

MANDATE

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Will the Episcopal Church of the U.S.A.:

- (i) accept the godly advice of The Windsor Report (2004);
- (ii) pay heed to the urgent requests of The Primates' Meeting (2005);
- (iii) forsake and repudiate its innovations in doctrine, worship and discipline;
- (iv) restore its classic *Book of Common Prayer* (1928) as formulary and a service book;
- (v) and decide to become a faithful Province within the Anglican Communion of Churches?

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



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

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

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

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

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

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

Mississippi

Biloxi-Gulfport Area

St. Luke's Church (Anglican Province of America)

555 Cowan Road
Gulfport, MS

Mailing Address: P.O. Box 6142

Gulfport, MS 39507

228 896 7430

Sunday Holy Communion 11:00 am

Evensong 5:00 pm

The Rev. Richard M. Bruton, Vicar

Jackson Area

St. Stephen's Church (Reformed Episcopal Church)

5049 Lakeland Drive

Flowood, MS 39232

601 992 4317

Sunday Holy Communion 8:00 am

Holy Communion 10:30 am

The Rev. Frederick Basil

Starkville

All Saints Chapel (Anglican Catholic Church)

600 University Drive

Starkville, MS

Mailing Address: 200 Apache Drive

Starkville, MS 39759

662 615 5380

Sunday Holy Communion 10:30 am

The Rev. Mr. Michael Dunston, Deacon-in-Charge

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

Praise God for that!!!



THE MANDATE

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Reflections from the Editor's Desk

How to read a Communiqué from a Primates Meeting

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

I write this on my return from Northern Ireland where, along with others from the Media and interested societies & organizations, I was an observer of the Primates' Meeting, February 21-25. This Meeting was probably the most important ever held by the Primates, as they faced the crisis caused by the sexual innovations of the North American Churches.

Over the last decade, I have been present as an observer at four Primates' Meetings to cover what they said and did, in terms of reporting and interpreting not only their words but also their actions.

For example, in terms of actions; for me the most significant sign I witnessed at the Meeting in Porto in Portugal several years ago was Presiding Bishop Griswold arm in arm with Mrs. Carey, and Archbishop Carey arm in arm with Mrs. Griswold, on the main street, walking along, for all to see - including the African Archbishops who were amazed! This event suggested to me a rather close friendship between the two couples, even though it was reported that the two Bishops differed greatly on theological and moral matters! I think that this close association was important in understanding and interpreting Carey's apparent reluctance to act more decisively against the growing apostasy of the Episcopal Church, led by Griswold.

And at the Northern Ireland Meeting the most significant sign for me was the fact that there was no Common Eucharist - due to the fact of broken communion between African Primates and those of North America.

At the end of each Meeting, there is issued a Communiqué, which, though drafted by the few, is supposed to be accepted by all. Invariably the drafting committee is headed by a western Primate whose first language is English and who is skilled in writing diplomatic documents, which can be read in various ways and which usually aim to soften differences and emphasize agreements. In this the Primates imitate the method and style used in Communiqués issued after the meeting of political leaders.

Alongside what is stated in the official Communiqué, is the information gleaned from what individual Primates are willing to share with reporters and friends who charm, pester, wine and dine them. Often, it is difficult to harmonize the two forms of information. In fact, I have gained the impression over the years that, on basic moral and theological matters, the African Archbishops, for example,

agree to a softened expression of their point of view in the official Communiqué, and that they do so for the sake of peace and future cooperation.

In fact, were it the case that African Primates wrote a Communiqué, it is highly probable that it would be in language saturated with biblical phrases, citations and allusions and that the style would be more like an apostolic letter than a diplomatic statement.

The Communiqué produced at the end of the recent meeting in Northern Ireland is indeed a diplomatic statement which, though quite long, mentions Jesus only twice and cites Scripture only in its very last paragraph. One Primate described it as "typical Anglo-Saxon understatement". Though the vast majority of the Primates regard active homosexuality as sinful and they believe that a church, which ordains active homosexual persons and blesses the partnerships of such is in error and apostasy, these deep convictions are not stated anywhere in the Communiqué! Certainly the fact of differences over sexuality is recognized, and we are told that the North Americans are asked both to cease for the time being their innovatory practices, and also to stay away from official gatherings of the Anglican Communion for the time being. However, at the same time the most positive things are said about ministry to active homosexual persons.

Yet, even with the reality of a diplomatic summary of the Meeting, what is certain is that pressure has been placed upon the Episcopal Church of the U.S.A. and the Anglican Church of Canada, to look again at their recent innovations in the doctrine and expressions of sexuality. If they want to be assured of a future place in the Anglican family of Churches, then they need to amend their ways and rescind their approval for the blessing of people engaged in homosexual partnerships. Whether they also need to recognize such unions as sinful and condemned by God the Holy One, is not wholly clear.

For the Episcopal Church, the next General Convention in 2006 will be the occasion for final decisions as to whether this Church intends to go it alone or to be accepted as a full member of the Anglican Communion of Churches.

In other places in this issue of *Mandate*, there are essays that attempt to interpret the contents of the Communiqué in the light of the context in which it was issued. I invite and urge you to read them.



The Primates:

Guests of the Church of Ireland

On February 22, the Primates were welcomed by the Church of Ireland in the Cathedral of St Patrick at Armagh.

The Church of Ireland is composed of twelve dioceses, each with a single bishop (there are no suffragans or assistants in Ireland). The Church, which was disestablished in 1871, is unashamedly an all-Ireland body with several of the dioceses straddling either side of the border between Northern Ireland and the Republic of Ireland. Like the Church of England, it has two provinces, each with an Archbishop, but these provinces predate the 1922 partition of Ireland, and so do not align with the political boundary.

