

MANDATE

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One *Book of Common Prayer in* Three *Editions.* 1662

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Heavenly Father, by whose gracious providence Anglicans have walked in thy way in North America: Look mercifully, we pray, upon this people in Canada and the U.S.A., now troubled by grievous dissension and disunity: Grant to them the inspiration of thy Holy Spirit to know thy truth, that they may continue very members of the one Body of thy Son Jesus Christ; and, by his indwelling in their hearts, keep them steadfastly in the fear and love of thy holy Name; [to the increase in them of true devotion and piety, and their growth in all goodness]; through the merits of the same Jesus Christ, thy Son and our Savior. *Amen*

A Final Editorial Word

from the Rev'd Dr Peter Toon

This is the last issue of *Mandate* of which I am sole editor. But I shall assist the new editor for the rest of 2008 and then retire from the editorial room completely.

On pages 3-4, Dr Roberta Bayer, who is the new editor, introduces herself: you will enjoy getting to know her and learning from her. Before my tenure as editor, Marilyn Ruzicka, a woman of great energy and tenacity, sat in the editorial chair; after my tenure, Roberta Bayer, a woman of learning and energy will sit there. As a mere man, I am grateful to be sandwiched between these remarkable women.

From page 5, there is what may seem to be a lot of words on one topic—One Book of Common Prayer in Three Editions. Let me briefly explain why I regard this topic as important and as something that I want, as it were, to bequeath and commend to all readers, indeed to all Anglicans in North America.

Though Canada and the U.S.A. are two different countries, it appears reasonably clear now that the future of The Anglican Way as biblically-orthodox in North America is not going to be in two parallel expressions, Canadian and American, but in a united movement that allows for proper regionalism in the whole of North America. So it is important that aspiring, biblically-based orthodox Anglicans be aware of the uniting Anglican formulary for the whole of North America, The (one) Book of Common Prayer in three different editions.



Please read and ponder the account provided so that you are prepared for the changes that have begun, and will increase, in the ordering of The Anglican Way from Alaska to Florida and Newfoundland to California.

In late June, the GAFCON Conference occurred in Jerusalem, and in late July the LAMBETH Conference will begin in Canterbury, England. The September issue of *Mandate* will cover these events in a reflective way. However, in terms of what is happening in North America, the impact of both these Conferences will be significant, even if we do not yet know the nature of that significance.

One final but important word, which is an appeal to your generosity and commitment to the classic, historic, orthodox and dynamic Anglican Way,

The work of The Prayer Book Society grows rather than diminishes in this present period of a shaking of the foundations of the Anglican Way, especially in the Western world. The Society is asked both to supply copies of the real Prayer Book for growing churches overseas and to help people to use with understanding the same real Prayer Book at home. There is honestly much to do and it is both exciting and demanding.

As led by our Lord, please put a check in the enclosed envelope and mail it to the Society as soon as possible. And as my final word may I say—thank you for your prayers and generous donations in 2008 and in previous years.

THE MANDATE

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A New Editor's Thoughts On the Importance of the Society for the Preservation of the Book of Common Prayer

by Dr. Roberta Bayer

I am very pleased to be taking on the editorship of *Mandate*, and to be given the opportunity to defend and promote the use of the *Book of Common Prayer*, not only because of its centrality to the Anglican tradition, but because of its place of honor within the Christian Church. I have

often heard Christians of other denominations praise Cranmer's work more enthusiastically than members of my own, and I am honored to be given the task of defending this work of lasting importance. The Prayer Book does remain in daily use in many homes, if not churches. It is praised not only because its beautiful prose counters the spiritually and intellectually deadening illiteracy of our culture, but because it links us to our Christian past. There is a very good reason that Cranmer's great work is spoken of with such respect among so many

Christians, and that is because it is not entirely a new invention of the Anglican Church in its initial moments of reformation; if it were so culturally embedded it would not be so beloved. Cranmer wrote from his knowledge of the tradition, and for posterity, drawing on his knowledge of the historical roots of Christian worship. In ordering its lectionary, its collects, its order of worship, he placed Anglicanism within a common heritage of liturgical worship reaching back into the first millennium. Through the *Book of Common Prayer* we are linked to the Christian past, and directed to worship in a way that is reverently fitting to who God is. For my part, I find that the rootlessness and restlessness that characterizes so much of the thought of our age, both in the academy and popular culture, the frequently voiced anxiety that we do not know who we are, and that we need to

rediscover our identity in order to find ourselves, grows quite alien and quite beside the point the more one immerses oneself in the practices, as well as the learning of the past.

The wisdom of the church is deep, always relevant, but not always easy to hear. After fleeing for his life to Mount Horeb, Elijah heard God speaking

to him not as thunder, nor as earthquake, but as a "still small voice" on a mountain top. (1 Kings 19.12) Amidst the noise and destruction wrought upon us by so many of our contemporaries, it is good to remember that it has not been in power, so much as in weakness and quiet and through our intellect, that God has been so gracious as to appear in the past, and that like Elijah we should expect God to speak quietly. Through submission to the tradition I have found it easier to listen for that small voice. It is not so much that in immersing myself in what is best in



my own tradition I have discovered my 'identity,' for identities are what others seek. But rather, I think that the Prayer Book affords a rare opportunity to do what the faithful, like Elijah, have always done when embarked upon a renewal of the faith, and that is to find a cave out of the fire and the storm to hear our Lord. Elijah was sent on his way by that still small voice to renew the historic practices and beliefs, not to invent new ones.

I should say a few words about my own journey within the faith. I am Canadian and an Anglican by birth. I have studied in both Canada and England, and in Canada I served on the board of the Canadian Prayer Book Society. However, I moved to the United States in 1991 when I began my doctoral studies at the University of Notre Dame, in South Bend, Indiana. There I completed

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my doctoral degree and was also blessed in meeting my husband, who is Roman Catholic, and with whom I have two children. I retired from academia when my children were born, and have remained in retirement while educating them at home. I am now returning to the academy by way of a part-time position, and will be on the faculty at Patrick Henry College in Purcellville, Virginia. I shall very much enjoy working with the wonderful people connected to the Prayer Book Society in the United States, some of whom I have known for many years.

