

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

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IRBY
Cheerfully

HENRY J. GAUNTLETT, 1858

The Festival of Nine Lessons and Carols

1 Once in roy - al Da - vid's ci - ty Stood a low - cat - tle shed,
2 He came down to earth from hea - ven, Who is God and Lord of all,
*3 And, thro' all his won - der - ful chris - to - mas, He would con - tend and o - bey,

Where a moth - er laid her b - by In a man - ger for his bed:
And his shel - ter was a sta - ble And his cra - dle was a stall;
Love, and watch the low - ly mid - dle in the gen - tle arms he lay;

Ma - ry was that moth - er mild, Je - su Christ her lit - tle child.
With the poor, and mean, and low - ly, Lived on earth our Sa - viour ho - ly.
Chris - tian chil - dren all must be - lieve, Mil - li - ons be - dient, good as he.

*4 For he is our chris - tian - ty's hope
Day by day he us hea - ven
He was little, weak, and helpless,
Tears and smiles like us he knew;
And he feeleth for our sadness,
And he shareth in our gladness.

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



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

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

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

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

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

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

Wisconsin

Janesville All Saints Church (Anglican Catholic Church)

169 South Academy Street
Janesville, Wisconsin 53545
608 752 7469

Sunday Morning Prayer 8:30 am
Holy Communion 9:00 am

The Ven. Edward W. Ruhlander, Rector

Stevens Point St. Matthew's Church (Anglican Province of Christ the King)

429 County Road "K"
Custer, Wisconsin 54423
715 592 6387

Monday Holy Communion 5:00 pm

The Rev. Charles F. Slagle, Rector

Milwaukee Area Church of the Holy Apostles (Anglican Province of Christ the King)

142 Lake Street
Pewaukee, Wisconsin 53072
877 277 1928

Sunday Morning Prayer 8:00 am
Holy Communion 9:30 am

The Rev. Charles F. Slagle, Rector

St. John's Church (Anglican Catholic Church)

N-89 W-16211 Main Street
Menomonee Falls, Wisconsin 53051
262 255 9626

Sunday Morning Prayer 9:30 am
Holy Communion 10:00 am

The Rev. Thomas B. Wirth, Rector

The Rev. Paul R. Dicks, Assistant

*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

November / December 2004

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The Officers for the Year 2004 are:

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Reflections from the Editor's Desk

Have THINGS changed for the better in the churches?

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

It depends from where you make the evaluation and judgment!

Anyone who is old enough and has a long enough memory is aware of many changes that have occurred in the customs and ways of western churches since World War II and more especially since the 1960s.

Here are some of them described briefly and not scientifically from a conservative viewpoint:

1. A major change in attitude towards the Lord's Day. Once it was a day of rest and gladness; now it is church in the morning (or even Saturday evening) and then free to pursue other things the rest of Sunday. The sense of a day of rest and of being with the Lord has virtually disappeared and so has the evening service in many places.

2. A major change in outward dress for divine worship. Once it was wearing one's formal best in order to meet with the King; now it is usually wearing comfortable casuals to meet with the heavenly Friend. We have gone from dressing-up to dressing-down.

3. A major change in the way God is addressed in prayer. Once it was always, "Thou/Thee" and now it is nearly always "You". With this also often comes an informality to worship and perhaps a seeming lack of reverence for the LORD.

4. A major change in the type of Bible used in church. Once it was the KJV or one of the versions in the tradition of this "English Bible". Now it is often one or several of the new types of versions which are more of a paraphrase than a formal translation. This has led to a serious decrease in Bible memorisation from any version.

5. A major change in the discipline with respect to sexual relations and marriage. Once the marriage of a divorcee in church was rare, now it is very common. Once a divorced and remarried clergyman was extremely rare, now he is not rare. Further, the church turns a blind eye now to couples (of the opposite sex or the same sex) living together. Physical contact between members of the opposite sex is all too common and often done for a religious purpose – "the passing of the peace".

6. A major change in the actual basis for morality. Once it was clearly the Law of the Lord,

his Commandments and Statutes. Now it is much more the content of modern Human Rights and the Commandments of God as seen in the light of these. One result is a dumbing-down of standards and of expectations of standards.

7. A major change in the person and role of the priest/pastor. From being the godly and learned man who preaches the Word, administers the sacraments and exercises pastoral care, the modern Minister, female or male, is now more the "manager" of the congregation and the "counsellor" of all who need advice or help. Likewise Bishops or superintendent Ministers are seen more as chief executive officers and chief liturgical officers rather than Fathers in God. Candidates for ordination tend to leave their courses of training as jacks of various trades and masters of none, not even of the Bible or of its languages.

8. A major change in the understanding and presentation of Salvation & Redemption from God. From being primarily that which shall be in the age to come (heaven) and of which there is a foretaste now in this age, salvation is often now interpreted with the help of psychotherapy and sociology and tends to be as much in this age as in the age to come.

9. A major change in the way in which the ethos & development of general western culture is regarded. Once there was a great concern not to be conformed to the world but to be in the world and for the world while not being of the spirit of the world. Now in a variety of ways the churches follow the spirit of the world because they believe that God is revealing his nature and will through what is happening in the world at large. What once was the domain of Satan is now regarded as the sphere of God's self-revealing and as such is to be embraced.

10. A major change in the way that the mission of the Church in the world is perceived & executed. Once there was a certain commitment to the uniqueness of Christ and of the need to proclaim him everywhere as the only Saviour and Way to the Father – to be accompanied by the good works of education, medical services etc. Now Christ is usually presented as an inclusive Saviour



rather than an exclusive one and much of the message of the churches is about peace and justice in the world.

These changes, with many others, have occurred in churches in Western Society as the process of secularisation in the West has continued and as church attendance, especially in Europe and Canada, has decreased rapidly. Some of the changes were made consciously to try to retain or win back members by being relevant and credible in a changing world. Others were made to try to get rid of what were deemed to be bad or unsatisfactory attitudes, ways and customs. Yet others were made in order to make Christianity easier to embrace and hold!

In conclusion

It would appear to be the case that anyone today who keeps the Lord's Day seriously going to church twice, who dresses formally for worship, who addresses God as "Thee/Thou", who reads the KJV or the R V or the A S V or the R S V. daily, who thinks that the churches should be graciously strict concerning who is married in church, who believes that before God we have no rights but only duties and responsibilities, who holds that the pastor should be a godly and learned man, who accepts that salvation is out of sin and this world into the glorious world of the age to come, who thinks that the church is to be in the world and for the world but not of the world, and who believes, teaches and confesses that Jesus Christ is the Way, the Truth

and the Life in an exclusive sense, is these days out of step even with "conservative" and "orthodox" opinion in the generality of evangelical and main-line churches.

To put all this in another way; he who conforms to what was generally regarded in say 1960 as the basic requirements of being a Christian is today perceived as hopelessly out of touch and perhaps weird – certainly irrelevant and probably "a fundamentalist"!

Interestingly, in Britain & Europe many young people, usually, but not always, born into Muslim homes, are embracing Islam in its full traditional form, or at least in as full a form as it is possible to live it in the modern West rather than the Arabian desert. As Christians become more liberal and casual in the practice of their Faith, so Muslim young people become more conservative in the practice of their Religion.

