

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

Volume 29, Number 1

January / February 2006

IN THIS ISSUE

*Where can I find a church
that uses the 1928 BCP?*

Page 2



Editor's Desk, The Network

Page 3



Those Latin words

Page 4



*Evangelicalism and
Reformed Catholicism*

Page 5



*Septuagesima to
Quinquagesima*

Pages 6 & 7



The Hymnal, 1940

Pages 8 & 9



Quadragesima

Page 10



*Priesthood &
"Homosexuality"*

Pages 11 & 12



*Should we use the word
"Homosexual"?*

Pages 13 & 14



The Altar Book

Page 14



PBS Order Form

Page 15



What the PBS is all about
Page 16

Watch out for
Septuagesima
(February 12)
Sexagesima
(February 19)
Quinquagesima
(February 26)
before
Ash Wednesday
and then don't miss,
Quadragesima
(March 5)

See further pages 4, 5, 6 & 10



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

We will list parishes that use the 1928 BCP according to state or area, mentioning their ecclesiastical jurisdiction (Episcopal Church or one of the "Continuing Churches"), and all of their services, if from the 1928, or the ones that 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.

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 told 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. It is always a good idea to call first. Times and locations and personnel do change! The Fellowship of Concerned Churchmen has a web site which lists parishes that use the 1928 BCP.

South Carolina

Beaufort Area

Church of the Redeemer (Anglican Province of America)

1 Matthews Drive
Hilton Head Island, SC
843 785 3967
Mailing Address: 8 Moon Shell Road
Hilton Head Island, SC 29928-5444

Sunday Services

Holy Communion 9:15 am
Morning Prayer 10:00 am
The Rt. Robert E.H. Peebles, Rector

Holy Trinity Church (Reformed Episcopal Church)

66 Middle Road
Beaufort, SC 29902
843 521 4496

Sunday Services

Holy Communion 10:30 am
The Rev. Anthony E. Hartman, Vicar

Charleston Area

Mount Calvary (Reformed Episcopal Church)

119 Redbank Road
Goose Creek, SC
Mailing Address: P.O. Box 1492
Goose Creek, SC 29445
843 569 6068 or 567 4537

Sunday Services

Holy Communion 11 am (1st)
Morning Prayer 11 am (all others)
The Rev. Chucky A. Lloyd, Sr., Rector

Promise Land (Reformed Episcopal Church)

3972 Bohicket Road
John's Island, SC 29455
843 768 8664 or 768 5547

Sunday Services

Holy Communion 11:00 am (1st & 3rd)
Morning Prayer 11:00 am (2nd & 4th)
The Rev. Bobby L. Taylor, Vicar

St. Luke's (Reformed Episcopal Church)

60 Nassau Street
Charleston, SC
Mailing Address: P. O. Box 546
St. Stephen, SC 29479
843 723 4118

Sunday Services

Holy Communion 11 am (1st)
Morning Prayer 11 am (all others)
The Rev. Julius Barnes, Rector

St. Thomas (Reformed Episcopal Church)

668 Murraysville Road
Mailing Address: P.O. Box 121
Moncks Corner, SC 29461
843 761 4933 or 899 6447

Sunday Services

11:00 am Morning Prayer
The Rev. Thomas J. Handy, Rector

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!

THE MANDATE

January / February 2006 • Volume 29, Number 1

Editor: The Rev'd Dr. Peter Toon • Design/Layout: Boldface Graphics

The Officers for the Year 2006 are:

President: The Rev. David Kennedy, SSC, of Florida • Vice-President: The Rev. Dr. Peter Toon of Washington

Treasurer: Dr. T. Herbert Guerry III of Georgia • Secretary: Mrs. Miriam K. Stauff of Wisconsin

MANDATE is published six times a year by the Prayer Book Society, a non-profit organization serving the Church of God.

All gifts to the P.B.S. are tax deductible. Recipients of Mandate are encouraged to send at least \$28 each year to maintain the ministry.

Editorial and all other correspondence: P.O. Box 35220, Philadelphia, PA 19128. Phone 1-800-PBS-1928.

Postmaster: Please send address changes to the above address.

Visit the websites of the Society: www.episcopalian.org/pbs1928 & www.anglicanmarketplace.com.

Reflections from the Editor's Desk

*The Anglican Communion Network – an intriguing title!
Reflections upon what is a Network*

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

For long-suffering traditional Episcopalians, one bright cloud in a dark sky of the present Episcopal Church appears to be “the Anglican Communion Network,” just as was “the Episcopal Synod” (now disappeared) fifteen years ago.

My intention is to reflect upon the expression “the Network” as used in the phrase. “the Anglican Communion Network.” This meditation may serve to clarify for people in the USA and elsewhere what is this new society/organization and where it may or will go.

It is claimed by insiders that the formation of the Network was originally suggested by the Archbishop of Canterbury, the Most Rev'd Rowan Williams, in a private meeting in London with two Americans from the American Anglican Council. Initial plans for the Convocation were laid at a gathering of “mainstream” Anglican leaders (including four Primates) in London in November 2003. A Memorandum of Agreement came out of this meeting and was ultimately signed by thirteen bishops of the Episcopal Church. The Memorandum stated the intention of these bishops to begin taking steps toward organizing a network of “confessing” dioceses and congregations within the Episcopal Church [ECUSA]. The signing of the memorandum by a bishop did not indicate that his diocese had joined the network. Since then, a total of ten dioceses — Albany, Central Florida, Dallas, Fort Worth, Pittsburgh, Quincy, Rio Grande, San Joaquin, South Carolina and Springfield — have ratified their affiliation.

The Network of Anglican Communion Dioceses and Parishes was officially launched on January 20, 2004, at the Network's Organizing Convocation held at Christ Church, Plano, Texas. That meeting included representatives from 12 Episcopal dioceses, as well as persons from geographic regions and one non-geographic area that were designated as convocations. The gathering unanimously adopted a Structural Charter and affirmed a Theological Charter. The Rt. Rev. Robert Duncan was elected Moderator of the new Network and will serve for a three-year term. The Organizing Convocation also elected a 12-member Steering Committee composed of persons from across the country. The Network was given financial help to get started by the American Anglican Council, and

the two organizations remain close but distinct. From November 10-12 there was a Conference of the Network in Pittsburgh attended by around 2,500 persons. In character it was like a religious rally.

We do not know specifically what Rowan Williams had in mind when he suggested “a Network” and we do not know whether what he understood as a network was the same model of network in the mind of Americans present with him, the very men who brought back the message that he had suggested a network. Today the word is used today



in a variety of ways, for example: (1) An openwork fabric or structure in which cords, threads, or wires cross at regular intervals; (2) Something resembling an openwork fabric or structure in form or concept, especially: (a) a system of lines or channels that cross or interconnect: *a network of railroads*; (b) a complex, interconnected group or system: *an espionage network*; (c) an extended group of people with similar interests or concerns who interact and remain in informal contact for mutual assistance or support; (d) a chain of radio or television broadcasting stations linked by wire or microwave relay. Then there is the growing use of “network” by international companies to describe the relation to each other of offices, plants, distribution centers, factories and the like around the world.

