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# MANDATE

THE BI-MONTHLY MAGAZINE OF THE PRAYER BOOK SOCIETY



## Bishop Samuel Seabury

Inside:

Has Holy Food become Fast Food?  
Dallas BCP churches  
Territorial or Cultural Bishoprics?

THE LIVING PAST FOR THE PRESENT AND INTO THE FUTURE



## SAMUEL SEABURY (1729-1796), THE FIRST BISHOP IN THE PECUSA

**B**ishop Samuel Seabury of Connecticut was well satisfied with the edition of *The Book of Common Prayer* approved in the 1789 General Convention. As a high churchman he was particularly pleased that this edition contained the Scottish version of the prayer of consecration in the Order for Holy Communion. For him the Holy Communion was the focal point of Christian worship and life and he wrote:

*The Eucharist is called the Communion of the body and blood of Christ; not only because, by communicating together we declare our mutual love and good will, and our unity in the church and faith of Christ; but also, in that holy ordinance, we communicate with God through Christ the Mediator by offering, or giving, to him the sacred symbols of the body and blood of his dear Son, and then receiving them again, blessed and sanctified by his Holy Spirit, to feast upon his table, for the refreshment of our souls; for the increase of faith and hope; for the pardon of our sins; for the renewing of our minds in holiness by the operation of the Holy Ghost; and for the principle of immortality to our bodies as well as to our souls.*

*From this consideration, the necessity of frequently communicating in the Holy Eucharist evidently appears. It is the highest act of Christian worship; a direct acknowledgement of God's sovereignty and domination over us, and over all creatures. It is the memorial of the passion and death of our dear Redeemer, and before the Almighty Father, to render him propitious to us, by placing with him the meritorious sufferings of his beloved Son, when he made his soul and offering for sin. It is a sensible pledge of God's love to us, who, as he has given us his Son to die for us, so hath he given his precious body and blood, in the Holy Eucharist, to be our spiritual food and sustenance. And as the bread of this world, frequently taken, is necessary to keep the body in health and vigor; so is this bread of God, frequently received, necessary to preserve the soul in spiritual health, and keep the divine life of faith and holiness from becoming extinct in us. [Discourses, Vol.1., p.182]*

And in a Pastoral Letter to his clergy he wrote:

*Nothing should prevent the administration of the Communion but the want of sufficient number of communicants for a decent celebration which has been set as low as four, or even three, My wish, therefore, is that the Communion be, for the future, administered every Sunday and, if it please God to bless my endeavours, that at Easter it be administered every day for seven days after; and on Whitsunday and six days after, according to the direction of the Church. [Seabury Manuscript #235]*

Of course for Seabury, the administration of Holy Communion was not instead of the two Daily offices, Matins and Evensong, but with them. Further, he expected that the Exhortation within the "Order for Holy Communion" would be read, and this calls communicants to careful self-examination before going to the Table of the Lord.

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## *Reflections from the Editor's Desk*

*The Rev'd Dr. Peter Toon*

# Reducing HOLY FOOD to fast food!

One of the most distressing things about contemporary Episcopalianism/Anglicanism is the apparent reduction of the Holy Communion to something like symbolic Fast Food. That is, the particular way in which virtually all members of the congregation troop forward to receive the “food” or the “gifts” of the Eucharist, Sunday by Sunday – and as occasion requires from deanery to diocesan meeting – without due preparation before the Lord, is painful to behold – if one is aware of what could and ought to be. Surely we are devaluing the celebration of the Lord’s Supper and may be driving the Host away from our gatherings. If so, it is not the Lord’s Supper but our “community festivity.”

Generally speaking, in the average congregation there appears to be no specific spiritual and moral preparation for this reception of “holy things” and it seems to be done as a matter of rote, as the proper thing to do. To receive this sign is a kind of badge of being an Episcopalian. Thus to be present and not to receive is to become the target for being questioned as to why not!

While the claim is made in the actual text of the Service that what is being offered is “the bread of heaven” and that those who receive it are the most blessed and privileged people in this world, the outward demeanor at the average Sunday Eucharist hardly seems to suggest such a situation. Rather, the evidence in the average Episcopal Church points to reception as some kind of symbolism based on Christ and food that is the culmination of certain readings, talks, activities and prayers in a one hour religious exercise. And as such it may have a conservative, liberal, socialist, lesbian or other flavor.

### **The Parish Eucharist**

Whether the church be liberal, charismatic, evangelical, high church, or a combination of any or all of these, the presence of the Parish Eucharist as the major service of the day seems to be the norm in the ECUSA, the Anglican Mission in America and the Continuing Churches. Very rare these days is Sung Matins with sermon, or non-communicating High Mass with sermon, the primary service in cathedral or parish church.

In fact, in 2001 very few churches provide Morning Prayer on Sundays before the Parish Eucharist; and the

Litany, if used, is reserved to specific times of the year, Lent for example. So unless parishioners are highly motivated and read the daily office at home before coming to church, they jump right into the Parish Eucharist with its emphasis upon “celebration” and its avoidance of any major emphasis upon self-examination and confession of sins. Then in the “passing of the peace” they take part in a congregational act of self-affirmation.

One reason why the centrality of the Parish Communion is taken for granted by a majority of Episcopalians and Anglicans in the new millennium is that the advocates of it, who began their propaganda 60 or so years ago, have been eminently successful in their presentation and arguments. What they have said has struck cords with many clergy, who have used their positions to introduce the central Sunday Eucharist.

By the persuasion of the apologists, for example, the old style anglo-catholics gave up their High Mass where few communicated but many adored, and the old-style evangelicals gave up their Matins where people with an open Bible listened to an expository sermon. And each of these groups, with most clergy in the center, adopted the modern shape and style of the Eucharist, with the “presider” at the back of the altar/holy table facing the people to give a sense of community. Evangelical clergy had moved from North to Westward-facing and Anglo-Catholics from East to Westward-facing, and all were wearing similar vestments. Further, the claim that in the holy Eucharist there is both the Ministry of Word and Sacrament seemed to satisfy both parties. But as time went by, sermons took less time and devotional preparation became sparse and people knew less about the reality of the Christian Religion.

And for any with doubts as to the rightness of this new state of affairs for Sunday worship, the story was told and repeated often that what was being recovered was nothing less than the way and pattern in which the churches in the Roman Empire in the second and third centuries worshipped. The shape of this new liturgy and the centrality of parish communion were simply recovering ancient Christian practice! Gabriel Hebert and Gregory Dix were the major proponent of this position in Britain and Massey Shepherd in the USA. In fact, Dr. Shepherd

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*Reducing HOLY FOOD to fast food. continued on page 4*

claimed that the 1979 prayer book of the ECUSA was based upon this model.

