

MANDATE

The Bi-Monthly Magazine of the Prayer Book Society

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IN THIS ISSUE

*Where can I find a church
that uses the BCP 1928?*

Page 2



*Responding to Presiding
Bishop Griswold on
Same-Sex Unions*

Pages 3-4



Essentials of Canada

Page 5



*The Symbolism of Man and
Woman in Marriage*

Page 6



*The Prayer Book Society
USA and Zambia*

Page 7



*Marriage:
Relationship or Institution?*

Page 8



*Godly Competition:
Examples of Collects
submitted*

Pages 9 - 10



The Stimulus of Silence

Page 11



A Novel for Children

Page 12



*Is Spirituality a
Good Thing?*

Page 13



*The Preservation Press of
the PBS*

Page 14



*Getting in touch with the
PBS*

Page 15



*From 1971 to 2005, the PBS
stands firm*

Page 16



“Signifying unto us
the mystical union that is
betwixt Christ and
his Church.”

*Can the covenanted union of two persons of
the same sex portray the same symbolism
as the union of a man and a woman in holy
matrimony as one flesh?*

See pages 3-4 & 6 & 16

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



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

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

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

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

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

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

Kentucky

Benton

St. Mark's Church
(Episcopal Missionary Church)

1214 Mayfield Highway
Benton, KY 42052
270 252 3389

Sunday 10:00 am

Holy Communion (2nd, 4th, 5th)
Morning Prayer (1st & 3rd)

The Rev. Christopher Seddon, Rector

Covington-Newport Area

St John the Evangelist
(Anglican Catholic Church)

619 O'Fallon Avenue
Dayton, KY 41074
859 261 8173

Sunday 9:00 am & 11:00 am

Holy Communion

The Rev. Canon William C. Neuroth, Rector

Lexington

Order of St. Benedict
(Anglican Catholic Church)

430 North Limestone Street
Lexington, KY 40508-1874
859 252 4354

Sunday 12:00 Noon Holy Communion

5:30 pm Evening Prayer

The Very Rev. Dom Benedict, OSB, Prior

St. Hubert's Church
(The Episcopal Church)

7559 Grimes Mill Road
Lexington, KY 40522
Mailing Address: P. O. Box 21987
839 527 6440

Sunday 10:30 am

(call for information regarding
HC or MP)

N.B. Sometimes Rite 1 is used, and the
Propers are not from 1928

The Rev. John L. Madden, Rector

Louisville

Our Lady of Grace
(Anglican Province of Christ the King)

2216 Goldsmith Lane
Louisville, KY 40218
502 452 6212

Sunday 11:00 am

Holy Communion

The Rev. Thomas B. Hicks, Rector

St. Matthew's Church
(Episcopal Missionary Church)

10609 Waterson Trail
Jeffersontown, KY
Mailing Address: 6702 Moorhaven Drive
Louisville, KY 40228-1436
502 239 4974

Sunday 9:00 am

Holy Communion

The Rev. Reeder McDonald, Priest-in-Charge

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

Praise God for that!!!

THE MANDATE

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Reflections from the Editor's Desk

Same-Sex Affection, Holiness and Ordination

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

In the week of June 20, 2005, at the meeting of the Anglican Consultative Council in Nottingham, England, representatives of the Episcopal Church of the USA made a presentation in favor of homosexual partnerships. They also distributed an essay in the form of a book with the title, *To Set Our Hope on Christ. A Response to the Invitation of Windsor Report*. The essay does not have a single author for it is written by a team of theologians and scholars brought together by the Presiding Bishop, Frank T. Griswold, for the purpose of presenting to the world the Episcopal case for sexual innovations. It is published by the Episcopal Church from its Office of Communication, Episcopal Church Center in New York City.

Why was this essay written and published as a book?

The simple answer is because the Anglican Communion of Churches wants to know why it is that the Episcopal Church is so committed to the blessing of same-sex couples and ordaining persons within such partnerships. In paragraph 135 of *The Windsor Report* (2004) produced by a commission, appointed by the Archbishop of Canterbury and chaired by Archbishop Eames of Ireland, there is the invitation: "We particularly request a contribution from the Episcopal Church (USA) which explains, from within the sources of authority that we as Anglicans have received in Scripture, the apostolic tradition and reasoned reflection, how a person living in a same gender union may be considered eligible to lead the flock of Christ."

This essay, *To Set Our Hope on Christ*, from the Griswold team is the official response to this request and thus it is important for obvious reasons. It is the first time that a province of the Anglican Communion has publicly and openly stated its commitment to same-sex unions and offered biblical and theological justification for it, at the same time as explaining and defending the consecration of a man as a bishop who is "living in a same gender union."

On reading the essay carefully several times, I must confess that I was surprised by its style and content. The whole approach is not combative (people fighting for their claimed rights) but educative (with intelligent and well-informed Episco-

palsians inviting Anglicans to see what the Lord has revealed to them from the Scriptures and in their religious experience). The reader is invited both to hear about, and to come and see, "what new thing the Lord has done and continues to do" within the Episcopal Church. It is a bold, confident approach and, at the same time, is written in a suitably humble and attractive style. The aim is obviously that of seeking to cultivate and encourage conversation in which, it is hoped, critics will be silenced and converts made, and the Anglican Communion will be able to celebrate in a new and advanced way what it means to enjoy unity-in-difference in mutual understanding and caring love.



In his brief "Foreword" Bishop Griswold makes four claims: that the Episcopal Church has been seeking to answer the question, "How can a person living in a same gender union be considered eligible to lead the flock of Christ?"; for nearly forty years; that it has also been addressing a more fundamental question,

"How can the holiness and faithfulness to which God calls us all be made manifest in human intimacy?"; that the clergy and people of a diocese, after much discernment and prayer, have been able to call a man living in a same-sex relationship to be their bishop; and that within the Episcopal Church the Spirit of truth is creating new understanding of sexuality, holiness and ordination drawn from "the immeasurable riches of Christ." So the stage is set for the team both to explain and to commend the "holiness" of same-sex unions and to show that it is possible to be called by God, while in such a union, to lead the flock of Christ.

Conciliatory and Innovative

The stated aim of the team, in its own words, is conciliatory: "We entirely desire in unity with you [fellow Anglicans worldwide] 'to set our hope on Christ' (1 Peter 1:3), so that with you we 'might live for the praise of his glory' (Ephesians 1:12) and so serve the Gospel throughout the world." The explanations and teaching to be offered in the essay are to be understood within this commitment to fellowship and unity in the Gospel. Further, the considerations are being offered, and it is hoped they will be received, in humility for "perhaps mutual humility is an essential virtue for the entire Anglican Communion."

