

MANDATE

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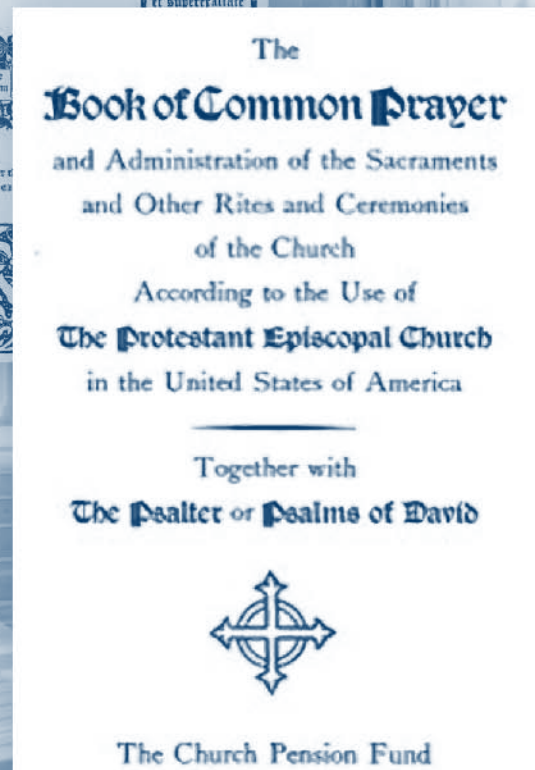
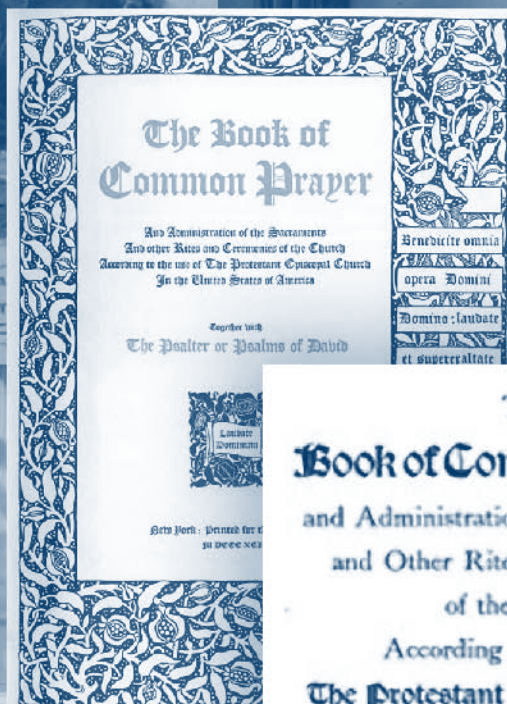
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"Without a restored Book of Common Prayer, reasserting the theological propositions of medieval Catholicism as reshaped by the English Reformation, best represented in the Prayer Book of 1662, Anglicanism will continue its theological disintegration apace."

Bishop Robert Duncan
of Pittsburgh and Moderator of
The Anglican Communion Network

Bishop Duncan on the Prayer Book and Bible

In a speech on “The Future of Anglicanism” after receiving the D.D. degree at Nashotah House on October 25, Bishop Bob Duncan of Pittsburgh spoke :

“Graham Leonard, former Bishop of London and former Anglican, cites four factors that have substantially (terminally?) diminished Anglicanism’s ability to hold these parties [Evangelical, Catholic, Liberal] and the whole tradition in creative tension: 1) an undermining of the ultimate authority of Scripture (as symbolized by the loss of place of the Articles of Religion, 2) the loss of *The Book of Common Prayer*, 3) the innovation of the ordination of women, and 4) the substitution of the authority of national synods for the authority previously accorded Scripture.

“To points 1) and 4) the experience of the American Church reveals all too starkly the pattern in contemporary Anglicanism that cannot be a part of our future, if there is to be a future. In 1973, the General Convention of the Episcopal Church, allowing pastoral concern to trump Scriptural teaching, replaced its annulment canon with a canon allowing remarriage after divorce, not limiting such remarriage to those cases that might be argued from Scripture. By comparison to effects visited on the whole Church in the undermining of Scriptural authority in life after life and household after household, the confirmation of a bishop in a same-sex relationship in 2003 is but reasonable follow-on. Part of Anglicanism’s magisterium was its fundamental submission to the theological and moral teachings of Scripture, especially when that teaching was personally costly all the while offering the grace that forever met sinners where they were....

“To point 3)—the ordination of women—I do not wish to speak, which you will regard as this address’s one avoidance. My own support for women in holy orders is well known. Global Anglicanism has said that there are, in fact “two integrities” here, both arguable from Holy Scripture, and—to employ Hooker’s method — less so from

Tradition. I am convinced that an honest century of reception will sort this one out....

“To point 2)—the loss of *The Book of Common Prayer*—I want to be so bold as to suggest the following: that Anglicanism’s practical magisterium—its reliable teaching authority — has been its Book of Common Prayer, and that without a restored Book of Common Prayer, reasserting the theological propositions of medieval Catholicism as reshaped by the English Reformation, best represented in the prayer book of 1662, Anglicanism will continue its theological disintegration apace. For that Western Church whose popular and practical believing was more nearly *lex orandi, lex credendi* than any other tradition — for that Western Church whose practical magisterium was its prayer book — a fixed prayer book is essential. For a tradition that has a separate magisterium, Vatican II-style liturgy is a possibility. For us as Anglicans, it is, quite demonstrably, not. Forty years of alternative texts and expansive language have produced an undisciplined people and a theological wasteland.

“What I would also add to this is that the need for an “Authorized Version” of the Bible, at least parish by parish, or diocese by diocese, re-emerges alongside the need for a Book of Common Prayer. How shall we ever learn Scripture again except that we always hear it in the same way? The matter of formation needs to dominate our liturgical and ascetical thinking, rather than our desires for education, variety, correctness or newness....

“A Church without a magisterium is soon no Church at all. It is not too late to begin the reform, but the time is short. The reform will also not come from the top—as much as we might yearn for such a solution (for Reformations do not come from the top or begin at the center)—but from a thousand altars, like the one at the heart of this House, and from leaders brave enough to embrace unpopular and counter-cultural truths. The future of Anglicanism is most assuredly tied up in this.”

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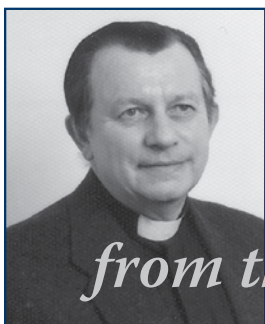
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The Rev'd Dr. Peter Toon M.A., M.Th., D.Phil (Oxon)

Reflections from the Editor's Desk

One Book of Common Prayer in Several Editions

We are all familiar with succeeding editions of important books such as Text-Books, Encyclopedias and Dictionaries. A given book is revised as more knowledge is available and as new needs are demonstrated; and so the title is retained but the edition is usually given a number and its date is clearly stated.

When we are thinking straight we are also aware that there is one only Anglican ***Book of Common Prayer*** which in English had its first edition in 1549 and, as of now, its last edition was that published in Canada of 1962. Between 1549 and 1962 there were various editions in England, Ireland, Scotland and Wales, and also in North America. The last American was 1928 (though the title, BCP, was falsely used by The Episcopal Church in 1979 for its new book of varied services with varied doctrines). So in 2007 there are various editions in print because these editions belong to different countries.

