

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

Volume 26, Number 5

September/October 2003

IN THIS ISSUE

Where can I find a church that uses the 1928 Prayer-Book?
Page 2

ECUSA, no corporate memory
Page 3

Bishops and Primates on sexuality
Pages 4-6

Homosexuality – the debate
Page 7

What is marriage?
Pages 8 & 12

Liturgy & the General Convention
Pages 9 - 10

Language, a discovery
Page 11

Language, ye and you as 2nd singular
Pages 13-14

Two important hardback books
Page 15

PECUSA & ECUSA, differences
Page 16

1976 & 2003 MINNEAPOLIS

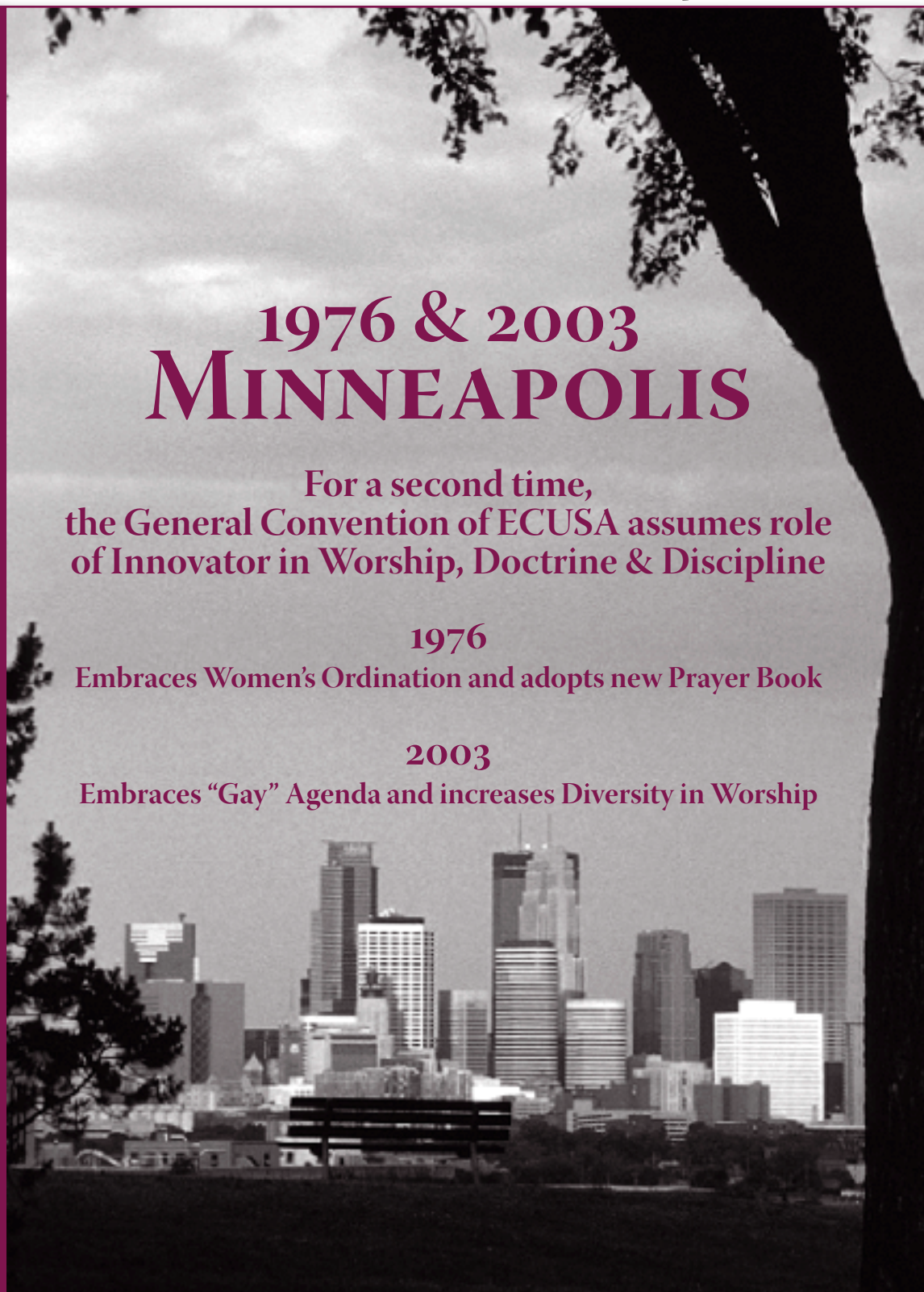
For a second time,
the General Convention of ECUSA assumes role
of Innovator in Worship, Doctrine & Discipline

1976

Embraces Women's Ordination and adopts new Prayer Book

2003

Embraces "Gay" Agenda and increases Diversity in Worship





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 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.

There are some parishes that use the 1928 BCP, but use the Eucharistic Lectionary from the 1979 Book, sometimes because of agreements with the bishop. The point that needs to be made is that the Prayer Book is an "entire package." The readings (epistles & gospels) printed in the Prayer Book should be used at

1928 BCP services. Some parishes also re-order the 1928 BCP to fit the order of the 1979 Book. I do not feel comfortable listing such parishes. There are also many parishes that use only Rite I from the 1979 Book, or the Anglican Service Book (from Rosemont). Both of these latter options are better than Rite II, but to use anything from "that Book" is to participate in a chief cause for the present difficulties facing Anglicanism in this country. We want to encourage the use of the 1928 BCP, which is used by itself, or with the various Missals based upon it.

Our knowledge of these matters is limited, so we would be happy to hear of parishes that use the 1928 BCP. An excellent reference is the Directory of Traditional Anglican and Episcopal Parishes, published by the Fellowship of Concerned Churchmen. This directory does not tell what prayer book is used. 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. The 2003/2004 Edition is now available.

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 the 1928 BCP 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. If, by mistake, we list a parish that does not use the 1928 BCP, we would like to make that correction as well.

We will continue the listing of churches with the next issue.

Please write the Rev. Fr. David C. Kennedy, SSC, at 7231 Hearth Stone Avenue, Boynton Beach, Florida 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! Praise God for that!



A Matter of Timing

At the very time that the General Convention was debating the full inclusion of gays in the Episcopal Church, the support for full civil rights for homosexual persons in the USA dropped significantly. According

to the USATODAY/CNN Gallup Poll of July 27 48% of Americans were in favour with 46% against. This compares with 60% in favour and 35% against on May 7 2003. Further, there appeared in late July from the Congregation of the Faith of

the Vatican a document advising Roman Catholics involved in legislative work. *Considerations Regarding Proposals to give Legal Recognition to Unions between Homosexual Persons* is a powerful statement against such unions.

THE MANDATE

September / October 2003

Volume 26 , Number 5

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

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

The Rev'd Dr. Peter Toon (England); Mr. Luther Dan Wallis (California); & Mr. W. Denman Zirkle (Florida).

MANDATE is published six times a year by the Prayer Book Society, a non-profit organization serving the Church.

All gifts to the P.B.S. are tax deductible. Recipients of Mandate are encouraged to send a minimum gift of \$28.00.

Editorial and all other correspondence: P.O. Box 35220, Philadelphia, PA 19128. Phone 1-800-PBS-1928.

Postmaster: Please send address changes to the above address.

world-wide web address is <http://www.episcopalian.org/pbs1928>

Reflections from the Editor's Desk

No corporate memory beyond 1976

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

Memory is a precious gift of God. In proper and healthy circumstances the Church of today, meeting in synod and considering an innovation in worship, doctrine and discipline, gives a major vote to the Church of yesterday which is also the Church "above". For She is one, holy, catholic and apostolic Church with an existence through space and time and in heaven. She is the Church militant here on earth, and the Church triumphant by grace in heaven.

