

# MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

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## THE BOOK OF COMMON PRAYER

AND ADMINISTRATION OF THE SACRAMENTS  
AND OTHER RITES AND CEREMONIES OF THE CHURCH  
ACCORDING TO THE USE OF THE CHURCH OF IRELAND  
TOGETHER WITH THE PSALTER OR PSALMS OF DAVID  
POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES  
AND THE FORM AND MANNER OF MAKING, ORDAINING  
AND CONSECRATING OF BISHOPS PRIESTS AND DEACONS

*A new edition of the Book of Common Prayer*

*or*

**A Prayer Book with the  
Wrong Title**

*for*

**the Church of Ireland in  
2004**

DUBLIN

THE COLUMBA PRESS

BY AUTHORITY OF THE GENERAL SYNOD OF THE CHURCH OF IRELAND

2004

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



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

all of their services, if from the 1928, or the ones that use the 1928 BCP. The Reformed Episcopal Church uses a Prayer Book which includes both the 1662 (Church of England) and much from the 1928.

In the past I could assume that all of the Continuing Churches would use the 1928 BCP fully, but it has come to my attention that parishes of one of the larger ones have begun the use of the 3 year cycle Eucharistic Lectionary, which is a departure from the 1928 BCP. The 1928 BCP includes the Collect, Epistle, and Gospel. Sadly, we will no longer list parishes from that jurisdiction, unless we know for a fact that the parish in question uses the Eucharistic Lectionary from the 1928 BCP.

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

ishes that use the 1928 BCP. An excellent reference is the *Directory of Traditional Anglican and Episcopal Parishes*, published by the Fellowship of Concerned Churchmen. 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.

A number of readers have written to tell us of other parishes that use the 1928 Prayer Book. It makes us glad to know of such places, and also that folks are reading Mandate. Some have written to tell us of parishes that use 1928 that we have already listed. It might be a good idea to keep the issues of Mandate that have this column to use for future reference. We can only list a parish once..

## New Hampshire

### Nashua

#### St. Andrew's Church (Anglican Province of the Good Shepherd)

Holiday Inn Building  
Nashua, NH  
Mailing Address: 279 West Sixth Street  
Lowell, MA 01850  
978 458 1024  
Sunday 10:00 am Holy Communion  
*The Rev. Charles K. Chege*

### Plymouth Area

#### St. Michael's Mission (Anglican Church in America)

Route 153 (Holderness Community Church Building)  
Holderness, NH  
Mailing Address: 1 Crawford St.  
Plymouth, NH 03264  
603 536 1794  
Sunday 5:00 pm Holy Communion  
*The Rev. Dean Steward, Vicar*  
*The Rev. John Szala, Assistant*

### Rochester

#### St. John the Theologian (Anglican Catholic Church)

24 Eastern Avenue  
(Emmanuel Church Building)  
Rochester, NH  
Mailing Address: 14 Taylor River Estate Drive  
Hampton, NH 03842  
603 584 2974 or 929 3767  
Sunday 9:00 am Holy Communion  
*The Ven. James von Fleckenstein-Curle, Priest-in-Charge*  
*The Rev. David Rolando, Assistant*

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

### Trinity Church (Anglican Church in America)

180 Rochester Hill Road (Route 108)  
Rochester, NH  
Mailing Address: P.O. Box 1078  
Rochester, NH 03866  
603 332 4121  
Sunday: 8:00 am Holy Communion  
9:30 am Holy Communion  
*The Rev. James H. Davis, SSC, Interim Rector*

### Winchester

#### St. Elphege's Chapel (Anglican Church in America)

320 Bolton Road  
Winchester, NH 03470  
603 239 6865  
Sunday 9:30 am Holy Communion or Morning Prayer

## THE MANDATE

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President: The Rev. David Kennedy, SSC, of Florida • Vice-President: The Rev. Dr. Peter Toon of Tennessee and England

Treasurer: Dr. T. Herbert Guerry III of Georgia • Secretary: Mrs. Miriam K. Stauff of Wisconsin

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# Reflections from the Editor's Desk

## *British-ness & Anglican-ness*

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

**T**here are certain parallels between a public discussion in Britain and one in the Anglican Communion of Churches.

### **British-ness**

For several decades, those who may be described as liberal-minded in Britain have been commending what is called the multi-racial, multi-religious, multi-cultural, multi-ethnic and multi-lingual society. And this "philosophy" is deeply entrenched in the language & public statements, if not all the actual workings, of government, social services, the courts and education. In contrast, the conservative-minded have been warning of the loss of British identity and traditional British culture if this multi-this-and-that philosophy stays in place.

Now there are signs of a change of emphasis from liberal-minded leaders. Without retracting their belief in the multi-this-and-that approach, they are beginning to emphasise that there must be a core of British-ness that all accept for this modern approach to succeed. In other words, for the multi-this-and-that approach to work, all must accept a common basis and general definition of British identity, and this must govern the way that the culture, language, religion and way of life is developed.

Why the change in emphasis? Because there are within some of the expressions of particular culture and religion the signs of the emergence of home-grown international terrorism. A few young men born in Britain of immigrant parents now see Britain as the enemy as they view the nation from an extreme "Islamist" position. This phenomenon is worrying and frightening to many, as it is publicised by the media.

So there is now the possibility in Britain that the liberal-minded and the conservative-minded can begin a fruitful discussion leading to a general agreement as to what is British-ness. This discussion will cover such things as commitment to democracy and the rule of law together with the place of the Monarchy, the Parliament, the Courts, the historic religious traditions and public holidays, and so on. The practical ideal seems to be a common core of British-ness (as the hub of a wheel) from which spokes (cultures/religions/languages) go out to the perimeter (which is the termination of liberty of expression and the boundaries of the nation).