In most uses of this word in modern discourse, the network is a primary thing and describes the relation to each other of primary realities — e.g., the railroads that cut across the country, or the spies in a country or region, or the various physical manifestations of an international company.

However, in the religious use being considered here, the network is very much a secondary, dependent and supportive thing. The dioceses are first of all dioceses of the Episcopal Church and the parishes are first of all parts of actual dioceses. Their membership of the Network is voluntary and can be ceased at any time. Further, though persons may feel a stronger level of moral commitment to the Network than to their original ecclesial structure/institution, the fact of the matter is that their primary existence derives not from the Network but from the ECUSA. This remains true even if it is conceded that the Network is planning (though there is no evidence for this yet) to become a Prov-

ince of the Anglican Communion.

Certainly the country is organized into geographical regions and non-geographical interest groups (e.g., the Forward in Faith NA), and there are local officers (who assume ecclesial titles such as “Very Rev.”); but, again, this is all voluntary and all who participate have a primary residence in, and legal connection to, a unit of the Episcopal Church of the USA or another ecclesial body. To have such an organization is not new, for not a few voluntary societies have had, and still have, diocesan or geographical chapters across the country and they also are referred to as “networks.”

What all this means is that this specific Network is not the visible Church as such (it is not a Province with dioceses and dioceses with parishes); perhaps it is best to liken it to a missionary society or a voluntary, not for profit, organization, or an advocacy group for a special kind of Anglicanism, or a reform movement working for changes in the Anglican Way, or something else – or all of these.

Now the Network’s full title is, “The Anglican Communion Network.” Obviously this is intended to make a strong statement, probably that, as half of the provinces of the Anglican Communion are not presently in doctrinal communion with the ECUSA, this group within the ECUSA wants to be seen as desirous to maintain full communion with those overseas Provinces which have anathematized the ECUSA. Here it values the name “Anglican” above “Episcopalian”!

We may note a certain oddity or perhaps daring in the title by reflecting upon the reality that being part of the ECUSA the actual membership of the Network is actually within the very Province with which a majority of Anglican Primates and Provinces are in impaired or broken communion. So the Network membership relies on the promises of Primates from the Global South that it (i.e., they as “the orthodox” of the ECUSA) are excluded from the blanket condemnation of the ECUSA for its innovations and refusal to repent of them. Thus

the use of “Anglican Communion” functions as a statement of intent and as an expression of hope for the membership of the Network. Yet it is necessarily a “loose” expression with flexible content.

When there is in existence a voluntary society, even one which has the verbal support of important people at home and overseas, there is always the risk (in a culture where private opinion is highly rated and where doing one’s own thing is celebrated) of it losing momentum, of dividing into various interest and pressure groups, and of being taken over by external or internal stronger forces. Right now, the Network appears to have a variety of goals and purposes, all of which appear honorable and noble; but unless it has a clearly stated supreme goal that is seen as worthy of sacrificing for, together with a clear commitment doctrinally and morally to the full Anglican Way, and unless its leadership actually walks the walk as well as talks the talk, it could easily, like the Episcopal Synod of the early 1980s, fail in its declared vocation. The only clear goal that is on the horizon and which requires genuine sacrifice and wisdom seems to be the creation of a new, orthodox province of the Anglican Communion on American soil – a province which would include (to use the unfortunate noun preferred by the Network) the present **diaspora** of Anglican jurisdictions (e.g., the Reformed Episcopal Church) outside the present ECUSA and official Anglican Communion of Churches.

To this end, I would suggest that the Network needs to move on from its present doctrinal statement (for which see its website) to a more specifically Anglican declaration which could have two parts: (a) a statement of commitment to the authority of Scripture and to the historic Anglican Formularies (BCP, Ordinal and Articles), and (b) a modern equivalent of the Articles stating in summary form the received Faith and Morality in the context of the challenges and heresies of the twenty-first century with respect to worship, doctrine and discipline.

Those long Latin words in the Prayer Book!

After the season of Epiphany, the Church moves into a short preparation for the arrival of Lent. The great theme of the Epiphany of Christ ceases and a time of penitence and humiliation before God begins. The Sundays of this period are known by three Latin names, **Septuagesima**, **Sexagesima** and **Quinquagesima**.

As Lent is composed of forty days, the first Sunday in that season used to be called **Quadragesima** (a word formed from *quadraginta*, the Latin word for forty). Then the three preceding Sundays were described in the same way, using as a base, the Latin words for fifty, sixty and seventy, as rough approximations and not as exact

statements. Thus the Sunday of the week before the beginning of Lent became **Quinquagesima**, the Sunday before that, **Sexagesima**, and the Sunday before that **Septuagesima**.

On pages 6 & 7 you will find meditations based upon the Collect, Epistle and Gospel for these three Sundays of preparation for Lent. And surely in 2006 in the present state of Anglicanism in the West we all feel the need to humble ourselves before God and cry out to him to revive his work amongst us as he makes us worthy co-workers with him in that holy work. Then on page 13 you will find suggestions for **Quadragesima**.

Anglican Evangelicalism and Reformed Catholicism

Are they Identical?

In the Church of England, from the 18th to the 20th centuries evangelical theologians and writers described themselves as “evangelical Churchmen.” By this they were saying at least two things: (a) that they shared a common zeal for the Gospel with evangelical Dissenters, Nonconformists and Scottish Presbyterians, and (b) that they were also committed to the Formularies of the Church of England, making them “Churchmen,” alongside others – high churchmen, for example. They formed and supported societies which both sent missionaries abroad and also printed and distributed the Book of Common Prayer.

If you were to ask them for a way of describing the form of Christianity which they embraced, they would have said, along with high churchmen, “Reformed Catholicism.” In their mindset, the Church of England is a national jurisdiction of the one, holy, catholic and apostolic Church that went through a reformation in the sixteenth century. The reason for this was that medieval Catholicism had become corrupted and there was an intense desire to recover the Catholicism of the early Church. The result of this English reformation and renewal is known as Reformed Catholicism in contrast to Roman Catholicism.

Evangelical churchmen pointed to the Articles of Religion, the Book of Common Prayer and the Ordinal, as the Formularies. These express the mind, form and shape of Reformed Catholicism, with its commitment to the final authority of Scripture for Faith and Morality and its deference to the biblical exposition, teaching and doctrine of the early Fathers and the early Ecumenical Councils. In their response to the new phenomenon of anglo-catholicism (which is not identical to traditional high churchmanship) after 1833, the Evangelicals constantly appealed to the Scriptures, the early Fathers, the early Councils, the Formularies and what they called the “standard divines” of the Church of England (e.g., Hooker & Waterland). They believed that the anglo-catholics gave too much emphasis and credence to Roman Catholic doctrines and practices. Finally, for them the Book of Common Prayer was “that most excellent Liturgy” (so Charles Simeon) and they used its services of Morning and Evening Prayer for evangelistic services inside and outside the churches.

Today in the Church of England there are few Evangelicals who either desire to be so called or who are appropriately called Reformed Catholics. Only in associations such as the Church Society

and Reform are such persons normally to be found. In the USA there are exceedingly few Reformed Catholics in the ECUSA.

