

# MANDATE

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# Praying throughout the Advent Season

*"And there shall come forth a rod out of the stem of Jesse,  
and a Branch shall grow out of his roots." Isaiah 11:1*

**A**lmighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light, now in the time of this mortal life, in which they Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty, to judge both the quick and the dead, we may rise to the life immortal; through him who liveth and reigneth with thee and the Holy Spirit, now and ever. Amen.

*Cover photo: Tree of Jesse, Beauvais Cathedral*

# From the President-Elect



*The Rev. Gavin Dunbar*

*By The Rev'd Gavin Dunbar*

**A**t the most recent meeting of the Prayer Book Society Board, in Philadelphia on September 19th, I was elected to succeed Peter Toon as president of the Society. Unlike Dr. Toon, I will not be an employee of the Society: much of the astonishing amount of work which he accomplished will be taken on by other members of the board, leaving the President a much-reduced, and I hope, more manageable, role. For I am Rector of one of the few remaining large parishes in the Episcopal Church in which the 1928 Prayer Book remains in exclusive use, the parish of St. John's in Savannah.

By birth and education a Canadian, I was ordained a priest in Nova Scotia in 1992 and had the cure of a five-church parish on the rocky eastern shore of that province. In 1997 I came to St. John's, for what I thought would be a short and educational stint as assistant to Fr. William Ralston, and after his retirement in 1999, Fr Michael Carreker - superb defenders of the faith of the Prayer Book well known to many. But one thing led to another, and in 2006 I succeeded Fr Carreker as Rector of this remarkable parish, where it looks like I may well remain for a long time.

For some parishioners at St. John's, those who grew up in the Episcopal Church and hardly have known any other form of worship, the 1928 Prayer Book is simply the shape in which their souls were formed. It takes the experience of other liturgical forms for them to become conscious of its virtues. As an adult convert to Christianity and to the Prayer Book, I like many others at St. John's, have discovered in the Prayer Book not only the beauty, dignity, and reverence of these older forms of worship, but also their theological clarity and strength. At a time of great confusion in the churches and in the souls of men, here we find a coherent system for integrating the whole of one's life in the faith and obedience of Christ.

Dr Toon has left very big boots for me to fill, and I can say right now that I shall not be filling them. But - to extend the metaphor a little — he has indefatigably marked out the direction in which this society must continue to grow and develop: a society that finds in the Prayer Book the magisterium of Anglican Christianity, the coherent frame for the faith and mission of Christians entrusted to us by divine providence.

In the Canadian church's "Solemn Declaration" of 1893, the bishops said something noble and true which describes our task as a Society: "We are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in his Holy Word, and as the Church of England hath received and set forth in the same in 'The Book of Common Prayer..'; and in the Thirty-nine Articles of Religion; and to transmit the same unimpaired to our posterity".

The Episcopal Church made a similar commitment in the Preamble to its Constitution, adopted in the 1960's: "The Protestant Episcopal Church in the United States of America, otherwise known as The Episcopal Church is a constituent member of the Anglican Communion, a Fellowship within the One, Holy, Catholic, and Apostolic Church, of those duly constituted Dioceses, Provinces, and regional Churches in communion with the See of Canterbury, upholding and propagating the historic Faith and Order as set forth in the Book of Common Prayer." (Since the preamble long predates the 1979 revision of the Prayer Book, it can only refer to the classical Prayer Books whose most recent edition was that of 1928.) In these late and dangerous days these commitments are much neglected in the churches. It is surely our mission as a Society not to share that neglect, but to uphold and hand on what God has entrusted to our stewardship.

## THE MANDATE

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By Roberta Bayer, Ph.D.

## Reflections *from the* Editor's Desk

**A**t the recent Board meeting of the Prayer Book Society of the USA, the Board elected the Reverend Gavin Dunbar to be our President, because the Reverend Dr. Peter Toon has retired for reasons of health. We also elected Mrs. Rhea Bright to act as Secretary, taking over for Miriam Stauff who has worked tirelessly for the Society as Secretary for ten years. We are also very grateful for the work that our recently retired predecessors on the Board, Dr. Herb Guerry and the Reverend David Kennedy, have put into defending the Book of Common Prayer. The new officers who will join me are the Reverend Edward Rix, who continues as Vice-President, and Miss Kathleen Stephans, Treasurer. As no one on the PBS Board has the time, or the gifts, to work on behalf of the Society as Peter Toon has, the entire Board will be called upon to help with various tasks, from mission and outreach to fundraising.

This issue of *Mandate* serves to introduce you to both the Reverend Dunbar and Mrs. Bright, who have kindly consented to write articles on praying with the Book of Common Prayer. Both have been active in Prayer Book circles for many years, supporting the cause and speaking on its behalf. We are also thankful to our vice-President, Fr. Rix, for helping promote the use of the 1662 Book of Common Prayer in Uganda, and we hope for an opportunity to further our mission in Tanzania. There are points of light in the darkness. Despite the news making events of the last few years, and the decline of membership in the Episcopal Church, the number of Anglicans is clearly increasing in the Global South. Some of these Anglicans love the Book of Common Prayer.

Because it is not only doctrinally sound, but what makes Anglicanism unique, its importance will never fade.

The beauty of its language is not the ground of its truth, but conveys its truth. There is a relation between truth and beauty, but the Book of Common Prayer does not contain a true teaching about our Lord because it is beautiful, but rather because it is true and beautiful, God is worshipped as he should be, and the beauty of the truth is allowed to affect us. It teaches us to pray, so that through prayer we may be blessed to learn, in occasional moments of attention to our Lord, delight in his presence.

In *Letters to Malcolm*, C.S. Lewis spoke about his delight in God found in prayer. It is this feeling of delight in God which Cranmer conveys to us in his language, showing us that God is a God of truth, love, and beauty, revealed in scripture and prayer. I recommend Lewis' book for reading this Advent. There is not much in it about the

Book of Common Prayer, although as I point out in my article, Lewis' thoughts on the failings of the liturgical movement are noteworthy. Lewis knew the joys of prayer as gift, although he also spoke about the difficulties of disciplining oneself to pray, and his book offers insight into the soul of someone who placed our Lord at the center of his life, and was formed by the theology and devotional practices of the 1662 Book of Common Prayer. His letters offer his reflections on a life of prayer.

Finally, I urge you to make regular and disciplined use of the Book of Common Prayer through Advent, praying its collects, lessons and psalms. May you have a blessed Advent and a joyous Christmas and New Year.



