

# MANDATE

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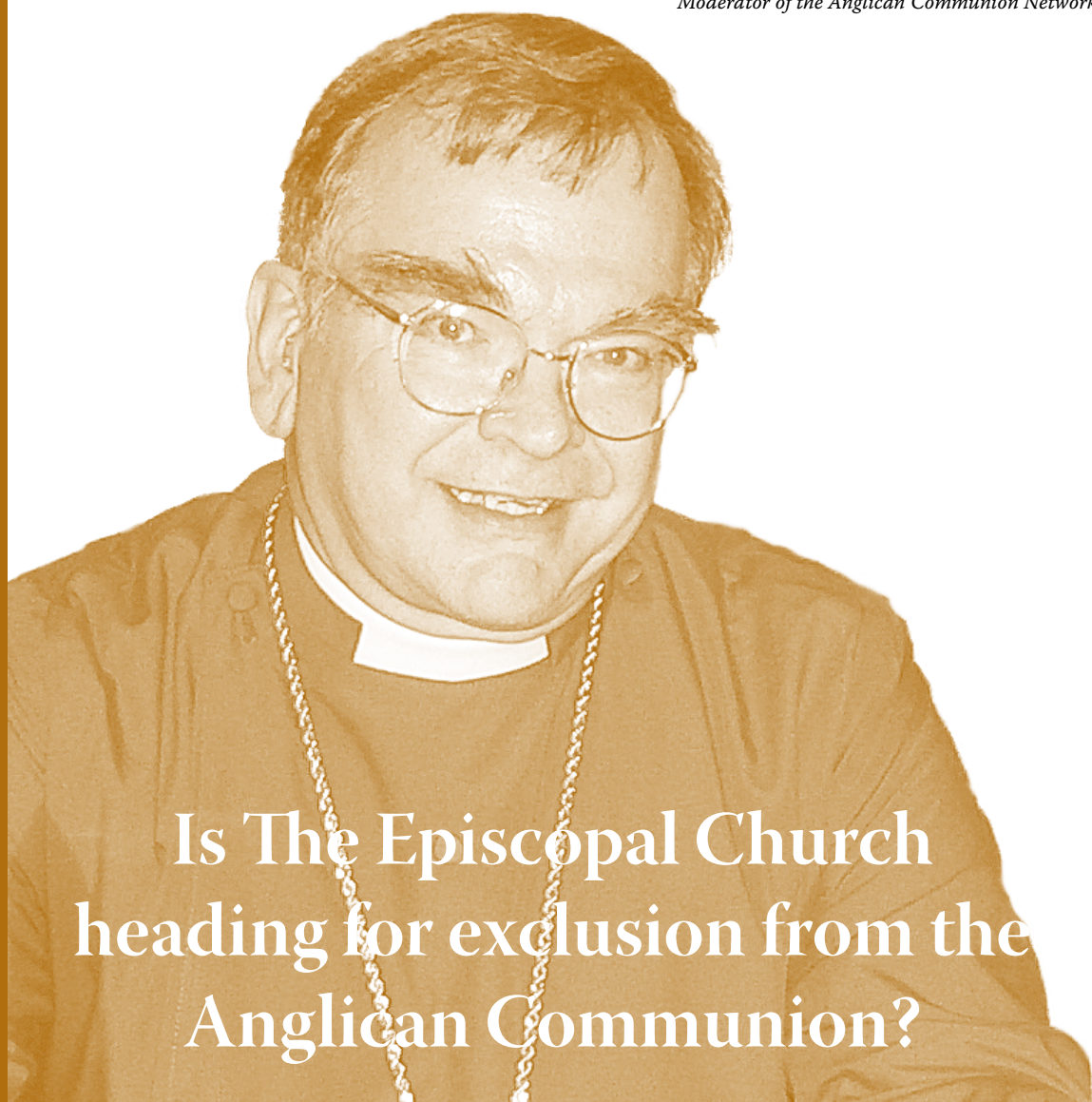
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Is The Episcopal Church  
heading for exclusion from the  
Anglican Communion?

*Will the developing Crisis within North American Anglicanism lead to the formation of a new Province, which uses the classic Book of Common Prayer, and which is a full member of the Anglican Communion?*

# **The Crisis** *in the Episcopal Church* **the Formation** *of the Anglican Communion Network*

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&  
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**T**he Episcopal Church, with one hundred and thirteen dioceses, has approximately 2.2 million members in North, Central and South America. Of those members, less than 800,000 attend church on any given Sunday morning.

Since the election and consecration of V. Gene Robinson as Bishop of New Hampshire in 2003, as well as by the approval of same-sex blessings, the Episcopal Church has been at the center of an international Anglican crisis. That crisis, in the words of the gathered leaders of the world's Anglican churches, tears "the fabric of our Communion at its deepest level" (*Primates Statement*, October 16, 2003). Twenty-two of the Anglican Communion's thirty-seven other provinces (national churches) have declared broken or impaired communion with the Episcopal Church.

*The Windsor Report* (2004) described the Episcopal Church as having "acted in ways incompatible with the Communion principle of interdependence." It went on to add, "Our fellowship together has suffered immensely as a result of these developments." The *Report* specifically called the Episcopal Church to "express regret" for its decisions, and place moratoriums on both same-sex blessings and the election of bishops living in homosexual partnerships. The 2006 General Convention of the Episcopal Church decided after much talking not to meet these requests, a decision which has since been reaffirmed by the House of Bishops and The Episcopal Church's Executive Council.

In response to the decisions of 2003, some American Episcopalians, who want to remain part of the global Anglican Communion of Churches and preserve traditional teaching formed "The Network of Anglican Communion Dioceses and Parishes" (generally known as The Anglican Communion Network [ACN]).

The Rt. Rev. Robert Duncan, Bishop of Pittsburgh, is the Moderator of the Network and his diocese has formally affiliated with the Network

as have nine other dioceses and many individual parishes. [In contrast, Episcopalians comfortable with the direction and decisions of The Episcopal Church have also organized as "Via Media USA," and locally in Pittsburgh as "Progressive Episcopalians of Pittsburgh." ]

Around 250 parishes or portions of parishes and thousands of individuals have left The Episcopal Church since 2001. Many have come under the spiritual oversight of Anglican bishops from other parts of the world, and most of these belong to the ACN.

On July 30-31, the ACN had its annual meeting for delegates in Bedford, Texas, where it re-elected Bishop Duncan as Moderator and adopted unanimously the Theological Statement prepared for adoption by the ecclesial partners in Common Cause. These partners include The Anglican Mission in America (Rwanda), The Convocation of Anglican Churches in America (Nigeria), Forward in Faith of North America, The Reformed Episcopal Church (founded in 1873), The Anglican Province of America (with roots back to 1977), and from Canada, The Anglican Network and the Anglican Essentials Federation.

Common Cause is a fellowship, even an organization, made up of groups that share the view that (a) the present state of The Episcopal Church is that of infidelity to the Gospel and to the received Anglican Way; (b) there is needed in North America a new Province of the Anglican Communion to replace The Episcopal Church, and (c) they can be, in the providence of God, the basis for the formation of such a Province.

Bishop Duncan has called together the bishops from all the partners in Common Cause for a meeting in late September, after the crucial meeting of the House of Bishops of The Episcopal Church, with the Archbishop of Canterbury as guest, has occurred.

(See, further, discussion of the ACN and Common Cause at pages 3, 5-6.)

## THE MANDATE

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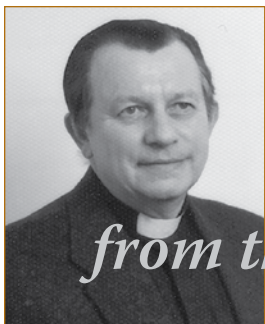
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*The Rev'd Dr. Peter Toon M.A., M.Th., D.Phil (Oxon)*

# Reflections *from the* Editor's Desk

*From Common Cause to Province—A Way of Holiness or of Schism?*

**T**he Episcopal Church is always in the news and often in the headlines. It will certainly be so again in mid-to-late September, when the House of Bishops meets and receives Dr Rowan William, Archbishop of Canterbury, as its guest. He will be there not to complement the members on their faithfulness to the Anglican Way of worship, doctrine and discipline, but to seek to persuade them personally to change their minds on innovations in the doctrine and practice of sexuality, and then to change the minds and decision of the lay and clerical leadership of The Episcopal Church.

At the last Primates' Meeting in Tanzania in early 2007, it was decided to give the House of Bishops until the end of September 2007 to begin fully to comply with the recommendations of The Windsor Report of 2004—for the General Convention in 2006 had failed to do so. In other words, the leaders of the thirty-seven provinces are saying to The Episcopal Church: "There are basic rules of membership of the Anglican Communion and one of them is abiding by the decision of the Instruments of Unity [e.g. Lambeth Conference, 1998] concerning the unacceptability of blessing same-sex unions and ordaining people in such partnerships. If you are not prepared to accept and implement this rule, then you cannot be treated as a full member of the Communion."

Precisely what the future implications will be if the House of Bishops courteously declines the invitation—even the plea—from the global Communion to repent are difficult if not impossible to predict.