The dioceses are **PROVINCE OF ARMAGH**

Armagh: Most Rev. Robin Eames

Clogher: Rt. Rev. Michael Jackson

Derry and Raphoe: Rt. Rev. Kenneth Good

Down and Dromore: Rt. Rev. Harold Miller

Connor: Rt. Rev. Alan Harper

Kilmore, Elphin and Ardagh: Rt. Rev. Kenneth Clarke

Tuam, Killala and Achonry: Rt. Rev. Richard Henderson

PROVINCE OF DUBLIN

Dublin and Glendalough: Most Rev. John Neill

Meath and Kildare: Most Rev. Richard Clarke

Cashel, Waterford, Lismore, Ossory, Ferns and Leighlin: Rt. Rev. Peter Barrett

Cork, Cloyne and Ross: Rt. Rev. Paul Colton

Limerick, Ardfer, Aghadoe, Killaloe, Kilmacduagh and Emly: Rt. Rev. Michael Mayes

(United Dioceses are usually referred to by the first name in their title, e.g. Limerick, Tuam, Down, Cork)

The Church of Ireland is a small church, with less than 500 clergy and a church population of 350 000. In an island where Roman Catholicism is the main denomination, the Church of Ireland has, until recent times, tended to be on the low church and Protestant side of Anglicanism. However, the desire for civic peace and the ascendancy of theo-

logical liberalism have moved the Church away from some of its Protestant convictions. Those who wish to make a stand for gospel distinctives within the church, therefore, are often branded "sectarian."

Broadly speaking about 75% of Irish Anglicans live in the five northernmost dioceses (Armagh, Clogher, Down, Derry, Connor) which mainly cover Northern Ireland and the border counties of the Irish Republic. It is in Northern Ireland that you would find a far greater concentration of evangelical clergy and laity. Towards the south and west

of the island the Church tends to be more liberal, yet these dioceses enjoy a disproportionate level of representation in the decision-making process of the Church.

There is one theological college to serve the entire church; ordinands are discouraged from seeking training at any Anglican college elsewhere. This we are told, is to preserve a sense of community among our clergy and to instil a sense of "the Church of Ireland ethos," whatever that may be! The Church of Ireland Theological College in Dublin, is financed largely by the wealthy, growing parishes in the North, yet

promotes an ethos and theological outlook alien to many of them.

In 2004, the Church of Ireland published a "new edition" of the Church of Ireland "Book of Common Prayer." Whilst there had been earlier update of the BCP (most recently in 1926), these had consisted of minor changes to the 1662 edition. The 2004 book was a new departure, with modern language services alongside services with traditional language (and theology!). Inevitably the modern services are more ambiguous in their language about God – "he" or "his" in relation to the Father or the Spirit is consistently avoided, e.g. "peace to God's people on earth." The most worrying aspect is that this book is called "The Book of Common Prayer" and as such forms part of the doctrinal corpus which newly-ordained clergy are to subscribe.



Irish Dioceses



The Primates' Meeting

1. The Impotency of the Anglican Way as an international church/denomination

A clear difference in style is to be noted between the way in which various African Anglican Synods and Meetings of Bishops have recently spoken of the innovations pursued by the Churches of North America and that of the Communiqué issued from the Primates' Meeting on February 24, 2005. This difference is partly that the former were written by Africans and the latter was drafted by an Australian; but it is much more in terms of what we may call Anglican Polity.

A Synod of a Province is, under God, the final authority in that Province and so when it speaks it can do so, if it wishes, in the style of the apostles and of the councils of the Church. That is, it can speak as a body with the Word of God and both interpreting and applying that Word to a given situation or against a known heresy or immorality. And this is how various African groups have spoken of what they judge to be the acceptance and celebration of heresy and immorality in North American Churches.

But in terms of having one voice in the world, as does the Roman Catholic Way through the Pope and Vatican, the Anglican Way has to seek to find one through the coming together of representatives and leaders from the 38 provinces in ordered ways – e.g., in the Lambeth Conference, Anglican Consultative Council & Primates' Meeting. Such bodies have moral authority but no legal or doctrinal authority. Anything that they unanimously or by a vast majority recommend can only become part of the Anglican Way when accepted by each and all of the Provinces.

This explains how it is that the African Bishops can state "Thus saith the Lord" when speaking to North American bishops. It also makes clear why they believe that they must be in broken communion with them and are also willing to adopt parishes in the USA and Canada, where the local bishop is judged to be a heretic or immoral person.

It also explains why the Primates' Meeting, wherein the vast majority believes the North Americans to be commending heresy and immorality,

used what seem weak forms of address. Their Communiqué does not say to North America, "We require" or "We command in Christ's Name" but simply "we request". It asks for the compliance of the offenders; it does not address them in the Name of the Lord.

The only authority possessed by the Primates' Meeting as such is a moral one and so the Primates appealed to the Episcopal Church and the Anglican Church of Canada to change their ways and return to the doctrine and practice of the vast majority in terms of sexuality, and meanwhile asking them to

absent themselves from certain joint meetings (e.g. Anglican Consultative Council).

This said, it is well known by these two North American Churches that a majority of Provinces of the Anglican Communion of Churches has declared itself to be in broken communion with them and so behind the moral authority there is the full reality of ecclesial censure, and that on a



Archbishop James Ayong of Papua New Guinea and the President Bishop of the Middle East, the Most Rev'd Clive Handford, discuss matters during a break at the Ireland meeting (ACNS/Rosenthal)

big scale!

It needs also to be known that this ecclesial censure of broken communion is the basic reason why there was no Common Eucharist at the Primates Meeting – for the first time ever! There was a service of Holy Communion on offer each morning conducted by one of the chaplains but this was optional and not part of the official joint gatherings of all the Primates. Thus there was the search for Koinonia at the Meeting but no expression of it in Common Eucharist.

A final thought. When the African Primates come to explain what the Meeting decided to their people, it may be that they will put the "we request" into a stronger verbal form, even as people reporting on the Primates' Meeting have already done, calling it "exclusion".

While the present separation between North America and the rest of the Anglican Family may not yet be likened to a divorce, it is certainly like a very serious stage in marriage counseling to prevent divorce, and the likelihood of divorce appears greater in 2005 than does reconciliation in truth.



The Primates' Meeting

2. What does the Communiqué tell us?

The following is intended to give a sense of what the Primates discussed and decided and what are some of the implications of their decisions.

1. Where the Primates met

The Dromantine Centre, Newry, Northern Ireland, from February 20 – 25. This is a former R.C. Seminary set in an attractive rural situation. Three Primates (Burundi, Hong Kong and North India) were unable to attend because of pressing personal reasons.

2. The context of their Meeting

“Common prayer and worship, including Even-song on the 22nd at St Patrick’s Cathedral, Armagh.” However, there was no Common Eucharist, where all were expected to attend. Instead, chaplains provided a service of Holy Communion daily for those who wished to attend. Apparently, due to the reality of impaired and broken communion between the Primates, the Common Eucharist was not attempted. There was attempted Koinonia/Fellowship but without eucharistic Communion.