# Advent

## *The Coming of the Lord Jesus*



*By the Rev'd Dr. Peter Toon*

The Church Year begins four Sundays before the Festival of Christmas, and this period (which can be anything from twenty-two to twenty-seven days has long been called ADVENT. This Latin word means COMING, and in this part of the Year the Church focuses on the Coming from heaven to earth of the Son of God.

### **Two forms of time**

Advent looks forward in real time to the Coming in glory of the Lord Jesus Christ to raise the dead and to judge the nations; and it looks forward in liturgical time to the Coming of the Son of God to earth to be born of the Blessed Virgin Mary in Bethlehem. We need carefully to hold to but yet distinguish the two forms of "time" in order to enter fully into the "movement" and "ethos" of the worship of the Church in the Church Year.

Spiritually and morally, the preparation for both Comings is the same, and this preparation, and what it involves practically, is noted in the Collects for the first three Sundays in Advent. On these we need to meditate carefully even as we sincerely and fervently pray them. They point us to the Scriptures and thus the Daily Lectionary of the Church for Advent which accompanies the Daily Office is a major source of both instruction and comfort.

Of course, Christian disciples are called to live daily and weekly in such a manner as not to be embarrassed or ashamed when their Lord arrives with his holy angels. Indeed they are to be so full of faith, hope and love that they are positively overjoyed to see him whatever month or liturgical season of the year it is.

In Advent, they are to maintain this godly way of life as in heart and mind in real time, as in liturgical time they join the faithful remnant of Israel in expectation and holy preparation for the birth of the Messiah. So it is that the Christian assembly, that worships the Holy Trinity faithfully, is, by the presence and guidance of the Holy Spirit, existing an unique society. It functions in two spheres simultaneously, real time (which points to the end of the age when Christ returns) and liturgical time (which points to the end of the Blessed Virgin's holy pregnancy when Christ appears and the angels sing in the heavens).

We are called to worship the LORD in spirit and in truth; and it is only when we seek to do so that the experience of worship through the Ministry of the Word and the Sacrament actually is truly and really a blessing to us, both as the local body of Christ and also as individual members thereof. In terms of "time," there is in the Eucharist the added dimension of also experiencing "heavenly time;" that is, when we are lifted in the Holy Spirit, in and with the Lord Jesus, to his Messianic Banquet, surrounded by all the saints and by the hosts of angels!

### **Serious problems today**

There are many pressures in western society upon the Christian family and the Christian assembly to neglect Advent in any real liturgical, devotional or theological way. Indeed, one could claim that even in so-called "liturgical churches" (e.g., Lutheran, Anglican, and Methodist) Advent is usually dumbed-down or merely by-passed. Following the example of the shops and the media, Christmas often begins for churches, practically speaking, right after Thanksgiving and so any special events in December tend to carry the name "Christmas."

Christmas Carols, whose very words require that the Festival is being celebrated, are heard in malls and sung in churches days before Christmas, and the hymns which belong to Advent proper are not generally used (with a few exceptions). Not too long ago there was a tradition of an Advent Carol Service when only Advent hymns were sung by choir and congregation (and the classic hymn-books have many excellent ones), but such are now rare as Advent has been collapsed into Christmas, and Christmas has lost much of its authentic reality.

In terms of "time" what this tells us is that (a) many of us have lost the sense of liturgical time and what worshipping the LORD our God in such unique time in the Christian Year is all about, and, therefore, we have no sense at all of the blessings it provides; and (b) many of us have fallen prey to the very worst kind of chronological time, the "worldly" sense of time that dominates the media and capitalist enterprises; we have reduced Christmas to a secular holiday with religious overtones.

***Even so, come, Lord Jesus. (Rev.22:20)***

# Twenty Statements

## *Comparing BCP 1928 and “BCP” 1979*

*By the Rev'd Dr. Peter Toon*

### One

**1a.** 1928 is a gentle revision of the editions of the American Prayer Book of 1789 & 1892, and these are a revision for American use of the English BCP 1662.

**1b.** 1979 is a new kind of Prayer Book usually called “A Book of Alternative Services” because of the variety in Rites, and is like the Canadian BAS 1985/English ASB 1980.

### Two

**2a.** 1928 is in one form and style of language, the traditional English language of prayer.

**2b.** 1979 has texts in both traditional and modern English.

### Three

**3a.** 1928, along with The Ordinal and The Thirty-Nine Articles, is a Formulary or Standard of Faith of the Anglican Way.

**3b.** 1979 alone is the new Formulary of the Episcopal Way of ECUSA and is seen as a replacement for the traditional three Formularies.

### Four

**4a.** 1928 has one only text/rite for MP, EP, Holy Communion etc.

**4b.** 1979 has choices between texts for MP & EP & Holy Communion.

### Five

**5a.** 1928 is consistent in doctrine throughout its services and this doctrine is in line with that in The Thirty-Nine Articles and is called Reformed Catholicism.

**5b.** 1979 has a variety of doctrines with no consistency in theological proclamation.

### Six

**6a.** 1928 presents Baptism as the sacrament of regeneration, to be followed by Catechizing, Confirmation and First Communion.

**6b.** 1979 presents Baptism as “complete initiation” with Confirmation of no sacramental character as optional.

### Seven

**7a.** 1928 expects young persons to begin to receive Holy Communion regularly after their Confirmation by the Bishop.

**7b.** 1979 expects infants to receive Holy Communion after Baptism.

### Eight

**8a.** 1928 sees Baptism as being placed by God within His covenant of grace on conditions that He alone has set and requires and which are not negotiable by us.

**8b.** 1979 sees Baptism as being received by God into his family and freely entering into a cov-

enant with Him (where he is the Senior partner) with commitment by us to bring peace and justice into the world.

### Nine

**9a.** 1928 is committed to the doctrine of generous and gracious male headship, as is also the Ordinal. Thus no women as clergy.

**9b.** 1979 is committed to equality in all things between the sexes and so promotes female ordination and a marriage service that is minimal in requirements before God.

### Ten

**10a.** 1928 has no inclusive language for human beings and uses “man” of both male and female.

**10b.** 1979 has much inclusive language for human beings and presents it in the Rites and in the Psalter—e.g. “Happy are they...” not “Blessed is the Man...” in Psalm 1.

### Eleven

**11a.** 1928 presents the confession of sin as part of the praise of God, a humble recognition of his justice and mercy.