I am not so much a student of theology, as of Christian philosophy, in so far as those two disciplines can be distinguished. Thomas Aquinas referred to theology as the queen of intellectual studies and philosophy as her handmaid, and I am quite happy with that designation. As no queen can appear in public without the assiduous attention of her handmaid, I am quite confident that philosophy has a very important role to play in the discourse of the Church. Reading St. Augustine of Hippo's autobiography, the *Confessions* (and everyone should), one learns of the great intellectual ferment which characterized the thinking of the early Christian fathers. Augustine discovered the truth of the Christian faith only through association with the various Christian Platonists of the period, not least the great Bishop of Milan, St Ambrose. His mother was a Christian, he had grown up within a Christian community in North Africa, his conversion was not brought about by a new acquaintance with the Bible or with the Church. In some sense his age was quite like our own, dominated by a variety of religions and philosophies. The Roman Empire was in its decline, it had a desultory attachment to the traditional gods, the emperor Constantine had converted to Christ and made Christianity acceptable within the halls of power, but the culture itself was characterized by what we might today call pluralism. In the case of St Augustine, it was not until he read the books of the Platonists, who we would now call the Neo-platonists, that he saw the error of false philosophies such as gnosticism that had formerly held his interest, and he came to a full understanding of God as He had revealed Himself in the Scriptures. It was from there but a step to conversion. Augustine read Plotinus' treatment of the One, who was the divine source of all creation and all thought, to whom he also gave the names the Good, Logos and Word. Immediately, Augustine saw that this was the same teaching as that found in the first chapter of St John's Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God." Christ is the Word, He spoke to us of God's Kingdom, and told us He was God. In this providential moment the Fathers of the Church realized that even if the pagan philosophers did not know this, at the very

height of their thinking was the thought that if God were God, he must be like Christ.

Augustine's story seems somewhat like the story of my life. I do not know if I would have returned to the church, much less taken the Prayer Book to heart, if I had not at a crucial point in my life read Plato. I realize that that is hard to believe in a culture where historical books of philosophy serve so many purposes, not least as fodder for career advancement in the universities. I saw that it was perfectly reasonable to know God, that he was a God who wanted us to know Him and to love Him with the fullness of our intellect, and moreover that it was not possible to love Him and know Him from within the philosophies and ideologies of our age because these philosophies deny the good of the intellect, and that with the the denial of the good of the intellect has come the denial of God. It is no more virtuous to deny the good of intellect in the name of faith, than it is in the name of ideology. For one thing it may lead to corrupt practices. That is a central truth which Christians of our age need to know. God gave us our intellects. As we stand at the beginning of the twenty-first century we have two millenia of Christian literature to guide our thinking. This is providential. There is knowing God and then there is straying from him. It takes work and study to read the saints, to remain among them, to live with them in our minds is by far the best means of living the life God wants us to live.

So I think that I ought to work with the Prayer Book Society in order to assist my own thinking about historical Anglicanism because Cranmer, and his fellow Anglican divines did not deny the good of the intellect, they did not separate faith from learning, and I think they should be emulated. They worshiped with a text they found historically defensible, they studied the Patristics as well as the Bible. God told Elijah on Mount Horeb to return to Damascus and renew the worship of God among the Jewish people, Augustine brought about the renewal of Christian thinking in the early years of the Christian church by elevating its teaching about the nature of God, Cranmer renewed our worship by renewing historical practices, and today we must learn what he knew. I do not care if in the eyes of the world I appear to be shielding the old, rather than celebrating the new. There are no new ideas in the faith, there are only old errors being repeated again under a new guise. That is one of the greatest lessons of the Old Testament, and one that we should continue to ponder today. Not for the first time are we witnessing the falling away of God's people. Worship with Cranmer's *Book of Common Prayer* is one of the means of return to where we have been, a guide to who we are now, and a signpost to where we are going. It offers a place where it may again be possible to listen and hope for that still small voice.



One *Book of Common Prayer* *in* Three Editions. 1662

It is amazing that *The King James Version* of the Bible of 1611, with or without the Apocrypha, is still in print in various editions from several major publishers. It is perhaps more amazing that *The Book of Common Prayer*, in its definitive 1662 form, is also in print in various editions from several, major publishers. In fact, Cambridge University Press recently launched a new edition of its pew edition of The BCP in a new font, to make it more appealing to the eye.

An edition for the world: The BCP 1662

The 1662 edition of The BCP is not the first edition of the English *Book of Common Prayer*, but it is the edition that has lasted to the present day through many printings, been used by the greatest number of Anglicans around the world, and been translated into over one hundred and fifty languages. (For the latter see, *The Bibliography of the BOOK OF COMMON PRAYER 1549-1999* by David N. Griffiths, 2002.)

What was originally called *The Booke of The Common Prayer* was first published in 1549 in the reign of Edward VI. The liturgical and literary genius behind its composition and editing was the Archbishop of Canterbury, Thomas Cranmer. In this book, instead of the variety of books traditionally needed for services in the English Church through the previous centuries, there was one book, within which were printed all the services provided by the Church of England. And it was one book for all people, the monarch and bishop using the same book as the parish priest and the peasant. A second edition followed in 1552, which showed greater signs of reformation of medieval doctrine, ritual and ceremonial.

The BCP 1552 had little time to get established in use before the death of the young Edward VI on July 6, 1553, and the coming to the throne of the daughter of Henry VIII, Queen Mary I, who favored the Roman Catholic religion. So during her short reign The BCP 1552 was prohibited and traditional Catholic forms were brought back. However, she was succeeded on November 17, 1558 by another daughter of Henry VIII, Queen Elizabeth I, and, as a part of what is known as the Elizabethan Settlement, she reinstated *The Book of Common Prayer*, slightly revised from its 1552 edition, and dated for publication 1559. (One change was the conflation of the words of administration of Holy Communion from the 1549 and 1552 editions, and another was the removal of the words, "the tyranny of the

Bishop of Rome" from the Litany.) Then The BCP 1559 became the authorized English Prayer Book throughout her long reign. It was thoroughly explained and defended against criticism from Puritans by Richard Hooker in Book Five of his justly famous, *Laws of Ecclesiastical Polity*.

Queen Elizabeth I died on March 24, 1603, and was succeeded by her cousin, James VI of Scotland, who was known in England as James I. The Act of Uniformity of 1559 was retained and *The Book of Common Prayer* of 1559 was authorized after minor revisions had been made. (These included an extension of The Catechism, new prayers for the Litany and modification of the rubrics for Baptism.) The new edition of the prayer book carried the date of 1604, thus The BCP 1604. This edition, with modification of the State Prayers, remained the authorized edition after the death of James I on March 27, 1625 and during the reign of his son, Charles I.

In 1636 Charles I gave to the University of Oxford the same privilege previously only enjoyed by the University of Cambridge, the right to print and publish *The Book of Common Prayer*. To this day both these presses continue to publish The BCP and The KJV.

[In 1637 there was printed and published in Edinburgh for the Church in Scotland a very different edition of The BCP to that of the English BCP 1604. Various false accounts have circulated about this book both as to its composition and its initial, mixed reception in Scotland. What can be said with certainty is that it represents the first authoritative move on the part of the Anglican episcopate (the bishops in Scotland) to set aside the doctrinal and liturgical Eucharistic heritage of Archbishop Cranmer. (See for more detail, Gordon Donaldson, *The Making of the Scottish Prayer Book of 1637*, Edinburgh, 1954.)]