It would appear that as far as the General Convention of the Episcopal Church is concerned there is very little if any corporate memory that goes back beyond 1976 in particular and beyond the 1960s in general. Thus this Synod has consistently given only a minority vote here and there to the Church of yesterday.

On July 30, 2003, when the 74th General Convention of the Episcopal Church met in Minneapolis, its memory was shallow. That is, its approach to the Bible, to inherited traditions of worship, doctrine and discipline, to sexuality, to leadership, to culture, to community and individualism were governed by principles of interpretation which have been prominent in the recent past. The approach of the Church Fathers, of the Reformers, of the Saints and Martyrs and of the standard divines of the Anglican way was hardly noticed.

1976 was the year when Minneapolis hosted the General Convention. And it was a radical synod!

1976 saw the acceptance of the ordination of women; and by 2000 this doctrine and practice were mandated as to be received and believed by all officers, lay and clerical, in the ECUSA. Now there is no liberty to hold to pre-1976 doctrine.

1976 saw the arrival of a new Prayer Book to replace the classic *Book of Common Prayer* (editions in America of 1662, 1789, 1891 & 1928). This new publication was a book of varied and alternative services, using the new "You" language for God, and so-called inclusive language for man. It became the official 1979 Prayer Book and has been followed by ever more radical forms of worship, containing innovations in doctrine and style.

1976 saw the setting aside of the received Formularies [the classic *Book of Common Prayer*, the Ordination Services (= Ordinal) and the

Articles of Religion] and the adoption of new ones in their place [the new Prayer Book wherein is the new Catechism]. In effect this massive change means the placing of "Experience" in the center position as the basis for authority in the Church (see page 16).

1976 saw the continuation of the relaxed discipline in sexual relations within the Episcopal Church. That is, the continuation of the marriage of divorcees and the beginnings of the blessings of same-sex couples. Clergy and even bishops, who are divorced and remarried have been allowed to take up and continue in office, and so have those who declare themselves "gay".

1976 saw the continuation of the changing role of bishops from being pastors of the clergy, parishes and people, to being the Chief Executive Officers and Chief Liturgical Officers of their dioceses.

1976 saw the continuation and increasing of the commitment to the Deity who is primarily the immanent Divinity – that is to One who is in, with and through us, and is known in cultural change. Thus Pantheism and novel Trinitarianism are much more popular than traditional, Trinitarian Theism.

1976 saw the continuation of commitment to the Jesus who is the unique product of evolution, and thus the unique Man adopted by God for to achieve his/her purposes.

1976 saw the continuation of the commitment to "peace and justice" with the "baptismal covenant" of the (to-be) 1979 prayer book being seen as the basis of this engagement with this world to seek to bring in the kingdom of God.

1976 also saw the continuation of the ignorance of Episcopal leaders as to the actual content of the Bible and to the knowledge of Christian history. There appears to be very little systematic reading of the Bible and less still prayerful meditation upon it by bishops and clergy.

And one could continue.

The memory loss of the ECUSA has severely weakened the power of the General Convention to do anything but innovate, using secular models as the basis for change and development. For there to be genuine reform and renewal, there has to be a deep, long and effective memory! And the Church of yesterday has to be given a major vote.



Sexuality

Missives of July 2003

With the General Convention of the Episcopal Church looming on the horizon (Minneapolis July 30, 2003), there occurred in July the pub-

lication of several important Letters written by bishops on the basic theme of sexuality, and on same-sex partnerships in particular.

In a July 15th *Open Letter to the Concerned Primates of the Anglican Communion*, twenty-four Episcopal Church bishops joined with worldwide Anglican leaders (Primates) in declaring a state of “impaired communion,” with the Canadian Diocese of New Westminster, which officially allows the blessing of same-sex couples.

The bishops also declared that they are now prepared to act together with these Primates “to commit to common responses to the deteriorating situation within the Episcopal Church.” At that time, ECUSA was embroiled in a deepening crisis over the possible confirmation of the election of the openly “gay” Canon Gene Robinson as Bishop Coadjutor of New Hampshire, and the potential development of liturgical rites for same-sex blessings.

The Open Letter

Most Reverend Fathers in God:

As Bishops of the Church catholic with jurisdiction (or office) in the Episcopal Church in the United States of America (ECUSA) we are speaking to address the crisis of Faith and Order that is increasingly unfolding among us, among our brothers and sisters in Christ in the Anglican Church of Canada, and, for now, in limited other places throughout our worldwide Anglican Communion.

We begin by stating that we utterly repudiate the recent actions of the Synod and the Bishop of the Diocese of New Westminster in authorizing liturgies for blessing same-sex partnerships. At the same time, we wish to speak in more detail to the unfolding situation in the Episcopal Church, among whose leaders we have been called and consecrated.

The election in New Hampshire of a man who openly confesses an active homosexual relationship to be Bishop Coadjutor, and the inclusion of a measure affirming the blessing of same-sex unions on the agenda of the upcoming General Convention, both serve as symbols of a desperately confused, errant and disintegrating Anglican province. At stake are the fundamental doctrines of apostolicity and of marriage. The confirmation

by national synodical vote of the bishop-elect or the adoption of any same-sex marriage provisions would be unparalleled departures from received church order and universal church teaching. We further regret to have to state that it is our assessment that the likelihood of the approval of these church-rending innovations has been dramatically increased by a letter sent by our Presiding Bishop to all bishops of this province, a letter which can have no other interpretation than encouragement for confirmation of the New Hampshire election.

In the face of these looming departures from evangelical truth and catholic order, and in line with our commitment to oppose all such innovations in every Godly way, we do hereby affirm the moral and spiritual authority of you, the “Concerned Primates” of the Anglican Communion, and do join in commitment with you to address the situation under your leadership. We desire to act in concert with you, and are ready to take counsel from you. We pledge solidarity with you in sharing common faith and practice within an Anglicanism that is submitted to her sovereign Lord, true to his holy Word, *and at one with his catholic Church.*

We now join in your declaration of impaired communion with the Bishop and Diocese of New Westminster. We also join you in affirming bonds of fellowship and communion with those in the Diocese of New Westminster

We further state that we stand ready, in concert with you, to commit to common responses to the deteriorating situation within the Episcopal Church, and elsewhere. We take these actions and make these commitments in order that Anglicans everywhere might ever be numbered among the mainstream witnesses of the One Holy Catholic and Apostolic Church of Jesus Christ, who alone is true God and true man, the only Savior of humankind, whose disciples are ever constrained by the plain sense of God’s Word written.

15th July, A.D. 2003

St. Swithun’s Day

SIGNED:

DANIEL HERZOG, *Bishop of Albany*; EDWARD SALMON, *Bishop of South Carolina*; JOHN HOWE, *Bishop of Central Florida*; BERTRAM HERLONG, *Bishop of Tennessee*; JAMES STANTON, *Bishop of Dallas*; FITZSIMONS ALLISON, *Bishop of South*

Carolina, Retired; STEPHEN JECKO, Bishop of Florida; MAURICE (BEN) BENITEZ, Bishop of Texas, Retired; JACK IKER, Bishop of Fort Worth; ALEX DICKSON, Bishop of West Tennessee, Retired; ANDREW FAIRFIELD, Bishop of North Dakota; ALDEN HATHAWAY, Bishop of Pittsburgh, Retired; ROBERT DUNCAN, Bishop of Pittsburgh; HUGO PINA-LOPEZ, Assistant Bishop of Central Florida; KEITH ACKERMAN, Bishop of Quincy; DONALD PARSONS, Bishop of Quincy, Retired; CLARENCE POPE, Bishop of Fort Worth, Retired; TERRENCE KELSHAW, Bishop of the Rio Grande; HENRY SCRIVEN, Assistant Bishop of Pittsburgh; GETHIN HUGHES, Bishop of San Diego; WILLIAM SKILTON, Suffragan Bishop of South Carolina; JOHN-DAVID SCHOFIELD, Bishop of San Joaquin; WILLIAM WANTLAND, Bishop of Eau Claire, Retired; PETER BECKWITH, Bishop of Springfield.