**11b.** 1979 presents the confession of sin as something to do before the celebration and praise can begin.

### Twelve

**12a.** 1928 presents the bestowing of God's peace immediately before the Blessing at the end of Holy Communion—“The Peace of God which passeth all understanding...”

**12b.** 1979 makes the bestowing of peace into a communal activity, not specifically related to reconciliation between persons.

### Thirteen

**13a.** 1928 contains a traditional Catechism based on the Ten Commandments, the Creed and the Lord's Prayer—in line with traditional catechizing.

**13b.** 1979 contains a new and modern Catechism deeply affected by changes in theology since the Enlightenment and centered on the human being and freedom.

### Fourteen

**14a.** 1928 retains the ancient Eucharistic Lectionary from the late Patristic era through the English Sarum Use and the 1549-1662 editions of the BCP.

**14b.** 1979 adopts a new Eucharistic Lectionary.

### Fifteen

**15a.** 1928 seeks to conform its expression of the doctrines of the Trinity and the Person of Christ to the way of Patristic Ecumenical Dogma.

**15b.** 1979 does not always—especially in Rite

2—conform its statements of the doctrines of the Trinity and the Person of Christ to way and method of the Patristic Dogma.

### Sixteen

**16a.** 1928 presents marriage as a one-flesh union for life with procreation as a normal outcome.

**16b.** 1979 presents marriage as a union which may or may not include procreation and which may be dissolved by divorce, with the possibility of remarriage in church.

### Seventeen

**17a.** 1928 presents God as the holy, righteous and strict Father who in creation and grace acts orderly yet lovingly, requiring his creatures who become his adopted children to do his will and keep his commandments.

**17b.** 1979 in Rite 2 material presents God as the holy, generous and nurturant Father/Parent who affirms and blesses his creatures/children and encourages them to choose to do his will.

### Eighteen

**18a.** 1928 sees individual human beings as persons, whose identity is established by relations to family, friends, local community and God and it has no modern doctrine of the human being as “an individual.”

**18b.** 1979 in the Rite 2 material sees human beings as “individuals” who freely choose to be part of a church community and who freely enter into a baptismal covenant with God by individual choice. The passing of the peace affirms each one and helps to make them into a community.

### Nineteen

**19a.** 1928 has no special provision for an Easter Eve Liturgy (but could have one if this edition were gently revised).

**19b.** 1979 presents an Easter Eve Liturgy, though doctrinally it has been dumbed down.

### Twenty

**20a.** 1928 is an expression of Reformed Catholicism, the central tradition of the Anglican Way.

**20b.** 1979 is an expression of modern “Affirming, Liberal Anglican Catholicism” seeking to preserve catholic ceremonial and ritual with modern, liberal theology.

### Conclusion

The BCP edition of 1928 and the so-called BCP of 1979 are very different because the latter is truly in shape and content “An Alternative Service Book” and should have been authorized as such as existing alongside the classic BCP not replacing it—as was the case in England and Canada.

## *Report from the Congregation for Divine Worship of the Roman Catholic Church*

# On Using Lord instead of YHWH

**T**he Vatican's Congregation for Divine Worship in a recent letter to bishop's conferences around the world took up the question of the use of the *tetragrammaton* YHWH in liturgical settings. Some excerpts of the letter may be of interest to *Mandate* readers and follow: “In recent years the practice has crept in of pronouncing the God of Israel's proper name, known as the holy or divine *tetragrammaton*, written with four consonants of the Hebrew alphabet in the form YHWH. The practice of vocalizing it is met with both in the reading of biblical texts taken from the Lectionary as well as in prayers and hymns.” In Hebrew, “the *tetragrammaton* YHWH...was held to be unpronounceable and hence was replaced during the reading of Sacred Scripture by means of the use of an alternate name: ‘Adonai,’ which means ‘Lord.’ The Greek translation of the Old Testament, the so-called *Septuagint*, dating back to the last centuries prior to the Christian era, had regularly rendered the Hebrew *tetragramma-*

*ton* with the Greek word *Kyrios*, which means ‘Lord.’ ... Something similar happened likewise for Latin-speaking Christians, whose literature began to emerge from the second century, as first the *Vetus Latina* and, later, the *Vulgate* of St. Jerome attest: in these translations, too, the *tetragrammaton* was regularly replaced with the Latin word ‘*Dominus*.’ ... The attribution of this title to the Risen Christ corresponds exactly to the proclamation of his divinity. ... Remaining faithful to the Church's tradition, from the beginning, that the sacred *tetragrammaton* was never pronounced in the Christian context nor translated into any of the languages into which the Bible was translated ... the following directives are to be observed: (1) In liturgical celebrations, in songs and prayers the name of God in the form of the *tetragrammaton* YHWH is neither to be used or pronounced. (2) ... The divine *tetragrammaton* is to be rendered by the equivalent of *Adonai/Kyrios*: ‘Lord.’”



# C. S. Lewis Against the Liturgiologists

By Roberta Bayer

## Prayer or Liturgy

There is a very great difference between shaping corporate worship to the wishes of those who study liturgy, and thinking about corporate worship as a part of a life of prayer.

C. S. Lewis distinguished what is labeled liturgiology, from his own practice of praying, in letters written to a friend towards the end of his life, published as *Letters to Malcolm*. Lewis wrote that prayer, whether corporate or private, ought to be primarily about practicing attentiveness to God, and if prayer in church distracts from God rather than directs our minds and hearts towards him, then surely something has gone wrong. His complaint about liturgical changes introduced during his latter years, were that they interfered with his ability to attend to God, and seemed to be founded upon questionable assumptions. Although he was open about his lack of interest in ‘churchmanship’, he, like many thoughtful Anglicans of this period, perceived in the new and experimental liturgies the seeds of doctrinal change.

The liturgical movement, which developed throughout the twentieth century, and bore fruit in new worship books, such as the 1979 Book of Common Prayer, was not, oddly enough, much concerned with prayer. It was about many things, in part, it was about the purported recovery of ancient ritual. But, it was also about bringing church services more in line with fundamental changes in Biblical studies, showing the church’s new understanding of itself in the modern world, and moving the Eucharist from a private communion with God to a corporate witness to build community. Consequently, the liturgical movement created a ritualized schoolroom where people were invited to come and learn the most recent gleanings from the theories of the liturgiologists. It appears not to have been directed to helping us know and love God through prayer.