Many observers of the Episcopal Church believe that the House of Bishops has already indicated that it will say "No," and that the meeting with the Archbishop will not change anything of substance. Certainly the leadership of the Anglican Communion Network [ACN] appears to be convinced that this will be so. Thus it has called a meeting of Bishops from the Common Cause partners of both the USA and Canada [see page 2 for membership of CC] for the end of September 2007, to discuss strategy for the future in the light of what is expected to be the clear rejection of the recommendations of both the Primates' Meeting and *The Windsor Report*.

It is clear that within the Common Cause fellowship, there is a majority who think that God is calling this group—as advised by several over-

seas Primates of the Global South, e.g., Venables of South America—to move carefully but slowly and surely towards the formation in embryo of a new Province for North America. This move will include both the exceedingly difficult task of taking in dioceses, networks, jurisdictions and congregations in a smooth and just manner to form a coherent whole, and the negotiating with Provinces abroad for recognition. Since Common Cause already has a Theological Statement (for which see below page 5-6), there is at least a foundation to build on in the necessary work of creating a constitution and canons.

So far so good! However, such a move from Common Cause to Province will occur in a context which will certainly bring much pain to sensitive hearts, especially those who pray for Anglican unity, along with division within old friends. We need to bear in mind that if this Province comes into being, then it will exist alongside both The Episcopal Church (a liberal, progressive, liturgical Church retaining a minority of conservatives) and the traditional Anglicans who call themselves Continuing Anglicans and who are found chiefly in such jurisdictions as The Anglican Church of America, The Anglican Catholic Church and The Province of Christ the King. It is possible that the latter will merge into The Traditional Anglican Communion, which already exists as a small, global fellowship of continuing Anglicans.

Further, it is possible that the Anglican Communion will not be able to remain united and will break into parts, because of the crisis over The Episcopal Church, the lack of agreement over sexual ethics, and disagreement over which bishops should be invited to the Lambeth Conference of 2008.

Two closing thoughts... The Prayer Book Society can at least hold on to this: that which ever way the situation develops, and whatever unions and schisms occur, there will always be the need for *The Book of Common Prayer* for worship by Anglicans and Episcopalians! Thus the vocation of the Society to keep this book in print, and to educate people in its meaning and use, will remain. In fact, there is great comfort in the present crisis knowing that we have such an excellent Liturgy, even though too few Anglicans in the USA as yet rightly appreciate it!



# And also with you

Roman Catholic as well as Protestant congregations have become so used to saying, “And also with you,” to the Priest or Minister (after he or she has said “The Lord be with you”) that few of their members realize what an odd and strange way it is to speak in this manner!

This response came into usage in the period after Vatican II when the Roman Catholic hierarchy was using commissions (often of liberal theologians) to render the Latin Mass into English – and not the English of the UK, or the English of the USA, but a kind of English that would represent the “English” of the whole English-speaking world. That is, one which would do what the English of Hollywood films seeks to do, to be understood wherever English is used from one end of the earth to the other.

And what the RC hierarchy hastily allowed into its new vernacular Mass, the Protestants hastily allowed into their new services/liturgies. It was a period when the wind blew and churches were blown by it, and only began to consider seriously of what the wind was about when it was too late!

Thus all the rules of basic translation of Latin as taught in schools to children were set aside in the interests of relevance, simplicity and novel linguistic theory. Here is the Latin of the Mass.

Priest: **Dominus vobiscum**

Congregation: **Et cum spiritu tuo**

As long as English had been spoken (and in the BCP of the C of E from 1549, and in translations of the Tridentine Mass from the 17<sup>th</sup> century) this had been universally rendered literally as:

Priest: **The Lord be with you** [*you* plural]

Congregation: **And with thy spirit** [*thy*, singular]

However, in the new fit-all occasions English of the 1970s the response of the Congregation became: **And also with you** [*you* here singular].

What happened to “*spiritu tuo*” (“*thy spirit*”, or ‘*your* [singular] *spirit*’)? And where did “also” come from?

The answer is from two directions. First, from the supposed academic area where some scholars argued that this ancient conversation in the Liturgy between priest and people was in reality just a simple greeting taken from what often occurred on the street. Thus it has no special meaning other than a friendly exchange of greeting and response. So a literal translation of “*Et cum spiritu tuo*” is not required; but rather (and here is the second direction) what is needed is a dynamically equivalent statement – thus “and also with you.”

So a theory of an exchange between priest and assembled faithful in the Mass together with a post 1960s theory of translating original languages come together to provide what is, in reality, an expression that one cannot imagine hearing in the real world as a form of greeting.

Is there another and better explanation of this exchange where the faithful say “And with thy/your spirit”? Of course there is! Here it is.

The exchange occurs within the Mass at given points. First of all it is an expression of a prayer-wish [perhaps also an affirmation] by the priest for the (realized) presence of the Lord Jesus with his people (the Lord Jesus be with you by His Spirit); then, secondly, it is a prayer-wish [perhaps an affirmation] of the faithful that, as he performs the office of Celebrant in the Mass, the Lord (through His Spirit) will activate, as it were, the gift given to him in ordination and give him the divine unction, rightly before God to perform the office of priest and Celebrant on this solemn occasion. And then because of the Spirit’s presence the whole assembly will be raised to heaven and feast at the heavenly Banquet!

How can so many intelligent people each Sunday use this silly modern form of exchange? Why this dumbing-down? Why this obvious rejection of simple rules of translation? Why this removal of a meaningful prayer-wish and affirmation from the Eucharist?

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Thank you.

# Asking Obvious Questions

## *The Anglican Communion Network and the Common Cause Theological Statement*

Most Anglicans know that the classic *Book of Common Prayer* is that of the Church of England dated 1662. Bound together with this Prayer Book are usually the official Ordination Services (*Ordinal*) and *The Thirty-Nine Articles of Religion*. The 1662 edition serves as the Formulary of many provinces of the Anglican Communion. It is also the primary text for worship in many places whether in English or the local vernacular—not least Uganda (to where the Prayer Book Society of the U.S.A. is in the process of shipping right now around new 500 copies of the English CUP edition for the use of bishops, clergy and catechists).

### Common Cause Theological Statement

It is not surprising that, since the BCP (1662) exists in over 150 languages and is used in many of them, the Common Cause movement, with its connections through its partners with the Provinces of Rwanda and Nigeria, should have the following Theological Statement, in which reference to the Formularies of 1662 is clear:

#### THEOLOGICAL STATEMENT OF THE COMMON CAUSE PARTNERSHIP

*We believe and confess Jesus Christ to be the Way, the Truth, and the Life: no one comes to the Father but by Him. Therefore, the Common Cause Partnership identifies the following seven elements as characteristic of the Anglican Way, and essential for membership.*

- 1) *We confess the canonical books of the Old and New Testaments to be the inspired Word of God, containing all things necessary for salvation, and to be the final authority and unchangeable standard for Christian faith and life.*
- 2) *We confess Baptism and the Supper of the Lord to be Sacraments ordained by Christ Himself in the Gospel, and thus to be ministered with unfailing use of His words of institution and of the elements ordained by Him.*
- 3) *We confess the godly historic Episcopate as an inherent part of the apostolic faith and practice, and therefore as integral to the fullness and unity of the Body of Christ.*
- 4) *We confess as proved by most certain warrants of Holy Scripture the historic faith of the undivided church as declared in the three Catholic Creeds: the Apostles', the Nicene, and the Athanasian.*
- 5) *Concerning the seven Councils of the undivided Church, we affirm the teaching of the first four Councils, and the Christological clarifications*

*of the fifth, sixth and seventh Councils in so far as they are agreeable to the Holy Scriptures.*

- 6) *We receive The Book of Common Prayer as set forth by the Church of England in 1662, together with the Ordinal attached to the same, as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.*
- 7) *We receive the Thirty-Nine Articles of Religion of 1562, taken in their literal and grammatical sense, as expressing the Anglican response to certain doctrinal issues controverted at that time, and as expressing fundamental principles of authentic Anglican belief*

*In all these things, the Common Cause Partnership is determined by the help of God to hold and maintain as this Way has received them the doctrine, discipline and worship of Christ.*

In terms of Common Prayer, this Statement effectively eliminates as authentic editions of The BCP both the American 1979 and the West Indian 1995 Prayer Books, which, as is commonly known, though using the ancient title of “Book of Common Prayer,” are what, in other parts of the Anglican Family, are called “Books of Alternative Services,”—alternative, that is, to the classic BCP and existing alongside it, and under its doctrinal authority. This elimination is contained in the words, particularly those of the last clause: *as a standard for Anglican doctrine and discipline, and, with the Books which preceded it, as the standard for the Anglican tradition of worship.*

Further, though the American editions of 1789, 1982 & 1928 and the Canadian ones of 1918 & 1962 are truly authentic editions of The BCP, they too are to be set under the basic authority of The BCP 1662 by Common Cause. This provision has the effect of bringing any potential, future North American Province into full line with most other Provinces, especially the leading members of the Global South.