The Response of the Presiding Bishop of ECUSA

It was not surprising that in response to this move by a minority of bishops in the ECUSA that its Presiding Bishop wrote to the Primates of the Anglican Communion in order to explain what was going on and to defend the Episcopal Church.

My dear brothers in Christ:

I write you on the eve of the General Convention of the Episcopal Church in Minneapolis, Minnesota, to let you know some of what is on my mind and heart during these days of prayer and preparation.

I am aware that earlier this month a letter was sent to "concerned primates" from a number of bishops of the Episcopal Church, USA outlining what they called a "deteriorating situation within the Episcopal Church and elsewhere." They particularly pointed to two matters that will be before our General Convention: one pertaining to the confirmation of the bishop-elect of the Diocese of New Hampshire and the other dealing with the authorization of the development of rites for the blessing of same sex unions which would then be brought to the General Convention of 2006 for debate.

The polity of our church places the election of a bishop and the nomination process which precedes it entirely in the hands of the electing diocese. The election then must be confirmed by a majority of the diocesan standing committees (made up of clergy and laity) and by bishops with jurisdiction, each voting separately. When an election occurs within 120 days of a General

Convention, the General Convention becomes the consenting body. Each bishop-elect must first gain the consent of a majority of the dioceses in the House of Deputies, which is comprised of elected clergy and lay members from each diocese. Next, ballots will be received from bishops with jurisdiction and the bishop-elect must receive a majority of those votes, as well.

At this General Convention ten dioceses will present bishops-elect for consent. The Diocese of New Hampshire and their bishop-elect are the focus of attention, not because of the competency and gifts of the Rev'd Canon V Gene Robinson, or because he was elected overwhelmingly by the clergy and laity of a diocese in which he has served for 28 years, but because he shares his life with a partner of the same sex. As Presiding Bishop and chief pastor, my concern, as I said in a letter to our

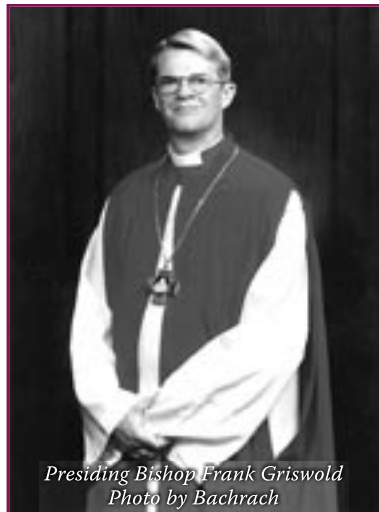
bishops, is "how we move with grace through this time." I am including a copy of this letter for your information.

This election, though profoundly disturbing to a number of Episcopalians, is not surprising given that increasingly in our part of the world there is an acknowledgment that some men and women find that their deepest affections are ordered to members of the same sex. Our church has a number of lay persons and clergy for whom this is true. Some have chosen the path of celibacy and others live within the context of a sus-

tained relationship. In this latter case we are not talking primarily about sexual behaviour which in both its heterosexual and homosexual manifestations can be profoundly sinful and little more than the compulsive pattern of lust so soundly condemned by St Paul. What we are talking about is the core of the personal identity of men and women who share with us in the risen life of Christ.

I, perhaps more than anyone else, realize how very problematic this election is for some of you, as well as for some members of my own church, including the bishops who wrote to you. I am also aware of the efforts that have been made to draw you into this impending debate. Because we are members one of another in the body of Christ through baptism and are called to share each other's burdens, your concern is appropriate and welcome. And may I say that I am always grateful when one of you contacts me directly to express your concerns.

Over these last five years I have continually reminded our church that we are part of a larger reality called the Anglican Communion, and that what we do locally has ramifications both posi-



*Presiding Bishop Frank Griswold
Photo by Bachrach*

tive and negative in other parts of the world. At the same time I am mindful that each of us has to interpret the gospel in our own context and within the particular reality of our own Province; there is no such thing as a neutral reading of Scripture. While we all accept the authority of Scripture, we interpret various passages in different ways.

I believe that the report of the House of Bishops Theology Committee, which was shared with you, can be helpful here. In a section entitled Living In Disagreement it states: "Our present conclusion is that equally sincere Christians, equally committed to an orthodox understanding of the Faith we share, equally looking to Scripture for guidance on this issue, are deeply divided regarding questions with respect to homosexuality. It will be crucial for all parties in this debate to ask God's blessing on their ever-deepening conversion in Christ, and to pray for God's love and forgiveness to be granted to all. Faithfulness and the courage to offer love and acceptance to those with whom we disagree is the great need of the moment."

As Professor David Ford told us several years ago during one of our primates meetings, we are in the process of becoming a communion. I have reflected often upon his words and come to see more and more that communion is not a human construction but a gift from God. Communion involves not only our relationships to one another on earth but our being drawn by the Holy Spirit into the eternal life of communion which belongs to the Holy Trinity. Communion on this earth is always in some way impaired, both because of our limited understanding of God's ways and our own human sinfulness. Because we have been baptized into one body through the death and resurrection of Christ, we cannot say to one another "I have no need of you." (1 Corinthians 12:21) This means that maintaining communion is a sacred obligation. It is not easy and involves patience with one another, ongoing conversion, and a genuine desire to understand the different ways in which we seek to be faithful to the gospel. Declarations of being "in" or "out" of communion with one another may assuage our anger or our fear, but they can do little to show our broken and divided world that at the heart of the gospel is to be found a reconciling love that can embrace our passionately held opinions and transcend them all.

Please know how deeply I value each one of you as fellow pilgrims on a continuing journey into the ever unfolding truth of Christ. Grounded in Scripture, the historic creeds, the councils of the church and the sacraments of the new covenant, it is my prayer and deepest hope that our General Convention will reflect the mind of Christ such that our church can be an authentic sign of God's reconciling love.

Yours sincerely in Christ's love,
The Most Rev'd Frank T Griswold

The Archbishop of Canterbury to the Primates

Dear Brothers in Christ

At the present time, anxiety about our unity as a Communion threatens to overshadow the gifts and graces of God in our common life, and we must all be deeply grieved about this...

What does it mean to be a Communion rather than a federation [of churches]? It means that provinces recognise each other as true churches of Christ, so that the apostolic ministry of one local church can be exercised freely in another local church. It means that we have the ways of being accountable to each other, so that decisions in any one local church are not taken without consultation and awareness of the consequences a decision may have for other churches. It means that we regard our unity as more than a matter of human agreement, more even than a matter of doctrinal uniformity; we see it as something rooted in the Word of God who is active through our reading and hearing of Scripture and in our performance of the sacraments of Baptism and Holy Communion.

