

MANDATE

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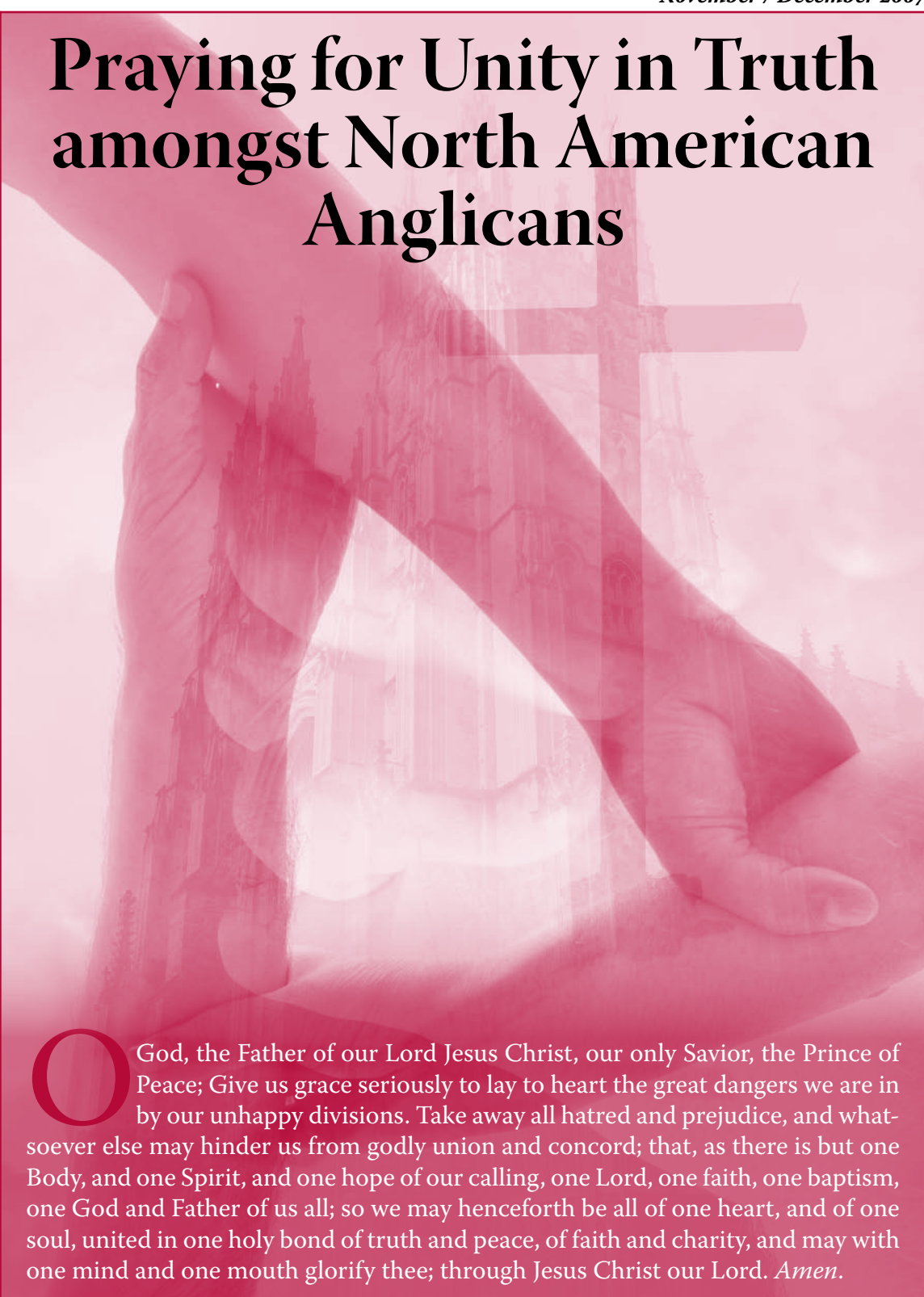


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Praying for Unity in Truth amongst North American Anglicans



God, the Father of our Lord Jesus Christ, our only Savior, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord; that, as there is but one Body, and one Spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all; so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

Common Cause Partnership

On praying for its maturing in Faith, Hope and Charity

Those who follow the traditional Anglican discipline and who use the Daily Office(s) for worship, praise, thanksgiving, confession, petition, intercession and meditation pray the prayer below daily. In the light of the facts that (a) Common Cause Partnership (CCP) has an excess of Bishops (that is, in relation to the total number of lay members and the current need of Anglicans outside TEC in the U.S.A.), and (b) that in the USA, since the secessions from TEC in the 1970s, men in this Office have found it difficult—for a variety of reasons—to work harmoniously together, it may be suggested that this *ancient prayer* be offered to the Throne of Grace daily with the specific intention of praying for the maturing in unity and godliness of the varying groups within the CCP. Unless this happens the reasonable prospects of CCP becoming a real Province are virtually nil.

A Prayer for the Clergy and People

ALMIGHTY AND EVERLASTING GOD, who alone workest great marvels [*or* from whom comes every good and perfect gift]; Send down upon our Bishops and Curates, and all congregations committed to their charge, the healthful spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honor of our Advocate and Mediator, Jesus Christ. *Amen.*

This Prayer is taken from the ancient Latin Sacramentary of Gelasius (circa A.D. 500) and is found in most if not all of the old English Primers from the late medieval and Reformation period. It was placed at the end of the first English Litany (composed by Archbishop Cranmer) in 1544. In BCP

1662 it comes at the end of Morning Prayer, and the American and Canadian editions of BCP follow this arrangement. This rich background gives to the Prayer a real sense of being a true prayer of the one, holy, catholic and apostolic Church and thus using it, with the intention of praying for the CCP, connects the latter with the rich tradition of *Ecclesia Anglicana* as well.

The initial relative clause, “from whom comes every good and perfect gift,” in the American and Canadian BCP is from James 1:17 and it replaces that clause in the original Latin and in the rendering of Cranmer, still found in BCP 1662, “who alone workest great marvels,” which recalls Psalm 136:4 (“to him alone who does great wonders”).

What is clear is that without the presence and power of the Holy Spirit, who is the Spirit of the Father and of the Son, the Episcopate, the Presbyterate, the Diaconate and the Shared Ministry of all the Laity in the whole Church are but religious persons and forces—and, we recall, religion as such belongs to man in his “natural” state and does not bring eternal salvation. They all need, that is the whole Church needs, and cannot do without, the Holy Spirit as the Spirit of Christ, with his unction, gifts, graces and virtues.

The beautiful comparison of the descending heavenly Grace with the natural refreshing dew recalls O.T. usage – see Deuteronomy 33:28, Psalm 133:3 & Hosea 14:5.

To summarize:

The churches affiliated to CCP, and at this juncture especially their bishops as the “leaders,” need both the fullness of the Holy Spirit and the descending heavenly Dew from the Throne of Grace! (See further, pages 3 & 4.)

THE MANDATE

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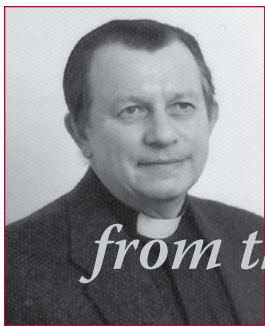
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The Rev'd Dr. Peter Toon M.A., M.Th., D.Phil (Oxon)

Reflections from the Editor's Desk

From Partnership to Province

Let me begin with a question: Who would have even thought to predict, say in 1990 or even 1997, that in late 2007 there would be an alliance, partnership and network of Anglican groups, from inside and outside The Episcopal Church of the U.S.A. and The Anglican Church of Canada, that (a) accept the classic Anglican Formularies (contained within the BCP 1662) as a major part of its Theological Statement; and (b) was committed to work together to move from being only a partnership to becoming also a Province within the global Anglican Family of Churches?

At Pittsburgh on September 28, the Bishops of the Common Cause Partnership (CCP) stated publicly their agreement to work together towards the formation of a Province, and if their plan proceeds as envisaged, there will be a moving slowly towards that goal, and involving the laity and clergy of the various jurisdictions, and also including other groups not yet members.

