

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

Volume 29, Number 6

November / December 2006

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NAME The Anglican Church

PARENT The Book of Common Prayer

PARENT The Thirty-Nine Articles of Religion

PARENT The Form and Manner of Making Deacons
Ordaining Priests and Consecrating Bishops

MIDWIFE PRINTED NAME
Thomas Cranmer

SIGNATURE

Thomas

Anglican Identity

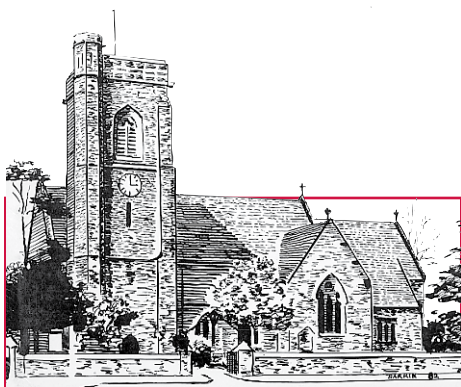
Have you examined the Anglican Birth Certificate recently?

*In the Crisis of Identity being faced by Anglicans, will knowing the place
and time of birth, as well as parentage, help?*

Are too many Anglicans seeking to deny who they are?

Is there insufficient zeal for unity in truth?

See further pages 3-4, 5-6, 15



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

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

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

ishes that use the 1928 BCP. An excellent reference is the Directory of Traditional Anglican and Episcopal Parishes, published by the Fellowship of Concerned Churchmen. Please contact the editor, Mrs. Jane Nones, 4800 Dupont Avenue South, Minneapolis, MN 55409 if you would like to order a copy. For information call (612) 824 3933.

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

and also that folks are reading Mandate. Some have written to tell us of parishes that use 1928 that we have already listed. It might be a good idea to keep the issues of Mandate that have this column to use for future reference. We can only list a parish once. It is always a good idea to call first. Times and locations and personnel do change! The Fellowship of Concerned Churchmen has a web site which lists parishes that use the 1928 BCP. That is another good place to check.

New Mexico

Albuquerque

St. Peter's Church (Holy Catholic Church -Anglican Rite)

Paseo del Norte & Eubank Northeast
Mailing Address: 8100 Hamilton N.E.
Albuquerque, NM 87122
505 822 1192

Sunday Holy Communion 9:00 am
(1st & 3rd)

Morning Prayer (2nd & 4th)
The Rev. Mark Bullard

Clovis

St. James (The Episcopal Church)

1117 North Main Street
Mailing Address: P.O. Box 249
Clovis, NM 88102
505 763 4638

Sunday Holy Communion 8:00 am
The Rev. John T. Rollinson, Rector

Deming

St. Augustine's (Anglican Province of America)

Birch & South 8th Street
Mailing Address: P. O. Box 2325
Deming, NM 88031

505 546 6340 or 536 3999
Sunday Holy Communion 10:30 am
The Rt. Rev. Winfield Mott, Rector

Gallup

St. John Evangelist (Anglican Church in America)

114 East Coal
Mailing Address: 408 East Green
Gallup, NM 87301-6045
505 863 4805

Sunday Holy Communion 10:00 am
(4th)
(All others Morning Prayer)
The Rev. Karl B. Knapp

Hobbs

Holy Trinity (Episcopal Missionary Church)

200 East Lea Street
Mailing Address: P.O. Box 1946
Hobbs, NM 88241-1946
505 397 5185 or 394 2572

Sunday Holy Communion 10:00 am
The Rev. Thomas Kennann, Rector

Please write the Rev. Fr. David C. Kennedy, SSC, at 7231 Hearth Stone Ave., Boynton Beach, FL 33437-2920 if you know of parishes that use the 1928 BCP. Needless to say it will take a long time to list them all! Praise God for that!!!

THE MANDATE

November / December 2006 • Volume 29, Number 6

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The Officers for the Year 2006 are:

President: The Rev'd Dr. Peter Toon • Vice-President: The Rev'd Fr. Edward Rix

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

Reflections from the Editor's Desk

The Anglican Birth Certificate and Naturalization Papers

There are in the world about eighty million Anglicans, with the majority of active ones in Africa. In North America there are about two million Anglicans, the majority of whom do not attend divine worship regularly. However, in both Africa and America, as well as in Asia and Europe, in the Anglican Family of Churches, a major, if not the major question, being asked publicly and privately is this: **What is Anglican identity?** And this basic question is often presupposed in other questions being asked such as: Does a single Anglican Province have the authority to go its own independent way in terms of creating new doctrine or new rites? And, Does a congregation or parish in one country have the right to choose for its Father in God a bishop who already has a diocese in another country?

We have entered such a crisis in 2006 within the varied Anglican Family of Churches that none of us, who care about our religion and want to please our Father in heaven, can any longer avoid this

question: **What is Anglican identity?** Whether we are in a parish of The Episcopal Church, or of the Continuing Anglican Churches, or members of an overseas Province though living in North America, this question is our question.

In recent years three major commissions, all appointed by the Archbishop of Canterbury on the advice of other Primates and bishops, have sought to provide information and principles by which the Identity of Anglicans, Anglicanism and the Anglican Way can be discussed and an answer

sought. These reports are The Eames' Report(s) of 1994, The Virginia Report of 1998 and The Windsor Report of 2004.