The making of The BCP 1662 with the related Formularies so pivotal and central by the Common Cause has all kinds of implications, not least that Common Cause is committing itself to what is best called Reformed Catholicism, wherein the doctrine of Justification by Faith alone, is crucial for soteriology. (For more on this important doctrine see *The Articles of Religion*, *The Homilies* (1547) and Richard Hooker’s, *Faith, Works and the Foundation of Faith*. The latter is most insistent that the doctrine of justification by faith alone through

the imputation of the righteousness of Christ the Mediator is crucial for biblical Christianity and for Anglicans—see below page 16.)

### Questions for The Network

Now let us turn to the connection of the Anglican Communion Network to the Common Cause Movement. As noted already, The Network is one of ten members of the Common Cause. It is composed of dioceses and congregations both within and without The Episcopal Church, and, as empirical data clearly show, is basically attached for all practical purposes to the 1979 Prayer Book. In fact, for those of The Network within The Episcopal Church this is their official Formulary!

On July 31, 2007, at Bedford, Texas, The Anglican Communion Network's Council, voting by delegations, unanimously ratified this Common Cause Theological Statement. This vote was in the context of each of the Common Cause Partnership's ten members independently considering the document. While no partner has the power independently to modify the Theological Statement, it is invited, if it feels so moved, to suggest improvements or state concerns about its present form. In this cause, the founding and largest partner, ACN, accepted it as presented.

How could this be? How could a body publicly, and in some cases canonically, committed to the 1979 Book appear to embrace two very different basic approaches to the Anglican Way? How can you hold to the authority of 1662 Formularies at the same time as to the innovatory Formulary of 1979, if you have actually read both carefully?

Out of concern for the spiritual and doctrinal health of sisters and brothers in the Network, let us continue to ask direct questions to members of this Network.

Have you actually read The BCP, Ordinal and Articles of Religion bound together in what is called the BCP 1662? Do you not realize that one of the purposes of the 1979 Prayer Book was to eliminate much of the doctrine and devotion of The BCP 1662 tradition (known in PECUSA via the BCP 1928) from the worship, doctrine and discipline of The Episcopal Church? Have you carefully compared the content of The BCP and Ordinal of 1662 with that of 1979?

Are you aware of the major changes in the doctrine and practice of Baptism in 1979 as compared with 1662 and the classic American editions of BCP (1789, 1892 & 1928)? Do you not see that the placing of a so-called baptismal covenant before the actual Baptism is sheer Pelagianism, a negotiating with God? And, further, that the required commitment to peace, justice and dignity are in origin revolutionary 1960s themes?

Are you aware of the major changes in the doctrine and discipline of marriage in 1979 as compared with the 1662? 1979 was intended to

be used in the context of the new canons of 1973 on marriage, which effectively took all traditional discipline out of who may be married in church and what the church expects of them and asks of God for them. Are you aware that it is a marriage service for the divorce culture and for the artificial birth control mindset? Have you read the Preface to the BCP 1662 service to see what are the basic purposes of Holy Matrimony in traditional Anglican moral thinking?

Have you carefully examined the Outline of Faith in 1979 and noticed how, while it appears to be orthodox, it often simply uses traditional terminology to advance innovations and changes in basic doctrines, beginning with its first topic, theological anthropology? Is there not implied in this Catechism changed doctrines of Who is God? Who is Jesus? And, What is salvation?

In asking these questions, we realize that, unless those who seek to answer them have done some in-depth study of these matters, they will simply work from the assumption—picked up from the slogan “What we pray we believe”—that the 1979 represents orthodoxy. Are we aware that this slogan only works when the liturgical text is sound to start with?

Here are more questions. Have you actually read a critique of the 1979 in order to face some of these questions—see e.g., the informative book by L Tarsitano & Peter Toon, *Neither Orthodoxy Nor A Formulary*, [www.anglicanmarketplace.com](http://www.anglicanmarketplace.com) or 1-800-727-1928, and the revealing essay by the insider, Urban T Holmes, “Education for Liturgy,” in *Worship Points The Way*, ed M. C. Burson, New York 1991?

Have you really faced what TEC did in 1979? Have you pondered the implications of this Church placing in the archives the received classic Formularies—BCP, Ordinal and Articles—and replacing them all with one new Book, a Book that reflects very much both the theological emphases of the 1960s and the new forms of morality based upon human rights and psychotherapy of the 1960s? Let us recall that in 1979 The Episcopal Church formally rejected the received Anglican Way, and sought to remake this Way in the image of the 1960s with help from both Vatican II and the so-called Liturgical Movement.

The raising of these questions and making of these comments raises the possibility that an urgent vocation of the American and Canadian Prayer Book Societies in the immediate future—the Fall of 2007—may be to engage in an educational mission to Network and Common Cause individual members. Its purpose would be to provide an introduction to the nature and content of The BCP and Ordinal of 1662, especially certain services—e.g., Holy Communion, Baptism, Marriage and the Ordaining of Priests.

# Prayers for Laity

## *from the official Primer (1553) of Edward VI*

### 1. Personal Prayers for Families and Households.

#### *For Fathers and Mothers.*

**T**he fruit of the womb and the multitude of children is thy gift and blessing, Lord God, given to this end, that they may live to thy glory, and the commodity of their neighbour. Forasmuch, therefore, as thou of thy goodness hast given me children, I beseech thee give me also grace to train them up even from their cradles in thy nurture and doctrine, in thy holy laws and blessed ordinances, that from their very young age they may know thee, believe in thee, fear, love, and obey thee, and diligently walk in thy commandments all the days of their life, unto the praise of thy glorious name: through Jesus Christ our Lord. *Amen.*

#### *Of Children.*

**T**hou hast given a commandment in thy law, heavenly Father, that children should honour their fathers and mothers. I most humbly beseech thee therefore to breathe thy holy Spirit into my breast, that I may reverence and honour my father and mother not only with outward gestures of my body, but also with the unfeigned affection of my heart, love them, obey them, pray for them, help them, and do for them, both in word and deed, whatsoever lieth in my power, that thou seeing my unfeigned hearty good-will toward my parents, mayest become my loving heavenly Father, and number me among those thy children, whom from everlasting thou hast appointed to be heirs of thy glorious kingdom: through thy well beloved Son Jesus Christ our Lord. *Amen.*

#### *Of Masters.*

**T**hy commandment is by thine holy apostle, most merciful Lord Christ, that masters should entreat their servants gently, putting away threatenings, and doing that unto them which is just and equal, forasmuch as we also have a master in heaven, with whom there is no respect of persons: Grant, I most heartily pray thee, that I may so order my servants, that I attempt no unrighteousness against them; but that I may so use my rule and authority over them, that I may always remember that thou art the common Lord of all, and we all thy servants; again, that I may not forget, that we be all brethren, having one Father, which is in heaven, and look for one glorious kingdom, where thou, with the Father and Holy Ghost, livest and reignest true and everlasting God for ever. *Amen.*

#### *Of Servants.*

**L**ord Jesu Christ, we are commanded by thy blessed apostles, that we should honour and obey our bodily masters in fear and trembling, not

only if they be good and courteous, but also though they be froward, and serve them, not unto the eye as men-pleasers, but with singleness of heart, not churlishly answering them again, nor picking, stealing, or conveying away any part of their goods, unjustly, but shewing all good faithfulness unto our masters, as though we served God and not men: Grant me grace, I most humbly beseech thee, so to serve my master and my superiors, that there may be found no fault in me, but that I, behaving myself uprightly, justly, faithfully, and truly in my vocation, may do worship to the doctrine of thee my God and Saviour in all things. *Amen.*

#### *Of Maids.*

**T**here is nothing that becometh a maid better than silence, shamefacedness, and chastity of both body and mind. For these things being once lost, she is no more a maid, but a strumpet in the sight of God, howsoever she disguiseth herself and dissembleth with the world: I therefore most humbly beseech thee, merciful Father, from whom cometh every good and perfect gift, and without whom we are able to do nothing, that thou wilt so order my tongue and dispose my talk, that I speak nothing but that become my state, age, and person, neither that I delight to hear any talk that might in any point move me to lewdness, seeing that evil words corrupt good manners. Give me also such shamefacedness as may pluck me away from the delectation either of thinking, speaking, hearing, seeing, or doing evil, that my whole delight may be in virtue, in godliness, in eschewing idleness, in giving myself continually to some godly exercise, but above all things in thinking and speaking of thee, in reading thy blessed word and heavenly law, which is a lantern to my feet, and a light to my paths. Moreover suffer neither my mind to be denied with evil thoughts, nor my body to be corrupted with any kind of uncleanness; but give me grace so to order myself in eschewing idleness and wanton wicked company, that my mind being free from evil affects, and my body clear from all uncleanness, I may be found a meet temple for the Holy Ghost to inhabit, and if it be thy good pleasure hereafter to call me unto the honourable state of matrimony, that I may bring also unto my husband a pure and undefiled body, and so live with him in thy fear, unto the praise and glory of thy blessed name. *Amen.*

#### *Of Single Men.*

**L**ord, thou hast commanded by thy holy apostle, that we should abstain from fornication, and that every one of us should know how to keep his vessel, that is to say, his body, in holiness and

