

# MANDATE

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## Cranmer's Jewelled Miniatures

*The Continuing Relevance of the Collects of Thomas Cranmer*

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



## Monterey

### St. John's Chapel, Del Monte (The Episcopal Church)

1490 Mark Thomas Drive  
Monterey, CA • 831 375 4463  
Mailing Address: P.O. Box 1029  
Monterey, CA 93942

#### Sunday

8:00 am Holy Communion  
10:30 am Holy Communion (1st & 3rd)  
10:30 am Morning Prayer (2nd, 4th, 5th)

The Rev. William J. Martin, SSC, *Rector*

## San Francisco

### All Saints (Anglican Province of Christ the King)

2300 Adeline Drive  
(Sisters of Mercy Chapel)  
Burlingame, CA 94011 • 650 595 3950

#### Sunday

9:00 am Holy Communion

The Rev. Richard Bowyer, *Rector*

### Christ Church (Anglican Catholic Church)

770 N. El Camino Real at State Street  
San Mateo, CA 94401 • 650 347 4423

#### Sunday

9:00 am Holy Communion

The Rev. John E. Altberg, *Rector*

The Rev. Paul D. Hauge, *Assistant*

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

## California (partial listing)

### St. Thomas (Anglican Province of Christ the King)

2725 Sacramento Street  
San Francisco, CA 94115 • 415 928 4601

#### Sunday

8:00 am Holy Communion  
10:00 am Holy Communion

The Most Rev. Robert S. Morse, *Rector*

The Rev. Canon James E. Provence, *Vicar*

### San Francisco (East Bay Region)

#### St. John's (Independent)

26236 Adrian Avenue  
(Mt. Eden Presbyterian Church Building) • Hayward, CA 510 782 8792

Mailing Address: 25927 Peterman Avenue • Hayward, CA 94545

#### Sunday

Noon Holy Communion

The Rev. Ariosto Coelho, *Rector*

### St. Joseph of Arimathea (Anglican Province of Christ the King)

Corner of Bowditch & Durant  
Berkeley, CA 94704 • 510 841 3083

#### Sunday

10:00 am Holy Communion

The Rev. David M. Napier

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

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

### St. Martin of Tours (Anglican Province of Christ the King)

5294 Concord Boulevard  
Concord, CA 94521 • 925 680 1613

#### Sunday

10:00 am Holy Communion

The Rev. Mathieu Bosschart, *Rector*

The Rev. Mr. Donald True, *Deacon*

### St. Peter's Pro-Cathedral (Anglican Province of Christ the King)

6013 Lawton Avenue  
Oakland, CA 94618 • 510 655 4951

#### Sunday

7:40 am Morning Prayer  
8:00 am Holy Communion  
10:00 am Holy Communion

The Rev. George Clendenin, SSC, *Rector*

The Most Rev. Robert S. Morse, *Bishop*

### Trinity Church (Anglican Province of Christ the King)

4430 Alma Street  
(Castro Valley Adult School)  
Castro Valley, CA 94546 • 510 886 9634

#### Sunday

8:00 am Holy Communion  
10:00 am Holy Communion

The Rev. Roderick Pomeroy

*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

January / February 2003

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The Members of the Board of Directors of the Prayer Book Society: The Rev'd Wayland Coe (Texas); The Rev'd Joseph S. Falzone (Pennsylvania); Mr. Michael W. Freeland (Pennsylvania); Dr. Herb Guerry (Georgia); The Rev'd David C Kennedy SSC (Florida); The Rev'd Bill Martin (California); The Rev'd Jonathan Ostman III, SSC (Rhode Island); Mrs Marilyn Ruzicka (New York); Mrs Miriam K. Stauff (Wisconsin);

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# Reflections from the Editor's Desk

## Collects & Anglicanism

One of the features of the Anglican Way of worship which stands out as different from that of most Protestant and Inter-denominational Churches, even those that are liturgical, is the use of Collects, which are short compact prayers provided for every Sunday and Holy Day of the Christian Year.

### Collects in the Prayer Book

We find in classic editions of *The Book of Common Prayer* that the word "Collect" is distinguished from both the Litany and the Eucharistic Prayer and appears to be used in two senses, a precise and also a general sense.

In the strict or precise sense, it may be said that only those are truly **Collects** which are used with the Epistle and Gospel in the Eucharistic Lectionary, and as the Collects of the Day in the Morning and Evening Prayer.

To these we may add (a) the last prayer in the Order for the Burial of the Dead (1662) which originally had an Epistle and Gospel attached to it, and (b) the opening prayer

of the Order for Holy Communion, the Collect for purity, which summarizes the preparation of the people of God for this eucharistic service.

Then in a less precise sense we have the Collects in the Services of Holy Baptism being (a) the two prayers before the Gospel in The Ministration of the Publick Baptism of Infants (1662) and (b) the prayer before the Gospel in The Ministration of Holy Baptism (1928). Then in an even less precise sense: (c) the two sets of two Collects, which follow the Collect of the Day in both Morning and Evening Prayer; (d) the prayers at the end of the Litany, introduced by "Let us pray" and (e) the "Collect or Prayer" for all Conditions of men.

### What is a Collect?

*Collecta* is the original Latin word, meaning a gathering of any sort. So what does the Collect gather together? There are various possibilities and in each of them there is probably a measure of truth:

1. The gathering together in a precise form certain aspects of the teaching in the Epistle and/or Gospel to which it is attached.
2. The gathering together of the thoughts

(recollection) of the people of God, a collectedness of mind.

3. The prayer to be used when people actually assemble together for worship – *oratio ad collectum*.

The Collects, precisely so called, normally have a common structure, though sometimes one of the parts thereof is missing.

First, there is the **Invocation** where God (usually God the Father, but sometimes the Lord Jesus Christ) is addressed and invoked.

In the second place, there is the **Recital** and remembrance of some doctrine or else fact of a biblical topic or theme – e.g., of salvation, redemption, or providence.

Then, thirdly, there is the **Petition**, which constitutes the body of the short prayer.

In the fourth place, there is the **Aspiration** or devout wish.

Finally, there is the **Pleading** of the Name of Jesus, the Mediator, when the prayer is to the Father.

This structure may be illustrated from the

long Collect appointed for the Burial of the Dead (1662).

"O Merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him: We meekly beseech thee, O Father, to raise us up from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him, as our hope is this our brother/sister doth; and that, at the general resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O Merciful Father, through Jesus Christ, our Mediator and Redeemer."

1. **Invocation:** "O Merciful God, the Father of our Lord Jesus Christ."



Dr. Toon at the Holy Table.

2. **Recital:** “who is the Resurrection and the Life...that sleep in him.”

3. **Petition:** “We meekly beseech thee, O Father, to raise us up from the death of sin unto the life of righteousness.”

4. **Aspiration:** “that when we shall depart this life, we may rest in him....”

5. **Pleading:** “Grant this, we beseech thee, O Merciful Father, through Jesus Christ, our Mediator and Redeemer.”