There are, of course, differences between the various editions, some cosmetic and some substantial, and to know what these are is part of an education in classic Anglican Liturgy. We engage in this exercise of noting differences on other pages in this issue between the classic edition of 1662 and the latest American of 1928.

Meanwhile we need to be aware that there is a definitely growing call—both in velocity and intensity—from within conservative American Anglicanism to make the edition of 1662 of England into the primary Formulary and Prayer Book in the U.S.A., as preparations go into place for the formation of a new, orthodox, Anglican Province. The reasons for this call are varied but include the following: (a) there are just too many varied services out there now and a norm and standard is required for unifying Anglicans; (b) the edition of 1662 is the most widely used Prayer Book in the Global Communion of Churches; and (c) this Prayer Book was alone used in America from 1662 to 1789, before the American editing of it took its place.

With others, I am very glad to hear this call, especially from the Moderator of The Anglican Communion Network, Bishop Bob Duncan. Obviously, for the Prayer Book Society it is good

news—not least because people seem to be beginning to value the “product” it has been “selling” for a long time. However, I want to suggest that the way to embrace the BCP 1662 is not by entering a time-machine and passing over the centuries, but through the American routing. This is a way of saying that American Episcopalians need to take ownership of the American editions of the BCP and then, having done this, to embrace 1662 with clarity and conviction.

I submit that for God to bless the new initiatives in American Anglicanism towards a new province, Heaven’s angels must see repentance and humility on our part and this most certainly includes recognizing the crime of the 1979 General Convention and putting it right. Thus we must embrace thankfully the American edition(s) of the One Book of Common Prayer—those of 1789, 1892 & 1928—as the embodiment of historic, orthodox Anglicanism or Episcopalianism in the USA. Only then are we free to move on to their source, the English edition of 1662 as the Formulary. Further, we must and shall value at least some of the changes that were made in the American form of the One BCP to make it credible in a new Republic.

Ever since The Episcopal Church rejected the One BCP, in order to have and use its own book of varied services, there have been parishes which have retained use of this Book and they still continue to this day, as do also hundreds outside this Church in what we call the Continuing Anglican movement. And since 1979 Oxford University Press has kept on reprinting the 1928 BCP in various formats and bindings to meet continuing demand. Further, The Prayer Book Society has published The Altar Edition.

In conclusion one has to say that there cannot be an Anglican Way without the presence of the authentic ***Book of Common Prayer*** in one of its official editions.

Let us therefore speak of the One BCP with various editions and not speak of the “1928 Book” or “the 1662 Book” as if they were actually different books!



1662 : 1928 Compared CONTENTS

If we compare the Tables of Contents of the Two Books, 1662 and 1928, it is obvious that they are different editions of the One Book. In terms of the services, though there is a slightly different order of appearance and minor differences in terms of titles, they are substantially the same. That is, each edition has Morning and Evening Prayer, The Litany, The Lord's Supper [with the Collects, Epistles & Gospels], Holy Baptism, Confirmation, Matrimony, Thanksgiving after Childbirth, Visitation and Communion of the Sick, Burial of the Dead, and the Psalter.

In general the services of the Prayer Book are arranged according to temporal sequence. They begin with the Daily Services, followed by such material as will normally be in daily or frequent use. Then follow the weekly and annual cycles of Sundays and Holy Days for which the celebration of the Holy Communion is appointed. Finally come the occasional services, wherein the critical stages of human life are dedicated to God from Baptism to Death. Thus it is that the *Book of Common Prayer* provides a pattern for living so that all of time is ordered to the service and sanctification of the Lord. Bound together with the Prayer book are the two other Formularies, "The Form and Manner of Making, Ordaining and Consecrating Bishops, Priests and Deacons" and "The Articles of Religion."

In the 1928 there are also (a) "Offices of Instruction" (between Baptism and Confirmation) which are services using the Catechism for instructional services; (b) the Form of Consecrating a Church; (c) An Office of Institution of Ministers into parishes, and (d) Forms of Prayer to be used in Families. All these three come at the end after the Psalter and Ordinal.

Both editions also have the Catechism (but not in the same place), the Calendar, the Lectionary, Tables and Rules for the movable and immovable Feasts, and Prefaces. But the 1662 alone has "A Table of Kindred and Affinity" and "The Creed of St Athanasius" [*Quiquunque Vult*], while the 1928 alone has "Selections of Psalms" on a large variety of themes and not connected with any specific days of the Christian Year.

Some of the minor differences between the two editions are to be attributed to the fact that one edition was published nearly three centuries

after the other and for a Church in a republic. So there is, for example, provision of Collect, Epistle and Gospel for Independence Day in 1928! Further, there are no prayers for the English Royal Family in the 1928, but there are prayers for the President. The amazing thing is that the two editions are substantially the same in doctrine, style and content. Both may be described as Prayer Books for Reformed Catholic Churches. To have used one is to be able easily to use the other.

Perhaps we need to remember that the edition of 1928 is itself a gently revised edition of that of 1892, which is itself a gently revised edition of 1789, and that 1789 is a carefully prepared American edition for a republic of the 1662, which, with its monarchical flavor, had been in use in the American colonies for a very long time. Further, the text of 1789 was approved by the English Archbishops as being of the same kind and doctrine as that of 1662 and so the two Churches, the Church of England and the Protestant Episcopal Church of the U.S.A., were in communion and cooperation from the beginning. In fact, in the Preface to the 1789 edition appear these words: "this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship..." Apparently there was no major objection made to the omission of the "third creed," the Athanasian, from the 1789 edition [and thus also from 1892 & 1928], even though it contains a most clear statement of Trinitarian and Christological Doctrine. The English Bishops must have believed that the same doctrine was sufficiently presented and maintained elsewhere in Creed and Liturgy.

The great tragedy of The Protestant Episcopal Church was to lose this tradition of an authentic edition of *The Book of Common Prayer* in the 1970s when it placed the 1928 edition permanently in the archives and created another form of prayer book very different in content, doctrine, and style to replace it.

[To see the various American editions of *The Book of Common Prayer* in parallel columns go to *Anglican Liturgy in America: Prayer Book Parallels*, 2 vols, edited by Paul. V. Marshall, The Church Hymnal Corporation, NYC, 1990. For multiple Commentaries on the Prayer Book see the CDs prepared by the Prayer Book Society and available at www.anglicanmarketplace.com]



1662 : 1928 Compared

THE DAILY OFFICES

Morning and Evening Prayer have the same structure and doctrine in each edition but there are more options, providing a little more variation in the 1928. Both services in each edition require (a) readings from the Old and New Testaments as provided in the Lectionary and (b) the use of Psalmody. In general, these services are ways of praying the Scriptures in an ordered way for the praise and glory of God. They are the daily offering of thanksgiving and doxology from the creation to its Creator.

Morning Prayer begins with the Sentences which call the people of God to worship. All those in 1662 emphasize penitence and/or forgiveness while the greater number in 1928 add to these more sentences which are suitable for the various parts of the Christian Year.

Following the Sentences is the Exhortation, which calls the faithful to self-examination and confession of sin, as well as to praise and thanksgiving. In 1928 but not in 1662 this may be omitted, being replaced by a very brief invitation to confessions of sin. MP then proceeds with A General Confession addressed to the merciful Father in the Name of his Incarnate Son, the Lord Jesus Christ. Having confessed their sins, the members of the congregation hear "The Declaration of Absolution" (but in 1928 this may be replaced by the Absolution from The Order for Holy Communion).

