

# MANDATE

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# Welcome to the New President of the Prayer Book Society

W. Denman Zirkle

**I**n the last issue of *The Mandate* I wrote about the six-year Presidency of Peter Toon, who has now become a Vice President and Emissary-at-Large of the Society.

Here I want to commend to all our members and friends the new President of the Society. He is the Rev'd Fr. Wayland Coe, Rector of St. Thomas Church [Episcopal] in Houston.

The Board voted with enthusiasm and in unison for his appointment and all the members feel happy that a young man is now leading the Society.

It is my privilege as Chairman of the Board to work with Fr Coe for the cause that we hold dear the public AND private use with understanding of The Book of Common Prayer.

Fr. Coe is a cradle Episcopalian and thus has experienced personally what the Episcopal Church has been through over the last forty or so years. He grew up in Amarillo in the Texas panhandle. After graduating from the University of Texas (1983) he worked for a while in the oil and gas industry. Then he went to Trinity School for Ministry in Ambridge, near Pittsburgh, where he gained the Master of Divinity Degree.

His churchmanship may be described as evangelical high church or high-church evangelical; but he respects the genuine comprehensiveness of the Anglican Way and thus embraces persons of both

low-church and anglo-catholic persuasion.

After ordination he worked for three years in the parish of Christ Church, Nacogdoches, in Texas, where he also served as chaplain to students at the Stephen F. Austin State University. Then he was called to St. Thomas Houston, first as assistant to the then Rector and then from 1995 as Rector.

St. Thomas is an important parish for several reasons. First of all, it is a dynamic traditional parish which uses the classic Book of Common Prayer for all its services. In the second place, it has a large school (about 650 students) where excellence is pursued and where the same BCP is used daily for school worship. And, in the third place, it has within its mem-

bership gifted laity who are ready to use their talents for the kingdom of heaven and for the work of the Prayer Book Society.

Fr. Coe's wife, Janet Lynn, teaches at the School where also their two children, Andrew (13) and Abigail (11) attend.

Please pray daily for Fr.Coe, his family, the parish and school and for the prosperity of the Society under his leadership.



## THE MANDATE

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# Reflections from the Editor's Desk

The Rev'd Dr. Peter Toon

## Forty plus forty plus ten— Ash Wednesday to Pentecost.

At the centre of the Church Year is Easter and at each side of Easter there is a period of forty days – the 40 days from Ash Wednesday, and the 40 days to Ascension Day. In the first case the 40 days do not include the Sundays in Lent but in the latter case they do so.

Before the 40 days of Lent there is the period of preparation for Lent introduced by Septuagesima and continued through Sexagesima and Quinquagesima. And after the 40 days from Easter Day to Ascension Day there is the period of ten days leading to the Feast of Pentecost and Whitsunday, the festival of the coming of the Holy Ghost. The latter period of ten days is theologically far more important than the former period of eighteen days. We could neglect the former but must not neglect the latter.

## The great fifty days?

In recent times, because of the modern Liturgical Movement, it has become common in Anglican circles, amongst those who use the new liturgies, to speak of the Forty Days of Lent, the “Pasch” and the “Great Fifty Days.” Certainly the Three Days from Good Friday through Holy Saturday to Easter Sunday were called “the Pasch” by the early Church and are of supreme importance. Further, the early Church did speak of the period from Easter Day to the Day of Pentecost as “the great fifty days.” However, as the Feast of the Ascension of our Lord gained greater prominence especially in the West from the fourth century so the fifty days became in practical terms forty plus ten.

The danger of reviving the expression “the great fifty days” and down-playing the break at forty days is that this feast which crowns all the other feasts, the Festival of the Ascension of our Lord, gets neglected and the Church leaves, as it were, Jesus risen from the dead but not exalted bodily into heaven!

With the introduction of “the great fifty days” have also come – but not everywhere – two strong emphases, both of which are said to be in imitation of the early Church. First of all, that there should be no public confession of sin in the Liturgy in this

long period when the church is involved in joyous celebration and, secondly, that no one kneels in this period in church, because standing to pray, it is claimed, the more appropriately celebrates the theme of resurrection.

Those of us who worship within the traditional western way, using the classic *B.C.P.*, prefer to speak of forty plus ten of the period from Easter Day to the Feast of Pentecost/Whitsunday in order to give appropriate emphasis to the Ascension of our Lord. We also prefer to follow long western custom to kneel to confess our sins, to pray and to

receive the blessing; to sit to listen to the word of God; and to stand to say the Creed and sing canticles and psalms.

Further, from the Psalter we have learned that the humble and sincere confession of sins to God the Father through Jesus Christ the Saviour is truly the praising of God, for it is bowing before him as the Judge and the looking to him as the Redeemer, as it is also a submission to his Word as our King and Lord. Thus we cannot cease in

public worship to have the general confession even in the fifty days for to omit it would be to offer to the Lord our God an inferior form of praise, and also run the risk of thinking of ourselves as sinless people.

## From the dust of the earth to the glory of heaven

There is profound meaning in the events and emphases of the traditional Church for Lent, Easter, Ascension and Whitsuntide. Let us seek to taste a little of some of this as food for our hungry souls.