There are other ways of expressing the Structure of the Collect. According to Procter & Frere (*A New History of the Book of Common Prayer*) they begin with “(i) an introductory address and commemoration, on which is based (ii) a single central prayer: from this in turn (iii) other clauses of petition or desire are developed, and (iv) the whole concludes with some fixed form of ending” the last usually being, if the prayer is addressed to the Father, a variant on *per Iesum Christum dominum nostrum* sometimes followed by a doxology.

It is a rewarding, devotional and theological task to use these structures as ways of analyzing and studying all the Collects of *The Book of Common Prayer*.

### From where do the Collects come?

We find that (a) the largest group is made up of translations (chiefly by Archbishop Thomas Cranmer) from the Latin Collects of the Missal in the “**Use of Sarum**”, and behind this medieval English source, to original Latin collections from late patristic times; (b) the middle-size group are English prose creations of Thomas Cranmer himself (or of a colleague) written for the first BCP of 1549; and the smallest group is by Bishop John Cosin in the 17<sup>th</sup> century.

The “**Use of Sarum**” is often attributed to Bishop Osmund of Salisbury (Sarum) in 1085 but is more likely the work of Richard le Poore, Bishop of Salisbury (1215-1242). It became the principal text for the Liturgy/ Mass in the *Ecclesia Anglicana*, the Latin-speaking Church of England. And it remained in use until the sixteenth century, being still the norm during most of the reign of Henry VIII. It was similar to, yet different in details from, the Roman Use/Liturgy. In assembling this **Use**, Bishops Osmund and le Poore collected and edited existing liturgical texts and sources from the Early Church. The Collects, Epistles & Gospels were taken chiefly from three ancient Sacramentaries (hand written books containing the Collects and the major part of the Mass) related to the names of Pope Leo I (d.461), Pope Gelasius (d.496), and Pope Gregory the Great (d.604). About fifty-three from these sources, as found in the “**Use of Sarum**” were used in *The Book of the Common Prayer* (1529).

Five of the Collects used by Cranmer for Holy Communion come from the **Leonine Sacramentary**. They are those for the Easter III, and for V,

IX, XIII & XIV after Trinity.

Twenty and a half of the Collects used by Cranmer for Holy Communion come from the **Gelasian Sacramentary**. They are those for Advent IV, Innocents’ Day, Palm Sunday, Good Friday II, Easter Day (1/2), 4<sup>th</sup> & 5<sup>th</sup> after Easter & I, II, VI, VII, VIII, X, XI, XII, XV, XVI, XVIII, XIX, XX, & XXI after Trinity; then, also, in addition to the Eucharistic prayers, the Morning and Evening Collects for Peace, the Evening Collect for Aid against all Perils, the Prayer for Clergy and People, the Confirmation Prayer for the seven-fold Spirit etc.

And twenty-seven and a half of the Collects used by Cranmer for Holy Communion come from the **Gregorian Sacramentary**. They are those for St Stephen’s & St John Evangelist, the 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup> & 5<sup>th</sup> after Epiphany, Septuagesima, Sexagesima, the 2<sup>nd</sup>, 3<sup>rd</sup>, 4<sup>th</sup> & 5<sup>th</sup> Sundays in Lent, Good Friday I, Easter Day (1/2), Ascension, Whitsun, III, IV, XVII, XXII, XXIII, XXIV & XXV after Trinity, the Purification, the Annunciation & Michaelmas; then also others in the Litany and Baptismal Service, and such others as “Prevent us, O Lord...”

Now we move on to note the creations of the **sixteenth century**, particularly the hand of **Cranmer**. Six of the Sunday Collects - Advent I & II, Lent I, Quinquagesima, Easter I & II, and fourteen others - Christmas Day, All Saints’ and twelve Saints’ Days. All these are written in the same prose, style and structure as the translations from the Latin of the others.

In 1661 in preparation for the *BCP* (1662) Bishop John Cosin of Durham wrote three new Collects (Advent III, Epiphany VI and Easter Even) and made major adjustments to that for St. Stephen’s Day.

Then, not in the *BCP* (1662) but in the American *BCP* (1928) there are Collects for “A Saint’s Day” from William Bright, “Dedication of a Church” from John Dowden, “Ember Days” from William Heathcote DeLancey, “Rogation Days” from John Cosin, “Independence Day” from Edward Lambe Parsons, “Burial of the Dead” from John Wordsworth, and a few others whose authorship is not known.

The Collects of the reformed Catholic or Anglican way, it has been said, like the truths of the Gospel, are both old and new. Some of them were made new in the sixteenth century; but, the very Collects that were old then became new because of the freshness of the translation into English. So in the first Prayer Book of 1549 there are 48 old collects translated, 9 altered and 25 made new. And the structure and style of the new ones are based upon those of the old ones.

Please remember  
The Prayer Book Society  
in your will.

# The Religion of the English Collects

The content of Christian Doctrine and Faith presupposed and declared in the Latin Collects of the western, medieval Church, and found in “The Use of Sarum,” is not identical with that of the reformed Church of England from 1549.

Of course, there is much in common: the doctrines of (a) the Blessed, Holy and Undivided Trinity of Father, Son and Holy Ghost, one God; (b) the identity, person and work of the Lord Jesus Christ; (c) the work of the Holy Ghost in the Church, in individual believers and in the world; (d) the Last Things; (e) the sinfulness of mankind and its need for reconciliation with God and also of holiness before God; (f) the Revelation of God given to men and recorded in Sacred Scripture, and so on.

## Protestant editing

When Archbishop Cranmer began translating and editing the Collects he inherited from the medieval Church (through the “Use of Sarum”), he decided to conform them to the reformed doctrine that had been recovered or discovered or produced through the Protestant Reformation, especially the work of Martin Luther. Now the word “Protestant” as used in Germany in the 1520s and onwards originally meant a Christian who protested on behalf of the Christian Message found in Holy Scriptures, as that Message had been received and understood in the Early Church of the first five centuries. Hereby a distinction was made between the teaching of the Early Church and of the Medieval Church.

Thus Cranmer and his colleagues believed that they had a vocation from heaven to purify the religion received from the Medieval Church since it had been overlaid with all kinds of accretions which were neither biblical nor in accord with the known mind and message of the early Church.

In particular, Cranmer believed he had a duty to introduce with clarity the doctrine of justification by faith (=justification by the grace of God through faith which is a gift of God) and to remove all suggestion of salvation through human merit. Further, it was his theological task to remove (a) all requests to the saints in heaven to pray for the church on earth, and (b) all references both to purgatory and to prayers by the church on earth for the souls of the departed. He also believed he had to remove from the Mass any traces of the doctrines of transubstantiation and of propitiatory sacrifice.

## Examples of editing

Thus if we begin with the Latin Collects in “the Use of Sarum” and see which ones were used and how they were translated; note which were not used; and then look at the content of the ones com-

posed for the 1549 BCP we can get a vivid sense of the reforming mind of Cranmer and his colleagues and of the reformed Catholic religion they professed, the religion which became the doctrine of the Church of England. To do this large task here is impossible, but we can note a few examples.