On these criteria, the Anglican Communion is on the way to being a Communion, but still learning. Differences of belief about the ministry of women as priests and bishops have led us to a situation of impaired communion, in which the ministries of our provinces are not completely interchangeable. Our mutual accountability is still very undeveloped in regard to how we make decisions. What makes this a significant time in the Communion is that a number of choices faced by various provinces are choices that will clearly take us either nearer real communion or further from it.

The choices to which I am referring are not only issues around sexuality, though these are the most talked about. They also include concerns about lay presidency at Holy Communion and about the proper provision for minorities in a church who dissent in conscience from some official position of their province or diocese. Certain decisions bearing directly or indirectly on sexuality are likely to have the effect of deepening the divide between provinces and between our Communion and other confessions not least in making any shared understanding of discipline much harder and exposing what we may see as serious differences about how we read and obey Scripture....

With love and prayers,

Rowan Williams

[On Sunday, August 3, the House of Deputies voted in favour of the confirmation of Gene Robinson as bishop, but the vote was delayed in the House of Bishops due to allegations of misconduct made against Robinson on August 4. 24 hours later, Robinson was "cleared" of the allegations and confirmed by the House of Bishops.]

On blessing partnerships of same-sex couples

At the General Convention of the ECUSA in August 2003, Canon Gene Robinson, who is living in “gay partnership” was the center of attention in his quest to be confirmed as Bishop Coadjutor of New Hampshire. Also there was much discussion of the proposal to request the Liturgical Commission to prepare a service to be used for the blessing of “gay” couples and to be placed in *Enriching our Worship*.

When a Church allows or officially approves the blessings of the relationships or partnerships of “gay” couples what are the implications and results? Here are some suggestions.

1. That the church believes that some human beings though biologically of a specific sex (male or female) are so constituted that they do not have a normal internal ordering towards the opposite sex but rather an orientation towards the same sex. And that their sexual organs are “sexual” in the primary sense of being given by God for man (or woman) to express “love” through erotic pleasure, and that their procreative functions are thus secondary and incidentally, rather than primary and essentially, defining of their purpose.

2. That two such persons therefore have the right within the friendship and “faithful partnership” of being such a couple, to perform acts of a specifically sexual nature on a regular basis as appropriate and right, and expressive of mutuality and love.

3. That the virtue of chastity does not apply and is not demanded in this case of two persons of the same biological sex in a “faithful relationship”

4. That the fact that two persons are “FAITHFUL” to each other gives to their relationship a kind of divine approval making it “special” in the order of things and conformable to God’s law.

5. The purpose of such a union is the most complete form of self-expression and self-development possible for each of the two.

6. For all practical purposes such a couple is to be regarded as a “married couple” who can adopt children or if lesbian one can bear a child (the sperm supplied by a donor). Further, that they are to be given rights in terms of health care, inheritance and so on.

7. Such couples are to have the same rights in terms of “divorce and remarriage” as their heterosexual colleagues.

8. That the church’s teaching and practice on human relations and rights should follow that of enlightened western culture and secular laws. Thus in this regard it is this aspect of culture that is “the salt of the earth” and the “light of the world”.

9. That such persons in this form of partnership

be entitled to full membership of the church and thus potential & possible candidates for all offices, lay and ordained of the same.

10. For any to oppose these rights and privileges is to be prejudiced and to destroy the unity of the Body of Christ.

11. That active, occasional homosexual contacts outside a faithful relationship are to be regarded as a kind of fornication and thus seen as the same kind of sin as committed by heterosexual persons in extra-marital sexual experience.

12. That the Bible has been interpreted in a new and significant way so that it now allows that which it was previously thought to forbid. And that this new form of hermeneutics has dramatic implications for other areas of Christian worship, doctrine & discipline.

13. That the use of the orthodox dogma/doctrine of the Holy Trinity in terms of explicating what it means for man to be made in the image and after the likeness of God and to be a relational creature has to be abandoned, and replaced by a doctrine of God which allows for this innovation of same-sex partnerships.

14. That the received doctrine of holy matrimony (as laid out in say the BCP Marriage Service of 1662 or 1928) has been abandoned as the norm and that it has become one option amongst others and thus can make no special claim on church members. Further, the important duty and privilege to procreate is no longer part of the nature and vocation of marriage.

15. That in principle a Church can now decide at will to change any other received doctrine or form/shape of worship and manner/type of discipline.

[**Added note.** There is an interesting (and worrying) angle for thought and discussion on the ways in which our current culture has separated sex and procreation, to the extent that even suggesting there could be a link has become shocking! On the one hand, sex without procreation, though the use of contraception, is seen as normal (and anything else is referred to as ‘unprotected’ or ‘unsafe’ sex, implying that it is somehow abnormal). On the other hand, though not the norm, procreation without sex is becoming increasingly common, through an increasing spectrum of medical techniques for doing amazing things with embryos. (Aldous Huxley’s *Brave New World* predicted much of this with amazing accuracy!) This artificial separation has radically distorted attitudes to the nature of sexuality in general. Without it, the current tide of thinking about homosexuality would probably be impossible.]



*The Rev. Canon
Gene Robinson*

Why get married?

The Exhortation in the Marriage Services: 1662 to 2000

Marriage is usually presented as a natural contract between a man and woman for a life-long union. The Marriage ceremony is a public

ratification of this contract or covenant in the presence of witnesses. The two persons (the two parties to the contract) marry each other and are the ministers of the nuptial bond.

When matrimony takes place in Church or under the direction of a Priest or Bishop, then the Church both witnesses to this covenant and also bestows in Christ's name a blessing on it, with suitable prayers for the couple that they will receive grace to remain faithful to each other and create a Christian family and home.

1928 U.S.A.

The first part of "The Form of the Solemnization of Matrimony" in The Book of Common Prayer (1928) of the Protestant Episcopal Church of the U.S.A. is an Exhortation, which is a shortened & edited form of that found in the English Prayer Book of 1662 (for which see below).

Dearly beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee: and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly and in the fear of God. Into this holy estate these two persons present come now to be joined.

This Exhortation proclaims and emphasizes that marriage is a holy and sacred state of human life. It was given by God as a divine institution for humanity from the beginning (Genesis 2:18, 24 & Matthew 19:5) and further, it was declared by the apostle Paul to be an expression between a man and a woman of the love that Christ Jesus, the Bridegroom has for his Bride, the Church (Ephesians 5:22-33). Therefore, matrimony is a unique relation between two persons and is to be entered into by them reverently, soberly and in the fear of God.

1979

In 1979 the Episcopal Church gave final approval to its new Prayer Book which contained a service

entitled, "The Celebration and Blessing of a Marriage". This is wholly in "contemporary" English and it represented changes in emphasis from the service within the 1928, 1891 & 1789 editions of The Book of Common Prayer in the U.S.A. The initial address in that service made by the Priest to the Congregation is as follows:

Dearly beloved: We have come together in the presence of God to witness and bless the joining together of this man and this woman in Holy Matrimony. The bond and covenant of marriage was established by God in creation, and our Lord Jesus Christ adorned this manner of life by his presence and first miracle at a wedding in Cana of Galilee. It signifies to us the mystery of the union between Christ and his Church, and Holy Scripture commend it to be honoured among all people.

The union of husband and wife in heart, body, and mind is intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity; and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord. Therefore marriage is not to be entered into unadvisedly or lightly, but reverently, deliberately and in accordance with the purposes for which it was instituted by God.

The first paragraph repeats what is found in the Exhortation of 1928. In the second paragraph, an attempt is made to state the purpose of marriage as a divine institution. What is stated as a purpose for all times and for all couples is mutual help, comfort and joy through their union. In contrast, the procreation of children is of more limited reference for it is only "when it is God's will". The latter expression could mean when the natural desire to procreate actually becomes a reality (that is, where the providence of God causes conception and birth) or it could mean (and has come to mean) when and if the couple decide they want to have children.

