

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

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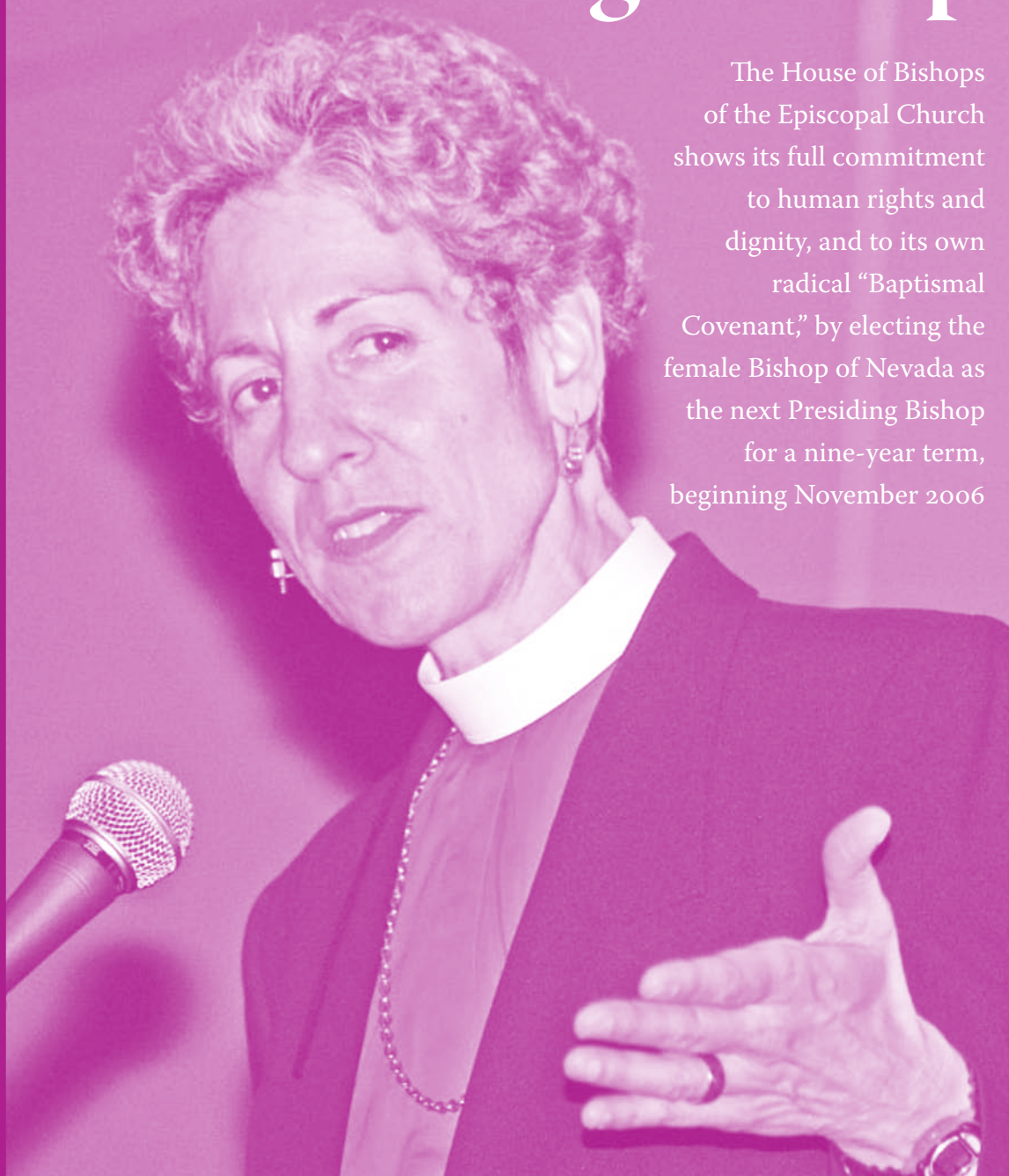
Buy the Prayer Book and

aids to it

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A New Presiding Bishop

The House of Bishops of the Episcopal Church shows its full commitment to human rights and dignity, and to its own radical "Baptismal Covenant," by electing the female Bishop of Nevada as the next Presiding Bishop for a nine-year term, beginning November 2006





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

We list parishes that use the 1928 BCP according to state or area, mentioning their ecclesiastical jurisdiction (Episcopal Church or one of the "Continuing Churches"), and all of their services, if from the 1928, or the ones that use the 1928 BCP. The Reformed Episcopal Church uses a Prayer Book which includes both the 1662 (Church of England) and much from the 1928.

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. 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.

Readers have written to tell us of other parishes that use the 1928 Prayer Book. It makes us glad to know of such places,

and also that folks are reading Mandate. Some have written to tell us of parishes that use 1928 that we have already listed. It might be a good idea to keep the issues of Mandate that have this column to use for future reference. We can only list a parish once. 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. That is another good place to check.

Arkansas

Mountain Home

St. Thomas (United Episcopal Church of North America)

1626 Fuller Street
Mountain Home, AR 72653
Mailing Address: P.O. Box 1781, Mountain Home, AR 72654
870 425 8099
Sunday Holy Communion 10:00 am
The Rev. Sam Seamans, Rector

California

Bakersfield

St. Paul's (The Episcopal Church)

2216 17th Street
Bakersfield, CA 93301
661 861 6020
Sunday Holy Communion 12:00 Noon
(2nd & 4th)
The Rev. Mark J. Lawrence, Rector

Florida

Lake City

Faith in Christ (United Episcopal Church)

9317 Highway 90 West
Lake City, FL 32055
386 754 2827
Sunday Holy Communion 9:30 am
The Rev. Don Wilson

South Carolina

Beaufort

St. Helena's (The Episcopal Church)

505 Church Street
Beaufort, SC 29901
Mailing Address: P.O. Box 1043
843 522 1712
Sunday: 5:00 pm Holy Communion
The Rev. Jeffrey S. Miller
The Rev. James W. Law

Ohio

Cleveland

St. James' (Anglican Catholic Church)

5607 Whittier Avenue
Cleveland, OH 44103
216 431 3252
Sunday: 8:00 am Holy Communion
10:00 am Holy Communion
The Rev. Cyril K. Crume, 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! Praise God for that!!!

THE MANDATE

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Reflections from the Editor's Desk

The New Episcopal Plant continues to grow

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

The seed of the New Episcopal Religion [NER] was planted in the late 1960s and since then it has been growing and producing ever more foliage, flowers and fruit from one General Convention [GC] to another. In fact every three years the GC has fed and watered this plant abundantly so that it is strong and vibrant.

The 75th GC at Columbus, Ohio, in mid June 2006 has been no exception to this practice of modern Episcopalians paying devoted attention to the developing of the NER. Indeed, this assembly has watered and fed the plant richly, with devoted determination, and in a variety of intentional ways. To use its own preferred phrases, this GC has continued "to live into" the developing NER as it has continued "the process of" attending to both the "Windsor requests" and its own preferred themes of peace, justice and the dignity of all persons.

