

# MANDATE

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## IN THIS ISSUE

*The real King James  
Version*  
Page 2



*Lambeth: The Letter  
from the Archbishop of  
Canterbury*  
Page 3



*The Doctrinal Preamble—  
Lambeth 1867*  
Page 4



*Bishop McIlvaine of Ohio  
at Lambeth 1867*  
Page 5



*The Lambeth Conference a  
Century Ago, 1908*  
Page 7



*Reverential English still  
possible*  
Page 11



*We beseech Thee, O Lord*  
Page 14



*An Anglican Prayer Book*  
Page 15



*The Vocation of the Prayer  
Book Society*  
Page 16

## The Lambeth Conference

July 16–August 4, 2008  
The University of Kent in Canterbury

### A Prayer for the Bishops

Almighty Father, who hast given to Bishops the governance and care of thy Church: prepare, we beseech thee, the Bishops of the Global Anglican Family to come together, determined to seek and do thy will and seek to be truly Pastors of thy flock. Through Jesus Christ, the great Shepherd of the sheep. Amen.



# The *real* King James Version of 1611

**A**re you aware that the actual text of what we call the KJV of the Holy Scriptures is not that of 1611, when first published, but of 1769?

What happened was that from 1611, when the first editions came out, through to 1769, scholars employed by the University Presses made minor changes of various kinds, correcting typographical errors, adjusting marginal notes and changing words where the original had changed in meaning from 1611. Then this process stopped. And all official printings in Britain since 1769 have been of the 1769 text, and thus it has been a most stable text for two hundred and fifty years or so.

Now the differences between the first edition and that of 1769 are by ordinary standards minimal; they do not change the general character or the style of the KJV, the most important and influential of books in the English language. However, these days, when there is a tremendous interest in things as they originally were, to know as exactly as possible what was the text that was actually produced by the translators—before the minor correcting and editing began by printer and scholar—is not only an interesting but an important quest.

Happily, Cambridge University Press and Dr David Norton of Victoria College, Wellington, New Zealand, have come to our aid in a magnificent way to guide us in this quest.

First of all, Dr Norton has most carefully investigated the transmission of the text of the KJV from 1611 onwards and his painstaking work may be seen by reading his *A Textual History of the King James Bible* (Cambridge University Press, 2005)

Secondly, Cambridge University Press has published the original 1611 text of Bible and Apocrypha, as re-created from manuscript and printed evidence, by Dr Norton. And in this edition the text is provided in paragraphs rather than sepa-

rated into verses. The full title of the Bible is *The New Cambridge Paragraph Bible with the Apocrypha. King James Version* (2005). It is produced to the high standards we expect of this Press and it is available in leather or as hardback on high quality paper at discounted prices from places like [www.amazon.com](http://www.amazon.com).

To cite the Introduction:

Thousands of specks of dust have been blown away from the received text in “The New Cambridge Paragraph Bible,” leaving the King James Bible presented with a fidelity to the translators own work never before achieved, and allowing the most read, heard and loved book in the English language to speak with new vigour to modern readers.

In 1662 the two greatest Books of Christianity in English came together. Inside this new edition, under Charles II, of *The Book of Common Prayer*, originally published in 1549, revised in 1552, and then authorized by each Monarch from Elizabeth I onwards, the text of the Epistles and Gospels for Sundays and Holy Days was printed for the first time from the King James Version, and this has remained the case till the present.

However, so much loved was the Psalter (originally from the pen of Coverdale in the sixteenth century) in The BCP that it was not removed but retained; and it remains there to this day. It is a translation that lends itself to being prayed!

It is amazing that as versions of the Bible come and go—and in recent times with great rapidity—the KJV remains in print and in use; it is also amazing that Cambridge University Press would make such a massive investment in this edition of the KJV.

## THE MANDATE

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# The Archbishop of Canterbury's Advent Letter

*to Primates of the Anglican Communion & Moderators of the United Churches · December 14, 2007*

*The final section of this Long Letter is on the Lambeth Conference planned for July 2008 and is as follows:*

**T**he whole of this discussion is naturally affected by what people are thinking about the character and scope of the Lambeth Conference, and I need to say a word about this here. Thus far, invitations have been issued with two considerations in mind.

First: I have not felt able to invite those whose episcopal ordination was carried through against the counsel of the Instruments of Communion, and I have not seen any reason to revisit this (the reference in the New Orleans statement to the Archbishop of Canterbury's 'expressed desire' to invite the Bishop of New Hampshire misunderstands what was said earlier this year, when the question was left open as to whether the Bishop, as a non-participant, could conceivably be present as a guest at some point or at some optional event). And while (as I have said above) I understand and respect the good faith of those who have felt called to provide additional episcopal oversight in the USA, there can be no doubt that these ordinations have not been encouraged or legitimized by the Communion overall.

I acknowledge that this limitation on invitations will pose problems for some in its outworking. But I would strongly urge those whose strong commitments create such problems to ask what they are prepared to offer for the sake of a Conference that will have some general credibility in and for the Communion overall.

Second: I have underlined in my letter of invitation that acceptance of the invitation must be taken as implying willingness to work with those aspects of the Conference's agenda that relate to implementing the recommendations of Windsor, including the development of a Covenant. The Conference needs of course to be a place where diversity of opinion can be expressed, and there

is no intention to foreclose the discussion – for example – of what sort of Covenant document is needed. But I believe we need to be able to take for granted a certain level of willingness to follow through the question of how we avoid the present degree of damaging and draining tension arising again. I intend to be in direct contact with those who have expressed unease about this, so as to try and clarify how deep their difficulties go with accepting or adopting the Conference's agenda.

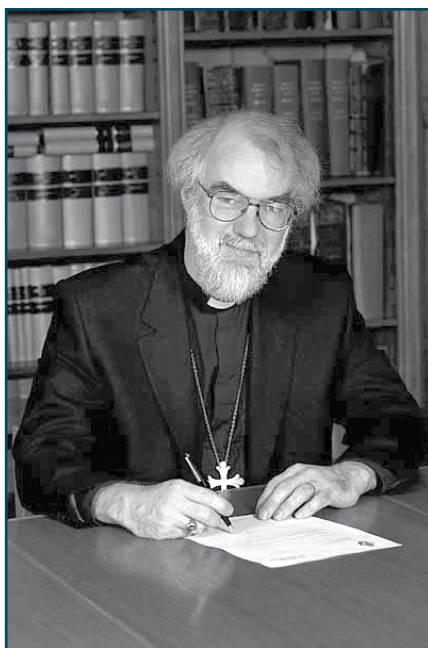
How then should the Lambeth Conference be viewed? It is not a canonical tribunal, but neither is it merely a general consultation. It is a meeting of the chief pastors and teachers of the Communion, seeking an authoritative common voice. It is also a meeting designed to strengthen and deepen the sense of what the episcopal vocation is.

Some reactions to my original invitation have implied that meeting for prayer, mutual spiritual enrichment and development of ministry is somehow a way of avoiding difficult issues. On the contrary: I would insist that only in such a context can we

usefully address divisive issues. If, as the opening section of this letter claimed, our difficulties have their root in whether or how far we can recognise the same gospel and ministry in diverse places and policies, we need to engage more not less directly with each other. This is why I have repeatedly said that an invitation to Lambeth does not constitute a certificate of orthodoxy but simply a challenge to pray seriously together and to seek a resolution that will be as widely owned as may be.