What has happened is that many “evangelicals” in the ECUSA, Anglican Church of Canada, and Anglican Mission in America apparently now interpret evangelical in terms of, and in line with, the dominant mindset of popular Evangelicalism in the USA (with its definitions of the Gospel, the authority of Scripture, ways of interpreting the Bible, types of church growth, forms of popular services, church management, psycho-therapeutical counseling and so on). They seemingly say little about being “churchmen” of the Anglican Way, the Reformed Catholic Way. It is as though the word “evangelical” has been inflated and the word “churchmen” has been deflated. In general, most seem not to have much concern for the Formularies (and the rich tradition of doctrine and piety related to them and their exposition) and thus (a) in worship tend to use modern Anglican services with a maximum amount of local flexibility; (b) in doctrine follow a generic evangelical theology again with local flexibility, and (c) in discipline follow the trends with regard to marriage, divorce and remarriage and to women’s ministry that are generally common in Evangelicalism (whose major mouthpiece is “Christianity Today”).

What this means is that they are not opposed to the Formularies as such but they see them as having little or no immediate relevance to their concerns now. They use the 1979 Prayer Book of the USA or the *BAS* in Canada as a basis for their services but are not particularly wedded to these books. (Regrettably, they will not join the Prayer Book Society and others in making a clear statement that the 1979 Book is a book of alternative services, like the *BAS*, and is not truly “The Book of Common Prayer” as its title claims.) Certainly modern Anglican Evangelicals use the term “orthodox” of themselves but it may be suggested that this is a true description primarily as indicating that they are against the innovatory doctrine in sexuality of the progressive liberals and not for orthodoxy in terms of Reformed Catholicism.

This Anglican Evangelicalism was at its best during the Pittsburgh Conference of The Network entitled, “Hope and a Future” (November 10-12); but one also saw there how very different it is from historic, classical Evangelical Churchmanship in worship, doctrine and discipline – that is in gen-

Continued on page 10

From Septuagesima...

A Journey in Penitence

(a) SEPTUAGESIMA The Third Sunday before Lent (Sunday, February 12, 2006)

The Collect,

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ our Saviour, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

The Epistle: 1 Corinthians 9. 24-27

The Gospel: St. Matthew 20. 1-16

By St Paul's words from the Epistle, we are encouraged to imitate true athletes. As they prepare for contests, so we are to discipline and prepare ourselves with God's help for doing his service in the challenging contests of life.

From our Lord's parable of the Laborers in the Vineyard in the Gospel, we learn to let God be God and in our working for him to submit readily to his wisdom, grace and judgment, knowing that he always knows best.

In the Prayer, we address God, the Father of our Lord Jesus Christ -- and our Father by adoption and grace -- as the Lord, the One who has all authority and power. And, as it were, as sinners, aware of our condition, we speak from a distance (as is suggested by the Latin verb, *exaudire*, used in the original). This approach is appropriate here for we proceed fervently and humbly to ask God for a major favor. This is not merely to note our petition but "favourably to hear the prayers of thy people." We recall the ten lepers of Luke 17 who "stood afar off" when they cried, "Jesus, Master have mercy on us." And more to the point, we recall the publican of Luke 18 who stood "afar off" and "smote upon his breast" when he said, "God be merciful to me a sinner."

Sin weakens and affects all aspects of human life, degrades the sinner, and causes a bondage of the will to sin. Guilt of sin before God causes us to deserve his condemnation and judgment. But thanks be to God the Father who sent the Lord Jesus Christ to bear our sins in his own body on the tree. Thus we cry for deliverance to the Lord our God who is good and merciful and who is glorified in the pardoning and justification of sinners.

And we end by celebrating this Lord Jesus who is now enthroned in heaven with the Father and the Holy Ghost..

(b) SEXAGESIMA The Second Sunday before Lent (February 19, 2006)

The Collect,

O LORD GOD, who seest that we put not our trust in anything we do: Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. Amen.

The Epistle: 2 Corinthians 11.19-31

The Gospel: Luke 8. 4-15

By St. Paul's description of his suffering for Christ as his apostle to the Gentiles in the Epistle, we are encouraged to see that it is in our weakness that we are strong, strong, that is, in the strength of Christ Jesus by his Spirit.

In the parable of the Sower and the seed from the Gospel, we are taught how the Word of God takes root in human lives and we are called to be the persons in whom when the Word is sown it will grow and flourish.

In praying this Prayer, we are reminded of the apostle Paul who had very many achievements and much in terms of accomplishment as a missionary to claim. Yet he did not glory in any of these things but his glory was in the Cross of his Saviour.

God sees fully and clearly into our hearts and it is surely our desire, our hope and our aim, that, as he does, he will not see self-righteousness and pride. Let him see that we do not put our trust in anything that we do but put it only in him as our Father by adoption and grace.

Since we do heartily trust in God the Father through our Lord Jesus Christ then we can humbly ask that he will so arrange the course of lives by his providential care that we shall be defended against all adversity, physical and spiritual.

We recognize that it is only as we learn not to trust in our resources, achievements and possessions that we are able to trust in God, in his wisdom, providence, love and protection. As St Paul put it, "When I am weak, then I am strong" (2 Corinthians 12:19).

(c) QUINQUAGESIMA The next Sunday before Lent (February 26, 2006)

The Collect,

O LORD, who has taught us that all our doings without charity are nothing worth: Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted

...to Quinquagesima

dead before thee: Grant this for thine only Son Jesus Christ's sake. Amen.

The Epistle: 1 Corinthians 13. 1-13

The Gospel: Luke 18. 31-43

From St Paul, in the Epistle, we receive the great hymn of love/charity. God's love to us, our love of him and of fellow creatures will survive death and will be fulfilled in the life of the age to come. For God is Love. Faith and hope will cease because fulfilled with the arrival of the age to come, but Love will continue for God is Love.

From Jesus, in the Gospel, we see love in action. First of all, it is love of his Father and love for his people that led him to go to Jerusalem, where he knew that certain pain, suffering and death awaited him as he fulfilled the vocation of the Suffering Servant of God. Secondly, it was compassion for the blind man at Jericho which led Jesus to heal him by the power of God.

We observe a close connection between the Sexagesima Collect and this one for Quinquagesima. There we were taught that no trust can be put in human doing and achievement, even if it be the work of a St Paul, undergone for the Gospel's sake – "who seest that we put not our trust in anything that we do." Here the lesson or teaching upon which the petition in the prayer is built is that these "doings", which break when we lean upon them heavily, are of no avail before God; they are "without charity nothing worth."

We recognize that genuine love – the will to do true and genuine good to other people – is not something that we can produce within our own beings, for, after all we are sinful creatures. Thus we beseech God our Father to send the Holy Ghost, who is the very Love that unites the Father and the Son in the Blessed Trinity, that he may place the divine gift of charity in our souls and lives.

The presence of this heavenly Love is "the very bond of peace and all virtues". This statement is based upon Ephesians 4:8, "endeavouring to keep the unity of the Spirit in the bond of peace," and Colossians 3:14, where after listing virtues, St Paul writes, "And above all these things put on charity, which is the bond of perfectness."