On Ash Wednesday we hear the sobering words: “**From dust thou art and to dust thou shalt return.**” Therefore, we begin the 40 + 40 + 10 in full recognition of both our creatureliness and in full knowledge of that from which (dust = the elements of the world) God has created us. We start Lent wholly as dependent and helpless creatures looking to God as the Creator and Sustainer of both physical and spiritual life.

But this was not all. We begin on Ash Wednes-



day as guilty and miserable sinners who offend against God's holy law. We bow before him as the Judge of all men and as the One to whom we look for mercy and pardon.

Further we begin fasting, but not only physical fasting with abstinence from food and drink. We fast inwardly, through lamenting our sins, being sorrowful and penitent for them. And for 40 days we keep company with our Lord in his great fast in the wilderness. Happily, on the Sundays in Lent there is for us (but there was not for our Lord) relief from fasting and there is also strength to be obtained via the means of grace.

The last part of the forty days of Lent is Holy Week when we accompany our Lord into Jerusalem each day, to watch him, to hear him, to feel his pain and burden, to attend the Last Supper, to go into Gethsemane and finally to follow him from the judgement seat of Pilate outside the city walls to Calvary where he is crucified. On **Good Friday**, the most solemn of all days, we engage in a total fast, in order to focus our whole spiritual and mental energy upon Christ crucified -- crucified for us. We gather at the foot of the Cross with his Mother and with John, the beloved disciple.

**Holy Saturday** is the most quiet of all days for on that day Jesus lay in the tomb. In union with him we gather our thoughts together and prepare our hearts and minds for what is to come. In the evening we begin to decorate the churches with fresh flowers in anticipation of the celebration that is to come.

**Easter Day** is the Festival of festivals and the Feast of feasts and the Church at midnight, or early in the morning, cries out with joy, "He is risen from the dead." We proclaim Christ's victory over the world, the flesh and the devil and thus we proclaim the Christian hope of the resurrection of the dead and the life of the world to come, through with and in Christ Jesus, who is the Way, the Truth and the Life. This is the Day for a truly celebratory Eucharist and for all the faithful to be fed at the heavenly Banquet of the Lord with the food of eternal life, the Body and Blood of the once crucified and now risen Saviour.

Then for **forty days** we live in expectancy that the resurrected Jesus Christ will make himself known to us as we continue to live in faith, hope and love and as we read the accounts of his original Resurrection appearances. We know that we are pilgrims and sojourners in this world and age. For we belong to the Lord Christ who belongs to

heaven, and where he is there we are called to go and be.

And on **Ascension Day**, after the devout keeping of the vigil the day or evening before, we celebrate on this major Feast Day his going away from this space and time and his reception into heaven to sit at the Father's right hand and to be unto us from there the exalted Prophet, High Priest and King of all kings. Now we truly know that we have a Mediator in heaven, who fully takes care of our eternal interest and to whom we can come for succour and grace. But we also have his promise that "I am with you always even unto the end of the age."

The next ten days, ending with the Vigil on the eve of Pentecost, are days of joy and also of spiritual preparation for the Father will send the Holy Ghost in the Name of his only-begotten Son, our Lord Jesus Christ; and when he comes he will dwell within the people of God; he will give to faithful believers gifts for ministry and for the edification of the Church, and he will empower them to be

his faithful witnesses and ambassadors in this world. By his presence the Household of God and each member therein will become the temple of the Holy Ghost. **Whit-Sunday, the Day of Pentecost**, is a major Feast Day when we celebrate the completion of the series of mighty acts of the Father through the Son and by/with the

*Now we can live for the year and for the rest of our pilgrimage in this world, guided and graced by the Spirit of Christ who is the Holy Ghost.*

Holy Ghost that began with the Incarnation of the Son, continued with his offering of himself at Calvary for the sins of the world, with his being raised incorruptible from the dead, with his ascension into heaven and concluding with his sending of the Holy Ghost as the Paraclete, the Counsellor and the Comforter.

Having been looking up to the exalted Lord in expectancy for ten days we now rejoice that he is with us by the Spirit that bears his name and brings to us his graces, virtues and gifts. Now we can live for the year and for the rest of our pilgrimage in this world, guided and graced by the Spirit of Christ who is the Holy Ghost. So in the long Trinity season we look in four directions simultaneously – up to the exalted Lord Jesus, back to his mighty acts of salvation for us, forward to his future coming in glory, and around upon the world he has saved by his precious blood.

*[The Rev'd Dr. Peter Toon, The Rectory, Bidulph Moor, Staffordshire, ST8 7HP, England. peter@toon662.fsnet.cp.uk]*

# The Oxford Martyrs' Memorial

The Prayer Book Societies of the world have special associations with Oxford, England.

Here on March 21, 1556, the chief editor of *The Book of Common Prayer* (editions of 1549 & 1552), Archbishop Thomas Cranmer, was burned at the stake by the short-lived Roman Catholic government of Mary Tudor because he had embraced reformed catholic (= Protestant) doctrines and practice and would not finally anathematise them. The spot is commemorated by a metal cross on the road in front of Balliol College and not far from the Bodleian Library.

Not more than a hundred yards away, outside the church of St Mary Magdalene, there was erected in 1843 a memorial to Cranmer and the two other bishops, Nicholas Ridley & Hugh Latimer, who also died at the stake in Oxford on October 16, 1555.