And this is also why I have said that the refusal to meet can be a refusal of the cross – and so of the resurrection. We are being asked to see our handling of conflict and potential division as part of our maturing both as pastors and as disciples. I do not think this is either an incidental matter or an evasion of more basic questions.

*Continued on page 13*





# The First Lambeth Conference of 1867 and its Doctrinal Statement

**B**efore the Conference, a Statement written by Robert Gray, Bishop of Cape Town in South Africa, was circulated amongst the Bishops intending to attend. It read:

We, Bishops of Christ's Holy Catholic Church, professing the faith of the primitive and undivided Church, as based on Scripture, defined by the first four General Councils, and reaffirmed by the Fathers of the English Reformation, now assembled by the good providence of GOD at the Archiepiscopal Palace of Lambeth, under the presidency of the Primate of all England, desire, first, to give hearty thanks to Almighty GOD for having thus brought us together for common counsels and united worship; secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world; and lastly, we do here solemnly declare our belief that the best hope of future re-union will be found in drawing each of us for ourselves closer to our common Lord, in giving ourselves to much prayer and intercession, in the cultivation of a spirit of charity, and in seeking to diffuse through every part of the Christian community that desire and resolution to return to the faith and discipline of the undivided Church which was the principle of the English Reformation.

The Bishop of Ohio thought this too Anglo-Catholic and not sufficiently true to the Reformed Catholic heritage of the Church of England and the Protestant Episcopal Church. So he edited it so that it read:

We, Bishops of Christ's Holy Catholic Church, professing the faith of the primitive and undivided Church, as contained in Holy Scripture, defined by the first four General Councils, and professed in the Articles and Liturgy of the United Church of England and Ireland, and of the Protestant Episcopal Church of the United States of America, being assembled by the good providence of God at the Archiepiscopal Palace of Lambeth under the presidency of the Primate of All England, desire first to give hearty thanks to Almighty God for having thus brought us together in mutual counsels for the inter-

ests of the Gospel: Secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world: and, lastly, we do here solemnly declare our belief that the best hope of future reunion will be found in a closer personal communion of all Christian people, by faith, with our common Lord and Life; in the diligent searching of the Scriptures, with humble reliance on the Holy Ghost, by whose inspiration they were written for our learning; in giving ourselves continually to prayer, each for himself, and all for the flock of Christ; and in the cultivation of brotherly fellowship and love, according to the mind of Christ.

This text was then debated and amended to form the final text approved by all:

We, Bishops of Christ's Holy Catholic Church, in visible Communion with the United Church of England and Ireland, professing the faith delivered to us in Holy Scripture, maintained by the primitive Church and by the Fathers of the English Reformation, now assembled by the good providence of GOD, at the Archiepiscopal Palace of Lambeth, under the presidency of the Primate of all England, desire, first, to give hearty thanks to Almighty GOD for having thus brought us together for common counsels and worship; secondly, we desire to express the deep sorrow with which we view the divided condition of the flock of Christ throughout the world, ardently longing for the fulfillment of the prayer of our Lord: 'That all may be one, as Thou, Father, art in me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent me'; and, lastly, we do here solemnly record our conviction that unity will be most effectually promoted, by maintaining the faith in its purity and integrity, as taught in the Holy Scriptures, held by the primitive Church, summed up in the Creeds, and affirmed by the undisputed General Councils, and by drawing each of us closer to our common Lord, by giving ourselves to much prayer and intercession, by the cultivation of a spirit of charity, and a love of the Lord's appearing.

# Ohio Evangelical influences first Lambeth Conference

## *Bishop C. P. McIlvaine shapes key document*

By Thomas Garrett Isham

When Charles Pettit McIlvaine was invited to the first Lambeth Conference in 1867, he was less than enthusiastic about attending. Now sixty-eight years old, he was in declining health and his thirty-five years as bishop of Ohio had left him careworn. Yet by the time the conference ended, the durable prelate was in high spirits, pleased with the outcome and satisfied with the role he had played in it.

That he should have made his mark at Lambeth is hardly surprising. For decades, the tall and dignified bishop (thought by many to be the very likeness of George Washington) had been the champion of Evangelical Episcopalians, a successful church-planter, a stirring revivalist, a religious and social reformer, and a scholarly controversialist. He had penned the massive *Oxford Divinity Compared* (1841), the definitive Episcopalian response to the Tractarian movement. He had entered the lists against Broad Church theology in his much shorter but equally pithy *Rationalism* (1865), which attacked *Essays and Reviews*, a controversial British volume promoting “free inquiry” in religious matters. Early in his career, he had established his reputation as a theologian and controversialist with *The Evidences of Christianity* (1832), which went through six editions.

But by 1867, his great labors were behind him. Burdened by a lifetime of physical ailments and grieved by deaths in the family, this proud possessor of the cassock of Charles Simeon <sup>1</sup> was resigned to passing the torch to younger men. Earlier that year, he had confided to his journal that the church’s future appeared dim. “The day is dark, very dark in England,” he reflected. “The two great enemies of the Gospel – Rationalism, scarcely dis-

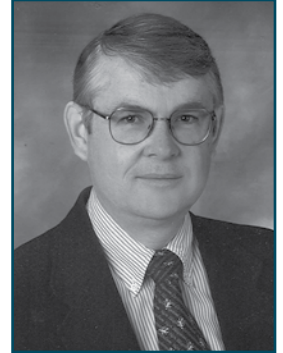
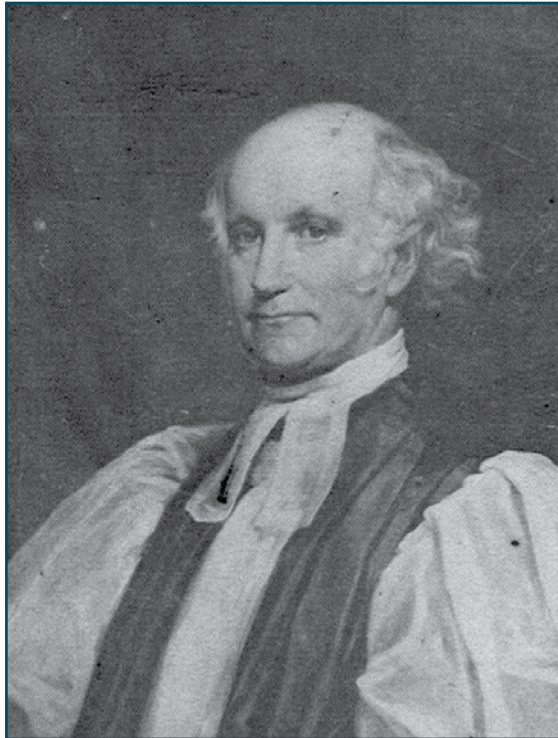
tinguishable from a bold and extreme infidelity, and Popery, with its child Tractarianism...are assuming...alarming strength.” Nor was he sanguine about America. “In our Church of this country,” he wrote, “there is little to encourage, much to alarm. The simple holding and teaching of the Gospel does not increase among us.” Admitting that his

spirit was “greatly tried, and often depressed,” he yet insisted that the truth was “more precious” to him than ever. Moreover, his trust in God was intact. “Lord, give me patience to wait and pray, and work, and contend, and watch. Let me not be weary! Still in my declining years make use of me.” <sup>2</sup>

An occasion to be “made use of” arrived by way of the invitation to Lambeth Palace, to attend the first-ever worldwide gathering of Anglican bishops. It was one of 144 such letters that had been sent by Charles T. Longley, Archbishop of Canterbury. Colonial bishops

of Anglo-Catholic persuasion, who had sought the conference, hoped to settle issues of authority and contain Rationalist heresies. Matters had come to a head on both counts in 1863 when John W. Colenso, Bishop of Natal, was excommunicated by the Metropolitan of South Africa, Robert Gray of Cape Town for teaching heresy. Undaunted, he had appealed to the British Crown and the judgment was reversed. Thus the authority of the South African Church was in question.