Obviously the Board of The Prayer Book Society and its members cannot but be glad that there is a renewal of interest and commitment to the historic and classic Prayer Book and Ordinal of The Anglican Way (even if primarily in its English rather than Canadian and American editions). No doubt at all, the Formularies bound together in *The BCP* (1662) are the globally accepted basis of The Anglican Way!

So PBS members intercede at the Throne of Grace in the Daily Office for the blessing and guidance of the Father almighty upon the CCP that there will be unity in truth and truth in unity in the move towards the Province.

As a long-time observer and student of The Anglican Way and Polity, local and global, I would like now to offer for serious consideration and fervent prayer the following matters. If anyone wishes to respond with suggestions or offers of help, may I suggest that he or she writes to thomascranmer2000@yahoo.com

Quality Paperback

I submit that there is urgently needed for distribution amongst the churches and members of CCP an edition of *The Book of Common Prayer* (1662) that is both attractive in design and format and is also a quality paperback. There is available from Cambridge University Press a pew edition

in hardback of this Prayer Book and thousands of these are used in England—and even in Uganda—weekly. Yet this pew edition is designed for those who are committed to using this Prayer Book. What is needed in the U.S.A. is an edition of the very same Prayer Book that is designed to look attractive and to entice and charm those who see it to read it!

Putting the matter simply—there is a major work to be done in introducing many of the clergy and laity in CCP to the very Book that is officially their chief formulary, and in which is printed not only The BCP itself but also The Ordinal and The Thirty-Nine Articles. Right now, speaking realistically, they are committed practically to the American 1979 Prayer Book (falsely called “The BCP”). They do not yet know the true doctrine and devotion of the authentic Anglican Way for they have been raised and fed by that which was designed to subvert and change that Way!

So what is needed are donors to finance such an edition, which could be published by The Preservation Press of the Prayer Book Society or another Press, and which could be distributed amongst the churches of the partners of CCP at a very attractive price.

I cannot see the CCP making much headway until its membership is familiar with the basic worship, doctrine, discipline, devotion and ministry of The Anglican Way, and for this one has to go to the sources—the Formularies.

Bridge-building

Alongside the general availability of *The BCP* (1662), another means of helping people who are presently locked into the 1979 usage and mindset move to an appreciation of the doctrine and devotion of the classic Anglican Way is the following. The making available of the basic services of *The Book of Common Prayer* and *The Ordinal* in a contemporary English form.

We must recognize that many people have known only the use of “You” for God and “Christ” and that they are wholly unfamiliar with what we may call the English Language of Prayer (which was in common usage from the sixteenth century to the 1970s and is still used in some churches). Indeed they are emotionally hostile to the traditional language of prayer and say that they must

address God in the same language that they address human beings—but of course with appropriate reverence.

So I have been working particularly with the Bishops of The Anglican Mission in America to produce a “contemporary language equivalent” to the classic BCP which is in the historic English language of prayer. My aim is very simple and it is this: to build a bridge so that my fellow Anglicans who use only contemporary English can at least come to appreciate the doctrine and devotion, the morality and ministry, which are so clearly set forth in *The BCP* and *The Ordinal* of 1662. We expect that this Prayer Book, to be named *An Anglican Prayer Book*, will be available in early 2008. And it will be used not only by the AMiA but also by their partners in the CCP.

May I say, to those who find this project disturbing, that with the late Dr Lou Tarsitano, I did write a very clear and persuasive defense and commendation of the classic English language of prayer; and so I do feel that if anyone has the right to attempt this enterprise of building a bridge, I may qualify. (Please order a copy of *Neither Obsolete Nor Archaic*, from www.anglicanmarketplace.com or www.edgewaysbooks.com) I do not seek to replace the classic English Prayer Book, but, rather, to help more people make the effort to see inside its covers and discover its holy charm. Personally I habitually use the classic form of prayer but I am sufficiently aware of what is going on to realize that a majority today do not readily or easily use it.

Innovatory Model

I suspect that only a few people realize just what a massive innovation in Anglican Polity is being proposed by CCP.

Let us recall that the historic and normal way that Anglican parishes are united is in one jurisdiction called a province, in one geographical area, and with three or more dioceses. In other words, dioceses are territorial and so are provinces, which are the unions of territorial dioceses. From the beginning of its existence in 1785 The Protestant Episcopal Church of the U.S.A. claimed to be and was a territorial Church/Denomination, one jurisdiction with multiple dioceses. Each diocese had its own synod/convention and every three years there was a national General Convention. In such a polity it was following the Church of England, which is both a territorial and established Church, having two provinces and multiple dioceses. And

throughout the Global Anglican Communion this form of polity is universally in place, even though, here and there, there have been schisms and secessions leading to religious competition.

The CCP is a coming together of distinctly separate and autonomous groups or jurisdictions or dioceses or networks. Each of these claims the whole of the U.S.A. or of Canada, or of both, as its territory or mission field. Thus, on the surface there is a certain competition for converts and members amongst the multiple partners.

Further, in the CCP are groups, networks or dioceses which are extensions of Provinces from overseas (e.g., Nigeria, Rwanda, Kenya and Uganda) and this means that these Provinces have “invaded” the territory not only of the present Episcopal Church (which is still in the Global Anglican Communion) but also of the other home-grown American groups, networks and dioceses in the Partnership.

So CCP faces what may seem to be impossible hurdles in its move towards a Province. It has to justify its innovatory, working model of unity in diversity to the Anglican Family by appropriate arguments and illustrations, and, even more difficult, its partners (who may eventually be as many as fifteen) have to find ways of working together harmoniously and effectively if this model is ever to work. For, let us be honest, CCP is advancing a model for unity which has never been tried, let alone worked before, anywhere else ever in the history of the Anglican Way or any other Way.

We look for the best minds in this Partnership to begin the work of providing both an Apology and also a Commendation of the model; at the same time, we look for the leadership in each group to foster doctrinal unity, genuine fellowship, and gracious cooperation.

Conclusion

Anglicans are living in challenging, critical times. What happens locally may affect the global scene and what is going on globally, especially with the Archbishop of Canterbury, the Primates’ Meeting and the Global South, certainly affects the local scene. Whether The Anglican Way will survive as a united global Communion is much in the balance at the moment, as are also the effectiveness of the “Instruments” of unity—the See of Canterbury, the Lambeth Conference, the Anglican Consultative Council and the Primates’ Meeting. What happens in North America will have an important effect upon what happens overseas.

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Pray this Collect each Day in the Advent Season

The prayer printed below was composed in 1549 as the Collect for the first Sunday of the Christian Year, Advent I, and to be used also throughout Advent until Christmas Eve, and after the other Collects appointed for Advent II, III & IV. It captures wonderfully the two Advents or Comings of the Son of God to earth—the first in deep humility to assume our human nature in the womb of the Blessed Virgin Mary, and the second in majestic glory to judge the living and the dead at the end of the age.

ALMIGHTY GOD, give us grace that we may cast away the works of darkness, and put on the armor of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious Majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

When you read it aloud you realize just how memorable is this Prayer in its grand roll and rhythm, with the result that it is hard to say whether the ear or the mind finds most satisfaction in hearing it. Yet, at the same time, it is a Prayer that is also a short Creed, declaring major articles of the Christian Faith with clarity! So, bearing in mind its excellence, let us not fail to pray it through Advent daily, and in sincerity, godly reverence, fervency and devotion.

“Almighty God” The prayer is addressed to the Father of the Lord Jesus Christ and he is called the all-powerful, omnipotent God, the sovereign LORD of all things, visible and invisible. But it is not addressed directly to the holy and righteous Father for sinful beings need a Mediator to approach the holy LORD. Thus it arises to the Father “through him [the Lord Jesus Christ]” who lives and reigns with the Father and the Holy Spirit as the Blessed Holy and Undivided Trinity, One God. Further, this Mediator, the Lord Jesus Christ, is the very One who became Incarnate by the Holy Spirit; that is he “came to visit us in great humility.”

We reverently address the Almighty God as those who live on the earth as mortal beings, that is as those who are born and who eventually die. This existence may be expressed as being “now in the time of this mortal life” for we live in space and time as mortal beings, who, in and of ourselves,

cannot make ourselves immortal.