### Problems

Of course, none of the original enthusiasts and apologists for the Parish Communion movement intended that “holy food” become “fast food” and that receiving such was merely a symbol or badge of being an Episcopalian. But generally speaking this is what has happened and there are few signs of any change being planned either in conservative or liberal Episcopalianism. People of all kinds seem to be content with this modern form of therapeutic religion, which gives a sense of feeling good and of belonging to a community. They are not familiar with, and may not even desire, that form of godly religion wherein heavenly truth received from the ministry of the Word descends from an enlightened mind to a purified heart to motivate a ready will to love the Lord our God and do his will. Such a soul is prepared to receive the sacramental body and blood of the exalted Lord Jesus.

One may say that what has happened to the ideal of the Parish Communion movement is an illustration of original sin in action. The churches following in this path have in general conformed to certain religious values acceptable in the secular world rather than to the requirements of the Will of the Lord.

Further, and importantly, not only did those who pushed for this ideal base it upon what is now seen as poor historical study and (false) claims about the Early Church, but also they did not take sufficiently into account the sinful state of the soul of human beings. To save and edify souls much more of the Ministry of the Word and much more self-examination and the pursuit of holiness before the Lord are required than the Parish Communion movement ever asked for, or has produced.

At the beginning of the influence of the Parish Communion movement in England, Michael Ramsey, then Bishop of Durham and soon to become Archbishop

of Canterbury, saw some of the problems connected with the claims of the movement. He expressed concern with “the ease with which our congregations came tripping to the altar week by week.” And he emphasized that reception of Holy Communion is “dreadful as well as precious” and that “clergy are sent not to bring people to be ‘communicants’ so much as to bring them into union with the Lord.” Further, he stated that “there is much to be learnt from the Matins and Sermon whereby congregations were nurtured in the Scriptures.” [Durham Essays & Addresses, SPCK, 1957, pp.15ff.] We agree with his Grace!

### The time is ripe for change

We may recall that if there is a traditional norm for an Anglican parish for the Lord’s Day it is that there should be Morning Prayer (said or sung, with or without sermon), the Litany (said or sung), the Order for Holy Communion with Sermon and Evensong (said or sung, with or without sermon). And no-one ought to attend the Communion Service and receive the sacramental body and blood of Christ, who has not made spiritual preparation and who has not (where possible) participated in Morning Prayer and the Litany.

The time is ripe to go back to the Anglican ideal of the holy union of Matins, Litany and Holy Communion for each Lord’s Day with an emphasis upon spiritual and moral preparation for receiving the sacramental body and blood of the once crucified and now exalted Lord Jesus Christ. Let those who are not prepared in soul to come to the Holy Table at least have the opportunity to hear the Word of God read, preached and prayed!

Let us stop imitating the fast food industry of modern America and seek to return to the practice of receiving heavenly food after devout, patient and disciplined preparation, so that the Holy Trinity may be glorified in our souls and bodies. To do this we may have to consider returning to a traditional text for the service, making much more of the Ministry of the Word and prayer, and making much less of the “Passing of the Peace.”

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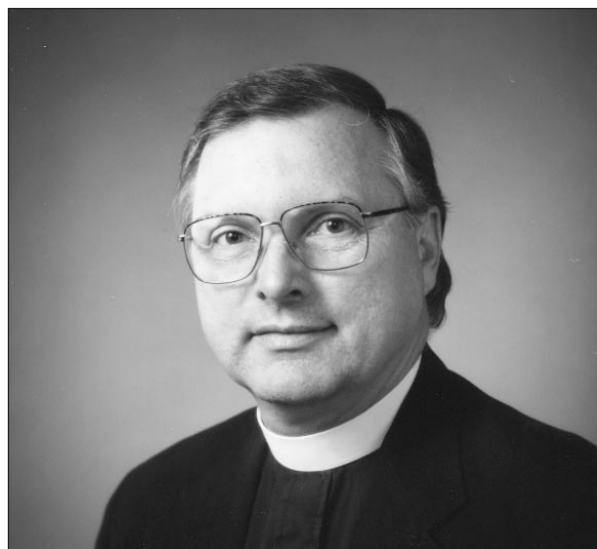
What is to be made of a parish that bought its independence from the Diocese of Dallas in 1986 because of an impasse over the 1928 *Book of Common Prayer*? A church that struggled its way through the inevitable challenges of independency and recently engaged in an \$800,000 building and renovation project (all of which is paid save for a few thousand)? A church that never runs a stewardship campaign yet takes in well over \$200,000 each year and tithes the first ten percent of its income? A church that continues to grow and reach families of all ages? A church that has recently begun a nationally accredited pre-school with an enrollment of 80, and lately hired as its new Rector the former Dean of Cranmer Theological House, Shreveport, Suffragan Bishop Ray Sutton of the Reformed Episcopal Church?

Meet the Church of the Holy Communion in far north Dallas, a parish which is not at all large in membership, conducts its worship in a Gothic prairie church, originally built in 1865 (and rebuilt in 1895 after a tornado destroyed it) that once housed a Methodist congregation, and is presently surrounded by upscale homes in which reside at least a few families that have learned the power of Prayer Book Christianity.

The site of the parish is interesting for a number of reasons. Before the European settlers put in an appearance, the area and its still-active spring water attracted Native Americans, providing an appropriate setting for their transient lifestyle. Rumor also has it that Indian burial grounds are located here, giving the area a "thin" ambience. Later its springs and lush meadows provided a stopover for cattle drives along the Preston Trail. In time the village of Frankford sprang up around what was then a Methodist chapel served by circuit riders.

When the Cotton Belt Railroad came to Addison, the small population of Frankford put its houses on skids and relocated a few miles south, leaving behind the church, a cemetery, and the two-lane, dirt Frankford Road which is now a wider, paved and very busy east-west Dallas artery.

The present churchmanship of the parish is moderate. What is popularly titled a "family Eucharist" is celebrated every Lord's Day at 9



Bishop Ray Sutton

## CHURCH OF THE HOLY COMMUNION



## DALLAS

a.m., with attendance running between 70 and 90. Christian education is provided for all ages at 10 a.m., with Matins following at 11:00 (Holy Communion first Sunday), with attendance of 30-40. Music is traditional. The parish organist, Carol Arndt, is an accomplished musician, a member of the American Guild of Organists. She plays an antique pipe organ of about the same age as the chapel (which can still be pumped by hand, though ordinarily powered by an electronic wind chest). Interestingly, the organ also has Methodist antecedents, coming in pieces from a Methodist chapel in Gloucester, England and reassembled for the Church of the Holy Communion some eight years ago.