### **Anglican-ness**

The Anglican family originated in Britain and in 2004 is multi-national, multi-racial, multi-lingual,

multi-churchmanship and multi-liturgical. For a very long time, this family has existed in many countries, been composed of many races, spoken many languages and enjoyed worship based upon Common Prayer with a variety of styles. What is new in recent times is the arrival of the "multi-liturgical." This refers to the use of a very large variety of forms of service especially for the Eucharist, and contrasts with a previous situation of a very limited variety based on the common service in the various national and regional editions of *The Book of Common Prayer* (1662).

The liberal-minded in the Anglican family of churches insist that diversity is a virtue and should be celebrated as such. Further, they say that the family is held together by a basic if minimum understanding of Anglican-ness. In this liberal approach there is basic Christianity (the Bible as Witness to the Word of God and the Creeds) surrounded by Anglican distinctives – e.g., one episcopate/one college of bishops which meets at the Lambeth Conference every ten years, one Primates' Meeting of 38 Presiding Bishops/Archbishops, meeting annually, one See (Canterbury) as the central focus, one Consultative Council meeting every two or three years, and a common shape/structure [but not common texts] of liturgy. Together with these "instruments of unity," the liturgical distinctive is the new definition of "Common Prayer" as "Common Shape with variety of content and details in each local sphere" in contrast to the old and classic definition as "Common Texts in a common shape, used by all in one province/nation."

The conservative-minded of the Anglican family of churches accept that there is great diversity both within provinces and between provinces but do not see this as a virtue, but rather as a neutral description of how things are in the providence of God. They accept that Anglican distinctives are added to basic Christianity or, better, are means for the expression of basic Christianity. For them the initial and primary distinctives are the classic Formularies (i.e., the liturgical or doctrinal texts which contain the formulas of the Faith). These are the historic, classic Book of Common Prayer, Ordinal and Articles of Religion, which are in the Constitutions of virtually all the Provinces of the Anglican Communion of Churches. Together with these Three they are happy to affirm the place of the "instruments of unity" in a secondary position as being just what their name implies.





# A Message

## from the President of the Prayer Book Society

Dear Readers of Mandate:

From being Vice President of the Prayer Book Society, I became President when Fr. Wayland Coe resigned as President because of his visual problems. We continue to pray for his full recovery and restoration of sight. This article has two purposes. One is to introduce myself to you, the faithful supporters of our righteous cause, and to share with you a confession.

Last June I retired after 37 years as Rector of the Church of the Guardian Angels, Lantana, in the Diocese of Southeast Florida (ECUSA). During much of that time I also served as Rector of St. Cuthbert's Church in Boynton Beach, which is one of the many Bahamian congregations founded in Florida in the early part of the last century. For 26 years I was a chaplain in the Florida Army National Guard.

I have been blessed with a wonderful wife, Beverly, and God has blessed us with two girls, Clare & Laura, two wonderful sons-in-law, Alex & Ken, and four fantastic grandchildren, Mitchell, Brooke, Matthew, and Bradley. They all live nearby.

In retirement I am blessed to be able to continue at Guardian Angels as a retired Assistant Priest under the direction of the new Rector, Fr. Craig E. O'Brien, SSC. In addition to the Prayer Book Society, I am Master of the Province of the Americas of the Society of the Holy Cross (SSC), and also serve of the Board of the Fellowship of Concerned Churchmen. In the community I am a patron member of the Greater Lantana Chamber of Commerce, Vice-President of the Scottish American Society of Palm Beach County, and am a member of the Historical Society of Palm Beach County.

Now for the confession! In the 37 years I was at Guardian Angels I went through the entire process of Prayer Book "Revision." I remember well the Liturgy of the Lord's Supper, the Green Book, the Zebra Book, and the Proposed Book, which all culminated in the "Book of Common Prayer" of 1979. The confession is that I thought all of that was just wonderful. I was an enthusiastic supporter of liturgical change. All of those rites I happily pushed in spite of the opposition of many of my parishioners, who knew better than their priest at the time.

What really woke me up, was the gradual realization that more was changing than the words. When I saw the pronouns in italics (meaning either male or female) in the rubrics with the Words of Institution and in the Ordinal, what had happened to the Sacrament of Holy Confirmation, the neutered language of the Psalter, I did an about face and reacquainted myself with the authentic Prayer Book (1928). This change took place about 1980, and since then I have been doing what I can to repair the damage I had done. Needless to say, most of the people in the parish breathed a collective sigh of relief. I realize that the problems with the Anglican Way in North America is much more profound than Prayer Book Revision, but standing firm for the good, true, and proven is not a bad place to start!

I am very happy to be able to serve you and the Prayer Book Society in whatever capacity I can.

Love in Christ,

Fr. David C. Kennedy, SSC

# Living the Common Prayer Tradition

By Louis R. Tarsitano

Almost any tradition, viewed from the outside, may seem odd, foolish, or moribund to the casual onlooker. A tradition and its details only matter to those for whom they matter, whether out of anthropological interest or by virtue of participation in a shared group identity.

Many quite intelligent people never notice that they live in a tradition the way a fish lives in a particular body of water. Tradition is the medium of intellectual and moral life, for good or for ill. Thus, taking their own tradition for granted as the “normal” order of things, these same people are prone to viewing the other traditions that they encounter as “abnormal” and perhaps the sort of thing that ought to be positively prohibited.

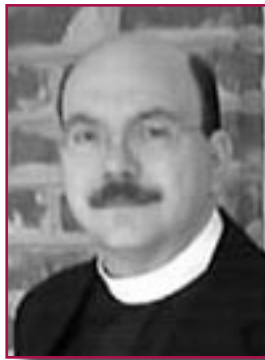
Some traditions are simply a matter of belonging. The boys of my old school, for example, used to rub the nose of a bronze bust of a deceased Roman Catholic Cardinal for good luck. Each year, the members of the freshman class would be introduced to this and many other customs that were part of the school’s lore, and most “old schools” have their own versions of the mysteries of student fellowship, passed down through the generations. More dramatically, military traditions stir the hearts of those with connections to them, while to an outsider they may be so much mumbo jumbo. Every April 30<sup>th</sup>, the French Foreign Legion parades the artificial wooden hand of an officer who fell at the Battle of Camerone in 1863, a relic that the Legion would spill blood to protect.