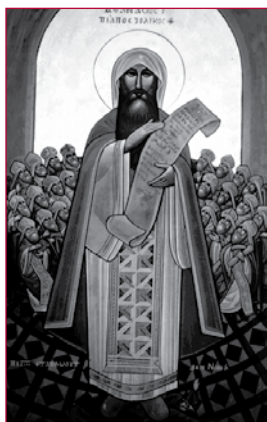
So we wisely pray for “*grace*,” that is, for the merciful and compassionate assistance of God through the presence of the Holy Spirit to do what is pleasing to God by mortal beings living in an evil age. And what is pleasing has two aspects to it—a casting away and a putting upon. We need help from God both to desire and determine as well as then “to cast away the works of darkness” (all those sinful and evil deeds and actions, small and great) which are contrary to the law of Christ; and we also need help to clothe ourselves with, “to put upon us, the armor of light,” the armor provided by Christ for Christ’s warriors, with which we resist the arrows of devilish temptations and conquer sin in our lives to live in holiness, using the “sword of the Spirit.”

This petition within the Collect is taken straight from the Epistle appointed for Advent Sunday. St Paul wrote: “The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light” (Romans 13:12). And the theme of armor recalls what the same apostle told the church in Thessalonica: “Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1 Thess. 5:7). Later in his apostolic career he was also to describe this armor in greater detail—see Ephesians 6.

As soldiers of Christ wearing his armor, we are to watch and pray as we live under his command. We do not know when he will return to earth from his exalted throne in heaven, that is “when he shall come again in his glorious Majesty to judge both the quick and the dead.” Thus we ought to live each day in such a godly manner that if he comes we shall not be ashamed but rather be delighted to see him, so that “we may rise to the life immortal” with him in the courts of the heavenly Jerusalem.

Advent is that four-week part of the Christian Year when we not only prepare ourselves for the celebration of the Incarnation of the Only Begotten Son of the Father on Christmas Day and in the twelve days following, but also, and very importantly, we look up to heaven for the same Lord Jesus Christ to return to earth “in his glorious Majesty,” and with all the holy angels accompanying him, to raise the dead, to judge the peoples and to inaugurate the fullness of the kingdom of God. Let us not forget that the best way to prepare for the celebration of the birth of Jesus, our Immanuel, is by watching and praying in the knowledge and light of his promised Second Advent.

The Athanasian Creed or Quincunque Vult



St. Athanasius

[This Creed or Statement of Faith has been widely used in the West since the early Middle Ages, and is an indispensable statement of the basic dogma of the Holy Trinity and of the Person of Jesus Christ, Incarnate Son of the Father. It is regrettably omitted from the American BCP of 1928, but is in the English of 1662 and the Canadian of 1962. It is presented here in full with the warnings against damnation with which it originally began and ended.]

Whoever desires to be saved must above all things hold the Catholic Faith. Unless a person keeps it in its entirety inviolate, he or she will certainly perish eternally.

Now this is the Catholic Faith that we worship one God in Trinity and Trinity in Unity, without either confusing the Persons or dividing the Substance. For there is one Person of the Father, another of the Son and other of the Holy Spirit, but the Godhead of the

Father, the Son and the Holy Spirit is one, their glory is equal and their majesty co-eternal.

Such as the Father is, such is the Son, such also the Holy Spirit. The Father is increate, the Son increate, and the Holy Spirit increate. The Father is infinite, the Son infinite, and the Holy Spirit infinite. The Father is eternal, the Son eternal, and the

Holy Spirit eternal. Yet there are not three eternals but one Eternal, just as there are not three increates or three infinities, but one Increate and one Infinite. In the same way the Father is almighty, the Son almighty, and the Holy Spirit almighty; yet there are not three almighties, but one Almighty.

Thus the Father is God, the Son God, and the Holy Spirit God; and yet there are not three Gods but one God. Thus the Father is Lord, the Son is Lord, and the Holy Spirit is Lord; and yet there are not three Lords but one Lord. Because even as we are obliged by Christian truth to acknowledge each Person separately both God and Lord, so we are forbidden by the Catholic religion to say that there are three Gods and three Lords.

The Father is from none, not made nor created

nor begotten. The Son is from the Father alone, not made nor created but begotten. The Holy Spirit is from the Father and the Son, not made nor created but proceeding. So there is one Father, not three Fathers; one Son, not three Sons; one Holy Spirit, not three Holy Spirits. And in this Trinity there is nothing

before or after, nothing greater or less, but all three Persons are coeternal with each other and coequal. So that in all things, as has already been stated, both Trinity in Unity and Unity in Trinity must be worshipped. Anyone who desires to be saved should think thus of the Holy Trinity.

Further, it is necessary to everlasting salvation faithfully to believe in the Incarnation of our Lord Jesus Christ. Now the right faith is that we should believe and confess that our Lord Jesus Christ, the Son of God, is equally both God and man.

He is God from the Father's Being, begotten before time; and he is man from his mother's being, born in time. Perfect God, perfect man composed of a rational soul and human flesh, equal to the Father in respect of his divinity, less than the Father in respect of his humanity.

Who, although he is God and man, is nevertheless not two, but one Christ. He is one, however, not by the transformation of his divinity into flesh, but by the taking up of his humanity into God; one certainly not by confusion of substance, but by oneness of Person. For just as the rational soul and flesh are a single man, so God and man are a single Christ.

Who suffered for our salvation, descended into hell, rose from the dead, ascended to heaven, sat down at the right hand of the Father, from where he will come to judge the living and the dead; at whose coming all persons will rise again with their bodies, and will render an account of their deeds; and those who have done good will go into life everlasting, and those who have done evil into everlasting fire.

This is the Catholic Faith. Unless a person believes it faithfully and steadfastly he or she will not be able to be saved.

**Please remember the needs of the
Prayer Book Society at the end of 2007 as
you make your charitable donations. Thank you.**

Dr. Samuel Johnson's Prayers

(from *Dr Johnson's Prayers*, edited by Elton Trueblood, Harper & Brothers, 1947)

Though all readers who know anything about Dr. Samuel Johnson know that he was a devout man, there are relatively few who know him as the author of genuine classics of Christian devotion. The average thoughtful reader is aware of Johnson's *Dictionary*, of his essays, especially the *Rambler*, of his studies in Shakespeare, of his poems, and of his *Lives of the Poets*, but there are few, indeed, who are equally acquainted with Johnson's prayers. Dr. Johnson was a deeply religious man and a conscious upholder of Christian doctrine all his days. He was a steadfast, devout and affectionate member of the Church of England throughout his long life. Not only did he hold Christian principles with strong personal conviction, but he would not permit them to be flouted or treated lightly in his presence. That this was true is the unanimous testimony of both acquaintances and biographers. Johnson's conscious devotion to serious religious thought and practice began in 1729, at the age of twenty, and continued to his death at the age of seventy-five.

The prayers as they now appear are *genuine classics of devotion*. This is shown both by their content and by their form. The form, for the most part, is that of the Collect, the form most demonstrated in *The Book of Common Prayer*. Trained from childhood in the use of this form, Johnson was conscious of standing in a noble tradition and added materially to it. One of the most moving of the prayers in this volume was made at the bedside of his mother's maid, Kitty Chambers, as the serving woman lay dying. The journal entry for Sunday, October 18, 1767, is as follows:

Yesterday, Oct. 17, at about ten in the morning I took my leave for ever of my dear old friend, Catherine Chambers, who came to live with my mother about 1724, and has been but little parted from us since. She buried my father, my brother, and my mother. She is now fifty-eight years old. I desired all to withdraw, then told her that we were to part forever, that as Christians, we should part with prayer; and that I would, if she was willing, say a short prayer beside her. She expressed great desire to hear me; and held up her poor hands, as she lay in bed, with great fervour, while I prayed kneeling by her, nearly in the following words: ...

I then kissed her. She told me that to part was the greatest pain she had ever felt, and that she hoped we should meet again in a better place. I expressed with swelled eyes, and great emotion of tenderness, the same hopes. We kissed, and parted. I humbly hope

to meet again and part no more.