1. The Collect for **All Souls’ Day** was totally omitted as also was the commemoration of the day, because they presupposed purgatory and prayed for departed souls. Here is what was rejected: “*O God, the Creator and Redeemer of all the faithful: grant unto the souls of thy servants and handmaids the remission of all their sins; that through devout supplications they may obtain the pardon which they have always desired. Who livest...*”

2. The Collect for **All Saints’ Day** was completely rewritten to exclude ideas of merit and requests for the intercession of departed saints. Here is the prayer rejected by Cranmer: “*Almighty and everlasting God, who in one solemnity hast vouchsafed unto us to venerate the merits of all thy Saints: we beseech thee; that, at the intercession of so great a multitude, thou wouldest bestow upon us, who entreat thee, the abundance of thy mercy. Through our Lord, etc.*”

3. The Collects for other special days—commemoration of the Blessed Virgin Mary and the Apostles—were completely rewritten to exclude requests for the intercession of these saints. In the Collect for **St. Mark’s Day**, the medieval Church prayed: “*O God, who hast elevated thy blessed Evangelist Mark by the grace of gospel preaching; Grant, we pray, that we may always profit by his instruction, and be defended by his praying...*” Cranmer removed all reference to his intercession and concentrated here and elsewhere on the example to be followed.

4. Collects for certain Sundays were rewritten to exclude suggestions of earning merit before God for good works performed and to emphasize justification by faith. The Sarum Collect for **the first Sunday in Lent** illustrates what was not acceptable to the Reformers: “*O God, who dost cleanse thy Church by the yearly observance of Lent; Grant to thy Family that what it strives to obtain from thee by fasting, it may carry out by good works...*” In contrast the new Collect is addressed to Christ who fasted for 40 days and asks him for grace to subdue sin and pursue righteousness.

The reformed Catholic religion of the C. of E. thus claimed to be scriptural and in essentials patterned upon the religion of the Church of the first five or so centuries. The Collects set forth this reformed Catholic Faith.



# The English Collects as Golden Bowls of Incense

*“When the Lamb had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls of incense, which are the prayers of the saints; and they sang a new song, saying,*

*‘Worthy art thou...’* (Rev. 5:8).

Let us consider the English Collects of *The Book of Common Prayer* as “golden bowls of incense” and as “prayers of the saints.”

## John’s vision

In the last book of the Bible, the Revelation of St John, which is filled with fascinating imagery, Jesus Christ is called the LAMB twenty-nine times. Though he still bears the marks of his being slaughtered, he also has the marks of exaltation (his seven horns signifying omnipotence and his seven eyes, omniscience). And his heavenly habitat is filled with glorious music, as Christina G. Rossetti once said: “Heaven is revealed to earth as the homeland of music.” The praise is from all creation (represented by the four living creatures) and from the elect people of God of the Old and New Covenants (12 + 12 = 24 elders). It is also from the myriad of angels. The whole creation, visible and invisible joins in the praise of the Lord Christ, the Lamb of God who takes away the sins of the world.

In this picture of a whole universe praising Christ, the prayers of the saints, who still labour on earth for the kingdom of God, are described as golden vessels filled with the sweet odour of incense. This picture recalls the use of incense of the Jewish Temple and the words of the psalmist: “Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice.”

## Prayer as external & internal

Prayer comes from the depths of the soul and it is expressed in words created by the mind and uttered by the lips. This said we must distinguish between personal, private prayer and public, common prayer. In personal, private prayer the words are often ejaculatory and extempore, arising without preparation from the depths of the heart. But no so in public, common prayer, where normally there is the reaching for excellence in style and content and thus public prayer is more usually in terms of carefully prepared forms of

prayer. Common Prayer, wherein Collects have a major part, is intended to be prayer which meets the general needs of all, and thus can be prayed by all Christians who are seeking to worship the Lord God in spirit and in truth, and in the beauty of holiness.

In the vision from Revelation 5 the prayers of the saints are described as in a golden cup or bowl. Gold was the most precious of metals and thus the golden vial points to the sound, sterling quality of the words and their felicitous and elegant arrangement. But there is more to prayers than their excellence in grammar, syntax, content and style. They are holy words and compositions sent in the Spirit through Christ Jesus unto God the Father as sweet smelling odour, as holy incense. That is, true prayers are in conformity with biblical truth and in accord with God’s will and mind. Also they arise

from the souls of the baptized Christians as faithful, purified affections, desires and intentions.

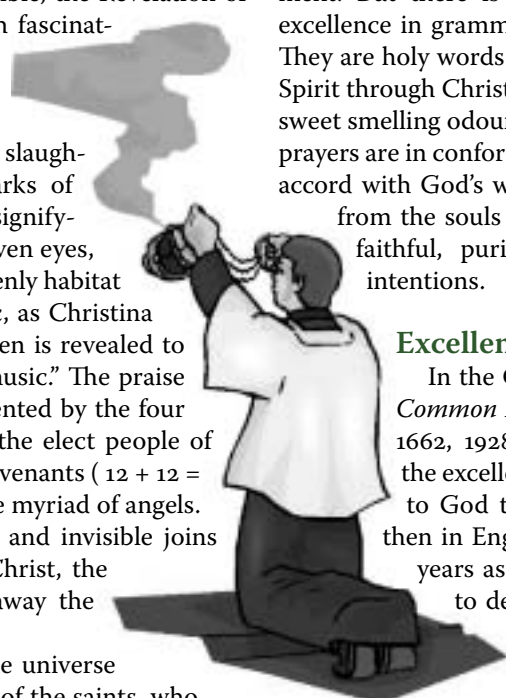
## Excellence in words

In the Collects of the classic *Book of Common Prayer* (e.g., editions of 1549, 1662, 1928) we have the golden bowl, the excellence in words of public prayer to God the Father. First in Latin and then in English they have been for 1400 years as the manna in the wilderness

to devout spirits, and are, next to Scripture itself, the clearest standard whereby genuine piety may be discerned; the surest guidance by which its progress may be directed; the highest mark to which its wishes would aspire. Obviously their passionate and elegant words need to be matched by appropriately devout affections, desires and intentions of the soul in the congregation of the saints.

As naturally as kindled incense ascends upwards, the public prayers of the congregation of the saints also ascend to the Father because of the merits of his Son, and they are “an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God” (Phil. 4:18).

The Collects can so easily be learned by heart and prayed as individual prayers when the need is felt and opportunity arises. And because they are truly prayers from Common Prayer even when we pray them individually we have the sense of praying within the communion of saints. They are jewelled miniatures and one of the glories of the English liturgical tradition.



# The Collects & Their Petitions

**A**t the heart of the Collects for each Lord's Day and Festival are petitions. Sinners ask for pardon and absolution. Disciples ask for inspiration and illumination. Pilgrims ask for guidance. Servants ask for grace. Christians ask to be made holy. And the Church beseeches her Lord to have mercy upon her, to protect her from enemies, and to bring her unto the glories of heaven where Christ Jesus is exalted.

Let us note the content of the petitions of the Collects from Advent to Trinity 25.

## 1. Advent to Holy Week

*Advent 1.* "Give us grace that we may cast away the works of darkness and put on the armour of light."

*Advent 2.* "Grant that we in such wise hear them [the Scriptures], read, mark, learn and inwardly digest them."

*Advent 3.* "Grant that the ministers and stewards of thy mysteries may prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just."

*Advent 4.* "Raise up thy power, and come among us, and with great might succour us."