The first (TER) provided help to maintain a basic communion and identity through the crisis caused by first the ordination of women as priests and then as bishops; the second (TVR) explained the meaning of communion and the role in maintain-

ing such communion by "the instruments of unity" so that there is a global identity of fellowship; and the third (TWR) provided suggestions as to how the global communion could be maintained through the crisis caused by the sexual innovations in North America, and other forms of disruption, by the development of a stronger conciliar polity, where there is greater commitment of the individual Province to all the other Provinces and so local innovation is restrained.

There is much of value, especially in TVR and TWR, and all Anglicans who wished to be informed of what is happening to their

Family would be wise to read them (as booklets they are published by Morehouse Publishing). In my very recent 64 page booklet, *Anglican Identity. Keeping The Global Family Together*, (November 2006, Prayer Book Society of the USA), I have engaged in depth with these reports. While I praise much that is in them, I also find them lacking in various important respects. One of these is that they put too much emphasis on what may be called that form of civility and those values which are said to be needed for fruitful life in democratic coun-

THE HOMILIES

APPOINTED TO BE
READ IN CHURCHES

The edition of John Griffiths revised

In two Books of Homilies the Church of England provided for clergy sermons to be read at Holy Communion. The homilies were written by Archbishop Cranmer and other Bishops in the middle of the 16th century and they provide both a major statement of Basic Christianity and also an influential example of the Gospel in plain English. Shakespeare heard these homilies often and their influence is to be seen in his writing.

Ian Robinson, an expert in the origins and development of the English language, and a devout Anglican, has prepared this edition of one of the religious classics of the English Reformation. It makes an excellent Christmas present! There is an order form on page 8 or it may be ordered on line from www.anglicanmarketplace.com

tries, especially in multi-ethnic and multi-religious societies— such as tolerance, respect, and goodwill—and they do not place enough emphasis on the practice of the classic, biblical virtues—such as humility, patience, love, and faithfulness (see further Galatians 5:22-23). Another is that they do not sufficiently emphasize that the attainment and maintenance of true communion in the local church and between churches requires on our part much discipline of heart, mind and will under Christ the Lord and in the power of his Spirit, as well as taking unto ourselves the full armor of God (see Ephesians 6).

In terms of Identity, what I judge to be the most serious omission in the reports is any serious discussion of knowledge of the Anglican Birth Certificate or, if you prefer, the Anglican Naturalization Papers. When anyone is in search of identity, of the family tree, or of origins, that person inevitably searches for the appropriate birth certificate or naturalization papers.

I maintain that to appreciate the Anglican Way and to understand Anglican Identity one must surely be aware of and study the Anglican Birth Certificate (or Naturalization Papers). Now there is no doubt what is this Certificate and what are these Papers. They are the three documents or texts that were written by the team of bishops led by Archbishop Cranmer in the middle of the sixteenth century; and we now know them as: The Book of Common Prayer; The Thirty-Nine Articles of Religion; and The Form and Manner of Making Deacons, Ordaining Priests and Consecrating Bishops (all three of which are usually found bound together in authentic editions of The Book of Common Prayer—1662, 1928 USA, 1962 Canada). All three are under the authority of The Word of God written, the Holy Scriptures. They are the unique, identifying documents of the renewed Church of England, professing the Christian Faith as Reformed Catholicism. They declare parentage and place and time of coming into being. (Of course, the Church of England was not a new Church that began in the 1540s; rather it was the renewed form of the *Ecclesia Anglicana*, which had existed for many centuries.)

I have described and examined this Birth Certificate/Naturalization papers of the Anglican Way in my 64 page booklet, *The Anglican Formularies and Holy Scripture* (July 2006, Prayer Book Society of the USA). This I commend to your study and it is available from www.anglicanmarketplace.com or 1-800-727-1928.

In *Anglican Identity* I seek to show—in the context of the study of the three reports—that if Anglicans today are ever going to agree on what is the God-given identity, this agreement will only

come to fruition if the search is begun with, or at least includes in a significant way, the study of the Birth Certificate or Naturalization Papers—the Three Formularies. This message of recovering roots and family tree is I think of major relevance for several reasons. One of these is that there is now in existence a commission, appointed by the Archbishop of Canterbury and chaired by Archbishop Gomez, which has just begun work on the drafting of an Anglican Covenant (as recommended by The Windsor Report). As many voices as possible, and as many pens and keyboards as possible, now need to make known loudly and clearly, yet graciously, that any statement of Anglican Identity must include the Birth Certificate/Naturalization Papers. To include this is logical, reasonable, necessary, wise and, I submit, is God's will for the Anglican Way in its present crisis of identity. Further, I am reasonably sure that the majority of the Anglican Provinces around the world will welcome this and if there is any opposition it will be from the Provinces of the West! After all, the greatest use of *The Book of Common Prayer* (usually the 1662 edition) by the greatest number in either the English language or in other languages is in Africa!

In pleading for, and arguing on behalf of, the Formularies as the necessary foundation of the Anglican Way in its post Reformation and post medieval form, I am well aware that there has been life and growth since 1550. Of course, we have to take into account how the Anglican Way has developed through space and time. One major development is that one Province, the Church of England, is now not alone but has over thirty other Provinces which are in communion with her and she with them. However, we must never forget what is the family tree, what are the genes, from which we came and we need to look often at what is stated on our Birth Certificate and Naturalization Papers, so that we remain true to what we were in origin.

In *Anglican Identity*, I suggest that the new Anglican Covenant needs in it a statement, followed by a short explanation, like the statement found in the Canons of the Church of England.