In his book *The Reform of Liturgical Worship*, Massey Shepherd, who was one of the architects of the 1979 Prayer book, argued that liturgical innovation was needed to focus the attention of the congregation on the action of the rite. Shepherd wrote that historical Anglican worship, in Cranmer’s Book of Common Prayer, paid insufficient attention to the ‘drama’ of the Eucharist. For example, he despaired that Cranmer had failed to place the Fraction, which is the moment when the Wafer is broken between Consecration and Com-

munion, at the symbolic center of worship. Shepherd argued that new liturgies corrected this fault, and provided an alternative text to that of Cranmer, which erred on the side of “wordiness.” “It is not an exaggeration,” Shepherd wrote, “to say that the Prayer Book liturgy of the Eucharist is so excessively wordy that the actions are almost lost to view in their logically dramatic sequence.” He said that words ought to simply interpret the actions of the priest at the altar to the corporate group, and form, as it were an interpretive text. The wordiness of the BCP bespoke, for Shepherd, the wrong pedagogical intent.

Some people, maybe most, who attend church come to pray for the grace to assist them in their day to day trials, and to more fully contemplate, know, and love God. While recognizing that Holy Communion is central to Christian worship, most think of communion as a means to that grace. Few think that the fundamental purpose of a liturgical text is to convey to them the latest researches of the liturgical scholars, which may become outdated within twenty years. Like C.S. Lewis, most Christians primarily come to church to pray to God through word and sacrament, because prayer is the fundamental means by which we live this life in preparation for the next.

Complaining of the “Liturgical Fidget” of his day, Lewis remarked: “It looks as if [liturgiologists] believed people can be lured to go to church by incessant brightenings, lightening, lengthenings, abridgements, simplifications and complications of the service.” But they are wrong about this, Lewis remarked, because when people go to church, “they don’t go to be entertained. They go to *use* the service, or, if you prefer, to *enact* it. Every service is a structure of acts and words through which we receive a sacrament, or repent, or supplicate or adore.” Lewis concluded most memorably, that the “perfect church service would be one we were almost unaware of; our attention would have been on God.”

As Lewis remarked in an aside about the Knights of the Round Table in the legend of the search for the Holy Grail: “The important question about the Grail was ‘for what does it serve?’ ‘Tis mad idolatry that makes the service greater than the god.” In the end, what the chivalric knights learnt was that the recovery of the Holy Grail was secondary to the knowledge of God gained by those who had sought it. Translating that to modern times, one might remark that the holy grail of accurate historical research about primitive sacramental practices in

the church should not be confused with enriching worship of God Himself.

### **Lewis' comments on the revision of the Book of Common Prayer**

C. S. Lewis was prescient about the effect which revision would have upon unity within the Anglican communion. He remarked that because the new liturgies introduced were not the product of gradual and organic change, but were, in fact, intent on introducing something wholly new, (as Massey Shepherd put it, revision provides us with "a new theological orientation"), they would be divisive. Lewis wrote: "Already our liturgy is one of the very few remaining elements of unity in our hideously divided church.... Can you imagine any new Book which will not be a source of new schism?"

Furthermore, insofar as liturgical improvement includes doctrinal change, Lewis asked, how long will agreement about those new doctrines last? "I ask with trepidation because I read a man the other day who seemed to wish that everything in the old Book which was inconsistent with orthodox Freudianism should be deleted." Between the doctrine of the Book of Common Prayer historically received, and the new Christianity of the revisers he perceived a divide. We have seen the fruit of this in the debate about divorce and same sex blessings in the church. Whereas the doctrine of marriage found in the 1928 marriage service mitigated against such things, the doctrine of marriage, as it was redefined in the 1979 book, has opened the way for them.

Finally, the 'fidget' was distracting. "Surely the more fully one believes that a strictly supernatural event takes place, the less one can attach any great importance to the dress, gestures, and position of the priest," Lewis wrote. The end is to glorify God, and not place obstacles between the sacrament and the people. A more elaborate liturgy was not commensurate with more catholic worship.

Lewis was a medievalist. If arguments made in favor of a high church and 'catholic' liturgy by scholars like Massey Shepherd were considered lacking in 'catholicity' by Lewis, that suggests that historical research and catholic practice had diverged. For Lewis, in fact, medieval sensibility to God and Cranmer's prayers go together because Cranmer's ruling idea was to continue what was *best* in the past, and not break from it. The liturgical movement is problematic because, by reaching back into the poorly documented past of the early church, they harmed catholicity, rather than recovered it.

### **On Prayer in Church**

C.S. Lewis thought prayer in the church and

prayer in the home ought to be intrinsically connected. This is something that Cranmer understood much better than twentieth century liturgiologists who are so focused on rite. If prayer is about directing one's life to God, then prayer in church and prayer by ourselves ought to be integrated. The Book of Common Prayer ties home and church together.

Lewis wrote: "And even in private, adoration should be communal — 'with angels and arch-angels and all the company,' all the transparent publicity of Heaven. On the other hand, I find that the prayers to which I can most fully attend in church are always those I have most often used in my bedroom." That was Cranmer's intent. The point of having a Book of Common Prayer was to help people pray in all settings. To follow the daily offices is to attend to God through scripture, integrated into an order developed for personal devotion. Furthermore, a scripturally grounded order offers a richness which is lacking in our current love of extemporaneous prayer, and moves us beyond what we already know.

A number of years ago, in the course of saying Morning Prayer at home, I realized that the *Te Deum*, which I had been saying in church since childhood, offered a lesson in political theology. Whatever heaven may be, and while in this world we have no final knowledge, it is described in this historic prayer based on scripture, as breathtakingly beautiful, an ordered and perfect hierarchy, a court around a King, worshipping in unison. Heaven is described as a monarchical government, peopled with angels and saints. I have not forgotten that illuminating insight in all subsequent consideration of the relation of beauty, truth, and order. It is the starting point for thinking about what justice is in its perfection. Yet I would not have reached that insight without the gift of having been brought up in a church tradition which availed me of such riches, and been taught the importance of saying the daily offices.

After years of prayer, in which the benefits of Cranmer's work, man-made prayers as he put it, had become clear to him, Lewis observed that they helped him with 'sound doctrine.' Secondly they reminded him of 'what things I ought to ask.' Thirdly, they provided an element of the ceremonial. This is no small praise from the man who, on so many matters of Christian doctrine, has been one of the most influential teachers of his generation.