*Christmas Day.* "Grant that we may daily be renewed by thy Holy Spirit."

*Christmas 2.* "Grant that the new light of thine incarnate Word enkindled in our hearts may shine forth in our lives."

*Epiphany.* "Mercifully grant that we may after this life have the fruition of thy glorious Godhead."

*Epiphany 1.* "Grant that thy people may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same."

*Epiphany 2.* "Grant us thy peace all the days of our life."

*Epiphany 3.* "Mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us."

*Epiphany 4.* "Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations."

*Epiphany 5.* "Keep thy Church and household continually in thy true religion."

*Epiphany 6.* "Grant that we may purify ourselves, even as he [Christ] is pure."

*Septuagesima.* "Favourably to hear the prayers of thy people."

*Sexagesima.* "Mercifully grant that by thy power we may be defended against all adversity."

*Quinquagesima.* "Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity."

*Ash Wednesday.* "Create and make in us new and contrite hearts."

*Lent 1.* "Give us grace to use such abstinence [fasting]."

*Lent 2.* "Keep us both outwardly in our bodies, and inwardly in our souls."

*Lent 3.* "Look upon the hearty desires of thy humble servants and stretch forth the right hand of thy Majesty."

*Lent 4.* "Grant that by the comfort of thy grace we may mercifully be relieved [of punishment for evil deeds]."

*Lent 5.* "Mercifully to look upon thy people."

*Palm Sunday.* "Mercifully grant that we may both follow the example of his patience and also be made partakers of his resurrection."

*Good Friday.* "Graciously to behold this thy family": "Receive our supplications and prayers which we offer before thee for all estates of men in thy holy Church": "Have mercy upon all Jews, Turks, Infidels and heretics" [or "Have mercy upon all who do not know thee as thou art revealed in the Gospel of thy Son"].

## 2. Easter to the end of Trinity

*Easter Even.* "Grant that by continual mortifying our corrupt affections we may be buried with him."

*Easter Day.* "By thy continual help we may bring the same [good desires in mind] to good effect": "Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection."

*Easter 1.* "Grant us so to put away the leaven of malice and wickedness."

*Easter 2.* "Give us grace that we may always most thankfully receive that his inestimable benefit and also daily endeavour ourselves to follow the blessed steps of his most holy life."

*Easter 3.* "Grant unto all them that are admitted into the fellowship of Christ's religion, that they may eschew those things that are contrary to their profession, and follow such things as are agreeable to the same."

*Easter 4.* "Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise."

*Easter 5.* "Grant to us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy merciful guiding may perform the same."

*Ascension Day.* "Grant that we may also in heart and mind thither [heaven] ascend and with him [Christ] continually dwell."

*Ascension 1.* "Leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before."

*Whitsunday.* "Grant us by the Spirit to have a right judgment in all things and evermore to

rejoice in his holy comfort.”

*Trinity Sunday.* “That thou wouldest keep us steadfast in this [Trinitarian] faith, and evermore defend us from all adversities.”

*Trinity 1.* “Mercifully accept our prayers; and grant us the help of thy grace.”

*Trinity 2.* “Keep us under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy name.”

*Trinity 3.* “Grant that we may by thy mighty aid be defended and comforted in all dangers and adversities.”

*Trinity 4.* “Increase and multiply upon us thy mercy.”

*Trinity 5.* “Grant that the course of this world may be so peaceably ordered by thy governance.”

*Trinity 6.* “Pour into our hearts such love towards thee that we loving thee above all things.”

*Trinity 7.* “Graft in our hearts the love of thy name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same.”

*Trinity 8.* “Put away from us all hurtful things and give us those things which be profitable for us.”

*Trinity 9.* “Grant to us the spirit to think and do always such things as be rightful.”

*Trinity 10.* “Let thy merciful ears be open to the prayers of thy humble servants.”

*Trinity 11.* “Mercifully grant unto us such a measure of thy grace.”

*Trinity 12.* “Pour down upon us the abundance of thy mercy.”

*Trinity 13.* “Grant that we may so faithfully serve thee in this life that we fail not finally to attain thy heavenly promises.”

*Trinity 14.* “Give unto us the increase of faith, hope and charity.”

*Trinity 15.* “Keep thy Church with thy perpetual mercy.”

*Trinity 16.* “Let thy continual pity cleanse and defend thy Church.”

*Trinity 17.* “Thy grace may always prevent and

follow us and make us continually to be given to good works.”

*Trinity 18.* “Grant thy people grace to withstand the temptations of the world, the flesh and the devil, and with pure hearts and minds follow thee the only God.”

*Trinity 19.* “Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts.”

*Trinity 20.* “Keep us from all things that may hurt us.”

*Trinity 21.* “Grant to thy faithful people pardon and peace.”

*Trinity 22.* “Keep thy household the Church in continual godliness.”

*Trinity 23.* “Grant that those things which we ask faithfully we may obtain effectually.”

*Trinity 24.* “Absolve thy people from their offences.”

*Trinity 25.* “Stir up the wills of thy faithful people.”

### Reflection upon the Petitions

If we use the popular modern word, “spirituality,” and apply it to what we find in the Collects as a whole and specifically in their petitions, we may say that in the Collects we meet in the context of prayer what we may describe as Prayer Book Spirituality.

Spirituality may have reference to “the sphere in which the Holy Spirit is active as the Paraclete and Representative of the exalted Lord Jesus Christ” or to “the sphere of the activity of the human spirit as it seeks after God and in its search is assisted by the Holy Spirit,” or to both.

In the Collects we encounter the belief in the presence of the Holy Ghost, sent by the Father and the Son to the Church, as the Inspirer, Guide, Strengthener, Giver of grace, and Sanctifier of the people of God. Also we encounter the movement of the human spirit away from sin, resisting temptation, being taught from the Scriptures, developing godly faith and reverence [fear], serving the Lord in trust, hope and charity, and striving to be cleansed and made holy.

## Service of Holy Communion recorded in Houston

The Parish Choir of St. Thomas’ Episcopal Church and School in Houston, Texas, assisted by members of Chorus Angelorum, recorded the Service of Holy Communion from the 1928 *Book of Common Prayer* on Sunday afternoon, November 17, 2002. The Choir is led by the Organist, Beal Thomas, and the Chorus Angelorum by Ed Franklin. The President of the Prayer Book Society, the Rev’d Fr. Wayland Coe, is the Rector of St Thomas’ Church.

The Compact Disc will be available from the parish or Prayer Book Society by February 1, 2003. It contains “The Order for Holy Communion” from the *Book of Common Prayer* (1928) to the musical settings and with hymns from *The Hymnal* (1940). The Collect, Epistle and Gospel are for The Feast of the Ascension of Our Lord, and the hymns, psalm and anthems relate to this topic. The two anthems are, “If ye love me...” by Thomas Tallis and “Ave Verum Corpus” by William Byrd.

With the making of this recording and CD, the Prayer Book Society now has for sale three CD’s of services from the classic *Book of Common Prayer* — Morning Prayer & Litany, Evensong & Anthem, and The Order for Holy Communion. They are available by mail order from the Prayer Book Society office in Philadelphia (see page 16).