Such a careful beginning is required because what is then presented in the first part of the book (especially to biblically-minded African and Asian minds) is an extraordinary, even unbelievable, claim. This is that there is now occurring amongst Episcopalians a positive and exciting development of doctrine in the Church's teaching on sexuality, sexual relations and morality. As the team explained: "Setting our hope on Christ and praying for his humility, we desire to converse with you about the difficult but wonderful blessing that the Lord has opened our eyes to see in our very midst: the gifts and fruits of the Spirit ... in the lives and ministries of our members of same-sex affection" [1.4]. The adjectives "difficult" and "wonderful" are important for they indicate how strongly the team feels about the innovation. For, as they state, "We wish only to describe something of what—through much perplexity and faithful struggle to serve the Good News of God in Christ—we have come to believe that God has been doing in our midst" [1.4].

As we have already noted above, the Presiding Bishop in his Introduction to the essay points to this new reality within the Episcopal Church. After citing John 16:12-14, which speaks of the Holy Spirit as the Paraclete of Jesus Christ leading the Church into all the truth of Christ, Griswold writes: "It is my hope that the life we share in the gospel will be guided by the Spirit of truth, who works in us new understandings drawn from the immeasurable riches of Christ who is our Truth."

So it is that the team enters on its monumental task of sharing and educating, praying that "this contribution to our Communion-wide listening process may be fruitful for God's mission" and also "that whatever differences there are in our Anglican Communion [these] may never be overtaken by and anger and divisiveness of the world" [1.6]. In one sentence, what is to be communicated is "a brief account of how, in good faith and loving obedience to the Word of God, many Christians in the Episcopal Church have come to a new mind about same-sex affections, and how this has led us to affirm the eligibility for ordination of those in covenanted same-sex unions" [1.7].

A Response from the Prayer Book Society to Bishop Griswold

Conscious of the seemingly attractive and gracious spirit in which the essay is written, I feel hesitant, on behalf of the Prayer Book Society of the USA to offer serious criticism of it, for it will seem as though, as a critic of such an irenic presentation, I/we have a harsh spirit and do not seek to encourage dialogue, listening and further reflection. Yet,

Continued from page 5

our foundational principles laid up in the genuine Prayer Book tradition, such activism and courage is, I am afraid, doomed to dissipation and unrecognized conformity to that which it would oppose. In this we have much to learn from our Canadian

despite the risks involved, our consciences inform us that we must offer a critique, and a serious one. Why? Because it is our conviction that this essay is built upon a foundation of sand rather than rock, and before the penetrating eyes of the Lord it falls to the ground in pieces as the winds of divine reality blow over it.

My reply is: ***Same-Sex Affection, Holiness and Ordination. A Response to Presiding Bishop Frank.T. Griswold*** (Prayer Book Society, August, 15, 2005, \$7.50).

Let me be more specific. What the Episcopal book claims as a wonderful new development of doctrine and practice led by the Holy Spirit, I show is in fact a corruption of Christian teaching and behavior. What the Griswold book presents as a doctrine to be received and tested through discernment in the Church, I show is a doctrine not to be received but to be rejected. What the ECUSA book claims as a biblical basis for this innovation, I show is not so at all, but rather suggests the opposite, its erroneous character. What the Episcopal book presents as an example of biblical holiness, I show is more like "a secular holiness." What the Griswold book sets forth as solid reasons for consecrating Gene Robinson as a bishop in the Church of God, I show do not clearly demonstrate that this consecration was right and proper.

And, what this amazing book offers as its title, based upon 1 Peter 1:3, I show supports the traditional and orthodox position on the Christian life and holiness, not that of the Episcopal Church in recent years. Further, I indicate that by the stances and positions that the Episcopal Church took in the period after World War II, and especially in the late 1960s, it became a Church heading in one direction, a "progressive" direction, and that the blessing of same-sex unions and the ordaining of active, homosexual persons are wholly to be expected in such a Church, for they are within the terms of reference of this progressive journey.

May I suggest that you help to distribute this Response, especially amongst regular Episcopal Church members, who may be taken in by the "niceness" of the case for innovation. Special prices apply when multiple copies are ordered. Call 1-800-727-1928 to begin this task! Thank you!

If you wish to read this Response on line, go to www.episcopalian.org/pbs1928 or to www.stthomashouston.org

and you will be able to do a quick download. The main thing is to get as many people as possible to read it and consider its arguments for traditional Christian doctrine.

friends, and much in turn to teach and develop for our compatriots here who stand with us in the struggle for the Church and the Gospel with which she is entrusted.

ESSENTIALS of Canada

“**W**hat is the difference between a canoe and a Canadian?” so the joke goes in the American service industry. “Canoes tip.”

The winds of perception blow a little bit differently north of the 49th parallel. We are much the same, but where differences exist they are subtle yet profound, surpassing the trivialities of tipping practice and the pronunciation of vowels. The differences between Canada and the United States, socially, politically, and it would seem ecclesiastically, stem from a fundamental difference in perception about the relation of the State to personal and individual freedoms. In short, Canadians are more trusting of the State than are Americans, feeling no threat to their personal freedom, while being very much attached to state universal social programs. Canada was spared a violent revolution, reserving a much more sedate patriotism to a time when its democratic institutions were stabilized in a Federation of provinces. Canada looks not so much to revolution and amendment for the principles of its freedom, but rather to an understanding of those principles.

Anglican Essentials Canada, which just concluded its fifth national Meeting in Toronto in June, is a very Canadian movement. It was founded in 1994 to be a “theological and spiritual rallying point for historic Christian orthodoxy in the Anglican Church of Canada.” Two of the constituent bodies involved in the formation of the “Essentials” movement were Barnabas Ministries, a nationwide evangelical Anglican ministry, and Anglican Renewal Ministries, representing the Anglican charismatic constituency. In this respect, “Essentials” is comparable to the American Anglican Council and now the Anglican Communion Network in this country. It is the third constituent body involved in the formation of the “Essentials” movement which distinguishes this Canadian movement and should be of great interest to readers of this journal, and that organization is The Prayer Book Society of Canada.