It would be McIlvaine’s sixth trip to England, and the thought of another long journey must have weighed heavily on him. In addition, he was wary of the Conference because of its promotion by Anglo-Catholics, whose intentions he distrusted. On the other hand, that it might address the Rationalist heresy surely piqued his interest, for he had shown himself an ardent foe of that movement for some time.



Thomas Garrett Isham is a licensed lay preacher in the Diocese of Western Michigan, and the author of *A Christian Spiritual Psychology & The Four Temperaments of Jacob Boehme*.

As to misgivings about the conference generally, McIlvaine made them clear in a letter to William Carus, an English clerical friend. He did not think, he wrote, that such “a variety of minds...could get in three days to any very important conclusions, and it is questionable whether the manifestation of an outward union...would be of much spiritual interest or benefit.” Nor was he pleased with the opening Declaration, the first draft of which had been sent to the bishops in July. Writing to Carus on August 17, he said the document was “most empty, cold, timid, reserved.” Moreover, he said it contained too many references to church councils and tradition and not enough to Scripture. He also disliked its statement on Christian reunion.<sup>3</sup>

The document to which he objected had been written by Robert Gray, Metropolitan of South Africa, who had presided over Colenso’s excommunication. To be sure, it expressed Anglo-Catholic emphases, and tended to blur the distinction between Scripture and tradition..<sup>4</sup> Though unhappy with it, McIlvaine thought it a document of importance, and worth improving. His good friend, C. R. Sumner, Bishop of Winchester, agreed, and McIlvaine set about to make changes. “I took the paper to my room,” he said, “and to a great extent re-wrote the first resolution, going as far as I dare, with any hope of its acceptance.”<sup>5</sup> In its revised state, it put greater stress on Scripture, mentioned the Thirty-nine Articles, and asserted that any hope of church reunion would demand, among other things, the “diligent searching of the Scriptures, with humble reliance on the Holy Ghost.”<sup>6</sup> Although it was submitted to Archbishop Longley prior to the conference, it was not accepted as written.

When the conference opened on September 24, seventy-six bishops were present, including approximately thirty Evangelicals, four Broad Churchmen, and forty-two High Churchmen and Anglo-Catholics. At least forty-three of the attendees were from the colonies or the United States. At the same time, others excused themselves from attending, some from old age, some from the expense of the journey, some from pressing diocesan business. Still others, mainly Evangelicals from the York and Canterbury provinces, and several in the Irish part of the United Church, refused to attend because they doubted the legality of such a conference. Indeed, as late as the 1890s, there remained leading bishops who refused to participate because they saw the conference as claiming to be a supranational synod usurping the powers of Queen and Parliament.

In his welcome, Archbishop Longley reminded the delegates that they were present to confer together on topics of mutual interest and discuss, in particular, the situation of the colonial churches. He reiterated that the conference was not a general synod capable of enacting canons, but an assembly to discuss issues and pass resolutions

that would be a guide for future action. Following the Archbishop’s welcome, memorials were presented, among them one from Edward Pusey and the Anglo-Catholics, who sought discussion of reunion with the Roman Catholic and Orthodox churches. Their proposal was not acted upon. In other business, committees were appointed, deliberations began, and resolutions were considered.

Meanwhile, McIlvaine and his colleagues were busy revising the opening Declaration, and by day’s end had completed a new draft. In it, the notion of the faith of the primitive and undivided church was given a Protestant accent, by asserting that it had been reaffirmed by the Fathers of the English Reformation, and that, in fact, such had been their purpose all along. Largely satisfied with the day’s work, McIlvaine wrote Carus that the document was “considerably improved; some of my suggestions substantially adopted. It is certainly a good deal better than the former.”<sup>7</sup>

Nevertheless, some Evangelicals remained unsatisfied. Among them was Francis Jeune, Bishop of Peterborough, who had refused to attend the conference. In his view, the revised draft still accorded the general councils too high a place relative to Scripture. Neither was he happy with the claim that the English Reformation was a return to the faith of the primitive and undivided church. Moreover, he regretted the absence of any mention of the Thirty-nine Articles. On the other side of the divide, meanwhile, the Anglo-Catholics were dissatisfied that only the first four general councils were mentioned.

With displeasure on all sides, additional revisions were proposed. Initially, the Evangelicals appeared headed towards another victory, for they obtained deletion of references to the undivided church and the general councils altogether. For his part, McIlvaine argued against mention of the councils because the Thirty-nine Articles did not recognize them as independently authoritative. To the extent they were considered authoritative, he said, it was because they agreed with Scripture. In this he gained the support of Archibald Tait, Bishop of London, a Broad Churchman, who believed that any reference to the councils as definitive bodies would be the same as adding a new article to the rule of faith. Also, by adding the words “in visible Communion with the United Church of England and Ireland,” Evangelicals helped focus attention on the national church and its Protestant roots. Alarmed by this turn of events, Anglo-Catholics named a committee to deal with the final section of the Declaration, and succeeded in reinserting language affirming the undisputed general councils, hence putting emphasis again on the early church and episcopate. Finished at last, this third draft was passed by the bishops.

In addition to the Declaration, thirteen resolutions were passed. *Continued on page 12*



# Lambeth Conference 1908

## *A Selection of Resolutions from the Lambeth Conference 100 years ago*

**T**HE fifth Lambeth Conference of Anglican Bishops was held at Lambeth Palace in July, 1908. In July, 1907, Archbishop Davidson issued through the Metropolitans an invitation corresponding to those of previous years, addressed to Bishops holding Diocesan Sees or permanent commissions as Suffragans or Assistant Bishops. More than 250 Bishops accepted the invitation, and 242 of these were present at the Conference.

The formal proceedings began, as in former years, with a Service for the reception of all the Bishops in Canterbury Cathedral, at 8 p.m., on Saturday, July 4th, the address being given by the Archbishop from St. Augustine's Chair on the altar steps. The Archbishop made reference to the association of Canterbury Cathedral with various junctures in the story of English Church life Magna Carta, the Becket Shrine, the Black Prince, the Elizabethan Festival, the later links with America and the American Church, and the stimulus thus given for the work of our own day.

A Celebration of the Holy Communion had taken place at 8 a.m., both in the Cathedral and in St. Martin's Church, and all the Bishops were invited to meet at St. Augustine's College, where a luncheon was given in the large Hall, previous to the Service of Reception in the Cathedral. A garden-party was afterwards held at the Deanery, after which most of the Bishops returned to London for the Thanksgiving Service in Westminster Abbey, at 11 a.m. on Sunday, July 5th. The sermon at this service was preached by Dr. Armitage Robinson, Dean of Westminster.