Here is one of the truly noble scenes of our western history—the leading man of letters of his nation and century kneeling, in humble faith, by the bedside of his mother's servant.

Amendment of Life

+ INTRODUCTORY PRAYER

O GOD, who desirest not the death of a Sinner, look down with mercy upon me now daring to call upon thee. Let thy Holy Spirit so purify my affections, and exalt my desires that my prayer may be acceptable in thy sight, through Jesus Christ. *Amen.*

+ NEGLECT OF DUTY

O LORD, in whose hands are life and death, by whose power I am sustained, and by whose mercy I am spared, look down upon me with pity. Forgive me, that I have this day neglected the duty which Thou hast assigned to it, and suffered the hours, of which I must give account, to pass away without any endeavour to accomplish thy will, or to promote my own salvation. Make me to remember, O God, that every day is thy gift, and ought to be used according to thy command. Grant me, therefore, so to repent of my negligence, that I may obtain mercy from Thee, and pass the time which Thou shalt yet allow me, in diligent performance of thy commands, through Jesus Christ. *Amen.*

+ ENLARGEMENT OF CHARITY

ALMIGHTY and most merciful Father, who by thy Son Jesus Christ hast redeemed man from Sin and Death, grant that the commemoration of his passion may quicken my repentance, encrease my hope, and strengthen my faith and enlarge my Charity; that I may lament and forsake my sins and for the time which thou shalt yet grant me, may avoid Idleness, and neglect of thy word and worship. Grant me strength to be diligent in the lawful employments which shall be set before me; Grant me purity of thoughts, words, and actions. Grant me to love and study thy word, and to frequent thy worship with pure affection. Deliver and preserve me from vain terrours, and grant that by the Grace of thy Holy Spirit I may so live that after this life is ended, I may be received to everlasting happiness for the sake of Jesus Christ our Lord. *Amen.*

+ REDEEMING THE TIME

O LORD, who wouldst that all men should be saved, and who knowest that without thy grace we can do nothing acceptable to thee, have mercy upon me. Enable me to break the chain of my sins, to reject sensuality in thought, and



Dr. Samuel Johnson

to overcome and suppress vain scruples; and to use such diligence in lawful employment as may enable me to support myself and do good to others. O Lord, forgive me the time lost in idleness; pardon the sins which I have committed, and grant that I may redeem the time misspent, and be reconciled to thee by true repentance, that I may live and die in peace, and be received to everlasting happiness. Take not from me, O Lord, thy Holy Spirit, but let me have support and comfort for Jesus Christ's sake. *Amen.*

+ DILIGENCE AND PATIENCE

ALmighty God, by whose mercy I am now permitted to commemorate my Redemption by our Lord Jesus Christ; grant that this awful remembrance may strengthen my Faith, enliven my Hope, and encrease my Charity; that I may trust in Thee with my whole heart, and do good according to my power. Grant me the help of thy Holy Spirit, that I may do thy will with diligence, and suffer it with humble patience: so that when Thou shalt call me to Judgement, I may obtain forgiveness and acceptance for the sake of Jesus Christ, our Lord and Saviour. *Amen.*

+ REPENTANCE

OMerciful God, full of compassion, long-suffering, and of great pity, who sparest when we deserve punishment, and in thy wrath thinkest upon mercy; make me earnestly to repent, and heartily to be sorry for all my misdoings; make the remembrance so burdensome and painful, that I may flee to Thee with a troubled spirit and a contrite heart; and, O merciful Lord, visit, comfort, and relieve me; cast me not out from thy presence, and take not thy Holy Spirit from me, but excite in me true repentance; give me in this world knowledge of thy truth, and confidence in thy mercy, and in the world to come life everlasting, for the sake of our Lord and Saviour, thy Son Jesus Christ. *Amen.*

+ FORGIVENESS

ALmighty and most merciful Father, whose Clemency I now presume to implore, after a long life of carelessness and wickedness, have mercy on me. I have committed many trespasses; I have neglected many duties. I have done what Thou hast forbidden, and left undone what Thou hast commanded. Forgive, merciful Lord, my sins, negligences, and ignorances, and enable me, by the Holy Spirit, to amend my life according to thy Holy Word, for Jesus Christ's sake. *Amen.*

Work and Study

+ BEFORE ANY NEW STUDY

Almighty God, in whose hands are all the powers of man; who givest understanding, and takest it away, who, as it seemeth good unto

Thee, enlightenest the thoughts of the simple, and darkenest the meditations of the wise, be present with me in my studies and enquiries.

Grant, O Lord, that I may not lavish away the life which Thou hast given me on useless trifles, nor waste it in vain searches after things which Thou hast hidden from me.

Enable me, by thy Holy Spirit, so to shun sloth and negligence, that every day may discharge part of the task which Thou hast allotted me; and so further with thy help that labour which, without thy help, must be ineffectual, that I may obtain, in all my undertakings, such success as will most promote thy glory, and the salvation of my own soul, for the sake of Jesus Christ. *Amen.*

+ THE RAMBLER

ALmighty God, the giver of all good things, without whose help all Labour is ineffectual, and without whose grace all wisdom is folly, grant, I beseech Thee, that in this my undertaking, thy Holy Spirit may not be withheld from me, but that I may promote thy glory, and the Salvation both of myself and others; grant this, O Lord, for the sake of Jesus Christ. *Amen.*

+ THE DICTIONARY

O God, who hast hitherto supported me, enable me to proceed in this labour, and in the whole task of my present state; that when I shall render up, at the last day, an account of the talent committed to me, I may receive pardon, for the sake of Jesus Christ. *Amen.*

+ CHANGE OF CIRCUMSTANCES

Almighty God, heavenly Father, who hast graciously prolonged my life to this time, and by the change of outward things which I am now to make, callest me to a change of inward affections, and to a reformation of my thoughts words and practices. Vouchsafe merciful Lord that this call may not be vain. Forgive me whatever has been amiss in the state which I am now leaving, Idleness, and neglect of thy word and worship. Grant me the grace of thy Holy Spirit, that the course which I am now beginning may proceed according to thy laws, and end in the enjoyment of thy favour. Give me, O Lord, pardon and peace, that I may serve thee with humble confidence, and after this life enjoy thy presence in eternal Happiness.

And, O Lord, so far as it may be lawful for me, I commend to thy Fatherly goodness, My Father, my Brother, my Wife, my Mother. I beseech thee to look mercifully upon them, and grant them whatever may most promote their present and eternal joy.

O Lord, hear my prayers for Jesus Christ's sake to whom, with Thee and the Holy Ghost Three Persons and one God, be all honour and glory world without end. *Amen.*

+ THE LIMITS OF KNOWLEDGE

O Lord, my Maker and Protector, who hast graciously sent me into this world, to work out my salvation, enable me to drive from me all such unquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which thou hast required. When I behold the works of thy hands and consider the course of thy providence, give me Grace always to remember that thy thoughts are not my thoughts, nor thy ways my ways. And while it shall please Thee to continue me in this world where much is to be done and little to be known, teach me by thy Holy Spirit to withdraw my mind from unprofitable and dangerous enquiries, from difficulties vainly curious, and doubts impossible to be solved. Let me rejoice in the light which thou hast imparted, let me serve thee with active zeal, and humble confidence, and wait with patient expectation for the time in which the soul which Thou receivest, shall be satisfied with knowledge. Grant this, O Lord, for Jesus Christ's sake. *Amen.*

Health of Body and Mind

+ RESTORATION OF SIGHT

ALMIGHTY GOD, who hast restored light to my eye, and enabled me to pursue again the studies which Thou has set before me; teach me, by the diminution of my sight to remember that whatever I possess is thy gift, and by its recovery, to hope for thy mercy; and, O Lord, take not thy Holy Spirit from me; but grant that I may use thy bounties according to thy will, through Jesus Christ our Lord. *Amen.*

+ BODILY ENJOYMENTS

O GOD, grant that I may practise such temperance in Meat, Drink, and Sleep, and all bodily enjoyments, as may fit me for the duties to which thou shalt call me, and by thy blessing procure me freedom of thought and quietness of mind, that I may so serve Thee in this short and frail life, that I may be received by Thee at my death to everlasting happiness. Take not O Lord thy Holy Spirit from me, deliver me not up to vain fears, but have mercy on me, for the sake of Jesus Christ our Lord. *Amen.*