Since the August 2004 national “Essentials” meeting in Ottawa, and in response to the growing approval in the Canadian Church of the sanctity of same sex unions, the founding bodies of Anglican Essentials have realigned into two sub-constituencies: the “Essentials Federation” and the “Essentials Network.” The Network, incorporated as Anglican Network in Canada, parallels the Anglican Communion Network in the United States, with its own Episcopal Moderator, Bishop Donald Harvey, retired diocesan of Eastern Newfoundland, and it seeks to provide faithful Episcopal oversight to those parishes and dioceses, which perceive themselves to be in impaired communion

with their Bishops. In typically Canadian fashion, room has been allowed for perhaps a larger constituency known as the Essentials Federation, made up of those individual persons, parishes and dioceses who while wishing to walk with the rest of the Anglican Communion and to continue the Anglican orthodox Christian heritage, do not perceive themselves to be out of Communion with the Anglican Church of Canada.

What is significant for us in observing our friends to the north of the border, is the honored place accorded to those representing the Canadian Prayer Book Society in this broad based movement. This place of honor has made its way into the movement’s definition of the content of the orthodoxy it seeks to uphold.

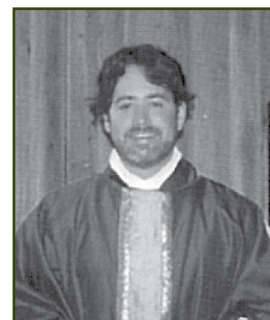
This orthodoxy is defined by and centered on the classic formularies (foundational principles) of Anglican tradition in Canada, namely—the supremacy of the complete Canon of Holy Scripture, *The Book of Common Prayer* as the standard of doctrine and worship, the Ordinal (with its Preface), the Articles of Religion (as affirmed by the Lambeth conference of 1968) and the Solemn Declaration of 1893. *The Book of Common Prayer* referred to is of course the 1959 Canadian Book which stands alongside the 1928 book within the genuine Prayer Book tradition. The Prayer Book, incardinating within it the authority of Scripture as the doctrinal instrument of salvation within the life of the Church, and bound with it the Ordinal, the Articles of Religion and the Solemn Declaration, are recognized by the “Essentials” movement at least theoretically, to constitute those foundational principles which Canadian Anglicans must esteem, understand and develop if the ‘Anglican orthodox Christian heritage’ is to be reformed for the extension of the Gospel and to the glory of God.

Unsurprisingly, the theological advisory committee of “Essentials” is largely made up of members of the Prayer Book Society constituency. In addition the editors of the journalistic wing of “Essentials” are two young priests, both members of the Society and one its acting President.

Would that such a place be accorded in this country to those witnesses to the foundational principles without which any institutional amendment and reform of Anglicanism is bound to falter and fail. The American revolutionary spirit that negatively fuels the destruction of the Anglican way, seems also to imbue the courageous activism of the leadership of the Network and Forward in Faith in this country, a courage (and in the case of Forward in Faith a more coherent upholding of Apostolic Order) from which our Canadian friends could stand to learn a thing or two.

Yet without the recovery for understanding of

Continued on page 4



Fr. Craig O'Brien, a Nova Scotian, is rector of Guardian Angels, Lantana, Florida, and a director of the Prayer Book Society USA.

The Symbolism of Man and Woman in Marriage

[S]ignifying unto us the Mystical Union ... betwixt Christ and his Church

One clear argument against the blessing of same-sex couples in church (as if they were being married) is the biblical symbolism presented in Ephesians 5:22-33, where Christ is compared to the Bridegroom and the Church to the Bride. Paul writes: "This is a great mystery: but I speak concerning Christ and his Church." This symbolism has its roots in the Old Testament where it is the LORD who is the Bridegroom and the people Israel who is the Bride.

In the original edition of *The Book of Common Prayer* (1549) and in subsequent English editions of the same book, the purpose of marriage is stated in the Preface to "The Form for the Solemnization of Matrimony" in these words:

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, *signifying unto us the mystical union that is betwixt Christ and his Church*; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprized, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy man's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of God; duly considering the causes for which Matrimony was ordained.

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

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

Thirdly, it was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity, into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why

they may not be lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

It is possible to see these three reasons for holy matrimony as (a) presented in order of importance, or as (b) three related reasons which may be stated in any order, as long as they are all present. In whatever order we put them, it is obvious that within the doctrine of sexual relations presented here, the idea of blessing the partnership of a same-sex couple makes no theological sense at all. Marriage as a holy covenant between a man and woman and blessed by the Church in God's name both points to and also symbolizes the mystical union between Christ, the Bridegroom, and the Church, his Bride. The union of two persons of the same sex cannot obviously signify this mystical union.

In the American edition of the classic Prayer Book, the Preface was shortened but not so as to remove the symbolism of marriage for the eternal union of Christ and his Church:

Dearly beloved, we are gathered together here in the sight of God, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of God in the time of man's innocency, *signifying unto us the mystical union that is betwixt Christ and his Church*; which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God...

Therefore, the new doctrine of the Episcopal Church that God blesses the homosexual union of a same-sex couple and thus their life together can be that of holiness unto the Lord truly represents "a sea-change" and in formal terms, a major development of doctrine in the Church. How can the union of two men, or the union of two women, symbolize the union of Christ (male) and the Church (female)? This ECUSA development is a corruption not a development of doctrine. No wonder it has alarmed the whole of the Anglican Communion and brought crisis into the Anglican Way. See also pages 3-4 & 16.

The Prayer Book Society USA and Zambia

New printing of 1954 Book bolsters traditional worship

The Prayer Book Society has recently sponsored a major effort to bolster the traditional Anglican faith and worship of the Church in the Province of Central Africa.

With the guidance and approval of the Right Reverend David Njovu, Bishop of Lusaka (the capital city of Zambia, which with Malawi, Zimbabwe and Botswana comprises the Central African Province) the Society has reprinted *A Book of Common Prayer*. This liturgy is an official alternative rite used by the Provinces of South and Central Africa since its first publication in 1954; alternative because, in both Provinces, the 1662 BCP remains the official liturgy of the Church (as it does in most Provinces of the Communion).

The 1954 book is a faithful rendering of the BCP, reflecting the high churchmanship that has typically existed in this region of the Communion; it has, for instance, a Communion service like the American 1928 BCP, based on the Scottish rite. It also offers forms of service relevant to 'missionary' settings such as burial offices for unbaptised persons and was the first prayer book, and logically so, to commend the commemoration of those sainted Christians who toiled and died to establish the Church in Africa; men like Bernard Mizeki, James Hannington and the Ugandan Martyrs.