The last printing of this 1604/1625 edition was in 1644, for on March 13, 1645 an ordinance of the "Long" Parliament made the use of The BCP a penal offense. This was the period of the English Civil War and at its close Charles I was executed on January 30, 1649. In the 1650s came the Protectorate of Oliver Cromwell and then of his son, Richard. But in 1660 the Parliament requested Charles, the son of Charles I, to return from exile as King Charles II. Only then were printings of The BCP 1604 resumed for use in the parishes and cathedrals.

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However, this edition of 1604 was not authorized for use, for the King, seeking national unity, set in motion high level discussions between Puritan and Anglican theologians on what was needed to be revised or improved in The BCP. Since they met in London at the Savoy Hospital, their deliberations have been called The Savoy Conference. They began work in the late Spring of 1661 and completed their work by December 1661. The revised Prayer Book was approved by the Convocation of Canterbury and York in December 1661 and by the King in Council on February 24, 1662. Though the Parliament quickly approved the book with only a few minor alterations, its publication was delayed until the summer until the new Bill of Uniformity had received the royal assent on May 19, 1662.

Looking back to the year 1662, it is perhaps painful to recall that as the new edition of The BCP was being received by the Church of England, the same Church was expelling from the incumbencies of its parishes 1760 clergymen who in conscience could not accept certain provisions of the new Act of Uniformity. So it was that English "Dissent" or "Nonconformity" was created and henceforth some English Christians were called "Dissenters" or "Nonconformists" to distinguish them from "churchmen" of the National Church. [The standard work for studying the various editions of The BCP from 1549 to 1662 remains F.E. Brightman, *The English Rite* (1921, reprinted 1970).]

The Content of The BCP 1662

The principle changes made in 1661-2 to The BCP 1604 edition included a new Preface; the use of The KJV for the text of the Epistles and Gospels; the addition of a Baptismal Service for adults; the formal inclusion of both the Psalter and the Ordinal within the BCP; the revision and the addition of a few Collects; the Declaration of kneeling at Communion from 1552 restored in an edited form; and a service for use at sea added.

It is claimed that there were around six hundred changes; but most of these were of a letter here and a word there, and of a comma there and a semi-colon here. There was no major or striking departure from The BCP 1604. Common Prayer rose from its sleep since 1645 to resume its place in national and very soon international life. It has been well said that there was to be no rocking of the ark of the Church of England, whether by High Church (Laudian) pushing or Presbyterian pulling, though their combined efforts took the Prayer Book out of the harbor of 1604 and prepared it to sail the seas of the world. The revision was con-

servative, middle-of-the-way, safe, prudential, logical, lucid, moderate, and modest—just what was needed after the turmoil of Civil War and Protectorate. And also just what was needed to (as Providence would lead) to be used overseas in the British Empire and by British evangelistic missions. However, it is to be noted that the Church of England opted for uniformity rather than inclusiveness with toleration of Puritan ways, and this meant that by St Bartholomew's Day, 1662, clergy had to conform or lose their parish (and also academic) positions.

1662-2008 in the Church of England

Over the years from 1662 to the present there have been various attempts to revise The BCP 1662. Of these the most important are those of 1689 and 1928.

On the arrival of William and the Mary in England in 1688, the mood seemed right either to give larger toleration and freedoms to Dissenters and Nonconformists or to make an attempt to make the National, Established Church more comprehensive and thus attractive to Protestant Dissenters to return to it. A commission was established in 1689 and a variety of proposals were discussed; but, in the event, there was no final report and no recommendations made to King, Parliament and Church Convocation. However, the Dissenters were given greater freedoms to exist meaningfully outside the National Church. [See for more detail, Timothy Fawcett, *The Liturgy of Comprehension of 1689*, 1973.]

In the period after World War I, the Church of England completed, approved in its Joint Convocation, and submitted to Parliament a revised *Book of Common Prayer*, bearing the date of 1928. But it was not approved by Parliament since too many members there believed that it had moved too far from the Reformed Catholic/Protestant character of The BCP 1662. Nevertheless, though not officially approved, services from it were used in parishes from 1928 onwards by the permission of local bishops. [For more detail see R.C.D. Jasper, *The Development of the Anglican Liturgy, 1662-1980*.]

From the late 1960s what is usually called liturgical "renewal" or "experiment" has occurred in The Church of England, but not by seeking to revise The BCP 1662. Rather, the Church has been authorizing books of services alongside it, and technically under its doctrinal wings. Of such there have been two, first *The Alternative Service Book 1980* (1980), followed by *Common Worship* (2000), with the latter replacing the former.



One Book of Common Prayer in Three Editions.

The Book of Common Prayer authorized by the General Convention of the Protestant Episcopal Church in 1928, and brought into general use in 1929, was not the first edition of the Prayer Book of this Church. It was the third edition and is the most recent, if we recognize that the innovative Prayer Book of 1979 is not a fourth edition, because not in the classic Anglican tradition of Common Prayer.

Because the thirteen American colonies were under the British Crown until they broke free after the Revolutionary War, their "Anglican" parishes were part of the Church of England and under the Episcopal care of the Bishop of London, who had commissaries in each colony. And being so, they used *The Book of Common Prayer* (1662) together with the King James Bible (1611). Also from the Declaration of Independence, July 4 1776, to the printing of the new American Prayer Book thirteen years later, Americans continued to use The BCP 1662 but, not surprisingly, without the prayers for the British Crown and Parliament.

It is perhaps amazing that after the American republic was born and monarchy was repudiated, many Americans, committed to "life, liberty and the pursuit of happiness," chose to remain Anglican in basic doctrine, worship and polity. It was well known and often said in England that the relation of monarch and bishop was fundamental to the existence of the National, Established Church; but in the former colonies Americans were prepared to retain the office of bishop, even though it proved very difficult to get one consecrated initially; and, further, a bishop in the U.S.A. had to function in a "democratic" Church, with no legal relation at all to the federal government. In the event, so important were bishops to them that American Anglicans called their Church "Episcopal"—The Protestant Episcopal Church of the U.S.A.! This was not in imitation of "The Episcopal Church in Scotland," but, rather, to distinguish the American Church for Anglicans with its Threefold Ministry, including very importantly the bishop [Greek, *episcopos*] as the primary Minister, from other Churches such as the Congregational, Baptist, Moravian and Methodist.