The Conference was opened at Lambeth Palace on Monday, July 6th, the sittings being held in the Library of the Palace, as they had been for the gatherings of 1878 and 1888. The Conference of 1867 and the Conference of 1897 had been held in the Guard-Room of the Palace. The Conference sat daily till Saturday, July 11th, and during the week 11 Committees were appointed to deal with the specified subjects which had been already named on the Agenda paper. The subjects were as follows:

- I. The Faith and Modern Thought.
- II. Supply and Training of Clergy.
- III. Religious Education.
- IV. Foreign Missions.
- V. The Book of Common Prayer.
- VI. Administration of Holy Communion.
- VII. Ministries of Healing.
- VIII. Marriage Problems.
- IX. Moral Witness of the Church.
- X. Organization in the Anglican Communion.
- XI. Reunion and Intercommunion.

On Monday, July 20th, His Majesty King Edward received the Bishops at Buckingham Palace, and

after they had been severally presented, His Majesty received an Address signed by the Archbishop of Canterbury on behalf of the Conference.

On Thursday, July 23rd, there was a Devotional Day at Fulham Palace, the addresses being given in Fulham Parish Church by Dr. Copleston, Metropolitan of India. During the fortnight of July 13th-25th, the Committees held their sessions, some at Lambeth, some in the Church House, Westminster, and others elsewhere. The Conference re-assembled on Monday, July 27th, and sat till Wednesday, August 5th. On the concluding days of the sessions, the Encyclical Letter I which had been drafted and circulated beforehand was discussed and adopted, together with the Resolutions of the Conference, based upon the Reports of the different Committees.

On Thursday, August 6th, the Conference was closed by a solemn Celebration of the Holy Communion in St. Paul's Cathedral, at 10 a.m., the sermon being preached by Dr. Tuttle, Presiding Bishop of the American Church. Of the 242 Bishops present at the Conference, 79 belonged to England and Wales, 12 to Ireland, 7 to Scotland, 55 to the United States of America, and 89 to Colonial and Missionary Dioceses throughout the world.

Here is a selection of the Resolutions passed and agreed by all. They are based on Reports made by groups of bishops formed into committees to study and report.

### **3: Prayer for the Increase of the Ministry**

Whereas our Lord Jesus Christ and his Apostles made it of first importance that the Church's ministers should be men of spiritual character and power, full of faith and of the Holy Ghost; and whereas our Lord has taught us to pray to the Lord of the harvest that he will send forth laborers into his harvest; this Conference desires to emphasize the need of more earnest prayer on the part of the Church generally, especially at the Ember seasons, that God would call and send forth such men to the work of the ministry.

### **4: Fostering Vocations**

Whereas, in view of the serious decline in the number of candidates for Holy Orders, it is clear that some do not recognize that call and others are either unwilling or unable to offer themselves for the ministry, we recommend that Christian parents be urged to encourage signs of vocation in their sons, and to count it a privilege to dedicate them for the ministry, and parish priests and teachers in schools and universities to foster such vocations.

### **6: Improving standards for Ordinands**

So far from the standard for ordination being lowered to meet the existing deficiency in the





number of candidates, the time has now come when, in view of the development of education and of the increased opportunities afforded for university training, a serious effort should be made to secure that candidates for Holy Orders should normally be graduates of some recognized university.

#### **8: Caring for the Clergy**

It is of the greatest importance that the conscience of the Church at large should be awakened as to its primary responsibility for providing for the training, maintenance, and superannuation of the clergy; and we recommend that united action to this end should be taken, where possible, by the provinces or national Churches of our Communion.

#### **10: Clergy movement**

In view of the embarrassment arising from the lack of uniform usage regulating the transfer of clergymen from one diocese to another, it is necessary that none should be received into a diocese or missionary jurisdiction of the Anglican Communion until the bishop of the diocese into which he goes has received concerning him, in addition to whatever other letters testimonial may be required, a direct communication or a letter of transfer from the bishop of the diocese from which he comes.

#### **12: True end of Bible teaching**

It is our duty as Christians to maintain that the true end of Bible teaching is a sound and definite Christian faith, realizing itself in a holy life of obedience and love, and of fellowship in the Church of Christ through the sanctifying grace of the Holy Ghost; and no teaching can be regarded as adequate religious teaching which limits itself to historical information and moral culture.

#### **19: Duties of Christian Parents**

The Conference desires to lay special stress on the duty of parents in all conditions of social life to take personal part in the religious instruction of their own children, and to show active interest in the religious instruction which the children receive at school.

#### **20: Racial equality and harmony**

All races and peoples, whatever their language or conditions, must be welded into one Body, and the organization of different races living side by side into separate or independent Churches, on the basis of race or color, is inconsistent with the vital and essential principle of the unity of Christ's Church.

#### **21: Self-supporting and self-governing churches**

Every effort should be made to train native churches and congregations in self-support and self-government; and in view of the great importance of the establishment of a native episcopate in all countries where the Church is planted, this Conference urges the necessity of providing an advanced theological and practical training for the

ablest of the native clergy in the mission field.

#### **22: One Bishop for one area is the ideal**

This Conference reaffirms Resolution 24 of the Conference of 1897 and further resolves that, though it may be desirable to recognize, in some cases and under certain special circumstances, the episcopal care of a bishop for his own countrymen within the jurisdiction of another bishop of the Anglican Communion, yet the principle of one bishop for one area is the ideal to be aimed at as the best means of securing the unity of all races and nations in the Holy Catholic Church.

#### **24: The Book of Common Prayer**

While the educative value of the Book of Common Prayer and the importance of retaining it as a bond of union and standard of devotion should be fully recognized, every effort should be made, under due authority, to render the forms of public worship more intelligible to uneducated congregations and better suited to the widely diverse needs of the various races within the Anglican Communion.

#### **26: On revising The Book of Common Prayer**

In any revision of the Book of Common Prayer which may hereafter be undertaken by competent authority the following principles should be held in view:

- a. the adaptation of rubrics in a large number of cases to present customs as generally accepted;
- b. the omission of parts of the services to obviate repetition or redundancy;
- c. the framing of additions to the present services in the way of enrichment;
- d. the fuller provision of alternatives in our forms of public worship;
- e. the provision for greater elasticity in public worship;
- f. the change of words obscure or commonly misunderstood;
- g. the revision of the Calendar and Tables prefixed to the Book of Common Prayer.

#### **29: A new translation of The Athanasian Creed**

Without in any sense precluding the further consideration by the several Churches of our Communion of the mode of dealing with the *Quicumque Vult* [= The Athanasian Creed], it is desirable that a new translation be made, based upon the best Latin text; and the Archbishop of Canterbury is requested to take such steps as are necessary for providing such a translation.

#### **30: Liturgical use of The Athanasian Creed**

The Conference, having had under consideration the liturgical use of the *Quicumque Vult*, expresses its opinion that, inasmuch as the use or disuse of this hymn is not a term of communion, the several Churches of the Anglican Communion may rightly decide for themselves what in their varying circumstances is desirable; but the Conference urges that, if any change of rule or usage is made, full regard should be had to the mainte-



nance of the Catholic faith in its integrity, to the commendation of that faith to the minds of men, and to the relief of disquieted consciences.