2000

The Church of England introduced in 2000 a whole new set of services as alternatives and additions to those in The Book of Common Prayer

Continued on page 10

General Convention 2003

Innovations in Liturgy continue, but hope on the horizon

It was at Minneapolis in 1976 that what became known as the *1979 Prayer Book* received its first approval. And it was at Minneapolis in 2003 that innovations

in the approved prayers and services of worship of the Episcopal Church continued to be implemented, including a plan for a Rite for same-sex blessings. The latter will be pursued at the diocesan, rather than the national, level for the next three years.

Since 1979 there has been an increasing commitment by the General Convention to diversity in style, content and music and to the development of expansive language liturgies. There is a drive to provide forms of worship reflective of the multicultural, multiethnic, multilingual and multigenerational reality that is said to be the make-up of the Episcopal Church.

The 1979 Prayer Book stays in place, although alternatives are being prepared for those parts that are not in expansive language, including the Catechism. It is supplemented by *Enriching our Worship*, volumes 1 & 2, which provide expansive language liturgies with innovations also in doctrine. Also there is now approved a series of liturgies for use in church planting (to be in place for the proposed expansion of church membership called for by the Convention). And several new names, including C.S.Lewis, are added to the "saints" for annual commemorations. Further, *The Revised Common Lectionary* is to come into full use from Advent 2004.

It is significant that, as in the Church of England (see page 15 below for *Common Worship Considered*), the expression **Common Worship** is now the preferred expression in the ECUSA to cover the tremendous range of rites, prayers and services being made available by the authority of the General Convention. In this grand spectrum those in what is misleadingly called "The Book of Common Prayer 1979" (for it has always been a book of various services), are now only a part, and are seen as needing revision to conform to the evolving new standards and principles of diversity and expansive language. Soon the only place to find all the approved material will be on specified web sites since the books, booklets and Convention resolutions will be too varied and scattered. Entrance into the new liturgy of diversity will only be open to those who are computer literate!

According to a survey of congregations done by the Liturgy Commission it appears that the Episcopal Church in the real world is less diverse

than resolutions of General Convention suggest. In *Reports to the General Convention 2003* [the Blue Book] on pages 210-211 there is a summary of the findings of the survey. We learn that virtually every service is a Eucharist; that Morning Prayer is very rare; that Rite II is the norm (except early Sunday morning in some places); that services are usually 1 hour long; that the typical congregation is small; that the 1979 prayer book and *Enriching our Worship* are normally used; that the 1982 Hymnal is all but universal; that the organ is still the primary instrument (except on Sunday evenings in charismatic parishes); that generally people stand for the Opening Rite, kneel for most of the Eucharistic Prayer and stand for the Dismissal; that most churches have one full-time priest and a part-time organist; that most clergy wear eucharistic vestments; that few members attend mid-week services and that most parishioners dress casually for worship.

This survey appears to suggest that the Liturgical Commission and the General Convention are way ahead of most parishes in their call for diversity and expansiveness and that it will take a long time for many of the small parishes to catch up and to absorb these modern realities which are much emphasised at the center.

The first to feel the pressure first will probably not be the few large congregations that use only the 1928 BCP but smaller ones which use Rite I (the so-called traditional language liturgy). It seems that the Commission believes that traditional language rites eventually must go for they are a barrier to church growth and intelligibility and do not fit into the context of diversity and expansiveness. Then, next to feel the pressure will be those who use Rite II in a semi-traditional way. Sooner rather than later it will be all who seek to hold to anything like orthodox teaching on the Name and Nature of God the Father, the Son and the Holy Ghost! For the new diversity and expansiveness are based on the revision of classic doctrine and moral norms. In fact they cannot exist within a framework of classic doctrine and language.

What in fact appears to be happening under the banners of diversity and expansiveness is that the Episcopal Church is moving more and more into conformity with the ethics and language of western

Continued on page 10

General Convention 2003 • Continued from page 8
secular society, which are themselves much influenced by the emphasis upon human autonomy and self-realisation, together with a commitment to the implementation of human rights.

Certainly **Common Prayer**, as it was understood within the Protestant Episcopal Church from the time of the colonies through to the 1960s is now for the modern Episcopal Church becoming a relic of the past. While there are traces of it within Rite 1 of the 1979 Prayer Book, these have to be phased out for the vision to be implemented. Parishes which continue to use the 1928 Prayer Book will become more and more a minority.

For dynamic traditionalists, one possible way forward, which merits immediate and serious attention, is for the leaders of Rite I parishes (where the traditional language of prayer is used) to meet with those of the 1928 BCP parishes. The purpose would be to find a

way of working together to preserve within the Episcopal Church for generations to come not only the memory of, but also the actual use of classic Anglican Liturgy & Language. It would seem that the only way that classic Anglican Liturgy (for the Daily Offices, Eucharist, Baptisms and Funerals) can be preserved is by the Rite I folks taking a step back into that from which Rite I was taken, the 1928 BCP, and then with the present 1928 BCP parishes creating a united front, offering graceful resistance to the march of diversity and expansiveness, by asking the Liturgical Commission to include the 1928 BCP in the expansiveness. It is possible that through appropriate cooperation and work there could be in the American form of "Common Worship" that will exist by 2010 (as there actually is in the English "Common Worship" of 2000) the major services from the 1928 BCP.

From The Prayer Book Society On-Line Store

www.anglicanmarketplace.com

or the PBS OFFICE, P.O. Box 35220, Philadelphia, PA 19128-0220 (1-800-PBS-1928)

Four Music CDs

Recordings on a CD of (1) Morning Prayer with the Litany from St Thomas' Church Houston; (2) Evening Prayer with Anthem from St John's, Savannah, (3) Holy Communion with anthem & hymns from St Thomas' Church Houston.

Six non-music CDs

(1) Blunt's Annotated Prayer Book [700 pages] (pdf); (2) Six Edwardian Homilies on 2 CD's (speech); (3) Six Elizabethan Homilies on 2 CD's each (speech); & (4) Homilettes on BCP themes & prayers (speech) by Dr. Peter Toon.

Two Books

Neither Archaic Nor Obsolete: the Language of Common Prayer and Public Worship, by Dr. Toon & Dr. Tarsitano.

Spanish BCP 1928 Abbreviated edition (M & E P, Litany & HC). **Discount for bulk orders.**

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, 800 Timothy Road Athens, GA 30606. Call 706-546-8834

Why Get Married? • Continued from page 8
(1662). The collection which is vast and growing is entitled, **Common Worship**. Within the volume devoted to Pastoral Services, there is "The Marriage Service". At the beginning of the service, the minister reads the following:

In the presence of God, Father, Son and Holy Spirit, we have come together to witness the marriage of N and N, to pray for God's blessing on them, to share their joy and to celebrate their love.

Marriage is a gift of God in creation through which husband and wife may know the grace of God. It is given that as man and

woman grow together in love and trust, they shall be united with one another in heart, body and mind, as Christ is united with his bride, the Church.

The gift of marriage brings husband and wife together in the delight and tenderness of sexual union and joyful commitment to the end of their lives. It is given as the foundation of family life in which children are [born and] nurtured and in which each member of the family, in good times and in bad, may find strength, companionship and comfort, and grow to maturity in love.