3. **The topics they addressed** – reports on the effect of the Tsunami disaster, the Windsor Report, HIV/Aids, Millennium Development Goals, theological education, the definition of “The Anglican Way.” Of these, that which occupied most time and the intense attention of the Media were the recommendation of the Windsor Report with respect to the situation in North American Anglicanism, where innovations (judged to be heresy and immorality by many) have been introduced into the Episcopal Church of the USA and the Anglican Church of Canada.

4. What they affirmed in the Windsor Report

“We welcome” they said, “the general thrust of the Windsor Report as offering a way forward for the mutual life of our Communion” but they had some reservations about details, e.g., the nature and content of the proposed Covenant and the extended role of the Archbishop of Canterbury.

5. What they said about North America

This is contained in paragraphs 12 to 19 of the Communiqué and these are printed below. In order to understand their language, it must be borne in mind that the Primates’ Meeting has no power of discipline or censure, but it does have by reason of the stature of the persons involved a moral authority. Further, to appreciate the full power of this section, one must also recall that a majority of the Primates present had already declared themselves out of eucharistic communion with the provinces

of North America. So underlying the seemingly respectful and gentle language of the Communiqué is “tough talking.” The primary drafter of these paragraphs was the Australian (liberal) Primate, Dr. Carnley, and this also is to be borne in mind in interpretation.

12. *We as a body continue to address the situations which have arisen in North America with the utmost seriousness. Whilst there remains a very real question about whether the North American churches are willing to accept the same teaching on matters of sexual morality as is generally accepted elsewhere in the Communion, the underlying reality of our communion in God the Holy Trinity is obscured, and the effectiveness of our common mission severely hindered.*

13. *We are persuaded however that in order for the recommendations of the Windsor Report to be properly addressed, time needs to be given to the Episcopal Church (USA) and to the Anglican Church of Canada for consideration of these recommendations according to their constitutional processes.*

14. *Within the ambit of the issues discussed in the Windsor Report and in order to recognise the integrity of all parties, we request that the Episcopal Church (USA) and the Anglican Church of Canada voluntarily withdraw their members from the Anglican Consultative Council for the period leading up to the next Lambeth Conference. During that same period we request that both churches respond through their relevant constitutional bodies to the questions specifically addressed to them in the Windsor Report as they consider their place within the Anglican Communion. (cf. paragraph 8)*

15. *In order to protect the integrity and legitimate needs of groups in serious theological dispute with their diocesan bishop, or dioceses in dispute with their Provinces, we recommend that the Archbishop of Canterbury appoint, as a matter of urgency, a panel of reference to supervise the adequacy of pastoral provisions made by any churches for such members in line with the recommendation in the Primates’ Statement of October 2003 (xii). Equally, during this period we commit ourselves neither to encourage nor to initiate cross-boundary interventions.*

16. *Notwithstanding the request of paragraph 14 of this communiqué, we encourage*

the Anglican Consultative Council to organise a hearing at its meeting in Nottingham, England, in June 2005 at which representatives of the Episcopal Church (USA) and the Anglican Church of Canada, invited for that specific purpose, may have an opportunity to set out the thinking behind the recent actions of their Provinces, in accordance with paragraph 141 of the Windsor Report.

17. In reaffirming the 1998 Lambeth Conference Resolution 1.10 as the present position of the Anglican Communion, we pledge ourselves afresh to that resolution in its entirety, and request the Anglican Consultative Council in June 2005 to take positive steps to initiate the listening and study process which has been the subject of resolutions not only at the Lambeth Conference in 1998, but in earlier Conferences as well.

18. In the meantime, we ask our fellow primates to use their best influence to persuade their brothers and sisters to exercise a moratorium on public Rites of Blessing for Same-sex unions and on the consecration of any bishop living in a sexual relationship outside Christian marriage.

19. These strategies are intended to restore the full trust of our bonds of affection across the Communion.

6. Further comments on Paragraphs 14 to 19

Based upon what was said by Primates at the Press Conference on the 25th, individually on the telephone or on TV & radio.

(a) The Archbishop of Canterbury and other Primates remain in eucharistic communion with most if not all of the bishops of North America, during this period of “voluntary separation.”

(b) The present situation is to be compared not to a divorce of two provinces from the rest but rather as final attempts at reconciliation.

(c) The Primates, who presently have adopted parishes in North America, will retain them until such time as a wholly satisfactory form of pastoral oversight for them is provided within the proposed new arrangements to be supervised by the Archbishop of Canterbury. The possibility is real that a satisfactory form of pastoral oversight from within North America may never be produced, for it depends on the willingness and good offices of the local bishops, who may be totally committed to the innovations and unwilling to change.

(d) Some Primates (with many people in their provinces) find it extremely difficult to comprehend how the North Americans can justify their innovations from Scripture and so they want one more opportunity to hear explanations of this (thus the invitation to the North Americans to the next

ACC meeting in England).

(e) It is not yet decided whether or not the Bishops of North America will be invited to the next Lambeth Conference of Bishops, due in the summer of 2008.

(f) African Primates tend to describe what is being said to the North American Churches in stronger terms than does the Communiqué. They speak of “exclusion” and “discipline”.

(g) For the Episcopal Church, the major decision time will be the General Convention in 2006, where, by what is decided concerning the innovations in sexual doctrine and conduct, the place of the ECUSA in the Anglican Communion will be effectively determined. To talk about the creation of a New Province for the Anglican Communion in North America before that date may be premature.

7. The Ideal which the Primates seek

This is set out in the last paragraph, which is the only paragraph that actually cites Holy Scripture.

22. Our common commitment to the pursuit of projects such as these, together with our recent very positive experience of close practical co-operation in response to the tsunami disaster, convince us of the enormous importance of our shared work together as Provinces of the Anglican Communion. Indeed, in the course of our meeting, we have become even more mindful of the indissoluble link between Christian unity and Christian mission, as this is expressed in Jesus' own prayer that his disciples should be one that the world may believe (John 17.21). Accordingly, we pray for the continuing blessing of God's unity and peace as we recommit ourselves to the mission of the Anglican Communion, which we share with the whole people of God, in the transformation of our troubled world.

“Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect.” (Romans 12.2)
“All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation” (2 Corinthians 5.18)

Because of impaired and broken communion due to major differences over women's ordination and forms of sexual relations, it would seem that the Anglican Provinces are more like an international denomination than a true Communion of Churches. Perhaps they are as a dysfunctional family, which is seeking to find its way to genuine friendship and fellowship. Let us pray that true Communion will be found either with or without the present North American Provinces – preferably with the latter as the leaders repent and change their doctrines and ways.



The Primates' Meeting

3. The Anglican Communion and Communion with God the Holy Trinity

Here are two paragraphs from the Communique which make claims about the relation of Anglicans to the Blessed, Holy and Undivided Trinity of the Father, the Son and the Holy Ghost.

12. *We as a body continue to address the situations which have arisen in North America with the utmost seriousness. Whilst there remains a very real question about whether the North American churches are willing to accept the same teaching on matters of sexual morality as is generally accepted elsewhere in the Communion, the underlying reality of our communion in God the Holy Trinity is obscured, and the effectiveness of our common mission severely hindered.*

13. *We are persuaded however that in order for the recommendations of the Windsor Report to be properly addressed, time needs to be given to the Episcopal Church (USA) and to the Anglican Church of Canada for consideration of these recommendations according to their constitutional processes.*

Comment:

Over the last decade, it has become increasingly common for Anglican leaders and theologians to claim that the communion (*koinonia*) enjoyed within the Church of a Province and between the Churches of the Provinces is grounded in the Holy Trinity.

The usual line is that there is unity and diversity in the Blessed, Holy and Undivided Trinity and this unity and diversity is mirrored and reflected in the unity and diversity of the Churches of the Provinces. Further, as there is Communion in God between the Three Persons so there is communion between the differing Churches of the Provinces so they can be called a Communion of Churches.

Let us reflect upon this claim.

At the best of times, when there are not only

bonds of affection between the Provinces but also substantial agreement in doctrine and practice, to claim that the unity and diversity of the 38 Churches mirrors the Holy Trinity is an exceedingly bold and high claim. Indeed, it is an excessive claim, and very difficult to justify in the biblical and patristic use of Communion and Fellowship. So when there is a major crisis in relations between the Churches of the Provinces and they are not in

eucharistic communion one with another, as is the case in 2005, it is bordering on the blasphemous to speak of the claimed unity merely being "obsured."

The fact of the matter is that even if there is in the very best of times a hint of the mirroring of the unity and diversity within God in the relations of the Anglican Churches, there is certainly no trace of such right now! The Primates recognized this in their Meeting in February 2005 by not having a Common Corporate Eucharist but meeting only together for daily prayers and Bible study. (The daily Eucharist conducted by a chaplain was optional.)

In particular, the Episcopal Church of the U.S.A. and the Anglican Church of Canada actually deny in practice the received,

classic and historic doctrine of the Holy Trinity by their adoption of what can only be called, in traditional terms, heresies and immoralities. And they have caused the cessation of eucharistic communion in a big way!

Perhaps the Primates of the Anglican Churches and their advisers would be well advised to cease claiming to mirror in their unity and diversity the Blessed Trinity. The fact of the matter is that their unity is an ideal not a reality, and much of their diversity is caused by sin and error. Meanwhile, we may add, they would possibly be well advised to study the use of *koinonia* in the New Testament, and as used by the Early Church, and conform their claims to that usage.



Archbishop Robin Eames greets the Primates of the Anglican Communion and government officials in the cathedral of St Patrick at a service of Evensong attended by all the bishops of the Church of Ireland and people from the Diocese of Armagh (ACNS/Rosenthal)



The Primates' Meeting

4. Wrong use of the Quadrilateral condoned by the Primates' Meeting!

In their Communiqué of February 24 the Primates summarized their discussion of The Windsor Report. Paragraph 9 is a summary of part of this discussion, dealing with the need for a Covenant to bind the Provinces of the Anglican Family together for the future in a basic agreed statement of Faith and Conduct, Liturgy and Polity.

9. We welcome the proposals in Section C for the future development of the Instruments of Unity (viii), although we recognize that serious questions about the content of the proposal for an Anglican Covenant (ix) and the practicalities of its implementation mean that this is a longer term process. We were glad to be reminded of the extensive precedents for covenants that many Anglican churches have established with ecumenical partners, and that even within our Communion the Chicago/Lambeth Quadrilateral has already been effectively operating as a form of covenant that secures our basic commitment to scripture, the Nicene Creed, the two Sacraments of the Gospel and the Historic Episcopate. We therefore commend this proposal as a project that should be given further consideration in the Provinces of the Communion between now and the Lambeth Conference 2008. In addition, we ask the Archbishop of Canterbury to explore ways of implementing this.



The Primates of Central Africa (middle) and the Southern Cone (right) with the Revd Canon Kenneth Kearon (left) at the plenary session on theological education during the Primates Meeting in Northern Ireland. (ACNS/Rosenthal)

of the Formularies either in canon law or in practice in the latter half of the 20th century has been the underlying cause of much of the apostasy and error in Anglicanism since the 1960s. Indeed, it has caused the need also for more and more emphasis upon the so-called "Instruments of Unity" (the See of Canterbury, The Lambeth Conference, the Anglican Consultative Council and the Primates' Meeting)

The excellent Chicago/Lambeth Quadrilateral produced by the Protestant Episcopal Church of the U.S.A. and then endorsed by the Lambeth Conference was set forth as a guide for Anglicans in relations and unions with other Churches. It presumed that the Anglican Churches were wholly committed to the reformed Catholic Faith through the Formularies [The classic BCP, Ordinal and Articles of Religion], in which are found the four

basics of the Quadrilateral (Bible, Creeds, Sacraments & Episcopate). The Quadrilateral was seen as the minimum basis upon which re-union or union with other Churches could take place. Never for a moment was it envisaged that it would serve as the basis of communion between fellow Anglican Churches or as an adequate doctrinal basis for any Church!

It is most interesting to note that the majority of the lively, orthodox branches of Anglicanism in Africa either use a form of the classic Book of Common Prayer (1662) in translation or in English, whereas the Episcopal Church has set aside its own classic Prayer Book of 1928 in favour of a modern one crafted in the 1970s.