Examples of the particular attention to the growth of this plant by the GC are now well known to the church and world – the appointment of a radical, female Presiding Bishop to be the Head Gardener for nine years; commitment to "the Windsor process" on terms which affirm the Anglican Communion and also celebrate the lives of Gay and Lesbian Christians who live in this American garden; the approval of a thrice-married man with a twice married wife to be new Head Gardener (Bishop) of the Diocese of Northern California; the approval of a whole set of liturgies and prayers for moments of transition in the pilgrimage of life, and a host of Resolutions of social, political and economic matters informed by the commitment to "peace and justice" and "the dignity of all persons."

Let us be clear. Not all members of the GC are wholly committed to the NER for there is a small minority which is opposed. Yet it was very clear from the evidence of the public liturgies, the work of committees, the debates and voting of the House of Deputies and of the House of Bishops, that a majority is committed to the NER and will continue to cherish and nurture this plant into the foreseeable future. So we may expect, especially under the new female Head Gardner, that, even if there are strong protests and condemnations from prov-

inces of the Anglican Communion, the nurture of this plant will certainly continue. The number of active Episcopalians may diminish before the next GC, but this plant will grow for it is the only plant that the Head Gardener and her assistants cherish and will care for.

In the light of the continued growth of this plant of the NER, the minority of conservatives left in the Episcopal Church are asking each other what they should do. We may recall that this kind of question has been asked at and after each General Convention since 1976 and, answering it, has led

to a variety of schisms to form Continuing Anglican Churches. From what we have heard said by the representatives of The American Anglican Council and The Anglican Communion Network, it appears that they are taking the position of staying as the "orthodox, minority church" within the whole Episcopal Church, and saying: "We have not left the Anglican Way, it is they who have done so; thus we shall stand firm and await recognition and help from Primates and Provinces of the Anglican Communion abroad." Whether this is practicable only time will tell.

However, for some conservatives the full flowering of the NER at this GC is too much to bear, and they are looking to exit – maybe to Rome, or to Orthodoxy, or to the Anglican Way outside the Episcopal Church. In fact, with reference to the latter, it has been suggested that now is the time for the Continuing Anglican Churches, with the Reformed Episcopal Church and the Anglican Mission in America, to be actively looking for prospective new congregations and members from amongst those who decide to have nothing more to do with the NER and its female Head Gardener. At the same time, this is also a time for the Continuing Churches to find ways to work together and to present a united front for dynamic orthodoxy [the Traditional Episcopal Religion] as a vivid contrast to the NER of the Episcopal Church of the USA.

[Please note that I have described the growth of this plant in some detail in *Episcopal Innovations*, 1960-2004, available from www.anglicansonline.com or from 1-800-727-1928, or by downloading from www.episcopalian.org/pbs1928]



Two Religions in One Family

The Grand Canyon Factor!

If you were able to observe and listen very carefully to the proceedings of the 75th General Convention of the Episcopal Church USA, you would probably have come to the realization that there are two basic forms of the Christian religion in this mainline denomination. For want of better terms, one may call the dominant one, “The New Episcopal Religion,” [NER] and the minority one, “the traditional Episcopal Religion” [TER]. Of course, there is a variety of emphases and opinion in each; but, this does not change the fact of the existence of the two as basic, structured realities.

To identify NER and TER is not new. At the General Convention in Phoenix in 1991, the conservative daily newspaper, “The Source,” produced by the Prayer Book Society, contained an editorial using the analogy of the Grand Canyon (north of Phoenix) as a means of stating the obvious gulf that divided the progressive, liberal Episcopalians (the majority) from the traditional Episcopalians (the minority).

The division that was obvious in 1991 is even more obvious in 2006 with the difference that the minority, the TER, is smaller now than then.

If you had not been informed, you could approach the Grand Canyon without knowing it was there for you only see it, with its vast depth and size, when you stand looking into it. And it was possible not to know that there is a vast gulf within the Episcopal Church as one walked through the Columbus Convention Center and saw a lot of busy clergy and laity walking from room to room, sipping coffee, and viewed the many exhibits in the exhibition center. All types seemed to be getting on well together!

However, if you attended a hearing arranged by a Committee, or stayed long enough in the House of Bishops or House of Deputies, or took time to read the Reports submitted to the Convention, or attended the Press briefings for the Media, then you would begin to discern that there is a Canyon. You would soon realize that they were not merely disagreeing over such well-known [presenting] issues such as sexual relations and ethics, political activism for peace and justice issues, and the use of this or that version of the Bible in Liturgy, but over three or four fundamental matters – in fact, over the answers to basic questions such as:

1. Who is God?
2. Who is Jesus?
3. Where is authority for Christians?
4. What is salvation?

There are two different religions, NER and TER, in the Episcopal Church because there are different and opposed doctrines of God, Jesus, the Bible

and Salvation! The differences are sometime major and severe, and at other times minor but yet significant. But they exist and their existence was a major fact of the Convention.

In the TER there is a clear distinction between God as The Transcendent One and God as immanent in creation, the world and the Church. And the latter is wholly dependent upon the former so that God is the Lord of creation. In the NER this absolute distinction between God and the world either does not exist or is blurred, for God is very closely identified with the cosmos which like the Being of God is in an eternal process of evolution and change. And if God is changing then the agenda of the church should change, it is claimed!

Let us describe the dominant one, the NER.

The Deity that supports the agenda of the NER is so often One that is identified with Pantheism or Panentheism or Process Theology. That is, there is a close identification of the Being of God with the cosmos and with human history and development; and God and the cosmos are seen as influencing one another in a cosmic and historical evolution and development.

Jesus is supremely the Human Being (some hesitate to call him “Man”) who, in the great evolutionary process, has appeared to reflect and reveal God, and does so supremely in his ministry where he identifies with and cares for the poor, the outcast, the despised, the rejected, the unwanted, the badly treated and so on. He is the Saviour who impels the agenda of “peace and justice” and “the dignity of all persons” (baptismal covenant) by the people of God, it is believed. Then the Holy Spirit is the Power of this Deity and of this Jesus and is wholly identified with their mission in the world.

The Bible has a unique place in NER in that it is the first in a line of witnesses to the revelation of God to humankind. It is the written record of how ancient Israelites, Jews and Christians believed that God had visited and spoken to them. Its real authority lies in it being the first testimony. However, since the Spirit continues to reveal the mind of Deity to the people of God, much of the Bible’s witness has been made irrelevant. For, in NER, Contemporary Experience very much provides a source and a means of discerning God’s will for his people today. So the Bible is important for origins and first principles, but it does not stand alone for God has revealed Godself often since its last page was written! The people of God have to consult the whole of this continuing revelation.

Between these two religions there is a great gulf, a wide and deep canyon and there is no way to bridge it.

Throughout Sunday, June 18 in Columbus, the 75th General Convention conducted its business with a sense of anticipation. After the Convention celebrated its Eucharist, members of the House of Bishops left the Greater Columbus Convention Center around 10:30 a.m., and traveled by bus approximately three-quarters of a mile to Trinity Church. They were in good spirits, many of them waving and smiling at the members of the church and the press standing across the street. The whole block around Trinity was cordoned off and guarded by volunteers and staff to provide the bishops with privacy for the duration of the election, which consisted of five ballots.

At 3:01 p.m., the Very Rev. George L.W. Werner, president of the House of Deputies, announced that there had been an election. People crowded into the gallery of the House as word spread through the Convention Center that the 26th presiding bishop had been selected. Werner asked that all present refrain from applause or celebration when the announcement was made. The Ven. Dena Harrison, bishop-suffragan elect of Texas and chaplain of the House of Deputies, offered prayers.

