they ought to believe, what they ought to do, and what they should not do, as well concerning Almighty God, as also concerning themselves and all others.

For the Holy Ghost has so ordered and fitted the Scriptures to their task that in them innkeepers, fishermen and shepherds may find their edification, as great scholars their erudition: for those books were not made to vain-glory, like as were the writings of the Gentile philosophers and rhetoricians, to the intent the makers [writers] should be had in admiration for their high styles and obscure manner of writing, whereof nothing can be understood without a teacher or an expositor. But the apostles and prophets wrote their books so that their special intent and purpose might be understood and perceived of every reader, which was nothing but the edification or amendment of the life of them that read or hear it.

While there is a clarity to much of Holy Scripture, at the same time, there are portions that are difficult to understand. Cranmer recognized this and in the Homily wrote: "Scripture is full, as well of low valleys, plain ways and easy for man to use and to walk in, as also of high hills and mountains that few men can ascend unto." So it is that the clearer parts of Scripture will cast light upon those covered by darkness and those parts that are difficult will be interpreted by those that are easy to understand. Again as Cranmer put it: "There is no thing spoken under dark mysteries in one place, but the self same thing in other places is spoken more familiarly and plainly, to the capacity of the learned and unlearned." Thus the Church, and each of her members, are not to start from the dark mysteries and the difficult portions but from the intelligible and the clear.

Let us close with Archbishop Cranmer, not preaching but at prayer. The relation of the Church to the Word of God written is most clearly presented in Cranmer's composition in the Collect for the Second Sunday in Advent of *The Book of Common Prayer* and addressed to the Father.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

Here is the Anglican charter for not only reading the Bible but also meditating upon its message; and for not only meditating on its message but also receiving that message into one's heart and life.

**Please remember the
Prayer Book Society in your prayers, your
charitable donations, and your will. Thank you.**

Bread of the World, Wine of the Soul

Holy Communion and The Hymnal, 1940

Fr. Daniel McGrath, B.A., M.Mus., S.T.B., D.Mus

The heart of Anglican devotional practice is the Office of Holy Communion, and thus a study of the hymns for Holy Communion from *The Hymnal, 1940* of the American Church is an important means of understanding Anglican piety. In this article we will consider the way in which the General Hymns may provide context for the Service, and also take a look at those hymns pertaining directly to the Sacrament itself.

The use of a hymnal as a liturgical partner for the Office of Holy Communion is something that has developed fairly quickly over the course of the past 150 years, which is only 1/3rd of the lifetime of the *Book of Common Prayer*. In fact, if one were to mention to Archbishop Thomas Cranmer in the year 1550 that he should open his *Hymnal* and begin the Service for Holy Communion, he would not know what was being asked of him! He might well reply, "But I suppressed every Service Book except the *Book of Common Prayer*!", for he had indeed suppressed the books of liturgy previously in use, including the musical resources for the Latin Mass. Archbishop Cranmer was a master liturgist, but he was not a musician, and perhaps for this reason, or perhaps because of his untimely martyrdom, he had to leave the development of music for the Anglican services largely undone.

For the first years of the use of the *Book of Common Prayer*, the practice in parish churches was to sing from metrical Psalters, while in cathedrals and collegiate chapels the highly developed Anglican choral tradition continued to be cultivated. Over time however, the development of a new Anglican Hymnody gradually replaced metrical Psalters, and the use of hymnals became universal in parish churches and cathedrals alike. By the mid-20th century, Anglican Hymnody came to maturity as a great liturgical style which was the envy of all other church traditions, especially when implemented in conjunction with a proper organ and a vested choir of men and boys.

One of the greatest 20th century musical figures, the Rev. Canon Charles Winfred Douglas,

coined the phrase "Eclectic Anglican Hymnody" to describe the development of the Anglican hymnal tradition. This phrase was by no means intended as a derogatory expression, for he hailed our *Hymnal* as the "richest treasure of the praise of God in song that the world has ever seen in use". His use of this phrase was intended to illustrate the way in which the hymns of this tradition are "eclectic" in terms of their origin and their date of composition (for they span the globe, and almost every century of the Christian Church). However, the hymns are "Anglican" because they are uniformly suitable for

196 EUCHARISTIC HYMN

J. S. B. HODGES, 1868



BREAD of the world, in mercy broken,
Wine of the soul, in mercy shed,
By whom the words of life were spoken,
And in whose death our sins are dead:

2 Look on the heart by sorrow broken,
Look on the tears by sinners shed;
And be thy feast to us the token
That by thy grace our souls are fed. Amen.

REGINALD HEBER, pub. 1827

intended, is quite effective in setting the tone for the Service. In accordance with the rubrics of *The Book of Common Prayer*, the Liturgical Indices in the back of *The Hymnal* (pp. 804-806 & 830-832) make provision for five hymns throughout the Service, as follows: Opening, Sequence, General, Communion, and Closing Hymns. A hymn is also provided to take the place of the *Gloria* during Advent and Lent, although this is an option that is not often used. This framework for the hymns is undoubtedly a modified version of the pre-reformation pattern of the sung "minor propers" (i.e. the Introit, Gradual/Sequence, Tract, Offertory, Secret, Communion and post-Communion Verses). These were typically passages from the Psalms, sung by a professional choir of clergy in minor orders, which were also intended to provide context for the Mass of the day. In adopting the use of hymns in place of the "minor propers", *The Hymnal* would thus seem to encourage greater participation by the laity, and more opportunities for corporate worship and reflection.