Perhaps the severe encounter with modernity and post-modernity, which has so rattled and disturbed the Anglican Churches of the West/North since the 1960s and has reached crisis point in the battle of sexuality, will serve as a clarion call to them to "dig again the wells of Abraham" and return to their roots, to the doctrine, discipline and worship of their historic Formularies!

Comment:

Until the advent in recent times of the multitude of new forms of services and liturgies, along with new translations and paraphrases of the Bible, there was absolutely no need of a covenant to bind Anglican provinces together. The commitment to the Formularies (the classic BCP, Ordinal and Articles of Religion) was very adequate. Setting aside



The Primates' Meeting

5. Do they actually & clearly condemn in their Communiqué "Gay Sex" as sin against God and our Lord Jesus Christ?

The answer seems to be "No"! This is perhaps surprising and so let us note what they wrote (or what their scribe Dr. Carnley, Primate of Australia and a noted liberal churchman, wrote on their behalf).

In Paragraph 6 they stated:

We also wish to make it quite clear that in our discussion and assessment of the moral appropriateness of specific human behaviours, we continue unreservedly to be committed to the pastoral support and care of homosexual people. The victimisation or diminishment of human beings whose affections happen to be ordered towards people of the same sex is anathema to us. We assure homosexual people that they are children of God, loved and valued by him, and deserving of the best we can give of pastoral care and friendship.

This is a very positive affirmation of homosexual people and their right to full church membership and is developed from The Windsor Report and from the last Lambeth Conference.

In Paragraph 12 they stated:

We as a body continue to address the situations which have arisen in North America with the utmost seriousness. Whilst there remains a very real question about whether the North American churches are willing to accept the same teaching on matters of sexual morality as is generally accepted elsewhere in the Communion, the underlying reality of our communion in God the Holy Trinity is obscured, and the effectiveness of our common mission severely hindered.

Here it is stated that the teaching in North America is different from that in other places and also that this division obscures communion with God and common mission. However, there is no criticism of the North American position as such for it is described as being not the same as in other parts of the world.

In Paragraph 14, the North American Churches are asked voluntarily to withdraw from participation in the Anglican Consultative Council and to consider their place in the Communion. Neverthe-

less, they are later invited (Paragraph 16) to attend the next meeting of this Council in order to explain their doctrines and reasoning to all the members. There is no hint of their being in doctrinal and moral error, merely that they are innovators!

Finally in Paragraph 18 it is stated:

In the meantime, we ask our fellow primates to use their best influence to persuade their brothers and sisters to exercise a moratorium on public Rites of Blessing for Same-sex unions and on the consecration of any bishop living in a sexual relationship outside Christian marriage.

Here there is no statement that these innovations are sins but only that they should not be continued at the present time. A moratorium is not a full and final cessation but only a temporary one. It leaves open the cessation of the moratorium at a later date.

It may be argued that behind this Communiqué are both The Windsor Report and the Resolutions on Sexuality of the last Lambeth Conference (1998). Even so, it is most surprising that, in the light of what a majority of the Primates has said (with prophetic passion and biblical urgency) inside and outside Synods in recent months about the fact of sin and the need for repentance, this Communiqué does not anywhere clearly state that active homosexuality and same-sex unions are sinful. There may be an implicit condemnation of them in the Communiqué, but it is not explicit! In fact, the words "sin" and "repentance" do not occur in this rather long document, which mentions Jesus Christ only twice!

No wonder the various pressure groups for homosexual persons are reasonably pleased with this Statement from the Primates! No wonder traditional Anglicans are worried that the Primates failed to address with appropriate biblical wisdom and vigor what they see as the apostasy being created in a growing number of provinces through the departure from biblical faith and morality.

The reader of this Communiqué is left asking whether the majority of Primates actually read very carefully what their liberal Brethren produced for their approval and for publication to the world.

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



The Primates' Meeting

6. The Sermon Preached by the Archbishop of Canterbury, the Most Revd Rowan Williams, at St Patrick's Cathedral, Armagh, 22 February 2005

In the name of the Father, the Son and of the Holy Spirit. Amen.

From our first reading this evening, 'you shall be to me a kingdom of priests and a holy nation.'

These words spoken to the people of Israel in the wilderness are spoken again to the church in the New Testament. And spoken to us today. But what is it to be called to be a kingdom of priests? In the understanding of those who wrote our Old Testament lesson, the priest was the focus of everything that God's people gave to God. The priest on behalf of the people gave thanks; made sacrifices; made atonement; made peace between God and the world. And so for Israel to be called to be a priestly people in the midst of the nations of the world is for Israel to be

called to give to God on behalf of the world. To give thanks, to make peace. God's people are there so that there may be peace between Earth and Heaven. And yet as the Letter to the Hebrews tells us so forcefully in the New Testament, human beings alone cannot make lasting peace between Earth

and Heaven. The sacrifices are offered year after year and yet sin, warfare, spirit and body returns again and again. Those repeated offerings cannot make the fundamental change that is required. And so it is that the calling of God's priestly people narrows down to the one who is our great high priest, Jesus Christ, priest forever after the Order of Melchisedek as the Letter to the Hebrews has it.

And it is that calling, Christ's calling to be the one and only true peacemaker that we read about in our New Testament lesson. 'He is our peace who has made us both one, making peace that he might reconcile us both to God in one body through the Cross.' The calling of all God's people rests on the shoulders of the one man, the one who alone can

make a lasting peace; who alone can give true and adequate thanks to God for the whole world; who alone can offer the sacrifice that restores relationship between God and the world. And it is this one great high priest who then calls us afresh to be instruments of his peace; to be a priestly people, because we know that peace has been made. And we put our lives in his hands; we let him use us, we let him build us into a place where he can be: a sanctuary, a temple for his glory. And we can do this, we can put ourselves into his hands because we know that it is not for us to make peace, but for us to inhabit the peace that he has made and to draw the world into it.

So we who are called to be instruments of Christ's peace, we who are called to be the king-

dom of priests in his name and power, we like the Old Testament priests, in the words of the prayer book, make prayers and supplications and give thanks for all. The Church is above all a place where prayer and supplication and thanksgiving happen. If the Church fails to be such a place, it is no real Church.