Then Matthew K. Chew rose to announce that Bishop Katharine Jefferts Schori of Nevada was elected on the fifth ballot with 95 votes. Despite the instructions for silence, many in the House and gallery broke into cheers and applause, but composed themselves at a reminder from Werner. Minutes after hearing the full voting results of the ballots, the corridor outside the House of Deputies was a noisy contrast to the business continuing in the house. People talked, celebrated and made call after call on their cell phones, spreading the word that the Episcopal Church had elected its first woman presiding bishop. People hugged each other, crying and laughing at the same time.

Just before 5 p.m., current Presiding Bishop Frank Griswold and others brought Jefferts Schori to the House of Deputies, with the Nevada delegation accompanying them to the dais. The house galleries were packed with standing room only. Applause and loud cheers echoed through the hall as she made her way to the front. Jefferts Schori addressed the house with brief remarks in both English and Spanish.

Her term officially begins November 1; she will be invested and seated during a liturgy at Washington National Cathedral on November 4.

Her vision

Jefferts Schori's vision to lead the Episcopal Church is based, she says, on the prophet Isaiah's vision of the reign of God and includes such United Nations Millennium Development Goals (MDGs) as eradicating poverty and hunger. "The poor are fed, the good news is preached, those who are ostracized and in prison are set free, the blind receive sight," Jefferts Schori said during her first news conference after her election.

Jefferts Schori explained that she became a pilot after her father promised her flying lessons if she completed college. "I flew as recently as last Saturday ... a Cessna 172," she said.

She drew upon her experiences as an oceanographer when asked how she'd reconcile with those who oppose her ordination and episcopate. While researching the living habits of worms, squid, octopus and shrimp 30 years ago, "a cruise captain wouldn't talk to me because I was a woman," she recalled. "That lasted about 15 minutes. We got over it."

"My training as a scientist has given me the gift of looking at the world carefully, and investigating. I take delight in the incredible diversity of creation, delighting in the view from several thousand feet above the earth."



About creationism and evolution, she declared: "Evolution most definitely should be taught in school. It's a well-tested premise and the best model that fits the data available. Creationism can't make that claim. I believe in the creeds. They say God created the world, but they don't say how."

About homosexuality, she said: "I believe that God welcomes all to his table, those who agree and those who disagree. The Episcopal Church always has been a strong voice for including a variety of opinions; the marginalized are welcomed at the table."

Concerning her call to ministry, she explained that she was invited to consider ordination by other members of her parish, Church of the Good Samaritan, in Corvallis, Oregon. A few years later, a priest invited her to preach and shortly afterwards, she began discernment for the priesthood, she said. She was ordained to the priesthood in 1994 and consecrated bishop of Nevada in 2001.

She was born in 1954 and was married to Richard Miles Schori, a mathematician, in 1979 and they have one daughter, Katherine Johanna, who is a second lieutenant and pilot in the US Air Force.

The Rt. Rev.

Katherine Jefferts

Schori, Bishop of

Nevada, elected

Presiding Bishop

and Primate of

the Protestant

Episcopal Church

of the U.S.A.

(This is based upon Reports from the Episcopal New Service.)

MANDATE

“The Windsor Process”

Is this a substitute for The Windsor Report?

Over and over again speakers at the General Convention referred to “the Windsor Process.” No doubt for some, it is used in a straightforward way

and means something like this: that after the Report was published, the Archbishop of Canterbury wrote a Pastoral Letter to the Communion about it, and then the Primates’ Meeting followed by the Anglican Consultative Council made public statements about it. Further, it was received by the Episcopal Church, discussed in the Executive Council, studied by a special group who produced a report for General Convention, debated in dioceses and congregations and eventually brought to General Convention. As to what happens after General Convention is a process that is not yet in motion and is wholly unknown.

I am told by an ECUSA bishop that he has heard the Archbishop speak of “the Windsor process” and, from the context, it appeared to have a meaning such as that just stated.

However for some in General Convention the phrase seems clearly to be a way of making it clear that what the Convention ought to focus on is not simply the fact of the consecration of Gene Robinson; but everything that occurred before it and after it, including the reaction abroad and the work of the special commission which produced the Report. That is, what the Anglican Communion needs to learn and hear is that there was a process within the Episcopal Church, which led to the choice and the ordaining as bishop of Robinson, and that there was then a process in the Anglican Communion in response to it, followed by a process within the Episcopal Church that is ongoing and will certainly not end when Convention ends. By talking of process, it is possible to let the consecration stand as a fact to be celebrated, and then express great sorrow and regret for all the pain and problems it has caused.

In other words, to emphasize process and to give the impression that the *Report* itself is calling for process, is a way of making it possible to draft Resolutions and then have them passed, in a form of words, and, in a way, that does not express regret for the fact of the consecration itself but abundantly expresses regret and repentance for the way in which the process has caused all kinds of problems for Anglicans and Episcopalians.

Further, to emphasize process is also to open up

the possibility that “Gays and Lesbians” have been, are and should be a necessary part of the ongoing process, for, it is stated, they need to be heard and understood and they need to be present in all conversations. So what is envisaged is an ongoing situation where the Episcopal Church explains itself, its Resolutions and mind to the provinces of the Anglican Communion and listens to what these say to it.

Such an interpretation of ongoing process without a specific center or a known goal probably fits into a larger philosophical and theological picture. Not a few Episcopalians these days have been taught and have embraced either in a sophisticated or popular way what is known as process philosophy and process theology based upon it. Here the fact of cosmic evolution is taken for granted and God is seen as involved in an ongoing, evolutionary relation to the world. In this cosmic and historical process God actually changes, the world changes and the church is called to change as it follows the God of evolution and process. So right now the church is in process of receiving God’s latest revelation, that of the right of same-sex persons to live together in covenantal, holy unions.

Such Resolutions as were passed at the Convention concerning the requests made of the Episcopal Church by *The Windsor Report* certainly do not in any way actually regret the fact of the consecration of Gene Robinson. They are to do with process!

So it appears that “the Windsor process” is understood one way at Lambeth Palace and in the Primates’ Meeting, and in yet another, more complex and convoluted way, by many in leadership in the Episcopal Church. This may well mean in the months ahead that in reading the Resolutions passed by this Church and the explanations offered, people outside the ECUSA will gain a wrong understanding and a false interpretation of what is intended. They may think that regret is being offered for the event and its consequences when it is being offered only for the process of consequences.

{See further page 7 for details of how one Resolution concerning “the Windsor Process” was passed.)

The Response to the Windsor Moratorium

What transpired on the final day of the General Convention

The 75th General Convention of the Episcopal Church on its final day passed a resolution calling for the church to restrain from consent to bishops “whose manner of life presents a challenge to the wider church and will lead to further strains on communion.” Following as it did a rejection of the same thing the day before, the passage of the resolution, in the words of one deputy, approached “the height of hypocrisy.”

In a last ditch effort to save Episcopalian-Anglican relations, Presiding Bishop Frank Griswold convened a Special Legislative session on June 21, calling on Bishops and Deputies to consider an emergency resolution, number B033, that would express what the convention “actually” believed.