And we end this Prayer in recognizing that without genuine love or charity in our souls and lives we are not spiritually alive before God and not in communion with him. St John declared that, "he that loveth not his brother abideth in death" (1 John 3:14) and St James tells us that "faith without works is dead" (2:20).

All our prayers ascend to the Father through the Son and by/in the Holy Ghost.

Conclusion

Having gone humbly through the mini preparation for the major season of Lent, we are now ready by God's convenient grace to enter into the spiritual disciplines which begin on Ash Wednesday and move into **Quadragesima** (for which see page 13). So we shall pray:

Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent: Create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.

One thing we lean afresh in the preparation for Lent and the keeping of it is that the genuine confession of sins from, a contrite heart is in fact the praise of God, for it is a supreme acknowledgment of his justice, his mercy and forgiveness.



A Christmas Gift to Light the Year

Give your friends and family the new book by Rev. Jerome F. Politzer, *A Light unto My Paths*, for Christmas season and all seasons.

"This is a book that those who love the authentic Anglican Way will enjoy. Fr. Politzer, a former President of the Prayer Book Society, shares his faith with us through his sermons and other writings." — *Fr. David C. Kennedy, SSC; President, Prayer Book Society*

Order your copy today at \$15, and additional copies at a special price of \$14.50 each. New York State residents add appropriate sales tax. Fill out the coupon and send with your check payable to ETF: Episcopalians for Traditional Faith, P.O. Box 361, Mill Neck, NY 11765

Name _____
Mailing address _____
City, state, zip code _____
E-mail address _____

Please send me _____ copies of *A Light Unto My Paths*.
Enclosed is my check for _____.
Visit the ETF website to learn about the author:
www.etf1928.org

The Hymnal, 1940

An Introduction

"Prove all things, hold fast that which is good."

One often hears today how the rich and diverse field of Church Music is being classified along the lines of "traditional" and "contemporary" music, as though the two were mutually exclusive. In parishes where the spirit of charity prevails, one also might find a "blended service", with both kinds of music. However, it may be that the terms "traditional", "contemporary" and "blended" create an unfortunate sense of discontinuity with the hymnody of many centuries of Christian experience. It may also be that this debate places too much emphasis upon what "we", the current worshippers, desire in order to entertain ourselves, rather than what is truly good, right and spiritually uplifting to the praise and worship of Almighty God.

Fortunately the issue is settled for the majority of traditional Anglicans who worship God using the historic *Book of Common Prayer*, and for whom the best liturgical partner is *The Hymnal, 1940* of the Episcopal Church, USA. In a series of six articles we will explore this incomparably rich and diverse source of music, and bring forth as it were, "treasures old and new".

Anglican Hymnody, as embodied in *The Hymnal, 1940*, could best be described as "eclectic", for it brings together many centuries of Christian Hymnody, from the early centuries of the church up to our own time. It continued in a truly blended/integrated tradition, yet introduced contemporary elements, if by that word one means great music from the 20th century representing a genuine development of the tradition.

The church is indebted to three streams that converged in its music from earliest times: Jewish, Greek and Latin. From the ancient Jewish temple and later synagogue practice, the church inherited the use of the Psalter as a central part of worship. The Greeks contributed a set of modes which would form the basis of Gregorian chant, and form the basis of the Plainsong today. From Latin culture, the church was enriched by a tradition of poetic structure and meter which enhanced the use of verse in Christian hymnody.

A brief perusal of *The Hymnal, 1940* reveals these elements, and also reveals hymns of the church catholic ranging from the 2nd century to the 20th century, from many countries of the world, and from many Christian denominations. It contains

hymns of the patristic and medieval periods translated from Greek and Latin. The Tudor period of the English reformers is represented in the hymnal by Thomas Tallis. There is a large body of music from the continental Reformation churches, notably works by Michael Praetorius and J.S. Bach. The pietistic-evangelical English hymnody of the 18th century is represented through the works of Isaac Watts and the Wesleys. Victorian England was

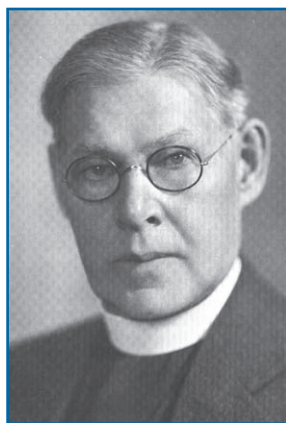
a very fruitful era, both in hymns and tunes contemporary to that time, but also in a revival of much ancient hymnody through the work of John Mason Neale. 20th century hymnody was greatly enriched by R. Vaughn Williams, T. Tertius Noble, and Gustav Holst. The 20th century interest in sacred folk songs/melodies from around the globe is also displayed in the hymnal.

How does a liturgist go about organizing all of this material in a meaningful way? Today we take for granted that we are able to pick up

a hymnal and quickly find hymns appropriate to each season of the Church Year. For this level of organization, we owe thanks to Englishman Reginald Heber (1783-1826), who might be called the "father of the modern hymnal". Heber's *Hymns, written and adapted to the Weekly Church Service of the Year* (1827) was a groundbreaking attempt at creating a hymnal that would thus support the liturgical cycle of *The Book of Common Prayer*.

The Hymnal, 1940 stands seventh in a line-up of eight hymnals in the American Church, from 1789-1982. The first American edition of the Book of Common Prayer (1789) contained a rubric authorizing the use of hymns set forth by proper authority. This prayer book was bound with a metrical Psalter and 27 hymns, without tunes. Subsequent editions of the Hymnal witnessed the gradual elimination of the metrical Psalter, the expansion of the number and variety of hymns, and the inclusion of Service Music for the prayer book offices, eventually published as a separate volume.

The experts who prepared the 1940 edition were guided by the principle "Prove all things; hold fast that which is good" (1 Thess. 5:21). Every text from the preceding hymnal was examined with care, and only the best were retained. Translations of Greek and Latin hymns were reevaluated and compared with original manuscripts in order to achieve the best idiomatic rendering. Great care was also taken to secure accuracy in editing the book. The



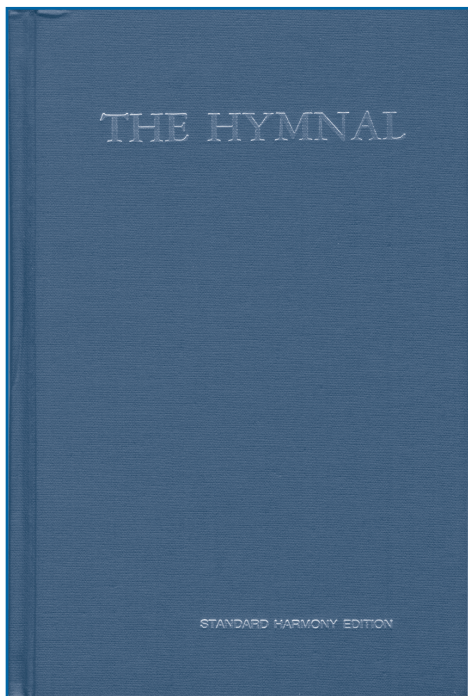
Canon C.W. Douglas

guiding force behind the editing of this hymnal was the Rev. Canon Charles Winfred Douglas (1867-1944), who also edited the hymnal of 1916. He laid the groundwork for a comprehensive *Hymnal 1940 Companion*, and contributed other resources to the American Church, including *The Choral Service* (1927), *The American [Anglican Chant] Psalter* (1929), *The Plainsong Psalter* (1932), and a valuable volume on the history of Church music, *Church Music in History and Practice* (1937).