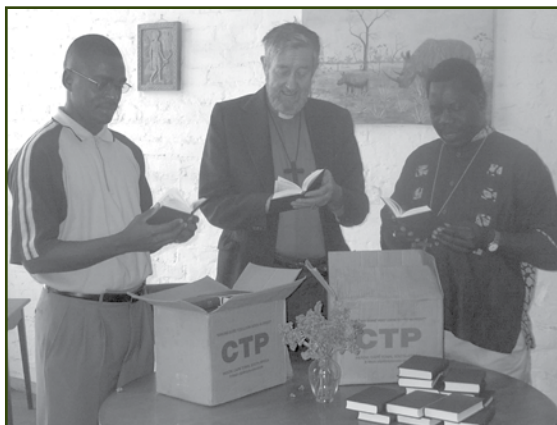
It was also translated both in whole and part into Shona, Chewa, Tonga and many other Bantu languages throughout the two Provinces.

However since the advent of modern Anglican liturgies the book has fallen into disuse; not for lack of desire, but lack of availability. In fact it has been out of print since the early 1970's and its use has generally been relegated to those parishes that retain a few tattered copies or the faithful who use it for daily prayer.

Recognizing the need to firmly ground their church in the fundamentals of Anglican worship and Doctrine, the leadership and laity of Lusaka Diocese made request of the Society to assist them

in the recovery of this liturgy. Copyright permission was obtained by the Society from the original publishers of the book and two thousand copies were printed by a South African firm and shipped to Lusaka.

During the weekend of June 17th to 19th, the Reverend Edward Rix of Wynnwood, Pennsylvania, a priest of Lusaka Diocese and Board Member of the PBS traveled to Lusaka to make the official presentation of these volumes to the Zambian Church who, in turn, will distribute them to congregations and individuals in the region who make request for them.



Inspection of the new Prayer Books: Frank Hakoola, a diocese of Lusaka Seminarian, sponsored by All Saints' Wynnwood at the Ugandan Christian University; Bishop John Osmer, retired bishop of Eastern Zambia and acting Dean of the Cathedral of the Holy Cross, Lusaka; and Bishop David Njovu, Bishop of Lusaka.

The Bishop of Lusaka took advantage of the occasion to host a two-day seminar for the clergy of the Diocese on the subject of worship. Fr. Rix led lectures on both days on the history of Christian worship in general and Anglican worship in particular. He took care to show how the basis of contemporary Anglican liturgies and lectionaries lies in fundamentally revisionist theology.

The lectures were followed by spirited discussions in which the topics of charismatic worship, pressures from overseas benefactors to change liturgies and use of traditional 'African' worship styles were debated. It was agreed by all that stylistic, musical or churchmanship issues aside, the core doctrines of Anglican Christianity can only be maintained by an adherence to the Common Prayer tradition enshrined in the 1662 BCP and in orthodox alternative rites, like the 1954 *A Book of Common Prayer*.

Fr. Rix was delighted when several of the Clergy pointed out that the 1954 book, as an alternative and not the official Prayer Book, does not contain the Thirty-nine Articles of Religion. It was agreed that the only answer to this was to provide a copy of the 1662 BCP to every clergyman and layman who was using the 1954 Book! Perhaps another generous donor can step forward to make that desire a reality!

Discussion Starter: Marriage

The triumph of “Relationship” over “Institution”?

Throughout human history marriage between a man and a woman (or sometimes, several women) has been regarded as an institution. That is, it has been regarded as an established organization with a social, economic and religious purpose. Marriage has been seen as a means of creating, safeguarding and cementing important social, economic, political and family ties. Thus the choice of a wife or husband for a son or daughter was very much in the control of the parents and their advisors. When married, the couple learned to respect and care for each other, guided by their families and friends.

The ideal of a man and woman getting married primarily because they are (as we say) “in love” is western and hardly more than 150 years old. And it was only in the latter part of the twentieth century that it generally became the dominant view of the reason for getting married. Further, this ideal of self-fulfillment in love began to be expressed through a word not used before of marriage or betrothal, the word, “relationship.”

Circa 1850 to 2005

Looking back over the 150 years or so (1850-2005), in which the ideal of marrying for [romantic] love has been gaining ground and achieving virtual total success in the West, we see five major obstacles that had to be overcome to give people the personal autonomy and sexual freedom necessary for this ideal to prevail fully and completely.

The first obstacle was the inherited view that there are major, innate differences between men and women with regard to their sexual desires and drives. Only in the 1920s was it generally conceded that sexual satisfaction for women was as important as for men, and that they deserved equal consideration.

The second obstacle was the power and ability of families, neighbors, employers, churches and governments to regulate personal behavior and even penalize aberrations! This gradually collapsed as major changes in the culture and economic and social life occurred, and greater degrees of personal freedom and personal anonymity developed.

The third obstacle was unreliable means of birth control. Only in the 1960s did means of birth control become reliable enough that fear of pregnancy was removed and women were “liberated” to choose when “to have sex” and with whom.

The fourth obstacle was the harsh penalties for illegitimacy both socially and legally in force. By the 1970s the legal category of illegitimacy was removed and it became widely accepted that it was wrong to penalize a child for the actions of its biological parents.

The final obstacle was the dependence of women on men both economically and legally. This broke down gradually and was pretty much gone by the 1980s. During much the same time-frame, the production of a host of labor-saving goods, from clothing that did not need ironing to automatic this-and-that, undercut men’s dependence on women as housekeepers. So each sex became free of the other and able to be self-sufficient to a degree. Also a man and a woman each had the freedom to choose or not to choose marriage and to choose this or that partner for cohabitation or for marriage.

Some of the results of this revolution we know well. When romantic love and personal autonomy are dominant there will be many marriages but also many divorces; divorced persons will re-marry; couples will enter a first marriage much later than previous generations; couples will live together as partners in co-habitation without marriage; children will know step-parents as well as parents; birth certificates will have two different surnames as the parents; homosexual persons will claim the same rights as heterosexual persons, and so on.

How does the Church pastorally deal with all this?

According to its inherited teaching, the Church has a very high view of marriage as the union of a man and woman as one flesh until the death of one of them. The model set forth is the mystical marriage of Christ, the Bridegroom, and his Church, the Bride.

In practice, the Church has accommodated to reality by finding ways to justify the use of artificial birth control, to bless the marriages of those who have been cohabiting and those who marry for the second or third time, to welcome to the Lord’s Table those who (by previous standards) are guilty of fornication, to allow clergy who divorce and remarry to continue without penalty or discipline as pastors, and so on.