The portion of *The Hymnal* bearing the title "Holy Communion" (189-213) contains hymns which deal directly with the Sacrament of the Lord's Supper and which are most appropriate for
Continued on page 14



use in Anglican worship, and because they conform to the Anglican tradition in terms of doctrine, style and content.

In its present form, *The Hymnal* is able to provide a rich context for the Collect, Epistle and Gospel of the Day in Holy Communion, and when used as

singing at the time of Communion. These hymns reinforce various themes from our liturgy, such as the sacrifice of Christ of himself upon the cross, his institution of the Lord's Supper, the offering of our selves to God's service along with our sacrifices of praise and thanksgiving, and an emphasis upon deep humility and proper reception of the Body and Blood of Christ.

It is interesting to examine this section of *The Hymnal* in light of classic Anglican thought on the nature of the Sacrament of the Lord's Supper. This was an understanding that took shape over the course of several decades around the end of the 16th century and beginning of the 17th century, as Anglicans recovered from various medieval corruptions and dealt with the extreme tendencies of some continental reformers. In its maturity, the Anglican position came to closely resemble the patristic model, where Christ's words in his institution of the Lord's Supper were deemed sufficient without need for compulsive explanation or over-definition as to what they meant. The presence of the Body and Blood of Christ in the Lord's Supper is generally understood to be a "Real" and "Spiritual" presence. This is to say that Christ' Body and Blood are really present in the Lord's Supper, according to Christ's institution, and that they are received by the faithful to their souls' health; and further, that it is a spiritual presence rather than a carnal presence. The Anglican definition of a sacrament, conservatively stated as an "outward and visible sign of an inward and spiritual grace", excludes both the innovatory Roman dogma of transubstantiation and the Anabaptist pretensions of a mere symbolism devoid of grace. This brief epigram of John Donne, 17th century Anglican priest and poet, masterfully sums up the position of one Anglican churchman, as follows:

He was the Word, that spake it:
 He took the bread and brake it;
 And what that Word did make it,
 I do believe and take it.
 —Divine Poems, *On the Sacrament*

The compilers of *The Hymnal, 1940* encountered serious doctrinal issues when they chose to incorporate the hymns written for the Feast of Corpus Christi by St. Thomas Aquinas (#193, *Lauda Sion*; #194, *Bone Pastor*; #199, *Pange lingua*; #200 *Tantum ergo*; #204, *Adoro devote*). These contained in direct language the Roman dogma of transubstantiation, which, according to the Anglican Thirty-Nine Articles, "is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions." By means of skillful cutting and by the use of paraphrase, the compilers of *The Hymnal, 1940* were able to remove the offending portions of those hymns, while preserving the best of their reverent devotion to our Lord in the Sacrament.

These hymns for "Holy Communion" (as one might expect) are from all around the world and span many centuries. Of the 21 hymns in the section, the distribution of sources is as follows:

10 are from the British Isles, 6 are from Latin authors, 3 are Greek in origin, 1 from an ancient Syrian liturgy, 1 from Germany, and 1 from America. The most ancient of these hymns is #195, "Father, we thank thee who hast planted Thy holy Name within our hearts" (from the *Didache*, c. 110). A relatively modern selection is #207, "Come, risen Lord, and deign to be our guest" (written by an American clergyman in 1933). Pictured in this article are two wonderful hymns which demonstrate the majesty and tastefulness of the phenome-

197 PICARDY French, 17th cent.

LET all mortal flesh keep silence,
 and with fear and trembling stand;
 Ponder nothing earthly-minded,
 for with blessing in his hand
 Christ our God to earth descendeth,
 our full homage to demand.

- 2 King of kings, yet born of Mary,
 as of old on earth he stood,
 Lord of lords in human vesture,
 in the Body and the Blood
 He will give to all the faithful
 his own self for heavenly food.
- 3 Rank on rank the host of heaven
 spreads its vanguard on the way,
 As the Light of Light descendeth
 from the realms of endless day,
 That the powers of hell may vanish
 as the darkness clears away.
- 4 At his feet the six-winged seraph;
 cherubim with sleepless eye,
 Veil their faces to the Presence,
 as with ceaseless voice they cry,
 "Alleluia, Alleluia, Alleluia, Lord most high!"
 Amen.

Liturgy of St. James

non known as "Eclectic Anglican Hymnody". #197 "Let all mortal flesh keep silence", is a paraphrase of the Cherubic Hymn from the Liturgy of St. James of Jerusalem, as used in the Eastern Orthodox churches, here set to a 17th century French melody known in our hymnal as *Picardy*. #196 "Bread of the world, in mercy broken, Wine of the soul, in mercy shed" was written by 19th century Anglican priest and extraordinary hymnologist Reginald Heber, set here to a tune by the American organist, John Sebastian Bach Hodges, *Eucharistic Hymn*..

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