Then follows the Lord's Prayer, itself followed by Versicles (slightly longer in 1662 than 1928). Immediately following the Versicles, 1662 provides the whole of Psalm 95 known as *Venite* to be used except on Easter Day (when the Easter Anthems are to be used) and on the nineteenth day of the month (when this psalm is one of the psalms for the day). 1928 also provides *Venite* but not Psalm 95 as a whole, rather a combination of Psalm 95, omitting the last four verses, and Psalm 96:9 & 13. Yet it allows by a rubric the use of all Psalm 95 as in 1662. Then there is provided in 1928 but not in 1662 what may be called Invitatory Antiphons, that is a short verse said or sung before and after *Venite*.

The Psalter comes next, ending with the doxology known as *Gloria Patri*. Here there is the option of the psalms for the day according to the

divisions within the 1662 Psalter or of one psalm only as indicated by the Lectionary in 1928. The psalms are not said or chanted as ancient Jewish poems but rather as prayer in and with the Lord Jesus, who made the Psalter his prayer book.

The First Lesson is from the Old Testament and is heard as the Word of God instructing his people. In response to the Word of God heard, the response is either *Te Deum Laudamus*, "We praise thee O God..." or *Benedicite, omnia opera Domini*, "O all ye works of the Lord" (but the 1928 allows as a substitute the short canticle, *Benedictus es, Domine*, "Blessed art thou...").

The Second Lesson is from the New Testament and is also heard as the Word of God instructing his people. In response is either the *Benedictus* (Luke 1:68ff.) or *Jubilate Deo*, Psalm 100.

Then as a summary of what has been heard from Scripture comes the recital of the Apostles' Creed (but 1928 allows as a substitute the Nicene Creed). Then, after the Salutation (1662 & 1928) and Kyrie and Lord's Prayer (1662 only) and Versicles (longer in 1662 than 1928), the three Collects are said, that of the Day and the two that are fixed (for Peace and for Grace).

Here the formal Order of Morning Prayer ends. However, additional prayers are provided in both 1662 and 1928 but they are not identical. This is in part due to the inclusion here of prayers for the State. Both end with the Prayer of St Chrysostom and the Grace (2 Corinthians 13:14).

Evening Prayer has the same basic structure in 1662 and 1928 as Morning Prayer, except that it is slightly shorter since there is no equivalent to the *Venite* and the set Canticles (e.g., *Magnificat* and *Nunc Dimittis*) are short.

One may say that the effect of sincere, daily use of one or both of these Offices is much like being immersed daily for short periods of time in the history and experience of the people of God of Bible times so that one comes to know their God and absorb their faith, which is real faith for today. In terms of how much immersion into the life of the Bible, it is certainly greater with 1662 than 1928, due to the longer readings and the more required Psalter.

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1662 : 1928 Compared

THE BURIAL OF THE DEAD

Since there is no belief in purgatory, and since it is believed that the souls of baptized believers go to be with God and to wait in his presence for the resurrection of the dead and the glorious life of the age to come, the Order for the Burial of the Dead is both a proclamation of the Gospel and as such a pastoral means of grace and of comfort to the mourners.

First there is the procession into church led by the Minister as various scriptural verses are said or sung.

Secondly, there is the singing of one or more Psalms (1662 has Psalm 39 and 90; 1928 has these and others to choose from).

Thirdly, there is the reading of the Lesson (1662 only has 1 Corinthians 15:20ff., while 1928 also offers Romans 8:14ff., or St John 14:1ff.)

[Here the 1928 allows for but does not require the singing of a hymn, the Creed, the Lord's Prayer, another Prayer and the Blessing. There is no provision for a sermon.]

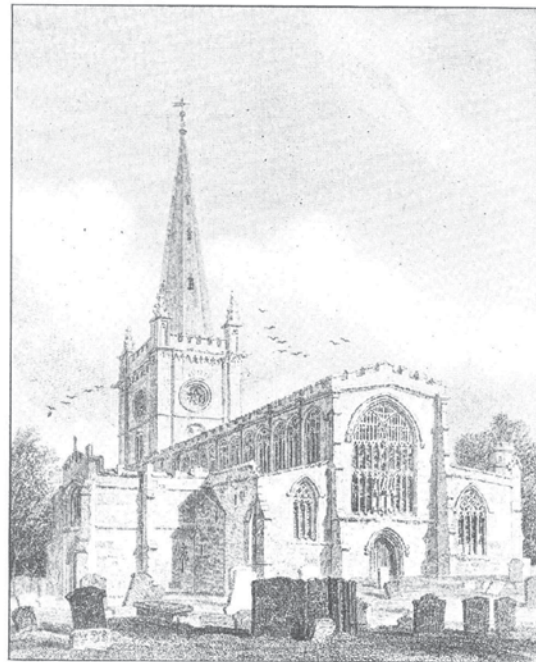
Then there is a procession from church to the grave where the Anthem (from the Sarum Compline Service or a medley of Scriptural verses) is said or sung while preparation is made for burial. When the body is in the grave, the Committal is said. The dead body is committed to the ground in sure and certain hope of the resurrection of the body at the last day when the soul and body will be reunited in a body of glory to be with Christ in the kingdom of heaven.

With the body in the grave the second Anthem (Revelation 14:13) is said or sung, and this is followed by the Kyrie ("Lord have mercy"), the Lord's Prayer, and Prayers (of which the 1928 has a large selection). One of the 1928 prayers, which is optional (and based upon a Latin collect from a Sarum Requiem Mass) actually prays for the soul of the departed Christian in these words: "Accept

our prayers on behalf of the soul of thy servant departed, and grant him an entrance into the land of light and joy, in the fellowship of thy saints..." Such prayer for the departed is found nowhere in the 1662 edition; however, it may be said to be present in minimal form in Prayer for "the whole state of Christ's Church" in 1928. At the end the Minister prays for those who have died and says:

"grant them continual growth in thy love and service."

The Order for the Burial of the Dead is truly a proclamation of the Gospel and the Christian Hope and as such gives true comfort to those who mourn. It is not in any way whatsoever a memorial service, where the virtues of the deceased are celebrated, nor is it a requiem mass where the soul of the departed is prayed for. It is a celebration of the Christian Faith in which the baptized believer has died and which all present also hope to live and die in



order to be with Christ for ever in glory. Thus it does not need a sermon for there is proclamation of the Gospel all round.

The 1928, unlike the 1662, makes special provision for the burial of a child, retaining the same structure but using different psalms, Scripture reading and prayers. It is a proclamation of the Gospel and the love of Jesus for little ones.

Additional Note on Canada 1962

The Canadian Service follows the same basic structure as the 1662 but has a plentiful supply of optional prayers, some of which are actually prayers for the departed soul of the deceased. Also, it makes provision for a Service of Holy Communion by providing Collect, Epistle and Gospel. There is also a separate Service for the burial of a child very much like that of 1928. Again, like 1662 and 1928 there is no provision of a sermon and no suggestion that it is a memorial service.