One good thing that perhaps can be said is this. Where there is a good marriage today it is usually a truly good one, for the persons involved have had to work hard and make sacrifices to achieve their mutuality and happiness. In many ways they have had to work against the odds, against the culture and against the trends. Perhaps the Church can put more energy into encouraging good marriages and enabling the wife and husband to exert the necessary discipline and graciousness to achieve this end—by the grace of God. To do this, her Ministers will need to be both chaste and wise, patient and caring, filled with the Spirit and his gifts!

The Editor

The 2004 Godly Competition

Collects

The Prayer Book Society of the USA received submissions from about forty persons of collects, prayers, litanies, hymns and homilies during 2004. It wishes to thank everyone who took the time to make a submission and by what it received it is encouraged to believe that the genuine language of prayer and worship is alive and well, though it could be even more widely used and appreciated.

Several texts addressed the “You-God” and so could not be accepted, and regrettably none of the homilies were judged sufficiently clear and powerful to print. Several of the hymns submitted were good and if possible we may print one or two later.

What follows are examples of what were judged to be the better of the many collects submitted. The judges were led by retired Professor Ian Robinson of England. He is the author of several books from Cambridge University Press and of others from Edgeways Books (www.edgewaysbooks.com). One area of his expertise is the origin of modern English and another is the development of the English language of prayer.

The collects are printed together with the names of the persons who composed them and the names of the writers appear in alphabetical order.

Clyde Brockett of Virginia:

A prayer for strength against terror.

Almighty and most merciful God, remember thy adoption of peacemakers as thy children, and let thy peace be instilled in the souls of parties to terror to convert their evil thoughts and actions that they may embrace charity, for the sake of him who left his peace with us, thy Son Jesus Christ our Lord. Amen.

John Bunyan of Australia.

A prayer for the Nation.

O Lord our God, in whose will is our peace and by whose grace we are guided; broaden our vision, we pray thee, and strengthen and sustain our common life, for the benefit of this land and for the well-being of thy holy Church; through Jesus Christ our Lord. Amen.

A prayer concerning Priesthood (1 Peter 2:9 & Revelation 1:6).

O God, who by the apostolic ministry and the word of the Gospel hast made thy faithful people members incorporate in one body and priests of thy kingdom; grant that we may readily exercise the gifts of thy provi-

dence and patiently serve thee, in the Church and the Commonwealth; through thy Son, Jesus Christ our Lord. Amen.

A prayer inspired by the woman at the well (John 4:14ff.).

O God our Father, who art the source of living water, and spring of eternal life; grant that we may believe in thy Son, Jesus Christ, and worship thee in spirit and in truth; through the same Jesus Christ our Lord. Amen.

A prayer concerning service, ministry and stewardship.

Grant, O God our Father, that we may share thy gifts with wisdom and generosity, and our time according to thy will; through Jesus Christ our Lord. Amen.

A prayer for Septuagesima concerning creation.

O holy Father, whose Spirit dwells in the true wonder of the world, and whose glory fills all heaven and earth; grant that we may guard the goodness of thy creation with understanding and its beauty with wisdom; through Jesus Christ our Lord. Amen.

Canon Dirk van Dissel of Australia

A prayer for Wednesday in Holy Week, the Day of Waiting.

O Lord, who didst spend this day in quiet retreat in Bethany, in preparation for thy coming passion: Teach us the blessed discipline of withdrawal from the noisy traffic of this world into silence and solitude and secret communion with thee, so that we may return with new strength to endure every trial of faith, to overcome our fears, and to face with serenity whatever the future may bring. Amen.

A prayer to remember St Francis of Assisi.

O God, who didst call St Francis to repair the ruin wrought to the Church by worldliness, sending him out in poverty to win men for thee, and endowing him with humility and love for all creatures: Grant that we may hold lightly to the things of this world, as he did, and in joy and simplicity share with others the treasure beyond price; through Jesus Christ our Lord. Amen.

A prayer to remember Richard Hooker, Anglican theologian.

Almighty God, who in times of change and controversy didst raise up thy Doctor, Richard Hooker, to expound the Faith of the Church: Mercifully grant that thy people may be confirmed in that Faith through his learn-

ing and strengthened by the example of his peaceable spirit and holy life; through Jesus Christ our Lord. Amen.

A prayer to remember William Wilberforce, social reformer.

O Lord God, we thank thee for making thy servant William Wilberforce in his generation a power for good at home and abroad, inspiring him with a persistent zeal for the reformation of public manner and morals, and for the abolition of slavery in the British dominions; and we pray thee to grant to us today a profound and compassionate devotion to the service of men in their distresses, for the sake of him who gave his life for us, thy Son, Jesus Christ our Lord. Amen.

Gilbert E. Doan Jr. of Pennsylvania

A prayer for use at Epiphany III.

O Lord our God, whose Son our Savior graced with miracle the wedding feast at Cana of Galilee, pour into our hearts such trust in the power of his love, that with our words and by our lives we may adorn and enhance thy precious gift of the Holy Estate of Matrimony, to the end that all the children of men may give thee thanks; through the same Jesus Christ, our Lord. Amen.

A prayer for use at Lent III.

O Almighty God, without the gracious movement of whose Spirit we are powerless before the tempter, grant us grace and power so to stand in the evil day, and in the easy day to keep the narrow way, that thou mayest receive of us and of all mankind the worship and service due to thee alone; through Jesus Christ our Lord. Amen.

Peter Anthony Geromel of Pennsylvania

A prayer to remember St Anselm of Canterbury.

Almighty God, without whose thought no creature can subsist, and above whose greatness nothing can exist: Grant us grace that we may worship thee not only with our bodies and souls, but also with our minds; that all that we are, being committed unto thee, may be redeemed with thy servant Anselm at the last day; through the death and resurrection of Jesus Christ. Amen.

A prayer for use on Reformation Sunday.

O Lord, who by thy holy will hast enthroned thy Son to be head over his kingdom, the Church; keep her free from all tyranny, that we, being delivered from any usurpation of his will, may be free to gather under godly authority in his Church; through the same Jesus Christ our Lord. Amen.

William F. Pickard, of Missouri

A prayer for those who are retiring or retired.

Lord, we beseech thee mercifully to hear us and grant that, by thy mighty aid, the remainder of our lives may pass in diligent use of the talents thou hast given us, to thy greater glory and to the welfare of friend and stranger alike: Vouchsafe us this blessing, heavenly Father, for the sake of Jesus Christ our Saviour. Amen.