But the worship

that is offered in the Church, the prayer and praise and thanksgiving, is not simply what we do. It is what Christ does. The Church is a place where the peacemaking worship of Christ is real. A pillar of fire in our midst between Earth and Heaven. That is what the Church is for. The one sacrifice of Christ that sustains all our prayers, that permeates all our praise and thanksgiving; the one worth offering, the one true act of worship - that is the life of the Church.

So what is required of us who are called into this fellowship? We are required first of all to know that is Christ who has made peace. In other words, we are not to be anxious. A doomed peace of advice it may be for any Church, not least for the Anglican Communion at the moment, and yet that is what



The Archbishop of Canterbury, the Most Revd Rowan Williams, celebrates the final Eucharist of the Primates Meeting in the Dromantine Centre, Newry, Northern Ireland, on Friday. Assisting him are (left) the Revd Andrew Norman, Lambeth Palace staff, and the meeting's chaplain, the Revd Shane Forster of the Diocese of Armagh. (ACNS/Rosenthal)

Christ says to us. He has made peace and our life rests on what he has done and on nothing else. So our own efforts at peacemaking and witnessing to peace in world and Church alike must not be characterised by anxious striving, by desperate activism, by the passion to get it all sorted and all right, now. He has made peace by the blood of his Cross, and we live in the fullness of what he has done and we warm ourselves at the pillar of fire that is set, up in our midst, between Earth and Heaven by his prayer and sacrifice.

And secondly, we are called to find that peace in the shared offering of thanks. To find peace in our worship together. The writer to the Hebrews tells us not to be slow in coming together to worship, or reluctant as some are. Because it is as we pray together that we find the peace that Christ has made. And again and again in the midst of our tensions, our struggles and uncertainties, it matters more than we can readily say that we should let ourselves be drawn together by that pillar of fire, to make prayers and supplications and give thanks in the power of the Christ who is among us. So that, third, we are called upon to become, as the New Testament lesson suggests, a place where God is to be found. That is what the Church exists for and I say it once again, a place where the reality of Christ is alive in our midst, a place where God is to be found.

A sanctuary. But remember the two meanings of the word sanctuary in common use. A sanctuary, yes; a temple for God; but a sanctuary - a place of refuge, a place of asylum, to use a very current word. A place where those who need a home and have none may find it. So that to be built by God into a sanctuary, a living temple, is not to be built into some closed holy space. It is to be built into a temple whose doors are open, where God is to be found and God's peace makes a difference. In all these respects, what deep conversion is required of us? How readily we turn to anxious striving, as if Christ had not died and been raised. How awkwardly we sit with one another to pray together and worship together. How easy it is for us to close

our doors. But, we are called to be a kingdom of priests, and to be built as a holy temple so that the world may be invited, may see, may be transfigured.

There are many definitions of what it is to be a priest, but one that has struck me with great force recently is this: a priest is someone who in his friendship reveals to me the face of God. Someone who in his or her friendship reveals to me the face of God. To be a kingdom of priests then, is to be a people through whose friendship God can be seen. Are we friends to God's world? We shall be so if we learn to be friends of Jesus Christ and friends with one another. But it may then be that we are able to be true priests in sharing that face to the world, which is not ours and never will be the face of the one who has called us, and loved us, and pledged himself to us, and lives and works and prays in our midst, Jesus Christ. That is the calling of a priestly people; the kingdom of priests, the holy nation, the calling given to God's people from the beginning, the calling brought to its consummation in Jesus Christ, the calling through Christ renewed to each one of us and every Christian community of which we are a part.

The call to our Anglican Communion to be a kingdom of priests, a priestly people. Those among whom the prayer of Christ may be seen and heard. The peace that Christ has won may be tangible. And to be a friendly home for a world of homeless people lost in unhappiness, in error, and sin. What greater calling can there be? May Christ then be visible among us. May that pillar of fire be seen as we meet together to worship. With whatever doubts and tensions and uncertainties as we meet, he is there, as he has promised. May Christ be seen and Christ's peace be heard. May we all of us, as believers, be those who in their friendship show the face of God to the world. And may the spirit of the Christ we praise among us help us through the difficult conversion and the daily discipleship that alone will make that real and credible. Amen.

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Continued from Page 15

this meant that the word spacing was very uneven because of the necessity to spread the Lexicon setting on some pages and squeeze it on others. A compromise had to be found, as matching the first and last words didn't give a very pleasing page—it looked as though the text was being forced to do things it did not want to do. So, to even things out, I had to do what the original compositors did and cheat! Prayers and rubrics started and ended on the same page but in turnover text it might turn over in a different place. The italics in Lexicon are more compressed than in Times so the rubrics took up less space; sometimes this was useful, sometimes not! Then it was necessary to clean up the setting

of the tabular material in the prelims, the lessons and Calendar and the Table of Feasts."

Of the making of many books, there is no end

Two other editions were published last November—an Enlarged Edition using the new setting and a brand new Large-Print Edition. The latter offers an impressive 20-point typeface, and has been designed to aid people with visual impairments. It comprises three volumes: Services; Collects, Epistles & Gospels; and Psalms.

The new editions can be purchased on line; in case of difficulty, please telephone 01144 1223 325586 or e-mail bibles@cambridge.org



The Primates' Meeting

7. The Anglican Church of Canada

Opposition to the innovations in sexuality in the Church in Canada is led by the coalition known as, *Anglican Essentials Canada*, in which a major participant is the Prayer Book Society of Canada. On March 1st it issued this Press Release, after a meeting with one of the Primates, who had gone to Canada immediately at the close of the Primates' Meeting.

An Open Letter to the Anglican Church of Canada

Over the past two days, an extraordinary insight into the mind of the Anglican Communion has been provided to the Council of Anglican Essentials Canada, federation and network. The Primate of the Southern Cone, Archbishop Gregory Venables, made a special trip directly from the Primates' meeting in Newry, Northern Ireland, to Vancouver on Sunday, February 27th to meet with the Essentials leadership and later with a large gathering of representatives of many parishes that have remained faithful to the traditional doctrine of the Anglican Communion.

During his briefings, the Archbishop spelled out, with profound clarity and simplicity, the seriousness of the situation that faces both the Anglican Church of Canada and the Episcopal Church of the United States of America (ECUSA). He emphasized that several things need to be clearly understood.