*The PRIMER was one of the great Books of the English Reformation along with the English Bible, The Paraphrases of Erasmus, the Book of Common Prayer and the Homilies. The prayers below reflect the same doctrines as are found in the BCP and Homilies.*



honour, and not in the lust of concupiscence, as do the heathen, which know not God. I beseech thee, give me grace to behave myself according to this thy holy commandment: that in this time of my single life, I defile not my body with whoredom or any other uncleanness; but so order myself with all honesty and pureness of life, that I may glorify thee, my Lord God, both in body and spirit. *Amen.*

#### **Of Husbands.**

**F**orasmuch, heavenly Father, as thou hast called me from the single life unto the holy state of honourable wedlock, which is thy good and blessed ordinance for all them to live in, that have not the gift of continence, and hast given me a woman to wife, that I living with her in thy fear may avoid all uncleanness: I most heartily pray thee, give me grace to live with her according to thy godly pleasure. Kill in me all filthy and fleshly lusts. Suffer me not to delight in any strange flesh, but to content myself only with her love, to love her as Christ loved the congregation, to cherish her as I would cherish mine own body, to provide for her according to my ability, to instruct her with the knowledge of thy blessed word, quietly and peaceably to live with her, and to agree together in such perfect concord and unity, as is found among many members in one body, seeing now that we also are no more two, but one flesh; that other, seeing our godly and quiet conversation, may hereby be provoked to forsake their filthy living, and to embrace the holy state of honourable wedlock, unto the glory and praise of thy holy name. *Amen.*

#### **Of Wives.**

**O** Lord, forasmuch as thou of thy fatherly goodness hast vouchsafed to keep me from my tender age unto this present, and hast now called me from my single life unto the holy state of honourable wedlock, that I living therein might, according to thine ordinance, bring forth children unto thy glory: Give me grace, I most entirely beseech thee, to walk worthy of my vocation, to knowledge my husband to be my head, to be subject unto him, to learn thy blessed word of him, to reverence him, to obey him, to please him, to be ruled by him, peaceably and quietly to live with him, to wear such apparel as is meet for my degree, and by no means to delight in costly jewels and proud gallant vestures, but alway to use such clothing as become a sober Christian woman, circumspectly and warily to look unto my household, that nothing perish through my negligence, and always have a diligent eye that no dishonesty, no wickedness, no ungodliness be committed in my house, but in it all things be ordered according to thy holy will, which art worthy all honour, glory, and praise, for ever and ever. *Amen.*

## **2. General Prayers to be said for the grace and favour of God.**

### **For the true knowledge of ourselves.**

**I**t is written in thy holy gospel, most loving Saviour, that thou camest into this world not to call the righteous, that is, such as justify themselves, but sinners unto repentance. Suffer me not therefore, Lord, to be in the number of those justiciaries, which boasting their own righteousness, their own works, and merits, despise that righteousness that cometh by faith, which alone is allowable before thee. Give me grace to knowledge mine own self as I am, even the son of wrath by nature, a wretched sinner, and an unprofitable servant, and wholly to depend on thy merciful goodness with a strong and unshaken faith, that in this world thou mayest continually call me unto true repentance, seeing I continually sin, and in the world to come bring me unto everlasting glory. *Amen.*

### **For a pure and clean Heart.**

**T**he heart of man naturally is lewd and unsearchable through the multitude of sins, which as in a stinking dunghill lie buried in it, insomuch that no man is able to say, My heart is clean, and I am clear from sin. Remove from me therefore, heavenly Father, my lewd, stony, stubborn, stinking, and unfaithful heart. Create in me a clean heart, free from all noisome and ungodly thoughts. Breathe into my heart by thy Holy Spirit godly and spiritual motions, that out of the good treasure of the heart I may bring forth good things unto the praise and glory of thy name. *Amen.*

### **For Faith.**

**F**orasmuch as nothing pleaseth thee, that is done without Faith, appear it before the blind world never so beautiful and commendable, but is counted in thy sight sinful and damnable, yea, the self sin and damnation; this is most humbly to desire thee, O Father, for Christ's sake, to breathe into my heart by thy Holy Spirit this most precious and singular gift of Faith, which worketh by Charity; whereby also we are justified, and received into thy favour: that I truly believing in thee, and fully persuaded of the truth of thy holy word, may be made thy son and inheritor of everlasting glory, through Jesu Christ our Lord. *Amen.*

### **For Charity.**

**T**hy cognizance and badge, whereby thy disciples are known, Lord and Saviour Jesu Christ, is charity or love, which cometh out of a pure heart, and a good conscience, and of faith unfeigned. I pray thee, therefore, give me this Christian love and perfect charity, that I may love thee my Lord God with all my heart, with all my mind, with all my soul, and with all my strengths, doing alway of very love that only, which is pleasant in thy sight; again, that I may love my neighbour and Christian brother as myself, wishing as well to him as to myself, and ready at all times to do for him

*Continued on page 9, after supplement*



*Continued from page 8*

whatsoever lieth in my power, that when we all shall stand before thy dreadful judging-place, I being known by thy badge, may be numbered among thy disciples, and so through thy mercy receive the reward of eternal glory. *Amen.*

**For Patience.**

**W**hen thou livedst in this world, Lord Christ, thou shewedst thyself a mere mirror of perfect patience, suffering quietly not only the spiteful words, but also cruel deeds of thy most cruel enemies, forgiving them and praying for them, which most tyrant-like handled thee. Give me grace, most meek and loving Lamb of God, to follow this thy patience, quietly to bear the slanderous words of mine adversaries, patiently to suffer the cruel deeds of mine enemies, to forgive them, to pray for them, yea, to do good for them, and by no means to about once to avenge myself, but rather give place unto wrath, seeing that vengeance is thine, and thou wilt reward; seeing also that thou helpst them to their right that suffer wrong; that I thus patiently suffering all evils may afterward reign with thee in glory. *Amen.*

**For Humility.**

**W**hat have we, heavenly Father, that we have not received? Every good gift, and every perfect gift is from above, and cometh down from thee, which art the Father of lights. Seeing then all that we have is thine, whether it pertain to the body or to the soul, how can we be proud, and to boast ourselves of that which is none of our own; seeing also that as to give, so also to take away again thou art able and wilt, whensoever thy gifts be abused, and thou not knowledged to be the giver of them? Take therefore away from me all pride and haughtiness of mind, graft in me true humility, that I may knowledge thee the giver of all good things, be thankful unto thee for them, and use them unto thy glory and the profit of my neighbour. Grant also that all my glory and rejoicing may be in no earthly creatures, but in thee alone, which dost mercy, equity, and righteousness upon earth. To thee alone be all glory. *Amen.*

**For Mercifulness.**

**T**hy dearly beloved Son in his holy gospel exhorteth us to be merciful, even as thou our heavenly Father art merciful, and promisest that if we be merciful to other, we shall obtain mercy of thee, which art the Father of mercies, and God of all consolation. Grant therefore that, forasmuch as thou art our Father, and we thy children, we may resemble thee in all our life and conversation; and that as thou art beneficial and liberal, not only to the good, but also to the evil, so we likewise may shew ourselves merciful, gentle, and liberal to so many as have need of our help, that at the dreadful day of doom we may be found in the number of those merciful, whom thou shalt appoint by thy only begotten Son to go into everlasting life,

to whom with thee, and the Holy Ghost, be all honour and praise. *Amen.*

**For true Godliness.**

**I**n thy law, thou Maker of heaven and earth, thou hast appointed us a way to walk in, and hast commanded that we should turn neither on the right hand, nor on the left, but do according to thy good will and pleasure, without adding of our own good intents and fleshly imaginations. As thou hast commanded, so give me grace, good Lord, to do. Let me neither follow mine own will, nor the fancies of other men; neither let me be beguiled with the vizard of old customs, long usages, fathers decrees, ancient laws, nor any other thing that fighteth with thy holy ordinances and blessed commandments; but faithfully believe and steadfastly confess that to be the true godliness which is learned in thy holy Bible, and according unto that to order my life, unto the praise of thy holy name. *Amen.*

**For the true understanding of God's Word.**

**L**ord, as thou alone art the Author of the holy scriptures, so likewise can no man, although he be never so wise, politic and learned, understand them, except he be taught by thy Holy Spirit, which alone is the Schoolmaster to lead the faithful into all truth. Vouchsafe therefore, I most humbly beseech thee, to breathe into my heart thy blessed Spirit, which may renew the senses of my mind, open my wits, reveal unto me the true understanding of thy holy mysteries, and plant in me such a certain and infallible knowledge of thy truth, that no subtle persuasion of man's wisdom may pluck me from thy truth, but that, as I have learned the true understanding of thy blessed will, so I may remain in the same continually, come life, come death, unto the glory of thy blessed name. *Amen.*

**For a life agreeable to our knowledge.**

**A**s I have prayed unto thee, heavenly Father, to be taught the true understanding of thy blessed word by thy Holy Spirit, so I most entirely beseech thee to give me grace to lead a life agreeable to my knowledge. Suffer me not to be of the number of them, which profess that they know God with their mouth, but deny him with their deeds. Let me not be like unto that son which said unto his father, that he would labour in his vineyard, and yet laboured nothing at all, but went abroad loitering idly. Make me rather like unto that good and fruitful land, which yieldeth again her seed with great increase, that men seeing my good works, may glorify thee, my heavenly Father. *Amen.*