There is no possibility or purpose in seeking to go back to 1960 for we live in 2004. However, we can learn from the past and use that understanding to evaluate where we are today, asking whether or not we have so lowered the standards of the Christian Faith as to make it all too easy to embrace and not worth dying for.

The Revd Dr Peter Toon looks after two parishes in the northern part of the Diocese of Lichfield of the Church of England and also edits The Mandate, the magazine of the Prayer Book Society of the U.S.A., where he lived for 11 years.

Super CD for Prayer Book Enthusiasts **The Book of Common Prayer: Five Commentaries**

The Prayer Book Society is pleased to announce that it now has available a Compact Disc on which are copied no less than five important commentaries on *The Book of Common Prayer*. Three of these are on the classic English edition of 1662, still used in many English parishes, and two are on the American 1928 edition, also still used in many Episcopal and Anglican churches in the U.S.A.

Most people are able to use the Prayer Book for daily and Sunday worship without any difficulties, apart from perhaps the odd word here or there or the strange ending of a verb occasionally. For ordinary practical purposes they do not need a commentary to assist them.

However, not a few people who use this Liturgy, be they clergy or laity, like to know the origins of the services and prayers found in the Prayer Book. They also like to know their fuller meaning and purpose so that they can grow in knowledge and be able to share it with others. Further, they feel that the more they understand the better can they worship the Lord in the beauty of holiness.

The Commentaries on the BCP of 1662 are by

Evan Daniel, Alfred Barry, and Charles Neil with J. M. Willoughby. Each of them is a major volume and so the three together (all from the period just World War I) provide a veritable feast of doctrinal, historical, liturgical, legal and devotional information and guidance. They have already educated and helped hundreds of thousands of people.

The Commentaries on the American BCP of 1928 are by Edward L. Parsons with Bayard H Jones (1937) and Massey H Shepherd Jr. (1950). Again these provide a further feast for the zealous and discriminating student.

At \$20.00 post paid this CD must be the liturgical bargain of the year, even of the decade.

Send a check to the Prayer Book Society or visit www.anglicanmarketplace.com and use your credit card there.

Please also note that the Prayer Book Society has other CD's containing Anglican Classics, each at \$12.50: Blunt, *Annotated Book of Common Prayer*; Hooker, *Laws of Ecclesiastical Polity*; More & Cross, *Anglicanism*. Also it has a large booklet, *The Annotated Order for Holy Communion* (1928), which has the text of the service on the one side and a commentary/notes on the other side of the page. This is \$7.00, with a special price for bulk orders.

The Festival of Nine Lessons and Carols

The background of this Christmas event

By Iain Hicks-Mudd

As soon as anyone mentions the service of Nine Lessons and Carols the names of King's College, Cambridge and Eric Milner-White spring to mind. Not without reason, for it is this august academic establishment that has done more to establish this service as a Christmas favourite than any other. It was first sung at King's on Tuesday 24 December 1918, a mere seven weeks and one day after the Armistice was signed on Luneberg Heath.

But the service was *not* the invention of Eric Milner-White; it was sung first at Truro Cathedral—38 years earlier, at 10 p.m. on Christmas Eve 1880. It is said that this time was chosen in order to, “get the men out of the pubs early so they would not be drunk for the midnight service”! The originator was the first bishop of Truro, the Rt Revd Edward White Benson—he became Archbishop of Canterbury in 1883—who described it as a “simple service of nine carols and nine tiny lessons”. The original suggestion had come from G. H. S. Walpole, who became bishop of Edinburgh thirty years later. In 1880 the service was sung in the wooden church that served as the first Truro Cathedral.

The Truro service started with the Lord's Prayer, versicles and responses and the Gloria Patri, and the Bishop saying “With perpetual benediction may the FATHER everlasting bless us.” Then came the first lesson followed by the first Carol, *The Lord at first had Adam made*. I will not detail the full service, but only highlight some of the differences to the service that we know today as laid out in *Carols for Choirs 1* (Oxford University Press). The third lesson came from Numbers, chapter 24:15–18, and today's third lesson from Isaiah was placed

fourth and followed, very appropriately by *For unto us a Child is born* from Handel's *Messiah*. The Fifth lesson was from Micah (as in *CFC1*) The sixth lesson, Luke 2: 8–16 was followed by another *Messiah* extract, the recitative “*There were shepherds abiding in the fields...*” leading to the chorus *Glory*

to God in the highest. The seventh lesson was the beginning of the St John's Gospel—which is the ninth lesson in *CFC1*—followed by *Adeste Fidelis* (in English). The eighth lesson came from Galatians 4: 4–8 and the ninth from I. John 1–5. This was followed by the third *Messiah* extract—*The Hallelujah Chorus*. And then they sang the *Magnificat* which was followed by the Collect for Christmas Day and the

Blessing. The service continued to be celebrated each year, and when Bishop Benson was appointed to the See of Canterbury he took it with him and several churches in the diocese took it up. It was not until after the end of World War I that the service went to Cambridge.

Eric Milner-White had spent the Great War as an army chaplain, and his experience during that time was that the Church of England needed more imaginative worship (although I am absolutely sure that the Prayer Book Society, had it existed in 1918, would *not* have approved of these sentiments!). Following the end of hostilities, Eric Milner-White was appointed Dean of King's and in the short time, he set the whole Nine Lessons and Carols ball rolling. The music was directed by Arthur Henry Mann, organist from 1876 to 1929 and sung by sixteen trebles—as laid down by King Henry VI's statutes—the men's voices, alto, tenor and bass, being provided by choral scholars and older lay-clerks. Today the lower voices are all sung by choral scholars.



The original wooden building that comprised the first Truro Cathedral in which the first service of “Nine Lessons, with Carols” in 1880 ended its days in the town of Redruth where it was used as some sort of warehouse. Sadly it eventually was destroyed by fire.

The first service at King's College, Cambridge, followed closely the structure laid down in the original Truro service with some musical changes and additions. Gone were the *Messiah* extracts and most of the carols were different—only *Adeste Fidelis*, and *The First Nowell*, were repeated. The bulk of the carols were taken from *The Cowley Carol Book*, first published in 1902 by A. R. Mowbray & Co Ltd., of London and Oxford, with one from *The English Carol Book* (1913) also published by Mowbray's. The service started with an "Invitatory Carol"—*Up Good Christen Men and Listen* and then the Processional Hymn, *Once in Royal David's City*. Then came Eric Milner-White's Bidding Prayer and the *Our Father*. Then there was a the Hymn *A Great and mighty wonder*, after which the Dean said the first Benediction, "With perpetual benediction may the Father Everlasting bless us"

to which the congregation replied *Amen*. Then came the first lesson with the reader (a chorister) giving the announcement that we all know from *CFCI*—"God announceth in the Garden of Eden that the seed of woman shall bruise the serpent's head." The second, third, fourth and fifth lessons were as we know them today, but the sixth lesson was the beginning of St John's Gospel followed, as in Truro in 1880

by *Adeste Fidelis*. The seventh and eighth lessons were also as we know them today and the ninth was the reading from Galatians that was number eight in the Truro service. This was followed by *the First Nowell* and the *Magnificat*—the 16th century Metrical Version of Sternhold & Hopkins set to music for

King's College, Cambridge by Dr. Charles Wood. The service finished as today, with the Collect for Christmas Day, the Blessing and the Recessional Hymn, *Hark! the Herald Angels sing*.