The doctrine of [the Church of England] is grounded in the Holy Scriptures, and in such teachings of the ancient Fathers and Councils of the Church as are agreeable to the said Scriptures. In particular, such doctrine is to be found in the Thirty-Nine Articles of Religion, the Book of Common Prayer, and the Ordinal.

I hope that you will consider seriously the subject of Anglican Identity and that in doing so you find my essay, *Anglican Identity*, helpful in your consideration. (It is available from www.anglicanmarketplace.com or from 1-800-727-1928.)

The Unique Vocation of the Local Church

A message from the Epistle to the Ephesians to Anglicans concerning unity in truth and truth in unity

The Windsor Report (2004), which has become the most widely-read and influential Anglican report ever, begins with the vocation of the Church as that is given in The Epistle to the Ephesians. This meditation likewise begins in the Epistle.

Imagine a group of people meeting together in a large house or a meeting place in the ancient city of Ephesus, the third largest city in the Roman Empire, with a population of around 200,000. See the group as made up of both men and women and including Jews, Gentiles, slaves, and citizens of the Roman Empire. And amazingly they all seem to be mingling and relating as equals as they greet one another in the name of the Lord Jesus Christ. Listen to them singing psalms together and praying to God in the Name of Jesus Christ, the Jewish Messiah and Savior of the world.

Keep on listening as one whom they call a presbyter and/or pastor is reading out aloud a Letter sent to this fairly new and small congregation by the apostle Paul, who has written it to them—and probably to other local churches—from prison in the early 60s. Allow yourself to be astounded by what the apostle states is the vocation of this congregation in the will of God the Father.

I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one

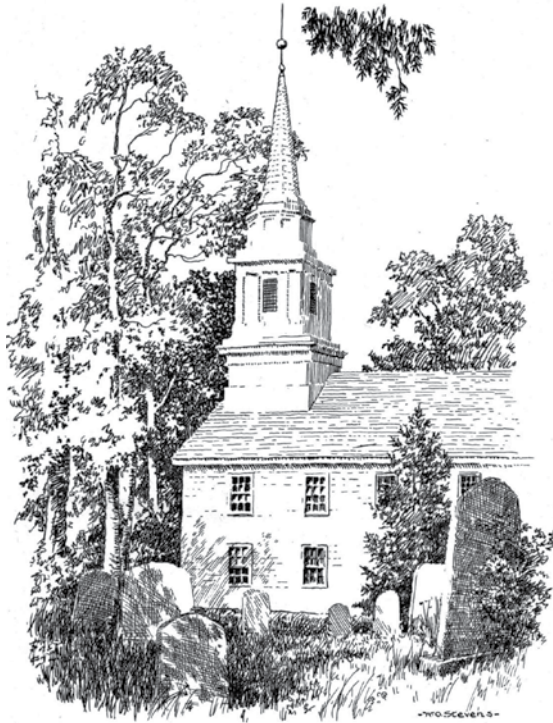
Spirit—just as you were called to the one hope that belongs to your call—one Lord, one faith, one baptism, one God and Father of all, who is over all and through all and in all. (4:1-6)

We ask: What is the vocation given to this people by God in this pagan city where they live and assemble as a congregation of Jesus Christ?

Their vocation is to be a truly unified people, who are joined together in the Name of the Lord Jesus and by the Holy Spirit, who comes from the Father bringing the graces, gifts and virtues of the exalted Lord Jesus. We learn that their genuine unity in sincere fellowship, that is so crucially important, is only possible by the exercise of the virtues which were seen in the life and ministry of Jesus and which the Spirit makes available to those who are “in Christ.” (In passing we note that these virtues would not be prized or commended at all by the learned professors of ethics in

Asia Minor or Greece at that time. They would be seen as signs of weakness.)

“Humility” is the opposite of pride and haughtiness of spirit; “meekness” is the opposite of self assertion and self justification; and “patience” is long-suffering, the capacity to accept delay, trouble, tribulation or suffering with becoming angry or upset. To these virtues is added that of “love,” the determination and readiness always to do for others what is truly for their good. “Bearing with one another...” suggests that St Paul assumes that there are and will be frictions and strains and differences in this congregation (for after all he



understands the presence of sin within even the baptized believer – see Romans 1-8), and thus each and all need to work hard at exercising the Christian virtues. In fact, all need to have a blazing zeal, a profound eagerness, for true unity in Christ by his Spirit—a unity that is not only “in spirit and in truth” but is also really reflected in outward behavior, activity and signs. That is, a unity which is bound together by the virtue of peace (which is not merely freedom from divisions and strife but is the presence of wholeness).

The sevenfold formula—one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father—relates the unity of the local church to the unity of the whole catholic Church and to the unity of God himself. The vocation of the mixed congregation in Ephesus to be one in faith, hope and love, and at peace, which the apostle so passionately believes in and asks for, is integrated by him into the purposes of God for the whole creation, visible and invisible.

This takes us back to “the calling” to which the congregation has been called and was described in that part of the Letter read before we began to listen. This calling is not to be united in fellowship, worship and witness, and without internal divisions, simply because this is good in itself and provides less headaches for local leaders, visiting apostles and evangelists. No, it is (as Ephesians 1-3 make clear) the amazing, hard to believe, vocation of this church to be a part of God the Father’s working out and fulfilling of his grand and vast design for ultimate unity through, in and by Jesus Christ, of the whole created order. This people in this pagan city is called in their unity in the Spirit not only to prefigure the ultimate unity of everything in Christ but also to be its inception. Surely this is a unique privilege and amazing vocation!