*O Lord save they people, and bless thine heritage;  
Govern them, and lift them up for ever.  
Day by day we magnify thee;  
And we worship thy Name, ever world without end.*



# Report from Uganda

By the Rev'd Edward Rix

Tradition tells us that the snow-capped hills of Ruwenzori in Western Uganda are those "Mountains of the Moon" first described by the ancient explorer Diogenes whose travels are recorded in the 2<sup>nd</sup> century *Geography* of Ptolemy. Once regarded as the source of the Nile, the great 19<sup>th</sup> century geographers Grant and Speke proved that this honor belonged to the great Lakes of East Africa. Having proved this, they nonetheless were unsuccessful in actually locating the fabled mountains themselves.

It was not until 1889 that the famous missionary explorer H.M. Stanley finally located them, having the good fortune to arrive in the region on a day when the mountains were not shrouded in the mist that hid the snowy peaks from earlier adventurers. Before long this traditional center of the Toro kingdom became the hub of colonial activity on the Ugandan and Congolese border.

1893 saw the establishment of Fort Gerry, named tongue-in-cheek for the British Consul-General, Sir Gerald Portal, after whose death of Malaria the town was renamed the more sober "Fort Portal" in 1900. Anglican missionaries from the Church Missionary Society soon followed and within a couple of decades St. John's Cathedral, the second oldest cathedral foundation in the Province after Kampala, was built.

St. John's sits today just on the outskirts of the town of Fort Portal and is the seat of the Bishops of the Diocese of Ruwenzori. It is a vibrant congregation of over 700 souls and its Dean is the Very Reverend Patrick Kyaligonza. Recently he indicated to a son of the Diocese working in America, Fr. Samuel Murangi, that his congregation would

be delighted to worship regularly with the 1662 Book of Common Prayer, if only they could obtain copies of the same.

Providentially, Fr. Murangi is my Assistant Curate at All Saints' Church, Wynnewood in the Philadelphia suburbs. Knowing of the Society's on-going efforts, in conjunction with our Sister Society in England, to provide the BCP to African clergy and congregations, it was arranged for Dean Kyaligonza to contact Mr. Ian Robinson of the English Society who in turn promptly raised the necessary funds and shipped 700 copies of the 1662 BCP to Fort Portal. The Dean wrote "For each member of our congregation to hold in his hand and worship with that liturgy which is foundational

to our faith as Anglican Christians would be of tremendous benefit to us." These books will soon arrive at St. John's Cathedral and the faithful will soon return to regular Prayer Book worship: a thing which has only been wanting for lack of resources.

One other happy bit of news: Dean Kyaligonza has recently been elected Bishop of Ruwenzori and will succeed the current Bishop, the Rt. Rev.

Benezeri Kiseembo, in early 2008. How reassuring to know that this Orthodox Diocese will continue with leadership wholly committed to the genuine Common Prayer tradition.

This is only the latest in a series of donations of Prayer Book liturgies to traditionalist Anglicans in East and Central Africa. In addition the American PBS has recently obtained and distributed BCPs in the Dinka language amongst Sudanese refugees in America. We aim, with our sister Societies, to continue this work for our African brethren, and to keep you up-to-date as to the progress of individual projects.



*The Rev'd Edward Rix*



*St. John's Cathedral at Fort Portal*

**Please consider a gift to directly support the distribution of English and Native-language BCPs amongst the Anglicans of the Global South**

# Let God Speak to You

## *An address delivered to the ECW of All Souls' Episcopal Church, Oklahoma City*

By Mrs. Rhea Bright, Secretary of the Prayer Book Society USA

The inspiration for this talk was twofold. First, Canon Michael Hawkins, the Dean of the Cathedral in Saskatchewan, made the observation, during a visit to the parish, that submarines, in times of danger, go deeper; and he was advocating that as a form of action in the current crisis facing the

Anglican Communion: going deeper. He did not mean that we should bury our heads in the sand and pretend that problems do not exist, but rather that we need to go deeper into our personal and communal understanding and experience of our Anglican tradition.

The second moment of inspiration came from a familiar saying printed in the Sunday morning church bulletin:

Before the service, speak to God.

During the service, let God speak to you.

After the service, speak to one another.

That is my topic: letting God speak to us through the traditional Prayer Book liturgy.

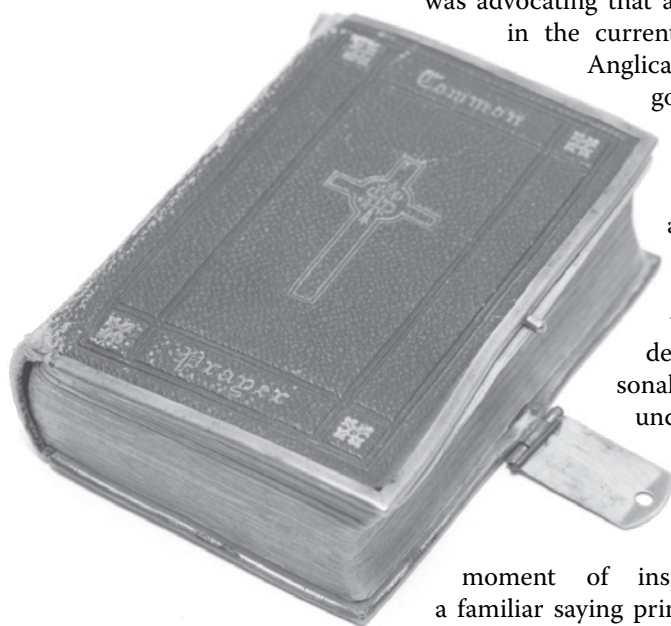
What all Christians have in common is faith in Jesus Christ, the incarnate Son of God, who died to save us from sin, and who opened to us the hope of eternal life, in which we shall know and love God even as we are known and loved. What primarily differentiates Anglican Christians from other denominations is our approach to worshipping that God.

There have been a handful of times in the history of western civilization, when there has occurred a great flowering of culture – a flowering that involves the visual arts, literature and poetry, music. But such cultural flowering does not come out of nowhere. Rather it is a reflection of or an expression of the prevailing philosophical and theological ideas of the time, ideas about the nature of humanity – what it means to be human. Some of the greatest cultural periods of our history were Athens in the fifth and fourth centuries BC.,

Florence in the fourteenth to sixteenth centuries, and England in the sixteenth and seventeenth centuries.