It was obviously well received as the service was repeated again in 1919, but in a slightly revised form; this was the first time that the service began with the hymn *Once in Royal David's City* with a solo treble singing the first verse. This has remained the same ever since, but other carols have changed from time to time with new ones being introduced and many, in latter years, written specially for the service.

All the Congregation are requested to stand during the reading of the Lesson from the *Gospel of S. John*, the Hymns, the Chorus, *Glory to God*, the Hallelujah Chorus, and Magnificat.

So if anyone tells you that the Festival of Nine Lessons and Carols was invented by King's College, Cambridge, you can put them right and give Truro Cathedral its due.

[Mr. Hicks-Mudd was for several years the Editor of the *Journal of the Prayer Book Society of England* and he remains deeply involved in the musical presentations of the Oxford Branch.]

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

What's at Stake?

The Windsor Report and the Anglican Way

1. The media in the West have shown more interest in Episcopalians and Anglicans in the last year than for a very long time. This is because within certain Anglican Provinces the agenda of the LesBiGay cause has gained such approval that homosexual unions are seen by many as being candidates for the blessing of God, while in other Provinces they have been seen as a form of depraved human behaviour, offensive to God. The ECUSA is as much divided on this issue as is the USA itself as a civil society, the basic difference is that "God" is attached to the activity and debate in the churches.

2. Not a few Episcopalians and Anglicans, who call themselves "orthodox" regard the homosexual issue as being the line that separates an orthodox diocese or church from an apostate diocese or church. This attitude has been seen in the activities and broadsheets of some of the Evangelicals & Charismatics belonging to the American Anglican Council, The Network, and related groups. They seem to be saying that if the clock could be put back a few years and the LesBiGay agenda were wholly removed from the ECUSA then this Province and church would be orthodox. Further, a lot of the discussion over the last year surrounding the Lambeth Commission [Eames Commission] has also given the impression that the great problem facing the Anglican Communion is the issue of the blessing of gay unions and ordaining persons in such unions.

3. The Report of the Commission, entitled **The Windsor Report**, is now published and can be read in printed form from SPCK for £4.95 or on line at <http://www.anglicancommunion.org/windsor2004/index.cfm> No doubt the debate on it will

continue for some months throughout the world, and quick comment on it is probably not advisable. Whether its proposals and recommendations will be accepted and whether they will, if accepted, keep the Anglican Communion together, only time will tell.

4. It is better to see the homosexual issue as

being a (not the) presenting problem within the western Provinces of the Anglican Communion. That is, the fact of its presence within the life of the churches is the sign and evidence of something that is below the surface, and which is responsible for it, what we may call the root of this problem. What the root is we shall note later.

5. If the homosexual issue is a presenting problem, then what are the others, those things that we may also see as the fruit of this root? We may identify them as some – but not all -- of the innovations adopted by the ECUSA and other Anglican provinces in the last fifty years

or so. They are those innovations that are obviously and clearly departures from the received worship, doctrine and discipline of the Anglican Way as it has been known through the centuries. They are those innovations which have paved the way for, and prepared the ground for, the centrality of the homosexual issue.

6. A survey of the history and life of the ECUSA during the second half of the 20th century provides us with knowledge of these innovations. Here we shall only note the major ones. First of all, there is the obvious relaxing , and then removing altogether, of what used to be called marriage discipline. Remarriage after divorce was once rare in the Episcopal Church and now it is very common. Serial monogamy is part of the social reality of

The Lambeth Commission on
Communion

The
Windsor Report
2004



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modern America and it is also part of the life of the Episcopal Church as it is of other American Churches.

In the second place, there is since the 1970s and 1980s the placing of women into the order of deacons, the order of presbyters and the order of bishops; and further, after this, there is the making of this innovation into a necessary article of faith for Episcopalians who wish to hold any office in the ECUSA. Hereby order has become dis-order.

Both of these innovations belonged to the great surge within western society from the 1960s for full civil and human rights for all persons and also to the sense that each person deserves the right to personal happiness and fulfilment. Privation at the personal level should be avoided as far as this is possible. Obviously such an atmosphere also proved congenial for the later development of the LesBiGay agenda and political activity.

In the third place, there is the decision in 1976 & 1979 not only to abandon the received Formularies – The Book of Common Prayer, The Ordinal and The Articles of Religion – but also to transfer the title of the historic Prayer Book to what everywhere else in the Anglican Provinces was being called “A Book of Alternative Services”. The ECUSA committed the crime of piracy in stealing a title and at the same time by so doing incorporated within its life & worship a permanent lie.

Further, within this new “BCP of 1979 there were other “lies”. One example will suffice here. The method used to translate the ancient texts of Scripture and of the liturgy from the Early Church is a method which is designed to avoid the literal sense of the original in favour of what is called “the dynamic equivalent”. Thus Psalm 1:1 literally states, “Blessed is the man...” and the dynamic equivalent is “Happy are they”. In the desire not to offend women, this novel way of translation has been widely used and lies are proclaimed. In the case if the Psalter the removal of “the Man” effectively removes “the Man, Christ Jesus” from his Prayer Book!

In the fourth place, there is the gradual adoption of what has been called “inclusive language” (to include women) not only for human beings (e.g., “brethren” becomes “sisters and brothers”) but also for God (“Father” becomes “Mother-Father” or “Parent”) in its trial liturgies from 1980 onwards. This kind of language effectively places a barrier between the language of Bible and tradition and the language of the modern church.

In the fifth place, there is the general change of role of clergy from being pastors, celebrants and teachers to being managers and counsellors. With this has come the change of bishops from being “Fathers in God” to being Chief Executive Officers and Chief Liturgical Officers of their dioceses. And

generally connected to all this has been the development of the role of a Presiding Bishop without a diocese and a centralizing based on bureaucracy.

These five examples are sufficient to illustrate the ripe, bitter fruit that has grown from the root.

7. So what then is the root. It is the root of apostasy. It is an erroneous form of belief, an improper attitude towards God, a despising of the Holy Scriptures and sacred Tradition, and an impiety that add up to the rejection of the Revelation of the living God, the Father of our Lord Jesus Christ. Further it adds up to a refusal to bow down before him in worship that is in spirit and in truth and is in the beauty of holiness.

This root is certainly religious and it certainly believes in God, but a God who is less than the Lord our God who is made known in the Holy Scriptures. He (perhaps She or It) is less than the true GOD because this new God’s nature, character, attributes and will are made to accommodate to the supposed best insights of modern secular culture. So the religion that arises is weak on sin and high on human celebration. It is weak on holiness and sanctification and high on self-worth and self-realization. It forgets the commandments and responsibilities in order to embrace human rights. It affirms continuing human experience as a source of revelation and reinterprets the content of Holy Scripture to fit into this knowledge.

It sets aside not only the central and true content of the historic, orthodox Anglican Way but also the confession of the Blessed, Holy and Undivided Trinity of the Father, the Son and the Holy Ghost.