Irene C. Teas of Tennessee

A prayer for composure of mind.

O God, our ever-present Father, who in thy power and mercy art with the sparrow on the branch, in air, and on the ground; help us to remember that today, as always, we are in thy loving hands; through Jesus Christ our Lord. Amen.

A prayer for guidance.

Merciful Father, who through thy Son and Holy Spirit dost lead thy people; open our understanding, as thou dost lead us, that our choices may not turn us away from thy provision; through Jesus, our tender shepherd. Amen.

George W. Williams of North Carolina

A prayer before service for tower bell ringers.

Almighty and unchanging God, Lord of the high-sounding cymbals, bless us in the courses and changes of our lives now and through this week, and keep us ever mindful that as we raise and ring these bells to call thy faithful people to worship, we do also sound and proclaim thy praise to all the people of this city. These things we ask in Jesus' name. Amen.

**Please remember the
Prayer Book Society in your will and
kindly send a donation this year to help pay for
its current major publishing program.**

The Stimulus of Silence

Each of us is stimulated every day by a variety of persons and things. Everything from smells, tastes, sounds and touches to images, pictures, words,

written and spoken, can affect us. By any of them we can be aroused in one or a number of ways and the activity of body or mind, or parts thereof, can be heightened or increased. We are “wired” in such a way that external stimuli, or even internal stimuli (from memory or imagination), affect us in many ways, and perhaps when we do not realize this is so.

We are all aware that we live in a society and culture wherein we are open to intense stimulation by both what we can hardly avoid (e.g., advertisements and the media) and what we can choose (e.g., music & images). In most cases, the value of this stimulation to us as human beings is debatable. Certainly it is not necessary, even if it seems unavoidable at times.

Everyone agrees that the stimulation of pictures of pornography and excessive violence and the use of certain drugs is good for no-one; but, there is a division of opinion as to whether such things as (a) the constant listening to loud music and (b) the regular looking at sexually explicit pictures and films, are good or bad.

To turn from the culture to the churches, it seems that many have taken the general position that the stimulus of loud music in a popular mode is a good thing, at least a good thing for young people. Further, it seems that many churches have also decided that the stimulus of images and pictures (using PowerPoint or the like) to guide communal activity (e.g., singing) works much better than the use of individual books and leaflets. Also it appears that communication of messages by means of the spoken word (e.g., “sermon”) is considered most stimulating when it is in a simple mode, with few if any demanding ideas and vocabulary, and appealing more to the affections than to the intelligence.

In this context, due to the intensity of the effects of the various stimuli, some people think that religious experience is only real when it is via “an emotional high” or “an intensification of feeling.” Thus they tend to go in search of places and opportunities where this form of experience is available or can be generated. They may even reply upon

specific persons to be the means of achieving this elevated emotional state.

Of course, not everyone is driven by the felt need of intense religious feeling, but, generally speaking, most people in churches give the impression that they need to be either active in doing something (including talking) or, if inactive, listening to or watching something. They do not give the impression that God who is Spirit and invisible may be known in total quiet!

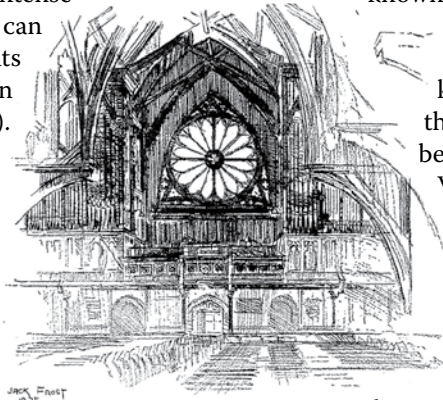
It appears to be the case that very few Christian people know the value of SILENCE in the sanctuary and in their hearts before the Lord OUR God! Yet the Word of God written in the Holy Scriptures urges God’s people to be silent and know that he is truly God. Our Lord Jesus Christ instructs his disciples to enter into the quiet place and there commune with the heavenly Father alone. In fact, the

same Jesus Christ sets us a perfect example of being alone and silent before his Father in order to commune with him. It was his habit and pattern to do this daily! In fact he provides us with a perfect example of prayer that is silent, adoring and contemplative, as well as, when necessary, intercessory and petitionary.

If we are forever talking and in motion, if we are forever stimulated by this or that phenomena, then we miss out on the possibility of the STIMULUS OF SILENCE, which is used by the Holy Ghost to tune our hearts to Jesus Christ and through, in and with him to the Father.

We need to learn to be quiet in church before the service of worship begins in order to remember God’s presence with us; we need to be quiet for a while after hearing the word of God and receiving the blessed Sacrament in order to receive the blessings God is giving; and we need to be quiet at the very end of the service in order to appropriate what God has been giving to and telling us. Then, further, we need to be quiet daily in our busy days to hear what the Lord has to share with us! We need to be as ready to engage in contemplative prayer as in making petitions and intercessions.

The LORD is in his holy temple: let all the earth keep silence before him. (Hab. 2:20)



Twice upon a Time

A novel for children

Iain Hicks-Mudd of Oxfordshire, England, is now 65 years of age. As a boy he went to the school at Westminster Abbey and sang in the famous choir there. Throughout life he maintained his interest in music and in *The Book of Common Prayer*, as he worked as a journalist for a national newspaper in Britain. In recent years he has been the editor of the *Journal* of the Prayer Book Society of England. Though not married, he loves children and worked on and off over the years to write a novel for children. We believe that there will be persons, possibly grandparents and uncles & aunts, in the USA who will think of ordering a copy for their grandchildren or nephews and nieces. It combines exquisite details of life in World War II with descriptions of Anglican church music. Here is a book review of *Twice upon a Time*.

Book Review

Iain Hicks-Mudd's first book is a kind of mixture of "Charlotte Sometimes" and "Bill's New Frock": a time-slip story in which a child goes back in time, taking the place of a girl ultimately doomed to die, but with the additional twist that it is the girl's nephew who is thrust backwards: the 10-year-old boy from 1974 becomes a 10-year-old girl in 1940.