**For the health of the Body.**

**I**feel in myself, merciful Saviour, how grievous a prison this my body is unto my soul, which continually wisheth to be loosed out of this vile carcase and to come unto thee, seeing it hath here no rest, but is at every hour vexed with the filthy lusts of the flesh, with the wicked assaults of the devil and the world, and is never at quiet, but alway in danger to be overcome of her enemies, were it not preserved

of thy goodness by the mystery and service-doing of thy holy Angels. Notwithstanding, most loving Lord, forasmuch as it is thy good pleasure that my body and soul shall still remain here together as yet in this vale of misery, I beseech thee to preserve my soul from all vice, and my body from all sickness, that I enjoying through thy benefit the health both of body and soul, may be the more able to serve thee, and my neighbour, in such works as are acceptable in thy sight. *Amen.*

*For a good name.*

**N**othing become the professor of thy name better, heavenly Father, than so to behave himself according to his profession, that he may be well reported of them that be of the household of faith. Yea, such sincerity and pureness of life ought to be in them which profess thy holy name, that the very adversaries of thy truth should be ashamed once to mutter against them. Give me grace therefore, I most entirely desire thee, so to frame my life according to the rule of thy blessed word, that I may give no occasion to speak evil of me, but rather so live in my vocation, that I may be an example to other to live godly and virtuously, unto the honour and praise of thy glorious name. *Amen.*

*For a patient and thankful heart in sickness.*

**W**hom thou lovest, Lord, him dost thou chasten, yea, every son that thou receivest, thou scourgest, and in so doing thou offerest thyself unto him, as a father unto his son. For what son is whom the father chasteneth not? Grant therefore, I most heartily pray thee, that whensoever thou layest thy cross on me, and visitest me with thy loving scourge of sickness, I may by no means strive against thy fatherly pleasure, but patiently and thankfully abide thy chastisement, ever being persuaded, that it is for the health both of my body and soul, and that by this means thou workest my salvation, subduest the flesh unto the spirit, and makest me a new creature, that I may hereafter serve thee the more freely, and continue in thy fear unto my life's end. *Amen.*

*For strength against the devil, the world, and the flesh.*

**L**ord God, the devil goeth about like a roaring lion, seeking whom he may devour. The flesh lusteth against the spirit. The world persuadeth unto vanities that we may forget thee our Lord God, and so for ever be damned. Thus are we miserably on every side besieged of cruel and unrestful enemies, and like at every moment to perish, if we be not defended with thy godly power against their tyranny. I therefore, poor and wretched sinner, despairing of my own strength, which indeed is none, most heartily pray thee to endue me with

strength from above, that I may be able, through thy help, with strong faith to resist Satan, with fervent prayer to mortify the raging lusts of the flesh, with continual meditation of thy holy law to avoid the foolish vanities and transitory pleasures of this wicked world, that I through thy grace being set at liberty from the power of mine enemies, may live and serve thee in holiness and righteousness all the days of my life. *Amen.*

*For the help of God's holy Angels.*

**A**n infinite number of wicked Angels are there, Lord Christ, which without ceasing seek my destruction. Against this exceeding great multitude of evil spirits send thou me thy blessed and heavenly Angels, which may pitch their tents round about me, and so deliver me from their tyranny. Thou, God, hast devoured hell, and overcome the prince of darkness with all his ministers: yea, and that not for thyself, but for them that believe in thee. Suffer me not therefore to be overcome of Satan, nor of his servants, but rather let me triumph over them, that I through strong faith and the help of thy blessed Angels having the victory of the hellish army, may with a joyful heart say: Death, where is thy sting? Hell, where is thy victory? And so for ever and ever magnify thy holy name. *Amen.*

*For the glory of heaven.*

**T**he joys, Lord, which thou hast prepared for them that love thee, no eye hath seen, no ear hath heard, neither is any heart able to think. But as the joys are great and unspeakable, so are there few that do enjoy them: for strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. Notwithstanding, heavenly Father, thou hast a little flock to whom it is thy pleasure to give the glorious kingdom of heaven. There is a certain number of sheep, that hear thy voice, whom no man is able to pluck out of thy hand, which shall never perish, to whom also thou shalt give eternal life. Make me therefore, Lord, of that number, whom thou from everlasting hast predestinated to be saved, whose names also are written in the book of life. Pluck me out of the company of the stinking goats, which shall stand on thy left hand and be damned, and place me among those thy sheep, which shall stand on thy right hand and be saved. Grant me this, merciful Father, for thy dear Son's sake, Jesus Christ our Lord. So shall I, enjoying this singular benefit at thy hand, and being placed in thy glorious kingdom, sing perpetual praises to thy godly majesty, which livest and reignest with thy dearly beloved Son, and the Holy Ghost, one true and everlasting God, world without end. *Amen.*

# The “Means of Grace” & the General Thanksgiving

In *The Book of Common Prayer* (1662) there is found, for the first time in an edition of The English Prayer Book, a prayer which is a general thanksgiving for many benefits and blessings, rather than a specific thanksgiving for a known blessing. This Prayer is also found in the American editions of the Prayer Book and is used at both Morning and Evening Prayer and it is one of those prayers which the faithful have tended to learn off by heart. It was composed in 1661 by Bishop Edward Reynolds of Norwich and one sentence in it is as follows:

*“We bless thee for our creation, preservation, and all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ, for the means of grace and for the hope of glory.”*

Here an intensified (“but above all”) thanksgiving is offered for the redemptive work of Jesus, the Christ and the Lord, by his perfect life of obedience, his atoning, sacrificial death and his resurrection from the dead, and for (a) “the means of grace,” and (b) “the hope of glory.” Obviously the two latter are the fruit of the former; that is, they would not be, if there had been no redemption by the sacrificial death of Jesus.

So what are the “means of grace”?

“Grace” is not, as in some popular choruses, a divine liquid that flows into the soul, but is the personal, loving, merciful presence and action of God the Father through his Incarnate Son, Jesus, and in and by the Holy Spirit (who is the “Advocate, Counselor and Comforter—John 14-16). Grace is not a kind of divine vapor/gas that flows from heaven into the hearts of human beings. It is the presence and work of the Divine Persons, especially of the Holy Spirit acting in the name of the Incarnate Son, who is the only Mediator between God the Father and man.

“Means” is plural in form but singular in meaning and refers to “the action or system by which a result is achieved.” As used in theology, it points to the ways that God has appointed and uses to bring his salvation and holiness, his pardon and his cleansing, his assurance and his strengthening, to Christian believers, in order to edify and bless them. So the “means” is usually understood in terms of the two Dominical Sacraments of Bap-

tism and the Lord’s Supper, the public preaching of the Word in worship, and the administration of a basic holy discipline (e.g., in terms of admission to the Lord’s Table). Or, more generally, “the means” may be understood also to include such things as fellowship meetings, bible-study groups, personal spiritual direction, engagement with others in mission and caring, and so on. However, it is probably better to stay with the basic meaning rather than the enlarged, for with the latter an over-extension may dissolve authenticity, and anything may be counted as a means of grace.

The “means,” as used by God the Father through his Son and by the Holy Spirit, is certainly not intended to develop and increase individualism (in terms of a claimed one on One relationship with heaven) but, rather, to increase personal holiness and consecration within the Body of Christ, and, at the same time, cause the whole Body, which is the Household of Faith, to mature in faith, hope and love. The “means of grace” is the divine system, administered by God’s servants, by and through which the Holy Trinity—the Father through the Son and with the Holy Spirit—brings people out of their sin into a life of faith and faithfulness, worship and fellowship, mission and edification, so that they truly have “the hope of glory.”

There is danger—as already noted—in the use of “means” to reduce the Personal Presence and Action of the Holy Trinity in salvation into a mere holy system, where “grace” is spoken of as if it were a “divine liquid” flowing through a “divine pipeline” from the heavenly source to the earthly recipient, the human soul. No! “Grace” speaks of personal relations between divine Persons—the Father, the Son and the Holy Spirit—and human persons. And, importantly, the relations are merciful and compassionate, healing and sanctifying. They create communion and friendship unto everlasting life.

So it is that those who faithfully make use of the “means of grace” are those who know within their souls “the hope of glory.” They actively look forward to the beatific vision where with all the resurrected and glorified saints they will see the glory of God the Father in the face of Jesus, the Christ and the Mediator.