The place which the Father has assigned to this congregation is within, and is a part of, his plan of the ages—“according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth” (1:10). To serve God in his plan requires that this local church, and every local church, reflect now that unity in Christ by the Spirit which

is the perfect will of God. That which the Father through his Incarnate Son the Lord Jesus Christ shall bring to fullness of reality at the End time, he now requires be made visible in each local church through the real and true unity of all members as the one body of Christ, living by the Christian virtues as guided and empowered by the Holy Spirit. This is the true vocation of the local church and out of it flow worship, mission, teaching, evangelization and discipline that are to the praise of the Holy Trinity.

In this age and sinful world, this ecclesial vocation is completely and totally opposed by “the world, the flesh [human nature in its sinful state] and the devil.” This is why Paul ends his Letter in this way:

Be strong in the Lord and in the strength of his might...Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, and, as shoes for your feet, having put on the readiness given by the gospel of peace. In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one, and take the helmet of salvation, and the

THE ALTAR SERVICE

OR

THE ALTAR BOOK

The Holy Communion together with the Collects, Epistles and Gospels, and Prayers and Thanksgivings, with addition Prayers from The Book of Common Prayer

During December 2006 this fine volume, bound in red leather and printed in two colors, is available for \$150.00 rather than \$200.00. This is to encourage people to buy it for their church, coffee table, and as a Christmas present. There is an order form on page 8 or you may call 1-800-727-1928.

sword of the Spirit, which is the word of God, praying at all times in the Spirit, with all prayer and supplication. (6:10-18)

The context in which the local church is to become in practice what it is called to be by God the Father is one of constant battle, but one that the Lord Jesus has already successfully engaged in and been victorious. And he is around to guide and strength now.

One thing we learn from this is that unity in Christ by the Spirit is neither an option nor secondary to having orthodoxy in doctrine. It is a necessary quality of the body of Christ, the household of God the Father, and the temple of the Holy Spirit. Thus the word of God in Ephesians is a call to Anglicans of all kinds to take most seriously their duty to unite one with another in the bonds of love, peace and truth.

The End Is Near!

*It's getting towards the End of the Year 2006 and
The Prayer Book Society needs to balance its books at year-end!*

The Society looks to readers of Mandate to be generous. Please help.

Ever since 1971 there has always been within the Anglican (Episcopal) family in the United States, a goodly number who have consistently given generously, according to their means, to the work of The Prayer Book Society of the U.S.A. as it has existed through various phases and faced different contexts. The Board of the Society is heartily thankful to our Lord for these people, their gifts and their prayers.

At the end of 2006 two long-time Board members—Mrs Marilyn Ruzicka and the Rev. Fr. Joe Falzone—are retiring after twenty or so years of devoted service. They have seen changes both in the Board and in the Anglican Family. They remember well the full churches in the late 1960s, the experimentation with new liturgies in the 1970s, the arrival of the new Prayer Book in 1976/1979, the major erosion in membership in The Episcopal Church from the late 1970s, the formation of the Continuing Anglican Movement in 1977, and the deterioration in The Episcopal Church over the last thirty or so years. They also remember many faithful and godly Episcopalians who have served the Lord faithfully during these troubles. Marilyn has indefatigable energy and vision for the cause she loves; and Joe has a graceful spirit, bringing calm and sweet reasonableness into any situation where he serves; but with this gracefulness there is also deep commitment to the classic Anglican Way. They are both so glad that they are being replaced by two much younger persons who also are enthusiastic for the use of the Common Prayer.

The underlying issues and concerns deeply felt in 1971 by the founders of the Society are not that much different from those also deeply felt in 2006, but the contexts are not the same. In 1971 it was whether the classic, inherited Book of Common Prayer would be preserved intact in The Episcopal Church or replaced by a book of varied services with varied doctrines. In the event the classic Prayer Book was sent to the archives and a new one, for which all kinds of excessive claims were made, was brought in, and to it, amazingly, the historic name of the classic Book was given. The Prayer Book Society lost the battle to keep the classic BCP as the official Prayer Book of The Episcopal Church; but, it has won the long drawn-out battle of keeping the same Prayer Book in print and in use—so much so that there is a renewed interest in it, especially in its doctrines and devotion, in 2006.

In fact, as the crisis of identity deeply affects The Episcopal Church, so growing numbers of people in 2006 have been asking about their family tree, their birth certification and their origins as Anglicans (Episcopalians), as they consider what to do and where to go in these troubles times. They want a Liturgy that is true to the content of Holy Scripture and is not seeking to baptize modernity into God-language.

All of a sudden as it were, the consistent message of the Prayer Book Society over thirty or so years has become very relevant to many who formerly thought it was just old-fashioned religion not credible today. And, further, people are discovering that the overseas Primates, who are giving support to Americans in search of pastoral care, are in fact Bishops who are devoted to the classic Book of Common Prayer, and that, in Africa, this book is very widely used for worship (either in English or in local languages).

It is as if The Prayer Book Society has been given a new lease of life and for this the Board is grateful to God. But these new responsibilities and opportunities, which in real terms mean the Society is doing much more than it did a decade ago, all cost money. And the number of active financial supporters has not kept pace with the increased demands and expenditures, for the awakened interest has all happened suddenly, basically since the shock felt by the consecration of Gene Robinson in New Hampshire.

As a reader of Mandate, the Board requests you to consider seriously making a donation before the end of 2006 to assist in this work of keeping Episcopalians and Anglicans aware of their doctrinal birth certificate, birthrights and privileges so that they take seriously these high privileges in serving the Lord today.