The two plot-strands are well intertwined, and there are amusing sequences where Alex, the hero/heroine, has to adjust to girls' clothing, girls' language and girls' anatomy. The story is related in the first person, so everything is seen through Alex's eyes: and of course, since he begins in 1974, the story is doubly historical. Mr. Hicks-Mudd has researched the details of everyday life extremely thoroughly, although there are items which surprised me: would a gym mistress in 1940 tell a girl not to stick her tummy out, because it makes her "look like [she's] going to have a baby"? And was

"spiffing" the slang of choice by 1940? However, one can learn a great deal from the book-including what an identity card looked like, as each book includes a copy of the hero(ine)'s card, tucked between the pages.

In fact, this thoroughness is something of a drawback. While it certainly helps credibility when the author refers to Bournemouth topography, no journey can be taken without our being informed of bus ticket prices, the conductress's formulae, and a full itinerary: "On one side stood the Metropole Hotel, which would be destroyed by enemy bombing later in the war. Then the trolleybus took us down Bath Road, and straight after passing the Royal Bath Hotel, turned right into Westover Road. On our right, the Ice-Rink looked very shut up" [p.185]. None of this has any relevance to the plot, and at times one feels as though one's been cornered by the sort of person who insists on explaining the precise route by which he avoided the serious hold-up on the highway last Wednesday, or was it Thursday?

However, the story and characters are generally strong enough to compensate for these problems, and the ingenious ending, which ties up the various ends extremely tightly, is well worth waiting for. Overall, it is an enjoyable book, though with a few faults that a good editor might well have eliminated.

Prices: £12.00 + £1.50 postage in UK: £4.00 air, £2.00 surface outside UK: checks (sterling only) should be made payable to "Orr-Fenwick Productions".

Available from Red Roof Cottage, Ashfields Lane, East Hanney, Wantage OX12 OHN.

Further enquiries, tel. Iain Hicks-Mudd: from the USA 01144 1235 868332. If further help is needed e mail, thomascranmer2000@yahoo.com



Spirituality: Not necessarily a good thing!

A sanctification starter!

“So far is Christianity from an unqualified approval of pure spirituality that it teaches that the spiritual realm, no less than the material realm, has

fallen into sin and has rebelled against its Creator. Indeed, in the New Testament evil spirits seem at first sight to be more in evidence than good ones. No doubt this is because the activity of good spirits is so perfectly integrated into the activity of God himself that it does not often need to be distinguished from it. But at least the fact remains that the New Testament has no confidence in spirituality as such. The early Church knew full well, as the Church in many parts of the world knows today, that religion can be very spiritual and very evil; this all depends on whom it worships and how it worships it/her/him. The worship which the angels offer to God is purely spiritual, but so is the worship devils offer to Beelzebub. Amongst humans, devil worship is about as spiritual as a religion could be. And anyone who was tempted to suppose that spirituality as such is good should be well advised to meditate on Dr. C. S. Lewis's *Screwtape Letters*.” [Eric Mascall]

Spirituality today (inside and outside churches) may well not be Christian, may well be pantheist or “eastern mysticism”, or may well be secularist. The cultivation of the human spirit in a “religious” direction, whatever that direction may be, is rarely if ever a sure sign that a person is truly seeking after God the Father through Jesus Christ. However, in some cases, it may perhaps be guided and helped to become such a search, for, after all, those who truly seek and search shall find, said Jesus.

The teaching of the New Testament is that the whole man, body and soul together, is called to know God, to love and serve him. The soul certainly includes the mind, heart, will and spirit; and the soul and the body together constitute the human being, who is made in the image and after the likeness of God. While the point of contact with the Spirit of the Lord, as it were, in the human person is the human spirit, the relation of a person with God the Father does not consist solely in the meeting of spirit with Spirit; rather, it is a relation of a person, having body and soul, with the person of the Father through the Son and with the Holy Ghost. Further, this human person is united to other human persons in the one Body of Christ and the one Household of God.

Thus to speak today of Christian spirituality may not be altogether wise. An older meaning of “spirituality” used by theologians in the 17th century is “the sphere where the Spirit of the Lord engages with the human spirit;” and by this they meant via the means of grace, such as prayer (private and public), sacraments, preaching & teaching, meditation and contemplation and so on. In these spheres there can be communion with God and growth in maturity of faith, hope and love. This old Christian usage is probably and sadly not recoverable by the churches in the present context of a multi-religious & multi-faith secular society, as well as a secularized church. For “spirituality” has been so filled with alien themes that as a word and as a pious activity for Christians it is probably best set aside and not pursued.

Today, we need to emphasize that God the Father has actually searched for us and found us and opened the way for us to know him through the Lord Jesus Christ and by the Holy Ghost. When we allow ourselves to be found by him and we submit to him, then he asks for the whole of us, body and soul, and he begins the work of making us holy and pure in body and soul. For his plan is to redeem his children and this means not only the sanctification of the soul but also of the body, through the inner work of the Holy Ghost; and at the End by the resurrection of the dead and the granting of life everlasting, with the beatific vision, and the pleasures of the new Jerusalem.

Traditional Anglicans will of course recognize that the sanctification and then redemption of both body and soul of God people is clearly taught not only within the New Testament, but also within the Order for Holy Communion and in the Collects of *The Book of Common Prayer* (1662 & 1928).

Almighty God, who seest that we have no power of ourselves to help ourselves: Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended against all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.

Publishing News and Books

from the Prayer Book Society

The Society has restored its publishing division under the name of **Preservation Press of the Prayer Book Society of the U.S.A.** It will continue to use the same form of ISBN that was used for the three books published by "The Prayer Book Society Publishing House" between 1992 and 1995. The advantage of having an official publishing house is that via the ISBN all titles published by the Society are listed in reference books, and thus libraries and bookshops can the more easily track down titles.

The first four titles under the new imprint are:

1. **The Altar Edition of the BCP 1928.**

This will certainly be available before the end of 2005 and we hope by the early Fall.

It will be exactly the same format as the edition published by Oxford University Press, for we have obtained the rights of this edition from Oxford. It will be printed on a superior paper in both black and red and it will come in a several bindings. The project has taken longer than we expected because negotiations with Oxford were slow and the finding of the right printer and bindery has not been easy. This is in part because the size of paper used by OUP is no longer available commercially. As yet we can give no specific prices. Please register with the PBS Office your interest and then as soon as copies are available you will be told of the prices of editions in leather and imitation leather.

2. **Worshipping the Lord in the Anglican Way.**

This is composed of texts from the 1928 BCP and a contemporary rendering in parallel. Its purpose is to help the modern person, who is used to addressing the LORD as the "You-God" and in modern English, move from thus usage to an appreciation of the classic and historic form of the English language of prayer and worship. This is now available for \$12.50 postage included. The Society hopes that it will be an evangelistic and education tool to help people appreciate the biblical doctrines of the classic Prayer Book, along with its wonder use of language.