“This is the final day of General Convention,” Griswold said. “What I believe we actually yearn for has not been adequately reflected through the workings of our legislative processes...We must now act with generosity and imagination so that our actions are a clearer reflection of the willingness of the majority of us to relinquish something in order to serve a larger purpose.”

The Bishops then held a heated session in which Griswold insisted on the need to quickly pass Resolution B033. When Bishops attempted to amend the resolution to loosen language in favor of homosexuals, Griswold reacted sharply: “We are trying to deal with something that does not fit easily into a legislative process. I hope we can find a way in which to maneuver through this that doesn’t make us victims of the legislative process...If we aren’t clear by lunchtime then we might as well forget the whole thing...If we don’t have something substantial, we might have a very difficult time getting the Archbishop to invite the Episcopal Church to the Lambeth Conference.”

Additional pressure on the House of Bishops came from Presiding Bishop-elect Katherine Jefferts Schori, who compared the divisions of the Anglican Communion to conjoined twins that cannot be separated until both are able to survive independently. While reaffirming her support for homosexuals, Jefferts Schori indicated that compromise was critical. “My sense is that the original resolution is the best we’re going to do today.”

Following Jefferts Schori’s speech, a majority of the Bishops passed the resolution and sent it to the House of Deputies.

Emotional debate on the House floor ensued within a half-hour time limit.

Dr. Louie Crew, a delegate from the Diocese of Newark and the founder of the homosexual

church lobby Integrity, asserted what he perceived as the role of the Holy Spirit in leading the Episcopal Church to its present pro-homosexual stance. “This would be like trying to cut the tone from out under the Holy Spirit,” he said.

Jerry Kabell of the Diocese of Eastern Michigan echoed Crew by defending the actions of the 2003 General Convention. “In doing so we were following the leading of the Holy Spirit. In doing this now in this resolution we are saying that we will refrain from following the leading of the Holy Spirit.” Besides, Kabell suggested, the Episcopal Church could work well with many nations of the world without having to compromise its autonomy.

Then came Katherine.

Bishop Jefferts Schori entered the House of Deputies to give a version of the speech she had made moments earlier to the Bishops. “I am fully committed to the full inclusion of gay and lesbian members of this church...If you do pass this resolution you have to be willing to keep working with all of your might at finding a common mind in this church...I think that is the best we are going to manage at this point in our church’s history.”

Following Bishop Jefferts Schori’s remarks, few were willing to insult the mood of consensus that seemed to build. “This resolution tears me apart,” said Sally Johnson of the Diocese of Minnesota as she choked back tears. “As a gift to the presiding bishop-elect I think we should adopt it without amendment.” The Rev. Philip C. Linder of the Diocese of Upper North Carolina added, “Let us rise to the call of reconciliation and sacrificial leadership.”

But as the debate continued, it became clear that the irreconcilable differences expressed on Tuesday had not been eradicated. All that had changed was a reduction of the actual content of the resolution and an increase of pressure from the top.

The Rev. Canon Paul Lambert of the Diocese of Dallas opposed the resolution: “It’s less than what we can do. It’s not as good as we can do. And it’s sending a message that will continue to fracture our relationship with the Anglican Communion.”

And the Very Rev. John R. Spencer of the Diocese of Quincy said: “This resolution is not even in the parking lot of [the Windsor Report] ball-park...It does not address the very specific manner of life which the 74th General Convention acted on...It is tossing half a karat to our friends in the Communion as if they are not intelligent enough to see through” what he alleged was a reversal of the convention within 24 hours that “comes very close to the height of hypocrisy.”

RESOLUTION B033, “On the Election of Bishops”

Resolved, the House of Deputies concurring, that the 75th General Convention receive and embrace The Windsor Report’s invitation to engage in a process of healing and reconciliation; and be it further

Resolved, that this Convention call upon Standing Committees and bishops with jurisdiction to exercise restraint by not consenting to the consecration of any candidate to the episcopate whose manner of life presents a challenge to the wider church and will lead to further strains on communion.

*By Hans Zeiger,
VirtueOnline
Correspondent,
www.virtueonline.org*

MANDATE

Barry L. Beisner

The new Bishop of Northern California

Writing to Timothy, St Paul said: *"This is a true saying, If a man desire the office of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that rules well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?)"* [1 Tim. 3:1ff.]

The first thing to note is that Paul speaks only of a man being a bishop. In fact, it probably never occurred to him, despite the presence of pagan priestesses in the Mediterranean world, that a woman could or would ever be a pastor. So the current practice of the Episcopal Church in making women bishops and, at this Convention, of electing a woman as the Presiding Bishop must be very alarming and surprising to the Apostle as (presumably) he looks down from heaven.

Yet it is not every baptized, believing man that may become a bishop even though to desire to be a pastor is to desire a good thing. The man who may be appointed pastor has to fulfill certain criteria and to rise to certain levels of godliness before he is eligible for this vocation. Prominent amongst the criteria and virtues are those which relate to Christian marriage and a Christian home.

Here Paul assumes the following; that the Pastor will be once married; that he will be the godly head of the household and that in his marriage and family life he will set a good example.

But what is meant by "the husband of one wife"?

There are several possibilities: (a) that he will only have one wife not two or three; (no polygamy) (b) that he will have one and one only one wife during his life - or at least from the time he became a Christian; (no serial monogamy) and (c) that he will only have one wife at a time - he may remarry if his wife dies. The Early Church took St. Paul to mean that the pastor could marry only once as his marriage is a symbol of the marriage of Christ to his Bride (the Church). Over the centuries since the Reformation, Protestants have tended to take option (c) until very recent times.

Since the 1960s a growing number of liberal Protestants have interpreted this text to mean that a pastor must only be the husband of one wife at a time; that is, serial monogamy is in order if it is practiced in a comely way. This approach arises in a western culture where divorce and remar-

riage have become very common. And not a few in the Episcopal Church have taken this line, even as they have taken the view that it is proper for a woman to be a pastor and to assume headship in the Church.

At the General Convention, which had no problem at all with women bishops (even though there is no scriptural justification for them) one man who had been elected Bishop of his diocese, Northern California, was not given an easy time and his confirmation by the House of Deputies and the House of Bishops was much delayed but eventually given. His name is Canon Barry L. Beisner and the problem that he has is simple: he has been married three times and divorced twice and is now married to a divorced woman.

Though a majority in the examining Committee voted that he be commended to the General Convention a minority did not. They felt so strongly about their dissent that they issued A Minority Report. In this they wrote: "We are cognizant of the fact that the Episcopacy is the sacramental symbol of our unity with the apostles and the catholic Church throughout the world. The Bishop represents the Church to the world as well as to the faithful. He must, as St. Paul states, "be above reproach"(1Timothy 3:2)." And then various concerns are listed amongst which are:

** It is likely that the anomaly of a twice-divorced and thrice-married bishop may be broadly interpreted by the larger body of Christ, individual Christians, and even by peoples of goodwill in various non-Christian religions, that we in the Episcopal Church have weakened our teaching and commitment to the lifelong sanctity of marriage.*

** It is likely in a time when so many in our nation are suffering because of the widespread fracturing of families, the approval of this election will send a confusing message to the members of our Church and to the unchurched in our communities. As the great Archbishop of Canterbury William Temple once stated, "The Church must be very clear in its public pronouncements so that she may be very pastoral in her application."*

** It is likely that it may further strain "the bonds of affection" within the Provinces of the Anglican Communion, causing them to question our commitment to the teaching of Holy Scripture, our marriage rite, our Canons and the resolutions of prior General Conventions regarding the sanctity of marriage (i.e., that we believe marriage to be "a lifelong commitment").*

Looking at these we have in all honesty to say that the Episcopal Church has most definitely

Continued on page 14

The Hymnal, 1940

The Holy Communion Service

Although the greater part of *The Hymnal, 1940* is taken up by hymns, there remains a substantial portion of the book devoted to Service Music, which offers a wealth of material to enliven and challenge a parish for a lifetime. In this article I will address the Holy Communion Service, and save the Services for Morning and Evening for next time.