What is special about these periods is not merely the skill of the artists they produced – of Sophocles or Michelangelo or Shakespeare. What sets these eras apart is that they were imbued with a profound understanding of the human soul. They had a grasp of certain timeless truths about humanity – about both human aspirations but also human limitations and failings. We call the works produced in these times 'classics' because they are timeless – they speak to us today just as they did when they were produced. When Socrates addresses the Athenians in the *Apology*, he speaks to us. Michelangelo's *Pieta* is as moving today as it was in 1499. *King Lear* is never out of date. But all these things require time. One needs to take time to look at a work of art to appreciate it. One needs to take time to read poetry to understand it. One must take time to really listen to a piece of music.

The Book of Common Prayer emerged out of the great cultural flowering of Reformation England. Like any great work of art it, too, requires time to explore and appreciate – a lifetime. What finally emerged in 1662, after more than a century of prayer, study, labor and controversy, as the Church of England Book of Common Prayer, was a book that brought together the traditional liturgies of the Christian church, extending back 1500 years, with the reformed understanding that the mind and will of each individual should be actively engaged in that liturgy. The Prayer Book tradition brings together the best of both Catholicism and the Reformation, while rejecting the extremes of both. The basic form of the liturgy was largely unchanged, but the spirit of the liturgy was radically altered. The liturgy of the Church was made into common prayer. It is common to all of us who partake. We pray together, in common. We also pray as common people – ordinary, everyday people, struggling to know and will the good. This change was accomplished in part by translating the Latin into English – the common language. But the change was more than that. The focus of Anglican liturgy is always and unwaveringly the cross. The Reformers had a very deep sense of both human sin and divine grace – and the cross is the constant reminder and ultimate symbol of both. Jesus died on the cross because of human sin. And his death and resurrection were acts of divine grace, of divine love.



Now, there are all sorts of reasons we are moved to go to church – we go to hear the scripture read and expounded; we go to pray for ourselves and others, for help and comfort, for healing, for discernment, for forgiveness from sin; we go to offer thanksgiving for the blessings we have received; we go to receive the grace of Christ's sacrificial body and blood, to sing hymns of praise, and to enjoy the fellowship of other Christians. These may all be things that motivate us, but in the end there is only one reason to go to church – and that is to worship God. All these other things are merely the components of our worship.

But how can we offer worship that is acceptable to God? How can we love him and praise him as he deserves? How do we, frail and finite, worship the eternal omnipotent Lord of the universe? The answer is given at the very beginning of our communion service. "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord."

This is called the Collect for Purity. We begin our worship by praying to God, who already knows everything on our hearts; we ask the Holy Spirit to cleanse our thoughts, in order that we will be made able to love and praise God. In other words, we are asking God to make us able to worship him. And then, through that worship, we come to know him and love him, and thus worship him more fervently. The beginning and the end are the same: God's grace. His wisdom (His Word, written in the Bible and incarnate in Jesus Christ) brings us to the knowledge of all truth. His love is the cause of our love. His will moves our wills.

This is what our Prayer Book constantly reminds us of: our constant need for God's grace; and His constant assurance of it. The BCP has been called the Bible put to prayer. Fully two-thirds of the Prayer Book is extracted from scripture. We are not in church to sit passively by and be entertained – either by preachers or choirs. Nor are we there to passively and mindlessly receive the sacraments of the church. We are there to know God and to love him. And we do that by actively praying God's word, and actively listening, letting God speak to us.

How does God speak to us in the service?

In the words of scripture. Listen. God is speaking to you.

In the sacraments, the visible signs of God's grace. God is speaking to you.

In the prayers that we pray as a congregation: in our intercessory prayers, in our asking for forgiveness, in our hymns. The depths of the human soul are plumbed – all our needs and desires – which are already known by God. Listen. There, too, in the words that we pray, God is speaking to you.

But we must listen.

Patrick and I recently had a conversation with a young man who had grown up in the Episcopal Church, but then moved on as a teenager to a more evangelical and immediately accessible style of worship. Now that he is older, he has discovered a richness in the Prayer Book that he did not – and could not – appreciate as a child. His point, I think, was that this is not food for children. This is a point of view that must be countered. Yes it is true that children do not understand everything that is said. But neither do children understand why they should not talk with food in their mouths, or why they need to learn algebra! Bringing children up in our Episcopal or Anglican way is a formation of the soul – a spiritual formation – that is just as important as the education they receive in school, or the manners and habits we teach them at home. They will grow into it. It will become a part of them. It will help to make them the people they should be. They will learn how to think about God and themselves. And as they come into greater spiritual maturity they will come to understand more deeply the words they have been saying all their lives. Just as being made to say please and thank all their lives ultimately produces a spirit of gratitude and appreciation.

And for those of us who are adults – we too are still growing into this and being formed by it. If we listen, we will come to know the God who is speaking to us, and to love him, and to will what he wills for us. It is a lifelong process.

The wife of our Youth Minister gave the following testament. During a time of great distress in her life, dealing with a situation to which there seemed to be no possible good outcome, she said the one place she could find consolation was in church, because there she did not have to do anything. She did not have to find words to pray, because the church, the body of Christ, would do it for her; the church would hold her up – all those present in the church with her at that moment, but also all those who have gone before, who have prayed those words, and all those yet to come.

So treasure this book: the Bible put to prayer. This is what defines us as Anglicans. Read it. Pray with it. And listen to the words.

**Please remember the Prayer Book Society of the U.S.A.,  
both in your charitable giving and in your will. Thank you.**



# Praying with the Book of Common Prayer

*By the Rev'd Gavin Dunbar*

**H**ow did Jesus know the will of God? In his divine nature, as God the Son, he is the full revelation of God's will, the Word of God; but in the human nature which the Son of God took upon himself from Mary, we know that Jesus "grew in wisdom and stature" (Luke 1.52). That is to say, as a man Jesus did not come into the world with a fully formed knowledge and understanding of God's will. The will of God was something he came to know and understand gradually, as does any other human being. In the one report we have of him in the three hidden decades between his birth and baptism by John, we find him at age twelve in the temple, "in the midst of the doctors" – that is, scholars of the Old Testament – "both hearing them, and asking them questions" (Luke 2.46). As does any other human being, he came to know and understand the will of God by being taught; by submitting his mind and will to the teaching of Scripture.

What Jesus found in the teaching of Scripture was a kind of divine script for the Son of God and the Messiah of Israel to fulfill. "Thus it is written" he would say, "and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24.46-47). And having learned his Father's will in the doctrine of Scripture, he taught his disciples the same: "And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24.27). He told them: "all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures" (Luke 24.44-45).