Not only was the office of bishop retained, but so also was *The Book of Common Prayer*, itself democratic in usage (one edition for all to possess), but not democratic in the way it mapped out the relation of man to God, and God to man. In the 1780s American Episcopal leaders proceeded

on the assumption that it was both appropriate and necessary for them to revise the 1662 edition, which they had been using, for use in the new republic. They knew of the revision of The BCP in 1637 for use in Scotland; of the official attempt, after the arrival of William and Mary in Britain in 1688, to make the Prayer Book more comprehensive and thus acceptable for use by Dissenters and Nonconformists (indeed this plan is referenced in the Preface of the American BCP); and of the distinctive Scottish Communion Service of 1764. Further, they had access to various published commentaries on The BCP as well as of proposed revisions of the Order for Holy Communion from various eighteenth-century English writers. Finally they had experimental services from various missionary agencies.

Revising a much-loved and used book is easier said than done. And the fledgling American Episcopal leadership got off to a bad start with their first attempt of 1785, published in 1786. It was neither acceptable at home nor abroad—e.g., to the English Bishops. It was rather short and too much guided by the latitudinarian or enlightenment spirit of that age. In contrast, the further attempt at revision, approved by the General Convention of the Church meeting in Philadelphia in the Fall of 1789, was acceptable to a majority at home and to the English Bishops abroad. However, this Prayer Book still showed the influence of latitudinarianism; but, at the same time it was also profoundly affected in its sacramental presentation by Anglican high-church doctrine and devotion (primarily through the Scottish connection and Bishop Samuel Seabury of Connecticut). It was ordered to come into use by October 1, 1790. (In 1792 was added to it the American edition of The Ordinal; and in 1801 the American edition of The Articles of Religion.)

1789

We need to note briefly that the creators of the American 1789 edition, intended it to be more contemporary than the English 1662 edition, with fewer archaisms, a wider range of services, and a recognition of hymnody. Apparently, the team followed the method of beginning with the rejected 1786 American edition, but revising upwards as it were, adding from various sources, of which obviously The BCP 1662 was a major one. The fact that they started from the latitudinarian version of
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1786 probably explains why in The BCP 1789 there is no Athanasian Creed with its linking of sound dogma with personal salvation, no explanation of the purpose of marriage in the Preface of the Marriage Service (as in 1662), and why the second half of the original *Venite* (= Psalm 95 in BCP 1662), which speaks of hardened hearts and divine wrath, is omitted in Morning Prayer.

Additional services not in The BCP 1662 included Family Prayers and Visitation of Prisoners, together with the addition, a few years later, of Services for the Consecration of Churches and the Institution of Ministers in parishes.

That which historians regard as the most important innovation in The BCP 1789 is what is called the Eucharistic or Consecration Prayer. Here, strongly influenced by Bishop Seabury, who had been consecrated in Scotland after failing to achieve this in England, the Americans rejected the arrangement and content of the Prayer in The BCP 1662, and adopted instead a form that is found in the Scottish Communion Rite of 1764, where what are called "The Oblation" and "Invocation" (= Epiclesis) follow the Institution Narrative. However, the wording of parts of this 1764 Prayer was modified by the wording within The Scottish BCP of 1637 (a revision which makes sense when it is known that this Prayer Book had been used by some Scottish Episcopal clergymen who had emigrated to America.)

However, in the Preface of October 1789, it was claimed that if a comparison is made of The BCP 1662 and The BCP 1789 then "it will appear that this Church is far from tending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require." This general assertion was accepted both sides of the Atlantic Ocean and thus the new American Church was immediately in communion with the See of Canterbury and has remained so to 2008. The 1789 edition of the American BCP remained the authorized edition until 1892. During its use in the nineteenth century, it was often bound in the same volume as a collection of metrical psalms and/or hymns. [See further, Marion Hatchett, *The Making of the First American Prayer Book*, 1982.]

1892

During the second half of the nineteenth century, as the U.S.A. went through many developments, including civil war and expansion west, there were repeated calls from various quarters for revision of The BCP 1789 to make it more "relevant" to the changing context. However, the General Convention, which debated proposals for revision at successive meetings in the 1880s, could not agree on more than some relatively minor changes. Thus the new edition, The BCP 1892, was a very conservative revision. In fact many of the

proposed but rejected changes had to wait for serious consideration for the next round of revision in the 1920s.

Amongst the changes incorporated at this time into the new Prayer Book included: new prayers added to the "Occasional Prayers;" a new suffrage added to the Litany; a totally new service for Ash Wednesday; new Collects, Epistles and Gospels added for use on Christmas Day and Easter Sunday; a new Feast, that of the Transfiguration, added; three new Collects added to the Burial Service; and a new selection of Psalms for Feasts and Fasts. [See further, William McGarvey, *Liturgiae Americanae*, 1907.]

1928

Twenty years after the publication of The BCP 1892, there was renewed pressure to return to the revision of the Prayer Book. The General Convention of 1913 appointed a Joint Commission of bishops, priests and laity to consider "the revision and enrichment" of The BCP 1892; and their work was finally approved at the General Convention in Washington D.C. in 1928, and The BCP 1928 authorized for use from Advent Sunday 1929.

In commending the new Book, its friends claimed that The BCP 1928 had two outstanding characteristics in days when Morning Prayer was a regular public service on Sundays. These were: (a) that it was much more flexible in its use, with permission to shorten the regular services; especially those of Morning and Evening Prayer; and (b) that it was no longer compulsory every Sunday to recite the Exhortation beginning, "Dearly beloved brethren," which was in danger of losing its force by constant repetition. The shorter invitation, "Let us humbly confess our sins to Almighty God" could be substituted. Then a much shorter canticle, "*Benedictus es*" could be used instead of the longer "*Te Deum*." The revision of the Lectionary also provided shorter and more profitable Scripture Lessons; and, further, wide freedom was allowed in the selection of the Psalms. (We may note that another Lectionary, more thematic, was substituted for that of 1928 in all printings of The BCP 1928 from 1944.)

Not only were the services shortened, but rigid uniformity in the services was no longer insisted upon. After the third Collect in Morning and Evening Prayer the minister could now either end the service with the "Grace of our Lord Jesus Christ," or by the use of a prayer or prayers from any part of the Book, thus giving a much greater variety. The section "Concerning the Service of the Church," which follows the Preface to The BCP 1928, is a striking illustration of the unprecedented breadth of the liturgical freedom of the new Prayer Book. It rules that the Order for Holy Communion, Morning and Evening Prayer, and the Litany, are the services regularly authorized for use "in this Church,"



but with the far-reaching proviso that, subject to the direction of the bishop, in addition that there other devotions "set forth by lawful authority" maybe used. Further, under carefully defined conditions, "when the edification of the Congregation so requires," these other devotions may be used instead of the regular Morning and Evening Prayer. All passages of Holy Scripture were now taken from the Revised Version not the King James Version and in some cases the marginal rendering of the R.V. was adopted. There was also a new translation of the Psalter correcting many archaic words and phrases and putting right perceived errors. While The BCP 1892 had required the recital of the Ten Commandments in full once on each Sunday, the new Book limited this requirement to "at least one Sunday in each month."