# The Collects as English Prose

Ian Robinson

There are a few facts about The Book of Common Prayer so obvious that we may miss their significance.

**Firstly** it is written in prose. In the sixteenth century that was not to be taken for granted.

**Secondly**, the Collects with a very few exceptions link four main parts within one sentence. According to Procter & Frere they begin with "(i) an introductory address and commemoration, on which is based (ii) a single central prayer: from this in turn (iii) other clauses of petition or desire are developed, and (iv) the whole concludes with some fixed form of ending" the last usually being, if the prayer is addressed to the Father, a variant on *per Iesum Christum dominum nostrum* sometimes followed by a doxology.

Archbishop Cranmer (assuming him to be the principal architect of the English liturgy) was anxious to avoid unnecessary innovation, and so not only translated many of the Collects directly from the Latin of the Sarum Missal, but kept their form exactly as in Latin.

This may seem **another unsensational fact**, but is actually crucial in the development of modern English prose. Medieval English prose was, for the most part, as it is called *paratactic* in structure. Narrative, for instance, would ordinarily consist of fairly short sentences with not very much subordination, linked if at all by *and*.

Then came the Renaissance, and the fashion of trying to imitate the learned languages in English. Men who should have known better tried to reproduce the lengthy periods of Cicero in an uninflected language that couldn't cope with them. If you want to *wrestle* with an author try many of the prose works contemporary with Cranmer—but not the new Bible translations. By and large the latter were able to keep faith with their originals without leaving medieval paratactic style behind them; which is why so many verses of the Bible begin with "And".

The Collects, **another unsurprising but significant fact**, were composed to be read aloud. The challenge to Cranmer was to reproduce in English the syntax of a Latin complex sentence without wandering into complications that could lose the participation and fellowship of the congregation.

It is hardly controversial to say that he succeeded. The Collects have been recognized from Cranmer's day to this as models of composition: memorable, fluent and easy, and rhythmically well composed. They are decisively different from Tynedale's wonderful English Bible in their consistent

syntactic complexity.

When the Prayer Book was sprung upon the English nation in 1548–9 it must have sounded very strange. The prayers, easy and pure English as we find them, were in a style that was new with them. Even people learned enough to understand the *Magnificat* in Latin would have been startled to hear it rendered clause by clause in English. The unlearned would have been as flummoxed as, it is said, were the supremely well-educated young of the twentieth century. But forty years after Cranmer no other style would have sounded natural for English prayer; and the new prose was not confined to prayer. Cranmer's own prose stands out from his contemporaries—as does Shakespeare's.

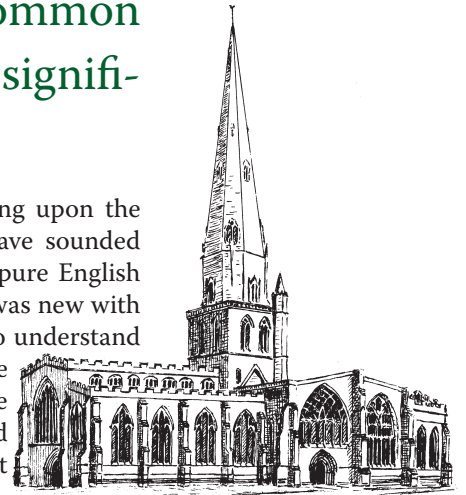
The discovery of modern English prose was not Cranmer's aim. I don't suppose, either, that Shakespeare proposed to himself the objective of developing fluent English blank verse. Cranmer's *stylistic* triumph with the Collects is indistinguishable from his wonderful Christian achievement in giving prayers that to this day allow the congregation to accompany the priest to the throne of the heavenly grace. It nevertheless did give English a style of modern prose: that is to say, a prose which can handle syntactic complication easily and without losing the speaking voice.

The Church of England as by law established enforced church attendance throughout the reign of Queen Elizabeth I: never before or since has any author had such a chance to force his style upon a captive audience! But however much the Prayer Book was forced upon people it survived (unlike the styles of Socialist Realism in the old USSR) and became beloved.

I believe, for instance, that without the Prayer Book the English novel could never have developed in anything like the way it did, nor could Shakespeare have written his great prose scenes.

These claims are too large to be anything more than asserted in this short piece. Anyone interested can find a longer treatment in my book *The Establishment of Modern English Prose*, Cambridge University Press, 1998.

[Ian Robinson was a professor of English in the University of Wales before retirement and is a writer and publisher in retirement. He lives in Hereford, England.]



# The Collects & Their Terminations

Over the centuries the Church in the West (as in the East) developed suitable ways of ending her Collects and Prayers. For example, the

ending of the Eucharistic Prayer (Prayer of Consecration) addressed to the First Person of the Blessed Trinity is a fine example of a Christological, Doxological and Trinitarian ending:

“Through Christ our Lord, through whom thou createst all these things, ever good, and sanctifiest, quickenest, blessest, and givest them unto us. Through him, and with him, and in him, in the unity of the Holy Ghost, all honour and glory be unto thee, God the Father Almighty, world without end. Amen.”

Normally, endings were/are not so extensive in weekly Collects in the Western Church.

Yet each Collect or Prayer has to have a **termination** which has both to sound right and to be (theologically & grammatically) right. Here is a typical, medieval example of the written Rules to be followed by Officiants & Celebrants in the Daily Offices & Services as to the proper way to end Prayers/Collects:

*If you address the Father in your prayer say [at the close] “through the Lord Jesus Christ.”*

*If you make mention of Christ [in the course of your prayer] you should say at the end, “through the same Lord Jesus Christ.”*

*If you address your prayer to Christ, remember to say at the end, “who livest and reignest with the Father..”*

*If Christ is mentioned at the end of a Collect, say “who with thee.....”*

*If you make mention of the Holy Ghost, say near the end, “of the same,” [i.e. in the unity of the same].*

In general, Archbishop Cranmer followed these rules in the creation of *The Book of the Common Prayer* (1549) and so did editors of later editions. It will be noticed that these terminations presuppose and propose the role of Jesus Christ as Mediator and the nature of God as One in Three and Three in One.

But let us investigate further the **terminations** of the Collects of the English Prayer Book.

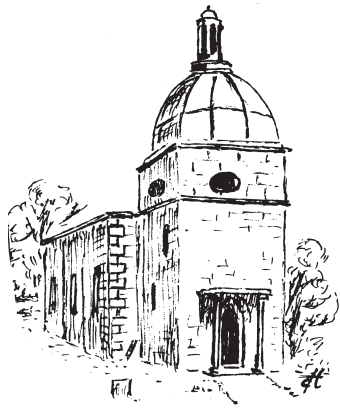
**First of all**, when prayer is addressed to the Father we usually find what may be termed as a brief termination which recognizes absolutely that we approach God always and only through the one Mediator between God and man, Jesus Christ. Examples of this are many: “through Jesus Christ

our Lord,” “through Christ our Lord,” “through our only Mediator and Advocate, Jesus Christ our Lord,” “through Jesus Christ our Mediator and Redeemer,” “this we beg for Jesus Christ’s sake,” “for thy dear Son’s sake, Jesus Christ our Lord,” “for the love of thy only Son, our Saviour, Jesus Christ,” “through the merits of Jesus Christ our Saviour,” and “through the merits and meditation of thy blessed Son, Jesus Christ our Lord.”