Unique to the parish are the extremely high voting membership requirements, the purpose of which is to maintain control over the church in the hands of those truly dedicated to authentic Anglicanism. Before a person can vote at Annual or Special Meetings, he or she must be both baptized and confirmed, undergone a period of instruction, and indicated a measure of financial accountability for a period of at least six months prior to the meeting. Further the applicant must promise to the best of his or her ability to attend church on a regular basis, lead a life worthy of the Gospel mandate, and tithe. These additional factors are of necessity self-regulating; nevertheless they are accounted measures of individual integrity and conscience.

The by-laws of the parish require two annual meetings before a process of affiliation can be undertaken. At this time the parish's Affiliation Committee, having carefully examined all potentialities (Roman Catholic, ECUSA, AMIA, and a host of "continuing churches") has recommended to the parish at large that the Reformed Episcopal Church be given a priority consideration. The matter will be up for an initial vote at the next Annual Meeting in February, 2002. With Bishop Sutton as Rector, there seems little doubt that the destiny of the parish lies there.

# From KILMISTER to EVANS



Roger Evans (left), Tony Kilmister (right)

**T**he time must always come for “one of those newer fellows”—not a Prayer Book saying but a view offered by Bing Crosby in *‘HIGH SOCIETY’*.

So it is that the Prayer Book Society in England, at the suggestion of its long-serving chairman, Anthony Kilmister, has elected as its new Chairman, successful lawyer and former Member of Parliament Roger Evans.

It was in June 1972 in London that Anthony Kilmister proposed a resolution bringing the forerunner of the Prayer Book Society in England into being. He held national office continuously ever since then and his unbroken service over three decades has created a record. The Prince of Wales and leaders from all walks of life in Britain have rallied to the cause. As Kilmister said in his final speech as Chairman “I remember so many campaigns waged over the years. We had some disappointments but we also had some notable successes. The **ASB** [Alternative Service Book, 1980] has died but the **BCP** [The Book of Common Prayer, 1662] lives. And it is to the credit of the Society that the BCP remains permanently authorised for use. Were it not for the Society I doubt if the Prayer Book would exist today at all”.

The timing of his retirement was linked to the British General Election result. Prime Minister Blair’s Labour Government was returned to power with the result that Kilmister’s chosen successor (a former Minister in the previous Conservative administration) did not regain his seat in the House of Commons. The realisation dawned that Mr Roger Evans would be free to take on the chairmanship this year and, said Kilmister as he approached his 70th birthday, “there was no good reason that I could see for him not to do so.” Indeed Mr Kilmister proposed him for office.

Among the tributes to Kilmister has been one from the Bishop of London (Dr Chartres) who wrote: “I salute you and Sheila for your huge services to the cause and much look forward to seeing you both again soon in relaxed mode”. Author P.D. James (Baroness James of Holland Park) wrote: “Not only did you virtually bring the Society into being with that initial resolution, but you have been our inspiration, strong support and resolute campaigner ever since. That the Society is as strong as it is today and has been so influential in ensuring the continued use of the BCP, is very largely due to you.” Lady James added that “Sheila [who] has been such a stalwart helper both to you and to all of us”. Former British Secretary of State for Foreign Affairs Douglas Hurd (now Lord Hurd) wrote : “Your energy and inspiration have really kept the Prayer Book Society in good shape over nearly thirty years and we are all greatly in your debt”.

Mr Kilmister now becomes a Vice-President of the Society as does his retiring deputy, Professor Roger Homan. The new Honorary Secretary of the Society is Mrs Elaine Bishop.

Mr Roger Evans becomes Chairman at an important stage in the Society’s development. He was born in March 1947 and while at University was President of the Cambridge Union. As a barrister he is an advocate in the courts but also sits judicially as a Recorder which is similar to being a Judge. He was Member of Parliament for Monmouth 1992-1997 and during that time served on its Ecclesiastical Committee. As Anthony Kilmister said at the AGM he is “an eminent lawyer and an all round good chap”. Accordingly he handed on the baton to Roger Evans with every confidence.

The Society is facing new challenges with the publication of Common Worship [2001] which has replaced the Alternative Service Book and with the general secularisation of the Church. Promotion of the traditional Book of Common Prayer, a recruiting campaign and a determination to roll back those frontiers of secularisation must be the Anglican Way. We wish Roger Evans and our English colleagues every success. It is a major task that lies ahead of them.

“**C**hrist centered. Bible focused. Mission minded. Those are the qualities we want to cultivate here at Trinity,” says the Rev. Bill Lovell, rector of Trinity Church [ECUSA], Dallas, Texas. Founded in 1986, Trinity represents a blend of influences—evangelical, low-church, reformed, devoted to The 39 Articles, and happily committed to the 1928 Book of Common Prayer, which was re-introduced in the parish with the permission of Bishop James Stanton in November, 2000.

“Our parish’s experience,” says Lovell, “suggests that there are a lot of people, of all ages, who respond to a traditional liturgical style, especially when coupled with freshness, sensitivity and Biblical faithfulness.” Since re-introducing the ’28 BCP less than a year ago, Trinity’s Sunday attendance has grown from approximately 175 to 200. “Not sky-rocketing,” says Lovell, “just steady growth.” What is behind Trinity’s success?

### Christ centered

“We try to make sure that Jesus Christ is at the heart of everything we do,” says Lovell. This Christ centeredness is reflected in the services, the sermons, and the Sunday School. “Our kids are our primary mission field,” says Lovell, “and we want to make sure that they—and all of us—are given the chance to respond to him.”

Marsha Crosby, a homemaker and diocesan church leader, says that she and her husband John enjoy Trinity because “it is so Spirit-filled and so centered on Jesus.” “Every Sunday,” says Crosby, “we are fed on God’s Word; we learn how to be Jesus’ witnesses; the sermons are built around him, as is the Sunday school. A wonderful example is our children’s program. We had a little girl just this week [during Vacation Bible School] who asked all these questions about Jesus. She said there were things she didn’t understand. After we talked awhile, she gave her life to Christ.”



Rev'd Bill Lovell

## Trinity Church, Dallas



### R. Scott Kinsbrough

It’s not just kids who hear about Jesus at Trinity; men and women of all ages are regularly confronted with his claims and promises. “Trinity has helped me grow in Christ in all kinds of ways,” says Senior Warden Holly Boggess, a life-long Dallas resident who attends with his wife Libby. “Actually, being Christ centered is new to me. Even though I’ve been in churches all my life, it’s really only since I’ve been here at Trinity that my spiritual life has taken off. Being surrounded by the warmth and support of Christian people is great.”