+ PATIENCE AND SUBMISSION

ALMIGHTY GOD, Creator and Governor of the World, who sendest sickness and restorest health, enable me to consider, with a just sense of thy mercy, the deliverance which Thou hast lately granted me, and assist by thy Blessing, as is best for me, the means which I shall use for the cure of the disease with which I am now afflicted. Encrease my patience, teach me submission to thy will, and so rule my thoughts and direct my actions, that I may be finally received to everlasting happiness through Jesus Christ our Lord. *Amen.*

+ RECOVERY

ALMIGHTY GOD, our Creator and Preserver, from whom proceedeth all good, enable me to receive with humble acknowledgement of thy unbounded benignity, and with due consciousness of my own unworthiness, that recovery and continuance of health which thou hast granted me, and vouchsafe to accept the thanks which I now offer. Glory be to Thee, O Lord, for this and all thy mercies. Grant, I beseech Thee, that the health and life which thou shalt yet allow me, may conduce to my eternal happiness. Take not from me thy Holy Spirit, but so help and bless me, that when Thou shalt call me hence I may obtain pardon and salvation, for the sake of Jesus Christ our Lord. *Amen.*

+ OLD AGE

O GOD, most merciful Father who by many diseases hast admonished me of my approach to the end of life, and by this gracious addition to my days hast given me an opportunity of appearing once more in thy presence to commemorate the sacrifice by which thy Son Jesus Christ has taken away the sins of the world, assist me in this commemoration by thy Holy Spirit that I may look back upon the sinfulness of my life past with pious sorrow, and efficacious Repentance, that my resolutions of amendment may be rightly formed and diligently exerted, that I may be freed from vain and useless scruples, and that I may serve thee with Faith, Hope, and Charity for the time which Thou shalt yet allow me, and finally be received to Everlasting Happiness for the sake of Jesus Christ, our Lord. *Amen.*

Family and Friends

+ MOTHER

ALMIGHTY GOD, merciful Father, in whose hands are life and death, sanctify unto me the sorrow which I now feel. Forgive me whatever I have done unkindly to my Mother, and whatever I have omitted to do kindly. Make me to remember her good precepts, and good example, and to reform my life according to thy holy word, that I may lose no more opportunities of good; I am sorrowful, O Lord, let not my sorrow be without fruit. Let it be followed by holy resolutions, and lasting amendment, that when I shall die like my mother, I may be received to everlasting life.

I commend, O Lord, so far as it may be lawful, into thy hands, the soul of my departed Mother, beseeching Thee to grant her whatever is most beneficial to Her in her present state.

O Lord, grant me thy Holy Spirit and have mercy upon me for Jesus Christ's sake. *Amen.*

And, O Lord, grant unto me that am now about to return to the common comforts and business of the world, such moderation in all

enjoyments, such diligence in honest labour, and such purity of mind that amidst the changes, miseries, or pleasures of life, I may keep my mind fixed upon thee, and improve every day in grace till I shall be received into thy kingdom of eternal happiness.

+ CATHERINE CHAMBERS

ALmighty and most merciful Father, whose loving-kindness is over all thy works, behold, visit, and relieve this thy Servant, who is grieved with sickness. Grant that the sense of her weakness may add strength to her faith, and seriousness to her Repentance. And grant that by the help of thy Holy Spirit after the pains and labours of this short life, we may all obtain everlasting happiness through Jesus Christ our Lord, for whose sake hear our prayers. *Amen.*

+ HENRY THRALE

ALmighty God, who art the Giver of all good, enable me to remember with due thankfulness the comforts and advantages which I have enjoyed by the friendship of Henry Thrale, for whom, so far as is lawful, I humbly implore thy mercy in his present state. O Lord, since thou hast been pleased to call him from this world, look with mercy on those whom he has left, continue to succour me by such means as are best for me, and repay to his relations the kindness which I have received from him; protect them in this world from temptations and calamities and grant them happiness in the world to come, for Jesus Christ's sake. *Amen.*

+ ILLNESS OF ANNA WILLIAMS

ALmighty God, who in thy late visitation hast shewn mercy to me, and now sendest to my companion disease and decay, grant me grace so to employ the life which thou hast prolonged, and the faculties which thou hast preserved, and so to receive the admonition which the sickness of my friend, by thy appointment, gives me, that I may be constant in all holy duties, and be received at last to eternal happiness.

Permit, O Lord, thy unworthy creature to offer up this prayer for Anna Williams now languishing upon her bed, and about to recommend herself to thy infinite mercy. O God, who desirest not the death of a sinner, look down with mercy upon her; forgive her sins and strengthen her faith. Be merciful, O Father of Mercy, to her and to me: guide us by thy holy spirit through the remaining part of life; support us in the hour of death and pardon us in the day of judgement, for Jesus Christ's sake. *Amen.*

+ DEATH OF ANNA WILLIAMS

ALmighty and most merciful Father, who art the Lord of life and death, who givest and who takest away, teach me to adore thy providence, whatever Thou shalt allot me; make me to remember, with due thankfulness, the

comforts which I have received from my friendship with Anna Williams. Look upon her, O Lord, with mercy, and prepare me, by thy grace, to die with hope, and to pass by death to eternal happiness, through Jesus Christ our Lord. *Amen.*

Birthdays

+ 1738

O God, the Creatour and Preserver of all Mankind, Father of all mercies, I thine unworthy servant do give Thee most humble thanks, for all thy goodness and loving-kindness to me. I bless Thee for my Creation, Preservation, and Redemption, for the knowledge of thy Son Jesus Christ, for the means of Grace and the Hope of Glory. In the days of Childhood and Youth, in the midst of weakness, blindness, and danger, Thou hast protected me; amidst Afflictions of Mind, Body, and Estate, Thou hast supported me; and amidst vanity and Wickedness Thou hast spared me. Grant, O merciful Father, that I may have a lively sense of thy mercies. Create in me a contrite Heart, that I may worthily lament my sins and acknowledge my wickedness, and obtain Remission and forgiveness, through the satisfaction of Jesus Christ. And, O Lord, enable me, by thy Grace, to redeem the time which I have spent in Sloth, Vanity, and wickedness; to make use of thy Gifts to the honour of thy Name; to lead a new life in thy Faith, Fear, and Love; and finally to obtain everlasting Life. Grant this, Almighty Lord, for the merits and through the mediation of our most holy and blessed Saviour Jesus Christ; to whom, with Thee and the Holy Ghost, Three Persons and one God, be all honour and Glory, World without end. *Amen.*

+ 1784

ALmighty God, merciful Father, who art the giver of all good enable me to return Thee due thanks for the continuance of my life and for the great mercies of the last year, for relief from the diseases that afflicted me, and all the comforts and alleviations by which they were mitigated; and O my gracious God make me truly thankful for the call by which thou hast awakened my conscience, and summoned me to Repentance. Let not thy call, O Lord, be forgotten or thy summons neglected, but let the residue of my life, whatever it shall be, be passed in true contrition, and diligent obedience. Let me repent of the sins of my past years and so keep thy laws for the time to come, that when it shall be thy good pleasure to call me to another state, I may find mercy in thy sight. Let thy Holy Spirit support me in the hour of death, and O Lord grant me pardon in the day of Judgement, for the sake of Jesus Christ, our Lord. *Amen.*

The Authorized Version of the Bible, The Book of Common Prayer, and Handel's Messiah

“H andel says he will do nothing next Winter, but I hope I shall persuade him to set another Scripture Collection I have made for him, & perform it for his own Benefit in Passion week. I hope he will lay out his whole Genius & Skill upon it, that the Composition may excel all his former Compositions, as the Subject excels every other Subject. The Subject is Messiah.”

The author of these words was Charles Jennens, here writing to a friend on July 10, 1741 on the subject of his new libretto which history would come to regard as one of the greatest of all time. Jennens was the grandson of a wealthy Birmingham ironmaster, educated at Balliol College, Oxford, who divided his time between London and the family estate in Leicestershire. He was a devoted and generous patron of George Frederic Handel from early in Handel's career in England. He subscribed to Handel's musical publications and concerts, provided lively criticism of his compositions, and masterminded the libretti of some of Handel's most successful oratorios, including *Messiah*, *Saul* and *Belshazzar*.