The Anglican Communion, with one voice, has affirmed the unchanging doctrine of the historic Christian faith once received from the apostles and which continues to be the teaching of orthodox Christianity around the world. The Communion is also united in its affirmation of the teaching on human sexuality provided by Resolution 1.10 of the 1998 Lambeth Conference.

In the Communique's language of compassionate love, which the Archbishop described as "typical Anglo-Saxon understatement", the Provinces of Canada and the United States have been asked to withdraw from the Anglican Consultative Coun-

cil. The Primates' request recognizes that communion had been broken already prior to Newry. The Anglican Church of Canada now has to choose either to return to the Anglican Communion or to "walk apart" from the rest of the seventy-seven million Anglicans in the global Communion. The Primates have encouraged the Anglican Church of Canada to appear before the Council in June, 2005 to answer for its actions.

The call for this choice comes from a unified Communion, led by the Archbishop of Canterbury, not just from a few "angry arch-conservatives".

The Primates' call is made with profound love in the hope that the Anglican Church of Canada and ECUSA will repent and do what is required to

re-establish their place in the Communion.

However, should the Anglican Church of Canada refuse to do what is required, Canadian Anglicans - dioceses, parishes, bishops, priests, individual laypeople - will then have to make their choice: either to continue their affiliation with the Anglican Church of Canada and thus to walk apart, or to take action to remain as faithful members of the Anglican Communion.

The Archbishop of Canterbury, working through a monitoring "panel of reference", will "supervise the adequacy of pastoral provisions" for those choosing to remain within the Anglican Communion.

As Anglicans we wish to express our gratitude and appreciation to the Primates. We thank them for their clear communique and also for their deep love and heartfelt desire that all Canadian Anglicans will continue to walk with them.

Contact:

Mr. Michael Edward
General Secretary, Anglican Essentials Canada
E-mail: genssec@anglicanessentials.ca
Phone: 1-866-883-7328
March 1, 2005
The Feast of St. David, 2005



The Archbishop of Uganda, the Most Revd Henry Orombi, greets members of the music group from the Church of St Mary and St Patrick, Newry, Northern Ireland, who provided music for one of the daily services in the Chapel of St Theresa at the Dromantine Centre (ACNS/Rosenthal)

Ghost and Spirit

Are they identical in meaning?

Donald M. Stevens Ph.D. (University of Reading)

There is no basic difference in meaning between “ghost” and “spirit”. They are an instance of the rich double vocabulary that is English. “Ghost” is from the Anglo-Saxon “gast” (cf. German: *der Heilige Geist*=the Holy Ghost); spirit is from the Latin *spiritus* (cf. French: *le Saint Esprit*=the Holy Spirit).

However, as the English language developed, each took on new connotations. “Ghost” tended to be of a definite person—the ghost of Charles I; “spirit” began to be less definite in its meaning: “a spirit passed before my face” (Job 4:15), but we are not told whose spirit. From being the spirit of man (“Jacob gave up the ghost”), “ghost” came to mean the appearing of a person after he had died, as in innumerable ghost stories; the spirit was part of a person while he was alive. Therefore, “The Lord be with you”—“and with thy spirit”. “And with thy ghost” would only be after the rector was dead; and that would be inappropriate because the ghosts of good people (I am assuming that your rector comes in this category) were not supposed to appear to people, as in the forbidden raising of the ghost of Samuel by the Witch of Endor.

“Spirit” also had a non-human association. Witches were said to have “a familiar spirit”; a witch that had “a familiar ghost” would not be thought of in the same way. The spirit would appear to and be used by the witch; the ghost would be a “normal” haunting, uncontrolled by the witch. “Ghost” became more concrete (if one can have concrete ghosts) and “spirit” more abstract. A spirited family would not necessarily have a family ghost. “Ghost” became negative (“not the ghost of a chance”), while “spirit” became positive (“a spirited reply”).

In time, ghosts shed some of their fearfulness, and on occasion could be comic, as in Lewis Carroll’s *Phantasmagoria*, but, fearsome or comic, they were never good. Serious ghosts are portents of disaster in Shakespeare and in M.R. James excellent short stories; comic ghosts benefit only by their entertainment value.

Therefore, to some “the Holy Ghost” is a disconcerting or even humorous phrase.

On the other hand, the association of “spirit” with gin and whisky (which came by the scientific use of “spirits of alcohol”, and the commercial “methylated spirit”), can make the phrase: “the Holy Spirit”, equally incongruous. Moreover, and particularly under the influence (to use an appropriate phrase) of the French *spirituel*, the adjective “spiritual” became about as vague as “uplifting”. 18th century *Concerts spirituel* meant little more than concerts of refined music—nothing vulgar,

please. Nor did the advent of Spiritualism in the United States in the mid-nineteenth century help.

The use of the terms in the New Testament indicates a subtle difference between them. At the crucifixion, Jesus “gives up the ghost” after saying “Father, into thy hands I commend my spirit”. Here “ghost” would almost seem to mean “life”, and “spirit” to mean “soul”. In one post-resurrection appearance (Luke 24:36-39), the disciples were afraid, supposing “that they had seen a spirit”, which I equate with ‘ghost’.

The danger is that the Third Person of the Holy Trinity could be regarded either as a comic bogeyman waving white-sheeted arms in the air or as something vague, evaporating, and insubstantial like a rapidly dispersing cloud of incense.

It is best to treat these phrases as technical expressions with a special meaning, as we do in ordinary life. When a judge gives a sentence to a criminal, he doesn’t supply a subject, an object, and a verb with assorted adjectives and adverbs. Nor, when a driving instructor says “Change gear,” does the student dash home to put on new clothes.

Which to use will often depend on use of language rather than meaning. (But see above, about the rector’s ghost.) “Ghost” is a monosyllable, clear-cut, final. “In the name of the Father, the Son, and the Holy Ghost” requires no more than the customary “Amen”. That’s that. It is also a fitting word to use with “Christ” as both end in “st” creating a satisfactory semi-rhyme. Again, the long “o” of “Holy” is echoed in “Ghost”, making it a satisfactory phrase to the ear.

“Spirit” has two syllables, the first accented, the second weaker because unaccented. It is therefore an inconclusive word: it does not end well—more is needed to give a sense of ending. “And take not thy Holy Spirit” requires two more words for completion: “from us”.