Ecclesiastical traditions run the spectrum from mere belonging to matters of life and death. It is unlikely that the kingdom of God hangs on who wears what kind of hat, and among men of good will the slightest applications of charity or generosity smooth over most such differences. On the other hand, the answers offered to such questions as “Who is God?” and “What is man?” make all the difference in this world and in the next. On the basis of the answers offered by one’s tradition, one must take a stand or lose his old identity and become something else. At the extremes, conversion and apostasy both represent fundamental changes in tradition and fundamental changes in identity.

Thus, when those outside **the Book of Common Prayer tradition of the Anglican Way**

write off that entire way of life and form of identity, those within this tradition can only respond, “So what?” The Prayer Book tradition is a living tradition because we are living it. The Prayer Book life isn’t some condition or outcome that we aspire to. It is the life that we lead right now, sharing the words, truths, and disciplines of Cranmer, Hooker, Donne, Herbert, the Carolines, and all the faithful Anglicans that that have ever walked this path.

I have been in Anglican holy orders for twenty-seven years, and I have never served anything but a traditional Book of Common Prayer congregation. Despite the convictions of those who live by the rather new tradition of “contemporary worship” (older now in the Episcopal Church, in 2004, than the 1928 edition of the Prayer Book was when liturgical revision began), the thousands of people that I have served and loved have never believed that their idiom of prayer was obsolete, or that the doctrines of their faith were passé, or that the



words that they lived by were impenetrable to modern man. They were perfectly ordinary present-day Americans, raising their families, earning their livings, and saying their prayers in an Anglican Way that they knew and trusted.

It never occurred to any of us, for that matter, that the life we were living wasn’t a life or that the tradition we were maintaining for future generations wasn’t a living tradition. There was opposition, of course, but there has always been opposition of one sort or another to the traditional Anglican Way. It is easier for us to imagine that those who tried to confiscate Prayer Books in the 20<sup>th</sup> century will end up just as irrelevant as those who tried to confiscate Prayer Books in the 17<sup>th</sup> century, than it is for us to imagine that the children we have raised in the traditional faith and order will walk away from half a millennium of holiness. Thus, those who wish to claim that the Prayer Book tradition is dead and buried had better speak to our children and not to us.

[Dr Tarsitano, with Dr Toon, has written *Neither Archaic Nor Obsolete. The Language of Common Prayer* (2003) and *Neither Orthodoxy Nor a Formula. The Shape and Content of the 1979 Prayer Book of ECUSA* (2004) published by the Prayer Book Society.]

# In Living Use

## *Keeping the Tradition of English Public Prayer & Hymnody Alive*

**A**bout forty years ago a long, rich, creative and dynamic tradition of addressing God the Father Almighty in prose and poetry, in speech and song, began to dry up. A mighty river became a meandering stream. A living being looked as though it had become a corpse.

Until the 1960s, there appeared a constant flow of prayer books to be used alongside *The Book of Common Prayer*, and specifically for use after “the third collect” of Morning and Evening Prayer, and on other occasions for public worship or meeting on church premises. These, like the new hymns that were continually been written and used, were in the same style of language as the historic Prayer Book and the King James Version (A.V.) of the Bible. In all these books of prayers and the hymn books there is a veritable treasury of piety, devotion, religion and doctrine, supplementing the more valuable & excellent treasury of Bible and Prayer Book. Here was [is & can be] a rich, dynamic tradition.

Why did such a mighty river cease to flow with vigour and contract to stream?

Because in the 1960s there were dramatic changes in the way in which the churches addressed God and translated the Bible. The “Thou-God” became the “You-God” to make the Deity more accessible to a new social order brought in by the raging and revolutionary 60s. And the traditional approach to the translation of ancient texts, what we may call the essentially literal “word for word” method, was replaced by the theory of dynamic equivalency, a “thought for thought” rendering of the original – based upon a missionary intent. So the second person singular ceased to be “thou” and became “you”; “brethren” became “brothers and sisters” and “the man” became “they” (see Psalm 1:1) and so on. Later “Father” became “Parent”!

Publishers ceased to publish books of prayers in the traditional style and looked for compositions in the new style. Likewise hymnbooks appeared where both traditional hymns had been updated and new hymns composed to fit into worship that is addressed to the “You-God”. Liturgical Commissions produced new liturgies and new prayer books incorporating the new ethos and principles. Thus recent hymnbooks do not contain any compositions in the traditional style unless they were produced before the twentieth century!

The use of the traditional way of worship and translation of texts was not so much banned as side-lined after the 1960s. Of course, the use of *The Book of Common Prayer* and the King James Version of the Bible and the hymns of Wesley & Watts & Newman and the existing books of prayers continued. However, this use continued with few if any

injections of new vision, energy and creativity into what was now a contracted tradition. In fact, this long and hallowed tradition has constantly faced the danger since the 1960s of becoming as a fossil or a corpse because it has been starved of energy and life in the context where it is set.

Who is to blame for this policy of starvation? Obviously, there has been amongst most church leaders a deliberate attempt to bring everyone into the new ethos, style and language and this has been very successful. However, the traditional churchmen, who stay with the classic BCP, cannot escape blame for they have done little to keep alive the tradition of devotion and religion surrounding the use of the historic BCP. Many have been satisfied with their local 8.a.m. service and have not supported the writing and publishing (and then use) of new collects, prayers, litanies and hymnody. In other words, many traditionalists have been content to let the meandering stream remain just that, a stream. Or to change the metaphor, they have been content to appear as though they belonged to a people who were on the way out but were nevertheless hanging on to their habits as long as possible!

Keeping the classic tradition of worship, prayer, hymnody, piety and doctrine alive is more than managing to have a BCP service here and there as a small part of the local provision of services. It is keeping alive the dynamism, the creativity and the missionary dimensions of the classic tradition of English public prayer.