1662 : 1928 Compared

HOLY COMMUNION

When Archbishop Thomas Cranmer and his fellow Reformers read the accounts in the Gospels of the Last Supper in the 1540s, what deeply impressed them, amongst other things, was the fact that between the words of Jesus, “This my body” and “This my blood,” there was no delay in the eating of the [blessed] bread and drinking of the [blessed] wine by the disciples (see Matthew 26:26ff.; Mark 14:22ff.; and Luke 22:14ff.). Thus in *The Order for Holy Communion* in the English Prayer Book from 1552 the communion of the clergy and people comes immediately after the recital of the words of the Lord Jesus. Nothing stands between the Words of Blessing/Consecration by the Lord Jesus and the receiving of the sacramental bread and wine by the congregation at the hands of Christ’s Minister.

In constructing the service in this way Cranmer and his colleagues knew that they were not following the order in either the medieval Latin Mass or in the late Greek patristic tradition. However, as the Scriptures were for them the primary authority, and since this is a Gospel Sacrament, they believed it to be required of them by the Lord Jesus himself to follow the Lord’s example. So what is usually called the Prayer of Consecration in 1662 is short and that which had usually been included within it in the Western Rite is separated from it and placed at other points in the Service.

New Shape

It was to be expected that sooner or later amongst Anglicans outside, and then inside the Church of England and related Churches, there would be a call to revise the order of contents in the service of Holy Communion, to bring it in line with the order in the Divine Liturgy from the ancient patriarchates of the patristic period. This was attempted by those in schism from the Church of England after 1689 and known as the Non-Jurors and they were followed by the Episcopal Church in Scotland in its Communion Rite of 1764. From this development, Samuel Seabury, who was consecrated bishop in Scotland for the new Protestant Episcopal Church of the U.S.A., inherited the principles which deeply affected the structure of the Prayer of Consecration in the first American edition of *The Book of Common Prayer* (1789), which is a fusion of the English and Scottish Prayers.

It is useful to know that the learned divines of the Anglican Way in the reigns of Elizabeth I, James I, Charles I and Charles II were in general wholly satisfied with the structure and content of *The Order for Holy Communion*, as they had it in

essentially the same wording as the later 1662 edition.

In BCP 1662, used in the American colonies until 1789, the order of content is as follows:

- *Sursum Corda* (“Lift up your hearts”)
- Preface
- *Sanctus*
- Prayer of Humble Access (“We do not presume...”)
- Prayer of Consecration
- Communion of the People in both Kinds
- Lord’s Prayer
- Either (a) Prayer of Oblation or (b) Prayer of Thanksgiving
- *Gloria in excelsis*
- Blessing

In BCP 1928 (continuing from the 1789 edition) the order of content in the 1662 is re-arranged:

- *Sursum Corda*
- Preface
- *Sanctus*
- Prayer of Consecration (which includes The Oblation & The Invocation and Prayer of Oblation from 1662)
- Lord’s Prayer
- Prayer of Humble Access
- Communion of the People in both Kinds
- Prayer of Thanksgiving
- *Gloria in excelsis*
- Blessing

Here we see that (a) there is a long gap between the Dominical Words, which occur in the first part of the Consecration Prayer, and the actual Communion of the people; and (b) the verbal content of 1928 is larger than that of 1662 and is so by the inclusion of (i) two short paragraphs in the middle of the Prayer of Consecration—the Oblation and the Invocation—and (ii) the use of both prayers (in different places) provided after the Lord’s Prayer in 1662.

Comment

Those who follow Cranmer’s lead insist that the authority of the Biblical narratives is greater than the influence of the usage in ancient Liturgies of East or West and so it is good and right to connect communion with the recital of the Lord’s words. Those who follow the lead of the Non-Jurors and others after them believe that the Anglican Way should follow the example of the ancient Church of the East in the important matter of the structure and content of the Prayer of Consecration. Further, they offer justification for the Oblation and Invocation in these terms:



1662 : 1928 Compared

HOLY COMMUNION

“The Oblation is the hinge of the whole Consecration prayer. It gathers up the thanksgivings and memorials that have gone before and offers them to God by means of the ‘holy gifts,’ the instruments of bread and wine which our Lord himself chose to represent his own Sacrifice, and to be the occasion of its continuing and innumerable benefits to his Church. Thus the words ‘which we now offer unto thee’ are seen to be of great importance.”

“The Invocation is a prayer of benediction over the ‘holy food and drink’ to sanctify them to our use. It is the return of God’s blessing to us by ‘his Word and Holy Spirit’ in and through these representative gifts which we have offered up to him in thanksgiving and memorial in the Oblation.”

However, we need to note that the Invocation is carefully worded so as not to give the impression that the Invocation itself actually makes the bread and wine into the actual body and blood of Jesus. And the Western Latin Rite has no specific Epiclesis or Invocation.

Whatever we make of these differences today, it was the judgment of the Archbishop of Canterbury and the English Bishops that the revised Order for Holy Communion of the American Church of 1789 was of the same basic doctrine as that of the English Church in its 1662 text and so they gave their approval to the revised Order.

Other differences

In comparison with the differences in the shape of the Consecration Prayer other differences between the English and the American editions of *The Book of Common Prayer* are relatively minor. They include:

1. The option in 1928 of using the Summary of the Law instead of the full Ten Commandments.
2. Prayer for the Monarch in 1662 only.
3. Required use of the Exhortation in 1662 each Sunday while only required in 1928 on three Sundays (First of Advent and of Lent and Trinity Sunday).
4. In the heading of the Prayer for the Church 1662 has the adjective “militant” but this is not in 1662.

5. The use of the verb “offer” with reference to the Bread and Wine in the rubrics after the Offerory Sentences in 1928 but not in 1662.

6. The rubric on kneeling and adoration at the end of the Service in 1662 but not in 1928.

Contrary to what some people think the 1928 does not allow in its rubrics either (a) the transfer of *Gloria in excelsis* to the beginning of the whole Service or (b) the cleansing of the vessels immediately after Communion—they are cleansed at the end of the Service in both 1662 and 1928. Neither

does it require the use of an Old Testament Lesson since it assumes that such has already been read in Morning Prayer, and the ancient Eucharistic Lectionary used in *The Book of Common Prayer* does not have an O.T. lesson, only the Epistle and Gospel.

Canada 1962, Rite 1 (1979) and the Missal (1961).

The Canadian edition of *The Book of Common Prayer* (1962) also revises the order and contents of The Order for Holy Communion but in less detail than 1928. The Prayer of Consecration is lengthened to include a brief Oblation and Invocation; *pax vobiscum* (while kneeling) follows it and then comes the Prayer of Humble Access before Communion.

Rite One of 1979 in The Episcopal Church on first glance appears much the same as the 1928 Service of Holy Communion. However, on closer inspection, one sees that it is given the same structure as the innovatory Rite Two Service of Holy Communion, and so the 1928 shape is bent to fit into the new shape. Adjustments are also made to individual prayers to trim their doctrine; there is an alternative Consecration Prayer to that taken over from 1928, and different Collect, Epistles and Gospels are appointed for use with this Service than those appointed for 1928.

“The Ordinary of the Mass” in *The People’s Anglican Missal in the American Edition* (1961 and reprinted since), while based on the *Book of Common Prayer*, and used by some devoted church-people of anglo-catholic persuasion, appears to go beyond the BCP not only in ceremonial but also in doctrine. Also it seems not to have the same doctrine of the vocation and purpose of the Ministry as that in The Ordinal (1662 & 1928) and seems to contain some teaching that is actually rejected in The Articles of Religion (1662 & 1928).