The Hymnal, 1940 was supplemented with a considerable amount of resources in 1960 and again in 1976, so that in its present form it might more accurately be described as “The Hymnal, 1940-1976”. The edition available today from Church Publishing Incorporated, New York, is known as the Standard Harmony Edition. Each hymn in this edition appears in full harmony, rather than with the melody line only, and it was also once known as the “choir edition”. With the Supplements I and II, the Standard Harmony Edition of *The Hymnal, 1940* contains well over 620 Hymns,

8 complete musical settings of the Office of Holy Communion, 2 sung settings of the Versicles and Responses of Morning and Evening Prayer (one for choral use and one for congregational use), numerous Plainsong and Anglican Chant settings of Canticles, as well as of various Psalms.

One might wonder why *The Hymnal, 1940* remains so prominent among Anglicans, especially when a revision of that hymnal was made available in *The Hymnal, 1982*. After all, in the preface to *The Hymnal, 1982* the compilers speak with fond admiration of *The Hymnal, 1940* and propose to set forth a revision, rather than a completely new work. The short answer to this question is that *The Hymnal, 1940* is the last hymnal which is a close partner of the traditional *Book of Common Prayer*. The texts of *The Hymnal, 1940* correspond with the Offices of Morning Prayer, Evening Prayer, Holy Communion, as well as other Offices as they appear *The Book of Common Prayer*. Texts of the hymns, whether originally written in English or masterful translations of the ancient Greek or Latin, reflect the same worshipful tone. The 1982 revision of *The Hymnal, 1940* was intended to bring it up to date with the prayer book of 1979, and its Service Music contains the texts of Rite I and Rite II of the new book.



Another reason that *The Hymnal, 1940* remains in service, so to speak, is that there was an overt change of course in *The Hymnal, 1982* in a direction that was not entirely acceptable to the traditional Anglican mind. For those who are of this mind, *The Hymnal, 1940* represents a pinnacle in the development of Anglican liturgy, in which good scholarship, good theology, good taste, excellent poetry, doctrinal clarity, and integrity to the

Anglican tradition are fostered and achieved. The compilers of *The Hymnal, 1940* were worked at a time when the Anglican choral tradition in America was at a high level. They presupposed good choral singing in parish churches by a choir of men and boys, a choir which had reached its pinnacle of popularity in America.

In *The Hymnal, 1982* the focus was more upon congregational, rather than choral singing, and advances were made in the direction of popular and multicultural music. Diversity, rather than unity, seemed to be the force that governed liturgical trends of the 1970's. And

of course, the language of many ancient hymns was updated to reflect the 1970's concern that God should be addressed as “You”, instead of the way God had been addressed by all English speaking Christians for the centuries prior. The only problem with the word “contemporary” is how quickly it turns into the word “dated” twenty-five years on, and increasing numbers of people are finding that *The Hymnal, 1940* not only remains relevant, but provides important continuity with the church catholic.

The creation of *The Hymnal, 1940* was possible only at a time when the church had the stability, unity, expertise and institutional experience of the Episcopal Church of the mid-20th century. In the present chaotic state of the Anglican Way in America, it is unlikely that anything better than this hymnal can be attempted, so it will be worthwhile to keep this treasure in the pews, choir rooms and on the shelves of the clergyman's and organist/choirmaster's offices, as we learn to use its treasures more effectively.

(Fr. Daniel McGrath is a priest of the APCK and the rector of St Bartholomew's Church, Redmond, WA, and he has a doctorate in music from the Univ. of California.)



Fr. Daniel McGrath

40 Quadragesima or Lent

Suggestions for Profitable Reading during the 40 days

The Board of the Prayer Book Society encourages all churches and members to keep Lent devoutly. This will include meditation upon the Sacred Scriptures, self-examination in the light of the Divine Word, and suitable godly exercises for the building up of the moral and spiritual life.

The Board also suggests that the Lent of 2006 is a period when faithful Anglicans can make a special effort to acquaint themselves more fully and intimately with the traditional Liturgy of the Anglican Way – specifically in the USA with the content of the 1928 BCP. Thus it recommends study groups in homes and in churches, whose purpose in the forty days is to refresh and deepen their understanding of the basic elements of the traditional Faith and Worship of the Anglican/Episcopal Way.

The Society has several books which it believes can help to facilitate this study and it offers them, if bought in multiples of five, at a reduction in price of 33%. (for this offer call 1-800-PBS-1928).

1. **The Order for Holy Communion—Annotated.**

This booklet has the text of the Service on one side and explanatory notes on the other side of the page. The text of the service can be divided into four of five parts and then participants can read the text and the notes before meeting for discussion and prayer. To know the meaning of the text better will help to enrich worship.

2. **Worship without Dumbing Down. Knowing God through Liturgy.**

This book is more demanding of the reader than the Booklet on Holy Communion, but it is acces-

sible to all who have the desire to know the Lord. It explains the content of the various services of *The Book of Common Prayer* and shows how their purpose is to lead the congregation of Christ's flock, and each member thereof, into the knowing of God in spiritual union through praise and thanksgiving, petition and intercession, confession and self-discipline. The chapters can be divided into four or five parts and then participants can read each one in advance of the meeting for discussion and prayer.

3. **Neither Archaic Nor Obsolete. The Language of Common Prayer.**

This book explains the logic and content of the language of prayer used in *The Book of Common Prayer* and the *King James Bible* and in all the older hymn books. To address God as 'Thou' is not merely a very old English way of speech, it also has profound theological meaning. For any who wish to understand and defend the traditional language as not only of aesthetic but also of theological worth, this is the place to start. There is no book like it available anywhere else. It will repay careful reading, study and discussion.

Of course, each one of us can pursue our own personal study during Lent, and here again, the Board urges members and friends of the Society to use the Books, Booklets and CD s available from the Society's website or 1-800 number.

For individual study for those who have a computer it recommends for this Lent: *Anglicanism: thought and practice...*, edited by More and Cross on CD pdf for \$12.50. Here one encounters the riches of the insights of the great seventeenth-century doctors of the Anglican Way.

**Please remember the
Prayer Book Society in your prayers, your
charitable donations, and your will. Thank you.**

Continued from page 5
eral mindset, worship and piety.

The recent innovations with regard to homosexuality have given to the Evangelicals an opportunity not only to rise up not only in protest at home but also to make alliances with provinces and groups abroad who are also very concerned about the sinfulness of the sexual innovations. Yet

surprisingly and disappointingly this "crisis" has had little or no impact as yet on making them consider more carefully what actually is the Anglican Way of Reformed Catholicism. They have not felt the need "to dig again the wells of Abraham," being apparently generally satisfied with the post 1960s developments within modern Anglican liturgy, doctrine and discipline.