### Bible focused

One of Trinity’s unusual features (among Episcopal churches anyway) is the prominent presence of pew Bibles. “Every Sunday,” says Lovell, “we ask people to open their Bibles. We look at specific chapters and verses. What we’re trying to do is let people see that what we’re preaching isn’t something we’ve cooked up, but God’s Word to us.” Committed to expository preaching, Trinity’s clergy work through multi-part sermon series, independent of the lectionary readings. Recent series have focused on Acts, the Gospel of John, and Hebrews. “The Bible is the focus of our ministry here at Trinity, and we work as hard as we can to try and make sure we get it right,” says the Rev. Gavin Poole, Trinity’s assistant rector.

Typical of Trinity’s growing membership is Peter Ambler, an executive search consultant originally from Hampshire, England.

*TRINITY CHURCH, DALLAS continued on page 8*



Peter and his wife Christine have been attending Trinity since April, 1999. "What we like most about Trinity is the preaching. We feel encouraged and challenged by God's Word." Ambler sees Trinity's combination of Biblical preaching and traditional, low church liturgy as a powerful tool.

### Mission minded

Being Christ centered and Bible focused inevitably means that Trinity is mission minded, open to reaching out to others and motivated for evangelism. "Mission flows naturally from our other emphases," says Lovell. "Once you've encountered the grace of God in Christ, as witnessed in the Scriptures, then you just have to tell others about it. It's like finding a river in the desert. How can you keep that to yourself?"



The Rev. Gavin Poole, assistant Rector, commissions a number of short-term missionaries.

Trinity has a modest but growing missions budget—\$20,000 in 2001. "In addition to funding missionaries and mission organizations, Trinity's mission mindedness is apparent in lots of ways," says David Vernon, Trinity's treasurer and a long-time member. "We try to be mission minded in how we approach visitors, and how we plan services. We try to be mission minded in how we spend our money, and how we raise it. We host evangelistic meetings and learn how to share our faith. Mission isn't on the edge for us—it's who we are."

Trinity meets at 12727 Hillcrest Road in Dallas, just one block south of Interstate 635. There are traditional services at 8, 9 and 11 a.m., with a contemporary service at 7 p.m.



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## *Dedicated to the Holy Trinity*

All buildings, temples of the Lord God, that are consecrated for holy worship and dedicated specifically to the Holy Trinity, are to be places where the Name of the Father and the Son and the Holy Ghost is particularly honored and glorified and where the Baptism and teaching of converts takes place (see Matthew 28:19-20).

*Praise be to thee, O God, the Father, who didst create all things by thy power and wisdom, and didst so love the world as to give thy Son to be our Savior.*

*Praise be to thee, O God, the Son, who was made man like unto us in all things, sin except, and wast delivered for our offences and raised for our justification.*

*Praise be to thee, O God the Holy Ghost, who dost lead us into all truth, and dost shed abroad the love of God in our hearts.*

*All praise and glory be to thee, O God, the Father, Son and Holy Ghost, for ever and ever. Amen.*

*To God the Father, who first loved us, and made us accepted in the Beloved; to God the Son, who loved us, and washed us from our sins by his own blood; to God the Holy Ghost, who sheddeth the love of God abroad in our hearts: to the one true God, a Unity in Trinity and Trinity in Unity, be all love and glory for time and for eternity. Amen.*



# Chapel of the CROSS, Dallas



“**E**xcitement is building!”

The motto, a convenient play on words, describes The Chapel of the Cross. The independent parish in Dallas, Texas, is now in the middle of a half-million dollar building project.

“Our people rose to the occasion,” explains the Rev. Richard Kevin Barnard, rector. “They raised just over \$500,000 in cash and pledges this spring. The architect is finishing the plans, and the initial phases of demolition have begun.”

The project, when completed, will replace The Chapel’s aging parish hall and renovate sections of its existing educational buildings.

According to Barnard, nearly every active member of the congregation participated in the giving. Pledges ranged from five dollars to over \$25,000 and came from Sunday school children, senior citizens and every group in between.

“This building is important to our future,” Barnard said, “but in the final analysis, it’s actually just a tool. The real keys to our future are Christ-centered worship and the faithful proclamation of the orthodox faith.”

From its inception, The Chapel has been committed to the evangelical, orthodox Anglican faith. In practical terms, that commitment means low-church worship, adherence to the Articles of Religion and Morning Prayer as the principal service of worship. The Chapel does offer frequent celebrations of Holy Communion. In addition to the main service on the first Sunday of each month, Holy Communion is celebrated in an early service every Sunday, on the first and third Thursdays of the month and on major feast days. Still, the Chapel is unapologetically a “Morning Prayer parish.”

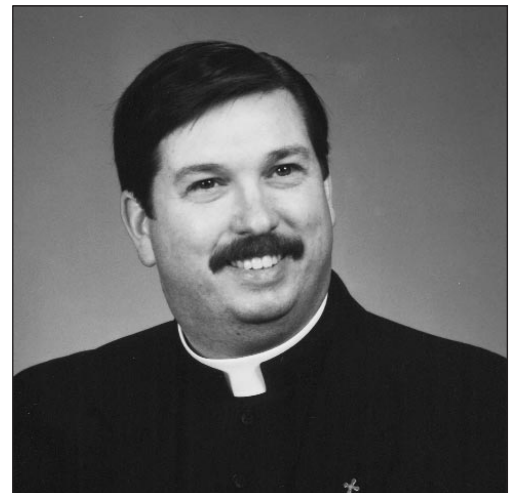
“For us, Morning Prayer and low churchmanship are not matters of cultural preference,” Barnard explains. “They are reflections of our theological identity.”

The same is true of The Chapel’s insistence on the 1928 Book of Common Prayer. The group, which later became the church’s original members, wanted to preserve – and pass on to succeeding generations – their evangelical faith and the historical Anglican liturgy. They believed the 1928 BCP provided the surest way to achieve that goal. They wanted to establish a mission church that would incorporate evangelical theology, low-church worship and Morning Prayer from the 1928 BCP. However, in 1986 the Episcopal Diocese of Dallas was not willing to endorse a mission that used the “old” prayer book.

So the group started an independent parish.

The first worship service of The Chapel of the Cross was held in rented space on the campus of Southern Methodist University in April of 1986. The original group of 56 has grown to over 220 adult members. The following year the congregation acquired the facilities of the defunct Highland Park Church of Christ. The first service in there was on Maundy Thursday of 1987. In June of 1988 the church began a thorough renovation of the old Church of Christ auditorium, an effort that yielded a beautiful Anglican chapel with cathedral ceiling, oak furnishings and a pipe organ. The renovated chapel was consecrated in May of 1989.