First of all, a brief historical introduction to our topic: music students at today's colleges, universities and conservatories devote a portion of their Music History coursework to the music of the English Church, during which time they first encounter the Anglican Service. A Service is a musical setting of the Canticles for Morning and Evening Prayer, as well as portions of Holy Communion from The Book of Common Prayer, for one day. Generally speaking a *Great Service* is one where the musical setting of the text is melismatic, polyphonic and contrapuntal (...hence technically challenging), whereas a *Short Service* is primarily syllabic, homophonic and chordal (...somewhat easier to study and perform).

The actual number of movements in a Service tends to vary, depending on the needs of the composer and the performers. When a Service contains only the *Venite* and some combination of the Canticles for Morning Prayer, it is known as a *Morning Service*. The same is true if the Service consists of a set of Canticles for Evensong, in which case it is referred to as an *Evening Service*. A famous historical example generally cited is the *Great Service* of William Byrd (1540?-1623). The *Great Service* is a virtuosic setting of the *Venite, Te Deum, Benedictus, Sung Responses to the Decalogue, Credo, Magnificat* and *Nunc dimittis* from the 1559 Elizabethan Prayer Book. These texts are mostly identical to the same texts across the family of Prayer Books, so that someone who uses the 1928 edition of the American Prayer Book will be able to enjoy and appreciate this Service fully. A particularly well-known and beloved 20th century Service is the *Collegium Regale* of Herbert Howells (1892-1983), written for the Chapel of King's College, Cambridge. *Collegium Regale* is a setting of the *Te Deum, Jubilate Deo, Kyrie, Credo, Sanctus, Benedictus, Agnus Dei, Gloria, Magnificat* and *Nunc dimittis*, according to the 1662 Prayer Book.

Armed with this historical/contextual knowledge, we continue on our way to the present topic, the Holy Communion Services contained in *The Hymnal, 1940*. The core of this section is formed by four Services in *The Hymnal* (701-724), and four Services in the 1961 Supplement (747-758), all of

which are composed in the general style of a *Short Service*, with the notable exception of *Missa Marialis* (719-724).

Our *First Communion Service* (701-707) is an historic setting published in 1550 by John Merbecke, Organist of St. George's Chapel, Windsor. He was commissioned to write a musical setting of the new Prayer Book services by Cranmer himself, and his *Booke of Common Praier Noted* is the embodiment of the ideals of the English Tudor reformers. He composed or adapted plainsong melodies, setting one note of music to one syllable of text, thereby abandoning the more florid style of the medieval era. In our hymnal, Merbecke is set to an organ accompaniment for the support of congregational singing, although musical purists will insist on singing it *a capella*. This Service contains *Responses to the Decalogue, Kyrie eleison, Credo, Sanctus, The Lord's Prayer, Agnus Dei* and *Gloria in excelsis*.

For the first several centuries of *The Book of Common Prayer*, the setting by Merbecke was the only Anglican Service that was very suitable for congregational use, as most Services from the 16th to the 19th century were written for a choir of men & boys. One of the best developments of our musical tradition over the course of the 19th and 20th centuries, however, is that there came to be several very high-quality Services which are suitable for unison congregational singing w/organ accompaniment. One of these is our *Second Communion Service* (708-713), also known by the title "Missa de Sancta Maria Magdalena" (Mass of St. Mary Magdalene). This was published by Canadian organist and composer Dr. Healy Willan in 1928, named for the Toronto church where he served for many years. It consists of *Responses to the Decalogue, Kyrie, Sanctus, Agnus Dei, and Gloria*.

While the settings by Merbecke and Willan are suitable for unison congregational singing on ordinary Sundays, the next Service is best left to a competent choir on High or Festal days. The *Third Communion Service* (714-718), published in 1938 as the "Mass of the Quiet Hour", was composed for SATB choir w/organ by English organist Dr. George Oldroyd, who dedicated it to the Archbishop of Canterbury, Cosmo Gordon Lang. It consists of *Responses to the Decalogue, Kyrie, Sanctus, Agnus Dei* and *Gloria*.

The *Fourth Communion Service* (719-724) is the creation of the Rev. Canon Charles W. Douglas, first published in 1915 under the title *Missa Marialis*. This work is a compilation of various plainsong settings of the mass which are associated

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By Fr. Daniel McGrath,
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with Feasts of the Blessed Virgin Mary, ranging in date of origin from the 9th century to the 15th century. These chant melodies, which originally did not belong together, were compiled and adapted to our liturgy by Canon Douglas, and they now form a unique and self-contained *Service* in the style of a medieval plainsong *Mass*. The *Service* consists of the *Kyrie*, *Credo*, *Sanctus*, *The Lord's Prayer*, *Agnus Dei* and *Gloria*. Although *Missa Marialis* was originally published for a religious community, it also works well for seminarians in Collegiate Chapel, and can even be sung by a good parish choir and a musically advanced congregation on Sundays. The plainsong setting of *The Lord's Prayer* has become particularly well-known. Although an organ part has been provided in our hymnal, plainsong is usually sung *a capella*.

In *The Hymnal Supplement* of 1961, we find four additional *Services*. These are not only "Short Services" stylistically, but they are also very brief, for they consist only of the *Kyrie*, *Sanctus* and *Agnus Dei*. It is my guess that these *Services* were intended for penitential seasons of the Church Year, such as Advent and Lent, in which case the *Gloria* would not be sung anyway. The foremost of these, and the one which sadly languishes from lack of attention, is the *Communion Service in D* (747-749) of American organist and composer Dr. Leo Sowerby (1895-1968). This beautiful unison *Service* is well within the range of the average congregation, and it should take its rightful place in popular use next to the *Services* of Merbecke and Willan. The *Sixth*, *Seventh* and *Eighth Communion Services* (750-758) are best explored by the parish choir first, but they are also appropriate for congregational use, with support from the choir. The *Seventh Service* by Charles F. Waters contains an optional descant for the sopranos and tenors, and the *Eighth Service* by Martin Shaw provides an optional part for "cantor" in the *Agnus Dei*.