Homosexuality and the Ministry

The Roman Catholic and the Episcopal Churches Compared

We are able to be fairly precise on the differences because each Church has recently published statements on the matter: *On Priesthood and those with Homosexual Tendencies* (The Vatican, November 05) and *To Set our Hope on Christ* (New York City, Episcopal Center, June 05).

For the **Roman Church**, the revealed Word of God, sacred tradition and natural law all combine to teach that genital sexual acts between two persons of the same gender/sex are always wrong and are always a sin against God under any conditions. Strong inclinations and desires to perform such acts represent a grave disorder in the affections of a person, for a mature person's affections in sexual attraction are naturally ordered towards the opposite sex. In the case of the priest his affections are to be ordered by grace towards the congregation of Christ's flock, which is the Bride of Christ, and he is by Christ's appointment a spiritual father to the flock. This means that a man who is actively engaged in sexual acts with another man, or even a man who is not mature in his affections (though he is celibate), should not be ordained to the priesthood.

For the **Episcopal Church**, the Bible and modern experience [= active human experience of homosexual acts in the context of the judgments of modern scientists, doctors, state legislators etc.] combine to teach that random genital, sexual acts between two persons of the same gender/sex are normally wrong and always sinful; however, when the two persons are bound in same-sex affection and in a covenanted partnership based on faithfulness to one another, then that union can be holy and blessed of God. Strong inclinations and desires to have sexual encounters with persons of the same sex are to be seen, in most cases, as simply the result of how a person is "wired" (either to the same sex or to both sexes). Such feelings are not to be seen as disordered but as according to orientation. This means that a man who is in a faithful, covenanted same-sex union, and is in other ways suitably gifted, is eligible for ordination as a priest and consecration as a bishop. Also eligible is the person who has the orientation but who chooses to remain celibate. In this context, maturity in affections is considered to be dependent upon orientation, not objective natural law.

Now obviously the position of the **Episcopal Church** is more in line with what is accepted and in place in western society, law and culture. In fact, it is a kind of moral refinement of it. For it accepts the human rights of the person who claims that he or she has a permanent sexual orientation towards

his or her own sex. In fact it sees these rights as "God-given" and therefore feels led by the divine Spirit to install and uphold these rights, while also proclaiming simultaneously the virtues of chastity and faithfulness. In doing all this, the Episcopal Church accepts that sodomy [= fornication] and pederasty are wrong and sinful, and it insists that only permanent, faithful and covenanted same-sex relations come within the orbit of God's blessing within the Church of God.

The position of the **Roman Catholic Church** is, and will be, very hard to implement in the West because of the secular, liberal society and because there are now, and there will be, senior priests who will find it difficult to implement the rules. They will claim that God enlightens us through modern knowledge (e.g., from psychiatry & social sciences) and that from this source we learn that the mental health of some persons requires that they be in same-sex relations for that is how they are made and "wired."

We may observe that there is a sense in which it is easier for the Roman Catholic Church to stand firm (at least in the hierarchy and this is where in its polity it matters) on so-called homosexuality as a disorder because it has taken consistently tough positions all the time with regard to sexual identity and relations. For example,

1. Ordination

It has said the most wonderful things about women as God's creation and as made in his image and after his likeness, and it allows women great authority in convents and places of education, but it has resolutely and clearly stated that it is not the will of Christ the Lord for a woman to be a presbyter or a bishop. A woman, not even the Blessed Virgin Mary, can be an icon of Christ for he was/is male in his human nature and he is the Bridegroom of the Church, which is his Bride. In contrast, pressed along by both the human rights and the women's liberation movement, the Episcopal Church began to ordain women as presbyters and bishops in the 1970s. [And having done this it is very difficult for it to say "No" to other demands from the human rights movement- e.g., rights for "gays"]

2. Marriage.

The teaching concerning Marriage in the Catechism of the R.C Church is that a man and a woman, in the presence of the priest and with God's blessing, make a covenant to live together as one flesh until death breaks the union. As one flesh they are to be companions one with another and to procreate and thus share with God in his creative work. No second marriage is possible in church for either unless the spouse has died. Thus mar-

riage is presented as a sacrament and without the blessing of the Church it is not Christian marriage. [This is why annulments are given to those who were in civil marriages and have been divorced if they desire to be faithful Catholics and to enter into Christian marriage and if there are no impediments for this. Regrettably, in America, this use of annulments has been very seriously over-done and is an embarrassment for many devout Catholics.] In contrast, the Episcopal Church officially accepts the right of a person, clergy or lay, after divorce to be remarried in church, and makes little or no use of annulments, for it has in essence accepted the basic doctrine of the divorce culture that each person has a right to a second or third marriage if this is reasonably possible. And further, unlike the R C Church, it recognizes marriages performed by the state or by other churches as real and true marriages. In this context to deny rights to faithful homosexual couples is difficult!

3. Birth control

The R.C. Church has clear teaching that the use of artificial birth control is wrong for it stands in the way of God's work of cooperating with his creatures in the holy work of creation. Further, the Church insists that the use of abortion as a means of birth control is also wrong and sinful. [The fact that some Catholics disobey the Church teaching does not change the fact of the teaching.] In contrast, the Episcopal Church appears to accept the right of couples to use all forms of artificial birth control and also to use abortion as a means thereunto as well. This is in part because procreation is not seen as a primary but a general, and not required, purpose of marriage.

One may suggest that because the Episcopal Church has taken positions based on human rights and psycho-therapeutic fulfillment in the developing of its doctrine in the twentieth century, that it will never be able to stand firm on anything of a moral nature that is being challenged in the modern, secularist world.

The Reformed Catholic or Traditional Anglican approach

Apparently the Reformed Catholic, or traditionally Anglican, position on clergy and same-sex relations has not been fully stated by any official body recently. That is, it has not been set forth by any ecclesial province of the Anglican Communion that is truly committed to the authority of Scripture and to the secondary authority of the Anglican Formularies; or that is committed, in the words of Canon A5 of the Church of England, to "the doctrine grounded in the holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular, such doctrine is to be found in the Thirty-Nine Articles of Religion, the Book of Common Prayer, and the Ordinal."

Of course, there are conservative and liberal

statements from a variety of Episcopal and Anglican groups and there are statements from the Lambeth Conference of Bishops and the Primates' Meeting, but none of them may justly be called Reformed Catholic in character.

The Reformed Catholic position has to be sought from the Scriptures (as interpreted by the guidance of the mind of the ancient Fathers), and the Formularies. In the latter case from such texts as (a) the marriage service in the BCP of 1662, especially the Preface; (b) the services of ordination in the Ordinal, especially the promises made by the priest and bishop; and (c) the homilies on "Whoredom and Adultery" and "The State of Matrimony" in *The Books of Homilies* to which the Articles of Religion point for doctrine.

It would appear that Reformed Catholic teaching wholly agrees with the teaching of the recent Roman document that distinguishes acts from tendencies, calling the first grave sins and the second disordered. Where both the Roman Catholic and the Reformed Catholic take a different position to much popular Evangelical teaching (which has dominated the conservative Anglican response) is their reluctance or refusal to speak of "sexual orientation." This loaded phrase allows the suggestion, and then the doctrine (firmly in place in the ECUSA), that some people are "objectively ordered" towards the same sex. This development occurs because modern experience is treated as new revelation modifying what previously had been based on the light of Revelation in Scripture and tradition.