Besides his healthy love of literature and music, Jennens held two passionate loyalties that strongly under girded his life: namely his devotion to the deposed House of Stuart and his devotion to Anglican Christianity. The first loyalty meant that he refused to abjure his oath of allegiance to the House of Stuart in favor of the House of Hanover, even though it was considered in line with the prevailing wisdom of England at the time to do so. The second loyalty is more directly related to the subject of the *Messiah* libretto, because Jennens' immersion in the daily spiritual life of Anglican Christianity through the Book of Common Prayer and the King James Bible is what made this remarkable creation possible.

Perhaps he was a man born at odds with the world during his time of English history, for not only was he set against popular opinion by refusing to abjure his oath of allegiance to the House of Stuart, but also by his opposition to a religious movement that was fashionable among English intelligentsia of the time, known as Deism. Deism is a system of natural religion developed in England in the late 17th and 18th centuries that maintains a belief in one Supreme Creator Being (The

Deity), but which unlike Christianity, denies that God ever became directly involved in the history of the world apart from His role as its Creator. Jennens, a devout Churchman, was convinced that God had become Incarnate as Man in Jesus Christ. As the libretto of *Messiah* clearly shows, he was not afraid to interpret the entire Bible, both Old and New Testaments, to show that Jesus is the Messiah whose coming the ancient heroes of faith had eagerly anticipated. The words of St. Paul in his First Epistle to Timothy which were printed as a preface to the original libretto of *Messiah* sum up Jennens' position on the true significance of Jesus Christ: *And without Controversy, great is the Mystery of Godliness: God was manifested in the Flesh, justified by the Spirit, seen of Angels, preached among the Gentiles, believed on in the World, received up in Glory.*

Whether or not *Messiah* was intended as the Anglican rebuttal to Deism, it could only have been created by a believer who also happened to be saturated in the liturgy of the Church. Jennens demonstrated remarkable familiarity with the 1611 Authorized “King James” Version of Holy Scripture. His depth of understanding of the Bible could only have been shaped by the yearly cycle of the Book of Common Prayer through the Holy Communion and the Daily Office (Mattins and Evensong). This would be true not only of Jennens, but also of many of his fellow countrymen of the time. Today's widespread apathy toward scripture is not the way scripture was regarded in the 18th century. The Reformation had taught English Christians that it was a privilege to be able to read the Bible for themselves and to hear it read in their own language at Church. Ordinary Englishmen, who worshipped regularly in parish Churches or in their homes, were awash in the stately prose and cadences of the AKJV, read aloud as appointed throughout the Church Year by the lectionary of the Book of Common Prayer. G. F. Handel himself, though foreign-born, was familiar with the AKJV. When choosing a text for George II's Coronation Anthems he remarked, “I have read my Bible very well and shall choose for myself”.

If this was true for ordinary English Churchmen and for a non-native English speaker such as Handel, then it was especially true for Charles Jennens. His devotion to the Church was well known,



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George Frederic Handel



Charles Jennens

and his magnificent house, at which Handel himself was a frequent guest, had in it a beautiful chapel where he read the daily prayers of the Church with his family. It is supposed that these prayers were the Anglican Offices of Matins and Evensong. He was also said to observe the great festivals and saints' days of the year according to the directions in the Prayer Book.

The lectionary of the Prayer Book provides scripture lessons for all the services of the Church Year, and is the reason behind many of the texts that found their way into the libretto of *Messiah*. (The lectionary I am referring to is that of the 1662 Book of Common Prayer, but many of the scriptures appointed are the same in the Lectionary of the 1928 American Book of Common Prayer and other members of the family of Books of Common Prayer.) The structure of *Messiah* can be shown to resemble the overall structure of the Church Year as shown in the following chart:

| The Church Year through the Book of Common Prayer | Messiah Libretto |
|---|--|
| Christmas (with Advent, Epiphany): Birth and Early Life. | Part One: prophecies and proclaims Messiah's birth. |
| Easter (with Lent, Holy Week, Whitsunday) Passion, Death, Resurrection, Ascension. | Part Two: deals with the Passion of Our Lord and the spread of the Gospel. |
| Trinity (Lessons about life in the kingdom of God) | Part Three: deals with the General Resurrection and the promise of the life of the world to come. |

At Evensong on Christmas Eve, Isaiah LX is read: 'Arise, shine for thy light is come'; on Christmas Day at Matins, Isaiah IX: 'The people that walked in darkness...For unto us a child is born,' and Luke II: 'There were shepherds abiding in the field'; and at Evensong, Isaiah VII: 'Behold, a virgin shall conceive,' with the translation of 'Emmanuel' added from Matthew II (the Gospel for the Sunday after Christmas). During Advent, readings for the Daily Office include Isaiah XL: 'Comfort ye my people,' 'The voice of him that crieth in the wilderness,' and 'Every valley shall be exalted.' From the Comfortable Words of the Anglican Holy Communion Service, 'Come unto Him all ye that labour and are heavy laden, and He shall give you rest' (although it is the words of the AKJV that are used here in *Messiah* and not those of the Prayer Book). At Evensong on Good Friday, Isaiah LIII is read: 'Surely he hath borne our griefs, and carried our

sorrows,' 'And with His stripes we are healed,' 'All we like sheep have gone astray.' Scriptures taken from the Order for the Burial of the Dead from the Prayer Book include Job XIX, 'I know that my Redeemer liveth,' and I Corinthians XV 'For now is Christ risen from the dead,' 'Behold, I tell you a mystery,' and 'The trumpet shall sound.'

The method used by Jennens in compiling the *Messiah* libretto would not have come easily to an ordained clergyman, but the fact that it came from lay Churchman is testimony to the remarkable level of Bible knowledge possessed by an ordinary man whose spiritual life is formed by the Prayer Book. The mixture of Job and Corinthians, for example, in the arias of Part III of *Messiah*, is an otherwise unlikely combination that would stretch the imagination, except that it appears first in the Book of Common Prayer.

Handel set Jennens' libretto to music in less than three weeks, and *Messiah* premiered in Dublin, Ireland at the New Music Hall on Fishamble Street, assisted by "the Gentlemen of the Choirs of Both Cathedrals". The "Gentlemen of the Choirs" mentioned were from the two Anglican Cathedrals of Dublin, Christ Church Cathedral and St. Patrick's Cathedral. At the time, Jonathan Swift was Dean of Saint Patrick's Cathedral. The work was so well received that Handel was compelled to give an encore performance before his return to England a few weeks later. After its success in Dublin, the work was premiered in London, where it caused considerable commotion among the musical and religious establishment as "A New Sacred Oratorio" by Handel.

Was Charles Jennens pleased with Handel's work? Evidently not. He wrote in a letter to a friend, "His *Messiah* has disappointed me, being set in great hast, tho' he said he would be a year about it, & make it the best of all his Compositions. I shall put no more Sacred Words into his hands, to be thus abus'd." This initially harsh assessment by Jennens did not last for long, however, and he eventually warmed to Handel's ingenious setting of the libretto. After Jennens heard the work in London, and after Handel accepted some revisions to the musical score at the hand of Jennens, it seems that the two men became friends once again.

Messiah remains one of the most performed and well-known works in the history of music. In any English-speaking city or town of any size throughout the world there is at least one performance of the work each year, and some cases there might be several. Choral societies and Churches offer annual "*Messiah* Sing-alongs". Music students at the world's Conservatories and Universities learn to sing the arias of *Messiah* in their voice lessons, thereby committing to memory many priceless gems of Holy Scripture from the AKJV. A trip to your local record shop will reveal any number of

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Similarities and Differences

The Book of Common Prayer in America:

How do the 1928 & 1979 editions compare?

In America since the seventeenth century, four editions of *The Book of Common Prayer* have been in official use in churches in communion with the see of Canterbury.