Continued on page 12

A Surprising Discovery in The Ordinal

Ian Robinson

Surprising discoveries are sometimes made by noticing something right in front of one's nose. It has recently been my interest and privilege to work with your learned editor Dr Toon and his friend Dr Tarsitano (as publisher—to declare my interest) on two books which I believe do present surprising discoveries.

I invite you to consider the following. “There is a well-known set of styles in English, which for convenience I will call the language of prayer, a quite complex set whose best-known characteristic is the persistent use of the second person singular *thou* and *thee* and *thy*. When English first became the language for the Bible and the Liturgy *thou* was used, just as the ordinary speech of the sixteenth century. Naturally in the course of time what was ordinary became old-fashioned. The Kingdom of Christ has nothing to do with the prithe English of historical dramas, and so in the 1960s we quite rightly, like Cranmer, began using our own ordinary language and dropped *thou*.”

Dr Toon's contribution is to prove beyond reasonable doubt that this reasonable-sounding account is quite wrong, and that the English of prayer was always special. In all the original Bible languages, and in St Jerome's Latin, if one person is being addressed, the singular is invariably used. The English translators retained this with absolute consistency, so that in the 1611 Bible *thou* is always used to one person and *you, ye* to two or more.

The same practice was followed when Cranmer put together that wonderful set of prayers, the collects of the Prayer Book. Most of them were translated from Latin, which always addressed God as *tu*, never as *vos*, so Cranmer always used “thou” to God, never “you”.

In Cranmer's day, and even in Shakespeare's, *thou* was certainly also in frequent use to individual humans. But not in all circumstances. “You” to one person was already well established. If Cranmer had called Henry VIII, his earthly master, “thou,” his days at Lambeth Palace would have been numbered. “Good morrow my Lord, how dost thou? how goeth it with thee?” would have been as unimaginable as it would now be to address Her Majesty the Queen with “Hi there Liz!” The second singular to God was already in the sixteenth century special, bringing into prayer an intimacy improper to an earthly lord.

The final bit of evidence in front of our noses, however, which Dr Toon noticed only towards the end of his recent labors in the language of prayer, was the use of *you* to one person by the creators of the 1549 & 1552 Prayers Books. The Ordinal has

three services, for the ordination of deacons and priests, and the consecration of bishops. True to the common speech of his age Cranmer (or whoever) made a sharp class distinction for bishops. The individual bishop is several times addressed as *you* not *thou*, though *thou* is still used when he is being thought of as a servant of the servants of God. This is just because as a Lord Spiritual a bishop was entitled to the politeness which, in 1552 as much as 1952, required the *you* form. It was used to all kings and lords but *never* to the King of Kings and Lord of Lords.

Now, if that doesn't make a special use of *thou, thee, thine* in prayer, what does? *Thy majesty* would be a phrase impossible to use to an earthly monarch, but *thy divine majesty* is found in the Prayer Book.

The English language of prayer was securely established by Cranmer's generation, it flourished and prospered—easily recognizable and unlike any other English—for more than four hundred years, and it is still used daily, though not as much as one could hope. This history deserves the full treatment Dr Toon gives it, so don't expect to get the whole story here!

To say that a style is special is not to say that it cannot be pure vernacular. A language consists of a set of special styles! The extraordinary and unnatural English comes in for instance with the “contemporary” avoidance of relative clauses which results in the silly imparting to God of facts of which omnipotence must be well aware. “O thou who camest from above” is no more unnatural English than the “said he” or “said she” of novels, never heard in ordinary speech, or than slogans chanted at football matches.

It is not surprising that cultures which have deliberately tried to demolish the language of prayer should find it so hard to pray.

[Ian Robinson is a retired professor of English and the editor of Edgeways Books, The Brynmill Press, Pockthorpe Cottage, Denton, Norfolk, IP20 0AS, England • www.edgewaysbooks.com.]

Peter Toon & Louis R. Tarsitano: *Neither Archaic nor Obsolete: the Language of Common Prayer and Public Worship*, published by the Prayer Book Society of the U.S.A. (call 1-800-727-1928) for \$12.00, and in the United Kingdom by Edgeways Books, ISBN 0 907839 75 4

Peter Toon, *Common Worship Considered*, Edgeways Books, 0 907839 78 9, £16.80, 160 pp. hardback; publication September 2003. Contact Edgeways Books web site for secure credit-card ordering (billed in dollars) and post-free delivery.



For more details of books, see page 15.

MANDATE

Why Get Married? • Continued from page 10

Marriage is a way of life made holy by God, and blessed by the presence of our Lord Jesus Christ with those celebrating a wedding at Cana in Galilee. Marriage is a sign of unity and loyalty which all should uphold and honour. It enriches society and strengthens community. No one should enter into it lightly or selfishly but reverently and responsibly in the sight of almighty God.

Here, as with the 1979 American service, there is much emphasis upon the mutual love, joy, affection and trust between the man and woman. Sexual union is specifically stated as part of the mutuality. However, procreation of children is not directly stated as a normal, specific purpose of marriage. Rather, within the mutuality of the togetherness of the couple, children can be conceived and born or they can be adopted, to be raised in a Christian family. Even so, the duty & possibility of procreation seem stronger here than in the 1979 address.

1662

The only service for use at a marriage available in the Church of England for three centuries was "The Form of Solemnization of Matrimony" from The Book of Common Prayer (1662). This service is a revised form of the Latin service used in England in the late medieval period. Here is the Exhortation with which the service begins:

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee: and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprized, nor take in hand, inadvisedly, lightly or wantonly, to satisfy man's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

First, it was ordained for the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ's body.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one

ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined.

The similarity between this Exhortation or Address and all the others is clear. Marriage is ordained of God and is for the mutual help, comfort, fellowship and joy of the couple.

The difference is also clear. First, procreation is made to be a primary purpose of marriage. Having a family is a normal outcome of getting married unless there are good reasons (infertility, old age and the like). In marrying one intends to have children.

Further, this Exhortation alone sees marriage as a provision in a fallen world, where sexual temptations are common and powerful, for people to live according to God's will.

Of course, much water has flowed under the bridge of the marriage service (better over the institution of marriage) since the publication of the 1662 Prayer Book. We have seen the acceptance of women's rights as part of the human and civil rights movement, the arrival of contraceptives making for "safe sex", the advent of the divorce culture, and the common practice of co-habiting (with or without a view to getting married). In this changed situation, very few people in the church would go as far as to say that procreation is a basic purpose of marriage. They would prefer to say that it is a possible purpose depending upon the desires and wills of the couple. There is no doubt but that the emphasis today is on mutuality and this of course is made possible and sustained by contraception as well as by the divorce culture.

In this context, where co-habiting is common, where couples marry without necessarily intending to have children, where marriage is seen primarily as for self-realization and gratification within mutuality, and where divorce followed by remarriage is common (as common amongst church members as others), it is not surprising that "same-sex couples" have successfully gained their civil rights in western society and are much on the way to gaining full rights and blessings within the churches.

What has also happened, and this has all kinds of repercussions for Christian thinking, is that there has been a general loss of the idea that Marriage is a SIGN of cosmic significance in God's revealed order. It points to the mystical union of the Bridegroom, the Lord Jesus Christ, and his Church, the Bride, and it also points to the union of Jew and Gentle in one Body and in union with the Holy Trinity as the goal of divine purposes. This thinking, which takes us away from individualistic notions of sexual union, needs to be recovered before there can be a recovery of the institution of holy matrimony in the Anglican Way in the West.