**In the second place**, when prayer is addressed to the Father, we sometimes find a termination which both includes mediation and doxology. Examples of this include: “to whom [the L.J.C.] with thee and the Holy Ghost be all honour and glory, world without end” (General Thanksgiving); “through the satisfaction of thy Son our Lord, to whom with thee and the Holy Ghost be honour and glory, world without end” (4th in Advent); “through the same Jesus Christ to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore” (St Thomas); and “the Lord the righteous Judge, who liveth and reigneth one God with the Father and the Holy Ghost, world without end” (Consecration of Bishops).

**Thirdly**, there are occasions when the termination includes mediation, doxology and a specific expression of the Unity as well as Trinity of God. Examples include the four major Feast Days: “who liveth and reigneth with thee, and the same Spirit, ever one God, world without end” (Christmas); “through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end” (Easter); “who liveth and reigneth with thee and the Holy Ghost, one God, world without end” (Ascension); and “through the merits of Jesus Christ our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end” (Whitsunday). Then there is the fine ending to the first post-Communion Prayer (BCP,1662): “through Jesus Christ our Lord; by whom and with whom, in the unity of the Holy Ghost, all honour and glory be to thee, O Father Almighty, world without end.”

It will be observed how critical is the use of prepositions (through, with, by, in etc.) in the composition of prayer, if it is to be doctrinally orthodox and pleasing to the ear of God and of man.



# The Relative Clauses in the Collects

Ian Robinson

**T**he second item on Procter & Frere's list of the parts of a collect, between the address and the single central prayer, is called "commemoration"

because with it we remind ourselves of an attribute or work of God relevant to the prayer. In the *ordinary* form of the collect, in English or Latin, this is done by a relative clause, in the sixteenth century *always* in the second person and in the singular.

For instance the Ash Wednesday Collect used throughout Lent begins (beloved, if it be thy desire thou mayest pray as thou readest), "Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent; Create and make in us new and contrite hearts ..."

Why did Cranmer so consistently adopt this rather odd form?

The **first reason** is that he found it in his **Latin exemplars**. All translators are, in contemporary terms, partly formalists and partly functionalists, but in this terminology Cranmer and Tyndale and Coverdale [the Bible translators] would certainly now count as extreme formalists. Cranmer translating a Latin collect with this relative clause would ensure that English should if possible have a comparable clause.

On the other hand he was evidently not a slave and his overriding concern was to make common prayer in English. He used this form because he found it useful.

The advantages may be seen if you look at the alternatives.

There is a ticklish balance to be kept between this "commemoration" and the fact that we are praying to God. If it had been third person, as "... who hates nothing that He has made..." there would have been an awkward aside to oneself or an audience in the middle of the address to the Almighty. The use of the second person ensures the continuity of the prayer as address to God; and the use of the relative avoids the suggestion that the commemoration is in the mind of God not in ours.

This last is notoriously a pit into which modern liturgists often fall. They insist on the plural but for some reason they are unhappy with a second plural relative "... who hate ..." Instead they have two main clauses, whether or not separated into two sentences. So the *English Common Worship* (2000) has "you hate nothing that you have made"

This extremely common form cannot but seem to be trying, in a way often and rightly mocked, to be imparting little bits of information to the Omniscient God.

The **first reason** that Cranmer's clauses are second person *singular* is also that he was translating, and in this case had in mind that behind **the originals there was the Bible**. In the original New Testament Greek and Jerome's Latin, God is *always* addressed in the singular. That would have been enough for Cranmer, but it *at once* created a special form for English prayer.

I do not wish to anticipate a forthcoming publication [*Neither Archaic nor Obsolete*] of the Editor, Dr. Toon, but it is no secret that in the same years that Cranmer was addressing his Heavenly King consistently as "thou" he was addressing his earthly monarch with equal consistency as "you". If he had *thou'd* the latter awe-inspiring person he would not have survived long as Archbishop. This is not to suggest that Cranmer was more in awe of Henry VIII than of Almighty God. He was keeping tradition, Latin, Greek, English, by addressing God in the second person singular, for which the only compelling theological reason is that we believe in one God.

The effect of holding to the second singular in the Prayer Book collects and in all the sixteenth-century Bibles, was to retain in English the second singular as the ordinary, natural form of address to God just when it was very clear that the plural could not be superseded in polite speech.

One moral for the Prayer Book Societies of England and America, it seems to me, is that if the English Cranmer founded is to continue as a living language it has to go on being used in common prayer, including the occasional prayers without which, in England at least, no service is thought complete. There is always a stylistic clash, and in my experience always a drop out of the sacred, when we go on from the Prayer Book to prayers starting, in this or like manner: "Heavenly Father we thank you for ..." Some lapse embarrassingly in and out of second and third person singular and plural.

The remedy is just practice. If we went on using religious English the problem could not arise.

**Editor's Note.** For more sophisticated discussion of this topic and related matters see the brilliant essay, "The Question of Style," by Ian Robinson in the book, *The Real Common Worship*, edited by Peter Mullen from: Edgeways Books The Brynmill Press Norfolk, IP20 0AS UK ISBN 0 907839 67 3: sales@edgewaysbooks.com

**MANDATE**

# The Collects & Saints' Days

**I**n *The Book of Common Prayer* (1662, followed by the American 1928) there is provided a Collect, Epistle & Gospel for twenty-three days for Saints, who may be

called the leading characters of the Gospels and Acts of the Apostles. Three of these Days are found immediately after Christmas (St. Stephen, St. John Evangelist & The Innocents') and the rest at the end of the Sundays after Trinity (from St. Andrew through to All Saints').

While the majority of the Collects for the Sundays and major Festivals of the Christian Year are based upon original Latin Collects in the medieval Latin source known as "The Use of Sarum," in the case of the Collects for the Saints only a minority are based upon the original Latin prayers therein. In fact, only the Collects for the Purification and Annunciation and those for the Conversion of Paul and St Bartholomew come from this source and even these are much revised.

The question therefore arises as to why Archbishop Cranmer used so very few of the original Latin Collects for the English Prayer Book of 1549.

The answer is simple but perhaps disturbing. A major part of the content of these Latin Collects was a direct asking that the Saint in question intercede for the petitioners. Here, for example, is a translation of the Collect for St. Andrew's Day as it is found in "The Use of Sarum."

*"We humbly implore thy Majesty, O Lord, that as the blessed Apostle Andrew appeared on earth as a preacher and ruler of thy Church, so he may be for us a perpetual intercessor in heaven. Through Christ our Lord."*

And here is that for St Peter's Day:

*"O God, who by entrusting to him the keys of the heavenly kingdom, didst confer upon thy blessed Apostle Peter the high priesthood of binding and loosing souls; Grant, that, by the aid of his intercession, we may be freed from the bands of our sins. Through Jesus Christ our Lord."*

In the new Collects, the petition to God the Father through Christ the Lord is that we shall follow the godly example of the saints, obeying and loving the Father and doing his will.