### **33: Ministries of healing**

With regard to ministries of healing, this Conference, confident that God has infinite blessings and powers in store for those who seek them by prayer, communion, and strong endeavor, and conscious that the clergy and laity of the Church have too often failed to turn to God with such complete trust as will draw those powers into full service, desires solemnly to affirm that the strongest and most immediate call to the Church is to the deepening and renewal of her spiritual life; and to urge upon the clergy of the Church so to set forth to the people Christ, the incarnate Son of God, and the truth of his abiding presence in the Church and in Christian souls by the Holy Spirit, that all may realize and lay hold of the power of the indwelling Spirit to sanctify both soul and body, and thus, through a harmony of man's will with God's will, to gain a fuller control over temptation, pain, and disease, whether for themselves or others, with a firmer serenity and a more confident hope.

### **34: Ministering to the sick**

With a view to resisting dangerous tendencies in contemporary thought, the Conference urges the clergy in their dealings with the sick to teach as clearly as possible the privilege of those who are called, through sickness and pain, to enter especially into the fellowship of Christ's sufferings and to follow the example of his patience.

### **36: Anointing with oil**

The Conference, having regard to the uncertainty which exists as to the permanence of the practice commended by St. James (5.14), and having regard to the history of the practice which professes to be based upon that commendation, does not recommend the sanctioning of the anointing of the sick as a rite of the Church. It does not, however, advise the prohibition of all anointing, if anointing be earnestly desired by the sick person. In all such cases the parish priest should seek the counsel of the bishop of the diocese. Care must be taken that no return be made to the later custom of anointing as a preparation for death.

### **37: On the sanctity of Marriage**

The growing prevalence of disregard of the sanctity of marriage calls for the active and determined co-operation of all right-thinking and clean-living men and women, in all ranks of life, in defense of the family life and the social order, which rest upon the sanctity of the marriage tie.

### **38: The influence of good women**

The influence of all good women in all ranks of life should be specially applied to the remedying of the terrible evils which have grown up from the creation of facilities for divorce.

### **39: On adultery, divorce and re-marriage**

This Conference reaffirms the Resolution of the

Conference of 1888 as follows:

(a) That, inasmuch as our Lord's words expressly forbid divorce, except in the case of fornication or adultery, the Christian Church cannot recognise divorce in any other than the excepted case, or give any sanction to the marriage of any person who has been divorced contrary to this law, during the life of the other party.

(b) That under no circumstances ought the guilty party, in the case of a divorce for fornication or adultery, to be regarded, during the lifetime of the innocent party, as a fit recipient of the blessing of the Church on marriage.

(c) That, recognizing the fact that there always has been a difference of opinion in the Church on the question whether our Lord meant to forbid marriage to the innocent party in a divorce for adultery, the Conference recommends that the clergy should not be instructed to refuse the sacraments or other privileges of the Church to those who, under civil sanction, are thus married.

### **40: Re-marriage of the divorced**

When an innocent person has, by means of a court of law, divorced a spouse for adultery, and desires to enter into another contract of marriage, it is undesirable that such a contract should receive the blessing of the Church.

### **41: Artificial Birth Control not good**

The Conference regards with alarm the growing practice of the artificial restriction of the family, and earnestly calls upon all Christian people to discountenance the use of all artificial means of restriction as demoralizing to character and hostile to national welfare.

### **42: Life in the womb**

The Conference affirms that deliberate tampering with nascent life is repugnant to Christian morality.

### **44: Democracy**

The Conference recognizes the ideals of brotherhood which underlie the democratic movement of this century; and, remembering our Master's example in proclaiming the inestimable value of every human being in the sight of God, calls upon the Church to show sympathy with the movement, in so far as it strives to procure just treatment for all and a real opportunity of living a true human life, and by its sympathy to commend to the movement the spirit of our Lord Jesus Christ, in whom all the hopes of human society are bound up.

### **46: Ministry of the Laity**

The ministry of the laity requires to be more widely recognized, side by side with the ministry of the clergy, in the work, the administration, and the discipline of the Church.

### **50: Moral duty**

The Conference holds that it is the duty of the Church to press upon governments the wrong of sanctioning for the sake of revenue any forms of trade which involve the degradation or hinder the

moral and physical progress of the races and peoples under their rule or influence.

### **53: The Christian Sunday**

The Conference desires to call attention to the evidence supplied from every part of Christendom as to the grave perils arising from the increasing disregard of the religious duties and privileges which are attached to a due observance, both on the social and spiritual side, of the Christian Sunday. In consequence of this, the Conference records its solemn conviction that strong and coordinated action is urgently demanded, with a view to educating the public conscience and forming a higher sense of individual responsibility alike on the religious and humanitarian aspects of the question.

The Conference further, in pursuance of the Resolutions passed upon this subject in former Conferences, calls upon Christian people to promote by all means in their power the better observance of the Lord's Day, both on land and sea, for the worship of God and for the spiritual, mental, and physical health of man.

### **58: Visible Unity**

This Conference reaffirms the Resolution of the Conference of 1897 that "every opportunity should be taken to emphasize the divine purpose of visible unity amongst Christians as a fact of revelation." It desires further to affirm that in all partial projects of reunion and intercommunion the final attainment of the divine purpose should be kept in view as our object; and that care should be taken to do what will advance the reunion of the whole of Christendom, and to abstain from doing anything that will retard or prevent it.

### **59: Prayer for Unity**

The Conference recognizes with thankfulness the manifold signs of the increase of the desire for unity among all Christian bodies; and, with a deep sense of the call to follow the manifest guiding of the Holy Spirit, solemnly urges the duty of special intercession for the unity of the Church, in accordance with our Lord's own prayer.

### **62: Baptizing children from Orthodox Churches**

The Conference is of opinion that it should be the recognized practice of the Churches of our Communion:

1. at all times to baptize the children of members of any Church of the Orthodox Eastern Communion in cases of emergency, provided that there is a clear understanding that baptism should not be again administered to those so baptized;
2. at all times to admit members of any Church of the Orthodox Eastern Communion to communion in our churches, when they are deprived of the ministrations of a priest of their own Communion, provided that
  - a. they are at that time admissible to communion in their own Churches, and
  - b. are not under any disqualification so far as

our own rules of discipline are concerned.

### **67: Not to marry Roman Catholics**

We desire earnestly to warn members of our Communion against contracting marriages with Roman Catholics under the conditions imposed by modern Roman canon law, especially as these conditions involve the performance of the marriage ceremony without any prayer or invocation of the divine blessing, and also a promise to have their children brought up in a religious system which they cannot themselves accept.

### **77: Mutual understanding**

The members of the Anglican Communion should take pains to study the doctrines and positions of those who are separated from it and to promote a cordial mutual understanding; and, as a means towards this end, the Conference suggests that private meetings of ministers and laymen of different Christian bodies for common study, discussion, and prayer should be frequently held in convenient centers.

### **78: Talking to other Christians**

The constituted authorities of the various Churches of the Anglican Communion should, as opportunity offers, arrange conferences with representatives of other Christian Churches, and meetings for common acknowledgement of the sins of division, and for intercession for the growth of unity.