Ye and You as Second Singular in The Book of Common Prayer

In the several versions of the English Bible in the sixteenth and early seventeenth centuries, the second person singular pronoun is always “thou” or “thee” and the plural is always “ye” or “you”. This remains standard whether the person in question is a Person of the Holy Trinity, an angel or a human being. Here the principle of translation is that the English equivalent of what is found in the original language, Hebrew or Greek, is to be followed.

In *The Book of [the] Common Prayer* (1549, 1552 & 1662; 1928 USA) this same general rule is in place where portions of the Bible are used or cited. And most people think that it is also fully in place, admitting no variation, where there is translation of Latin texts and the creation of new liturgy and prayers. However, as a matter of fact, it is broken in two significant ways in two separate Rites, sections of the Prayer Book which are rarely used today. These occurrences open for us a window of insight into the changing character of the English language in the sixteenth century. Further, they give basic support to the view that the language of common prayer – in particular the use of “thou/thee” to God - is not merely accidental or cultural but deliberately and carefully chosen.



are used as singular second person pronouns in addressing the one and the same person. “Thou” is the language of intimacy and is used when the relation of the catechumen to the Faith and to the Lord is personal, that is when he has made his own what was promised for him by his sureties. “You” is more formal and is used when his relation to the Faith and to the Lord is mediated through second parties, his godparents.

This usage of “thou/thee” as intimate and “you” as formal can be matched in other sixteenth century literature – e.g. the Plays of Shakespeare. Those who are familiar with the works of Shakespeare will be aware of this distinction in usage of “you” and “thou.” In *As You Like It*, III, v, we have the following examples. “I would not be thy executioner” and “I will not pity thee,” says Phoebe to Silvius. “And why I pray you?” intervenes Rosalind. Rosalind’s “you” and “your” preserve her emotional distance from Phoebe, while Phoebe’s “thee/thou” point to a degree of personal attachment behind her words of rejection. Here we see what these pronouns have in common and what each one is peculiarly free to do and achieve in English, written or spoken.

A Catechism

First of all, there is the use of “you” in *A Catechism*. The Catechist or Bishop asks, “What is **your** Name?”. Next he asks, “Who gave **you** this name?” and, “What did **your** Godfathers and Godmothers then for **you**?” Then, quite unexpectedly to modern ears and eyes, his next question is, “Dost **thou** not think that **thou** art bound to believe, and to do, as they have promised for **thee**?”

After the answer, the Catechist says to the catechumen, “Rehearse the Articles of **thy** Belief” and then the latter says the Apostles’ Creed. Following this, the next question is again in the “you” form. “**You** said that your Godfathers and Godmothers did promise for **you**, that **you** should keep God’s commandments. Tell me how many there be?”

Then in the rest of the Catechism the catechumen is addressed only as “Thou/Thee”.

When the content of the Catechism is studied it becomes clear why both “thou” and “you”

The Ordinal

In *The Form and Manner of Making, Ordaining and Consecrating of Bishops, Priests and Deacons* [= The Ordinal] printed inside *The Book of Common Prayer* (1552, 1662, 1928) there are three Services.

In each of the Three Services, the candidate is ordained with words that use the old form of the second person singular – e.g., “Take **thou** authority to execute the office of deacon”; “Take **thou** authority to preach the Word of God” & “Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed unto **thee**.”

However, in the last of the Three Services, the consecrating of the bishop, the Archbishop delivers to him a Bible after he has been ordained and as he delivers it addresses him in what seems on first sight a strange or novel way. In the first part of this brief address the Archbishop uses the words “thy-

Continued on page 14

Ye and You • Continued from page 13
self”, “thou” and “thee” [...by so doing **thou** shalt save both save **thysself** and them that hear **thee**”]. Then, perhaps surprisingly to the modern reader, in the second half the Archbishop switches to “ye” and “you”: “Be so merciful, that **ye** be not too remiss; so minister discipline, that **you** forget not mercy.” With each set of pronouns, he is addressing the one and the same person.

But there is more! In this same Service for the Ordaining & Consecrating of a Bishop, in the eight questions put to the Bishop-elect, together with the introduction and the conclusion to them, the Archbishop addresses him as “you” and “ye”. “Are **you** persuaded...?”, “Will **you** then faithfully...?”, “Be **you** ready...”, “Will **you** deny...?”, “Will **you** maintain...?”, “Will **you** be faithful...?” and “Will **you** show yourself gentle...?” Before beginning the Archbishop says to him, “I will examine **you**...” and when he ends he says, “Almighty God...grant also unto **you** strength and power to perform the same.”

Now in the parallel questions addressed to the candidates within the other Two Services there is also the use of “you”; but, in these it is clearly assumed that several men are being ordained together and thus the “you” is obviously the second person plural form.

Thus it is the case that there is the use of “you” as second person singular in a large part of the Service for Bishops and that in one particular paragraph the newly ordained Bishop is first addressed as “thou/thee” and then as “ye/you”.

What are we to make of this?

First of all, we can see that both “thou/thee” and “you/ye” functioned as second person singular in the mid sixteenth century. At that time “ye/you/your” was a polite form (hence “your majesty”). Since a bishop belonged to the lords spiritual, he was addressed as an Earl, Duke, Lord, Prince or King – “ye/you/your”. However, in divine worship before God he is first and foremost a child of God, the equal of all the baptized, and so he is appropriately addressed as “thou/thee/thine/thy”.

It would appear that “you” is employed for “man to man” communication, signifying at least politeness, but perhaps also here a sort of social/ecclesiastical parity. If all bishops are “equals,” as opposed to the Roman claim of a unique Petrine authority for the Bishop of Rome, then the use of “you” makes excellent sense in addressing both the Archbishop and the Bishop-elect.

Further, most importantly, God who is the King of kings, lords, dukes and earls is always in the Ordinal (as in *The Book of Common Prayer* and the King James Version of the Bible) addressed as “Thou/Thee/Thy/Thine”. The fact that he is so addressed represents a definite choice by Archbishop Cranmer and his colleagues when they translated the Latin services into English. Thus the

English language of public prayer is no accident. It was planned!

There are differences between the English Bible (e.g. King James Version of 1611) and *The Book of Common Prayer*. The former keeps strictly to the rule of “thou/thee” for the singular and “ye/you” for the plural in order to do justice to the plain meaning of the original texts. The Prayer Book is not so bound to original texts and so its editors reflected current usage when that was deemed necessary and this accounts for the occasion use of “ye/your” as second person singular.

In concluding we may observe that the use of “you” as second person singular is well known by historians of the English language. Here is a comment from a well-used American text-book:

“The use of ye, you, your as singular pronouns was at first a ceremonious use employed only by persons of the upper class in addressing those who were their superiors in rank. This practice began as early as the thirteenth century. Later this singular use of the plural pronouns was employed with less and less discrimination until, in the latter part of the sixteenth century, the old singular pronouns were ordinarily used only in addressing those who were admittedly inferiors and in addressing familiarly equals with whom one was on intimate terms. After 1600 the colloquial use of the old singular pronouns became less and less frequent and finally obsolete.

“The use of you instead of ye as the nominative form of the second personal pronoun occurs occasionally as early as the fourteenth century and increased until before the end of the seventeenth century the colloquial use of ye was obsolete. In Shakespeare’s works you occurs more often than ye as the nominative form. This development appears to have been the result of a complex of causes in which sound-changes, analogy, and syntactic developments all had a part.” (Samuel Moore, *Historical Outlines of English Sounds and Inflections*, Samuel Moore, revised A. H. Marckwardt, Ann Arbor, MI: Wahr, 1969. pp. 151-2.)