8. While there are some dioceses, parishes and clergy whose life is virtually totally dependent on this root of apostasy and thus who display the full fruit of it in their worship, doctrine and liturgy, there are others, who seem to be connected to this root of apostasy only in part. Thus their own life is a mixture of the presence and evidence of both genuine worship, doctrine and discipline and false worship, doctrine and discipline. (This is not new for we see it in the description of the seven churches which are addressed in Revelation 1 – 3.)

9. The present crisis in the Anglican Communion of Churches as perceived by the major media is certainly focused in the innovation by certain western provinces of blessing homosexual partnerships. However, the true crisis, which has been emerging for the last fifty years or so and which we are reluctant to face, is the forsaking of the Revelation, Worship, Faith and Commandments of the God and Father of our Lord Jesus Christ in favour of a secularised, comfortable religion. What’s at stake is authentic Christianity and the orthodox Anglican Way.

Common Prayer Tradition, not a corpse

A body without breath is a corpse. A local church/congregation without the Breath of God, the Holy Ghost, is a spiritual corpse.

Likewise, a received, historical printed tradition of worship and prayer is as a corpse within a parish church, college chapel or cathedral when it is totally neglected. In the case of the Anglican Common Prayer Tradition, it is as a corpse when copies of The Book of Common Prayer [BCP] are not in use, stacked away in some cupboard or chest. Or, in terms of a home, it is when the BCP is on the bookshelf and never removed for use!

We know from observation of human life, that there is a variety of forms of being alive, physically and mentally. So there are obvious differences in vibrancy and intensity of the presence of the Common Prayer Tradition in parishes, cathedrals and chapels, as well as family homes and in human lives.

Let us look at these varied expressions of liturgical & devotional life

Where it is the case that the BCP is brought out solely for the occasional service, say a funeral or a baptism, then we may say that the Common Prayer Tradition, though not yet a corpse, is in a coma or asleep most of the time.

Where it is the case that the BCP is brought out only for the brief early Sunday service of Holy Communion (and then hastily put away) then we may say that the Common Prayer Tradition, though far from being a corpse, is rather limited in vitality, scope and quality.

However, where it is the case that the congregation which attends this early Sunday service also – on a personal and/or family basis – daily reads and prays the Daily Office (Morning or Evening Prayer or both & Litany) then the vitality, scope and quality are greater and better, but still minimized because not corporate.

Where it is the case that in a parish church there is the committed and faithful use of the BCP for the Daily Offices; for the Litany on Wednesday, Friday and Sunday; and for the Order for Holy Communion on Sundays and Holy Days; and where the Christian Year is being carefully observed, where the Holy Trinity is being worshipped in the beauty of holiness, where there is suitable uplifting music

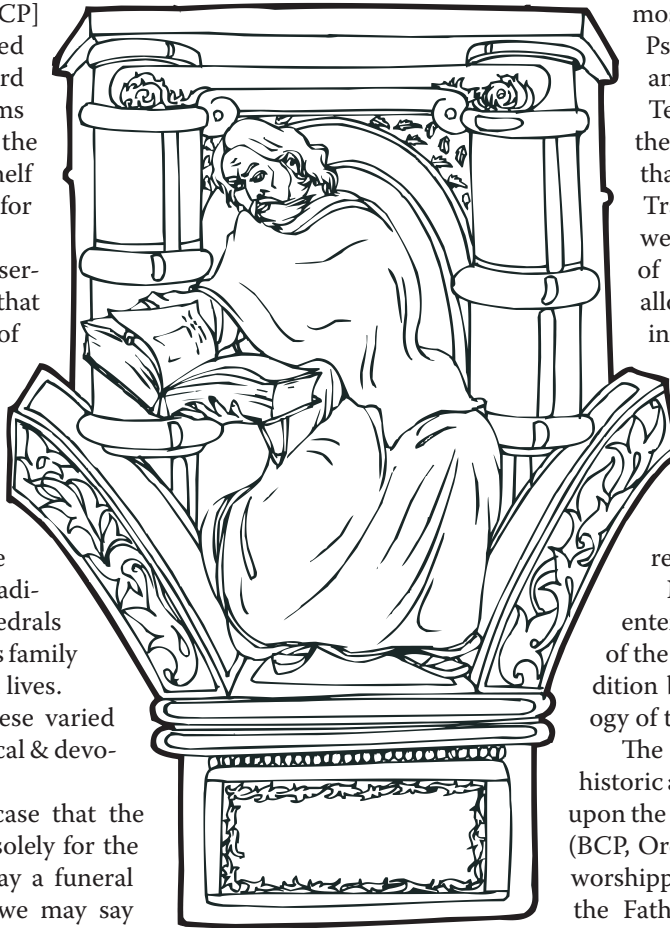
and singing/chanting and most importantly the Psalter is prayed daily and the Old and New Testaments read daily, then it may be claimed that the Common Prayer Tradition is alive and well corporately (though of course this judgment allows for different intensities of being alive and well, a variety of churchmanship and cultural forms/expression and different intensities of outreach/mission).

Now let us seek to enter into an appreciation of the Common Prayer Tradition by means of the analogy of two circles

The Anglican Way, in its historic and classic form based upon the Bible and Formularies (BCP, Ordinal & Articles), and worshipping and serving God the Father through God the Son by/with the Holy Ghost,

may be explained by means of the use of two concentric circles.

The outer circle is created by the Church Year of 365 days. On each day the Church, universal and local, offers (as its basic worship & sacrifice of praise) the Daily Offices of Morning and Evening Prayer. In these it reads through the whole Scripture and prays the Psalter and does so knowing that Jesus Christ has fulfilled the Scriptures and that he is the “Man” of the Psalter (Psalm 1:1), in union with whom the Church prays. At the same time it also offers praise, thanksgiving, confession, petition and intercession through Christ Jesus. The Creed is recited to be the doctrinal foundation and structure of the whole exercise of prayer,



a kind of summary offered to God of what he has revealed to mankind. And from this daily offering, the people of God are energised to live and work for the glory of God and the good of mankind in their various vocations.

The inner circle is also created by the Church Year; but, here it consists only of each Lord's Day and the festivals. On these days the Church assembles for the Eucharist as it uses "The Order for Holy Communion" for the ministry of the Word & prayer and the ministry of the Sacrament. This circle is the inner cohesive one because (a) by it the people of God are lifted up into heaven to feast at the heavenly, Messianic Banquet as they remember the atoning sacrificial death of the exalted Lord Jesus; and (b) through its carefully selected and ancient Lectionary, they are given a theological & doctrinal structure by which to receive the Christian Faith and to live their Christian lives. (More on the Eucharistic Lectionary below.)

By using The Book of Common Prayer according to its own internal principles (as set out above) Anglican Christians learn to walk with the Lord each day throughout the whole year. The Collects that belong to the Sundays and Festivals in the Eucharistic Lectionary are also prayed simultaneously daily in Morning and Evening Prayer. They serve to bind together the two circles and make the whole corporate and personal discipline and habit of prayer wholesome and consistent.

Regrettably, as already noted, too many Anglicans who use The Book of Common Prayer only do so for one service a week, a Sunday morning service of Holy Communion. This minimalism is better than nothing but it could be so much richer and fuller if it were united to the use of the Daily Offices.