Then there were many changes of a doctrinal or semi-doctrinal kind. Strong expressions of penitence for sin in the Litany, the Penitential Office for Ash Wednesday, and elsewhere were minimized or removed. In the "Prayer for the whole state of Christ's Church" (no longer "militant here on earth") a clause was inserted expressing petition for the departed; and in the Burial Service similar petition is found in several prayers. From the Baptismal Service was removed the specific reference to original sin contained in the words, "all men are conceived and born in sin." In the Marriage Service the vows and promises of the man and the woman are exactly alike and both undertake the same obligations: hereby the traditional "headship of the male" is removed. Then in The Visitation of the Sick the sense that sickness is sent by God as a form of chastisement from the heavenly Father is removed, on the view that sickness is not to be normally linked to personal sin, and God does not send sickness but wills healing and good health.

In terms of what was seen as "enrichment" in 1929 the following things may be noted: (i) a larger recognition of the life of the Nation, e.g., by providing Collect, Epistle and Gospel for Independence Day, and Prayers for the Armed Forces; (ii) new prayers for the Church as the Family of God; (iii) A Bidding Prayer; (iv) new Collects for Monday, Tuesday and Wednesday of Holy Week; (v) a service for the



Burial of a Child; (vi) the changed tone of the Visitation of the Sick, and (vii) The Office of Instruction as a substitute for the old Catechism.

[See further, E. C. Chorley, *The New American Prayer Book*, 1929.]

After 1928

After World War II, liturgical renewal, as it was called, was in the air and all the Anglican Churches of the West/North began to engage in it with varied intensity, given moral authority to do so by Resolutions of The Lambeth Conferences of 1958 and 1968. From the time of the Vatican Council (1962-65) this whole process gained further momentum, as the lead of the Roman Catholics was followed. In the U.S.A., there appeared a series of "Prayer Book Studies" and then various "Trial Services," until a new Prayer Book was ready and approved first by the 1976 and then confirmed by the 1979 General Convention. The arrival of the new Prayer Book meant the official end of the classic Common Prayer Tradition of the Anglican Way in The Protestant Episcopal Church of the U.S.A., now calling itself The Episcopal Church. It also heralded the beginning of over two decades of major innovations in worship, doctrine and discipline, for many of the seeds of the innovations were clearly within the new Prayer Book.

[See further, Paul V. Marshall, *Anglican Liturgy in America, Prayer Book Parallels*, 2 vols, 1989, for all the prayer books from 1662 to 1979 laid out in parallel.]

THE BOOK OF
COMMON PRAYER
AND ADMINISTRATION OF
THE SACRAMENTS
AND OTHER RITES AND CEREMONIES OF
THE CHURCH
ACCORDING TO THE USE OF
THE EPISCOPAL
CHURCH OF CANADA
PUBLISHED BY
THE PRINTER
AS IT IS APPOINTED IN THE 64TH CANON
OF THE CHURCH
AND THE PARLIAMENT OF GREAT
BRITAIN AND IRELAND IN THE
SEVENTH YEAR OF THE REIGN

One Book of Common Prayer in Three Editions.

1962
still bound by its terms

In Canada, before any revision began on The BCP 1662, Anglicans nailed their liturgical and theological colors to the mast. In the first General Synod of the Church of England in the Dominion of Canada, held in 1893, the Bishops and delegates of the clergy and laity made the following "Solemn Declaration":

We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world, as an integral portion of the One Body of Christ composed of Churches which, under the One Divine Head and in fellowship of the one, holy, catholic and apostolic Church, hold the One Faith revealed in Holy Writ, and defined in the Creeds and maintained by the undivided, primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures, of the Old and New Testaments, as containing all things necessary to salvation; teach the same Word of God; partake of the same Divinely ordained Sacraments, through the Ministry of the same Apostolic Orders; and worship One God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth.

And we are determined by the help of God to hold and maintain the Doctrine, Sacraments, and Discipline of Christ as the Lord hath commanded in his Holy Word, and as the Church of England hath received and set forth the same in "The Book of Common Prayer and the Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David" pointed as they are to be said or sung in the Churches; and "The Form and Manner of Making, Ordaining and Consecrating Bishops, Priests and Deacons"; and in "The Thirty-Nine Articles of Religion"; and to transmit the same unimpaired to our posterity.

This was agreed when the British Empire was truly a world empire and where the Churches in the various countries and territories still went by the name of the mother Church, the Church of England. It has not been rescinded and formally still stands today, although few in the Anglican Church of Canada seemed to believe that they are

Since the passing of this Solemn Declaration, there have been two official revisions of The BCP, those approved by the General Synod in 1918/1922 and in 1959/1962 and it is our task to look at these particularly the second, which is still the official edition of The BCP for the Anglican Church of Canada. The Preface to The BCP 1962 (which is a revision of the Preface to The BCP 1922) begins with a powerful commendation of the English Prayer Book:

The Book of Common Prayer is a priceless possession of our Church. By its intrinsic merits, as a Book designed for the reverent and seemly worship of Almighty God, it has endeared itself to generation after generation of devout Christians throughout the world. None would desire or advocate any change therein that would impair or lessen this deep-seated affection.

And it ends with a claim that the revision approved in 1959/1962, resulting in The BCP 1962, is in the spirit of the Solemn Declaration of 1893.

When the Bishops, Clergy, and Laity of the Church in Canada assembled for the first General Synod in 1893, they made a Solemn Declaration of the faith in which they met together. It is in that faith that this Book of Common Prayer is offered to the Church, with the hope that those who use it may become more truly what they already are: the People of God, that New Creation in Christ which finds its joy in adoration of the Creator and Redeemer of all.

As we shall note, there are certain changes in doctrine in The BCP 1962, which raise the question whether this mid-twentieth century edition does in fact teach exactly the same doctrine as The BCP 1662, to which the Solemn Declaration refers.

1918/1922

Although the first official revision of The BCP 1662 was very modest, the story of the origin of The Canadian BCP published in 1922 has been told in great detail by W.J. Armitage, who was Custodian of the Canadian Prayer Book and present for the whole revision process. The book's title is, *The Story of the Canadian Revision of the Prayer Book (1922)*. In contrast, though the second official revision leading to The BCP 1962 was much more far-reaching in its changes and "enrichments," there exists no satisfactory, published account of the

principles and process of that revision.

But back to the revision at the beginning of the twentieth century. This began after the successful launch of a Canadian Hymn Book and the impetus given by Resolution 27 of The Lambeth Conference of 1908. This stated:

In any revision of the Book of Common Prayer which may hereafter be undertaken by competent authority the following principles should be held in view: a. the adaptation of rubrics in a large number of cases to present customs as generally accepted; b. the omission of parts of the services to obviate repetition or redundancy; c. the framing of additions to the present services in the way of enrichment; d. the fuller provision of alternatives in our forms of public worship; e. the provision for greater elasticity in public worship; f. the change of words obscure or commonly misunderstood; g. the revision of the Calendar and Tables prefixed to the Book of Common Prayer.