The Chapel’s striking stained glass windows were added in phases over the following years. Executed by the Lynn Hovey studios in Boston, the windows tell the story of the



The Rev'd Richard Barnard

Christian faith in flashes of light and color. The four windows on the north side of the nave depict the Holy Trinity, the Incarnation, the Atonement and the Resurrection. The windows on either side of the main entrance depict the sacraments of Holy Communion and Baptism. The two windows in the north vestibule recreate Christ's Summary of the Law. The single window on the south side of the nave is dedicated to the English Reformers and features the likenesses of Thomas Cranmer, Nicholas Ridley, Hugh Latimer, John Wycliffe and William Tyndale.

From its earliest days the Chapel received advice and counsel from a number of clergymen, the most notable being the Rt. Rev. Clarence R. Haden, who was buried from the Chapel in March of 2000, and the Rev. Dr. Philip Edgcumbe Hughes. Following the death of Dr. Hughes in 1990, the Chapel established a preaching series in his honor, normally held in conjunction with Oxford Martyrs Day in October. Through that series, and through its annual Lenten series, the Chapel has welcomed some of the best-known orthodox Anglican preachers from the Episcopal Church and various other jurisdictions. Their number includes: The Most Rev. Donald Robinson, the Rt. Rev. C. FitzSimons Allison, the Rt. Rev. John Rodgers, the Rt. Rev. Jack L. Iker, the Rev. Dr. Allen C. Guelzo, the Rev. Philip Lyman, the Rev. Samuel Edwards and the Rev. Dr. Peter Toon.

In addition to its emphasis on biblical preaching, the Chapel is also known for its music. Under the leadership of Russell J. Brydon, Jr., the church has gained a reputation for having a musical program on a par with much larger parishes. The Chapel regularly hosts classical music concerts and recitals for the community.

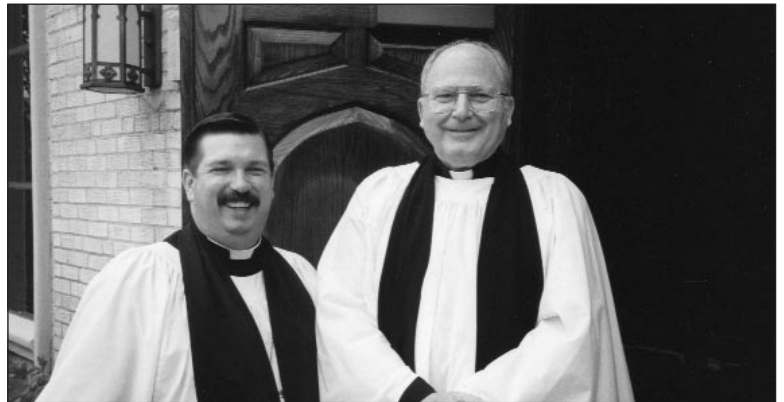
Barnard, who is a priest in the Reformed Episcopal Church, has been rector at the Chapel since July of 1989. Following six months as interim rector, he was made permanent rector in February of 1990. Over the years several priests and deacons from a variety of continuing church jurisdictions have assisted Barnard. The pastoral staff currently includes another priest, The Rev. James Duncan, and a deacon, the Rev. James Cole.

Since 1990 six men from the Chapel have been ordained to the ministry, one in the Episcopal Church and five in continuing church jurisdictions.

As the Chapel begins its sixteenth year it faces a critical period of transition. Many of the original members are no longer able to be active. Some have died. Now a new generation of Chapel leaders is taking up the challenge of preserving—and passing on—what their predecessors have built. And they, too, are committed to the 1928 BCP, the evangelical faith, low-church worship and Morning Prayer. For them, the construction project is a metaphor for that transition.

"The new parish hall is being erected squarely on the foundation of the old building," Barnard explains. "The emerging leadership of the Chapel is building on the foundation of the courageous commitment of the original members."

For the people of the Chapel, the new facility will make it easier to reach out to the community. It is more than just a building. It is a symbol of the future—a future that is expressed in a simple motto, "Excitement is building!"



The Rector and Bishop John Rodgers

## The Holy Cross of Jesus

*Blessed be thy name, O Jesus, Son of the most high God; blessed be the sorrow thou sufferedst when thy holy hands and feet were nailed to the tree; and blessed thy love when, the fullness of pain accomplished, thou didst give thy soul into the hands of the Father; so by thy cross and precious blood redeeming all the world, all longing souls departed and the numberless unborn; who now livest and reignest in the glory of the eternal Trinity for ever and ever. Amen.*

*O Lord Jesus Christ, Son of the most high God, who didst empty thyself and give thy whole life to us, even unto death, the death of the cross: Grant us to receive so immeasurable a gift penitently, gladly and thankfully; and to hold back nothing of ourselves from others and from thee; who livest and reignest in the glory of the eternal Trinity, for ever and ever. Amen.*

# Is the Territorial Bishopric viable in America in the new Millennium?

The arrival on the scene in the USA of the Anglican Mission in America, supported by two Primates from overseas, has caused us all to reflect again on the nature and authority of the Episcopate. Here I offer some preliminary thoughts in order to promote better ideas on the viability of the territorial bishopric. I want to suggest that it is a hallowed thing of the past which now has limited value in the West. We all know that in the new millennium the territorial parish, which was once basic to community life, has only limited value (especially in the cities) as people choose to go to the parish which suits them rather than to the parish where they live.

## THE TRADITIONAL POSITION

From the pronouncements of its Bishops it would appear that the Anglican Communion of Churches is committed wholly to what is termed “territorial episcopacy.” The Lambeth Conference of 1988 declared that the principle of one bishop in each local Church is the norm for the Church:

Within his diocese, the bishop is the focus of unity. The ideal for Anglicans as for many other Christians is that there should be one bishop in each place ... There has, traditionally, been a dislike of “parallel” or “overlapping” episcopates.

The bishops were here stating the same position held by John Halliburton, in his influential book. **The Authority of a Bishop** (London: SPCK, 1987).

And the present Archbishop of Canterbury in recent [2000 & 2001] Letters to the Primates of Rwanda and S E Asia has made it abundantly clear of his commitment to this doctrine that a diocese and a province are necessarily territorial, that is, are clear fixed geographical areas with physical boundaries. Further he has refused to invite the Bishops of the Church of England in South Africa [CESA] to the Lambeth Conferences because he only recognizes the Church of the Province in South Africa as the legitimate Anglican Church there.

This principle of territorial jurisdiction is of ancient vintage. As the Orthodox scholar, John Meyendorff, has claimed:

*No canonical regulation has ever been affirmed by the Tradition in the Church with more firmness than the rule which forbids the existence of separate ecclesiastical structures in a single place. The strictly territorial character of Church organization seemed practically self-evident to the Fathers of all the councils, and it is implied by all the canons dealing with ecclesiastical order.*

This is the tradition that has been inherited by the Anglican, Orthodox and Roman Catholic Churches.