Regrettably, also, too many other Anglicans, who have been persuaded by bishops and priests not to use The Book of Common Prayer but to make a choice from the massive variety offered by the modern service books do not experience (even where they are most devout) a consistent ethos, doctrine, language, style and piety in God's presence, simply because the rites and services being used do not themselves contain any such consistency. They are "a mixed bag" and so stand in stark contrast to the solid consistency of the B.C.P.! What this mixture is doing to devotion is probably disastrous.

Further points to consider in terms of the Presence of the Common Prayer Tradition

Alongside the wholesome public and personal use of the BCP by a congregation of faithful Anglicans, there are other indications of real commitment to the Common Prayer Tradition.

One sign is obviously an aspiring towards, and striving for, a standard of godliness and moral-

ity that reflects the biblical basis of the Tradition. This is, of course, of paramount importance and before God is crucial for "without holiness no man shall see God"! Anyone who reads the Scriptures regularly and seriously is very aware of the strong words of the Lord Jesus Christ against hypocrisy – "this people honoureth me with their lips but their heart is far from me" (Mark 7:6) & "Woe unto you...ye outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity" (Matthew 23:28). There is always a danger that an outward appearance of piety in the recital of the text and the observance of the rubrics of the Prayer Book will mask an inward impiety and ungodliness. The Common Prayer Tradition, following the Bible, looks for consistency between the words spoken and the state of the soul.

Another sign of commitment is the holding to the doctrinal standard of The Book of Common Prayer, as this is understood in relation to and alongside the Ordinal and Articles of Religion, and under the authority of Holy Scripture. The Prayer Book certainly contains memorable and moving forms of English prayer and devotion. Yet its words, phrases and sentences exist not merely to be excellent vehicles of piety but also as expressions of doctrines concerning God, man, sin, salvation, sanctification and so on. To receive the words and sentences is also to receive the meaning of the words. And the content of the three Formularies, in the context of the supreme authority of Holy Scripture, suggests – requires – commitment to certain doctrines and rejection of others (e.g., it requires the rejection of Pelagianism and the acceptance of salvation by grace through faith and not by works). The Law of Praying is the Law of Believing and vice versa.

Yet another sign of commitment to the Common Prayer Tradition is the use, alongside the B.C.P., of prayers, collects and hymns, which have the same basic doctrine and language as the BCP itself. (One can hardly be committed to the BCP if one prays and sings to the "You-God".) As we all know, the BCP does not provide prayers for all needs and occasions, especially modern situations (e.g., prayers on a cruise ship or on an aircraft), and for a very long time there have been collections of additional prayers made available regularly in print for use by Ministers and teachers and parents. If these dry up in any given period, and cease to be printed and distributed, then that is a sure indication that the Common Prayer Tradition is becoming weak or sick, even if it is still alive. Likewise, when the writing of hymns and the composition of tunes to go with them begins to dry up, then the same may be said. If the churches are relying only on hymns written in previous centuries and not producing hymns themselves for today then most probably it may be said that the Common Prayer Tradition is not healthy. The fact of the matter is

that where the Common Prayer Tradition is alive and well, really alive and well, then there is present a creativity (from the Breath of God) and thus there is the production of suitable collects, prayers and hymns comes naturally and these supplement and confirm the presence of the Common Prayer Tradition.

A further sign is the production of books of explanation of the Catechism, on the art of meditating on Scripture and during the Liturgy, on the praying of the Psalter and on Family Prayers.

Finally, the point may be made that when a person living within the Common Prayer Tradition is asked to pray he naturally prays within the language and doctrines of the Tradition. That is, he does not address a "You-God" in public prayers after "the Third Collect" in Morning & Evening Prayer or in extempore prayer at a Vestry Meeting, after addressing the "Thou-God" in the Common Prayer.

And now a couple of general comments. First, if the Common Prayer Tradition is judged to be the authentic Anglican way of public worship and personal prayer, then the more centers there are where the use of the BCP is positive and complete for all services, the better. In fact, one purpose of a national Prayer Book Society could be to seek to ensure that there is such a centre of excellence in each part of the country, so that, anyone in a car who will drive for one hour should be able to attend one.

Secondly, while a voluntary Society such as a Prayer Book Society may promote The Book of Common Prayer as a fine example of literature, as the best prayer book for public worship and as a model of doctrinal purity, a church that uses the same Prayer Book faithfully has a much greater vocation. It is committed, through its being a part the Body of Christ and under the authority of Christ and his written Word, to the vocation of exemplifying the religion of the prayer book (itself a summary of biblical teaching) in its corporate life and that of each of its members. It is to be a microcosm of the catholic church where there is worship in spirit and in truth and in the beauty of holiness and where this worship leads to holiness of life and to consecrated service of the Lord.

Let us now look at that which takes up the greatest number of pages in the BCP. We may identify the Eucharistic Lectionary as "the heart of the Common Prayer Tradition". The ancient Lectionary is that cycle of Epistle and Gospel lessons for the Church Year which has served the Church for well over a millennium. In it the essential message

of Holy Scripture, God's word to us, is set before us in an orderly and logical way. Thus, as we read and meditate upon the Epistle and Gospel appointed for the Sundays and the great festivals, our minds and hearts are enabled by divine assistance to understand the pattern and meaning of them. Thus we are led gradually, by the Holy Ghost, into an ever deeper and clearer perception of the basic truth of the Faith and essentials of Christian life, which provides the living flesh for the skeleton provided by the Creed.

When one examines the Eucharistic Lectionary in The Book of Common Prayer one notices several things. First of all, it is printed in full inside the Prayer Book; that is the Epistle and the Gospel are there to be followed as they are read by Deacon and Priest. Thus these Readings are to be taken most seriously as they comprise nearly one third of the whole Book. Secondly, the Lectionary is ancient,

having existed for a millennium and having its origins in the practice and order of the Early Church. And thirdly, there is a definite, doctrinal and spiritual logic to it.

From Advent to Trinity Sunday the leading events in our Lord's life are commemorated in order to remind us of the great benefit that we receive from God the Father through the mediation and atonement of his Son, the Lord Jesus Christ and through the ministration of God the Holy Ghost. This comes to its glorious close with the commemoration and adoration of the Blessed, Holy and Undivided Trinity.

From Trinity to Advent, the emphasis is upon the practical application of the basic doctrine communicated in the first half of the year, so that God's people both rightly believe and faithfully live the Christian religion.

Therefore, during the whole Year the mind/soul is formed in both doctrinal truth and truthful living by the Word of God and thus the same mind/soul is enabled in the Daily Office, with its Bible Reading and Psalter praying, to grow coherently in the way of holiness and grace. The results will be consistent living wherein slowly and gracefully the fruit of the Spirit will begin to grow and to abound. At the same time, the sinful works of the flesh will be mortified (see Galatians 5:16ff.).

A further comment on the Lectionary is in order. The character of this ancient Eucharistic lectionary is often misunderstood and misconstrued. It is not, and was never intended to be a substitute for Bible reading and Bible study; that can be done much more completely and thoroughly in other contexts: in the Daily Offices, in Bible study



groups, in private study, with the help of commentaries, and so on. The Eucharistic lectionary offers, instead, a systematic, doctrinal, moral and spiritual teaching, by way of Biblical texts; and none of the many recent alternative lectionaries even begin to serve that purpose. It is an important, and really a basic, part of our Christian heritage, ancient and ecumenical, which we should receive thankfully, cherish devoutly, and ponder in our minds and hearts week by week.