While the Book of Common Prayer does not contain the traditional sequel to the *Sanctus* (*Benedictus qui venit ... "Blessed is he that cometh..."*), by the mid-20th century the practice of restoring the *Benedictus* had become widely accepted. The *Benedictus* received official sanction from the PECUSA by inclusion in the 1976 Supplement to *The Hymnal, 1940* (numbers 796-801), where one can find all eight musical settings for it. It would be unfortunate, however, for anyone to assume that it is wrong to sing a *Service* without the *Benedictus*. The singing of the *Sanctus* without *Benedictus*, like the placement of the *Gloria* at the end of the *Service*, is a unique quality of the Anglican Order for Holy Communion, a *Service* which has its own inner logic, rhythm and structure. The Prayer Book Rite, as it stands, without alteration, has been hallowed by centuries of continuous use and has taken its place as a legitimate Rite of the Western Church. When considering additions or

alterations to the Rite, we must first meditate on the inherent conservatism of the Anglican Way, which is supposed to promote uniformity and conformity in worship, as opposed to diversity and innovation. We must also consider how very rash it is for today's clergy (generally not as well versed as our predecessors in the doctrine, discipline and worship of the Anglican Way) to make major structural changes to the *Service* as we have received it.

Clustered around the Eight Communion *Services* that form the heart of this portion of *The Hymnal*, we find other musical gems that will beautify any celebration of the Holy Communion. Worthy of special mention are the following: the *Kyrie* of T. Frederick Candlyn (729); the Gospel Acclamation, *Gloria tibi*, "Glory be to thee, O Lord..." (730 & 731). The hymn pictured here (732, *Gardiner*, "All things are thine") is a paraphrase of an Offertory Sentence from the Prayer Book by poet John Greenleaf Whittier, and would make a fine musical offering along with the offering of the gifts on the altar. The ancient *Sursum corda*, "Lift up your hearts", set to the traditional music, is found at number 734. There are also several wonderful settings of the *Sanctus* which will charm any choir and congregation, especially that of Samuel Sebastian Wesley (735) and Peter Christian Lutkin (736). The Lutkin has been sung to great effect by the Girls' Choir of St. Bartholomew's, Redmond, WA. I would be remiss not to mention the *Responses to the Decalogue* and the *Sanctus* of Sir Edward Bairstow (725 & 737), the *Responses to the Decalogue* of Dr. John Stainer (726), the *Kyrie* and *Gloria* by Dr. T. Tertius Noble (728 & 738), the "Old Scottish Chant" *Gloria* (739), and two choral *Amen's* (740 & 741).

It is frequently suggested that in order to embrace the future and to appeal to "today's youth", etc, the Anglican Church needs lighter forms of *Service Music* similar to that which emerged in the 1970's from the Protestant monastic community at Taizé, France, and thus known popularly as *Taizé music*. This style of *Service music* is characterized by simple, repetitive, melodic fragments which are reminiscent of folk or children's songs, normally accompanied by electronic keyboard or guitar. My own thoughts on this question have led me to conclude that this approach is better left to those circles where 1970's-style liturgies and texts are employed, and that *Taizé music* does not fit properly with the majestic texts of the historic Anglican Book of Common Prayer. Furthermore, it must be conceded that the *Services* of *The Hymnal, 1940* have hardly even been explored, let alone exhausted in the year 2006, and there is no reason for today's churchmen to pretend that they are bored with them already, when there yet remains so much work to be done in order to fully use, enjoy and appreciate them.

St Thomas' Church, Houston and its new Rector

On the second Sunday after Easter, parishioners of St. Thomas' Church in Houston Texas welcomed with great joy their fourth rector, the Rev'd Christopher A. Bowhay, his wife Sally, and their daughter Augusta into the parish family.

When the members of the vestry and search committee began their work following the retirement of the Rev'd Wayland Coe, former President of the Prayer Book Society, in June of 2005, they were determined to find a priest who would continue the commitment of St. Thomas' to the historic prayer book, but at the same time would help lead the parish to be a winsome witness of the Anglican Way within and beyond the Diocese of Texas. They believe that a key part of this witness will be introducing the great treasure of Anglican worship to young people and young families who have never known it as a living and beautiful reality.

"We searched for someone who not only would mirror our past but also who could lead us to become an effective and traditional force within our Diocese," said Senior Warden and Search Committee Chairman, Henry Walters. "We wanted someone who was a builder and who could appeal to people beyond our congregation. We are convinced that the 1928 Prayer Book tradition can have broad appeal within the modern Episcopal Church: the services are beautifully stated, concise and not verbose and reflect sound Christian doctrine.

"Our new Rector is a thoroughly delightful man, with boundless energy and he has an infectious love for people. He has tremendous organizational talents and a unique way of inspiring those with whom he comes in contact. We are convinced that, with the help of our congregation, our second fifty years will be a time of growth, fellowship and outreach in the Gospel."

Fr. Bowhay's days have been full since his arrival, meeting with staff, ministry heads, and parishioners, and listening to the concerns, the hopes and the dreams of the congregation. He spoke recently about his call to St. Thomas' and the work before him:

"I am deeply grateful to God for the generations of leaders that have built up and sustained this vital and dynamic community of faith at St. Thomas' Church and School; I am also grateful for the guidance and mentoring I have received from countless teachers, clergy, and friends through whom I have

received an appreciation for the living and timeless Christian Tradition. My family and I marvel at the warm hospitality and love we have received from the people of St. Thomas'; we also marvel at the grace of God who led the Bowhay family and the family of St. Thomas' together. It seems as though we were made for each other.

"Our mission is one of engagement. We want to engage with the pastoral needs of our congregation and school families; we want to engage with the vision and work of our diocese; we want to engage in the service of the community of Houston; we want to engage in the struggles and challenges facing our church and our culture. In all of these engagements, we want to re-articulate and re-present the love of Christ and, in so doing, extend His Kingdom. The Incarnate Christ came to earth to help us transform and redeem every aspect of human nature, including human culture. Therefore, we worship, pray, teach, and give fearlessly, trusting the power of God the Holy Spirit to help us live and work in this world and yet not surrender to it. The people of St. Thomas' want to use the 1928 Prayer Book not as a moat behind which we hide but as a banner with which we lead, transfiguring ourselves, those around us, and the time we have been given into dynamic, proactive, agents of God's grace."

Fr. Bowhay, a native of the San Francisco Bay Area, comes to St. Thomas' from St. Martin's Houston, where he was responsible for Outreach Ministries and for Youth and Family Ministries. He completed his undergraduate studies at the University of California, Berkeley, received his M.A. from Stanford University and his Bachelor's in Sacred Theology from St. Joseph of Arimathea Theological College. He was the founding vicar of St. Thomas' San Francisco in the Anglican Province of Christ the King and served other parishes in that jurisdiction, having been ordained to the priesthood in 1992. Before joining the staff at St. Martin's, he taught for several years at St. John's School in Houston. He entered ordained ministry in the Diocese of Texas in 2005.

St. Thomas' Church was founded in 1954 under the leadership of the Rev'd T. Robert Ingram, and a year later, the parish began its day school which today provides a Christian education for 650 students in grades K-12. The parish has remained firm in its commitment to the use of the historic prayer book in its 1928 American edition.



New Rector for St John's, Savannah, Georgia

Gavin Dunbar, who became rector of St. John's Church in Savannah this May, is a Canadian, born in Toronto, raised in its western suburbs, and educated in Classics at Trinity College (University of Toronto).

Already deeply influenced (like so many others) by C. S. Lewis' *Screwtape Letters*, which he had read as a young teenager, he began attending the College chapel's daily Evening Prayer, at that time still said according to the Canadian Prayer Book of 1962, then joined an inquirers' class, and was baptized on Easter Eve 1980. Subsequently he pursued graduate studies in Classics at Dalhousie University, Halifax; but was sidetracked by a burgeoning sense of vocation to the ordained ministry, and completed his studies with an M. Div. from Wycliffe College, Toronto.