Where Reformed Catholic and Roman Catholic teaching part is over the matter of priestly celibacy. The Roman priest is to be celibate and affectively mature so that as a man he is ordered towards the female sex. However, by the assistance of the Holy Ghost he is, as the representative of Christ the Bridegroom, to be ordered towards the congregation of Christ's disciples as the Bride of Christ, to care for them. The Anglican priest may be either celibate or married. If the former, then he may be described in the same terms as the Roman priest. If married, then united to his wife as one flesh for life, he is also in affective maturity both to love her and with her help to love, in the Bridegroom's name, the flock of Christ entrusted to his care.

Where "orientation" enters into the description, then the biblical and historic Christian teaching on sexual relations has to be set aside, and the door is wide open to changed doctrine, and this is happening right now within Anglicanism worldwide. One recalls a similar change in doctrine (with consequences still occurring), when the Lambeth Conference of Bishops in 1930 departed from Reformed Catholicism and recommended that artificial contraception be encouraged for use by Christian couples.

Should We Cease to Use the Word “Homosexual”?

A discussion starter

It may be suggested that because Christians have adopted the terms of reference and language of innovators in anthropology and sexual morality, they have effectively lost the war of ideas.

ECUSA as example

In June 2005, the Episcopal Church sent representatives to the Anglican Consultative Council meeting in the UK to explain its commitment to the innovation of the blessing of partnerships of two men or two women and to the ordaining of persons in such partnerships. They carried with them a book, *To Set our Hope on Christ*, to explain in detail their message. In this book, one meets often the expression “same-sex affection.”

Probably for the older person – and maybe for the younger one – hearing or reading the expression “same-sex affection” presents the image to the mind of two men holding hands or embracing, or two women doing something similar. However, this way of understanding the expression “same-sex affection” is not exactly what the team of writers of *To Set our Hope on Christ* has in mind. The Presiding Bishop’s team moves in a specific sphere of understanding (which is relatively new in the history of ideas but now generally accepted in the officialdom of government, education and big business). In this world an important distinction is made between “gender” and “sex.”

The word “gender” was previously used – as we recall from our Latin or Spanish classes – primarily if not only in the study of language to indicate the specific character of nouns in order to determine the form of the adjective to go with them [whether masculine, feminine or neuter]. Now, it also refers in the new ideology to the biological make-up of the person when viewed in the nude, male if with male reproductive organs and female if with female reproductive organs. So when filling in forms today one is usually asked for one’s gender.

The word “sex” was previously used to indicate the biological nature of a human being in terms of reproduction and so there was the male and the female sex. Now in the new ideology it refers to the “internal wiring,” the “orientation,” and “the inbuilt preference” of a person sexually. And this may be towards the male “gender,” the female “gender,” or both. That is, the reproductive organs of a person are no sure indication of his or her “orientation”

which is said to be located in the psyche not in the nature of the genital organs.

So “same-sex affection” for the new morality of the Presiding Bishop and his team is not only the showing of tender feelings between two persons of the same “gender,” it is also between two persons of the same “sex,” that is of the same “wiring,” “orientation” and “preference.” Thus in this ideology such affection is judged to be natural, normal and moral for those who are “wired” in this particular way. In fact, it is even argued that it would be unsuitable and even immoral for such a person to engage in intimate sexual acts with a person of the opposite “gender,” that is, opposite biological make-up merely because such a relation has been regarded as the historical and general norm.

Traditionalists and the use of these words

Thus, when the “traditionalist” use these words in their new meaning they need to consider how much they are conceding to the innovators. In fact, they need to ponder whether or not they have lost all control of the debate in that they have accepted the premises of the other side by both using these words with the new meaning.

If we go back a little – not too far – in the use of the English language the word “sex” was used in line with its Latin origins from the root sexus or secus with the meaning of to “divide” or to “halve”. So “sex” is the division of the human race into two kinds, the male and the female, each with a specific body shape designed to fit with and into the other for the purpose of procreation.

Only in the twentieth century did “sex” come to be used of “sexual intercourse”, of an activity rather than on objective, fixed state of being. (Apparently D.H. Lawrence helped to pioneer this usage of referring to carnal intercourse as “having sex”). As “sex” became an activity rather than as a fixed state of being, so the word “gender” was called out of the field of grammar in the 1960s into a new use -- to refer to the objective biological fact of the identity of a human being as either male or female. This use of words was taken up by the powerful feminist movement from the 1960s and by its influence it has been generally accepted – along with inclusive language for human beings – by academia, business, media, government, and churches.

Once this distinction is in place, then developments from it came quickly and easily. “Sex” is

not only activity, it was said, it is also the internal wiring or passion of the soul / body that produces the desires for such intimate activity. Further, this disposition or wiring is not always towards the opposite “gender”! It is sometimes towards the same gender. Thus “orientation” as describing this inclination, disposition and wiring of the sexual drive was used increasingly to make and support the distinction between the presence of an attraction either towards the opposite or the same gender. And, as the decades went by, and the “Gay” lobby developed, the reality of such [permanent] orientation was supposedly confirmed by psychologists and psychiatrists.

It may be suggested that for the “traditionalist” to adopt the doctrine, or even the probability of permanent or semi-permanent “orientation” towards the same “gender,” is virtually to lose the debate. In general it has become common-place even in conservative circles to state we must distinguish between specific sexual acts (which is in sin) and orientation towards them (which is only a sin if it is cherished and developed)? To accept the presence of not merely inclinations and dispositions as temptations but of an actual, permanent ordering or wiring towards people of the same gender and sexual drive is to concede much, very much. It is also for all practical purposes also to concede not only the ideological distinction between “sex” and “gender,” but also to underline it with the recognition that “sex” to be “normal” may be with the same “gender” and be so according to nature – according to natural sexual wiring!

Oddity of the word Homosexual!

As an exercise in etymology, we may now note the oddity of the words “homosexual” and “heterosexual” if, and only if, the word “sex” is used in its older and traditional meaning. “Homosexual” links a Greek word with a Latin word (homos, same, with sexus, half of a divided whole) to create a word that is without any sense, for it has internal contradiction. Sexus makes a man and woman complementary as creatures while homos says they are the same. And “heterosexual” is tautological since sexus requires two different halves, male and female, and heteros means “other” and opposite..

So it is not surprising to find that the word

“homosexual” is a relatively modern word and that it first appeared in English, along with “heterosexual”, in a translation of *Psychopathologia Sexualis* (1886) by Richard Kraft-Ebing. Then it was used by Havelock Ellis in his *Studies in the Psychology of Sex* in 1891. It came into use when the medical profession was beginning to discuss sexual deviancy in medical not moral terms. In ancient Greek there were no nouns corresponding to the modern “a homosexual” and “a heterosexual” even though Latin and Greek are both rich in words to describe sexual relations between men and men, men and boys and so on – see J.N.Adam’s *The Latin Sexual Vocabulary*.