And less than half a mile away, also in the 1840s and within the colleges of the University, several scholars were busy editing some of the major works of the English Reformers of the 16<sup>th</sup> century for the Parker Society, of which more below.

For the account of the martyrdom of Thomas Cranmer, and all that led up to it, we commend the account in the recent and excellent biography of the Archbishop, *Thomas Cranmer*, by Diarmaid McCulloch (Yale University Press).

Here we need to say a few things about the Memorial & the Parker Society.

The reason why the Memorial was conceived, paid for and erected is essentially the same basic reason why the Parker Society was formed. This was to give due emphasis to the importance of the sixteenth-century reformers of the English Church as servants of God, who sought to purify the *Ecclesia Anglicana* from medieval accretions and to fashion from it the reformed Church of England, using the vernacular for its revised but authentic liturgy.

And the specific reason why it was necessary to emphasize the importance of the Reformers in the late 1830s & the early 1840s was to oppose aspects of the new Tractarian (Anglo-Catholic) movement founded by Newman, Pusey and Keble in 1833. Some of the more ardent members wrote and spoke as if the Reformation of the English Church was a huge mistake, misguided in principle and content. This extreme position caused opposition from churchmen of all stripes and types and united the old-style high churchmen with the new style evangelicals against what they saw as a new kind of popery. It also caused some churchmen to begin to call themselves evangelical high churchmen or high church evangelicals! [For more details of the response of the Evangelicals and High Churchmen

to the Tractarian Movement see Peter Toon, *Evangelical Theology, 1833-1856*, 1978.]

The initial impulse to erect a Memorial in Oxford seems to have come from Charles P. Golightly who "gloried in the traditions of the old high church party" and "was friendly with men of every division of thought" except the new and excessive Tractarians. Following private meetings in his house, a public meeting was called in Oxford for November 17, 1838. Here it was decided to erect an Oxford Memorial to Cranmer, Latimer and Ridley, and a management committee was set up. It contained both Evangelicals and High Churchmen. By June 1, 1842 over £7,000 had been raised. The money was used to build an extra aisle within St. Mary Magdalene Church and to erect the Memorial some thirty or so yards from this church and some 100 yards from the place of the martyrdom. The architect was the well-known Sir Gilbert Scott, grandson of the famous evangelical biblical commentator, Thomas Scott, and the design was modelled on the crosses erected by King Edward I to the memory of Queen Eleanor.

Sadly this Memorial is in need of restoration and is now surrounded by a protective fence until that work can be undertaken. We look forward to being able to see the whole of it again when the restoration is completed within a year or two.

With the arrival of the penny post in 1840 came the opportunity to launch a subscription society, known as the Parker Society (after Archbishop Parker), for the reprinting of the works of the English Reformers. This task of soliciting subscribers was undertaken by George Stokes a Colchester merchant and well-known churchman of the evangelical school. His work proved to be fruitful. For most years between 1841 and 1855 there were over 7,000 subscribers who each paid £1.00 per year for the books printed in that year. In all fifty-four volumes were published, being printed at the University Press in Cambridge. The editors were from the conservative evangelical and the old high church schools and among them were distinguished scholars. The President of the Society for its whole existence was Anthony Ashley Cooper, the Seventh Earl of Shaftesbury.

Today, the whole set is difficult to find, is a Collector's piece, and where it can be purchased it will cost up to a \$1,000.00.

To conclude. The Memorial and the Parker Society's volumes should be seen as a protest on behalf of the reformed catholic character of the Church of England and not as a protest against that central Anglo-Catholicism which gladly affirms the catholic nature of *The Book of Common Prayer*.



# Men and Boy Choirs:

## Another Aspect of Preserving Anglican Tradition

Brian J. Taylor, AAGO

**M**any of us look forward to tuning in our local public radio station on Christmas Eve in order to hear a Festival of Nine Lessons and Carols



1720

sung by the choir of men and boys from King's College, Cambridge. Some of us have heard men and boy choirs on our pilgrimages to England. A few of us even have the privilege of hearing a choir of men and boys singing services in our own or nearby parishes. If so we are privileged given the fact that only 30 or so of these ensembles sing regular services across the United States, in comparison with well over 200 about 50 years ago. This is a loss that should be deplored by those who are concerned about the preservation of the Anglican tradition. **The men and boy choir is an important part of the Anglican heritage that plays a key role in perpetuating that tradition.**

### History and Rationale

**A** men and boy choir is a mixed choir in which the boys sing the soprano line and the men sing the alto, tenor and bass lines. This was the original type of mixed voice choir dating back to at least the 11<sup>th</sup> century when boys were called to join the monks in cathedrals to sing harmonized hymns to the Blessed Virgin Mary. Much of the historic liturgical choral music was written for choirs of men and boys including the Latin masses of the Catholic tradition, the cantatas of the Lutheran tradition, and the service settings of the Anglican tradition. Since the English Reformation, choirs of men and boys have sung the liturgy of *The Book of Common Prayer* more or

less continuously until the present day, primarily in cathedrals and collegiate chapels.