### **An After Word**

From the beginning, Lambeth Conferences have followed the pattern of working groups on specific areas leading to resolutions arising from the reports. Between 1867 and 1998 there have been hundreds of resolutions, most of them wholly forgotten. Naturally some have had more weight than others, and a few have become the basis for major decisions in autonomous Provinces, or the basis for the work of an international commission appointed by the Archbishop of Canterbury—e.g. on the ordination of women. However, the point is that resolutions are at best advice and recommendation and so they are soon forgotten and often superseded (e.g. on artificial birth control from 1980 to 1930).

It is probable that the primary reason why the resolution of 1998 on sexuality has been so often cited and quoted, and treated as if it were the decree of an ecumenical council, by the conservative voices in the global Anglican Family, is not because it relates to a hot-topic (though this is very true), but because it was passed by the influence of a very determined and committed growing force in the Anglican Communion in 1998, what is now called The Global South. For this party, this resolution was a clear success, and so it has a special force in the mind of the present, very-active Global South, and because of their advocacy, in other parts of Anglicanism as well.

# Reverential English

by Michael LaRue, S.T.M.

The linguistic term “register” (first coined by the linguist Thomas Bertram Reid) refers to the kind of language that people use for certain purposes or in certain social settings. For instance, as a Coast Guard auxiliarist (a volunteer lifesaver for the Coast Guard, analogous to a volunteer firefighter), I use a very different register with my Coast Guard buddies than when speaking to my wife or daughter. This includes not just technical vocabulary (“jargon”), but also different standards of grammar, a different use of slang, etc. Even if I avoid blasphemous terminology (which I do), and at least some of the grosser profanity usual among sailors, it would still not be appropriate for me to use the same register with my family that I use in that setting, or vice versa. This is something that any mature adult just does without thinking, it being a natural part of how man (*homo sapiens*) uses language.

Likewise, until the middle of the 20<sup>th</sup> century, it was implicitly understood that one used a different register when engaged in public worship, or in other setting where reverence was appropriate. It is of the nature of this reverential register that it tends to be conservative, that is, it changes slowly, and thus preserves many words, grammatical endings, *et al.*, that have fallen out of use in other registers of English. The reverential register is not unusual in this, nautical language, or even that used by carpenters, is, in different ways, very conservative, as is legal language. Registers serve very necessary social and psychological functions. They may serve to reinforce the identity of certain groups, or as a powerful reminder of certain social situations, and the ability to operate in a certain register confers a sense of belonging and identity, and reinforces the social behavior and frame of mind appropriate to certain situations.

The reverential register in English, what the Rev’d Dr. Toon has called the Traditional English Language of Prayer (TELP) is in fact very much a living thing in contemporary English, as a linguist would expect it to be. My brother’s wedding, performed by a fundamentalist Baptist minister, employed thee’s and thou’s quite liberally. I have known neo-pagans to use it, and even the Disney channel was quite happy to employ good reverential register in a school song on a recent episode of “Corey in the House” (a show to which I am subject as the father of a small child). The episode was humorous, but the use of the reverential register was not the object of fun. Texts even continue to be created, and prayers even extemporized in it (more or less well depending on the knowledge of the speaker). Even a very non-religious bookseller

for whom I used to work had sufficient sense to see that Biblical quotes according to the King James Version were somehow more linguistically appropriate. Why then has much mainstream English-speaking Christianity (and occasionally but not universally the more liberal forms of Judaism) abandoned such a living part of the culture? And why do so many anglophone Christians now find it repugnant?

An alternative was devised in the 1960’s, what Dr. Toon has described as the “Contemporary Language of Prayer” (CELP). It was argued that the “traditional” language was archaic because it employed forms that had fallen out of use in other kinds of English, and that the forms of prayer should be in the “ordinary language of the people,” and be “readily understandable.” It was also argued that it was more genuine to use forms of prayer such as those one would use in private — failing to understand the distinction between private and formal public prayer, and also the fact that I will and should say things to the Almighty in private that I would not and should not say in public. These changes were all part of “modernizing” the church in order to make it more “relevant” to modern man, the process embracing art, architecture, and music, for instance. It must be said that many of these changes were made in good faith by those who loved the Lord and wanted to make Christian worship and our participation in it more real.

Sadly, the result, as linguistics could have predicted, was the substitution of a non-sacred form of language for that which the user and hearer implicitly knew to be sacred, and the consequent desacralization of common prayer and of much of Christian life. This was part of a general desacralization going on, which resulted for many in a serious disorientation and loss of identity, and for some in a loss of faith. The new forms of language, though widely used, have never really moved beyond being self-consciously ideological jargon, and use of them still functions as a badge of ideological loyalty to modernity, much like the way that people are still very conscious about using “inclusive” language. Nor can it be said that they resulted in greater or clearer general understanding of Christianity’s sacred texts, as the “new translations”, while often more intelligible, were often even more inaccurate, as is now generally recognized.

The defenders of TELP have on their side that it is, in fact, a difficult thing to force ideological changes on language, and one that always has unfortunate and unforeseeable consequences. The changes were made without an understanding of the laws of linguistics (at least by those who made them and supported them in good faith). The goal



of making Christian liturgical language more generally understandable was laudable, but, in fact, has been made more difficult by what was attempted. We now have a situation where many who have been religiously educated in the last 40 years have a strongly inculcated bigotry against TELP, and have been raised with texts that tend to distort the message of the Gospel. On the other hand, human nature tends to reassert itself, and people are in fact often stubbornly reluctant to give up that which they know is sacred and important, as their refusal to accept a new form of the Lord's Prayer illustrates.

If we work on recovering a sense of sacredness in our public worship, then it is likely that a reverential register will reassert itself, even if it does not look like what was used 40 years ago, and even if thee's and thou's are not universally used (although it is most improbable that they will disappear entirely). Thus, I think there is very much a future for TELP,

and not just among the more conservative Anglicans: the Orthodox still use it in many cases. Even Roman Catholics, who — to use the words of one of my non-religious friends — produced some of the most “aggressively ugly” English ever used, are moving back in that direction: The new translation of the Roman Missal under preparation looks as if it will actually be an aid as opposed to an obstacle to worship; in many popular prayers and devotions TELP is still used, as a survey of holy cards reveals; and where the traditional Latin Mass is used, the prayers that are in English are in TELP. In the last result, God will not be mocked, and if we would labor to recover sacredness to Christian worship, I think we have every reason to do so with hope.

(To follow up on this important essay, read *Neither Archaic Nor Obsolete, The English Language of Prayer*, from [www.anglicanmarketplace.com](http://www.anglicanmarketplace.com) or from 1-800-727-1928)



*Continued from page 6*

tions were adopted. These dealt mostly with regularizing the status of national and colonial churches and their relations with the Church of England. Thus Resolution I stipulated that in establishing new Sees, and appointing new bishops, that all archbishops, metropolitans, and presiding bishops be notified. Furthermore, Resolution IV stipulated that unity in faith and discipline among the several branches of the communion be maintained by “due and canonical subordination” of the branches to the authority of synods above them. Most dramatically, Resolution VI declared the communion “deeply injured” by the “scandal” in Natal, and in Resolution VII, outlined steps to resolve it.<sup>8</sup> All told, the conference lasted four days.