As for Christ, so for his Church: we find God's will for us by submitting our minds and wills to the doctrine of Scripture, under the guidance of Christ's own teaching, example, and Spirit. This may take place through the teaching ministry of the Church, through public sermons and discussions; or through private counsel, encouragement, and admonition. It also takes place through private study and meditation upon the Scriptures, a discipline aptly compared by Cranmer to a cow's chewing the cud, with the result "that we may have the sweet juice, spiritual effect, marrow, honey, kernel, taste, comfort, and consolation of them".

Third, it takes place through the Church's

common prayer. The model for this third way is found in the book of Psalms, that ancient anthology of Israel's praise and prayer. If there was one book of Scripture which Jesus prized above all others, it seems to have been the book of Psalms. Certainly it is the book of the Old Testament most frequently in the New; and it usually is quoted as a book of prophecy about Christ. In the book of Psalms, Jesus not only found God's will for him, the Father's word to the Son: he also found the Son's word to the Father. It is his first word: "Lo, I come (in the volume of the book it is written of me) to do thy will, O God" (Psalm 40.7 quoted in Hebrews 10.7) – and it is his last: "Father, Into thy hands, I commend my spirit" (Psalm 31.5 quoted in Luke 23.46). His use of the psalms indicates to us the importance, not only of knowing God's will set forth in his word, but also of submitting our wills to it, in faith and obedience. Thus the word that comes to us from God returns to him in our praise and prayer.

In the act of worship the Church takes into her mouth and ears, her mind and heart, the words and doctrine of Scripture, as a kind of script to be fulfilled in her through Christ. God's word, having gone forth in lesson, sermon, and sacrament, returns to him through the Church's praise, thanksgiving, and prayer. God speaks to us in his word, and we respond to him according to his word; and thereby the Church wills what God wills. So a sound and healthy form of worship provides us with a kind of script through which we come to the knowledge of, and submission to, the will of God. That is precisely and even literally what the historic Prayer Book sets out to do, and very largely accomplishes. It has been rather well described as "the Bible re-ordered for public worship." And it sets out quite literally a script of prescribed and stable forms of words and ceremonies for priest and people to follow. It not only shows us how to worship God in accordance with the teaching of Scripture in the historic faith of the Catholic Church, but also gives us the words and actions in which to do so.

Such fixed forms of word and ceremony provide a liturgy whose quality is not dependent upon the ability of the preacher, and not subject to the possible deficiency of his understanding, the weakness of his conviction, or the vagaries of his taste. The excellence of these forms is the work of the best liturgical craftsmen and has been tested by generations of the faithful. Such forms also allow the congregation to worship with full understanding and

consent, because the forms are accessible to them on the page and can be committed to the memory. Paradoxically, therefore, precisely because the forms are fixed and stable, they permit a genuine worship from the heart without self-consciousness: these words can become ours. Finally, they help those worshipping to realize that Christian worship does not take place in isolation from the rest of the Church, but is always a participation in a process that is much bigger than an individual person, congregation, or denomination. Of course, the forms of worship have to be healthy and sound – which is why, in principle, the revision of forms that are already sound and healthy should be modest and conservative. As traditional Episcopalians have feared, and experience has proven to be the case,

to pray the Prayer Book. But it is a necessary one. It indicates to us in what spirit we should approach those services: as a kind of script for us to know, to will, and to fulfill, the will of God for our eternal joy in Jesus Christ. Just letting it wash over us will not take us far. It requires the investment of the energies of our souls: faith that believes God's word, and is ready to act upon it in obedience; confident hope in the promises of God's grace; humility that renounces self-determination, and charity that wills the good of the whole Church and people of God.

In using the office, either on Sundays or weekdays, it helps to be aware of the basic structure shared by the Prayer Book's orders of Morning and Evening Prayer. This comprises, first, a peni-



if we open the door of liturgical revision too wide, the spirit that blows in may not be the one that is holy and true.

In some other Protestant churches such as the Presbyterian, there is a noble tradition of public prayer either *ex-tempore* (composed on the spot) or pre-meditated and even composed by the preacher. At its best it can be very impressive and powerful, based on solid doctrinal substance and pastoral imagination. But it can also be depressingly mediocre – one cliché after another – and when it is bad (like the little girl in the old rhyme) it is horrid. Anyone who has been subjected to the banality of “wejus” prayer (“We jus’ wanna thank you ...and we jus’ wanna ask you...”) knows what I mean. If that is spontaneity of worship, give me inflexible rigidity every time!

That is a long prologue to a practical topic: how

tential preparation of confession and absolution; second, the praise of God's glory and the proclamation of his Word, in psalms, canticles, and lessons from scripture; and third, prayers for his grace and mercy upon the Church and people of God. (The sermon, offering, and benediction that conclude the service on Sundays, when Morning Prayer rather than Holy Communion is the principal service of the day, are elements borrowed from the Holy Communion.) In these three parts – Penitence, Praise, and Prayer – we perceive the basic logic of the service. To oversimplify a little, this logic is one of sin, grace, and faith: sinful man's need of grace and mercy; God's provision of that grace in his Word; man's laying hold of that grace through faith.

In the penitential preparation, the service awakens us an awareness of our alienation from God

and sets forth the relief of that need, through God's grace in Christ, received by repentance and faith. This preparation provides the terms in which the rest of the service is framed. For then, in the psalms, lessons, and canticles, the Church rehearses the greatness of God's grace, as set forth in his Word, to the praise of his glory. (It is significant that the ancient hymn, "Glory be to the Father", runs through this section like a refrain.) Third, in the prayers, the Church claims the promises of grace set forth in the Word, and applies them to those in need. Naturally, there are some subtleties and complications in this basic pattern, but this logic pervades even those variations.

This pattern or logic is not designed to entertain or excite; nor it does not seek to match some abstract standard of ritual correctness. Though deeply rooted in the church's tradition, it is not antiquarian. For all its beauty, it is not merely aesthetic. Though thoroughly corporate, it is not based on group dynamics or sociological agendas. Its logic is the pattern of the soul's ascent to God through the grace of his Word and Spirit. It is the pattern of "unceasing prayer", the heart's desire for God in and above all things.