Nevertheless, it was at the Classics Department that he was schooled in ancient and medieval theology, especially that of the Augustinian tradition; and, at the same time, was introduced to classical Anglicanism of the Reformation and later periods, within the formidable but little-known network of Prayer Book clergy and laity in the Maritime provinces of Canada.

Ordained to the diaconate in 1991, and to the priesthood in 1992, he was made rector of a small, five-point parish of St. Barnabas, Ecum Secum, on the rugged and remote Eastern Shore of Nova Scotia. He stayed there for six years, and cut his teeth on almost every aspect of parish ministry (not to mention lots of lobsters), before joining the staff of St. John's in Savannah in 1997, as priest assistant under the late William Ralston, and then as vicar under Michael Carreker.

After Fr Carreker resigned this April to re-enter the academic world, he was swiftly called by the Vestry and instituted as Rector on the Friday after Ascension Day. A student of the Prayer book's history, theology, with a strong interest in its contemporary pastoral and evangelistic applications, he has long been active both publicly as a speaker, and behind the scenes, in the Prayer Book Society of Canada; and as the editor of the *Anglican Free Press*, a quarterly journal published in Charlottetown, P. E. I.

In his leisure he enjoys books (often stacked on the floor), the fine arts, listening to music (especially plainchant, polyphony, German chorales, and Baroque sacred music), and good company.



Barry L. Beisner continued from page 8

weakened its teaching and pastoral practice on marriage over the last forty years. But what is of particular interest here is that it is envisaged that the consecrating of a man involved in serial

monogamy as a chief Pastor will send yet another negative message to the Anglican Communion from the Episcopal Church.

The Oxford History of Christian Worship continued from page 13

every Episcopal/Anglican clergyperson and seminarian to read at least chapter two of *The Oxford History of Christian Worship*. Of course, chapter three on worship from the fourth to the seventh centuries is also worth reading, as are many others,

even if in some of them about modern times there is too much of a dose of liberationism, inclusivism and feminism.

The Revd Dr Peter Toon June 2006

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

One Chapter of One Book, then let it be this...

If I had the authority to require each and every Episcopal/Anglican clergyperson and seminarian in America to read one specific chapter of one specific book – apart from Holy Scripture – I am clear as to what it would be.

It would be Chapter Two of *The Oxford History of Christian Worship* (OUP, 2005, ed's G. Wainwright & K.B. Westerfield Tucker), a massive book with 34 chapters and as many contributors. My choice is not based on the fact that this is the best or the most erudite or the most easily readable chapter, for many of the other chapters are very good, filled with useful information and easy to read. No, it is based on the simple fact that for too long Anglicans/Episcopalians have been taught that the liturgies produced to replace the traditional *Book of Common Prayer* (1662-1928) and found in the Prayer Book of 1979 (Canada 1985) are based on sure and trusted “facts” concerning the actual worship and texts of worship in the Early Church of the first three centuries. Anyone who challenged this approach was dismissed as foolish and unlearned, even if he were truly wise and learned – as was the case with some of the founding fathers of the Society for the Preservation of the Book of Common Prayer (incorporated 1971).

In 2006, looking back, we can see that this foundation built and claimed by liturgists (e.g., those on the Standing Liturgical Commission of the ECUSA from the late 1960s onwards) was made of sand and has now fallen apart, so that virtually all the major claims made on behalf of the new liturgies of the 1970s have no solid foundation. Of course, modern bishops and liturgists who have pushed so hard for the adoption of the liturgies of the 1970s and 1980s are not rushing forward to apologize. But, happily, there are those who do present us with the consensus of scholarship concerning the nature and content of worship in the Early Church.

Maxwell E. Johnson is the writer of “The Apostolic Tradition” which is chapter two of the book. He is professor of liturgy at Notre Dame University and a Lutheran clergyman. In his opening paragraph he has this to say about “The Apostolic Tradition” a document highly favored and much used in the creation of the new Rites in the 1970s and attributed to Hippolytus of Rome (c.215) and thus claimed as being of early third century provenance.

“This influential document has been long thought to be, if not exactly what its title claims [i.e., directly from the Apostles], an authentic, authoritative, and dependable witness to the early third

century Roman liturgical practice...and reflecting what the tradition of liturgy in Rome had been up to and include his [Hippolytus'] time. Today, however, the emerging scholarly view is that this *Apostolic Tradition* probably was not authored by Hippolytus, not even necessarily Roman in content, and probably not early third century in date, at least not as it exists in the various extant manuscripts in which it has come down to us [earliest being fifth century but majority medieval]. Hence the “Tradition” of this so-called *Apostolic Tradition* may well reflect a synthesis or composite text of various and diverse liturgical patterns and practices, some quite early and some not added until the time of its final redaction.”

Here Johnson writes cautiously, but to express the position minimally, we may say that no wise liturgist would today base the whole revision of liturgy for a whole Church on the claim that Hippolytus wrote the *Apostolic Tradition* and that it is to be dated around A.D. 200! What the 1970s liturgists believed was that there was a unified origin of Christian liturgy which space and time (after the arrival of Constantine the Great) varied. What is now generally accepted is that there were multiple origins and varieties of forms of worship and that these then converged at various points in the fourth century. In other words the basic thesis favored by Gregory Dix and his many disciples has been reversed!

The theoretical basis for the creation of the 1979 liturgies in imitation of what were seen as sure early-church models is explained by one of the chief innovatory liturgists of the Episcopal Church, Massey H. Shepherd – see his essay, “The Patristic Heritage of the BCP of 1979” in *The Historical Magazine of the Protestant Episcopal Church*, Volume 53, pp.221ff. We now know he was probably wrong on many counts.

Combined with this search for shapes and models from the Early Church were a commitment to the new theology, emphasis on human rights and therapeutic descriptions of humankind, which had emerged from the revolutionary 1960s – see further, Urban T. Holmes, “Education for Liturgy” in *Worship Points the Way* (ed. Malcolm C. Burson) New York 1991.

Of course, these powerful influences do not make the 1979 ECUSA Book to be lacking in merit or to be unusable, but they do raise serious questions as to its real value and its continued use by those who wish to be “orthodox.”

So I return to where I began. My desire is for
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Missional

Is orthodox Liturgy intended to be “missional”?

The word “missional” is much used by some persons within the Anglican Mission in America (AMiA) and in other Anglican congregations of an evangelistic and charismatic ethos. These persons are to be commended in that they wish to obey the Great Commission of the Lord Jesus Christ (as stated in Matthew 28: 16-20). However, they may be using a word in a too restrictive way! Please read on.

The **Concise Oxford Dictionary** certainly has the noun “mission” but not the word “missional” and so one has to guess what it means from the contexts in which it is used.

If we take “mission” as used by evangelicals to mean “the vocation of a religious organization to spread its faith [the Christian Faith]”, then “missional” means to be turned towards, to be committed to, to be active and engaged in this vocation.

So when it is said, for example, that “the services in the classic editions of the authentic **Book of Common Prayer** [e.g., of 1662, 1928, 1962] are not missional,” the meaning here seems to be this: that they are not services which by their design and content are intended to be used [or are not suitable to be used] for what is called today evangelization or evangelistic mission. That is, for the initial proclamation of the Gospel to the atheist, agnostic, secular humanist, seeker after spirituality, devotee of eastern meditation, lapsed Catholic or Baptist, and the like.