It also asks you to note that **The Altar Edition** of the BCP 1928 is going on "sale" during Advent and this provides an opportunity for you to purchase a copy as a Christmas present for someone who will use it in home or church. **The Homilies** is not on sale but this is also a splendid volume to give as a Christmas present, for it is truly a classic of the Anglican Way, which (to continue the metaphor) is a commentary on the Anglican birth certificate.

There is a form overleaf which you can use to order the Book and send in a donation. Thank you for reading and considering this message. *Editor.*

The Prayer Book Society Order Form

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

Type	Title	Price	Qty	Subtotal
Special	DECEMBER 2006 ONLY! Altar Edition of <i>The Book of Common Prayer</i> (1928)-Leather bound	\$150.00		
Book	The Homilies—A 16th century classic back in print Introduced and edited by Ian Robinson	\$50.00		
NEW Booklet	Anglican Identity: Keeping the Global Family Together 64pp by Peter Toon	\$7.50		
Book	Neither Archaic Nor Obsolete: The Language of Common Prayer Toon & Tarsitano	\$12.50		
Book	Neither Orthodoxy Nor a Formulary—Critique of '79 BCP by Lou Tarsitano & Peter Toon	\$12.50		
Book	Worship without Dumbing Down: Knowing God Through Liturgy by Peter Toon	\$12.50		
Book	Worshipping the Lord in the Anglican Way, Texts and Prayers from the 1928 BCP in Parallel with Functional Equivalents in Contemporary English	\$12.50		
Booklet	The Annotated Order for Holy Communion (1928)	\$7.00		
Booklet	Same-Sex Affection, Holiness and Ordination: A Response to Bishop Griswold by Peter Toon	\$7.50		
Booklet	Episcopal Innovations 1960–2004: Theological & Historical Reflections on the Current Crisis in ECUSA by Peter Toon. 5copies-\$25, 10copies-\$45, 20copies-\$80	\$7.50		
Booklet	The Anglican Formularies and Holy Scripture by Peter Toon	\$7.50		
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Book and CD Notes

A major ministry of the Prayer Book Society has been and remains that of making available books and booklets (either in print or in digital form) which assist in the use and understanding of *The Book of Common Prayer* in any of its editions (e.g., 1662, 1928 & 1962 [Canada]). We urge members of the Society to buy and commend these.

a. Defending and Commending Prayer Book Language and Doctrine.

We believe that there is no better book available in print than *Neither Archaic nor Obsolete* if you want to understand and appreciate the classic English language of prayer, which addresses the Deity in the second person singular—Thou, Thee, Thy, Thine. The classic language of prayer was lost for many in the 1970s but it is and can be today the living language of worship and devotion.

Likewise we believe that there is no better book available in print than *Neither Orthodoxy nor a Formulary* if you want to understand the doctrinal difference between the classic Book of Common Prayer and that which is called “The Book of Common Prayer, 1979” by The Episcopal Church.

Available on CD are *Six Commentaries* on The Book of Common Prayer and from these you can learn everything you need to know about the origins, content, and meaning of the classic Prayer Book.

b. Understanding the character and nature of worship commended by the Book of Common Prayer.

The Prayer Book was composed before individualism became part of the air we breathe and so it is a theological and cultural challenge to us today. In *Worshipping God without Dumbing-Down* you will find an exposition of Anglican corporate worship, its purpose and nature, its devotion and doctrine. An excellent Lenten study book or a text from which to meditate.

If you wish to understand the service of Holy Communion, the booklet, *The Holy Communion Service Annotated*, contains the text on one side and notes of explanation on the other side and so you can even take it along to church with you.

And if you want to hear the singing of the services there are two CD's of Prayer Book Services – Evensong and Holy Communion.

c. Engaging with major Anglican writers.

Not only do we have *The Homilies* as a book, but also on CD we have (a) a collection of major expositions of The Articles of Religion by well-known theologians from the High Church, Evangelical and Latitudinarian schools; (b) the famous *Ecclesiastical Polity* of Richard Hooker; (c) the learned exposition of the Apostles Creed by John Pearson, and other titles.

d. Liturgical Texts

The biggest printing job ever undertaken by the Society was the reprinting of *The Altar Book*, so that churches using the BCP 1928 could put aside their old copies, and their make-shift photocopied pages, and place on the Holy Table a fine-looking leather bound book for the service of the Sovereign Lord. This is on special offer for the month of December.

More and more people are asking for the classic BCP in so-called contemporary English, so that the doctrine and ethos are retained but the language is changed to allow the use of “You” for God. In *Worshipping the Lord in the Anglican Way, Parallel Texts*, we begin to address this concern.

Please buy books, booklets and CDs and enjoy their content.

See the order forms on pages 8 & 10

Peter Toon's Books Online

by Irene C. Teas

Now and then Dr. Toon in his essays will refer people to a book he wrote that relates to the subject of or a topic within his essay. He forgets to direct the reader to a website where nearly all of his out-of-print books may be read online: www.anglicanbooksrevitalized.us/. From that home page one may enter a subweb titled Peter Toon's Books Online. There you will find his books organized into five categories: Doctrine, Worship, History, Meditation, and Issues. There are thirty books currently available to read there and to download. Not all of them are Anglican in terms of their content, for he spent a good part of his life writing about historical theology and seventeenth-century Puritanism and Calvinism. But take a look and see what is there!