From the late 19<sup>th</sup> century until the mid-20<sup>th</sup> century most cathedrals and large parishes in the American Episcopal Church were served by a choir of men and boys. Unfortunately a number of factors contributed to the decline of men and boy choirs in the Church in the post World War II period. Factors that were not the fault of the Church were: 1) the increasing numbers of families moving to suburbs and other locales that were a fair distance from the parish church, making attendance at daily practices more difficult; 2) the increasing opportunities and demands on children's time which pulled them away from choir and other church activities, and 3) the increasing difficulty and challenge of working with children in the modern permissive age. Other factors for which the Church is in part responsible include the demand for fairness for girls and an inherent suspicion of activities designated for only one sex. This was a major factor in the demise of some men and boy choirs. In addition, changes in liturgical practice and revision of the language of the liturgy made the use of music for men and boy choirs, and even the choirs themselves, seem obsolete. Finally, the philosophical change in religious and artistic instruction and nurture called for having children participate in things that they could understand.

Singing sacred classical music that used words and music beyond the immediate comprehension of the student was considered inappropriate. This philosophy claimed that the child had to understand the liturgy and the music in which he participated. The philosophy that guides a traditional men and boy choir is that the child begins by participating and then allows understanding to grow and flower. As a result of all mentioned above, one by one, choirs of men and boys were disbanded and replaced by mixed voice choirs of adults.

The tragedy of this loss is both musical and ecclesiastical. The unique sound of a men and boy choir simply cannot be replicated by a mixed choir of men and women. The clearness of tone found in well-trained boys is part of the special musical instrument that a child from about 7 to 13 years old possesses. Moreover, the ecclesiastical loss is much more profound than many realize. The boys who sang in the choir were exposed to the texts of the Holy Bible, *The Book of Common Prayer* and the great hymns and poems of the Church. As the boys rehearsed them daily and sang them on Sunday, they became internalized into their souls through the medium of music. The exposure to these texts combined with the intrinsic nature of the music itself spiritually formed these boys as Anglican Christians. One can still meet older men who remained faithful to the Episcopal Church all their lives because of their experience in a choir of men and boys. It is also the place where the seeds of a call to the ministerial priesthood were planted. Many of our older priests sang in a men and boy choir as children. One cannot claim that the men and boy choral tradition was the only way by which men came to be faithful churchmen, but it played a far greater role than seems to be realized.

The decline of the men and boy choral tradition began in the 1950's<sup>1</sup> and by 1980 only a handful of such choirs remained. As a result fewer and fewer boys had the opportunity to be trained in the Anglican tradition of music. The Church had far fewer boys for whom the classical Prayer Book became a cherished friend. She no longer had a large number of boys who had learned through participation in the choir what it means to make a commitment. Finally, She had only a few boys who experienced the discipline and rewards of singing a weekly service at a high standard of performance. I have read and heard many people lamenting the changes in the Church, decrying the loss of our identity and the forgetting of our heritage, but, significantly, I have never once heard what to my mind is a very important reason for our ecclesiastical amnesia: the decline of the men and boy choir. **Once the Church ceased to train boys on a large scale in the Anglican tradition of music and worship, the Church was then faced with a generation in which traditional Anglicanism was not in its soul.**

It remains then for those who are concerned with preserving, renewing and spreading Classical Anglicanism to consider reviving the men and boy choral tradition, for this can be a key factor in achieving these goals. Traditionally in the United States a men and boy choir was responsible for music at Sunday services (usually from September through June) as well as services on the principal holy days. The choir sang the same type of sacred Classical repertoire as adult mixed choirs do today. The young choristers rehearsed several times per week with a rehearsal towards the end of the week in conjunction with the men. In the course of these rehearsals the boys learned to read music and were exposed on a daily basis to the music of the Church.

The boys were also expected to sing the music at a certain standard of performance. Our modern day *Junior Choirs* are often regarded as secondary and incidental to the principal mixed choir. Often no standard is expected; anything they do, however well or poorly is greeted with smiles and – *gasp* – applause. In a men and boy choir the students are expected to perform as well as the adults. Moreover, with the right training, they can! Traditionally, the boys gained singing and sight-reading skills and learned the repertoire through several hours of rehearsal each week. While some choirs were better than others, just as some of today's adult choirs are better than others, all were offering their best work to the glory of God and in the service of the liturgy.

### **Starting a Men and Boy Choir**

**A** parish desiring to begin a men and boy choir needs to have a plan. The plan should begin with establishing the purpose of the choir. For this endeavor to be truly successful the choir must have its own particular service for which it is responsible to provide music on a *weekly* basis, preferably the principal service on Sunday morning. If it is not feasible for the men and boy choir to sing the principal service then perhaps this choir can sing Evensong every Sunday or some other service, but we strongly believe that it should be a service for which this choir is exclusively responsible every week. The weekly service helps the boys learn the habit of regular church attendance and builds commitment to coming to the rehearsals (there's always another service around the corner) and services where they are needed. If the boys sing only occasionally – once per month or so as many church junior choirs do – then many of the objectives for having a men and boy choir are defeated. The boys do not learn the habit of regular church attendance and commitment. Their musical and liturgical skills do not develop quickly. And the choir cannot build up a working repertoire.