A final word about the Eucharistic Lectionary. The version of Scripture that it is found in the BCP is the King James Version, which is an essentially literal translation, whose rhythm is pleasing to the ear. If another version is to be substituted it must be a version that is also literal (e.g., RV, RSV) so that the doctrinal content of the Lectionary is preserved.

Some further observations on the Common Prayer Tradition

It is important to state that there is no one form of churchmanship that belongs exclusively to the Common Prayer Tradition. In terms of clergy dress and ceremonial this Form of Worship & Prayer may be offered in public worship with minimal or maximum outward display, as long as this display or lack of it do not suggest a doctrinal position that it at odds with the clear doctrine of the BCP – e.g., certain extra devotions with respect to the Sacrament may deny the basic doctrine of the Sacrament itself.

In terms of music, the possibilities for singing and chanting the service range from the simple Merbecke, through Anglican Plainsong and specialized music for choirs only, to a dignified kind of modern folk music – and accompanied by orchestra, organ, piano or guitar. [In commending folk music I am not referring to existing charismatic choruses and songs but to a form of music that is well established.]

With respect to service time, while there is a long tradition of the major service of the Lord's Day being in the morning, and evensong in late afternoon, it may be that in some places a major service on Saturday evening and/or on Sunday evening is in order. The people of God should meet when they are free to meet and certainly their outreach services to seekers should be at times appropriate and convenient for them. In what is now a virtual 24 hour working day in the West, the church needs to be flexible on service times.

Further, concerning how people dress, what is regarded as acceptable in terms of how we dress changes as the years go by and so while people are certainly to be encouraged to dress modestly and be clean of body, it must never be forgotten that what is required for worship is primarily "a clean heart and a right spirit" for God is to be worshipped "in spirit and in truth."

Is there a viable alternative to the Common Prayer Tradition?

For over thirty years the Church of England and the Churches of the Anglican Communion have been experimenting with new forms of liturgy, addressed to the "You-God." However, there has not yet emerged one recognizable, genuine, stable Anglican alternative to the Common Prayer Tradition. In fact, diversity and variety have become so common at the parish level, that the present Liturgical Commission of the Church of England spends much of its time and energy seeking to gain control of this variety and choice. Its flow of publications add to the library of volumes that make up "Common Worship" and the only thing that is "Common" to them, amidst all the variety and choice, is the evidence of dumbing-down. There is not yet a "Common Worship Tradition" but there is what we may call a growing varied "congregational tradition" and behind this there are various international movements and causes from which the local parish gains the ideas and momentum to create its own local liturgy. This situation is duplicated in other places such as the U.S.A.

A major question is: Whether a congregation and individuals within it need and require a basic, common, stable pattern of sound words and doctrine in order to grow in holiness and knowledge of God.

The modern answer from liturgical experts and bishops would seem to be in the negative. A variety of rites and prayers is seen as good for a person for, in the experience of such diversity, there is, it is suggested, real growth in spiritual and moral virtues. After all, is not this context of choice the reality of the world in which modern Christians think, feel and act? "If it is good for the market place then it is good for the church."

In contrast, the traditional answer is positive. The formation of good habits and disciplines, together with the use of sound forms of words, are seen as necessary for the formation of the mind, heart and will in the ways of godliness. Here the Common Prayer Tradition is one in intention with the basic and ancient traditions of prayer within the Religious Orders of historic Christianity in East and West.

Thus from the standpoint of the Common Prayer Tradition, there is and there ought to be a commitment to a fixed shape and content, with of course variability in the daily use of Psalms and readings from the Old and New Testament. Further, there is commitment to the one style of language, where the second person singular is in the traditional form – thou/thee/thy/thine. Any mixing of so called traditional with contemporary is not good for mind or heart. By God's providence and mercy, good habits with sound patterns produce godliness and good order.

Letter to a Young Deacon

You've asked which is better in ministry, an Evangelical stress on the Gospel or an Anglo-Catholic emphasis on the sacraments, but I must confess that I believe the majority of today's opposition between the Evangelical and the Anglo-Catholic views of almost anything is very late and rather artificial. Evangelicalism and Anglo-Catholicism are 18th and 19th century movements, and much of what happened in Anglican history and practice in the preceding centuries doesn't quite fit into either mode.

The religion that came out of the English Reformation might best be called a "reformed catholicism." Its roots are in the Scriptures and the undivided apostolic Church of the first five centuries. What changed in the Reformation was not the connection to these roots (although I would argue they were made stronger, not weaker) but a re-evaluation of various additions that had built up in Western Christianity in the years between the Fathers and the Reformation, with an eye to removing anything that was contrary to Scripture or to the faith of the undivided Church.

The place to look for a mature summary of the reformed Anglican Way is a classic edition of the BCP, either the English 1662 or the American 1928. In it you will find neither sectarianism nor denominationalism (in the current American sense), but rather the best expression in the English language of what is truly common to the entire biblical and apostolic Church throughout history. Local devotions and customs are permitted, but no one is required to believe what is not the common inheritance of the whole Church. This commonality is the essence of a real "catholicism," as defined by St. Vincent of Lerins, who stated that the catholic faith consists of that which has been believed "everywhere, always, and by all."

In terms of worship, the Book of Common Prayer establishes certain offices and administrations as the "regular" services (the rule) of the Church. These are Daily Morning and Evening Prayer, the Litany, and the Lord's Supper or Holy Communion. The Prayer Book ideal would be to offer Morning Prayer, the Litany, and the Holy Communion every Sunday morning. At the same time, circumstances (and the customs that get built on circumstances) have not been everywhere ideal or the same.

While the best case would be, then, what the Prayer Book envisions: all of the regular services of the Church offered on the Lord's Day, variations on this discipline are mostly not violations of good order, but rather permissible adjustments to real-life situations (many of which continue out of sanctified habit, rather than laxity or laziness). Even in

parishes with a strong Morning Prayer tradition (which I consider a good thing, but only one good thing among others), it is simple enough to have an early service of Holy Communion, especially if the addition is approached as giving honor to Christ and as making his sacrament available weekly for those faithful who feel themselves called to the Holy Table.

Anglican Evangelicalism and Anglo-Catholicism were responses to perceived needs in the Church. The Evangelicals believed that better preaching and personal discipline would increase the Church's effectiveness in obeying the Great Commission and spreading the Gospel. It was the Anglican Evangelicals, after all, putting faith into practice, who gained the victory for Christ in the abolition of slavery for the first time in human history. The Anglo-Catholics were responding to what they saw as the secularization of the Church, making her only a department of government, and so they stressed the immense sacramental grace and authority that Christ had given his Church, along with the Church's history.

But I'll tell you a secret. Both groups began simply as loyal churchmen with a reforming emphasis. The great Evangelical Augustus Toplady writes in his famous hymn "Rock of Ages" of "the water and the blood," the outward signs of the sacraments of Baptism and the Holy Communion. Anglo-Catholic clergymen died in droves, bringing the Gospel to Africa, just as their Evangelical brethren did. The modern party differences, based on secular political parties and the pursuit of power, are degenerate inventions piled onto the reforms of much greater men who simply loved Christ and his Church.