In conclusion

If there is in real terms a primary Anglican Rite for Holy Communion it is that which is in 1662; and it is this Rite which has satisfied ordinary and learned people from 1552 to the present both in English and in over one hundred and fifty other languages. It has the distinct advantage of having a short Prayer of Consecration and of keeping people focused on the Words of the Lord Jesus as they receive his sacramental body and blood. Further, in terms of Anglican unity—something that is extremely important in the present identity crisis of Anglicanism—the 1662 is so widely used around the Global Anglican Communion that it has no competitor as “the standard Rite” of the past, for the present and on into the future.



1662 : 1928 Compared

BAPTISM

Baptism is a Sacrament instituted by the Lord Jesus and is intimately related to the proclamation and the reception of the Gospel of the Father concerning the same Lord Jesus. “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt.28:18-20). Therefore, *The Book of Common Prayer* provides both for the Baptism of the infant children of baptized, believing parents as well as of adult converts to Christ.

While the two editions have the same doctrine of Baptism, they do not have identical provision of Services, due mainly to the different time and social contexts in which they were created and approved. In 1662 there is one service for infants and another “for those of riper years,” while in 1928 there is one service for all, with provision for infants and adults within it. And, importantly, in both editions it is assumed that in the case of both infants and adults, Baptism is to be followed by Confirmation, either immediately in the case of adults or when reaching maturity in terms of infants.

Basic doctrines in the Services

Perhaps it would be useful to state briefly what are the basic doctrines which are either presupposed or set forth in these Services so their shape and structure can be the more easily appreciated.

1. Each and every child born into the world as a descendant of Adam is already a sinner before God’s tribunal because of the presence of original sin in the soul—that is an inborn bias towards evil and self-centeredness.

2. Each child also commits actual sin throughout his life.

3. Jesus Christ, as the New and Second Adam, offered himself as a sacrifice and atonement for the sins of the world and this offering was accepted by God the Father.

4. To receive forgiveness and cleansing both for original and actual sin, each human being needs to be baptized both with water and the Holy Spirit.

5. That is he needs to be born again (regenerated in soul) by the Holy Spirit and to be baptized in water as he (or his sponsors) believes the Gospel of the Father concerning his Son and commits himself to the service of Christ Jesus.

6. Baptism is the outward and visible sign of an inward and spiritual grace.

7. Infants with Christian parents (who are within the covenant of grace – Acts 2:39) are baptized only if Christian sponsors (godfathers and godmothers) stand in their place (and nurture them) until they reach an age whereby they can appropriate and make the Faith truly their own.

8. In and by Baptism “in the Name of the Father

and of the Son and of the Holy Spirit” a believer is made a member of the congregation of Christ’s flock and becomes a soldier in the army of Christ to fight against the devil and all evil.

9. Baptism is completed in Confirmation, where by the laying on of the hands of the Bishop, the baptized believer is strengthened by the reception of gifts from the ascended Lord Jesus through the presence of the Holy Spirit.

10. Infant Baptism only makes sense if (a) the child is from baptized Christian parents, and (b) he is “virtuously brought up to lead a godly and a Christian life” at home and in the local Church—thus provision of the Catechism in both editions and “The Offices of Instruction” in the 1928.

11. The relation established with God by Baptism in terms of internal regeneration and outward faith and commitment “to confess the faith of Christ crucified and manfully to fight under his banner against sin, the world and the devil” is not a covenant where God is the senior partner. The baptized believer has no rights only wonderful privileges and daily duties in the service of the Lord Jesus Christ, Son of the Father almighty, within the fellowship of the Church and in the world. In the covenant of grace, God establishes both the covenant itself and its terms; therefore human beings are called into it on terms that already exist and which they accept willingly as forgiven sinners.

12. Normally, but not absolutely, First Communion for the baptized will be after Confirmation. (See the important study by Roger Beckwith & Andrew Daunton: *Fear, The Water and the Wine*, The Latimer Trust, 2006. www.latimertrust.org)

Comparison with 1979 Prayer Book

Those who created the 1979 prayer book rejected the doctrine and shape of the Baptismal Services in the classic Common Prayer Tradition in the editions of 1662, 1928 and Canada 1962. First of all, they claimed to follow the ancient Church of the East (rather than of the West) and insisted that “Initiation is complete in Baptism” and that Confirmation as a ceremony is not to be used as the completion of Baptism but, where desired, as a kind of public reception into church membership. Secondly, they downplayed the traditional doctrines of sin, Satan and the world, together with regeneration, in order to exalt the doctrine of human freedom and co-operation with God. Thus they created “The Baptismal Covenant” as the centerpiece. This they present as the human side of the agreement made with God in Baptism; and it is a commitment, amongst other things, by the covenant partners to radical social action to improve God’s world for him with peace and justice.



1662 : 1928 Compared

MATRIMONY

Neither *The Book of Common Prayer* nor *The Articles of Religion* regard marriage as a sacrament (even if it is “commonly called a sacrament”), but rather as an ordinance of God the Creator, an ordinance which, when properly entered into by the two parties, the Church blesses, prays for and supports. That is, two persons covenant to marry each other and are the ministers of the nuptial bond. They do this, however, in the presence of God, the Judge, who knows the secrets of all our hearts. The Church supervises the marriage ceremony and witnesses to the covenant made between them. Then through its Minister the Church bestows a blessing of God the Holy Trinity upon the couple with appropriate prayers for their well-being.

The rites in the 1662 and 1928 editions have the same basic structure and content, but the 1928 is shorter, having none of the psalms and versicles of 1662. Further, the 1928 has been edited so as to remove from it that which “Enlightenment” sensitivity in 1789 and women’s dignity in 1928 found unacceptable. Thus the “three causes for which Matrimony was ordained by God” in the Preface of 1662 are missing from that of the first American edition of 1789 (and then also of 1892 & 1928). The verb “to obey” found in the covenantal promise of the wife to the husband in 1662, 1789 and 1892 is removed from 1928. Further, the short Sermon provided in 1662, in which the relation and duties of husband and wife are declared according to the teaching of St Paul, does not occur in any of the American editions, and neither do several of the concluding prayers. Then also while 1662 clearly assumes that procreation is an essential part of marriage (unless age or infirmity prevent) 1928 is much less clear and actually requires no statement or prayer concerning the duty of procreation (the one prayer for children is optional).

Therefore we find that a very clear doctrine of “headship” of the husband is both presupposed and declared in 1662 whilst in 1928, though there is a priority given to the man—he coming first in responding to the questions—the “headship” is minimized in nature and scope, so that unless you are looking for it you will not find it. Also, the hesitation or even refusal of 1928 to declare that procreation is a godly duty points to the context of the growing use of artificial birth-control (which in 1930, pressed by American Bishops, the Lambeth

Conference endorsed—much to the horror of the Pope and the Vatican!).

It seems to be a natural development—given the growing secularization and liberalization of The Episcopal Church in the twentieth century—from this 1928 text to the Marriage Service in the 1979 Episcopal Prayer Book, where, as would expect, there is no sign of male headship, where procreation is presented as a choice, where the use of artificial birth control is assumed and where the possibility of divorce and remarriage in church is taken for granted. It seems that once the church gives up a high doctrine of marriage it quickly moves to affirming a minimal one. Of course, neither in 1928 nor in the 1979 Prayer Book is there any hint whatsoever of same-sex marriage.

What then are the “three causes for which Matrimony was ordained”? Here they are from the 1662 edition:

First, it was ordained for the procreation of children, to be brought up in the fear and nature of the Lord, and to the praise of his holy name.

Secondly, it was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of Christ’s body.

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity.