# Mary and Martha

## *Contemplative and Active*

**W**e all remember that Jesus gave his approval to what Mary was doing (or not doing) rather than to the very active and concerned Martha. But, if an opinion poll were done in modern America concerning the value of the two sisters, no doubt Martha would come out on top—with perhaps the proviso that the man or men of the house should have been helping as well! To be active and achieving something is highly rated, while engaging in prolonged meditation or contemplation is judged to be of doubtful value. Here is the story of Mary and Martha, as told by Luke in 10:38ff:

*Jesus entered a village and a woman named Martha received him into her house. And she had a sister called Mary, who sat at the Lord's feet and listened to his teaching. But Martha was distracted with much serving, and she went to Jesus and said, "Lord, do you not care that my sister has left me to serve alone? Tell her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things; one thing is needful. Mary has chosen the good portion, which shall not be taken away from her."*

Take a look at Martha. She treats Jesus as a very special, in fact an unique guest, and so she must provide for him the best hospitality and food. All must be just right and nothing wrong. She is absorbed by her domestic chores.

Take a look at Mary. She is so keen to listen to Jesus, to hang on to and digest every word he says, that her mind is far away from kitchen and stove. She is absorbed by the very presence of Jesus the teacher.

The two sisters portray very different approaches to Jesus. Martha showed her devotion by what she could practically do for him. Mary showed her devotion by sitting at his feet as his committed disciple.

To understand why Jesus took the side of Mary we need to bear in mind that the Messiah, the Hope of Israel, does not come to town every day! When he pays his visit he comes not for what the town can do for him but what he has to give to the town. He does not need special food creatively prepared but just basic refreshment. Thus everyone, man and woman alike, have as their first duty, when the Messiah comes, to pay attention to him, to listen carefully as he speaks with authority, and as he

utters the words of eternal life. Mary understood this and Martha did not. What Martha had to offer was not the right thing for this unique moment, but it had its place at other times.

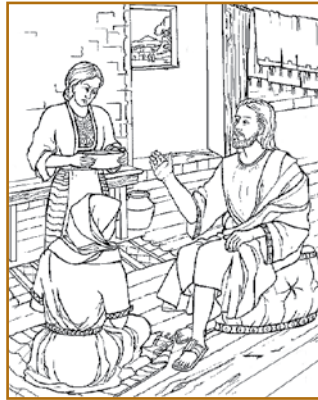
Since the third century these two sisters have been seen in the Church as providing a picture of two necessary aspects, dimensions or sides of the mature Christian life. And these have been called (a) the active life, and (b) the contemplative life. Both have been seen as necessary; yet in God's plan for us as being in a certain order—first the contemplative and then the active. Mary's approach to Jesus has priority over Martha's but both belong together.

What this means in practice is that we are not to turn to prayer, meditation and contemplation when we have exhausted ourselves in good deeds and fine work for the Lord inside and outside the Christian congregation. That is, we are not to use prayer as a means of charging our batteries—though it will achieve this for us if we do so use it in this manner. No! We are first to be united to the Lord in meditation and contemplative prayer and from this go out to do his will in his strength. Activism is to flow from contemplation, not activism to turn to contemplation when exhausted.

The practice of the Church over the centuries—and this is wonderfully captured and developed in The Book of Common Prayer—is to begin the day with Morning Prayer and to complement this with Evening Prayer, not at the very end of the day but at the close of the afternoon. By this method the contemplative life is maintained and in a way that does full justice to Mary; but leaving much space after and between the offices to do justice to Martha.

One of the most eloquent descriptions of the necessity of both the contemplative and the active life is provided by St Augustine of Hippo in chapter nineteen of his *City of God*. And one of the most moving, and in the best sense, evocative descriptions of the two lives is provided by St Bernard of Clairvaux in his eighty-six homilies on the *Song of Songs*, especially the last of these.

The distinguished Archbishop of Canterbury, William Temple wrote: "The right relation between prayer and conduct is not that conduct is supremely important and prayer will help it—but, rather, that Prayer is supremely important and conduct tests it" (*Christus Veritas*, 1924, p.45).



# The good part

## Contemplative use of The Hymnal, 1940

**B**ut one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her. Luke 10:42. One look at the fast lane of American life reveals just how activity-focused and task-oriented we have become as a culture. From the time our children emerge from diapers, they are thrust into an endless round of school, sports and entertainment. Immersed in such breathless activity from the very beginning, is it any wonder that as adults we continue a similar pattern which can leave us feeling overwhelmed and burned out. One also wonders, "Where is there a place for God in all of this?" Ultimately modern man comes to the painful realization that much of his temporal activity and fuss is simply vain, or empty. This emptiness can only be healed when he begins to undertake his action in light of eternal realities. Our culture needs to rediscover that God is the only reality, and that we are only real in so far as we are in His order, and He in us. (St. Augustine)

Anglican mystic Evelyn Underhill aptly described the problem and the solution when she wrote, "We mostly spend our lives conjugating three verbs: to Want, to Have, and to Do...forgetting that none of these verbs have any ultimate significance, except so far as they are transcended by and included in, the fundamental verb, to Be: and that Being, not wanting, having and doing, is the essence of a spiritual life." When we return to the presence of our Maker, Redeemer, and Sanctifier, One God, and sit down like Mary at his feet, we can simply Be that which God has made us to be. We are saved from the vain hustle & bustle of our times, and our small lives find their true eternal meaning.

As usual, the Church in her wisdom can teach us how to bring balance and order back into our lives, redirecting our attention to the Most Holy Trinity through the liturgy. Our time at Church is spent taking part in the Services contained in the Book of Common Prayer, in particular the Daily Offices of Matins & Evensong, and the Office of Holy Communion. The BCP together with the Hymnal provides us with a balanced method of worship and contemplation, which enables us to journey out of our selves and join together with the whole Church in contemplation of God. When we have internalized the method of the prayer book, it becomes our own and we can use it more profitably. C. S. Lewis compared the Anglican form of worship to a dance: once you know the steps, you can stop worrying about where to put your feet, and just dance. When an Anglican churchgoer has

mastered the basic pattern of our Services, he can let go and enjoy God through the steps of the liturgy.

Let us outline some of those steps. A complete Anglican Service for a Sunday or a Feast Day consists of Matins, Holy Communion and Evensong. The Psalter (which was the hymnal of the Jerusalem Temple) and the Canon of Holy Scripture feature prominently in this contemplative exercise. Throughout our Service, there is a series of hymns, *Te Deum*, *Benedictus*, *Kyrie*, *Sanctus* (& *Benedictus*), *Agnus Dei*, *Gloria*, *Magnificat* and *Nunc dimittis*. These are of course the primary hymns of the Church and provide the mainstay of contemplative worship, with other optional Psalms and Canticles provided along the way as well.

At Matins and Evensong we reflect on what God has said and done in history, as recorded in Holy Scripture. The Holy Communion takes us through a weekly sequence of self-examination and repentance (*Kyrie*), worship of the Holy Trinity (*Sanctus*) and adoration of Christ in his Incarnation and in the Sacrament (*Gloria*). These ancient hymns are meant to be sung where possible. When individual members of the congregation thus blend their voices into one choir, the hymns become an elevated form of worship that unites the saints on earth and saints in heaven.

There is a wealth of other hymns which has grown out of centuries of Christian hymnody, which provide ample opportunity for contemplation. They are made available as Office Hymns appropriate to the time of day, or may be chosen thematically to complement the scripture lessons in any Service. The prayer book allows a hymn before or after any Office, and the Hymnal suggests that an Office Hymn may also be sung before the *Magnificat* at a Choral Evensong, to provide the congregation more opportunity for participation.

The prayer book calls for hymns at particular points in the Holy Communion Service to assist us in reflection and contemplation. The Liturgical Index (of which there are two in The Hymnal, 1940) shows us how to choose hymns for those places in a way that brings liturgical unity to the Service. The Opening Hymn is a call to worship during which we are asked to put worldly problems out of our minds and to present ourselves before God "in spirit and in truth". Between the Epistle and Gospel we have a hymn known in the hymnal as a Sequence. This is often a reflection on the Christ the Word of God or a commentary on themes taken from the Epistle or Gospel lesson. Christ being made present in the reading of his Holy Gospel, we say or sing *Glory*



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

*be to thee, O Lord* at the beginning of the proclamation of the Holy Gospel and *Praise be to thee, O Christ* at the end. If there is need for another hymn for General use, such as before or after the Sermon, this provides a chance for us to prepare for, or to reflect on, the words of the preacher. The Offertory hymn is sung during the presentation of our tithes and the preparation of the Altar. It helps us lift up our hearts to the Lord. If there is a hymn at Communion (other than *Agnus Dei*), it provides us with language to be used as a vehicle for contemplation of Christ's presence in the Sacrament. The Closing hymn often sends us on our way with a parting thought designed to stay with us and keep our hearts 'in tune' with the will of God throughout the week.