The Prayer Book Society Order Form

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

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The Hymnal, 1940

Anatomy of a Hymn

If you are like most Churchmen at Worship on a Sunday morning, you will open your hymnal to the number appointed, focus immediately on the text, and prepare to sing your part while the organist plays once through the music to get the tune into everyone's ears. As you do so, you are unconsciously passing by a wealth of information printed on the page before you, information which tells an interesting story about the origin of the hymn and conveys tips on how best to perform it.

Admittedly there is so little time merely to find the right number and scan through the words once, while absorbing the tune from the organist's introduction that any meaningful study of the hymn will have to be postponed for your private devotional or study time!

For my piece entitled "Anatomy of a Hymn", I have chosen to feature a hymn for Christmas, which is found at Hymnal number 13, and set to two different tunes. The first is a tune called "Winchester Old" and the second is called "Carol", a tune which requires some rearranging of the structure of the hymn in order to make it work. Right away we notice something important about hymns: that is, a hymn consists of text and not of music! Secondly, a hymn can be set to different tunes, as long as it works out metrically and as long as the tune is appropriate in tone and mood. So, when we speak of a hymn, we are of course speaking of the words. We must understand that the tune or the "music" is of secondary importance to the text, for it is only the vehicle of the text.

Let us take a look at Hymnal 13, to the First Tune, *Winchester Old*. The very first bit of text we see at the top of the score are the capital letters, C. M. These letters pertain to the meter of the hymn, and when spelled out, they stand for "Common Metre". For an explanation of Common Metre, we turn to the Metrical Index on page 815 of *The Hymnal, 1940*, where we find that Common

Metre is explained in numerical terms, as (86.86). The numbers represent the number of text syllables in the hymn, for instance in Hymn 13 we have 8 syllables of text ("While-shep-herds-watched-their-flocks-by-night") followed by 6 syllables of text ("all-seat-ed-on-the-ground"). This group of 8 and 6 syllables forms the first division of the text of this hymn. Each verse of the hymn text is thus divided into two metrical statements of 8+6, or eight syllables followed by six syllables. An English teacher identified this meter for me as one of the standard ballad meters of English Poetry: alternating lines of iambic tetrameter and trimeter for the sake of a little variety.

Why is it important to examine the Metrical Structure of the Hymn before attempting to perform it? Because it is important to know the terrain of the hymn in order to determine where to take breaths, lifts or extra time for musical phrasing, before launching into the music. Musicians who train professionally often hear in their lessons and rehearsals that they are to consider the larger units of musical structure and not focus too narrowly on the music note-by-note. Bearing the 'big picture' in mind definitely helps the performer have a more flowing and beautiful performance. If one were to ignore the Metrical Structure, and just



By Fr. Daniel McGrath,
B.A., M.Mus., S.T.B.,
D.Mus.

13 First Tune C. M. Melody from T. EST'S
WINCHESTER OLD Whole Book of Psalmes, 1592

In moderate time

1 While shep-herds watch'd their flocks by night, All seat-ed on the ground,
2 "Fear not," said he, for migh-ty dread Had seized their troub-led mind;

The an-gel of the Lord came down, And glo-ry shone a-round.
"Glad ti-dings of great joy I bring To you and all man-kind.

3 "To you, in David's town, this day Is born of David's line
The Saviour, who is Christ the Lord; And this shall be the sign:
4 "The heav'nly Babe you there shall find To human view displayed,
All meanly wrapped in swathing bands, And in a manger laid."

5 Thus spake the seraph, and forthwith Appeared a shining throng
Of angels praising God, who thus Addressed their joyful song:
6 "All glory be to God on high And on the earth be peace;
Good will henceforth from heav'n to men Begin and never cease."

NAHUM TATE, 1700

take a breath, a lift or a break after each 8, then he would perform a rather chopped-up rendition of a hymn that is designed to flow smoothly.

As we proceed downwards on the page of hymn 13, we next come to a line of small print directly above the musical staff: on the left side of the page it says **WINCHESTER OLD** and on the right hand side it says **Melody from T. EST'S *Whole Book of Psalmes*, 1592**. In fact, in the *Hymnal* you will always find the name of the tune on the top-left and the name of the composer and/or source of the tune on the top-right. The tune *Winchester Old* first appeared in a book of Psalm settings by Thomas Est, the *Whole book of Psalmes*, published in 1592. In that book, the tune was paired with a metrical version of Psalm 84, "How pleasant is thy dwelling place."

In the back of *The Hymnal*, we find an **Index of Tunes** (beginning with page 819). This is useful for finding hymns by their tune, if you are familiar with the name of the tune; or, it can be used for locating other occurrences of the same tune in *The Hymnal*. The **Index of Tunes** tells us that *Winchester Old* is used only once (for hymn 13), but that a tune called *Winchester New* is used for 10, 64 and 300. You will also find an **Index of Composers, Sources, Arrangers**, beginning on page 811. This is useful if you discover a composer or arranger whose work you really enjoy, and you would like to explore more of their tunes. In my case, I am a great admirer of almost anything that has been composed or arranged by R. Vaughan Williams; fortunately there are no less than 16 occurrences of his work in our Hymnal! One can find other interesting treasures in the **Index of Composers, Sources, Arrangers**. For example, anyone looking for Traditional Welsh Melodies will be happy to find 3 listed in the Index. (NOTE: the Supplemental Tunes in the far back of *The Hymnal* are sometimes unaccounted for in the Indices. Among the Supplemental Tunes which come after the Indices, we find two additional Welsh melodies, *Llangloffan* & *Cwm Rhondda*.)