What is wrong with asking a Saint to pray for us? Do we not

for us? If we ask the imperfect saints on earth to intercede with God the Father for us, why not ask a perfected Saint in heaven to pray for us?

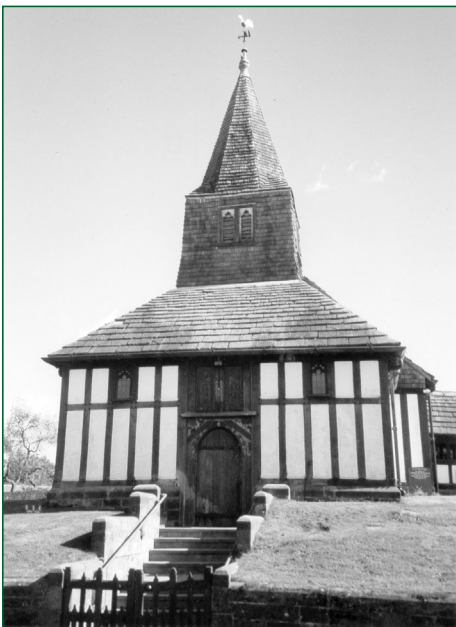
Obviously, the Reformers of the 16<sup>th</sup> century faced these and similar questions and still decided to omit all requests for the intercession of the departed saints from their prayers and worship. Let us seek to understand why they did so.

They believed, as we all do, that the perfected Saints, the Blessed Virgin Mary, the Apostles, Martyrs and countless others, lived as it were in close proximity to the exalted Lord Jesus Christ in the glorious beauty of heaven. Being there and remaining human (yet free of all sin) they certainly continue to worship the Father through the Exalted Son in the Spirit and they continue to make petition and intercession to the same Father in the name of the Incarnate, glorified and reigning Son. But we do not know the content of their petition and intercession and for whom precisely each one of them makes petition and intercession.

We do know that the Blessed Virgin Mary and the Saints are not omniscient (for only God is all-knowing) and thus they cannot know the identities and the situations of the many varied members of the Church militant on earth. And we have no certain knowledge that they are able to hear and receive prayers intended for them sent from earth. Further, nowhere in the New Testament is there any clear teaching on this matter; that is, there is no advice or exhortation that the Church militant asks specific members of the Church triumphant to pray for her.

Then, very importantly, there is the teaching in 1 Timothy 2, where the apostle, after exhorting that "supplications, prayers, intercessions, and giving of thanks be made for all men" wrote: "For there is one God and one mediator between God and men, the man Christ Jesus." Here the oneness or unity of God and the oneness of the Mediator between God and man are stated as coordinate truths. That is, if one is fundamental then so is the other. The Reformers took this to mean that in terms of addressing heaven we pray only to the Father through and in the name of the Son. To engage in any attempted communication with the Saints ran the risk of treating them as minor deities and preparatory mediators.

So in Anglican Liturgy the Saints are honoured as vessels of the grace of God and set before us as holy examples to follow.



# English Prayers & Collects and the *Deus Qui*

**T**he English language in its high flexibility has the ability to form relative clauses, an asset not shared by other languages as diverse as Welsh and

Hebrew. This confers upon English both convenience and accuracy of expression as well as rhetorical power in the construction of long sentences. It can be well studied in *The Book of Common Prayer* (1549 & 1662, Canada 1960, & USA 1928) where it is embodied in the English (Anglican) language of prayer for it occurs in numerous Collects and Prayers. We owe this presence to the hand of Archbishop Thomas Cranmer, who perfected in English translation the style [*Deus qui*] he found in many of the Latin originals with which he worked.

Of the 45 Collects that use the relative clause in the *Book of the Common Prayer* (1549), there was already such a clause in the original Latin of 36 of them. Further, Cranmer made use of the relative clause in no less than seven of the Collects for Saint's Days, written for the first Prayer Book of 1549. And of the total of 82 Collects in the *BCP* there is no relative clause in 36 of them (including a blank run from Trinity XIV to Trinity XXII), leaving 46 of them with it.

## The Prayer of Consecration

This most attractive and interesting (perhaps unique) use and exploitation of the relative clause on a big scale is in the Prayer of Consecration in the Order for the Administration of the Lord's Supper (1552 & 1662 England; cf. also 1928 USA). Here the opening address to & invocation of God ("Almighty God, our heavenly Father") is followed not by one relative clause but by two, with one inside the other: "which of thy tender mercy didst give..." and "who by his one oblation of himself..." And on the wings of these two relative clauses the single, vast and profound sentence soars to its first exclamatory climax, "Hear us, O merciful Father." And, importantly, it is in another relative clause ("who in the same night that he was betrayed...") that the actual words of consecration are framed and thus the Words of Institution remain part of the Consecration Prayer.

If Cranmer's Prayer is compared with the Latin prayer in the medieval *Sarum Missal*, we find that the formula of consecration there is in a subordinate clause, "who, the day before he suffered, took bread"; but if we may presume to say so, the whole exordium is less attractively constructed in Latin than in Cranmer's English.

It is sad that we must note that in modern Eucharistic Liturgies in English the architectural structure of the Prayer of Consecration has been demolished, usually with the removal of the first two relative pronouns & clauses. Instead of the people of God being reminded of what their God is to them and has done for them by use of carefully constructed relative clauses, the Deity himself is told by his creatures of what he has done for them (!), in words such as these: "You gave your only Son..." [which invites the response from Heaven, "Oh! Did I do so?"]

## Reverence before God assisted by appropriate words

Indeed, one of the many differences between the classic "traditional language" of public prayer in *The Book of Common Prayer* and the "contemporary language" in post 1970s Anglican liturgies is in the contrast of attitude in prayer as created by the form of words used. In the traditional idiom, language is stretched and poetically formed in order to produce reverence and awe before Almighty God who is the merciful One, while in the modern liturgical language it tends often to be used in a commonplace and pedestrian manner in order to make worshippers feel welcomed by and near unto God, present amongst and around them.

Taken over from the patristic, Latin idiom of prayer and developed by Cranmer, the use of the relative clause became one of the important means used by the Anglican language of prayer to enable the faithful be reverent and humble before God, while, at the same time, recognizing that in Christ Jesus and by divine revelation we have been brought near unto the Father and have by his design a duty to ask petitions of him that he will grant. Thus there is both a logical and a linguistic use of the relative clause. Its use is a means by which the worshippers point out to God in a suitably humble and reverent way that he has both the means and the propensity to grant the petition.

In the **Communion Service** the relative clause may be seen not only in the Prayer of Consecration but also in other places. The Collect for Purity begins:

*"Almighty God, unto whom all hearts be open, all desires known and from whom no secrets are hid:*

*Cleanse...* [Modern liturgies proceed to inform the omniscient God by saying “*Almighty God to you all hearts are open and desires known...*”]

It is there in the Absolution: “Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him: pardon and deliver you from all your sins...”

And, of course, it is there in the Communion Service in many of the Collects used on Sundays and Saint’s Days. Here are two examples from the many:

*“Almighty and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve: Pour down upon us the abundance of thy mercy...”* [Trinity XII]

*“Almighty and merciful God, of whose only gift it cometh that thy faithful people do grant unto thee true and laudable service: Grant, we beseech thee...”* [Trinity XIII]

### Contemporary Language of Prayer

A common way by which these traditional prayers/collects have been rendered into “contemporary English” is not by using the “You” form for the “Thou” but by abandoning the relative clause altogether. Thus we get, “*Almighty God, you are always more ready to hear than we to pray...*” etc.