Though the Canadian edition of 1962 did not follow the example of 1928 and remove these statements completely, it did revise them to read:

Matrimony was ordained for the hallowing of the union betwixt man and woman; for the procreation of children to be brought up in the fear and nurture of the Lord; and for the mutual society, help, and comfort, that the one ought to have of the other, in both prosperity and adversity.

This of course avoids the reference to the “negative cause,” the disordered soul of man, the reality of human nature as we know it. Like the 1928 the Canadian 1962 has removed obedience from the promise of the woman to the man.

It would appear that 1662 is so anti-cultural today (even if it is rendered into a suitable form of contemporary English) that few would want to use it—the man because he is embarrassed to have his wife obey him and the woman because she wants a marriage of equals.

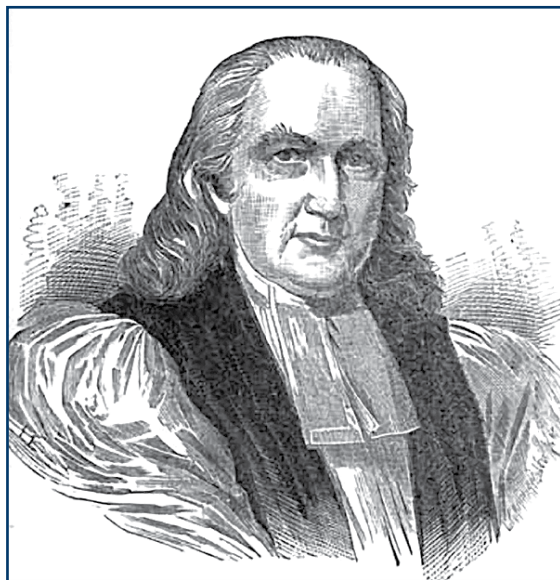
Richard Channing Moore

Rebuilder of the Church

By Peter D. Robinson

After the Revolutionary War, the Diocese of Virginia underwent thirty years of decline, so that when the Church was disendowed in 1802 it looked like the final blow to a dying denomination. From 107 active parishes and eighty clergy in 1783, Virginia Anglicanism had declined to just 35 congregations and 17 clergy by 1812. James Madison, who was bishop of Virginia from 1790 to 1812, had done what he could to slow the decline. His efforts were unavailing, but following disestablishment and disendowment the battle was just too much for a man as chronically busy as he.¹

Following Madison's death in March 1812, the Virginia Diocesan Convention met to elect a successor. The Convention consisted of two groups, the older Latitudinarian clergy of the Colonial Church and Madison's early Episcopate, and a small group of Evangelicals who had recently established themselves around Alexandria. The leader of this group was William Meade (1789-1862), who was minister of both Frederick Parish and Christ Church, Alexandria, a farmer and an itinerant preacher. He was supported by W. H. Wilmer of St Paul's, Alexandria, and a handful of others. Unlike the colonial clergy, the Evangelicals had a plan for reviving the diocese with their first goal being the election of a Bishop who shared their Evangelical Churchmanship, and would provide energetic leadership. Instead the 1812 Convention chose Dr. John Bracken, the 65 year old Rector of Bruton Parish since 1773, and Professor of Mathematics at William and Mary, to be the second Bishop of Virginia. The Evangelicals thought that Bracken was too old and too tied to the old ways to be an effective bishop-evangelist. They had to stall for time until they could find a candidate of their own. Bracken, realising that he lacked support from the most active clergymen in the diocese resigned his election. Meade then approached the Rev. Richard Channing Moore of St Stephen's Church, New York City, a nationally renowned preacher and Evangelical Episcopalian,



to see if he would accept nomination as a candidate for the vacant diocese.

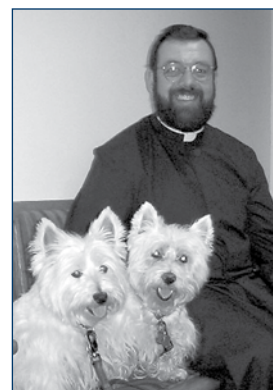
Moore had been born in New York City in 1762 and had trained as a doctor. After a few years as a successful physician in New York, he underwent a spiritual awakening and decided to read for holy orders. Moore was ordained by Bishop Provoost in 1787, and after serving several smaller parishes, he was called in 1809 to be Rector of St. Stephen's Church, New York City. St. Stephen's thrived under his care growing from a few dozen communicants to over three hundred. He was a man of great charm and a devoted parish priest, but his surpassing gift

was his great preaching. One story from his time at St. Stephen's, relates that when he had finished his sermon at Evening Prayer one Sunday, the congregation had been so moved that they remained in the pews until one of their number stood up and said, "Dr. Moore, the people are not disposed to go home; please give us another sermon."

Moore preached a second discourse, and then a third at the end of which he begged

them, "My beloved people, you must now disperse - for although I delight to proclaim the glad tidings of salvation, my strength is exhausted, and I can say no more."² As a result of that service sixty communicants were added to the parish. He was, however, reluctant to accept a nomination for election as Bishop of Virginia. He was happy in his parish and it was no secret that the Church in Virginia was all but dead. He also wondered what sort of reception a New Yorker would receive in Virginia. Meade, Norris and Wilmer was eventually able to overcome Moore's reluctance, and he accepted nomination both as Bishop and as Rector to the new Monumental Church. He was unanimously elected Bishop at the 1814 Diocesan Convention, and shortly thereafter Rector of the Monumental Church. John Henry Hobart, Moore's close friend, and leader of the High Church party preached at his consecration.

Richard Channing Moore had a huge task before him. Not only was the diocese all but dead, but the



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Monumental Church was as yet little more than a building and a vestry, the actual congregation had yet to be established. In some senses, creating the parish to fill the new Monumental Church was the easiest task facing Moore. The church was a model of architectural elegance, elliptical in shape with the pulpit in the middle of one of the long walls to bring everyone close to the pulpit.³ The design well accorded with the dominant “Word orientated” Episcopalianism of the day which valued preaching above all else. When Moore arrived in 1814, the church membership consisted of little more than the vestry, but within two years he had preached a congregation of 120 communicants into existence.⁴ It was becoming Richmond’s most fashionable Episcopal Church and Moore used it as a testing ground for talented curates before assigning them to work elsewhere in the diocese.

Moore was more innovative in finding ways to revive his diocese. The Convention instead of meeting in Alexandria or Richmond moved around the larger cities in the diocese. It became a vehicle not just for diocesan business but for Revival as well. Moore’s form of Revivalism sought to inspire and encourage rather than play upon the emotions, and consisted of Prayer Book worship, prayer meetings and fervent preaching. This approach to Revivalism was tame compared to the camp meetings of the Presbyterians and Baptists, but it was effective among the Episcopal Church’s traditional supporters. Moore, like his friend Hobart, engaged in itinerant preaching in courthouses and borrowed churches, preparing the way for the more regular missionary efforts that almost always followed. His efforts were rewarded as the diocese grew from 35 congregations in 1814 to 170 in 1841.

Bishop Moore set high moral standards for Virginia Episcopalians. Communicants were to avoid the theatre, dancing, horse racing, and cards, and the old joke about “where three or four Episcopalians are gathered together there will be a fifth” would have rung hollow in a diocese where the consumption of hard liquor by church members was actively discouraged.⁵ Moore also encouraged Family Prayers, ministerial associations and prayer meetings as ways of stimulating spiritual growth in both clergy and laity. In effect, Moore revived his diocese by using an Anglican version of the methods that the Baptists, Presbyterians and Methodists had used to draw people away from the Anglican Church in the 1780s and 90s.