Getting back to Hymn 13, we now come to the text of the hymn itself, set within a harmonized version of *Winchester Old*. At the very bottom-right of the page, we eventually come upon the name of the Author, who is perhaps the most important person listed on the page. Occasionally the name printed at the bottom-right is that of a translator, if the hymn was originally written in Greek, Latin or some other language. In some other cases the

name at the bottom-right has provided a paraphrase of an original text. The text of Hymn 13 is in fact a paraphrase of a passage from Holy Scripture, Luke 2:8-15. The paraphrasing of Scriptural texts was very common at the beginning of our hymnal tradition, for at the time there was more strict adherence to the BCP rubric allowing hymns and anthems "in the words of Scripture or the Book of Common Prayer". The one who provided this paraphrase, Nahum Tate, was part of the Brady & Tate duo that produced the *New Version of the Psalms* by Dr. Brady and Mr. Tate in 1700. His hymn "While

shepherds watched their flocks by night" appeared first among the 27 Hymns bound with the 1789 Book of Common Prayer of the American Church. To conduct searches for other texts by the same Author, we find another index in the back of *The Hymnal*, beginning on page 807, the **Index of Authors, Transla-**

tors, Sources.

Performance of Hymn 13 can be straightforward with organ accompaniment throughout, or one of the verses could be sung *a cappella*, since there are four vocal parts provided in the harmonization. Most organists vary their registration from one verse to the next in cases where there are a lot of verses, and the use of one *a cappella* verse can be another beautiful and effective variation. Another performance practice that I wish to highly commend is the singing of a *descant*. The word *descant* denotes a voice singing above, or over-against, the other voices. Usually in our tradition a *descant* is sung by the upper voices of the choir (i.e., soprano & tenor) while the lower voices (bass & alto) combine to sing the melody of the hymn. After several centuries of Anglican hymn-singing, there are of course many books of descants that complement the tunes of our Hymnal, but I will recommend at least one. *The Christ Church Descant Book*, by Lois Fyfe, is a two-volume set of descants which have been composed specifically with *The Hymnal, 1940* in mind, and which is thus quite easy to use. One may also use these books with *The Hymnal, 1982*, although some slight alteration of words or music will then be necessary. The descant books are readily available from Lois Fyfe Music, of Nashville, TN, a company which is able to supply almost any traditional Anglican musical repertoire. Anyone who is interested in learning more about descants and *The Hymnal, 1940* is welcome to email me at: fathermcgrath@gmail.com

Advent *begins December 3, 2006*

The new Christian Year—another year of grace—begins on Advent Sunday, December 3. The season of Advent itself, which is not Christmas but the period before the Christmas season, lasts from Advent Sunday, December 3 until Christmas Eve, December 24. The Advent which is chiefly in mind during the season is The Second Advent, the future coming in glory of the exalted Lord Jesus Christ to earth to judge the living and the dead and to usher in the fullness of the kingdom of God of the age to come. We learn of this “blessed hope” from the New Testament. In the Collect for Advent II, the theme of the blessed hope and of the Holy Scriptures are combined,

Blessed Lord, “Blessed be the Lord God of Israel” cried Zechariah (Luke 1:68) and Paul wrote, “Blessed by the God and Father of our Lord Jesus Christ” (Ephesians 1:3). Here we address God as “the Lord,” the ultimate “I am who I am,” the Lord of all being and the fountain of all goodness, wisdom and power.

Who hast caused all holy Scripture to be written for our learning; Paul wrote, “whatsoever things were written aforetime were written for our learning” (Romans 15:4) and, “All these things happened unto them for ensamples: and they were written for our admonition upon whom the ends of the world are come” (1 Corinthians 10:11).

Grant that we may in such wise hear them, Since we know why the Scriptures exist we ask God, in his mercy and grace, to place us in a position where we can truly profit from their existence and content, as the Word of God written and translated into our language. The verb “Grant” contains not only the theme of petition but also of submission to God, the Lord. “Hearing” is the first way in which we receive the oracles of God, as they are read in the church services of Morning and Evening Prayer, in the Order for Holy Communion, and in Family Prayers.

Read, mark, learn and inwardly digest them, Hearing the oracles is but the beginning of receiving them for as we hear them we can also read them, and when alone we can just read them. The purpose of both hearing and reading them (done at the same time or separately) is that we may mark, that is pay careful attention to, what we hear and read concerning God and his salvation in Jesus Christ. Marking, paying careful attention, leads to learning and understanding, and to the message being lodged in the memory and heart – “Thy Word have I hid in my heart that I might not sin against Thee” [Psalm 119:11]. This whole exercise may be called meditation for it is the route appointed by God whereby his Word goes from the written page

into our inmost souls. Merely to hear or merely to read the Bible is not enough. We need to have both the spiritual appetite and the spiritual digestion in place to come to the experience of the Psalmist who declared: “How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth” [Psalm 119:103].

That by patience, and comfort of thy holy Word, Here we begin a specific application to the Advent Season, when we look for the Second Coming of the Lord Jesus in glory. St Paul wrote, “that we through patience and comfort of the Scriptures might have hope” (Romans 15:4), that is hope of that Second Coming and of the redemption of our whole souls and bodies in glory. We need to bear in mind that the comfort and strengthening of the Scriptures particularly comes to those who are patient!

We may embrace and ever hold fast the blessed hope of everlasting life, The Christian hope is a blessed hope as St Paul told Titus: “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ” (Titus 2:13). And having addressed God as the “Blessed Lord”, we now celebrate the “blessed hope” which he alone provides for us (if we were using Latin the first “blessed” of God would be *Benedictus* and the second of his gift would be *beatus*). Thus we ask God to help us rightly to use the Holy Scriptures as a means of preparing for the Second Advent and of life together with Christ in glory.