In the Preface to the 1922 Canadian Prayer Book, what had been achieved was stated in brief:

The chief results of the present Revision will be found to be: the adaptation of rubrics to customs accepted at the present time; the provision of directions for the combined use of the different Offices; the adaptation and enrichment of the Occasional Offices; the supplying of Forms for Additional Services in use throughout the Church though not provided for in The Book of Common Prayer heretofore; the addition of many new Prayers for Special Occasions; the revision of the Calendar, the Lectionary, and the Psalter.

In terms of the radical changes made to received Liturgy later in the century, this was indeed a gentle revision, as is seen in the minimal changes made to the Service of Holy Communion.

However, to think that this revision had no doctrinal implications is to have a narrow view of doctrine. One theme may illustrate this point. Dr Armitage begins his sixteenth chapter on "The Athanasian Creed" with these words: "The storm centre of the revision was that ancient symbol, the *Quincunque Vult...*" wherein is stated with great precision the Western Christian dogma of The Holy Trinity and The Person of Jesus Christ. Not to have it is to lose a very important link with classic Western doctrine. We recall that it was omitted from the American BCP from 1789 and not a few Canadians wished it omitted from the new Canadian BCP. After intense debate, and the investigation of various possible options, a very simple way was found to allow its use by the minority, and, at the same time, to negate its use for the majority. The rubric in The BCP 1662, requiring it be used on certain days of the year was removed, and this new rubric was inserted: "Upon any day of the year may be sung and said, at Morning Prayer, instead

of The Apostles' Creed, this Confession of our Christian Faith..." And this rubric was retained in The BCP 1962.

1959/1962

Since the major "revision and enrichment" of The BCP 1922 concerned The Order for Holy Communion, it may be wise to begin by noting the differences in this text, when compared with The BCP 1662. Here are some of the major ones:

- ◆ Instead of the Ten Commandments, the Summary of the Law may be used.
- ◆ New Offertory Sentences with seasonal provisions
- ◆ Biddings used before the Prayer for the whole state of Christ's Church, and in this Prayer the remembering of the departed.
- ◆ Several new Proper Prefaces.
- ◆ A major addition made to the Prayer of Consecration (see below for detail) in terms of a paragraph where the 1662 Prayer actually ends.
- ◆ This Prayer followed by (a) The Peace; (b) The Prayer of Humble Access; (c) the Communion; (d) The Lord's Prayer; (e) The Prayer of Thanksgiving ; (f) The Gloria, and the Blessing. [In 1662 there is no Peace and the Prayer of Humble Access comes before the Prayer of Consecration.]
- ◆ The Exhortations removed from the body of the text, revised and made to be an appendix.

Much time and labor went into the final version of the final paragraph of the Consecration Prayer. Here it is:

Wherefore, O Father, Lord of heaven and earth, we thy humble servants, with all thy holy Church, remembering the precious death of thy beloved Son, his mighty resurrection, and glorious ascension, and looking for his coming again in glory, do make before thee, in this sacrament of the holy bread of eternal life and the Cup of everlasting salvation, the memorial which he hath commanded: And we entirely thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion; And we pray that by the power of the Holy Spirit, all we who are partakers of this holy Communion may be fulfilled with thy grace and heavenly benediction; through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Spirit, all honour and glory be unto thee, O Father Almighty, world without end.

Continued on page 12



The paragraph begins with the Addressing of God, and then proceeds into what is called the Anamnesis—the Remembering before the Father the death, resurrection, ascension and second coming of the Lord Jesus. Following the Anamnesis there is the supplication for forgiveness and other benefits of Jesus' passion. Then there is the Epiclesis, prayer for the Spirit to descend, on the assembled people. However, there is no Epiclesis upon the Elements of Bread and Wine (as in Eastern Liturgy and in the American 1928). And, finally, there is no Oblation, presenting the Bread and Wine to the Father (as in Easter liturgy and the American 1928). Thus even with the enrichment this Prayer stays within the tradition of BCP 1662.

There were, of course, many "enrichments" made to all services, most of them without doctrinal import. These included additional and new prayers; Supplementary Collects, Epistles and Gospels; a revised Preface for the Solemnization of Matrimony; the introduction of the Sursum Corda into Baptismal Service at the blessing of the water in the font; and an extension to the Catechism. New optional Services were added—e.g., Prayers at Noon; Thanksgiving for Harvest; Young People's Service; Service for the Burial of a Child; and The Form of Institution and Induction of a New Minister.

Then there were changes or revisions may be seen as doctrinal in scope: e.g., the introduction of the idea of "the Baptismal Covenant" into

the Catechism; the tendency in the Confirmation Service to move it along from being a holy rite to being a Sacrament; the removal from the Marriage Service of the biblical doctrine of "the headship of the male;" the removal from the Visitation of the Sick of the theme of divine chastisement of God's adopted children; general prayer for the departed as optional in the Burial Service and in the Order for Holy Communion following.

[The only book dealing with the revision of The BCP leading to the 1959/1962 edition is slim and examines solely the Service of Holy Communion: William R. Blott, *Blessing and Glory and Thanksgiving. The growth of the Canadian Liturgy*, 1998.]

Epilogue

Not long after The BCP 1962 was in use, the pressure began from within and without for "liturgical renewal." That is, for forms of worship which were based on different principles than the Common Prayer Tradition. Like the U.S.A. and England, Canada eventually produced its own new prayer book, *The Book of Alternative Services* (1985), regarded by many as a Canadian adaptation of the American 1979 Book. It did not replace The BCP 1962 but existed alongside it, a strange partner in that it contained a different and often contrary doctrinal and devotional approach to liturgy, and, by all reasonable judgment, was not in accord with the Solemn Declaration of 1893.

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and in your will. Thank you.**



One *Book of Common Prayer* The *in* Three Editions. Common Prayer Tradition

Whatever the differences between The BCP 1928 and that of 1662, or between The BCP 1962 and that of 1662, or between that of 1928 and that of 1962: is not each one an edition of The Book of Common Prayer? That is, they all belong to the distinctive Common Prayer Tradition of the Anglican Way.

Common Prayer

This goes back to the use from Whitsuntide 1549 in the Church of England of the first English Prayer Book: *The Booke of The Common Prayer and Administracion of the Sacramentes, and other Rites and Ceremonies of the Churche after the Use of the Churche of England* (1549). This long title indicates that the contents fall into three divisions.

First of all, there is "the Common Prayer," which in the Preface is referred to as "the common prayers in the church, commonly called divine service," and which in the Act of Uniformity of 1549 is also called, "the common prayer commonly called the service of the church." In other words, this is a reference to Mattins and Evensong to which are added the Litany and Suffrages, the latter being referred to as "the common prayer of procession."