Although he was fervent in his desire to win back lost Anglicans, Moore co-operated with other Churches. He accepted presidency of the Virginia branch of the American Bible Society, and worked with other denominations in philanthropic endeavours. This was a marked contrast to his friend Hobart’s isolationist stance towards other Christian bodies. Unlike Hobart, who wished to see the Bible

distributed with the Prayer Book to act as its interpreter, Moore wrote “Could a Prayer Book accompany every volume of the sacred writing, I should be rejoiced; but as that was not the case when the Scriptures were first given to the world, I cannot see the propriety at the present day of making it a condition of their desecration.”⁶ To the horror of High Churchmen, Moore did not insist on the use of the surplice, But it eased tensions between Episcopalians and other Evangelicals.

Moore’s other great concern was education of the clergy. Initially Moore invited Evangelicals from other dioceses to take up the challenge of ministering in Virginia, but he realised that in the long term the Diocese would have to supply its own clergy. By 1822, he was engaged in the unsuccessful attempt to revive theological education at William and Mary College which soon morphed into the creation of Virginia Seminary located just outside of Alexandria. This ensured a steady supply of clergy not just to the diocese of Virginia, but to Evangelical parishes elsewhere in the United States

Moore was both an Evangelical’s Evangelical and a firm supporter of the Anglican Way. He loved the Prayer Book. His theology was firmly based upon the Articles of Religion but unlike other early nineteenth century Evangelicals Moore’s preaching emphasized the love and mercy of the Saviour, rather than the terrors of hell. Finally his thorough Churchmanship is attested to by his friendship with Hobart, who would not have spoken so warmly of his brother bishop when preaching at his consecration had he not believed him to be a true upholder of Anglicanism. Moore’s enduring monument was the revival of the Church in Virginia, and its vigorous Evangelical Churchmanship.

Notes

1. Madison is often misrepresented as a failure as Bishop of the Virginia when in fact he was already over worked before he was made Bishop. It may have been the intent of the 1786 Diocesan Convention to elect as bishop a man who was too busy to trouble the diocese with too much in the way of Episcopal supervision!
2. This version of the story is based on the version given in Roger Steer “Guarding the Holy Fire.”
3. Ironically for a building intended as a preaching box, the Monumental Church had appalling acoustics which successive ministers battled with varying degrees of success until it closed in the 1960s.
4. Actually attendances would have been much higher. Communicants probably accounted for no more than one-third of those who attended Episcopal Churches in the 1810s and 20s.
5. Temperance, not total abstinence. Beer and wine in moderation were allowed by early temperance campaigners, but whiskey and other spirits were firmly discouraged.
6. Moore quoted in Henshaw’s “Memoir of Richard Channing Moore” pg. 178.

Hail, gladdening Light

Anglican Translations of the Ancient Hymn, Phos Hilaron

The ancient Christian hymn known as *Phos Hilaron* (Gk. Φως ἱλαρόν) was sung by early Christians at the lighting of candles at eventide, and is still a central feature of Vespers in the Eastern Church. Since the 19th century, the hymn has been regularly introduced in Anglican hymnals, Service books and Anthem repertoire.

The origins of the *Phos Hilaron* are not known, but the hymn is mentioned by St. Basil the Great (d. 379) who already regarded it as ancient. The hymn is an important liturgical artifact of the Early Church, both in terms of doctrine and liturgical practice. As an expression of praise to the Most Holy Trinity, One God, and as a celebration of the Son of God in his Incarnation, the *Phos Hilaron* embodies the two greatest dogmas established in the first centuries of the catholic Church.

St. Basil described the liturgical purpose of the hymn, saying that “It seemed fitting to our fathers not to receive the light of eventide in silence, but, on its appearance, immediately to give thanks.” (*On the Spirit*: 73) The Church hails Christ as the “true Light, which lighteth every man that cometh into the world”. (John 1:9) It is very appropriate to revisit this hymn during Epiphany Season, as we enjoy a series of Gospel Lessons for Holy Communion which are ‘epiphanies’ to us of Christ in his Incarnation.

Let us begin with a translation of the *Phos Hilaron* included by the Rev. Blomfield Jackson (Vicar of Saint Bartholomew’s, Moor Lane and Fellow of King’s College, London) in his 1894 translation of the Homilies and Letters of Saint Basil the Great:

Joyful Light of the holy glory of the immortal
Father,
the heavenly, the holy, the blessed Jesus Christ,
we having come to the setting of the sun and
beholding the evening light,
praise God, Father, Son and Holy Ghost.
It is meet at all times that thou shouldest be
hymned with auspicious voices,
Son of God, Giver of life: wherefore the world
glorifieth thee.

The *Phos Hilaron* is addressed first of all to Jesus Christ the Son of God, Incarnate, who is the Light and Glory of the Father. As the sun begins to set and the candles are lit, the Church rejoices in the Light of Christ which dispels the darkness of the world. The next statement of the hymn is an offering of praise to the Holy Trinity, “we praise God, Father, Son and Holy Ghost”. This part of the

hymn expresses the orthodox understanding of God, as One God in Three Persons. St. Basil cited the hymn to provide early evidence for his belief (and the belief of all Christians) that when glory is offered to God, it is right to praise the Holy Spirit along with the Father and the Son.

Having addressed our Lord Jesus Christ in his Incarnation, and having glorified the Holy Trinity, the hymn then presents the response of the Church. The Holy Trinity is praised at all times by the gladsome voices of those who have received the Joyous Christ-Light, and who now reflect this Light back in praise to God. As Christians continuously behold the Light of Christ, who is the image of the Father, they are transformed “into the same image from glory to glory...by the Spirit of the Lord”. (II Cor. 3:18, 4:4)

The *Phos Hilaron* has been used by Anglicans at least since the 19th century, but the precedent for interest in ancient eastern liturgies had already been established by Archbishop Cranmer, who incorporated a “Prayer of St. Chrysostom” in the Daily Offices, and patristic phraseology in the Holy Communion Service of *The Book of Common Prayer*. The Anglican Revival of the 19th century brought about a renewed interest in the continuity and shared doctrine of Anglicans with the patristic Church. This in turn resulted in a flowering of translations of many ancient Greek and Latin hymns, and their introduction into Anglican hymnody. Having rejected medieval Office Hymns addressed to the Virgin Mary, Anglicans were glad to welcome the *Phos Hilaron* – an ancient, beautiful and doctrinally wholesome addition to the repertoire of Evensong.

The most famous translation of *Phos Hilaron* was published in 1834 by John Keble, Oxford don and Tractarian. Keble gently paraphrased the text in order to adapt it to the metered, rhyming verse typical of hymnody in the Western Church.

*Hail, gladdening Light, of his pure glory pour’d,
Who is the immortal Father, heavenly, blest,
Holiest of holies, Jesus Christ our Lord!
Now we are come to the sun’s hour of rest;
The lights of evening round us shine;
We hymn the Father, Son, and Holy Spirit
Divine.
Worthiest art thou at all times to be sung
With undefiled tongue,
Son of our God, giver of life, alone!
Therefore in all the world thy glories, Lord, they
own. Amen.*

John Keble's translation was included in the first edition of *Hymns Ancient and Modern* (1861), set to an irregular Anglican chant setting by Sir John Stainer. His text has been used in Anthems, as well. The Anthem by Sir George C. Martin is an especially expressive and powerful setting, climaxing in a four-voice fugue on the last sentence, "Therefore in all the world thy glories, Lord, they own." The Anthem of Irish composer Dr. Charles Wood has become a regular feature of Anglican choral repertoire. Wood's setting for double *a cappella* chorus is mostly composed in a homophonic idiom enlivened by occasional modulations.