Thus it appears that there was a careful choice made by Archbishop Cranmer and his advisers in the mid-sixteenth century not to follow for the addressing of God the current use of pronouns for addressing the King and Nobles. They chose to use “Thou/Thee” not “Ye/You”.

[To read more about the use of pronouns for God and for man in the English language of public prayer, see Peter Toon & Louis Tarsitano, *Neither Archaic nor Obsolete: The Language of Common Prayer & Public Worship*, 2003. ISBN 0 907839 75 4 available from www.anglicanmarketplace.com or in the USA call the PBS on 1 800 727 1928]

Two Hardback Books For Students Of Common Prayer

For those seriously committed to the classic Prayer Book tradition, we here notice two recently published hardback books.

The Bibliography of The Book of Common Prayer, 1549-1999, by David N. Griffiths. Oak Knoll Press, USA. ISBN 1-58456-081-9 hardback, \$94.00.

This book is full of important information about the great variety of editions of *The Book of Common Prayer* not only in English but in many other languages as well. Further, it contains many photographs and illustrations of those editions.

In its 616 large, glossy pages we are provided with a list of all the printings and editions of the Prayer Book for each year from 1549 to 1999. Furthermore, we are told in which major libraries copies of them are to be found. And the description of each one is most useful to researchers in a variety of disciplines as they are engaged on many different investigations.

Certainly all major libraries, university and civic, should possess a copy and further all individual lovers and students of the Prayer Book would find great pleasure in owning a personal copy.

One criticism. The author lists the 1979 ECUSA prayer book as though it were a true edition of the classic BCP. In fact as we all know it is truly a *Book of Varied Services* rather than a new edition of the American 1789/1891/1928 *Book of Common Prayer*.

This excellent book is also published in the UK by the British Library at £65.00.

[Order from your bookseller or Oak Knoll Press, 310 Delaware Street, Newcastle DE 19720]



Common Worship Considered. A Liturgical Journey Examined. Peter Toon, Edgeways Books, England. ISBN 0 907839 78 9 hardback only Price

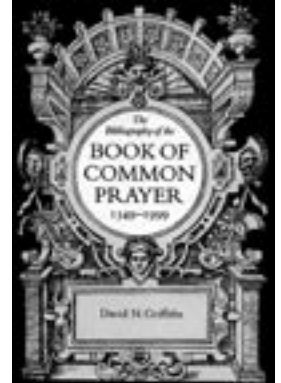
£16.80

Common Worship, the a multi-volume, multi-media and open-ended series of publications with which the Church of England replaced *The Alternative Service Book 1980* is so vast and fluid as not to be easily considered. In this, the first book-length discussion, Dr Toon makes a notable effort to do so.

He gives evidence for some surprising conclusions. On the one hand *Common Worship* deliberately reverses the Anglican tradition of four hundred years by providing as the first item in its new Sunday book a Presbyterian-style Directory. On the other, in a different but equally complete reversal of tradition, optional texts, most with all but infinite multi-choices within them, are provided for all the times, situations and occasions the Liturgical Commission can imagine. The permutations permitted within *Common Worship* are incalculable.

Such a huge outpouring of optional material has not surprisingly led to rather low standards of composition and of theological accuracy. It has also necessitated a drastic redefinition of the word *common*. "Common" is now not the sharing of a common text, but the following of guidelines, or the use of one of the permutations.

Dr Toon's moderate and solidly argued book is written from the standpoint of an orthodox theologian and a faithful parish priest of the Church of England. His criteria are those that have always been accepted in the Church of England: the Bible, the three Creeds and the formularies contained in the *Book of Common Prayer*. One upshot of the book is a further demonstration that the *Book of Common Prayer* is (in the title of another recent publication of which Dr Toon is co-author) *neither archaic nor obsolete*.



The Foundations • Continued from page 16 she began to do theology "from below" rather than "from above" and she embraced the full use of modern reason & science; by Liberal Theology (of the 19th Century & early 20th) she learned to read the Bible in new and critical ways and see it as a human document; and by the tremendous changes after the 1960s and after the impact of Vatican II, she has felt wholly free to absorb the human rights agenda, dislodge and abandon traditional doctrine, language, discipline, liturgy, morality and canon law and introduce major innovations.

FIVE is not to be taken literally but rather as meaning "many" or "multiple" – many options within prayer books for all services and to suit all tastes; many permissible forms of morality; & many types of theology and doctrine (except the classic & traditional). The result of all this is that relativism is necessarily part of this modern ECUSA mindset.

Visit
www.anglicanmarketplace.com

MANDATE

The Foundations of PECUSA & ECUSA Compared

In the “light” of the General Convention 2003

Before the 1960s it could be reasonably claimed that the Protestant Episcopal Church had a traditional foundation, that of the historic Anglican Way since the sixteenth century.

This foundation may be summarised thus. There is **ONE CANON** of Scripture, wherein are **TWO TESTAMENTS**, and to provide a summary of the Christian Faith based on these there are **THREE CREEDS**. Then there are the first **FOUR ECUMENICAL COUNCILS**, wherein the classic, foundational dogma of the Church is set forth, and there are **FIVE CENTURIES** of life of the One, Holy, Catholic and Apostolic Church wherein the principles of canon law, liturgy, ordained ministry and other important matters were developed and established as principles or guides for all time.

Since the 1960s this foundation (reflected in the classic Formularies of the BCP, Ordinal and Articles of Religion) has been increasingly eroded and even abandoned.

The emerging foundation on which ECUSA (PECUSA modified) places its modern doctrine, morality, canon law and liturgy is unstable; but, it can be summarised in five parts even as the classic foundation has been so described.

There is **EXPERIENCE** as the only foundation, and this comes in **TWO PARTS** (that recorded in the Bible and that known in the life of the Church in the world for 20 centuries). The **THIRD** Century is the most important period for providing models for Worship and Doctrine. The modern Church benefits from **FOUR** Revolutions in the history of the Church; and the same Church utilises **FIVE** (i.e., a plurality) of forms of worship, types of theology and morality.

EXPERIENCE is a very wide category and includes direct personal experience & the study of human beings as experiencing persons and is all

about the observation of persons, facts and events as a source of knowledge. Thus it is never fixed but always changing and developing, revising and expanding. In the Bible there is a special kind of record of human experience – experience in search of God and finding him. However and regrettably (it is stated) it is much more the experience of males than of females and so it is imbalanced, needing careful interpretation. Yet it is unique in that it is primary and irreplaceable. In the life of the Church and her members over the centuries there has been a continuing experience of God, the world, themselves and each other. Christians today are most aware of their own experience and personal autonomy and look into them for revelation from God. So **EXPERIENCE** comes in **TWO PARTS** (within the Bible and outside the Bible) and is fundamental for the modern Church.

In terms of providing guidance for the modern Church, the **THIRD** century has been regarded as the most important. The Church then found herself in a multi-racial, multi-religious and multi-ethnic world, and she was not favoured by the Emperors and thus not corrupted by the world. She was free (it is claimed) to be herself before she was trapped into conformity to alien principles from Greek culture and Roman law by her being adopted by Constantine the Great and his successors. So it is to this **THIRD** century that we must look for guidance as to the Shape and Content of Liturgy, for Doctrine that is not over defined, and for freedom to be her true self in a rich cultural environment.

Further, the Church of today has to recognize that she has been through **FOUR** major revolutions and all these have shaped her and what she can be. By the Reformation, she left behind medieval ways and superstition; by the Enlightenment

Continued on page 15

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

NONPROFIT ORG.
US POSTAGE
PAID
FORT WORTH, TX
Permit No. 1467