In the second place, there is "the Administration of the Sacraments" which refers to the services for Baptism and the Lord's Supper, the two Sacraments instituted by the Lord Jesus.

And thirdly, there are "the Rites and Ceremonies" being Confirmation, Purification of women after childbirth, Matrimony, Visitation of the Sick, Burial of the Dead and the penitential Office for Ash Wednesday. (Ordination Services were published later and separately.)

The expression, "after the use of the Church of England," points to a wholly new liturgical situation in England. There had been several liturgical "Uses" in the medieval period, based on major Cathedral centers. The differences between the various Rites were not major but they were real nevertheless. With *The Booke of The Common Prayer* of 1549 came uniformity of liturgy for all cathedrals, parishes churches, college chapels and places of worship in England. This was new and, of course, the invention of printing made it possible and enforceable.

The BCP replaced a set of medieval books—Breviary, Missal, Manual, Pontifical and Processional—that were needed for the daily services and yearly worship of the Church of England. But The

BCP did not stand alone for it required The English Bible, which in 1549 was *The Great Bible* in its 1540 edition. When the new edition of The BCP came out in 1552 it was *The Book of Common Prayer*, the definite article being removed, and it has remained without this article to the present day. However, in general use the expression "Common Prayer" in England came generally to refer either to the English Prayer Book itself as a distinct book, whose title bore this expression, or to the whole range of services within this Prayer Book, which, of course, included more than the two Daily Offices and Litany, which originally were "Common Prayer."

Three amazing facts about The BCP are these: (a) that this one book contains all the forms of worship and prayer needed for worshipping and serving the Lord our God in spirit and truth, and in the beauty of holiness; (b) that this one book (with the Ordination Services and The Articles of Religion) is a standard of doctrine (a formulary) of the Anglican Way; and (c) that there is one and only one form of this book in terms of content (even though it may come in varying sizes) and the bishop and the parish clerk, the Duke and the peasant, the Prime Minister and the criminal in prison, all use it. There is no special form of Common Prayer for either the wealthy or the poor, the students at Oxford University or the children in the village school, the Houses of Parliament or the Inns of Court. All members of "the commonwealth" use the same common texts and pray the same common prayers.

From the very beginning in Edward VI's reign The BCP was intended to be inextricably joined to the English Bible and this Prayer Book obviously needs at least the Minister to have a copy of the Bible from which to read the Old and New Testament Lessons at Morning and Evening Prayer. However, the Bible readings for The Order of Holy Communion and the Psalter are printed within The BCP. (Of course what The BCP does not have in it are special anthems for choirs to sing or general hymns for the congregation to sing. Thus if such musical forms are to be added—as they have been increasingly in modern times—to The Order for Holy Communion, and to Morning and Evening Prayer, then music books will be needed.)

The BCP 1662, along with The BCP 1928 and The BCP 1962, may be described as not only the Anglican but also the Reformed Catholic Prayer Book. *Continued on page 14.*

That is, it differs both from the Roman Catholic and Orthodox Books in significant ways in terms of doctrine, ritual and ceremonial. Historically, the English Prayer Book represents a major revision of the medieval services of *ecclesia anglicana*, that were in use until the 1540s. Yet, the revision of the medieval services, the Sacraments and the ordained Ministry in England was less radical than in other countries in Europe where reform took place. England paid more attention to what was judged to be good tradition.

The Church of England and Anglican Churches, created by expansion abroad, can also be called Protestant in the original meaning of this term, which is “protesting on behalf of the Gospel of Jesus Christ as received and understood in the Early Church, especially of the first five centuries.” Anglican Churches are not “Protestant” in the contemporary sense of this word in America, which relates to being anti-Rome, anti-tradition, and committed to Scripture alone, interpreted by private judgment. In contrast, they do take note of ancient tradition in that they follow long-standing forms of set daily services, pray using written prayers, administer the Sacraments with written forms, and maintain an ancient form of polity with dioceses and the primitive form of the Threefold ordained Ministry. Together with the Bible, which they regard as containing everything sufficient for knowledge of God’s salvation through Jesus Christ, and from which they read daily, their Prayer Book guides how they worship, pray, administer the Sacraments, perform marriage ceremonies and bury the dead.

The English Language of Prayer

At least until the 1960s, and often until the 1980s, the normal form of the language addressed to God the Father almighty in the Name of his Son, the Lord Jesus Christ, in public worship of all denominations in English-speaking lands was what may be called the English Language of Prayer. Now it is very much the exception rather than the rule, but it still thrives in some West Indian, African American and traditional Anglican congregations. Until the 1960s, the reading from the Bible, the singing of hymns, spiritual songs, psalms, canticles and anthems, and the prayers and praises, confessions and petitions, intercessions and litanies addressed to God, were in the English Language of Prayer and had been so since Latin had been abandoned for common worship in the sixteenth century. However, at least from the eighteenth century, the sermon or homily was given in what we may call regular English, where “you” functions both as singular and plural.

One major characteristic of this Language of Prayer is the use of Thou (Thee, Thy, Thine) in the addressing of God as the Holy Trinity, and also of addressing each of the Persons (the Father, Son and

Holy Ghost) of the one Trinity. This usage allowed and supported the doctrinal affirmation that “The Lord our God is One Lord,” and, at the same time, allowed the intimate form of speech used in earthly relations by a son to his father within the sanctity of the family. To have called God “you” would have been to open the door to rendering the Holy Trinity into a plural form, tri-theism! But to call him “Thou” preserved monotheism and allowed a sense of God’s intimate Fatherliness.

Another characteristic of this Language is its ability to render and present the human being as a dependent creature and guilty sinner in a relation to God, in which he is often presented in the Bible. That is, it uses a series of verbs (e.g., to beseech, to grant, to mortify and to deliver) not to mention nouns with adjectives (e.g., perpetual fear) which convey (what is not popular religion today) the standing of the undeserving, meritless, miserable sinner, as totally helpless and without rights before the just and holy, but merciful and compassionate God. This is the LORD God who desires to be feared and adored, revered and loved, but there is no love without first fear.

To appreciate the strength of the case for the retention of The English Language of Prayer, we need to make use of several technical terms. We are all aware that language can and is used in a whole variety of ways and in differing contexts and circumstances. This is referred to as *register* which may be defined as “a variety of language used by a particular speaker or writer in a particular context.” And when a number or group of people, who share a common purpose or interest, use the same *register* in a reasonably consistent way, *register* becomes *style*. Here *style* is not something to be praised or blamed as such for it is descriptive only.

There are many examples of *style* in English—the addressing of judges in court, describing American football, working with computers, and referring to the divisions and departments of modern medical work. The form of language in each of these examples—and more could be added—is clearly recognizable as belonging to a specific context, and as serving little or no obvious purpose outside of that context under normal conditions.