In *The Hymnal, 1940* we have two translations of the *Phos Hilaron* for congregational use, one by Edward Eddis (1864) and another by Robert Bridges (1899), poet laureate of England. Both are mildly paraphrased and rendered in metered verse, similar to the translation of John Keble. The translation by Edward Eddis appears at 173 with music by Clement Scholefield and at 768 with music by Gerald Near (here featured).

The translation of Robert Bridges (hymnal 176) is set to a melody of Louis Bourgeois, and harmonized by Claude Goudimel.

*O gladsome light, O grace of God the Father's
face, the eternal splendor wearing;
Celestial, holy, blest, our Saviour Jesus Christ,
joyful in thine appearing.
Now, ere day fadeth quite, we see the evening
light, our wonted hymn outpouring;
Father of might unknown, thee, his incarnate
Son, and Holy Spirit adoring.
To thee of right belongs all praise of holy songs, O
Son of God, Lifegiver;
Thee, therefore, O Most High, the world doth glo-
rify, and shall exalt forever. Amen.*

Another interesting English translation is that of the American Poet, Henry W. Longfellow, in his *Golden Legend* (1851). In Longfellow's drama, a family sings an "Evening Song" (the *Phos Hilaron*) while lighting the lamps of their farm house.

In 1979 the *Phos Hilaron* was made a regular evening Office Hymn in the prayer book of The Episcopal Church. This was a promising development of Anglican Evensong that continued the liturgical trajectory begun by Archbishop Cranmer. As a non-metrical and non-rhyming translation of the *Phos Hilaron*, it also paved the way for the freer style of chant which then appeared in *The Hymnal, 1982*.

Regrettably however, the translation adopted by the Standing Liturgical Commission for the 1979 book cannot be highly commended, due to editorial liberties of translation and punctuation that alter the meaning of the hymn. For example, the word *hilaron* was translated as "gracious", which would actually require a different original Greek word (a form of *charis*, and not a form of *hilaros*) with a different theological meaning. Secondly, the unfortunate decision to render the Holy Trinity as "God: Father, Son and Holy Spirit" effectively makes God known as either one Person who goes by three names, or as one Person that is known in three Modes of operation, rather than as One God in Trinity of Persons, the Father, Son and Holy Ghost.

The translation of sacred texts from one language to another can be a difficult task, fraught with various pitfalls. In this regard, the 19th century Anglican translations of the *Phos Hilaron* still represent a very high standard for English-speaking Christians, both in terms of beauty and doctrinal clarity. Perhaps in the future another attempt can be made to render *Phos Hilaron* in the style of the 1979 Office Hymn, but with more attention paid to Christian theology and to the Anglican literary heritage. Then the good work that went into crafting the musical settings for *The Hymnal, 1982* can also be put to work with the improved text. Until such time, however, the translations of John Keble, Edward Eddis and Robert Bridges remain authoritative for Anglicans to enjoy and use in worship.

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

Continued from page 14

the twenty-first century receiving converts.

[See further *Anglican Formularies and Holy Scripture* and *Anglican Identity* both available from

www.anglicanmarketplace.com and also *Reforming Forwards. The Doctrine of Reception*, available at www.latimertrust.org]

No to Rome's advances and Yes to the Anglican Way!

And adding to Bishop Duncan's statements on page 2

Apparently the Pope has authorized various officials to look into ways to facilitate the conversion of confused and disaffected Anglicans—especially in the West—to the Church of Rome (*Sunday Times*, London, Nov 19). And unless the people called Anglican in North America get their act together, as we say, then Roman Catholic facilitators are going to be very busy in the next decade.

Certainly we seem to be in a period when Anglicans in the West, even those who claim to be orthodox, do not seem to have the guts to stand wholly by the Anglican Way as it has existed, been known and defined since the sixteenth century. They seem to prefer to move on a very wide front of alternatives and choices with a massive mixture of liturgies, rites and ceremonies, not to mention varieties in doctrine.

However, even in the depression and anxiety of Anglican life, there is positive talk concerning the renewal of Anglicanism in North America and the forming of a new Province of the Anglican Communion (to take the place of the present “sick” ones). Concerning this optimism the following observations may be made:

First of all, those American Episcopalians who, desiring to find a common basis for Anglicanism, are suggesting that that the BCP (1662, but obviously without prayers for the monarch) be made the general norm should be definitely encouraged! But they should be advised not try to jump over the centuries to this BCP neglecting what exists between 1662 and 2006. They need to recognize the development and use of this BCP in its USA form—in the American editions of 1789, 1892, 1928—and use these as necessary bridges back to the 1662. Such a routing would help them to understand what actually is the Common Prayer Tradition and how the classic BCP has been both first celebrated and then tragically rejected—in 1979—by The [Protestant] Episcopal Church.

In the second place, the following proposal should be welcomed: that the BCP 1662 (without the prayers for the monarch) should be the Template for all present and future Anglican Liturgy; that it should be available to be such in both its original classic English and also in an agreed contemporary English; and that in each Province there should be an appropriate commission to rule on approved additions and minor variations to this Template. (Presumably these would include from the start the minor revisions of 1662 made in the

USA and Canadian editions of the Prayer Book—1962 & 1928—and such others as are deemed to be according to the doctrine and style of the 1662 edition. Obviously the number would have to be controlled or the future would soon begin to look like the present confusion—i.e., many different forms of service with much varied doctrine and not a sign of liturgical unity before God.).

The aim of all this is to make possible Anglican Unity in One Faith under One Lord and using One Liturgy (with appropriate local minor variations) in one Province. Of course, there would also be the need to settle which versions of the English Bible were to be used for public worship and what Lectionary would be in use. So there would be a minimal yet necessary uniformity—with comprehensiveness of churchmanship and ceremonial—and Anglican worship would become coherent and obviously Anglican again.

Now, in the third place, wisdom—based on experience—requires the addition of this suggestion. Since The BCP, Ordinal and Articles all printed in the 1662 edition (as well as in the 1928 & 1962 editions) of the One Book of Common Prayer do assume and require—by their inbuilt doctrine—the practice of male headship and thus, as they stand, they do not allow for women to be deacons, priests or bishops, any new Province which makes the BCP 1662 its Formulary should only have a male Threefold Ministry.

How difficult it is to retain the Formulary and to ordain women have been already seen and painfully experienced in the Anglican Communion; and it may be seen right now in the C of E in the attempts therein to make it possible for women to be made bishops. In this regard, the so-called “Anglican doctrine of Reception” needs to be revisited for it is more of a diplomatic agreement than it is a genuinely Christian doctrine! To produce the greatest harmony for the future, it would be the wise thing not to have ordained women clergy at all in the new province, but to make all kinds of imaginative and practical forms of women's ministry prominent and important in the new arrangements.

There are other issues and problems to be solved in the creation of a new Province but one thing is certain and it is this. Unless there is agreement on a common formulary, liturgy and ministry by Anglicans, then the Pope's facilitators will be over-employed for the rest of the first decade of

Continued on page 14

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