To concede the use of this word “homosexual” as legitimately describing a class of people, is a major concession in the debate over the proper relations between human beings. For it allows that there is a class of persons who are permanently by nature attracted towards, wired towards, orientated towards the same “gender” for “sex” purposes. And, further, it carries with it the implication (which is being gradually accepted in the West by governments, law, education, business etc.) that both their desires and their fulfillment are according to nature and thus are morally sound and therefore ought to be recognized as normal and not punished as abnormal.

Conclusion

Opposition to the “Gay” lobby in the churches has been on the basis of biblical doctrine and Christian ethical tradition. However, it may be suggested that this has had limited effect because of the major concessions made in terms of language and vocabulary.

So it would appear that there is a major task for Christian scholars to devise ways of speech and forms of description that allow the churches to speak courteously of those who claim to be “gay” and yet not in such speech concede to them the rightness and morality of their claims and commitments. Right now the debate between received, biblical and traditional sexual morality and innovative doctrine and practice is being conducted very much in the terms and with the words that actually give one side more than a head start!

NOW READY FOR YOU TO ORDER

The result of the Prayer Book Society’s most important adventure in publishing is now ready to be posted to churches and individual persons.

The Altar Book

for use with *The Order for Holy Communion* in the 1928 edition of *The Book of Common Prayer* and in leather binding is now published.

Be sure to place your order!

The Prayer Book Society Order Form

Books & CDs for Sale. Please photocopy this page for use.

Type	Title	Price	Qty	Subtotal
Book	Altar Edition of <i>The Book of Common Prayer</i> (1928)-Leather bound	\$150.00		
CD music	Lighten Our Darkness— <i>choir</i>	\$12.50		
CD music	The Order for Holy Communion, 1928— <i>choir</i>	\$12.50		
CD pdf	The Thirty Nine Articles of Religion (Twelve Expositions) The Church of England, and most Churches of the Anglican Communion, have three Formularies, the Thirty-Nine Articles of Religion, the Book of Common Prayer and the Ordinal. These give FORM and shape to the Christianity based upon the final authority of Scripture that is the Faith confessed in the Anglican Way. This Collection contains expositions from all schools of churchmanship. It is a treasure of learning and devotion and will both educate and inspire those who use it fruitfully	\$20.00		
CD pdf	The Book of Common Prayer: Its History, Use and Terms [new] Three books on this CD: Liturgy and Worship, a Companion to the Prayer Books of the Anglican Communion, edited by W. K. Lowther Clarke. SPCK, 1954 [from 1932]. A New History of the Book of Common Prayer with a Rationale of its Offices, by Francis Procter. Revised and rewritten by Walter Howard Frere. Macmillan, 1955. The Prayer Book Dictionary. Editors: George Harford and Morley Stevenson. Sir Isaac Pitman and Sons, 1913.	\$20.00		
CD pdf	Book of Common Prayer: Six Commentaries Commentaries on the Prayer Book have been published since the 17th century, but the best were published in the late Victorian period and up to the First World War. Four of these are included in this Collection of commentaries. They are based on the classic English edition of 1662, which was used in America until the 1780s. To complete the six commentaries are two on the 1928 edition of The Book of Common Prayer of the Protestant Episcopal Church of the U.S.A.	\$20.00		
CD pdf	Collects and Prayers—for use with the BCP Praying in the spirit and style of historic & traditional public Prayer 12 books in the collection	\$20.00		
CD pdf	Anglicanism: The Thought & Practice of the Church of England Illustrated from the Religious Literature of the 17th Century Compiled and Edited by Paul Elmer Moore and Frank Leslie Cross SPCK, London, 1951	\$12.50		
CD-rom	The Laws of Ecclesiastical Polity - Hooker	\$12.50		
Book	Neither Archaic Nor Obsolete: The Language of Common Prayer Toon & Tarsitano	\$12.50		
Book	Neither Orthodoxy Nor a Formulary—Critique of '79 BCP Tarsitano & Toon	\$12.50		
Book	Worship without Dumbing Down: Knowing God Through Liturgy	\$12.50		
Book	Worshipping the Lord in the Anglican Way, Texts and Prayers from the 1928 BCP in Parallel with Functional Equivalents in Contemporary English [new-July 2005]	\$12.50		
Booklet	The Annotated Order for Holy Communion (1928)	\$7.00		
Booklet	Same-Sex Affection, Holiness and Ordination: A Response to Bishop Griswold by Peter Toon	\$7.50		
SUB-TOTAL				
Pennsylvania Residents Please add Sales Tax		6%		
Donation—much appreciated!				
TOTAL—Please enclose check payable to The Prayer Book Society				

Name		
Address		
City	State	Zip Code
Telephone (in case there is a problem with your order)	E-Mail	

Mail order to: **The Prayer Book Society-PO Box 35220-Philadelphia, PA 19128-0220**

1-800-727-1928 or local (foreign) call 610-490-0648



The Prayer Book Society of the U.S.A.

P.O. Box 35220, Philadelphia, PA 19128-0220
1-800-727-1928 · www.episcopalian.org/1928

- ✦ **ACCEPTS** that there is one *Book of Common Prayer* which has appeared in many editions, of which the first was in 1549.
- ✦ **REJOICES** that the edition of 1662 has been translated into over 150 languages.
- ✦ **SEEKS** to keep in print and use the latest American edition of this Book, the edition of 1928.
- ✦ **ENCOURAGES** the use with understanding not only of the American edition, but also of the Canadian (1962) and the English (1662).
- ✦ **RECOGNIZES** with sorrow that some recent Prayer Books (e.g., USA, 1979 & Ireland, 2004) which bear the title of “Common Prayer” are not editions of the authentic, one *Book of Common Prayer*, but are in fact Books of varied services and thus have the wrong title.
- ✦ **WORKS** to create networks amongst churches using the Prayer Book.
- ✦ **HELPS** Churches overseas to print their local edition of *The Book of Common Prayer*.
- ✦ **BELIEVES** that the Formularies of the Anglican Way are the authentic *Book of Common Prayer*, the Ordinal and the Articles.
- ✦ **PRODUCES** books, booklets, and CDs to educate people in the nature and content of Common Prayer (www.anglicanmarketplace.com).
- ✦ **PUBLISHES** in fine leather the Altar Edition of the American edition of *The Book of Common Prayer* (1928).
- ✦ **COMMUNICATES** with its members and friends bi-monthly through its magazine, *Mandate* (call 1-800-727-1928 for a copy).
- ✦ **WORKS** both within the Anglican Communion of Churches and also amongst Anglicans outside it.
- ✦ **CO-OPERATES** with similar Societies in Canada, Great Britain and Australia.
- ✦ **INVITES** people who care for the integrity of the Anglican Way to join the Society and thereby seek to keep Anglican Churches worshipping the Lord our God both in the beauty of holiness and in spirit and in truth.
- ✦ **USES** the 1940 *Hymnal* to accompany the 1928 BCP.
- ✦ **PRAYS** fervently for the renewal of the Anglican Way in North America inside and outside the ECUSA.

The Society for the Preservation
of the Book of Common Prayer
(The Prayer Book Society)
P.O. Box 35220
Philadelphia, PA 19128-0220
ADDRESS SERVICE REQUESTED

NONPROFIT ORG.
US POSTAGE
PAID
FORT WORTH, TX
Permit No. 1467