And sometimes when the use of the relative clause has been maintained in the contemporary English, the form of the verb has been wrong! This is seen in *The Book of Common Prayer for use in the Church in Wales* where not a few Collects have bad grammar. For example, “*Almighty God, who has created the heavens and the earth...*” and “*Almighty God, who shows to those who are in error the light*

*of the truth...*”

In the address to God “Thou hast” should become “You have” and “Thou showest” should become “You show”. In “O God, who have...” the subject of the verb “have” is “who.” And “who” has become 2nd person because of the unstated antecedent “you,” though the antecedent does not appear. [Examples such as “I who am your teacher tell you this” are awkward, but correct. Some of us may recall memorizing this principle: **A relative pronoun agrees with its antecedent in gender, number, and PERSON; it takes its case from its use in its own clause.** On this basis, we at least have the tools with which to analyze and correct such bad grammar as “They led in the man WHOM we thought was the criminal” as well as the productions of careless liturgists.] However, it is good to be able to record that in 2002 the Vatican, which around 1970 pioneered the move into the most accessible and simple forms of the vernacular the translation of the Latin Mass, is calling for the restoration of the DEUS QUI, the relative clause, to prayers and collects in English where it is there already in the Latin originals! Let us hope that this is done correctly and sympathetically in the new Roman Collects & Prayers, and that Anglicans follow on.

(For more sophisticated discussion of this and related matters see the brilliant essay, “The Question of Style”, by Ian Robinson in the book, “*The Real Common Worship*,” edited by Peter Mullen from:

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**An ideal book for Rectors, Lay Readers, or you:**

## **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.

**The book costs \$12.00, plus \$2.00 post and packing, from the Prayer Book Society. Please order several copies now for yourself and also as a present for others (e.g., your Rector & Lay Readers).**

# St. Luke's at Blue Ridge.

## *The parish church of the mountains*

**T**he Prayer Book tradition is alive and well in the mountains of north Georgia. St. Luke's Church, Blue Ridge, and newly established St. Paul's

Mission, Young Harris, use the American 1928 edition of the *Book of Common Prayer* at all regularly scheduled services.

St. Luke's Church was established in 1987 under the auspices of the Traditional Protestant Episcopal Church Foundation. The congregation met for the first eight years of its life in the community room of the Blue Ridge City Hall. On Easter Day 1995, the congregation moved into the present church at the corner of Jones and Ewing Streets.

The building is "carpenter's gothic" in design, following the precedent of numerous town and country churches throughout the southern portion of the United States. This style, which incorporates gothic arched windows into a wood exterior, was popularized in the late 19<sup>th</sup> century by a design book published by Richard Upjohn, a noted New York architect.

In 2001 additional property and a parish house (located next door to the church) was purchased. Offices and Sunday School rooms are located in the new building. The Rev'd Victor H. Morgan, who assisted in founding the church, continues to serve as rector.

Most recently, in October 2002, the Vestry of St. Luke's voted to sponsor a mission in Towns County, Georgia. Towns County is approximately 40 miles east of Blue Ridge on Highway 76. The decision to begin the mission was made following repeated requests from residents in that county for Prayer Book services. The Rev'd Mr. Ronald Oke Wikander, a deacon at St. Luke's, is vicar. Sunday services are held at 11 a.m. in the Susan B. Harris Chapel at Young Harris College.

Sundays at St. Luke's includes Holy Communion (said service) at 8:15 a.m., followed by Morning Prayer (Mattins) and Sermon at 10 a.m. A choral celebration of Holy Communion replaces Mattins on the first and fifth Sundays. Worship and education is also provided for children and young people. Mattins is read Monday through Friday at 7:30 a.m.

St. Luke's sponsors two weekly education programmes. The first is a Community Bible Study

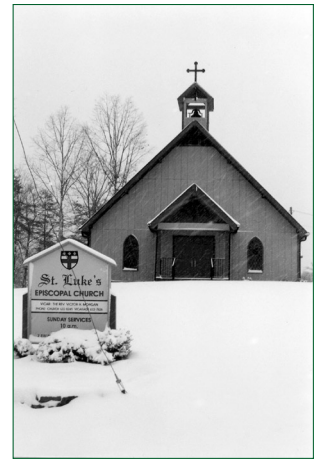
held at 10 a.m. on Tuesdays. Currently, St. Luke's parishioner John Saunders is leading a study on St. Paul's Epistle to the Romans. Those attending this study come from a number of local churches. The second study is lead by the Rector or one of St. Luke's two deacons. Topics in 2002 have included: Exploring Ultimate Questions – Great Themes of Salvation; Getting the Big Picture – A Look at the Old Testament; Challenges in Church History; and God's New Family – A Look at Ephesians.

According to the Rev'd Mr. Morgan, St. Luke's seeks not to be a "member only" club but rather to serve the whole parish (geographical area). The church is the site of a number of cultural events, including organ and other musical concerts as well as lectures and dramatic productions. For children and young people, St. Luke's sponsors the Community Easter Egg Hunt and an annual Vacation Bible School. The church also makes its facilities available to a Girl Scout troop, the North Georgia Mountain Crisis Network (monthly board meetings) and a sexual assault support group.

St. Luke's is blessed to have Eileen Avery Kerr serving as organist and choirmaster. Mrs. Kerr was trained at the Conservatory of Music at Wheaton College. The St. Luke's organ, which was installed in December 1999, is a 38 rank (digital) Johannus from Holland.

Mr. Morgan attributes St. Luke's success, first and foremost, to the providence of Almighty God. "As God has opened doors of opportunity, we have always tried to be ready to go through them. From the beginning, we have attempted to provide three things: Classical Anglican worship; Biblical preaching and teaching; and warm fellowship. I would commend this approach to others."

St. Luke's is the only Episcopal church of any type in town and is in the Diocese of the South of the Episcopal Missionary Church, Rt. Revd Dr. William W. Millsaps (formerly Dean of the Chapel at the University of the South), Bishop. More information about St. Luke's is available on the worldwide web at [www.jellico.com/stluke/](http://www.jellico.com/stluke/)



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

**F**irst 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.

## Obtaining a CD of a 1928 BCP Service

Recordings on a CD of: (1) Morning Prayer with Litany from St Thomas' Church Houston; (2) Evening Prayer with Anthem from St John's, Savannah; and (3) Holy Communion with Anthem and Hymns from St. Thomas' Church Houston, are available from the PBS in Philadelphia at \$12.50 each, postage included. Do not miss these; they are gems!

## Obtaining the Book on BCP Language

The book, *Neither Archaic Nor Obsolete: the Language of Common Prayer and Public Worship*, by Drs Toon & Tarsitano is available from Philadelphia for \$12.00 plus \$2.00 postage. Don't miss this important explanation, defence and commendation of the language with which we speak to God in church.

## A Prayer of Thanksgiving for the BCP

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

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

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

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

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

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