Which thou hast given us in our Saviour Jesus Christ. As the invocation of this Collect (to “Blessed Lord”) is unique in *The Book of Common Prayer*, so the conclusion is a very significant variation on the usual ending of these short prayers – “through Jesus Christ...” Instead of the proposition “through” we use “in” because the Christian hope is not merely through Jesus the Mediator but it is actually all bound up within him as our Prophet, Priest and King. In fact it is, “Christ in you, the hope of glory,” as St Paul told the Colossians (1:27). This Hope keeps us steadfast not only in Advent but throughout the whole Church Year.

Amen. So be it, O LORD, the Blessed One and blessed be thy kingdom now and always, even unto ages of ages.

Blessed Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we in such wise hear them, read, mark, learn and inwardly digest them, that by patience, and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting life, which though hast given us in our Saviour Jesus Christ. Amen.

Collects to Pray on Christmas Day

In the *Ecclesia Anglicana* before she began to use English (as the Church of England), 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. (No midnight Mass then!)

At the Mass at cockcrow the Collect prayed by the priest was (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 by the priest was:

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 by the priest was:

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 *Booke of the Common Prayer* (1549), the reformed Church of England provided only one Collect along with the Epistle and Gospel as 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 moment the Son of God, who possessed eternally his divine nature, acquired the beginnings of a human nature, so he would become at birth One Person made known in two natures, divine and human. In human flesh he would be Immanuel, God with us.

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 by grace 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.

MAY YOU HAVE A BLESSED AND JOYFUL TWELVE DAYS OF CHRISTMAS!

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Kyriakon & Ecclesia

St Peter's Church or St Peter's Episcopal Church

Most of us are so busy with the life and work of the parish or group to which we belong, that do not take or make time to reflect upon its name and that of the larger unit to which it belongs. And, in the vast supermarket of American religions, we get so used to the peculiarity of our own name and association, even though it may seem odd to outsiders, that we just live with it.

When we do reflect, or when someone asks a pointed question, perhaps we notice that we use both the word “church” and “Anglican [and/or Episcopalian]” in different ways and with different meanings. Perhaps we do not realize that this is confusing to outsiders and may also reflect the lack of witness in American “Anglicanism” to the confession in the Creed—one, holy, catholic and apostolic Church.

Let us begin with the word “church.” When we use it of the consecrated building or temple, such as St Mark’s Church, do we realize that the underlying word here is KYRIAKON which literally means “thing belonging to the Lord.” This being so, do we also observe how odd it is to insert into the name of this building further words, such as “St Mark’s Anglican Church” or “St Mark’s Reformed Episcopal Church” or “St Mark’s Anglican Mission in America Church”? Here is a building consecrated in the name of an evangelist for the worship of the Blessed, Holy and Undivided Trinity of the Father, the Son and the Holy Ghost. Why complicate and distort this most important and beautiful fact by adding more nouns or adjectives? Why not simply have the correct name on line 1—St Mark’s Church—and then on line 2 add any further information as to its location and identity (e.g., name of place where church is or of the jurisdiction to which those who use the building belong)? Local churches which were once proud to call themselves St so and so **Episcopal** Church are now beginning to remove the embarrassing word.

When we use the word “Church” in the Creed—one, holy, catholic and apostolic Church—we refer to the people of God, the household of God, the Body of Christ living through space and time and in heaven. The underlying word is ECCLESIA which literally means in the New Testament and in regular Greek, “assembly of people.” This people is governed by holy Order under the Lord Jesus Christ and it may possess holy buildings and other property, but “Church” here is regenerated,

baptized people, who are being saved from sin by divine grace and mercy. The local assembly of this universal people is also “church” and should be a kind of microcosm of the whole. Again the local ECCLESIA may have a KYRIAKON.

Regrettably the One Church of God is divided into many parts, several very large and many small. Thus for the purpose of identification of the parts we have to use adjectives to indicate what part (jurisdiction, branch, denomination etc.) is intended. So we speak of the “Orthodox” Churches and of the “Roman Catholic” Church. However, when we come to the use of “Anglican” or “Episcopal” we cannot any longer simply say “the Anglican Church” or “the Episcopal Church.”

Certainly there was once the one *Ecclesia Anglicana* in England and from this sister churches were founded in the British Empire and Commonwealth. But now, in North America, there is out there a growing list of the bits and pieces Anglicanism, testifying to the powerful centrifugal forces of modern American culture and religion, which caused them to be separate and keeps them so. There are over forty “jurisdictions” bearing the “Anglican brand name” in the American supermarket of religious and in each one there are “saints of God.” From within this situation, Anglicans and Episcopalians may care to ask:

What are we doing to try to allow the centripetal powers of unifying grace to heal divisions and bridge chasms and reconcile the divided?

Do we think that this powerful statement of disunity honors the Lord or helps the propagation of the Gospel and the engagement in pure worship?

At least, should not **all those** who think that The Episcopal Church as an institution is apostate, and who think that there is such a thing as the orthodox Anglican Way, be seeking to find ways of being together in the name of Christ in real cooperation and practice?

Additional Note. There is a further use of the word “Church” in The Episcopal Church and this is really neither from KYRIAKON nor EKKLESIA! The commonly-used description of the Offices and Administration of The Episcopal Church in NYC as “the National Church” seems to equate “Church” with the office of the Presiding Bishop and the Executive Council of the General Convention.

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