One can argue that the territorial administration of the ancient

Church simply followed the dividing lines imposed by the administration of the Roman Empire and there is truth in this. The Church did, however, especially in the East, see the fact of territory in a theological, indeed in an Eucharistic light. If the Eucharist is the anticipation on earth of the Banquet celebrated in heaven, and if there is only One Christ and One Banquet in heaven, then likewise on earth there ought to be one only bishop, representing Christ, and one only Eucharist, anticipating the heavenly Banquet, in each city, town and area. [Celebrations by his presbyters is here understood as an extension of the Celebration of the Bishop.] In this way of understanding, to allow overlapping jurisdictions/dioceses would communicate the doctrine that there are two Christs and two Banquets. Thus there must only be one bishop in one geographical area!

Let us agree that this marrying of the Bishop, the Eucharist and territory is an attractive doctrine that seemed to be both required and practical when the Church was living in the Roman Empire and then in medieval Christendom. But is it so attractive or workable today?

## AN ALTERNATIVE TO THE TERRITORIAL BISHOPRIC?

Since the voyages of exploration in the sixteenth century and, more so, since the settlement of European Christian people in the Americas, Africa, the Far East and Australasia, the territorial episcopate has become more and more impractical and unworkable. One may say, I think, with some confidence, that the foundation of the United States of America, with the doctrine of the separation of Church and State, made impossible any practice of the doctrine of the territorial episcopate in the USA and by extension anywhere else where there was not already a national, state church.

What there is now in the massive supermarket of religions in the USA is not only a vast number of Protestant denominations, sects and societies, but also overlapping provinces/dioceses of the Orthodox, Roman Catholic, Anglican and Lutheran Churches. There are Orthodox churches which belong to the several Orthodox Patriarchates such as Constantinople, Antioch and Alexandria, and there are churches of various “Rites” as well as the regular R. Catholic Church that are in communion with the Bishop of Rome. And all these dioceses/jurisdictions overlap and may be seen on the same streets in the big cities. Here is no territorial episcopate but overlapping episcopates. Here is no single bishop in one single place but many bishops sharing the same space! In any large American city, every ancient Patriarchate, the Papacy, the See of Canterbury and every major denomination overlaps and competes.

When we turn to the Anglican Communion of Churches we also find some overlapping dioceses – e.g., in Europe there are two dioceses that overlap, then in New Zealand, Australia, and North

America there are dioceses for Native Peoples and these overlap with the territories of some of the regular dioceses. Then we must not forget the Bishops for the Armed Forces found in Australia, Canada, Britain and America and they roam into the territories of many of their colleagues.

Further, within dioceses we find that the principle of one bishop and one territory wherein the liturgy of heaven is experienced as the Bishop celebrates the Eucharist is somewhat distorted by the presence of suffragan, area, coadjutor and assistant bishops. Then within Provinces (e.g., Canterbury and York) there are so-called “flying bishops” who visit traditional-type parishes in the regular dioceses and act in virtually all ways as the true bishop of those parishes. Further, we have the strange anomaly of the ECUSA having a Presiding Bishop who since the middle of the 20th Century has not had a diocese (previously he was the senior bishop in the Church) – even the Pope is Bishop of Rome and the Archbishop of Canterbury is bishop of a diocese as well. Also, we have in the territories of several of the ECUSA bishops the presence of congregations of the Church of South India (a member of the Anglican Communion of Churches) and these congregations are visited by their Indian bishop. Here two Anglican Provinces overlap.

All these examples from the Anglican Communion point to the actual failure on the ground of the classical view of the territorial diocese (and of course to add complications all these dioceses exist in the same areas as dioceses of either the Roman Catholic Church or the Orthodox Church or both)!

Thus it appears that territorial episcopacy certainly does not work in many places, especially the USA, and that this is so whether we think of Roman Catholics or Orthodox or Episcopalians. Yet the leadership of the ECUSA, apparently encouraged by the Archbishop of Canterbury, talks and acts as if territorial episcopacy is in place and works well and is the only way. In contrast, perhaps to be realistic and have something workable in this fallen world, we have to think in terms of a communion of non-geographical dioceses in the USA!

But what name can we give to dioceses which overlap others? To call them territorial will not do and so we are left with such terms as “ethnic dioceses” or “cultural dioceses.” Certainly the two Anglican dioceses in Europe, the British and the American, seem to qualify as “cultural dioceses” in that they reflect the American and English experience and administration of the Anglican Way. In contrast some of the Orthodox dioceses and some of the special “Rite” Churches in communion with Rome in the USA seem to qualify as “ethnic dioceses” for they are essentially made up of people from a specific part of old Europe and they do not necessarily welcome regular Americans.

## **THE ECUSA AND ANGLICANS OUTSIDE IT**

If only the leadership of the ECUSA had in the 1970s been less ideological and more sensitive to the needs of all its membership, then possibly the secessions of those who formed “the Continuing Church[es]” in 1976 and those who formed “the Anglican Mission in America” in 2000 would not have occurred.

Had they in the 1970s accepted the principle of non-geographical dioceses for people other than Native Peoples [e.g. for traditionalists] then perhaps there would not have been either the loss of over a million members or the secession of some of its most dedicated members. Because the ECUSA leadership hardened its heart and stood firmly for territorial bishoprics and also wished to impose on everyone its innovations in worship, doctrine, discipline and morality, it caused thousands to leave and seek to create outside the ECUSA what they wanted within the ECUSA but could not have. The appointment of flying bishops and/or the creation of cultural dioceses (alongside the ethnic one for Native Peoples) may well have preserved the unity of the ECUSA and put it on a track that would have made its development in the 1980s and 1990s very different from what it actually has been.

By 2001, most of the 100,000 or so Anglicans and Episcopalians outside the ECUSA have got used to their new conditions and have used the space and liberty of American geography and culture to develop their own small and autonomous jurisdictions. All the dioceses of all the Continuing Churches follow the cultural bishopric line and intersect and overlap with others at many points. To persuade them to give up some of their liberties and be reconciled to others to work for unity in the Lord will take a lot of patience and good argument. And it may not work. But surely it ought to be attempted!

No doubt many Continuers are reasonably content with what they have and do not wish to make the effort to work with all or some of the other Anglicans/Episcopalians to create coalitions and concordats to pave the way for all being reunited in a new Province of the Anglican Communion in the USA. When there has been secession, and where secession is in the very tradition of a group, there is always the tendency to go for more secession when difficulties that need resolution come along. In essence this is what happened to the original seceders in the 1970s so that instead of one Continuing Church there are many such. Whether it will also happen to the recent seceders who have formed and joined the AMiA time will tell.