Owing to the status of the final draft of the Declaration, to the collegiality of the bishops, and to the strong words regarding Colenso's teachings, McIlvaine departed satisfied. “The feeling of the whole meeting,” he wrote to Carus, “the bearing of all towards one another, the decidedly high tone of manners and spirit, were truly delightful. I could heartily unite in the last resolution of thanks to God for such a meeting, as all did. How little did I expect at one time to be able to do so.”<sup>9</sup>

The Bishop of Ohio would live another five and one-half years, during which time he would

confront issues regarding revision of the Episcopal prayer book, churchmanship, and threatened schism. But for the moment, Lambeth left him in high spirits. Despite their differences, Evangelicals, High Churchmen, and even Anglo-Catholics still held common ground on major doctrines.

#### Notes

1. Simeon's colleagues presented the cassock to McIlvaine upon the death of the great Anglican Evangelical. McIlvaine modeled himself after Simeon, in doctrine and practice.
2. William Carus, editor, *Memorials of the Right Reverend Charles Pettit McIlvaine* (Thomas Whitaker, New York, 1882), 265-267.
3. Ibid., 278, 283f.
4. The first four were generally favored by Evangelicals as well as Anglo-Catholics, whereas the latter usually accepted the fifth and sixth councils also, and some of them even the seventh.
5. Carus, 283f.
6. Alan M. G. Stephenson, *The First Lambeth Conference, 1867* (S.P.C.K., London, 1967), 214-15.
7. Carus, 286.
8. Remarkably, Colenso managed to retain his See, albeit in a schismatic state, and by a series of judicial decisions secured its cathedral and endowments.
9. Carus, 287

*Continued from page 3*

This means some hard reflective work in preparation for the Conference - including pursuing conversations with each other across the current divisions. There will also be a number of documents circulating which will feed into the Conference's discussions, in particular the work of the Covenant Design Group, the resources available from the dialogues with the Roman Catholic and Orthodox Churches, the Report of the Doctrinal commission and the papers coming from IAS CER. Also significant will be the papers on the core elements of Anglican ministerial education and formation prepared by the group advising the Primates on Theological Education in the Anglican Communion, and the paper on the theology of inter faith relations prepared by the Network for Inter Faith Concerns (NIFCON), Generous Love.

But direct contact and open exchange of convictions will be crucial. Whatever happens, we are bound to seek for fruitful ways of carrying forward liaison with provinces whose policies cause scandal or difficulty to others. Whatever happens, certain aspects of our 'relational' communion will continue independently of the debates and decisions at the level of canons and hierarchies.

Given the differences in response to The Episcopal Church revealed in the responses of the primates, we simply cannot pretend that there is now a ready-made consensus on the future of relationships between TEC and other provinces. Much work remains to be done. But - once again, I refer back to my introductory thoughts - that work is about some basic questions of fidelity to Scripture and identity in ministry and mission, not only about the one issue of sexuality. It is about what it means for the Anglican Communion to behave with a consistency that allows us to face, both honestly and charitably, the deeply painful question of who we can and cannot recognise as sharing the same calling and task.

Finally, what specific recommendations emerge from these thoughts?

I propose two different but related courses of action during the months ahead. I wish to pursue some professionally facilitated conversations between the leadership of The Episcopal Church and those with whom they are most in dispute, internally and externally, to see if we can generate any better level of mutual understanding. Such meetings will not seek any predetermined out-

come but will attempt to ease tensions and clarify options. They may also clarify ideas about the future pattern of liaison between TEC and other parts of the Communion. I have already identified resources and people who will assist in this.

I also intend to convene a small group of primates and others, whose task will be, in close collaboration with the primates, the Joint Standing Committee, the Covenant Design Group and the Lambeth Conference Design Group, to work on the unanswered questions arising from the inconclusive evaluation of the primates to New Orleans and to take certain issues forward to Lambeth. This will feed in to the discussions at Lambeth about Anglican identity and the Covenant process; I suggest that it will also have to consider whether in the present circumstances it is possible for provinces or individual bishops at odds with the expressed mind of the Communion to participate fully in representative Communion agencies, including ecumenical bodies. Its responsibility will be to weigh current developments in the light of the clear recommendations of Windsor and of the subsequent statements from the ACC and the Primates' Meeting; it will thus also be bound to consider the exact status of bishops ordained by one province for ministry in another. At the moment, the question of 'who speaks for the Communion?' is surrounded by much unclarity and urgently needs resolution; the people of the Communion need to be sure that they are not placed in unsustainable and damaging positions by any vagueness as to what the Communion as a whole believes and endorses, and so the issue of who represents the Communion cannot be evaded. The principles set out at the beginning of this letter will, I hope, assist in clarifying what needs to be said about this. Not everyone carrying the name of Anglican can claim to speak authentically for the identity we share as a global fellowship. I continue to hope that the discussion of the Covenant before, during and beyond Lambeth will give us a positive rallying-point.

A great deal of the language that is around in the Communion at present seems to presuppose that any change from our current deadlock is impossible, that division is unavoidable and that any such division represents so radical a difference in fundamental faith that no recognition and future co-operation can be imagined. I cannot accept these assumptions, and I do not believe that as Christians we should see them as beyond challenge.

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**MANDATE**

# Beseeching the LORD GOD who grants....

**H**ave you ever heard the verb, “to beseech,” used on Radio, TV or in Congress recently? It is very much an English word—not one based on a Latin or Greek word—and it was in general use in the sixteenth century when the English Bible, the English Prayer Book, the English Homilies, and the English Primers were produced, and Shakespeare wrote his plays and poems.

In *The Book of Common Prayer* (editions of 1549, 1552, 1559 & 1662) the verb “to beseech” is used often and in many cases, where the translation of a previous Latin Collect is involved, it renders “quaesumus” (literally “we beg”).

However the first use of the verb is in the first person singular, “I beseech,” and is a case where no Latin text is being translated.

In the Exhortation at the beginning of Morning and Evening Prayer in BCP 1552, 1559 & 1662, the Minister says “Wherefore I pray and beseech you [the congregation]...to accompany me with a pure heart and humble voice unto the throne of the heavenly grace...” In the light of what he has previously stated in the Exhortation (thus use of “wherefore”), he first “prays” (politely requests) the assembled people and then he intensifies the request and “beseeches” (asks urgently and fervently) them to do that which is extremely important and cannot wait—to come before God in the right spirit and manner.

The next use of “to beseech” in Morning and Evening Prayer comes a minute or so later, immediately after the pronouncing of the Remission of sins by the Priest as the people kneel, when he says: “Wherefore let us beseech him to grant us true repentance and his Holy Spirit...” In the light of the promise of forgiveness to the repentant, both priest and people are here advised “to beseech” the heavenly Father; that is they are to ask him—as an urgent and fervent prayer—for what they absolutely really need, his forgiveness and grace. And because they ask the One who is the Almighty God, and the One who alone can give them what they desire of him, the nature of their request is a **filial** begging, adopted children begging their heavenly Father.

Regrettably we have no modern English verb that bears the same meaning as “beseech” when used by the creature before the holy Creator. That is, we have no way of communicating, except by a complex phrase, the two ideas of (a) asking urgently and fervently and (b) of this asking being of the nature of *filial* begging.

Many of the Collects in The BCP contain the verb “we beseech” and their combined impact is to present a piety and devotion that includes humility and reverence before God, with the recognition that we deserve nothing but his condemnation; thus all we can obtain and may have is by his great mercy and grace, because of the mediator, Jesus Christ.

This is why the verb “to grant” is also very often used in the Prayers and Collects of The BCP. Sometimes it is in the form “mercifully grant” and here “grant” is used in a way that is probably peculiar to religion. It recognizes that only the Lord God, who is the God of grace, is able to give what is being asked and his giving proceeds from his good will.