In the colonial period the edition of the BCP used everywhere was the English of 1662, a book that has been translated into 150 languages for use of people all over the world. This edition is still the official Prayer Book of the Church of England and of Anglican Churches in the British Commonwealth of nations. In America, after Independence, a new edition of the BCP, specifically related to the situation of an autonomous Church in a new country, was produced and authorized in 1789. In the preface the unity with the BCP of 1662 and with the Worship, Doctrine and Discipline of the Church of England are clearly affirmed. "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship; or further than local circumstance require."

So the first American edition of *The Book of Common Prayer* in 1789 was substantially in agreement with the Prayer Book of the Church of England, and the Prayer Book used for over a century in the colonies.

Minor editing was done of the 1789 BCP to produce first the edition of 1892 and then that of 1928. There is a very distinct and clear relation in content and style between these four editions of 1662, 1789, 1892 and 1928 and it is obvious they are editions of **one** book, whose first edition was 1549 in England.

It was the intention of the General Convention of the Protestant Episcopal Church of the U.S.A. in the 1960s to produce another edition of the same book. However, as the project progressed and as a variety of factors and forces from outside and inside the Church made their impact, the original project of gentle, minimal editing, expanded. It became a major overhaul, and, in turn, this overhaul became a project of creating virtually a new book altogether.

In other Churches of the Anglican family, similar work was going on, energized by such things as the reforms of Vatican II, the insights of the Liturgical Movement, the social and cultural revolution of the 1960s, the cry for peace and justice, and the call for full human rights. Yet other Churches decided to treat their new creations of services and prayers as alternatives to those of the historic and classic *Book of Common Prayer* and to call their

new books by such names as *A Book of Alternative Services*, or *A Prayer Book for South Africa*, or *A Prayer Book for Australia*.

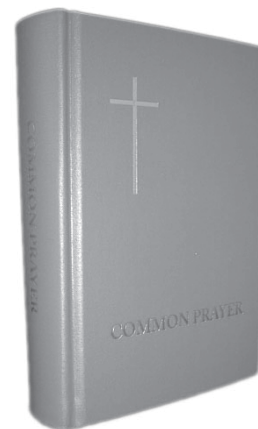
The Episcopal Church stood alone in the 1970s in the decision to call its new prayer book, "The Book of Common Prayer," when it was – by its purpose and content – very similar to the alternative prayer books in other parts of the world.

Thus the Church of England had *The Book of Common Prayer* (1662) and the *ASB 1980 (Alternative Service Book)* while the Episcopal Church had only the one book, a book of varied services, and it chose in the General Conventions of 1976 and 1979 to call this new type of prayer book of 1976/9 by the ancient name of "The Book of Common Prayer"! Further, in adopting this new book, it declared that the previous Prayer Book, the authentically Anglican *Book of Common Prayer* of 1928, should not any longer be in use and should cease to be the Formulary (Doctrinal Standard and Norm) of the Episcopal Church.

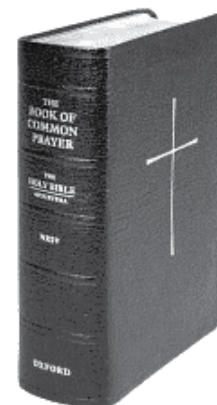
So the adopting a new Prayer Book became also in the U.S.A. the adopting of a new statement of what the Church believed, taught and confessed. Thereby, as the events of the last three decades reveal, a new form of Anglicanism, set on the path of innovations, in part determined by advanced western culture and society, was born in the Protestant Episcopal Church of the U.S.A. Further, a new definition of "Common Prayer," challenging that in use for several centuries, was proposed to the Anglican Way. No longer was it the use of common texts by all clergy in all churches from one or another edition of *The Book of Common Prayer*; but, it was the novel development of the use of varied and different texts, all possessing the same basic structure or shape and having some basic key elements in common..

So what are the chief differences between the authentic edition of *The Book of Common Prayer* of 1928 and the innovatory "Book of Common Prayer" of 1979, with its Rite I and Rite II parts?

1 The 1928 is consistent in language and style, using the traditional second person singular for both God and the human person – "thou art." In contrast, Rite I uses the traditional second person singular, as 1928, and Rite II uses the modern form of the second singular; however, there is not sufficient material in the Rite I form for this to become a consistent style and content for worship on all occasions. Significantly, the service of Baptism and the services of ordination are only available in



or



modern language.

2 The 1928 is consistent in its doctrine of God, Christ, sin and salvation, presenting patristic orthodoxy and a reformed Catholicism in all its services. In contrast, there is deliberate variety of doctrine in the 1979 book, ranging from reformed Catholicism to modern liberal Catholicism. Thus it presents no coherent system of worship and doctrine. In some regards 1979 differs radically in doctrine from 1928 as, for example, in the nature and content of the Vow/Covenant in the Baptismal Service and in the changed character and meaning of the rite of Confirmation.

3 The 1928 has one form of each regular service (e.g., Daily Morning and Evening Prayer & Holy Communion) and thus truly presents common prayer, with congregations in a province all using the same basic text/liturgy in their local circumstances and with local ceremonial. Of course, the readings from the OT & NT and the Psalms change each morning and evening and for each Sunday the Gospel and Epistle change, but there is in principle one basic form of each daily and weekly liturgy. In contrast, the 1979 presents Daily Prayer and the Holy Eucharist in both the Rite I and Rite II forms. In terms of the Eucharist there is a choice of the main ingredient, the Eucharistic prayer, with a variety of options from which to choose. Thus what the 1979 presents is varied prayer, not common prayer.

4 The 1928 recognizes sin for what it is before God and thus places great emphasis on the need for recognizing human sinfulness, confessing one's sins to God in a humble and penitent manner, turning from sin and looking to God for absolution and remission of sins. Further, the confession of sins before God is seen as a necessary part of the praise of Almighty God, for it is the recognition of his holiness, righteousness and mercy. In contrast, the 1979 clearly places much less emphasis upon the sinfulness of sin and tends to see confession of sin as something to get done quickly so that the real part of worship – celebration – can begin.

5 The shape or structure of the service of Holy Communion in 1928 is what may be called the Anglican shape, or the reformed catholic structure, that which is found in the editions of *The Book of Common Prayer* from the sixteenth century through to the twentieth. In the 1979 the shape for Rite I and II is deliberately different for it claims to be based on the shape found in the liturgies of the Early Church of the third century, with the “passing of the peace” at the center. (In the 1928 the peace of the Lord is communicated by the Sacrament and then verbally with the Blessing at the end— “The Peace of God which passeth all understanding keep your hearts and minds...” In the Canadian 1962 the Peace is given, as in the traditional Roman Mass, by the Celebrant at the end of the Prayer of Consecration, while the congrega-

tion kneels.)

6 The version of the Bible used in the Eucharistic Lectionary of 1928 is the KJV except for the Psalter where it is an updated version of the Coverdale translation of the sixteenth century. The translation of various canticles and of the Psalter in 1979 is dominated by the modern principle of dynamic equivalency and also of anti-sexism (so that “Blessed is the man...” becomes “Happy are they...”). The use of these modern theories virtually prevents the Psalter being read and prayed Christologically, that is, with Christ and in Christ in his Body.

7 The content of the Eucharistic Lectionary of the Epistle and Gospel with Collect in 1928 is ancient, going back through the editions of *The Book of Common Prayer* and the Latin Missal of the Middle Ages to the late patristic era. Its arrangement conveys particular biblical doctrines whose purpose is both to form and inform the minds of those who hear them each year. The modern ECUSA Eucharistic Lectionary is based on modern ecumenical projects from the 1970s and 1980s and has no clear doctrinal aim.

8 The Calendar in 1928 represents that of reformed Catholicism, whereas that in 1979 represents post-1960s ecumenical agreements. For example, in 1979 the whole period of 50 days from Easter Day until Pentecost Day (Whitsunday) is called Easter and the Sundays are numbered with Easter Day as Easter 1. In 1928 only Easter Day (and week) is Easter, with Sundays afterwards being named “Sundays after Easter” until the Feast of the Ascension, after which it is “the Sunday after the Ascension.” Then the long period after Pentecost/Whitsuntide is the season of Trinity in 1928 but the season of Pentecost in 1979.