Is there then a *style* for public prayer in public worship in English that is recognizable? Yes there is and it is found in (a) The BCP; (b) The KJV; (c) English Hymnody (Watts, Wesley, Keble etc.) and (d) devotional books. It still is present in 2008 (after fifty years of attempts to remove it) in the preference for the traditional forms of The Ten Commandments, The Gloria and The Lord’s Prayer and the recognition of such sentences as “those whom God has joined together let no man put asunder” and “Thus saith the Lord” along with such phrases as “And with thy spirit.”

Bearing this in mind, the fact of the matter is

that there is no Christian, religious *style* available as yet in written and spoken contemporary English. That is, there are no appropriate *registers* to communicate certain basic convictions, feelings and affections. For example: for awe and reverence towards superiors, for earnest petition of what we cannot demand as a right, and for love which we know we are unworthy to express except by permission of the beloved. The fact of the matter is that social structures have changed and contemporary English is naturally disposed towards the democratic, egalitarian, therapeutic, utilitarian and assumption of human rights. However, there still remains the need within the context and relation of the Holy LORD to his sinful creatures, and of these persons to their Creator and Redeemer, for a fitting language to worship, praise, petition and confess to Him and for Him to reveal himself to them. And the point about the traditional English Language of Prayer is that it has the appropriate *registers* and *style* to make possible the reverent and meaningful exchange between God and man. And if there is contemporary need for a special type of English for each one of so many departments of human life and society, why not one for Prayer!

Of course, there are archaic words (e.g., vouchsafe and forasmuch) in the traditional Language, which were, and are, a minor impediment for some people, but the major objection to the received language after World War II was the (false) claim of its inability to communicate the Faith to the radical 1960s and post-1960s generations. [For a readable and serious study of the English language of prayer, see Peter Toon and Louis Tarsitano, *Neither Archaic nor Obsolete, the Language of Common Prayer and Public Worship*, 2003, available from (U.S.A.) www.anglicanmarketplace.com or from (U.K.) www.edgewaysbooks.com or call 1-800-727-1928]

In conclusion

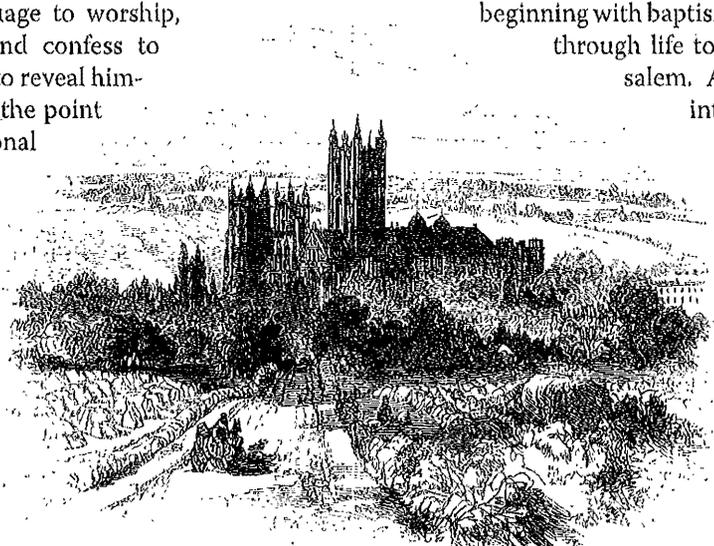
The BCP in its original and definitive purpose is intended to be a godly provision—always existing hand in hand with the Bible in English—for each and every day, for the whole of the Year and for the whole of life. That is, it provides Daily Services for

Morning and Evening (with required Bible readings, canticles, psalms and prayers)—and there is a godly, spiritual order in these services; The Litany and Suffrages for use on Wednesdays, Fridays and Sundays; The Order for Holy Communion for every Lord's Day and Holy Day; The Service of Holy Baptism for entrance into the Church and Kingdom of God; A Catechism to instruct youth; Confirmation for those baptized and instructed in the Faith; Holy Matrimony for those called to this vocation; Visitation and Communion Provisions for those who are sick; The Burial of the Dead for those who die as baptized Christians, and other things.

So the congregation has services for each and every day, and each and every Sunday and holy Day; and each person is provided the essentials beginning with baptism for his pilgrimage through life to the heavenly Jerusalem. All this together is intended to provide a godly discipline, leading to sound habits, for public worship, family life and personal discipleship. So all that is truly needed to walk in the way of holiness and to worship the Lord our God in the beauty of holiness is the guidance and structure of The BCP, which is always dependent upon the open Bible. Of course, these two essentials can be supplemented by additions such as a hymn or song book, but if any of these extras is treated as an essential, then the godly discipline is easily lost.

A very real problem in the first decade of the new millennium is that we seem to have a low view of godly discipline and habit, and a high view of freedom and variety. The BCP as the Anglican way of structuring the Christian vocation of worship and service works on the assumption that the daily and/or weekly repetition of that which is good and excellent is more conducive to holiness and sanctification than is constant variety and change. The idea is that the repetition of the good will be retained in the memory (learned by heart) and will be as seed germinating into fruit of the Spirit, godly virtues, and good habits.

[Note that at www.anglicanmarketplace.com the Prayer Book Society has for sale several CDs, each of which contains multiple books in PDF relating to The BCP.]



Prayers

for the people of the Anglican Way in North America:

Gracious heavenly Father, who hast blessed the peoples of North America in countless ways, and who hast caused to be planted here the Anglican branch of thy holy, catholic and apostolic Church: Look mercifully, we pray, upon the people of the Anglican Way in Canada and the U.S.A., troubled as they are by numerous problems; Grant to them, we beseech thee, the inspiration, guidance and strengthening of thy Holy Spirit that they may aspire and work truly to be the Household of Faith, the Body of Christ, and the holy People of God, united in love and truth as they follow the Lord Jesus Christ. And, by thy saving power and perpetual providence, be pleased to graft in their hearts the fear and love of thy Name; to increase in them true devotion and piety; to nourish them in all goodness; to make them tranquil in

anxiety; and, in thy mercy, to keep them surely in the same; through the merits of Jesus Christ, thy Son and our Savior. *Amen.*

O Lord our only Savior Jesus Christ, the true vine, who hast graciously caused thy branch called Anglican to flourish in North America: Look mercifully, we beseech thee, on these followers of thy way in Canada and the U.S.A., now sorely troubled by dissension and disunity: send them the Holy Spirit that they may know all truth, that they may continue very members of thy one Body; and, by thy indwelling in their hearts, they may be kept steadfastly in the fear and love of thy holy Name; who with the Father and the same Spirit livest and reignest in the perfect union of the most holy Trinity, one God, world without end. *Amen.*

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