The Hymnal is a repository of excellent verse, blending Hebrew, Greek, Latin and English traditions into a cohesive whole. It is worthwhile spending time apart from Church to simply open the Hymnal and engage in meditation assisted by the well-crafted compositions one finds there. As a model for contemplation, let us consider hymn 157, a 10<sup>th</sup> century Office Hymn for Matins:

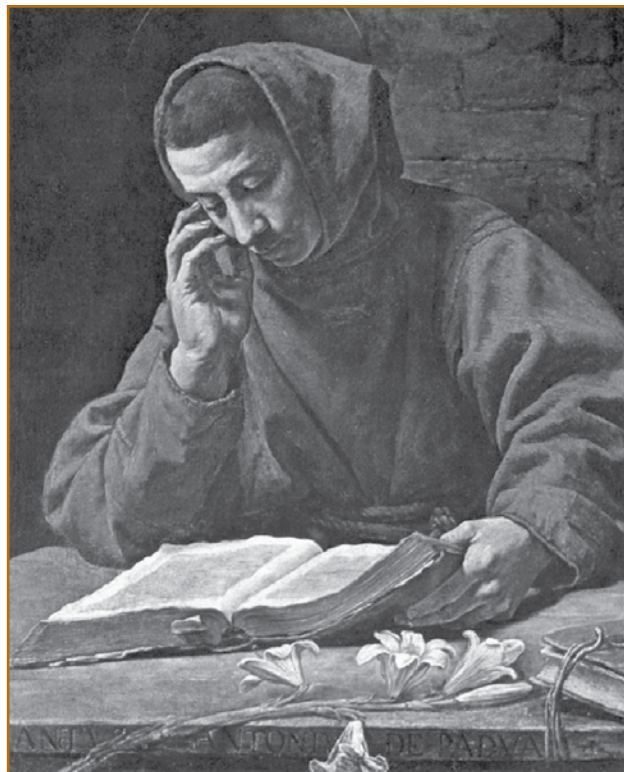
*Father, we praise thee, now the night is over,  
Active and watchful, Stand we all before thee;  
Singing we offer prayer and meditation:  
Thus we adore thee.*

*Monarch of all things, fit us for thy mansions;  
Banish our weakness, health and wholeness  
sending;  
Bring us to heaven, where thy saints united  
Joy without ending.*

*All-holy Father, Son, and equal Spirit,  
Trinity blessed, send us thy salvation;  
Thine is the glory, gleaming and resounding  
Through all creation. Amen.*  
-10<sup>th</sup> c., translated from Latin by Percy Dearmer

This hymn, which is a regular feature of Matins at our parish, shows how we may awaken each morning to contemplate and adore the Most Holy Trinity. It describes our attitude as both *active* and *watchful*, as we present ourselves before God to *offer prayer and meditation* by our *singing*. In this act of worship we enter God's presence, we make ourselves and our singing an offering to him, and we are reminded that our ultimate hope is to be united with the saints in heaven, to worship and enjoy God in joy unending.

To lift our hearts heavenward and to assist in contemplation is the major function of our hymnody. Yet there is a horizontal or social aspect as well. Singing together in a group is an intensely social activity, and Church is one the few places today where people still sing together. When people sing together with a common purpose of enjoying and glorifying God, then the joining of our voices is also a spiritual exercise, highly symbolic of our unity as God's family. Our hymnody is also symbolic of our unity with the Church catholic, for it is an expression of praise from Christians of many nations and centuries for us to profit from in our own times and in our own parishes.





# Richard Hooker,

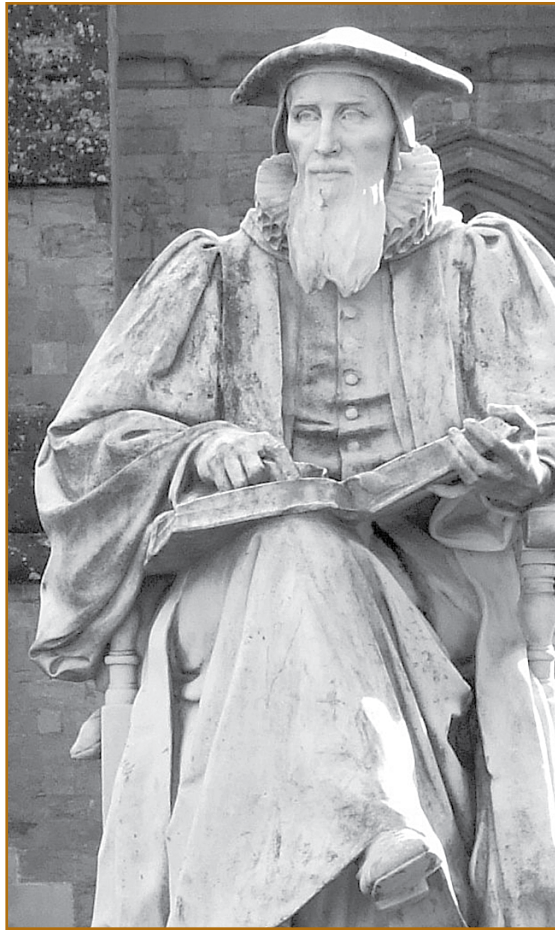
*being dead, yet speaks to us of faith, good works and the Roman Church*

July was a hot month in Rome, both weather-wise and church-wise. In July 2007 there came forth from the Vatican two most important documents. First, there was the permission granted by Pope Benedict for any Catholic parish to use the traditional Latin Mass, that Service which is commonly called the Tridentine Mass. His predecessor had given a limited approval for its use, but Benedict has made it both the equal and the partner of the post Vatican II Mass, and he sees both the traditional and the modern as rightful expressions of the Roman Liturgy. It is reported that in his own chapel the Pope uses the traditional, which is no surprise to those who know him. Secondly, there was the theological statement from the Congregation for the Faith, approved by Benedict, which effectively stated in traditional terms that the only true Church here on earth is the Roman Catholic Church governed by the Papacy. What had been left unsaid, minimized or kept under wraps in post Vatican II ecumenism is made explicit by this document, and we are back to the clarity of the Council of Trent of the sixteenth century. The truth is out—the only real and true Church is that united to the Roman Pontiff!

## Rome and PECUSA

When the new Mass appeared in the early 1970s, the classic Latin Mass was effectively prohibited and this led to the secession of a significant minority of Catholics in schism. In approximately the same period of time, the Bishops of the Episcopal Church refused to give permission for the use of the classic Prayer Book (BCP 1928) alongside the new one of 1976/9, and this had the effect, not only of driving many people from the membership of the Church in the 1970s and 1980s, but also

of marginalizing those within the Church, who sought to use the classic text faithfully in a godly manner. Amazingly there are still fifty or more congregations within the Episcopal Church in 2007 which use the classic Prayer Book (BCP 1928) weekly, including large parishes like St Andrew's in Fort Worth and St John's in Savannah, and, at this late stage, the Bishops seem unconcerned for they



are troubled by other things. However, not yet have the Episcopal bishops made a statement like that of Pope Benedict giving full rights to use the older liturgy.

One can also find some parallels in terms of doctrine between what is happening in the Anglican crisis in America and the return to traditional ways of stating doctrine by the Vatican. Amongst those who have left the Episcopal Church in recent days, and who are loosely united in organizations like the Anglican Communion Network, there is a desire to reach back and recover as formularies, or standards of faith, the basic documents which were adopted by the Church of England in the sixteenth and

seventeenth centuries—i.e., The Book of Common Prayer, The Thirty-Nine Articles of Religion and The Ordinal. That is, the classic formularies of the Anglican Way, which come from the same general period as the decrees and canons of the Council of Trent. Looking into the immediate future, it seems that even as only a minority of western Roman Catholics will probably actually use the classic Roman Latin Liturgy, so only a minority of modern western Anglicans will use the services from the historic Book of Common Prayer and Ordinal; however, in both cases there will be a growing number of priests and people looking back and recovering the basic doctrines from the seventeenth century sources, of, in the one case, the Roman Way, and in

the other, the Anglican Way.

### Enter Richard Hooker

This situation, where both (some) Roman Catholics and (some) Anglicans are becoming aware of the authentic doctrines of their tradition—in contrast to the dumbed-down ones that have dominated in recent days in the ecumenical scene—means that there will be a deeper interest in the primary doctrinal statements and leading traditional theologians of each tradition. In fact, this is beginning already. For Anglicans this includes presently, and will include more in the future, the writings of Richard Hooker, who did his theological work in the last two decades of the sixteenth century.

Without a doubt, Hooker's most important work is the massive *Laws of Ecclesiastical Polity*, but he wrote other things as well. For example, he published an important short work, *A Learned Discourse of Justification, Works, and how the Foundation of Faith is overthrown*, based on several sermons preached in The Temple Church, London, where he was the Master (Rector). These sermons, long and erudite, were a response to some of the doctrinal positions of the Puritans (members of the Church of England who wished to see the same Church undertake more reforms, and in a Presbyterian direction). The topics he handled include (a) What precisely is the foundation of Christian Faith? (b) When and how is this foundation destroyed? (c) Is the Roman Church based on the foundation of Faith or has it abandoned it? (d) In what ways do the Roman Church and the Church of England differ concerning the doctrine of justification by faith and the place of good works in the Christian life, and are these differences crucial?

For modern readers, the greatness of Hooker resides in the quality of his thought and his ability to express it. More than anyone else in his time or since, he has expressed with great care and masterfully the nature and content of the Anglican Way, which is Reformed Catholicism. Therefore, all serious students of the Anglican Way must sooner or later read his works, and, happily, they are available in a critical edition from Harvard University Press. Other editions are also available—e.g., the

Keble edition and the Everyman's Library edition.