3. **Worship without Dumbing Down: Knowing God through Liturgy**

In 1992, the Society published *Knowing God through the Liturgy* by Peter Toon, who was then a professor of systematic theology at Nashotah House Seminary in Wisconsin. The 2000 copies

printed were eventually all gone by the mid-1990s. This book is a major revision of the 1992 book in terms of its content and purpose.

This new edition has the aim of explaining how a congregation as the local flock of Christ and body of Christ comes to know and experience the living God by the right and devout use of the services printed in the classic editions of *The Book of Common Prayer*.

After explaining from the Bible what it is to know God as the people of God, there are studies of knowing God in Baptism & Confirmation, in Morning and Evening Prayer, in devout use of the Psalter, in the Order for Holy Communion, through the use of the Church/Christian Year and by the habit of common prayer.

This is a book for the serious-minded, who desire to worship the Lord our God in the beauty of holiness and in spirit and truth, in the Name of Jesus Christ. It is also a book for those who are wanting to know about the classic Anglican Way, its worship and doctrine.

It is now available for \$12.50, postage included.

4. **Same-Sex Affection, Holiness and Ordination. A Response to Presiding Bishop Frank T. Griswold.**

This 64 page booklet by Peter Toon responds in a gracious but firm way to the defence and commendation of same-sex unions, the claims that they can be holy and that persons from them can be ordained. See further, page 16 above. It is available for \$7.50, postage included.

Also CD's

We also need to let you know of two further CD's that we have produced. On one CD it is possible to copy multiple useful and important books and then read them on the computer screen.

1. *Collects & Prayers* contains twelve books of prayers in traditional language that may be used to supplement the BCP publicly or in private prayer. They have served in days past as a blessing to thousands.
2. *The Book of Common Prayer – Its History, Use, and Terms* contains three scholarly books about liturgy and worship up to the mid-20th century.

See the Order Form on Page 15 or visit www.anglicanmarketplace.com

The Prayer Book Society Order Form

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

Type	Title	Price	Qty	Subtotal
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CD pdf	The Book of Common Prayer: Its History, Use and Terms [new] Three books on this CD: Liturgy and Worship, a Companion to the Prayer Books of the Anglican Communion, edited by W. K. Lowther Clarke. SPCK, 1954 [from 1932]. A New History of the Book of Common Prayer with a Rationale of its Offices, by Francis Procter. Revised and rewritten by Walter Howard Frere. Macmillan, 1955. The Prayer Book Dictionary. Editors: George Harford and Morley Stevenson. Sir Isaac Pitman and Sons, 1913.	\$20.00		
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Book	Neither Orthodoxy Nor a Formulary—Critique of '79 BCP Tarsitano & Toon	\$12.50		
Book*	Worship without Dumbing Down: Knowing God Through Liturgy [new, Aug. 05]	\$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 [new-July 2005]	\$12.50		
Booklet	An Act of Piracy	\$5.00		
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 [new, due out Mid-August 2005]	\$7.50		
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MANDATE

Consistency in Defending the Faith and Opposing Heresies

A Response to Presiding Bishop Frank T. Griswold

Since 1971 the Prayer Book Society of the USA has maintained a full commitment to the doctrine and liturgies contained in *The Book of Common Prayer*, particularly the latest American edition of 1928. At the same time it has commended both the latest Canadian edition of the same Prayer Book, that of 1959/1962, and also has expressed its admiration of the classic English edition of 1662.

Because of this commitment to reformed Catholic doctrine, order, morality and public prayer, the Society has also had to oppose major innovations to the historic Anglican Way that have occurred in the Episcopal Church. The major opposition, which began in the 1970s and has continued to this day, is to the confusion in the USA (not in Canada and England) of *The Book of Common Prayer* with other types of Prayer Books, especially those which address the You-God and have a variety of services from which to choose. Since 1979 the Episcopal Church has called what is by its nature and content "A Book of Varied Services" by the sacred name of "The Book of Common Prayer" and it has regrettably confined its own historic and true *Book of Common Prayer* in the edition of 1928 to its archives.

Often the Society has suggested that the 1979 Prayer Book become what prayer books like it are in other provinces of the Anglican Communion of Church, "A Book of Alternative Services." Further, it has asked that the classic Prayer Book, in the edition of 1928, return as the chief Prayer Book of the Episcopal Church, with the 1979 as an alternative and as subordinate to it. Do read, *Neither Orthodoxy Nor A Formulary* by Dr Louis Tarsitano and Dr Peter Toon (available from the Prayer Book Society at www.anglicanmarketplace.com) for more details of these important matters.

During the last year or so, while there has been a universal protest from Anglicans worldwide

against the innovations in the doctrine and practice of sexuality accepted in the Episcopal Church, the Prayer Book Society has not said much publicly. However, when the ECUSA, through its Presiding Bishop, produced, published and offered to the whole Anglican Family in June 2005, a description, defense and commendation of the practice of same-sex affection and the ordination of persons in same-sex partnerships, then the Society decided it could no longer remain silent. It is embarrassed and shamed by the public commitment of the Episcopal Church to these innovations and it joins with most of the Anglican Family in asking God's Spirit to move upon the ECUSA leadership and bring them to a change of mind and heart.

So it commissioned its Vice-President and Editor, Dr Peter Toon, to write a spirited, firm and yet gentle critique of the ECUSA book, which has the beguiling title, *To Set Our Hope on Christ* (Episcopal Church Center, NYC, June 2005).

Now the Board of the Prayer Book Society is pleased to announce that the reply, *Same-Sex Affection, Holiness and Ordination: A Response to Presiding Bishop Frank T. Griswold*, as a large booklet of 64 pages, is completed and is available at the web-site of the Society to be read or downloaded: www.episcopalian.org/pbs1928.

The attractive Booklet itself is available from August 2005 from the PBS Office for \$7.50, including postage (Prayer Book Society, P. O. Box 35220, Philadelphia, PA. 19128-03220). From mid-August it can be bought on line by credit card at www.anglicanmarketplace.com. For bulk orders at much reduced prices call 1-800-727-1928 or email thomascranmer2000@yahoo.com

PLEASE make the Reply by Dr Toon to the ECUSA sexual innovations widely known, so that American Anglicans and Episcopalians both know what is being propagated by the ECUSA and how to recognize it as false and heretical.

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