Let us be very clear. By its very nature – whether it be from the sixteenth or the twentieth century – a “Book of Common Prayer” is a Book of Services which the people of God are to use when they meet together for Daily Worship (the Morning and Evening Offices), for weekly Eucharist (the Lord’s people at the Lord’s Table on the Lord’s Day), and for such events as Holy Baptism and Christian Burial. It is a Christian Prayer Book and all its prayers and all its materials presuppose that those who are using it are either baptized, communicant members, or are on their way to being so. It is not a book for the world but a book of and for the Church of God. It is a book for “insiders” not for “outsiders” although the latter are encouraged to look at it as often as they wish, even as they are also invited to read a good translation of the Holy Bible.

Thus its services are not intended to be evangelistic, proclaiming the Gospel of God the Father concerning His Son, Jesus Christ, to those who are outside the membership of the one, holy, catholic

and apostolic Church, be they Jews, Muslims or pagans. Rather they are the means used by those who have already embraced the Gospel and are maturing in the Faith.

To say this is not to say that the services of Morning and Evening Prayer cannot be adapted and made the basis for a service in which church members invite friends, neighbors and family members to come and experience an act of worship and to hear at its end an evangelistic sermon. (I myself have taken part in many such services when in the Church of England Ministry working in parishes and college chapels.) Also to say the above is not to say that we should not devise special forms of service for evangelistic use outside the normal services of the people of God. This has been done often especially in parish missions, and outreach programs, so-called.

The substantial point here is that generally speaking the Services in **The Book of Common Prayer** are for the people of God and their purpose is twofold –

(a) to provide the means whereby they can worship the LORD, the Holy Trinity, in spirit and in truth and in the beauty of holiness. To adore and worship God is the highest and purest vocation of man, and this vocation precedes the vocation to engage in mission. And to do this in mutual *koinonia* is a taste of heaven on earth;

(b) to provide the means of edification, for maturing in the knowledge and service of God. Services that are well constructed and contain godly doctrine (as those in the classic BCP) build up the people of God for their service of God in his Church and world and send them forth as pilgrims and sojourners on their way to heaven.

The people of God are to go out from these services as the “sent” people of God, sent by the Lord Christ empowered by His Spirit in “mission.”

Now “mission” as used in sacred Tradition, solidly based upon the Bible, is a very large concept. Doctors of the Church have spoken of the **Missio Dei**. By this phrase they mean the Mission which begins within the inner life of the Blessed Trinity and leads to and involves the Mission of the Son, descending from glory to this earth, becoming Incarnate by taking our human nature and making it his own, and his work of revelation, salvation and redemption in this world. Into this massive and glorious mission the Church is called as “a co-worker together with God” as it is indwelt and guided by the Holy Spirit; but it is always first and

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On Loving God

Perhaps the insights of St Bernard of Clairvaux can help us. In his little book *On the Love of God* [*De Diligendo Dei*], he offers us a somewhat stylized scheme (to help us remember) of four stages in the growth in loving God; but the truth in it is profound and well worth pondering.

1. Because we are sinful and imperfect creatures, the place where all of us begin is the loving of one's self. However, in this position we will come to realize for all kinds of reasons, not least the good of human life together in community, that we must have some love for the neighbor. And, in seeking to fulfill this obligation, we will recognize that without God's help we cannot really begin to live a meaningful life and care for our fellow human beings. Though we do not yet know this, the image of God in man is marred by sin and thus functions only imperfectly at this stage within us; but yet it is the means of inner awakening and desire for God the Father through Jesus Christ by the Holy Ghost, and so is central to our pilgrimage in love.
2. As soon we begin to understand the need of God for the satisfactory conduct of our lives, then we will begin to love God. However, we shall be loving God not for God's sake but for our own, for the help that we need and receive from God to live a reasonably satisfactory religious life. And, regrettably, this stage of loving God can be as far as we progress in the Christian life, even as we say our prayers, attend church and seek to keep God's commandments.
3. In loving God for what he as our Creator and Redeemer gives and provides, we may begin (through the influence of the divine means of grace) to see that God as the LORD is supremely lovable in his Trinity and Unity, in his Being, Nature, Attributes, Revelation, Reconciliation and Redemption. That is, he is supremely lovable not primarily for what he bestows, but for WHO he really is towards his creatures and for his amazing Beauty and Glory in his Undivided and Holy Trinity in Unity. In progressing to this

state, we as baptized believers do not cease to love God for his blessings and gifts. Rather, there is joined to this basic loving a deeper loving which adores God for who he is as the LORD our God. It is a loving of the Father through the love of the Son and with the love provided by the Holy Ghost. And, it is never individualistic but always personal and within the *koinonia*, the fellowship, of the one, holy, catholic and apostolic Church.

4. The fourth stage, which cannot be wholly reached and experienced in this life, is when we love ourselves only for the sake of God. That is, we are free of all selfishness, and filled with the love of God both towards his creatures and specifically towards himself. And this profound depth, height and width of loving can only be fully known and experienced when the Christian is redeemed, that is when he is perfected and glorified in his resurrection body and a member of the heavenly society in the new Jerusalem. That is, when he is fully restored in the image and likeness of God, and being such, he is a perfectly appreciative of, as well as a channel of, the love of God and so he loves in the name of God, the Holy Trinity, what God loves. And he does so through, in and with Christ who is the perfect Image of God and the One Mediator between God and man.

One advantage, amongst others, of this scheme is that it integrates *eros* and *agape*, by seeing the latter as a fulfillment of the former. That is, it begins where each of us is at the beginning – outside the direct influence of the means of grace and traces our path into the ecstasy of being overwhelmed by the Love that in the Holy Spirit unites the Father and the Son.

O God our Father, who hast prepared for those that love thee such good things as pass man's understanding: Pour into our hearts such love towards thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. Amen.

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foremost the Mission of the Holy Trinity by whom the elect are being saved, sanctified and glorified and also by whom the whole cosmos is to be transfigured and regenerated.

In this theological and broad Biblical sense – and not in the restrictive “missional” sense of current times – the whole Liturgy both proclaims and serves the *Missio Dei*! In fact the biblical presentation of the work of the Father, the Son and the Holy Spirit, is that of one great mission of descent and ascent, of revelation and illumination, of salvation

and redemption, of sanctification and deification, of glory and doxology.

So *The Book of Common Prayer* in its authentic and classic editions is wonderfully associated with the *Missio Dei*, and those who use it aright and in godly sincerity (in its classic English or in a contemporary English form) and become co-workers together with God will be missional in the modern sense but engaged also in *mission* in the larger and thoroughly biblical sense!

1928 Book of Common Prayer

This edition of the classic Prayer Book from Oxford University Press includes a Presentation Page section containing certificates for Baptism, Confirmation, and Marriage rites. Our *1928 Book of Common Prayer* features large, easy to read type. Constructed to last, our books combine top quality materials with careful workmanship.

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Matrimony

¶ The Minister, if he shall have reason to doubt proposed Marriage, may demand sufficient station: but if no impediment shall be alleged, he shall say to the Man,

N WILT thou have this Woman to live together after God's or

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