However, the quality of Hooker's thought is not accessed easily for his prose, though magisterial, is in a style with which few today are familiar. His sentences are usually very long and the connections of the clauses and phrases within the sentences are usually complex. So it is that many well-intentioned people begin, but soon give up on, Hooker's writings. They just find the prose too difficult to manage.

Bearing this in mind, Dr Peter Toon was given the task of putting *A Learned Discourse* into a simpler form of English, but without in any way changing the doctrine of the original prose. He read over and over again the original to make sure he understood the text, and then he attempted to simplify the way that Hooker said it. So it is really a paraphrase that has been produced in which the original doctrine and intention of Hooker is carefully preserved. The full title of this paraphrase is Richard Hooker, *On Salvation and the Church of Rome* (a contemporary language rendering of *A Learned Discourse of Justification, Works, and how the Foundation of Faith is overthrown*). It fits nicely into a 64 page booklet of some 21,000 words.

In order to encourage the wide reading of this important text—buy one for yourself and one for a friend—this Booklet will be sold during the Fall of 2007 in multiples of two for the basic price of \$7.50, shipping and handling included. Please order several sets at this introductory price directly from the Prayer Book Society Office.

The message of Hooker speaks directly to all Anglicans, keeping us all on the highway, and preventing us diverting from it, along dangerous paths into strange forms of Protestantism or imitations of Roman Catholicism.

Richard Hooker

#### **On Salvation and the Church of Rome**

64 pages

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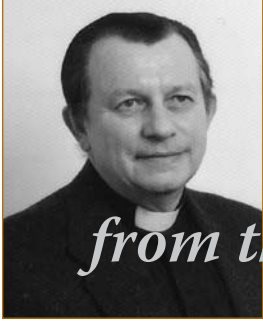
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## Reflections from the Editor's Desk

*Putting All the Cards on the Table*

**T**he Prayer Book Society was formed in 1971 in Tennessee. I joined the Board more than twenty years later, and I have been on the Board for over twelve years. It has been both a high privilege and a great honor.

Since the early 1990s I have seen major changes in both The Episcopal Church [TEC] and what—for want of a better term—I shall call Extra-Mural Anglicanism or Anglicanism. The former has become progressively more radical and smaller while the latter has become larger, diverse, splintered.

To keep up with an evolving and changing Anglicanism in both the U.S.A. and worldwide, the Prayer Book Society has had to make changes in its mission and self-description, but only after much prayerful consideration. Let me explain some of these so that you can appreciate where we are in 2007.

1. First of all, the Board agreed to supplement the long descriptive and legal name, "***The Society for the Preservation of The Book of Common Prayer***," with a shorter, more easily recognized and remembered name, "The Prayer Book Society of the U.S.A.," that still conveyed the essential thrusts of the organization. This was a step guided by realism, practicality, and sense of mission. The legal name, established by charter in 1971, refers to the classic *Book of Common Prayer* in the American editions of 1789, 1892, and especially 1928 which was in use at that time.
2. In the second place, acknowledging that the 1928 *Book of Common Prayer* was essentially a local adaptation of the classic English 1662 *Book of Common Prayer*, the Board agreed to include the latter in its purview, along with the Canadian 1962 *Book of Common Prayer*. There are growing numbers of congregations and people in Extra-Mural Anglicanism using either the Canadian 1962 or English 1662 editions. One major reason for the use of the 1662 BCP, especially as a doctrinal Formulary, by some Extra-Mural Anglicans is that the African Provinces with whom they have relations use this edition of the Common Prayer. But please note that our loyalty to the American edition,

specifically, is to be seen in our having published a leather, Altar edition of the 1928 BCP, and this has been a major investment both in money and optimism.

3. Thirdly, and in connection with number 2 above, the Board authorized me to work with Extra-Mural Anglicans to produce a contemporary form of the BCP 1662 for use in the U.S.A. as a means of helping new Anglicans begin to appreciate the structure, doctrine and devotion of the classic texts—which they seemed unable to enter into via the traditional English of the sixteenth century. This trial text of most of the services of the BCP 1662 (with minor additions from Canada 1962) is being used by churches in the Anglican Mission in America and has been authorized for trial use by the Province of Rwanda. In doing this work I am, I hope, building a bridge, from where people are to where the classic common prayer tradition is. It is a practical way of commending Common Prayer and guiding people away from inferior forms of liturgy.
4. In the fourth place, the Board realized that in order for people, in the changing character of American Anglicanism, to gain some appreciation of the importance of the classic Book of Common Prayer, we had to provide some basic education and instruction. The purpose was so that those new to the classic tradition of Common Prayer, and only familiar with unstructured worship, or with 1979 Prayer Book worship, could see its importance and value. Examples of the kind of things we have produced as books and booklets in our publishing house, Preservation Press of the PBS, may be seen on the Book Order Form, pages 3–4 of this supplement. Please take a look and order some of them!
5. Fifthly, without seeking this vocation, the Board has been pressed by divine providence into a world mission! That is, dioceses overseas, especially in poorer parts of Africa and Latin America, have approached us and asked for help in providing prayer books for at least their catechists and clergy



(their own stock has worn out through much use!). So we are engaged in reprinting authentic editions of Common Prayer in various languages and of sending copies of the English edition from Cambridge University Press to places (cities) where the people want to use English, at least part of the time, for their worship on the Lord's Day. In many of these places the people learn the services off by heart as they are led and prompted by the catechist and priest. And they are growing, enthusiastic churches. Also we are supporting the translation of the classic BCP 1662—with some additions from Canada 1962 and USA 1928—into a modern form of Spanish. The previous translations of both 1662 and 1928 are not in a form that is attractive to ordinary people. All this is a very important work which leads to much appreciation and many thanks from those who benefit. And it was by us unsought, but how can we say no. We note that the Canadian PBS is also now being asked to help by an African diocese.

6. Finally, allow me to mention one further opportunity that has arisen only since July 31, 2007. The Anglican Communion Network has accepted the Theological Statement of the Common Cause Movement (see *Mandate*, Sept-Oct, 07, pp.2-5 for details). This means that a substantial number of Episcopalians and Anglicans have accepted the classic Prayer Book in the edition of 1662 as their formulary and standard of worship and doctrine. But they have little acquaintance with this Book. To help them work out what it is all about the Society—if the finance is available—will probably produce in the Fall of 2007 some appropriate booklets and CDs explaining the meaning of Common Prayer and of its major Services.

And I could tell you of other things, but I hope I have made the point that the Society is very busy and has a real vocation. And this vocation will remain and continue in the U.S.A. whatever new forms of association or common cause are devised to bring Anglicans outside TEC together in fellowship with African and Asian archbishops, and perhaps into a new province for America. In other words, what we have to do is reasonably constant whatever be the state of the present crisis of world Anglicanism. We help local congregations to worship the Lord in spirit and in truth and in the beauty of holiness; and we help them use the best liturgies for that holy, sacred worship!

#### **Support needed from God's caring people**

Now I must share with you what may be called a sociological and demographical reality! You and I, and all our neighbors, get older year by year. The Prayer Book Society

was generously supported by Episcopalian laity and some clergy from 1971 onwards; but, these good people got older and some have been promoted to glory and others wait for that high privilege. This means that the Society has to replace these saints who had generous hearts. We have to find and recruit more younger people, who appreciate the Anglican Way of reformed Catholicism, who use or wish to use the classic BCP in either its traditional English or a contemporary form, and who are ready to provide financial help to keep the good ship, *Common Prayer*, afloat and cruising within the Anglican Way.

May I ask you, as you read these lines, to pause for a moment, to offer a prayer for guidance, and then, if you feel moved, immediately in your kindness to do the following. First, to turn to pages 3-4 of this Supplement and order some or all our books and booklets which are on sale; secondly, to fill in a generous dollar amount on the line which asks for a donation, and thirdly, go ahead and post the order form with your check—and encircled by your prayers—to Philadelphia. In other words, I ask you to become a new and generous supporter or a renewed current supporter.

May the Lord of heaven and earth guide us all.

To give an example of how much things cost—to produce the kind of material referred to above in helping folks become acquainted with the BCP 1662 and its major services will cost at least **\$15,000.00** for printing, binding and distribution to the appropriate congregations and persons. If anyone would like to help specifically with this project please contact me via the PBS office on 1-800-727-1928 or by e-mail to [thomascranmer2000@yahoo.com](mailto:thomascranmer2000@yahoo.com).

I realize that there are many calls for your support from Anglicans at this time when there is so much activity generated by the crisis caused by the infidelity and apostasy of TEC leadership. However, I think—indeed I hope—that you will find it hard to find a more worthy, sound and missionary cause than that of support for the Prayer Book Society. Please also make provision for the Prayer Book Society in your will for we are in this mission for the long term! Thank you.

One more thing and then I am done. The present Board has an average age of less than fifty and this figure will go down to 45 or so within the next year or two, It is a great pleasure for those of us who have passed 60 years to see men and women in their thirties and forties coming on to the Board—we hope soon to provide short profiles of all our Board members. New blood and fresh minds are necessary, for the nature of the struggle is different from what it was even in the 1990s. And, of course, it will soon be time for me to “depart in peace”!

# Book Order Form

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