## Today

Modern Liturgies have in general lost not only the verb, “to beseech,” but also the strong notion of worshippers being first of all guilty sinners in need of heavenly pardon and acceptance. However, they have retained the verb “to grant” because, without the presence of “to beseech” to give it context, its real meaning is partially evacuated and it becomes merely a polite form of request! So this tends to have the effect of causing us as Anglicans to cease to be “a God-fearing people” and to become instead a people in search of self-affirmation.

There is such a dramatic difference in devotion and doctrine between the classic BCP (last edition Canada 1962) and the modern (post 1970s) forms of BCP – e.g. those in use in the USA, Nigeria and West Indies, along with the variety of “Books of Alternative Services.” It appears that a purpose of the revisers has been to change both the perceived nature, character and attributes of God and also at the same time to modify the way that human beings think of themselves before this Lord God.

The point is dramatically obvious in the Roman Catholic Church in the contrast between pre-Vatican II Liturgy and post-Vatican II Liturgy. Here it seems as if, in the modern, God has ceased to be first of all gloriously transcendent and then wonderfully immanent, and, instead, is now first especially immanent and then (possibly) wonderfully transcendent. The emphasis in the modern Mass is on fellowship and communion, whereas in the traditional Mass it is on an offering to the Holy, Majestic, Glorious Lord God; in the modern the people feel good and in the traditional they tremble with first fear and then joy!



# An Anglican Prayer Book

Contemporary English Services  
based on those in  
*The Book of Common Prayer* and  
*The Ordinal*,  
in their English 1662,  
American 1928, and  
Canadian 1962  
editions

The aim of this prayer book is to make available in contemporary language the doctrine, devotion and structure of classic Anglican Common Prayer, as these are provided in the historic editions of *The Book of Common Prayer*. It is designed for use primarily with the English Standard Version of the Bible, but the Revised Standard Version and other conservative translations will work also.

It is intended in the first place for the congregations in the networks of The Anglican Mission of the Americas; but, it is expected that it will also be used within other parts of contemporary Anglicanism, especially by churches in the Common Cause Partnership, and English-speaking congregations abroad.

The aim is not to replace the standard, traditional editions of *The Book of Common Prayer* authorized in England, U.S.A. and Canada, but to build a bridge towards them by presenting their basic theology, spirituality and reformed catholic ethos in a form of language that a majority feel is now the only real option—contemporary English.

It may be recalled that most of the forms of service designed for use since the late 1960s in western Anglicanism have sought to set aside the pattern and doctrine within the historic *Book of Common Prayer*, and replace them with a shape and theology that is a mixture of ancient shape and modern theology. Even where some of the historic content has been preserved, as in Rite One services of the 1979 *Prayer Book of The Episcopal Church*, it is made to fit into the “shape” of the modern Rite Two, and further, there is not sufficient traditional material within the 1979 Book to be consistently traditional (e.g., the Psalter uses inclusive language and there is no traditional Baptismal Service).

Therefore, there is a real need in contemporary Episcopalianism and Anglicanism for the availability of classic Common Prayer in a way that is acceptable and usable by those who currently use Rite Two, or the Canadian 1985 Book, or the like. There is an open space developing for the experimental (and then continuing) use of traditional services in contemporary English, where the doctrine and devotion of the historic Anglican Way are present, known and received.

## Contents

Preface	Holy Communion	Marriage	Daily Lectionary
The Christian Year	The Collects and Eucharistic	Visitation of the Sick	The Ordinal
Morning and Evening Prayer	Lectionary	Burial of the Dead	The Making of Deacons
The Litany	Baptism	Interment or Scattering of	The Ordination of Priests
The Athanasian Creed	The Catechism	Ashes	The Consecration of a Bishop
Compline	Confirmation	Family Prayer	The Articles of Religion

**An Anglican Prayer Book** is published for The Anglican Mission in the Americas by The Preservation Press of the Prayer Book Society on February 1, 2008. ISBN: 978-1-879793-13-2 and 1-879793-13-X. It has 240 pages and is in hardback.

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# The Role of the Prayer Book Society in 2008

**T**he purpose of the Society is not only to keep the historic, classic *Book of Common Prayer* in print; but, also in use, and in use with understanding.

In the very confused Anglican situation of the U S A in 2008, the Society does not identify specifically with any of the various Episcopal and Anglican groups but seeks to work with each and all. True enough in 1971, it began serving The Episcopal Church; but now, in a very different environment, it seeks to serve all the Anglican diversity.

What are its tasks in this complex situation? Some of the major ones may be identified and stated as follows:

To make Anglicans aware that the Anglican Way is a particular Way with specific foundations and guidelines and these are the Holy Scriptures, together with the historic Formularies (the classic BCP, Articles of Religion and Ordinal). The Anglican Way is not a generic way based solely and only on the Scriptures freely interpreted, but rather it has a basic content and shape, which needs to be maintained, and in this shaping the presence of the Formularies is critical.

To make Anglicans aware that an essential part of the glue or adhesive that kept Anglicans worldwide in bonds of affection for many years were The BCP and the Ordinal (with the Episcopate formed from the latter). And that this same glue is still needed to cement the global bonds of affection.

To educate Anglicans in the role and use of The BCP in the U.S.A. and Canada. In essence there are three editions of The BCP which we need to be aware of and cherish. First, that used in colonial times in North America, BCP 1662; the American version of it, USA 1928; and the Canadian version of it, 1962. We may think of the three as a mother with two children for they are a family and are three editions of the One Book. All are important and need to be cherished and used.

To work with the Common Cause Partners to help them realize the full potential and meaning

of their recent commitment to the historic Formularies of 1662 in their foundation doctrinal Statement. This means that the PBS has gently to assist the Common Cause Partners to look at the Formularies as they appear inside the covers of The BCP 1662 (say in the new font and format from Cambridge University Press), and from looking to encourage them to move on to use them at least experimentally to start with.

On the international situation (a) to work to ensure that the proposed Anglican Covenant, which will bind provinces together, contains a clear and explicit reference to a commitment to the classic Formularies as indispensable to the Anglican Way; and (b) to help Churches in poor parts of the world obtain new copies of their vernacular Prayer Books, particularly those based on the BCP 1662.

Of course, over and above these public and pressing tasks, there is what I may call the pastoral tasks, the weekly helping of churches and individual persons to use *The BCP* with profit.

And there are the tasks of providing CDs, booklets and books which serve to educate people in the use of *The BCP* and in its nature, contents, doctrine and devotion. These same tasks are also met through the magazine, *The Mandate*, and the websites at [www.pbsusa.org](http://www.pbsusa.org) and [www.anglicanmarketplace.com](http://www.anglicanmarketplace.com)

To fulfill its vocation and role in the present state of American Anglicanism, the PBS of the USA is looking for new supporters and donors. It has a Board that is younger than ever before, and it is fired up and ready to go; but, it needs fuel for the fire. Most of those who gave liberally from the beginning in the 1970s have now been promoted to glory and belong to the Church triumphant. Present members of the Church militant are needed to take their place and in their generosity keep the operation going! And the operation is both larger and more demanding than it was in 1971! Please consider joining this work as a prayer-partner and a donor. Thank you.

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