Prayer Book Societies, parishes using the classic BCP, and persons committed to the preservation of the Prayer Book Tradition as a dynamic & godly “river” of grace need to pray for revival in their midst that their whole orientation may be centrifugal as well as centripetal, missionary/evangelistic as well as self-edificatory! This will mean using the classic BCP on its own logic and according to its own nature, as a means of worship daily (MP & EP) and weekly (Litany & H C) and also as a form of ordering the godly life for the whole of the day, week, month and year.

As one way to this End, the writing and publishing of Collects, Prayers, Litanies, and Hymns in the style of the classic BCP and according to its doctrine needs to be encouraged – today not tomorrow!

[P.S. Those who are committed to the worship of the “You-God” need also to recognize that the godly development of their tradition depends upon the existence of a healthy and vibrant classic tradition, upon which they are dependent much more than many realise.]

# Common Prayer

...from one generation to another

*With my mouth will I ever be shewing thy truth from one generation to another (Psalm 89:1)*

*A Meditation by the Rev'd Dr. Peter Toon*

Christianity does not and cannot exist in this world without a cultural skin. A Christian must live somewhere, eat food available there, dress himself using local materials and speak at least one specific language. Likewise, a local society of Christians as a church must speak to one another and to God in a specific language, sing/chant in a particular style, and meet in a building made from local products and by local hands.

The Word became flesh and dwelt among us as a Jew speaking Aramaic and eating and dressing as did other male Jews.

When it is said that Christianity is not to be of this world, the meaning is that the Church in its practice of Christianity is not to share the ethos, spirit, morality and spirituality of the world that is fallen and contains evil. At the same time it is obvious that Christians must live, walk and eat on earth even though they belong to and head for heaven.

In its origins, as Christianity spread out from Galilee and Judea to East and West, the Church sought to please God and minister to the local people in the very places where it was planted. It sought to be in the world and for the world but not of the world. So the Church used a language that was understood by the local people and developed forms of worship which made use of [and transformed] existing styles of music, ceremonial and architecture. So regional and national differences were soon evident in the one Church of God throughout and outside the Roman Empire.

Of course, there was a general basic pattern shared by all the Churches – the daily reading from the Canon of Scripture, Daily Prayer (at least Morning and Evening), the adoption & following of the Christian Year, Eucharist on Sundays and special festivals, Baptism at Easter, and so on. Further, there was the acceptance of the basic Three-fold Ministry of Bishop, Priest and Deacon.

Yet in the various regions, the structure and content of Daily Prayer, of the Eucharist and of Baptism/Confirmation were not identical – even as the structure and content of Ford cars are not identical in Europe and America.

The point being made is that each local church, whatever its size and influence, has a cultural form and expression, for Christianity has to be enfleshed in order to exist in this world. In the same manner, each individual Christian, though he seek not to be conformed to this world, has to live on this earth and make use of what is available to him for his

existence. There is no escape from or hiding from the living context and so the church has to use its provision even as it sanctifies it.

Further, to be a faithful church in terms of worship and evangelisation, the local society of Christians has to belong to and cultivate a living tradition [form, shape, style, content] which is the means by which they worship and serve together. Today, in the panorama of church life in America, we can see a great variety of traditions. The style of worship, preaching and fellowship amongst Southern Baptists is not the same as that amongst Northern Presbyterians or Mid-West Roman Catholics. No doubt it is possible to know God, to love and serve him in and through these various traditions, as long as the tradition is at its best and is the means to an end (the glory of God) and not an end in itself.

Now to consider the Anglican Way.

Up to the middle of the sixteenth century, the Church of England worshipped and served God by and through the Latin, Western tradition. During its Reformation, this same Church translated and adapted the Latin Daily Services to become Morning and Evening Prayer in English for all. So also the Mass was simplified and rendered into English, as were also the other basic services. And, very importantly, the whole Bible was translated into English. Thus the National Church of England crafted for herself in her own local language what became known as Common Prayer, one basic structure and content (with minimal variables) for all services to be used alongside the Bible by all in every parish, cathedral and chapel.

Thus we talk of the Anglican Common Prayer Tradition created in the 16<sup>th</sup> century out of the living use of the western, catholic, Latin tradition. English “Common Prayer” points to a whole jurisdiction [England] of the Church throughout the whole Christian Year engaged daily in set prayers and hymns with reading of the Scriptures and seeking to live in the light of what is believed, taught and confessed in the worship. Though not everyone can attend every service, yet each and every service is offered to God on behalf of all, so that there is a real Tradition in daily use existing for all.

The Anglican Common Prayer Tradition went overseas with the British Empire and with missionaries and so from being the special possession of one National Church it became the shared possession of many Provinces.

It is important to insist that the Common Prayer Tradition as a living Reality is not created by the individual who opens his *Book of Common*

*Prayer* to pray, or by a congregation that uses the same Book for a Service of Holy Communion at 8.a.m. on Sunday. The Common Prayer Tradition is always moving through time attached to space; and local churches and individual persons join themselves to it – better immerse themselves in it – in the Spirit. This stated, it is also true to claim that if the National Church or Province seeks to remove it by synodical voting [as has happened in the ECUSA], then the responsibility falls upon major parishes/centres to keep this inherited Tradition alive and well, so that smaller churches and individuals here and there can know and feel that they do belong to an ancient and godly Tradition that is in living use both it in its own region and around the world.

The Common Prayer Tradition of the Anglican Way is a corporate Tradition (in that it is an expression and activity of one jurisdiction of the one Body of Christ and Household of God in one place) before it is a personal, individual tradition, even though each Christian within this Tradition has the vocation to live a godly life in conformity with the high calling of God expressed within this Tradition.

If it is the duty of Prayer Book Societies is to keep in print and available the basic editions of *The Book of Common Prayer*, and to encourage right understanding and use of them, it is churches having this text in living use who are to maintain and pass on the living Tradition as a form of godliness within the Church of God set in a world of evil and sin.