If you can dig up a copy of E. Clowes Chorley's "Men and Movements in the American Episcopal Church," published in 1945, take a look at the excerpts from various sermons before the development of today's silly partisanship. The sermons of the Evangelicals are catholic, and the sermons of the High Churchmen and early Anglo-Catholics are evangelical. Reformed catholicism is both evangelical and catholic, and when we remain loyal to it, as we should since it is the original faith of the historic Church, we cannot help but be both evangelical and catholic.

As to the Holy Communion, what does the Church Catechism in the BCP say? It says that the inward grace of the Holy Communion is "The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper." This is exactly what the Scriptures teach (see for example, St. Paul in 1 Cor.). This is exactly what Aelfric, an ancient English churchman, taught in his Anglo-



Saxon homilies, written around the year 1000. This is basic Christian doctrine, not the property of any religious party or movement, and demanding that any Christian believe more or less than this is morally and doctrinally wrong. We receive our Lord's Body and Blood, according to his Word and by the power of God the Blessed Trinity. Philosophical debates about how God accomplishes this fact may be interesting to some folks, but they are not relevant to a saving faith and a loyal Christianity.

Anglican comprehensiveness isn't license or a catch-all. It is, rather, a principled belief in the truth revealed in Scripture and applied in the formularies, principally the Book of Common Prayer, that allows a certain patience with others. That patience permits what is permissible within the Faith and Practice of the Church, even if we wouldn't do things exactly that way. That patience also requires the calm, charitable effort to correct those who have gone beyond what the Faith and

Practice of the Church permit.

Whatever kind of Anglican parish or jurisdiction that you might serve, as long as that parish or jurisdiction is loyal to Christ, to the Scripture, and to the Anglican formularies, you can be the same sort of loyal, decent, catholic, and evangelical Anglican Christian that you could be anywhere else, even if the ceremonial or the vestments change a bit from place to place. Except as a part of your general pastoral knowledge, you can let the various parties go, and you can concentrate your efforts on knowing Christ and bringing him to those in your care in the fullness of the Anglican Way. Then you can serve with honor wherever it pleases God to place you.

Yours in Christ,

Louis Tarsitano

Fr. Tarsitano is the Rector of St. Andrew's Church, Savannah, Georgia.

A Christmas Meditation continued from page 15

long bandage strip attached to it. The child was wrapped in the cloth then bound with the strip of cloth attached to it. The picture observed is that of the Son of God not loosely wrapped but bound hand and feet, foreshadowing his future binding at the time of his crucifixion.

This boy, upon his birth, was not taken to a warming table or a comfortable nursery but placed in a trough that was used for the feeding of animals. The Son of Man had no place of his own to lay his head and there was no room for him in the inn. Later in his life it was told to those who wished to follow him that foxes had holes and birds of the air had nests but the Son of Man had no place to lay his head. The only place for him at his birth was a trough and the only place for his burial was a borrowed grave.

When we look beyond what lies in front of us we see much more for there is more in the manger than meets the eye. We see the fullness of God's grace in the fullness of the Incarnation. St. Chrysostom, a fifth century bishop, theologian and preacher wrote in his Christmas Day sermon, **"The Ancient of days has become an infant."**

St. Cyril of Alexandria, picking up on St. Chrysostom's theme wrote,

"He who sits upon the sublime and heavenly throne, now lies in a manger. He who cannot be touched, who is simple, without complexity and incorporeal now lies subject to the hands of men. He who has broken the bonds of sinners is now bound in infants bands."

Finally, another great theologian of the fourth century, St. Ambrose, wrote,

"Do not measure by what thy eyes see but acknowledge this - you are redeemed. Unless man were redeemed it would avail him nothing to have been born."

There is more in the manger than meets the eye. What child is this who lay to rest on Mary's lap is sleeping? He is the Word of God Incarnate. He is the Lamb of God. It is not a coincidence that the shepherds were given the announcement of the birth of the Savior. These men who watched over the sheep in their fields were not watching just any sheep. They were watching sheep that held a special place in the life of Israel. The shepherds were in charge of those sheep that would give their lives as a sacrifice. These were the Temple sheep and they were bred for one purpose only – to die. So it is no coincidence that these very shepherds were the ones to whom the announcement was made and that they were directed to the very Lamb of God, without blemish or flaw, who also was born for the single purpose of dying. There is so much more than meets the eye in the manger this night.

What appears and is presented in a very simple, almost too simple, manner carries with it meaning that is beyond understanding. God in his wisdom has chosen the weak to be strong. He has chosen the frail to conquer sin and death. Here before us lays the Word of God interceding for us in his silence. Who is this on Mary's lap? Dix reminds us in this hymn that on her lap lay the King of Kings and what he brings is salvation. He has come for all mankind and it is to us that he brings the gift of salvation. We can, with the angels and archangels and all the company of heaven, sing the glories of his birth. What greater gift is there and what greater gift can we offer than to give our lives to Him?

May our Lord Jesus bless you and your family this Christmas and help you always to know that there is more in the manger than meets the eye.

The Rev'd Wayland Coe, Rector of St Thomas Church, Houston, TX

A Christmas Meditation

With great joy and great gladness we join together with the angels, the archangels, the Cherubim and Seraphim as we sing the great songs proclaiming the Savior's birth on the Feast of the Nativity. Singing the great hymns of the Church affords us the opportunity to experience something beyond that which comes with simple verbal expression. Music fills our lives and we are surrounded by it. It is a powerful medium of expression. It can change our moods and emotions almost in an instant: from sadness or depression to happiness and joy; from uninspired to being filled with energy and vigor. Singing the hymns of the Church can bring back great and wonderful memories from our childhood or from days gone by. Music speaks to us at the depth of our souls and the hymns and carols are some of the grandest parts of the Christmas season.

One of the great hymns sung at Christmas, written by William Chatterton Dix, is entitled *Manger Throne* and from which the three stanzas of hymn 36 (Episcopal 1940 hymnal) are taken. The 1940 hymnal was the first hymnal in which these words appeared. The words are quite challenging and force us to think far beyond what we often times allow ourselves to think about this Blessed Event. The words are tied closely with the gospel for Christmas and the question asked in the

first stanza is the focus for this meditation, **"What child is this who laid to rest, on Mary's lap is sleeping?"**

For many the sight before us on Christmas Eve night is that of a infant boy, recently born, who lies in a manger wrapped in swaddling clothes with his mother and father close at hand. The animals are milling about and shepherds are on their way to