"Pray without ceasing" says the Apostle (1 Thesalonians. 5.17), for the whole of Christian life is a life of prayer: a life in which all our thoughts, words, and actions, are referred to God. We keep this precept even when we are not saying prayers, says Saint Basil the Great, "when in every action we beg from God the success of our labours and satisfy our debt of gratitude to him who gave us the power to do the work, and when...we keep before our minds the aim of pleasing him". That unceasing inward and unspoken prayer of the heart, essential to the Christian life, is what is expressed and exercised in the *saying* of prayers, and to nurture it Christians have maintained structured disciplines of common prayer from the very beginning. In the Acts of the Apostles, we read how the disciples "continued with one accord in prayer and supplication" (1.14), not just weekly, but "daily" (2.46). From ancient sources we learn of prayers said at fixed times each day, which therefore came to be known as the liturgy of the hours. In the west the recitation of the hours became the canonical *officium* (Latin for "duty") of the clergy, and they are still referred to as the "daily office".

The reform and renewal of this ancient catholic discipline was a pastoral priority for the 16<sup>th</sup> century Protestant reformers, Luther, Bucer, Calvin, as well as Cranmer. Over the centuries the daily office

had become burdensome in its complexity and length, comprising eight services as well as other devotions. As a result of a misguided attempt in the 13<sup>th</sup> century to reduce the burden of recitation, the reading of scripture had been greatly reduced; and for the same reason the longer psalms were rarely read. Moreover, the services were in Latin, which meant that few could understand what was being said – including some of the clergy who said them! What had been a spiritual discipline of the whole church had become a burdensome chore for the clergy. Like the other reformers Thomas Cranmer was determined to restore this tradition of daily prayer as an edifying discipline of the whole church. His zeal is reflected in the Prayer book services of Morning and Evening Prayer, which came with the explicit mandate, "daily to be said throughout the year", and publicly in the parish church, where possible.

Cranmer paid careful attention to contemporary reforms of daily prayer, Roman Catholic and Protestant, and his work drew on them all. Like the Lutheran and Roman Catholic reformers, he maintained a high degree of continuity with traditional forms, while simplifying and consolidating them to allow for a more extensive reading of Scripture. Also following Luther's precedent, he translated them into the vernacular. At the same time, in accord with Reformed theological emphases, the services were shaped to express the priority of grace, and the necessity of repentance and faith. It was his genius that he managed a thorough and coherent reform of the ancient tradition of the daily office with remarkably little loss of its most valuable elements, and much gain, in evangelical and pastoral usefulness. At the same time he rendered these rites in a noble and memorable English prose style that is his distinctive gift to the language of prayer. Through him, an ancient and invaluable tradition of corporate worship was made available to the modern world.

There is considerable evidence that this reform of the daily office was successful. If the English Reformation began with the dissolution of the nation's monasteries, it ended by turning the entire nation into a new kind of monastery, a community of common prayer, in which king, noble, priest, merchant, farmer, servant and ploughboy were united day by day, morning and evening, in sharing common prayer. The readiness of all classes of society to do so stands in rebuke of modern Christians, whose private devotions are too often erratic, unstructured, and excessively individualistic.



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**MANDATE**

# COMING

## *Jesus and his Advent*

*Christians spend a large part of the month of December focusing on the Coming of the Son of God from heaven to earth. For a long time, they have called this season, ADVENT (Latin for "coming"). Let us think about what kind of COMING is indicated by "Advent;" and let us do so in a somewhat irregular way, by using each of the letters of this word, c-o-m-i-n-g as the first letter of a key word.*

**C**ertainty of the Coming of Jesus. The future return of the Lord Jesus Christ from heaven to earth will occur because he himself promised to do so (see e.g., Matt. 24; John 14-16), and also because his apostles, speaking for him, said he would come (see e.g., I & II Thess.). Thus the certainty is according to the word of God!

But what about his first Coming? The godly people of Israel looked for the arrival of the Messiah (Christ), the Son of David, because his coming had been promised by prophets (see e.g., Isaiah 2 & 11) and psalmists (see e.g., Psalm 2 & 110). It was certain, they believed, because based upon the word of God!

**O**bedience of the Coming of Jesus. "God (the Father) so loved the world that he gave his only-begotten Son..." (John 3:16). The giving by the Father meant the ready obedience of the Son to leave heaven, to descend to earth, to be born of Mary, to live as a servant and to suffer and die for us (see Phil. 2:5-11). The Incarnate Son is the perfect example of genuine obedience to God.

The Second Coming of the Son of God to earth will also be in obedience to the Father. He will come again to do the Father's will in the act of the resurrection of the dead and in the judgment of the peoples—as we proclaim in the Creed.

**M**anner of the Coming of Jesus. There is a major contrast between the way in which the first Coming occurred and how the second Coming will take place. The Son of God entered human history in great humility born in stable and as an infant he soon had to be taken away as a refugee to avoid being murdered. However, the same Son of God will re-enter human history in glittering wonder, seen by all, with everyone confessing that Jesus is Lord to the glory of the Father.

**I**mportance of the Coming of Jesus. In terms of the everlasting good of the human race, the importance of the two Comings can hardly be exaggerated! Without the Incarnation, the Ministry, the Passion and Death, followed by the Resurrection and Exaltation of Jesus, there is no possibility of salvation from the guilt and power of sin. Without the Second Coming with the resurrection of the dead and the entrance in the beauty of heaven, there is no full and final redemption, life in the kingdom of heaven, and the beatific vision of God.

**N**arrative of the Coming of Jesus. For the written account of the connected events of the first Coming, Christians are blessed with the stories in Matthew and Luke's Gospels along with the theological statement at the beginning of John's Gospel. There is no connected narrative as to what the future coming in glory will exactly be like: what we find in the New Testament both from Jesus and his apostles are short descriptions and statements which when all put together give a powerful, if symbolic account of the way this Coming will occur (see e.g., the teaching in Mark 13:24ff., 1 Cor. 15; Ephesians 1; 2 Peter 3; Revelation 19-22).

**G**lory of the Coming of Jesus. Jesus is now the exalted King of kings, seated at the right hand of the Father, and served by countless hosts of pure, willing angels. In returning to earth to complete the Father's purposes, he will come displaying the majesty, authority, power and splendor that is rightly and permanently his, as the Lord of glory.

*Although the first Coming was in great humility, this did not stop the angelic choirs breaking into praise, allowing the shepherds on the Bethlehem hills miraculously both to see and to hear them: "Glory to God in the highest and on earth peace among men with whom he is well pleased."*