### **Appendix --- change of language**

The Common Prayer of the *ecclesia anglicana* [Church of England] was changed from being prayer in Latin to being prayer in English in the sixteenth century. Further, this use of English in public prayer based on set texts had a major influence on the development of modern English prose. Yet the style of English used for Common Prayer in the Church possessed unique qualities from the beginning and these remained in place even as English as a public language developed. One such quality is the use of the second person singular (thou/thee/thy/thine) which is required for the literal translation of ancient texts in Hebrew, Greek and Latin, and thus for the addressing of the One God.

What has happened in the Anglican Communion of Churches in the rush to use what is called “contemporary language” since the 1960s is that instead of there being a faithful attempt to render the received Common Prayer into a modern form of standard English, there has been the adoption of an increasingly politically-correct form of modern English as part of a theory of translation known as dynamic equivalency. This has led to major changes in the content and meaning of the services and thus the creation of an alternative, but not yet a stable alternative, to the classic Common Prayer. The Alternative often calls itself “Common Worship” but sometimes dares to claim it is “Common Prayer” even though it is by nature filled with many variables.

Have you obtained your copy of

### ***NEITHER ORTHODOXY NOR A FORMULARY,***

the important critique of the 1979 Prayer Book, written by Dr. Toon and Dr. Tarsitano, and available from the Prayer Book Society? Call 1 800 727 1928 or visit [www.anglicanmarketplace.com](http://www.anglicanmarketplace.com)

**Please remember to be generous to the Prayer Book Society in your Christian giving and also to mention it in your will.**



# A Quiver Full of Arrows

By Louis R. Tarsitano

**T**radition is not an abstraction. Tradition is the handing down, from one generation to another, of an entire life of belief, practice, and ancillary customs, or we are not dealing with “tradition” at all. Picking and choosing from the past, for example, is a sub-species of archaeology, and not a form of tradition.

Tyrants have always understood tradition better than most people do. In every era, tyrants have recognized that to destroy a culture or to conquer the people within it, one need only break the connection of tradition between the present and the next generation, killing or otherwise removing those who would persist in maintaining that connection. Stalin, when he abandoned vast numbers of the priests and nuns of Russia to the snows of Siberia, was not trying to kill them, or at least not them only. He was trying to kill the Russian Church and the traditions of Christian Russia.

God understands tradition, too. Most importantly, he sent his First Born to make the connection between his kingdom and the re-born by grace, so that Christian tradition doesn't really belong to Christians. It belongs, first of all, to God the Father, God the Son, and God the Holy Ghost. God uses tradition in his justice, moreover, as well as in his blessing. The first-born of Egypt died for a number of prophetic reasons, but one of them was the manifestation of the divine judgment upon the idolatrous traditions to which the Egyptian people were enslaved. Those traditions were cut off when the custodians of them, the first-born, were cut off from the world.

When Christian tradition is working, and the members of the rising generation are filled with the grace and the love of the Lord, making the traditional Christian life their own, the misguided or the hostile often cry, “Triumphalism! How dare you teach your children that there is only one God or only one Truth?” But beyond the fact that there is only One God and only One Truth, what the “multi-truth” people are really trying to do is to invent a tradition of their own, at the expense of Christianity. The difficulty they face, however, is that no nation, no culture, and no religion that has experimented with the notion that every other nation, culture, or religion is just as true and just as good as itself, with nothing in particular to recommend its existence, has survived long enough for tradition to become an issue. The defunct have no traditions.

People who try to separate Christianity and Christian tradition are simply not paying attention. The Bible they hold in their hands was inspired by the Holy Ghost in the midst of real human lives, and they have that Bible to hold only because a

living tradition has delivered it to them as a trust for the next generation. Unless one is willing to erase everything that he knows of God and Scripture every night, every thought, word, or prayer that he has ever shared with another human being, then he is stuck with tradition, even if his idea of worship is a laser light show. He is living in a tradition, like it or not, and the real question is whether or not the tradition he is living is truly Christian or dominated by leakage from the traditions of the secular world around him.

There are certain sub-sets of Christian tradition, then, that have a distinct advantage in their observable, traceable, and objectifiable roots in the common tradition of the whole Christian Church from the beginning. One of these sub-sets is the Book of Common Prayer tradition of the Anglican Way, which represents more than a set of provisions for worship, but rather an entire structure for an assuredly Christian life. The Prayer Book tradition is not impervious to outside influences (how could it be in a fallen world?), but it has the virtue of being written down in explicit terms. Any honest person can always tell whether or not he is living the Common Prayer life. No committees or councils are necessary to make this determination.

Contrary to much propaganda, young people raised in Biblically-ordered homes, families, and local churches are attracted to a similarly ordered worship and plan of Christian life. It is usually parents, well-meaning but wrong, or perhaps not prepared for a disciplined life themselves, who make the decision for their children that they are incapable of benefiting from a tradition that has raised up saints for centuries. But when the Anglican tradition is treated as it ought to be, as the quite normal and quite ordinary content of an Anglican life, children flourish and make the ancient truths, thoughts, words, and practices their own. The first thing my own children learned by heart was the traditional Lord's Prayer, and they learned it at an age when most children are still struggling with “Twinkle, twinkle, little star.” They learned, not because they are or I am smarter than anybody else, but because they were living in a Christian environment where their fellow Christians believed in them as competent to pray in the words that God had given.

The thousands of Christian children growing up in the Prayer Book tradition right this minute are the arrows that fill the quiver, as promised in Psalm 127. The Lord is building the house, and he is directing these arrows to the future—to a future where the Common Prayer tradition and the Anglican Way will continue alive, as long as that is his will.

# Happy 25th Anniversary

## *Church of the Incarnation, Orlando*

The Church of the Incarnation, a church in the Anglican Church in America (Traditional Anglican Communion), began as a mission in 1979, under the leadership of Fr. Bruce Medaris, a former PECUSA priest. There was a group of eighteen who joined with Fr. Medaris to continue and keep the faith delivered to the Saints." Initially, services were held in an office building in Maitland, Florida a suburb of Orlando; and after-

parish, the Archbishop and three senior Bishops. The Church and grounds were consecrated by the late Bishop Frank R. Knutti, our first diocesan Bishop.