Certainly what is abundantly clear and ought to be clear to the Primates of the Anglican Communion is that the territorial bishopric will not work in the USA if the aim is to have one Province in the USA. Only a Province which has generous provision for cultural bishoprics has any chance of holding together Episcopalians in one Church in the USA. There needs to be a communion of cultural bishoprics forming a Province!

And since the ECUSA is in no way ready for such a generous provision, then it is incumbent, I believe, on those outside her walls in the Continuing Churches and the AMiA to work together to create a parallel province wherein there is generous provision in basic communion in a comprehensive settlement for all true Anglicans, charismatic, evangelical, catholic and latitudinarian. And in doing so these people deserve the help and encouragement of the Primates of the Anglican Family, especially the Archbishop of Canterbury. To date this has been sadly lacking! May it soon be forthcoming!

PT



# THE LAVER OF REGENERATION



**I**t is very meet, right and our bounden duty, that we should give thanks to thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and bap-

tize them In the Name of the Father and of the Son and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that this thy servant now to be baptized therein, may receive the fullness of thy grace, and ever remain in the number of thy faithful children...

The author of the Epistle to the Hebrews declares that the Word of God is “quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joints and marrow, and is a discerner of thoughts and intents of the heart” (Heb. 4:12).

Unfortunately, in our day of intercontinental ballistic missiles, laser guided bombs and chemical nerve agents, the power of this metaphor is more than likely lost on us. Nevertheless, when it was written Rome ruled the world, the standard issue Roman short sword was the terror of the battlefield, and the readers of this Letter to the Hebrews knew exactly what the author intended by comparing God's Word to a two-edged short sword.

The Roman two-edged short sword revolutionized close combat in the ancient world. Just like the Greek phalanx before it, the two-edged short sword was an advanced battlefield technology which combined two previous weapons (the long sword and the pike) into one and left Caesar's enemies at a decided strategic disadvantage. It was light, easy to maintain, hard to defend against and deadly. The two-edged short sword was designed with two purposes in mind: The first was to hack and slice, the second was to stab and jab.

With this background, the likenesses between the Word of God and the two-edged sword become plain. God's Word—spoken, written and incarnate—is powerful. It has the ability to discern and alter the human heart and to change the eternal destiny of a human soul.

#### Thomas Cranmer

Archbishop Cranmer likewise compiled his *Book of Common Prayer* (preserved in editions English 1549-American 1928) with two purposes. The first is to indoctrinate its regular users with the truths of God's Word in Scripture. The second is to inoculate its regular users against error and false doctrine.

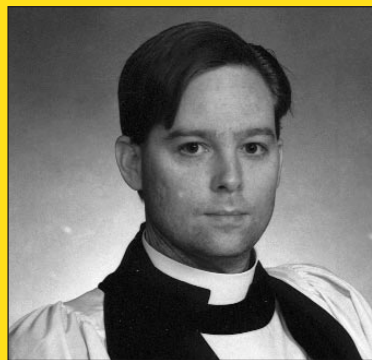
(a) To begin, *The Book of Common Prayer* was designed to indoctrinate its regular users with the truths of God's Word in Scripture. The composition of the prayer book and the intended order of its services make this point plain.

**Firstly**, the composition of the prayer book is essentially an amalgamation of Scripture and sound doctrine. Weaved together in collects, the Litany, prayers, the daily offices, marriage, burial and baptism, the Ordinal, suffrages and the Holy Communion are words and phrases from the Bible, summaries of doctrines and time-honored prayers from the lips and pens of God's elect. The texts of the prayer book are synthesized Scripture and sound teaching.

**Secondly**, the intended order of the services in the prayer book likewise betray its intention to indoctrinate its users with God's Word. Used as designed, Sunday morning worship would be comprised of Morning Prayer, the Litany and Holy Communion. This order is no accident. Morning Prayer rightly initiates our worship of God with the confession of our sins, praise to the Lord for who He is and thanksgiving for what He has done. The Litany continues with petitions, lifting before the Throne of Grace those things that are “requisite and necessary, as well for the body as the soul.” And in Holy Communion we again offer to God our sacrifice of praise and thanksgiving, and receive the signs—the tokens and pledges—of His covenantal mercies (which never end) and redemptive provisions in Jesus Christ.

(b) *The Book of Common Prayer* shapes our souls, forms a mindset, a worldview, and teaches how to pray as we ought (since we don't know how to pray as we ought—Lk. 11:1; Rom. 8:26). The Prayer Book

## Cranmer's Two-edged Sword



by The Rev'd Mr. Quintin Morrow

shows us our duty before God and to our fellow man, displays a life of love and godliness and molds our hearts and minds so that we may do, think and say those things that please the Lord.

But that is not all. *The Book of Common Prayer* has not just the purpose of instilling truth, but also of inoculating against error. We must remember that the historical milieu in which the Prayer Book was created was one of theological controversy surrounding primarily the doctrines of justification, authority and the sacraments. As such, it was Cranmer's intention of preventing the regular users of the prayer from crouching again toward false religion, medieval Romanism. His first litany of 1549 had the people of England praying for relief “from the tyrannye of the bishop of Rome and all his detestable enormities” and “from all false doctrine and herisy.” His Collects contain requests for the purification of the Church from error. And his Ordinal commands bishops and priests to “banish and drive away all erroneous and strange doctrines.”

#### Today

While the battles of the 16th century Reformation are over, theological error and false doctrine have not disappeared. And in this regard, the Prayer Book has proved timeless: It STILL inoculates against error. This phenomenon was seen most clearly in the battle over prayer book revision in the 60s and 70s. The liturgical innovators assured the faithful in the pews that the words of the prayer book would change but that nothing substantial in doctrine or practice would change. They lied.

Faithful folks in the pews knew something was wrong. Most had not the theological sophistication to articulate what bothered them about the trial liturgies and the 1979 ECUSA Prayer Book. These good folk were maligned and accused of not being relevant, and of sentimentally remaining attached to the words and phrases of an archaic liturgy. But Cranmer's two-edged had done its work well. Intuitively prayerful people in the pews knew something substantial had been changed with the 79 Prayer Book. And they were right. Moreover, the ethical and doctrinal innovations that have occurred in the Episcopal Church in the last 20 years have proven them right.

We dare not draw too fine a point in comparing *The Book of Common Prayer* with the two-edged sword of Holy Scripture. Nevertheless, the analogy is apt. For the regular user of Cranmer's godly order, the mind and heart and soul are shaped and formed with God's Word, and sent on a pilgrimage whose destination is the Celestial City. Moreover, this liturgy helps to create an immunity to doctrinal error and ethical innovation, and also helps to prevent the Lord's sheep from being easily led astray.