In order to implement such a program effectively, one must have the right choirmaster. The

choirmaster must have an understanding of this distinctive choral tradition. Although the repertoire is the same as sung by a mixed parish choir (assuming the mixed choir is doing sacred music from the Classical tradition), the means to the end are entirely different from a mixed choir. A good choirmaster needs to have in his ear the unique sound for which he is aiming. He must also understand how this tradition works. The choirmaster should have observed English cathedral and collegiate chapel choirs as well as American churches where such choirs still function. The choirmaster must know not only the goal to be achieved but also how to get there. It is a fallacy to think that one will gather a group of boys together who have no previous choral experience, put some Bach in front of them, and expect them to sound like the boys of Westminster Abbey. Knowledge of the English approach to singing is essential to training the boys properly. The choirmaster must relate well to both to children and adults, expecting high standards from the boys while still remembering that they are children. Often, the best candidates for this position are those who were raised in a men and boy choir, but this is not always so.

The next part of the plan is gathering the boys. One has a choice of two paths to follow at this point. The ideal path, particularly in this day and age, is to draw the boys from a school. Historically, a number of men and boy choirs in this country were supported by a choir school. Today, with the increasing number of parish day schools some parishes already have a group of boys from which to draw choristers for the choir. Other parishes, which are giving consideration to starting a school, might find that the opportunity to start a men and boy choir would give additional impetus to the school project. If choristers are drawn exclusively from the school, rehearsals can be either during the school day or immediately before or after. If scholarships or other forms of financial aid were offered to those who are selected for the choir it would give students and their families motivation to make the commitment to choir for several years. Since the prime time for the boy's voice is 7 to 13 years of age, the schools need to run at least through 8<sup>th</sup> grade. Students can be accepted into the entry level positions of the choir as early as 2<sup>nd</sup> grade and sing through the voice change which now occurs around 13 years of age when boys are usually in 8<sup>th</sup> grade.<sup>2</sup> The advantage of having the boys drawn from a single school is that the boys are on the campus and available for rehearsals easily. They are also available for special daytime services such as a midday Ash Wednesday service or a funeral.

The second path is to recruit boys from the parish and the community. The parish, of course, is a good place to start recruiting, but most parishes don't have a sufficient number of boys to form a

choir and not every boy will be either sufficiently skilled for or interested in the choir. It may seem strange to think of attracting boys from the outside to sing in a parish choir of men and boys until one considers what participation in such a choir offers to a boy. The unique thing about a men and boy choir is the opportunity for boys to sing music at a higher level than is done in most parish junior choirs or school choirs. If parents perceive this type of choir as offering their child something special they will be more inclined to enroll their child in it.

If one follows the second path one will be having after-school rehearsals during the week. The difficulty with this arrangement is that one has to compete with the myriad of after-school activities from which students can choose, especially in the area of sports. In addition, in some schools, homework loads for young children have become very heavy which sometimes precludes students from attending rehearsals. Also, people who live far from the church may be disinclined to enroll their child in choir. This is especially true in sprawling metropolitan areas. These are problems, but they are not insurmountable. It is here that we should mention the question of remuneration. If a child participates in a Junior Choir that exists primarily for the benefit of children who are part of the ensemble, then remuneration is obviously inappropriate. A choir of men and boys, however, is not just for the benefit of the young choristers. It exists to serve. This type of choir demands a commitment to multiple rehearsals during the week. The boys need at least two rehearsals during the week by themselves and one with the men. It demands hard work to achieve excellence. One can insist that since choir is in the service of God, the singers should make their singing a gift to God who has given the greatest gift in Jesus Christ. One must consider, however, that a boy who sings in a men and boy choir often doesn't realize what a great privilege and opportunity it is until he has experienced it for an extended period of time, perhaps several years. It is not easy to induce a young boy to sing in the choir, to sacrifice participating in other activities with more immediate appeal and to motivate him to come and work hard to achieve a high standard of excellence. That is why we recommend the use of modest stipends.

Historically, boys participating in a men and boy choir received a stipend for several reasons. First, after-school choir practices several days per week precluded the boys from taking a newspaper route or doing other odd jobs that boys did in previous days to earn pocket money. Moreover, some boys came to rehearsal and returned home again via public transportation. The stipends helped pay the bus, subway or streetcar fare. Today, the stipend shows a boy that he is becoming part of a group that has high expectations. A modest stipend com-

municates to the boy that his work in the choir is important. He is a necessary part of the team, and the church recognizes his contribution to its ministry and his sacrifice of personal time and forgoing participation in other activities to sing in the choir. Stipends are usually based on attendance with variations such as fines and bonuses or increases based on years of experience. Here is a suggested base stipend: \$1.00 per rehearsal and \$3.00 per service with \$.25 deducted for tardiness at a rehearsal and \$1.00 deducted for tardiness at pre-service warm-up.

An audition should be set up that allows the director to meet the boy in person along with a parent. Even if the director intends to accept all who wish to be in the choir (which may be the case when first inaugurating the choir), an audition is still important in order that the choirmaster knows what kind of voices<sup>3</sup> and personalities are coming into the ensemble. It is important that the family knows what the commitment is. Choirmasters should chat with the student and the parent about what is expected. An alert choirmaster can pick up on a committed parent and an uncommitted parent. Through the singing of songs, vocalises and other activities the choirmaster can determine if the child can sing more or less in tune and if he is teachable.