The Lord continued to bless us with a growing church family and land adjacent to the church was purchased in April 1987 (the owner of this property said earlier, he would never sell), but God had other plans! A beautiful building was erected



wards when they outgrew that facility, they moved to a funeral home chapel. This was a lovely place, except that the children would wonder through and always brought back to the chapel beautiful flower arrangements! In the fall of 1979, Fr. Louis Campese and his family became part of the parish family and he was instituted as Rector.

From that lovely chapel, the congregation moved to a converted warehouse, which our Rector, Fr. Campese, coined as the "warehouse in the sky," because of the evident presence of God's wonderful and gracious Holy Spirit. Here the Lord continued to bless us and our fervent prayer was to have some day our own land and facilities. As only "God can arrange" a parcel of land was donated to us, and our dream of our own Sanctuary became a reality. We broke ground on January 18, 1982, amidst the jubilant, tearful, joyful congregation. The Lord guided a group of dedicated, hard-working, sacrificial parishioners to the completion of our beautiful "House of God." But when it was not yet quite complete, we held our first service of Evening Prayer on May 27, 1982, with a wonderful friend as guest preacher for the Church of England, Rev. Dr. Truman Dickens.

Three years later (two years earlier than the term of the bank loan) the mortgage was burned at a banquet the congregation gave themselves on January 12, 1986. It was a joyous occasion and attended by the entire congregation, friends of the

which housed our offices, Sunday school and an enormous Parish Hall. In September 1991 the new and wonderful 18,000 sq. ft. facility was dedicated by the Most Rev. Louis Falk.

It was always a prayer/vision of our Rector to one day have a school as part of our outreach ministry centered in the teaching of Jesus Christ. That vision was shared by Kim Campese and together with God's blessing, St. Vincent's Anglican Academy became a reality and today there are seventy-five students enrolled with a staff of nine teachers. God again showered us with His blessings.

Looking back over the last twenty-five years, it has not always been smooth sailing, and there were some rough hurdles to overcome, hurdles not caused by God, but by ourselves, but they have been crossed.

Historically, the Church of the Incarnation, now our Diocesan Cathedral, has had plenty of first since the consecration of our Rector, Louis Campese as a Bishop. For example: Incarnation, the very first continuing Church built from the ground up; the place where we voted to & installed our very first Archbishop, Louis Falk; the place where the Traditional Anglican Communion (TAC) was formed; and the first continuing parish to have its own school.

There is really only one thing to say in closing; you and I can never out-give our wonderful Lord, and with him all things are possible.

# St Luke's

## *Amherst, New Hampshire*

St. Luke's Anglican Church in Amherst, New Hampshire, is looking for a new priest. Our current priest, who has been with us for over 10 years, has been drawn into the formation of several missions in the state of New Hampshire that have been started subsequent to the election of Bishop Gene Robinson in the Episcopal Church. These new missions need the support from people like our current priest.



Our core beliefs can be summarized as:

- We recognize and support the sanctity of human life, beginning at conception.
- We believe that marriage between one man and one woman is God's loving provision for procreation and family life, and that sex outside such marriage is against God's law.
- We worship using the traditional Book of Common Prayer and Hymnal, used by the Episco-



St. Luke's and its satellite missions are a part of the Traditional Anglican Communion (TAC). The TAC is the largest of the orthodox groups which have arisen since the Liberal theological influences began separating the Episcopal Church from its Anglican heritage. The TAC is growing by 15,000 members per month worldwide. Before the election they had seven parishes and missions in NH that were committed Biblical orthodoxy and catholic practice. Now they have ten. New missions have been established in Littleton, Concord, and Salem, NH.

To find out more about the Traditional Anglican Communion, the website, [www.acahome.org](http://www.acahome.org), is a font of information.

### Who Are We?

St. Luke's, which has attracted members from a number of towns in southern NH, was established in 1990. It has already constructed its own building off of route 101 to the west of Manchester. St. Luke's holds two services on Sundays and evening services on important holy days, e.g. Maundy Thursday, Good Friday. Approximately 60 people attend these services on a normal Sunday and there is an active Sunday School program in addition.

St. Luke's uses the 1928 Prayer Book and The Hymnal of 1940. The church has an Ahlborn Galanti digital organ and a musically talented congregation.

pal Church until the 1970's.

- We believe the Holy Bible to be the revealed Word of God, that the Scriptures in it contain all things necessary to salvation, and that salvation is found only by the Name of Jesus Christ.
- We believe the Apostles' and Nicene Creeds to be sufficient statements of personal faith.
- We have a ministry of Bishops, Priests, and Deacons in Apostolic Succession. As in the Orthodox churches, our priests are men, and they are permitted to marry.

### Our Vision

St. Luke's Anglican Church is committed to being a Spiritually alive, orthodox, Christian parish. This includes:

- Sharing our traditional liturgy and doctrine
- Spiritual, charitable, cultural, and social outreach to the parish and greater community.
- Ongoing Christian education and care ministries.

We are seeking a full time, local Priest to help us grow our church. We hope to be a haven for those people in Southern New Hampshire who hold fast to traditional values.

If you are interested in speaking to us about our needs, please respond to Search Committee, St. Luke's Anglican Church, P.O. Box 131, Amherst, NH, 03031.

# On sharing a Catechism

## *ECUSA & the Anglican Province of S Africa*

It has been widely noted in the last decade or more that it is the Anglican Church in South Africa, through its former and present Primate, which has been the most friendly of all African provinces towards the innovations and the leadership of the Episcopal Church of the USA.

In fact the leadership of the Anglican Province in South Africa is more liberal and less disposed to criticise innovations in sexual partnerships than are the provinces to the north. At the same time, in comparison with the extreme liberalism of the Episcopal Church of the USA, the Church of the Province of South Africa is a semi-conservative church, much less committed to radical innovations than her American sister.