The last example provides another rule for usage: when Ghost has a possessive pronoun, it changes to Spirit, lest one should have the incongruous thought of God having a ghost. Thus in the Gospel for Whit Sunday, Christ speaks of the “Spirit of truth” (where the “Ghost of truth” would create a mental picture of something pale, or less than real) and promises the “Comforter which is the Holy Ghost”, whereas the collect speaks of “thy Holy Spirit” and, to prevent confusion, keeps to “spirit” throughout the prayer.

The natural instinct for language should help us know which to use, but unfortunately we have become unnatural, deaf to the sound of language and insensitive to its meaning, and we have to acquire by thought and analysis what happier past ages did naturally.

Very old and very new

The traditional Book of Common Prayer in a brand new setting for the 21st century

Amanda Taylor, Bibles Marketing Controller for Cambridge University Press

Cambridge has published the Prayer Book since the 17th century and the Bible since the 16th. Our first ever publication was a liturgical treatise. Despite the ‘family heirloom’ nature of the Book of Common Prayer, it continues to evolve. Last year, Cambridge introduced a brand new setting of the BCP, harnessing modern technology to this historic text.

We are unique amongst major publishers in having our own printing facilities. Over the years, we have provided Bibles and prayer books in a range of formats for personal and for public use.

The earlier setting of the Prayer Book used for pew editions was created more than half a century ago. It is now past its best, with the result that some of the text in the books is quite broken up and hard to read.

The new setting offers a sharper image than the earlier one, while still keeping everything on the same page—essential for a book that is used in congregational worship, so that everyone is following the same part of the service at the same time.

Instead of printing from old film, we now have the whole of the Book of Common Prayer in digital form, accessible on a computer screen when required. This allows us more flexibility.

The right man for the job

Peter Ducker is the designer who was given the job of making the new setting compatible with the old one. He says he has relished the challenge:

“This job has been fascinating. I’ve always been a churchgoer and I trained in typography.”

Peter Ducker’s passion for printing and typesetting goes back to his boyhood when as a 13 year old he was given an Adana letterpress machine. This opened up a new world and gave him an insight into the field of jobbing print, through designing many pieces of work and setting by hand using as much metal type as he could afford.

As the son of a clergyman running a thriving urban church, there were many opportunities for supplying print for social events and special services—for the medical and nursing professions, the county bowling association and the candlelight carol services.

Peter arrived at CUP in 1973 and has worked on Cambridge books ever since. In all this time he has been an active member of the Church of England, and often analysed the skills of the University

Printer when he had the Book of Common Prayer in his hands.

The design of the BCP

The oldest Bible publisher in the world has benefited from Peter Ducker’s skills in its Bible text typography. However, this is the first time he has worked on anything like a prayer book since those early days producing service sheets in the 1960s.

Peter explains how he enjoyed re-setting the classic BCP text so that it could be used alongside the earlier setting:

“Our Standard Edition prayer book that we have known for many years was set in the 1940s. It uses a Times font (a sharpened-up Plantin with a touch of Perpetua) designed by Stanley Morrison for The Times newspaper before the second world war. Morrison was also Typographical Advisor to Cambridge University Press and he cut a special semi-bold version of the Times font for us to use in Bibles and prayer books.

“By today’s standards and after many years of use, the BCP image was showing its age. With the current need to have a digital version, it was felt that the time had come to update the design. New tastes in typography, character and word spacing now make this original edition look outdated ... albeit full of character.

“The challenge was to keep the page breaks exactly the same as the earlier setting. This allows churches to have new books with the same page numbers as the old without having completely to replace their stocks all at the same time. Churches can’t afford that!

“We were unable to find a digital Times typeface to match the old Times Semi-bold. So the new setting uses Lexicon, a modern font designed for dictionaries and encyclopaedias, which accommodates a lot of copy in a small space.

“I used the same conventions as the old setting because I was very aware that I do not have the authority to meddle with the Prayer Book.

“When making up pages it became clear that the original typesetters had to cheat! They squeezed the word and line spacing to balance the page when they didn’t want individual prayers to tip over to a new page. Very skilful in its own way.”

Compromise

“First, I tried to be strict and make the first word and the last word on a spread match, but
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The Rev'd Dr. Louis R. Tarsitano

Father Tarsitano died January 15, 2005 at the age of 53 following heart failure. He leaves a wife, Sally, one daughter, Mary Margaret, and two sons, John and Richard.

All who are committed to the cause of the maintaining the orthodox Anglican Way, and of using, in a godly manner, the classic and historic Book of Common Prayer in public worship, will know the name of Lou Tarsitano. All readers of *The Mandate* will have read with profit his learned and well-written essays over the last ten years.

He is, and will be, greatly missed and we thank God the Father for the tremendous contribution made by Lou to the maintenance of traditional, dynamic Anglican witness and life.

The Prayer Book Society intends to publish a collection of his writings later in the year 2005. He had many valuable and illuminating things to say about Christian doctrine and living, and he was a resolute defender of "the faith once delivered to the saints" as that has been known by faithful Anglicans.

Whilst we wait for the appearance of his writings in published form, one very obvious way to honor his memory and benefit from

his wisdom is to obtain copies of the two books bearing his name which the Prayer Book Society has recently published.

We urge our members and supporters to take this step.

The first book is a definitive study of the classic English language of public and common prayer— *Neither Archaic Nor Obsolete*. It provides a careful exposition and defence of the received way of addressing God as "Thou/Thee."

The second book is a thorough and balanced critique of the 1979 Prayer Book of the ECUSA, demonstrating that it is not truly a Book of Common Prayer and showing that it contains the seeds of heresies and errors. Its title is *Neither Orthodoxy Nor a Formulary*.

Both books may be ordered on line from www.anglicanmarketplace.com.

We do encourage our members to buy several copies of each book and to distribute them amongst friends who will benefit from reading them. To buy several copies please call the Prayer Book Society Office on 1-800-727-1928 and ask for a discount of 25% for orders of three or more copies.



SPECIAL NOTICE: THE PRAYER BOOK SOCIETY EXPECTS SOON TO HAVE FOR SALE COPIES OF THE ALTAR EDITION OF THE 1928 BCP. NEGOTIATIONS WITH OUP HAVE DELAYED THIS PROJECT BUT COPIES WILL SOON BE AVAILABLE.

The Society for the Preservation
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