Part of the plan must include provisions for men to sing the alto, tenor and bass parts of the repertoire. In a men and boy choir the men are here to support the boys.<sup>4</sup> The men's parts must be 100% solid. If the lower parts are weak, the boys have no foundation on which to stand. They will probably fall apart. We strongly recommend using professional or semi-professional singers with superior sight-reading skills. A soloist type voice is not required here; what the choir needs is a voice with a clear tone that can easily blend with the other men and the boys. Tenors are not as easy to find and countertenors – male altos – are a truly rare breed.<sup>5</sup> In order to obtain the services of those who sing the rarer voice parts and to have high-quality singers on all the voice parts remuneration for the men is necessary. The number of men required varies depending on the number of boys singing, the acoustics of the church and the balance desired by the choirmaster.<sup>6</sup>



Before the choir can start singing services on a regular basis the boys need an extended time of rehearsals in which to become an ensemble, learn the music and learn how to execute the liturgy. In later years, the older boys will teach the younger ones, but when everyone is new at first, the choirmaster must make sure that the boys (and men) are secure on all the details of what to do during the liturgy. The choirmaster also needs time to get a reasonably acceptable sound from the boys and to get some repertoire under their belt. John Rutter's *God be in my head* and Gerre Hancock's arrangement of Noyen's *Christus vincit* are good starter pieces. A week-long camp before the traditional school year begins or perhaps a full month of regular rehearsals before the first service will help the choir be secure on its first outing. Chances are, if one is just starting a men and boy choir, the students will be younger. From the inception of

such a program it takes five years for it to come up to standard. At first the repertoire may be limited and the sound may not be quite what one desires. The choirmaster needs to keep the long-range goal in mind. Everyone must have patience during this developmental stage, knowing that the prize can be won over time.

The choirmaster will have to develop the discipline of the choir. The Royal School of Church Music offers a training plan that helps motivate the boys to do their best and to achieve musical

goals. Rehearsals must include time for vocal development and teaching sight-singing as well as learning repertoire. Attention must be given to hymns, chants and service music as well as choral items. All of this will seem overwhelming the first year when everything is new to everyone. In future years it gets easier. The choirmaster should demand excellence from his singers but it must not come at the expense of the joy of singing.<sup>7</sup>

Choir never quite becomes real to the boys until they do their first service. It is in the first service that the boys start to realize what this is about. After the routine of services is established the choir develops its identity. Over time its quality will improve, especially when it returns to previously learned music that it can now polish. The choirmaster needs to constantly remind the choir of its purpose to glorify God and aid the people in

their worship. He must commend them for their work while challenging them to do better. He must help the choir develop a sense of pride in their work while making sure that it does not pervert itself into conceit. This will help the choir retain its boys and attract new boys in future years.

### Conclusion

**W**hen a boy participates in a men and boy choir he learns so many things. He learns music as he is exposed to the great sacred repertoire of the Church and learns to read musical notation. He learns about worship. He learns the services of the Prayer Book and begins to penetrate their meaning. He learns about his faith as he joins with the congregation in prayers and hears the scriptures read and preached. He learns about commitment and discipline. He learns that he is not the center of the universe but has a place within the larger world.

A choirboy enjoys male camaraderie with other boys which is special to a group joined together in a common enterprise. He also enjoys male role models, i.e. the choirmaster<sup>8</sup> and the men of the choir.<sup>9</sup> Finally, he learns to share his gifts and talents for the benefit of others and to the glory of God. Surely a greater number of boys ought to have this opportunity again.

A choir of men and boys is rooted in the past, serves the present and paves the way for the future. In letting the men and boy choral tradition decline, the Church has forgotten Her past, failed to adequately serve Herself in the present and mortgaged Her future. She has put one of her finest teachers and caretakers out to pasture. Is it not time that She recall this teacher back to again teach our boys the Anglican tradition? We think that this teacher can be more effective than ever in passing on the living tradition of Classical Anglicanism to many generations to come.

A choir of men and boys demands great maturity and responsibility from the boys. It exposes the boys to music and words that they might otherwise not encounter before college. Ironically, the decline of the men and boy choir comes at a time when children are in some ways more mature, more worldly and more able to meet the challenges afforded by participation in such a choir. And, in a society where discipline and commitment are sadly lacking, an institution that can cultivate such discipline and commitment is being lost. Finally, one wonders if the unique musical instrument that is a men and boy choir is going to become extinct. We think that it is unacceptable for the Church to let this instrument either become secularized, as it is through community boy choirs, or disappear altogether.

(In the next issue of Mandate there will be a short article dealing with girls, choirs and public worship, written by Mr. Taylor)

### Notes

1. Some men and boy choirs were still being founded in the early 1960's, but for the most part, this decline began in the Post-war period.

2. In previous generations, the voice change occurred at around 16 years of age which gave choristers a longer time to sing in the choir and allowed them more time to achieve musical maturity as trebles before the change. Over the course of the 20<sup>th</sup> century the age shifted to around 13. This is true in both England and North America.

3. In all my publicity about men and boy choirs I pointedly say to parents, "Don't withhold your child from an audition because you think he can't sing. Singing is only 1% talent and 99% a learned skill. Bring him in for an audition so that the director can determine if your child can learn to sing."

4. In a choir of men and boys the men take a back seat to the boys. As I often say to the men, "The boys are the stars, you guys are the back-up band."