The relation of the two Churches, and the more radical nature of the American, goes back a while and can be seen in the way in which the Catechism of the ECUSA Prayer Book of 1979 is adapted and used by the South Africans in their *An Anglican Prayer Book* (1989). The latter is in essence a Book of Alternative Services and stands alongside the classic *Book of Common Prayer* (1662). It is a Prayer Book which has a distinctly Anglo-Catholic flavour and is only partially committed to the rendering of the Bible and ancient Canticles according to the theory of dynamic equivalency in translation of ancient texts. In the Psalter, there is a retention of the literal form of translation since Psalm 1 begins, "Blessed is the man..." (cf. 1979 ECUSA – "Happy are they").

As Dr. Tarsitano and Dr. Toon have shown in some detail in their study of the 1979 ECUSA Prayer Book (see *Neither Orthodoxy nor a Formulaary.....* [2004] published by the Prayer Book Society, call 1 800 727 1928), the Catechism in the 1979 Prayer Book falls well below what is necessary for an orthodox statement of the Catholic Faith. It

is deficient in its doctrines of man, salvation, the Trinity, the person of Christ, and so on.

The South Africans took it over because it was one of the very few recent Catechisms available in the Anglican Communion, but in receiving it they sought to improve it by judicious editing and additions.

Here is what they added:

The full Ten Commandments (rather than merely a reference to them)

The full Apostles' Creed (rather than merely a reference to it)

A lengthy explanation of "The duty of all Christians" to the section on "The Ministry"

A new section on Stewardship

Explanations of meditation and contemplation to the section on "Prayer & Worship"

A new section on Fasting

A new section on Angels.

Further, they cut out of the Catechism the novel ECUSA way (first used in 1967) of referring to the Blessed & Holy Trinity as "God: Father, Son and Holy Spirit." Their answer to the question as to what we mean when speaking of God as Trinity is as follows: "We mean that we believe in God the Father, God the Son and God the Holy Spirit, three Persons and yet one God." [It gave me a sense of satisfaction to see the latter as for many years I have protested about the abbreviated and potentially heretical way that ECUSA has spoken and continues to speak of the Triune LORD.]

The Catechism in the 1989 Book is still deficient; but, it is less so than is the 1979 Catechism (which remains the expressed doctrine of the ECUSA, and was created as a summary of the content of all the services in the Rite II mode in the 1979 Prayer Book).

### **Reforming Forwards: The Process of Reception and the Consecration of Women as Bishops**

(Latimer Trust, London, May 2004) by Peter Toon.

This important large booklet presents (a) a critique of the doctrine of Reception as developed in modern times in the ecumenical movement and taken over by the Eames Commission and made an Anglican doctrine to make acceptance of women's ordination easier; (b) an explanation of how the Church of England in particular adopted this doctrine in its legislation and propaganda concerning the ordination of women as presbyters; and (c) a study of how the Doctrine of the Holy Trinity has been manipulated in order to present Diversity as a virtue and a proper description of the Anglican Communion in order to open the way to innovations.

Go to [www.latimertrust.org](http://www.latimertrust.org) or send an e mail to [peter@toon662.fsnet.co.uk](mailto:peter@toon662.fsnet.co.uk) to obtain a copy using US dollars.

# Not what it claims to be.

## *The new Irish BCP of 2004.*

**A**t the City Hotel Conference Centre, Armagh, of May 11 May 2004, at Noon, the Most Reverend Dr Robin Eames Archbishop of Armagh, Primate of all Ireland, addressed the General Synod of the Church of Ireland:

Members of the General Synod, distinguished guests, ladies and gentlemen, I welcome you to this meeting of the General Synod of the Church of Ireland in Armagh and pray that Almighty God will bless and guide us in our work.

This Synod is historic for several reasons...

It is the first time the supreme law-making body of our Church has met at the site of the

l a u n c h  
of St Patrick's great mission to the people of Ireland. When we meet for worship in the Cathedral this evening we will kneel on 'holy ground' where our patron saint built his chief church in 445 A.D....

A second reason for this being termed a historic meeting is the presence with us of my colleagues, the Archbishop of Armagh and Primate of all Ireland, Dr Sean Brady, the Moderator of the General Assembly of the Presbyterian Church in Ireland, Dr McKay and the President of the Methodist Church in Ireland, the Reverend Jim Rea.

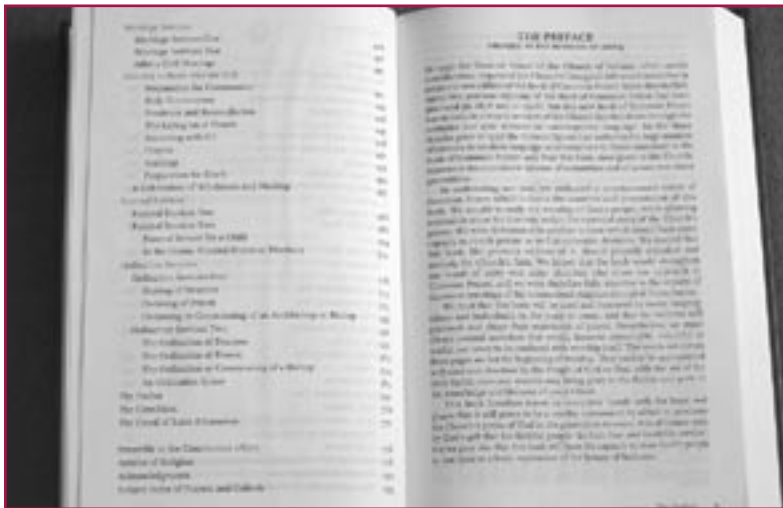
The third reason for the significance of this Synod is of course the fact that we have just witnessed the presentation of the Book of Common Prayer, 2004.