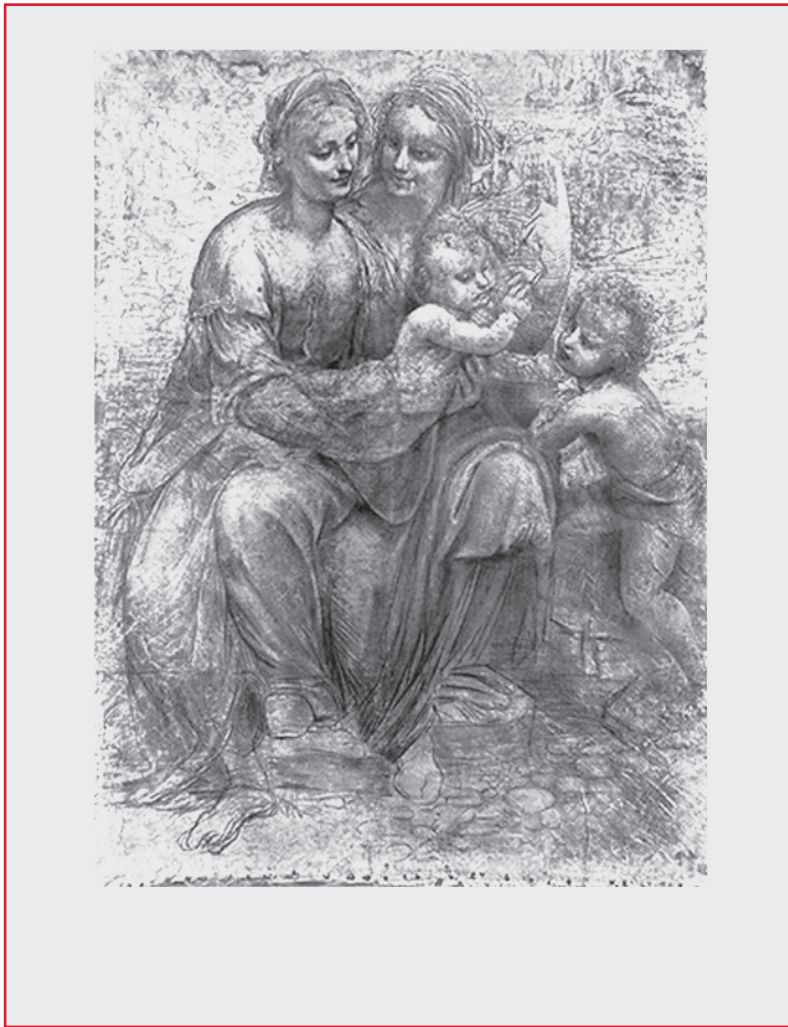
visit. It is a picture that has been painted for centuries by great and not-so-great artists. It is a picture we see at every crèche we have set up in our house and every live manger scene that dots the countryside. But what lies beneath that warm picture? Who is it that lays asleep upon Mary's lap?

As we look upon this scene so clearly set forth for us by the evangelist Luke, we see a very serene pic-

ture but what lies beneath the surface is the fullest of God's revelation. The child born that night was born not in a sterile hospital with nurses and doctors attending the needs of mother and child, but in a place hardly fit for human occupation. He was born not among friends but among strangers in a strange place.

Upon the birth of this boy, he was not wrapped in comfortable warm hospital clothes but was wrapped in what is termed "swaddling cloths" - nothing more than a large piece of cloth with a

Continued on page 14



A Godly Competition

The Common Prayer Tradition in Living Use

The Board of the Prayer Book Society of the U.S.A. firmly believes that in the new millennium there is need to help our contemporaries, especially the young, to understand and use with ease the traditional language of Common Prayer. It also believes it right to encourage the creation of prayers and hymns as part of a larger determination to encourage and experience Anglican Common Prayer as a tradition in living use. To this end, it has decided to sponsor a godly competition to encourage the revival of the production and provision of contemporary prayers and hymns in the traditional religious language found in *The Book of Common Prayer* and the hymnody of Isaac Watts, Charles Wesley and John Keble (to name but three).

Until the 1970s, there were constantly being printed books of prayers, collects and litanies for use alongside *The Book of Common Prayer*, especially for use at the end of Morning and Evening Prayer, at mid-week meetings, in family prayers and for private devotions. Also there was a continual appearance of hymns to be used in association with the services within the Prayer Book or for communal hymn-singing.

With the advent of modern liturgies and the insistence that God be addressed as “you” and that the second person singular (thou/thee) for God and man be no longer used, the publication of books of prayers and new hymns in the traditional English style of prayer gradually ceased. Since the 1970s very few have appeared.

The Godly Competition

There will be **six categories** — collects, prayers, litanies, hymns, liturgies and homilies. And there will be **two age-groups** — those who have not yet reached their eighteenth birthday and those over eighteen years. All entries must be in English and may be submitted from any part of the world with British or American spelling. Each entrant shall make a statement to the effect that the submission is his own work.

Collects: a minimum of three in the style and of the length found in the Collects for Sundays and Holy Days in the Prayer Book. They must be connected with a season or festival of the Church Year, with a strong biblical theme, related to the Eucharistic Lectionary in the BCP 1662-1928. To supplement not replace the BCP Collects.

Prayers: a minimum of two in the style and of the length of the General Confession and the General Thanksgiving, or of the Prayers at the end of Morning and Evening Prayer. They must be connected with modern life and be in the form of petition, intercession, confession, praise or thanksgiving, or a combination of two or three of these themes.

Litanies: a minimum of one about 2/3 of the length of the Litany in the Prayer Book. It/they must be con-

nected with modern life and may be general or specific in content.

Hymns: a minimum of two of the kind of length of the hymns found in the Episcopal Hymnal of 1940 or the English Hymnal of 1933. They must be rooted in a biblical or Christian festival theme and connected with modern life. It will be necessary to indicate what tune each one is to be sung to or to provide new music. If the latter, two persons may co-operate to produce words and music.

A Liturgy: the outline of a form of service for an important occasion not provided for in *The Book of Common Prayer* (e.g., Service on Cruise Ship, Service at a Youth Camp, & Graduating Service at a College or School), with any special prayers, litany, versicles and responses given in full.

Homilies: a minimum of one sermon of not more than 1,500 words on a theme of current personal, Christian, moral concern (e.g., the use of money, the nature of temperance, the place of discipline & relations with persons of other religions). Biblical quotations to be from the KJV.

Entries must be submitted to the Prayer Book Society Office in Philadelphia no later than January 1, 2005. *Godly Competition, Prayer Book Society, P.O. Box 35220, Philadelphia, PA 19128-0220.*

There will be three judges who will make their report by March, 2005.

The best entries will be published in *The Mandate* in mid 2005 or, if there are sufficient of good quality, they will be published in a booklet.

If the judges believe that a contestant reveals a special gift for this kind of creative, godly writing, they will prepare a special note for that person offering encouragement and advice.

Contestants are advised to read, *Neither Archaic Nor Obsolete. The Language of Common Prayer* (2003) by Peter Toon & Louis R. Tarsitano [Edgeways Books, UK, & Prayer Book Society, USA]. Further, the following books may be found helpful in terms of indicating the kind of collects and prayers produced in the recent past.

J.W.Suter, *The Book of English Collects*, 1940.

F.B.McNutt, *The Prayer Manual*, 1951.

Eric Milner-White, *After the Third Collect*, 1955.

E Milner-White & G.W.Briggs, *Daily Prayer*, 1959.

Frank Colquhoun, *Parish Prayers*, 1967

Church of South India, *Book of Common Worship* (1963).

Society of St John the Evangelist, *A Manual for Priests*, 1944.

Loren Gavitt, *Saint Augustine's Prayer Book*, revised edition 1967.

The Society for the Preservation
of the Book of Common Prayer
(The Prayer Book Society)
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