5. Sometimes a choirmaster will have to find a baritone with a good falsetto and help him develop his ability to sing as a countertenor. Male altos are still common in England, but in America, where the mixed female and male choir has become normative, alto is considered a voice part for females. A male alto in the United States is rarely used outside of choirs of men and boys, and those, as we have seen, are few in number these days. This also points out another advantage of reviving men and boy choirs: increasing the number of male singers. After the voice change the choirmaster can work with teenagers and develop *all* the male voice parts in these young men: bass, tenor *and countertenor*.

6. Some prefer to have as many men as boys in the choir, while others, including this writer, prefer twice as many boys as men. The minimum is six: two basses, two tenors and two countertenors.

7. Notice that we say "joy" and not "fun." Choir is not fun in the sense that it is playtime. It should, however, grow to be reasonably enjoyable for the participants. The joy comes from learning challenging music and offering it in a service of worship. A tyrannical choirmaster can destroy the joy and defeat the objectives. One can have a well-disciplined choir without being a tyrant.

8. Virtually all men and boy choirs are served by male choirmasters though there have been a few notable exceptions.

9. In today's world, our boys need positive male role models more than ever.

*[Mr. Taylor is the Director of Music and Organist at St. John's Savannah and is responsible for the making of the CD of Evensong which will be available from the PBS in April]*

# Evensong on CD from St. John's Savannah

**I**t was a rather warm November evening, even for Savannah, Georgia. Friday night had arrived, the night for which the choirs of St. John's Church had

been waiting. The Choir of Men and Boys, the Girls Choir and the Adult Choir were going to join together to record a compact disc of Evensong according to The Book of Common Prayer. The children and adults all felt honored to be asked to record this CD for the Prayer Book Society.

Our engineer-producer, Rich Mays, had all sorts of equipment all over the church. In preparing for this recording, Mr. Mays determined that for acoustical reasons the choir would sound best if singers sat in the first four pews of the nave rather than the choir stalls. Microphones were strategically placed in front of the pews. The children came into the church dressed in shorts and tee shirts. The choristers had already been warned that neither the furnace nor air conditioner could be run during the recording. The background noise of these machines would mar the recording. Thus the singers came dressed appropriately for the weather.

At 6:30 p.m. sharp, choirmaster Brian Taylor stood at the top of the chancel steps and directed everyone to their seats. The boys, girls and adult sopranos were mixed together to give a blended sound. Altos came next, then tenors, then basses. The choir sang some vocalises to warm up the voices and allow Mr. Mays to set the volume levels. All was now ready to begin.

The choir began by recording the Magnificat chant. The chant flowed smoothly. Two "takes" were recorded of this and every other item in order that Mr. Taylor and Mr. Mays would be able to

choose the best one. The Nunc Dimittis followed next. This one took three "takes." Throughout the night Mr. Mays, himself an organist-choirmaster, gave musical and production advice that would help make this recording the best it could possibly be.

Father Carreker, the Rector of St. John's, came in to join the choir for the Preces and Responses. He and Father Dunbar, St. John's Vicar, then recorded the spoken portions. The session continued with



the recording of the hymn, anthems and the spoken congregational portions, i.e., General Confession, Apostles' Creed, and General Thanksgiving. One take had to be rejected because a chorister dropped a hymnal which made a loud boom.

As the night progressed the choir came to realize that making a "perfect" CD was hard work. The children were dismissed at 9:45 p.m. and the adult choir continued until 10:30 p.m. Mr. Taylor finished by recording the opening organ piece and closing improvisation. At precisely 11:54 p.m. he finished the last chord. It had been a long but exhilarating night.

After the first editing session, another recording session was called for early February. Three items had to be re-recorded. The choir came cheerfully on a Sunday afternoon and finished this second session in 90 minutes. Now the CD is being mastered and duplicated, and it will be available through the Prayer Book Society in the late Spring.

# ECUSA Diocesan Bishops: Will they preserve the right of conservative parishes to exist and to maintain their traditional faith?

**A**t the meeting of the House of Bishops in Camp Allen, Texas, from March 7–12, one topic that generated some emotion was the call for sustained pastoral provision and Episcopal care to be made for those conservative parishes (primarily of decidedly evangelical and anglo-catholic churchmanship) that are seeking to remain traditional in faith and practice and that find the ministrations of their ultra-liberal bishops offensive and/or unacceptable.

## 1. Conservative Bishops' Submission

The discussion by the bishops was given some content by a paper submitted by twenty of their number who are associated with the American Anglican Council and regarded by their colleagues as being “conservatives.” Here are extracts from it:

We are convinced that this House of Bishops must take significant action at this meeting of the House. To fail to do so will lead to a season of loss, lawlessness & litigation

We are not meeting as a legislative body. Nevertheless we are a council of bishops and the ordinary governors of our several dioceses. We are the ones who make the news, initiate the canonical actions, and exercise discretionary powers far beyond anything ordinarily available to our clergy and people. We could stop the nascent war if we chose to. Our collective will could do what legislation and courts cannot.

We solemnly plead that this House not leave this gathering without an agreement about a meaningful and workable form of sustained pastoral care—protecting the sensibilities, integrity and place of those whose “traditional orthodox faith” renders them unable to accept the innovations of the past three decades. Without such an agreement, we are deeply concerned that we face a disintegrating and scandalizing future which history will rightly observe that this Church's bishops chose for ourselves.