Since our disestablishment in the eighteen seventies there have been three editions of our Prayer Book. While the editions of 1878 and 1926 were revisions in a minor degree of the 1662 book this new edition represents revision which is the consequence of prayerful thought, careful research and discussion and is faithful to the practice and beliefs of the Church of Ireland. Within its covers we

have the traditional and the contemporary. Language which has inspired generations of devotions is alongside contemporary wording which is the result of liturgical development. Gone are the days when we needed several books as a basis for our worship. Now we have one book of which we can be proud and for which we can be thankful. As far back as 1997 the General Synod requested our Liturgical Advisory Committee to undertake a radical revision of the Prayer Book and each year since then we have examined and legislated to enable this new Book to become a reality.

A Church is identified by its worship. A

P r a y e r  
Book is the identity of the people of God in any tradition. When we are asked " what is the Church of Ireland?" we can point to this Book - this is



who we are, this is how we worship, this is what we are.

I pay tribute to all who over the years have played a part in the production of our liturgies and who have worked so long and so faithfully in the name of their Church. Members of the Liturgical Advisory Committee since 1997 have all played their part and we pay them tribute. There are some I want to mention in particular : Canon Brian Mayne, now retired from full-time Ministry, who has nursed this Book along to its completion : Canon Ricky Rountree, our Central Liturgical Officer, who has introduced the Book to our dioceses : Bishop Harold Miller, Chairman of the LAC and his predecessor, Bishop Edward Darling : the former Archbishop of Dublin, Dr Donald Caird : Dean Michael Burrows : Dean John Paterson. I also acknowledge the partnership we have forged with Columba Press who have produced a beautiful book for the Church of Ireland.

As a token of our welcome to the Synod the Diocese of Armagh has made a presentation of a copy of the new Prayer Book to each member of the Synod. I hope this copy will be a memento of your visit to the Primatial See.

It is now our task to ask whether or not Archbishop Eames is actually describing what may be called “An Act of Piracy” by the Liturgical Commission and General Synod of the Church of Ireland.

### **The Prayer Book – the right title?**

The Columba Press in Dublin, by authority of the General Synod of the Church of Ireland, recently published *The Book of Common Prayer* (2004) containing 799 pages. It contains a Preface dated 2004 along with the Prefaces from the 1549, 1552 & 1662 editions of the English BCP together with the 1878 & 1926 Prefaces from the Church of Ireland editions of the BCP.

From the nineteenth century the Church of Ireland has been independent of the Church of England and, as such, is a self-governing province of the Anglican Communion. Each province in the Anglican family has always had the right to modify the received BCP from the C. of E. to meet the needs of its own local situation and culture. Thus the BCP (1662) was gently revised in 1878 and yet again in 1926 within the Irish Church. On each occasion the specific tradition of Common Prayer was maintained. (I have explained the nature of Common Prayer in detail in *Common Worship Examined* [Edgeways Books, 2003] chapter 2.)

Regrettably, the content of the Preface to this Prayer Book of 2004 is so written as to give the distinct impression that this Book is of the same genre as those of 1878 & 1926 – a gentle revision within the received doctrine and forms of worship of the historic Anglican Common Prayer to meet local needs. However, this impression is totally wrong! Here we encounter what I shall call, “an act of piracy”, for a name that belongs to one specific type of book is used for another, one that is related but yet different.

What is contained within this Prayer Book of 2004 is of the same genre as what is contained in *Common Worship* (2000) of the C of E; but, it is more compact, and has two forms of Morning and Evening Prayer, the Litany, Holy Communion, Baptism & Confirmation, Marriage, Funeral and Ordination. One form is in the traditional language of public prayer taken from the historic BCP and the other is in “contemporary language”.

We know that Common Prayer is not only prayer used in common by all but it is also a common text from a common book for use by all. In the English and Irish editions of the BCP this has been the case from 1549 to 1926. But in this edition of 2004, not

only is the material from the classic BCP modified but there is the added “contemporary language” texts. The C of E called this arrangement *Common Worship*, carefully avoiding “Common Prayer” since the new is an alternative to the old, not a replacement for it; but, the Irish Church decided to call its new production *The Book of Common Prayer* (2004).

Missing from this supposed “BCP” is the Eucharistic Lectionary of the classic Common Prayer tradition. In its place, there is provided the readings from the ecumenical Common Lectionary, and thus the oldest part (apart from the Bible) of the real BCP is wholly removed.

Also missing is a form of the Psalter that is in the classic language of Common Prayer and is a translation of the essentially literal kind (as are Coverdale and KJV). The version of the Psalter provided is a modern translation of the dynamic equivalence type which begins in Psalm 1:1 with, “Blessed are they...” rather than “Blessed is the Man [the Lord Jesus].” Thus the traditional way of praying the Psalter is removed by the use of so-called “inclusive language”!

Further, all references to “the Holy Ghost” have been removed in favour of “the Holy Spirit” and the meaning of Easter has been expanded to refer to the whole 50 days from Easter Sunday to Whitsuntide, with the result that we have “Sundays of Easter” instead of “Sundays after Easter.”

Very serious indeed is the fact that this Prayer Book does not have a common doctrine in all its parts, and thus it is a very ambiguous formulary for the Irish Church, making it difficult to know what it really believes, teaches and confesses. The doctrine within the texts from the traditional BCP is not identical with the new material and so, regrettably, the beginnings of relativism is made part of this Church’s confession for our troubled age.

Also, to be solemnly noted and deeply regretted, is the excessive exercise of autonomy by the Synod of the Irish Church in its naming of this Prayer Book. It is one thing to adopt the classic Common Prayer tradition to local needs and realities, as has been done by most of the 38 provinces of the Communion, but it is yet another thing to claim the right to re-define what is Common Prayer and thus re-write history. In Ireland now Common Prayer is not defined by looking at a tradition of worship and of specific editions of a Prayer Book but by whatever the General Synod declares it to be. What is in essence a superior “Book of Alternative Services” is here called by the fiat of the Synod “The BCP” and this is both arrogant and an act of piracy. Regrettably, it is not the first Synod to commit such an act for it follows the lead of the Episcopal Church of the U.S.A. in 1979, of Wales in 1984, and of the West Indies in 1995.

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