## Primates without dioceses

**T**he Head of the Roman Catholic Church is the Bishop of Rome and he has a diocese-Rome. In fact he is a diocesan bishop first and the Pope second.

The senior Patriarch of the Orthodox Churches is the Bishop of Constantinople and he has a diocese -Constantinople. In fact he is a diocesan bishop first and the Patriarch second.

The Head of the Church of England is the Archbishop of Canterbury and he has a diocese-Canterbury. In fact he is a diocesan bishop first and Primate second.

BUT when we get to North America and to the Anglican presence there we find a strange phenomenon!

First of all, the Primate of the Anglican Church in Canada, who in the Canons is called the Senior Metropolitan and Archbishop, actually has no diocese. (This is a recent development for not too long ago the Primate was one of the Archbishops of the Canadian Provinces and he always had a diocese.) And secondly, the Primate of the Episcopal Church of the USA, who is called the Presiding Bishop also has no diocese. (This also is a modern development for until World War II the Presiding Bishop was always a sitting, senior diocesan bishop.)

So we have two Bishops/Primates of the Anglican Family in North America, who make very strong proclamations about the commitment of the Anglican Way to the territorial diocese, who gladly make concessions to Native Peoples [but to no others] for the existence of a special ethnic diocese, and who themselves have no actual territory over which they are bishop. What is necessary for the Pope and the Patriarch and for the Archbishop of Canterbury is not necessary for them. Yet having no territorial or cultural or ethnic diocese they proclaim the doctrine that each bishop [apart from themselves!] should have his own territory.

And to show how illogical they are, one need only note that both in Canada and in the USA there have been official “unions” with the Evangelical Lutheran Church so that the Anglican Church of Canada and the ECUSA have accepted the reality of parallel and overlapping territorial jurisdictions between which they is full eucharistic communion and between which there is interchangeability of ordained persons.

YET when it comes to the possibility of a parallel jurisdiction in N. America accepted by the Anglican Communion for traditional Anglicans, who are committed to the historic Trinitarian Faith, then both of these Primates (who have no dioceses) and their staff sing loudly the praises of the territorial bishopric and oppose with all their might the idea of an Anglican parallel diocese/province!

But to return to North America. Is it not time for these Primates to show themselves friendly towards the Continuing Anglican Church, the Reformed Episcopal Church and the Anglican Mission in America with a view to working towards general agreement on a parallel province in North America for traditional Anglicans who are committed to the classic BCP and to the historic Order of the Church?

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

**T**his column in the Mandate will attempt to answer that question.

We will 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 actually use the 1928 BCP.

Our knowledge of these matters is limited, so we would be happy to hear of parishes that use the 1928 BCP. An excellent reference is the Directory of Traditional Anglican and Episcopal Parishes, published by the Fellowship of Concerned Churchmen. This directory does not tell what prayer book is used. Please contact the editor, Mrs. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55409 if you would like to order a copy. For information call (612) 824 3933.

### NEW ENGLAND

#### Maine

**Augusta**, St. Francis (Anglican Church of America)  
Kendall Street (St. Monica's Chapel - Convent of St. Augustine Church)  
Mailing Address: P.O. Box 3617, Portland, ME 04104/(207) 828-2012  
Friday Services (2nd & 4th), 5:00 pm HC  
The Rev. Lester E. York, A/OSB, Priest-in-Charge

**Ellsworth**, St. Thomas (Anglican Church of America)  
Hancock Street (Methodist Church Building)  
Mailing Address: HC #33, Box 247, Seal Cove, ME 04674/(207) 244-7497  
Sunday Services  
9:00 am HC (1st & 3rd), MP (2nd & 4th)  
The Rev. Frank Gray, Deacon-in-Charge, The Rev. Granville V. Henthorne

**Portland**, Old St. Paul's (Anglican Church of America)  
279 Congress Street  
Mailing Address: P.O. Box 3617, Portland, ME 04104/(207) 828 2012  
Sunday Services: 7:00 am HC, 10:00 am HC  
The Rev. Lester E. York, A/OSB, Rector  
The Rev. Kevin LaMarre, OSB, Assistant  
The Rev. James H. Davis, SSB  
The Rev. Granville H. Henthorne

#### Rhode Island

**Newport**, St John the Evangelist (Episcopal Church)  
Washington St. at Willow  
Mailing Address: 61 Poplar Street, Newport, RI 02840/(401) 848 2561  
Sunday Services: 7:30 am MP, 8:00 am HC, 10:00 am HC  
The Rev. Jonathan J.D. Ostman, SSC, Rector  
The Rev. John A. Cranston, Jr., SSC, Assistant

We will continue listing New England churches in the next issue of *Mandate*. Please write the Rev. Fr. David C. Kennedy, SSC, at 1325 Cardinal Lane, Lantana, FL 33462- 4205 if you know of parishes that use the 1928 BCP. Needless to say it will take along time to list them all! Praise God for that!!!



# How to obtain Prayer Books

1. Copies of both the English 1662 Book of Common Prayer and the American 1928 Book of Common Prayer (in leather and cloth) may be obtained from Oxford University Press in New York City (1-800-334-4249, Bible Department). Discounts for bulk orders from churches.

2. A new edition of the 1928 Book of Common Prayer is now also available in red binding from the Anglican Parishes Association, 225 Fairway Drive, Athens, GA. 30607 for \$18.95 including postage; a box of 14 copies is available for \$195.30, postage included. Call 706-546-8834.

## Books & CD's from the Prayer Book Society

1. The exposition of the Anglican Way, a book written originally for the Bishops who met at Lambeth in 1998, is entitled, The Way, the Truth and the life. The Anglican Walk with Jesus Christ (128 pages) written together by Dr. Tarsitano & Dr. Toon

2. The recording of Matins and Holy Communion from the first B.C.P. of 1549 is available on a C.D. (70 mins). The singing of the Office and of the Order for Holy Communion is according to the intention of the composer John Merbecke (1550) and is done professionally by six male clerks.

3. The recording of Matins and Litany from the B.C.P. of 1928 by St. Thomas Church, Houston, is available on a C.D. (60 mins). This recording was made in April 2001 for the Prayer Book Society and includes hymns.

Each of these 3 items is available by mail order for \$12.50, postage included, from the P.B.S. at P.O. Box 35220, Philadelphia, PA 19128-0220.

## PLEASE REMEMBER THE PRAYER BOOK SOCIETY IN YOUR WILL

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(The Prayer Book Society)  
P.O. Box 35220  
Philadelphia, PA 19128-0220

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