9 The construction of Collects in the 1928 is uniform, following the pattern of the Latin Collects from the fifth century. In the 1979 book various changes are made not only in the content but also in the grammar. The most obvious and important is the change from the relative clause to the declarative clause – that is, from e.g., “O God, who knowest what we need before we ask...” to “God, you know what we need before we ask...” This grammatical change suggests a change in attitude and piety before God, for in the latter one seems to be telling God, the omniscient One, that which he already knows perfectly and fully.

10 In the 1928 the services of ordination constitute a separate book, with a separate title, “The Form and Manner...” but bound for convenience with the Prayer Book. In the 1979 the ordination services are made part of the Prayer Book as such and they are provided only in a modern language form. Further, the 1979 specifically by its use of words makes possible the ordination of women to all three orders of the sacred Ministry. In fact, as the new Formulary of the Church it establishes the

ordination of women as a received doctrine.

11 In the 1928 there is full recognition of the spiritual disease of sin which profoundly affects each and every human being, and against this great need, spiritual regeneration, birth from above by the Spirit, is central. In 1979 these truths are not excluded but minimized and further, in the “baptismal covenant” the commitments made to striving for justice and peace and respecting the dignity of human persons have had the effect of confirming the radical social and cultural agenda pursued by the Episcopal Church since the 1960s.

12 In the 1928 the sacrament/rite of Confirmation is taken most seriously as intimately connected to Baptism but separate in itself and with its own aim. Practically, it gives those baptized as infants the opportunity to make a public profession of faith in Jesus Christ and receive the gifts of God through the ministry of the Bishop and his laying on of hands. In the 1979 Confirmation is not required even though in a minimized form it may be used, for that “initiation is complete in Baptism” is the official doctrine of 1979.

13 In the 1928 there is no specific provision for special services at the end of Holy Week and at Easter Eve. In the 1979 there is such provision. However, the doctrinal content of these services has been reduced so that they do not have the fullness of doctrine of sin and salvation as formerly used by high-church Anglicans in their local adaptation of Roman Catholic services.

14 In the 1928 there is no specific provision for auricular confession (and thus anglo-catholics had previously used a form of the Roman Catholic usage) but there is provision in the 1979 of “The Reconciliation of a Penitent.” However, once again, the doctrinal content of the form is reduced. In fact the rite in 1979 is the first instance of a rite of penance in the history of the Church to omit any act of penance, substantive or symbolic.

15 In the 1928 the content of basic Christianity is provided in the Catechism and in the Offices of Instruction. Here the Christian mind is built upon Bible via the Creed, the Commandments and the Lord’s Prayer (what to believe, to

do and to pray). In 1979, the Outline of the Faith, is based upon the contents of the Rite II services and represents a new law of prayer creating a new law of belief!

In summary, the title of the 1928 BCP is a correct description of what is inside the covers, while the title of the 1979 is not so. The use of the ancient title may be called an act of piracy which took the title of one thing and made it the title of a different thing. It was an act of robbery which took away from devout Episcopalians a consistent form of prayer, which has the purpose of guiding people into living a godly life as the congregation of Christ’s flock and as the Body of Christ and Household of God. Of the new Prayer Book, it may be claimed that its use for worship and teaching has been a major factor in the continuing move of the Episcopal Church away from historic Anglican worship, doctrine, discipline, polity and morality toward ever more innovation.

Essay and Books to read for further details of differences:

Urban T. Holmes, “Education for Liturgy,” in *Worship Points the Way* (Seabury Press, 1981, edited by M. C. Burson). This shows as clearly as possible that the 1979 is a different book with a deliberately changed doctrine.

Massey H. Shepherd, “The Patristic Heritage of the BCP of 1979” in *The Historical Magazine of the Protestant Episcopal Church*, Volume 53, pp.221. ff. This shows how committed were the creators of 1979 to the model for liturgy that they claimed to find in the early Church.

Louis R. Tarsitano & Peter Toon, *Neither Orthodox Nor a Formulary. The Shape and Content of the 1979 Prayer Book* (Prayer Book Society of the U.S.A., 2004).

Peter Toon & Louis R. Tarsitano, *Neither Archaic Nor Obsolete. The Language of Common Prayer and Public Worship* (Edgeways Books, England & Prayer Book Society U.S.A., 2003).

Peter Toon, *Worship without Dumbing Down. Knowing God through Liturgy* (Preservation Press of the Prayer Book Society U.S.A., 2005)

(visit www.anglicanmarketplace.com)

Handel’s *Messiah*

Continued from page 12

different recordings of *Messiah*, each undertaking the work with a different musical approach, a different enterprising conductor, a different world-class ensemble and different palate of big-name soloists.

One might wonder if it is very remarkable that a man like Jennens, an outsider in mainstream English society because of his deeply held convictions, should so decisively rise above his contemporaries for his part in producing a cultural icon like *Messiah*. Perhaps it really isn’t so remarkable, consider-

ing his participation in a Church tradition that was strong, orthodox and which promoted his spiritual formation in the way that the Anglican tradition did. For faithful Anglicans in the 21st century, once again marginalized in popular culture, we have access to a great spiritual inheritance and the same spiritual tools from which Charles Jennens benefited so greatly. May we be heartily encouraged by Jennens’ example of devotion to our *Messiah* and to His Church, and also be diligent in keeping our wonderful tradition alive.

What to Pray on Christmas Day

In the *Ecclesia Anglicana* before she began to use English (as the Church of England) 1549, there were Three Latin Collects for Christmas Day. The Missal of Sarum (Salisbury) in use up to 1549 made provision for three Masses for this high festival – one at cockcrow, one at the break of dawn, and one in full daylight.

At the Mass at cockcrow the Collect prayed (in translation):

O God, who madest this most sacred night to shine with the brightness of the true Light; Grant, we beseech thee, that we, as we have known the revelations of the Light upon earth, so we may also have the fruition of his joys in heaven; who with thee and the Holy Ghost liveth and reigneth one God world without end. Amen.

This recalls Jesus as the Light of the world especially as he is so presented in the Prologue and Text of the Gospel according to St. John.

At the Mass at dawn the Collect prayed:

Grant, we beseech thee, Almighty God, to us upon whom the new light of the Word made flesh is shed forth, that the light which shines by faith in our hearts may also shine brightly in our works. Through the same Jesus Christ, thy Son, our Lord. Amen.

This also specifically recalls the Prologue of the Gospel according to St. John.

At the Mass in the full light of day the Collect prayed:

Grant, we beseech thee, Almighty God, that the new birth of thy only-begotten Son through the flesh may set free those, who are held fast by the old bondage under the yoke of sin. Through the same Jesus Christ, thy Son, our Lord. Amen.

Here the Incarnation of the Son of God, born from Mary his virgin mother, is seen as the basis for the salvation offered to us through the same Jesus Christ.

In the provision for the new *Book of the Common Prayer* (1549), the reformed Church of England pro-

vided only one Collect along with the Epistle and Gospel set for the third Mass in the Latin Church. However this Collect was a new creation from the hand of Archbishop Thomas Cranmer.

Almighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit through the same Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit, ever one God, world without end. Amen.

In this Collect we have a most beautiful combination of sound doctrine and of inspired petition.

The Son of God was the Second Person of the Holy Trinity before he took to himself human nature in the womb of the Virgin Mary. At the Annunciation and Conception, Mary conceived Jesus miraculously by the presence of the Holy Ghost; at the same time the Son of God who had eternally his divine nature acquired the beginnings of a human nature, so he became One Person made known in two natures, divine and human.

As the Son of God was born according to his human nature from Mary, Blessed Virgin, so each of us is to be born of the Holy Ghost into the kingdom of God and thereby made into the adopted children of God, through the love of the Father and the grace of the Son, our Lord Jesus Christ.

And as the Son of God in his human nature lived as Jesus of Nazareth, fulfilling the vocation of the Messiah and Suffering Servant of God, so we are to fulfill the vocation of the children of God called unto holiness and service in the kingdom and church of God our Father.

Christmas is a time for rejoicing with the heavenly host that the Son of God has become man for us and our salvation. It is also a time to see and accept what is the vocation of the regenerate children of God and by the help of the Holy Ghost fulfill the same during the whole Christian Year.

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