## 2. Statement of the House of Bishops

Although we do not have details of what individual bishops said in their discussion, we do know what advice was given to the House by two experts—Professor J. Robert Wright, Historiographer of the Episcopal Church and Chancellor David Booth Beers. In their papers they advised that it is well within the powers of a bishop to invite another bishop into his/her diocese to per-

form Episcopal duties as long as this is limited in scope and time.

From the House of Bishops came this Statement on March 12:

We believe that the present Constitution and Canons of the Episcopal Church are sufficient for dealing with questions of episcopal oversight, supplemental episcopal pastoral care, and disputes that may arise between the bishops and a congregation. We encourage that their provisions be used wisely and in the spirit of charity.

The provision of supplemental episcopal pastoral care shall be under the direction of the bishops of the diocese, who shall invite the visitor and remain in pastoral contact with the congregation. This is to be understood as a temporary arrangement, the ultimate goal of which is the full restoration of the relationships between the congregation and their bishop.

“I was pleased that we were able to make such a statement,” Bishop Duncan said. “The question is... will we actually do it?”

Bishop Duncan puts his finger on the main question: “Will we do it?” The track record of the ECUSA is not good in recent times.

## 3. General Comment

We are all aware that the tradition of the Anglican Way as well as the Canons of the ECUSA assume that the normal state of affairs in a diocese is that of a Bishop (with perhaps the help of a Suffragan) visiting all the parishes, giving their clergy and people pastoral care, and teaching all his flock the Faith of Christ as he drives away heresy and error. But we also know that this is not how the ECUSA is today! Far too many dioceses have openly rejected the biblically-based, orthodox faith and morals of the Anglican Way to embrace aspects of the radical feminist agenda as well as much of the recent lesbigay agenda.

That which appears to be missing in much of the ECUSA (and Wright and Beers do not address this omission) is a loving heart, caring soul, renewed mind and gracious spirit in the leadership to embrace Christians who hold to the traditional Christian Faith!

Time will tell whether the Statement of the House of Bishops of March 12 makes any real and vital difference to requests of the traditional parishes for true pastoral care.

# Those Two Words

Quintin Morrow

**A**lmighty and most merciful Father; we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires

of our own hearts. We have offended against thy holy laws. We have left undone those things we ought to have done; and we have done those things we ought not to do; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders

**Miserable offenders.** We wince when we utter and understand that indictment of our human condition contained in the General Confession of Morning and Evening Prayer. It offends our modern sensibilities and self-understanding, and it seems to fly in the face of what we are conditioned to believe about human nature.

The Hallmark Hall of Fame television movies spin yarns about the triumph of the human spirit. The psychologists on Oprah and Jenny Jones tell us that people are basically good at heart. Our next door neighbors, though not church-goers, seem nevertheless to be nice folks. **Miserable offenders?** Indeed, the Standing Liturgical Commission of the Episcopal Church found those two words so objectionable that they were completely expunged from the 1979 prayer book.

Of course the question, which must be asked and answered, is not whether we find the conclusion that apart from grace we are **miserable offenders** to our liking, but whether it is true.

What the confession of being **miserable offenders** really concerns is the diagnosis and admission of our human hearts and our spiritual condition apart from the grace of God. It is the acknowledgment without equivocation, denial or excuse that we are morally and spiritually undone and in desperate need of rescue and help by God.

The indictment of Scripture seems inarguable. Mankind fell from grace and lost original righteousness - Genesis chapter 3. And already by Genesis chapter 6 God finds "man's wickedness great and every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). David confessed the truth that he was shaped in the womb and born with a corrupted heart and with a nature inclined more toward evil than good (Ps.

51:5). The author of Ecclesiastes despaired at the conclusion that "[t]he hearts of the sons of men is full of evil" (Eccl. 9:3).

Isaiah declares that all our righteousness is as filthy rags (Is. 64:6), and Jeremiah proclaims that our hearts are deceitful above all things, desperately wicked and beyond comprehension (Jer. 17:9). Jesus taught that we are sinners not because we sin, but because we have a heart problem (Mk. 7:21-23). And Paul says that before conversion we were "dead in trespasses and sin" (Eph. 2:1) and "by nature children of wrath" (Eph. 2:3).

But even apart from the witness of Scripture we must confess that human history and our experience corroborate the truth of the assertion that we are **miserable offenders**. Simply pick up the morning paper or watch the evening news and with

a straight face declare that there isn't something terribly wrong with the world if you can. Parents don't need to teach their sweet little newborns how to lie, cheat, steal or be selfish.

In fact, parents must discipline and train their children to militate against those characteristics because they come along with the delivery of their little angels as standard equipment. And how can a race of people who are basically good at heart explain Auschwitz or the countless other pogroms, wars, rapes, thefts, genocides and atrocities they have committed? No, I'm afraid the jury and the verdict are in on human history and the human heart: We are **miserable offenders** apart from God's grace.

The confession that we are miserable offenders actually describes two distinct but related realities: The first is the degree of our offenses, and the second is the result of our offenses.

Firstly, the confession that we as sinners are miserable is an acknowledgement that our condition is serious. "**Miserable**" is an adjective which describes the degree of our offenses, and conveys depth, gravity and thoroughness. In other words, our flawed condition is not casual or merely on the surface; we cannot rectify the damage ourselves,

*We wince when we utter  
and understand that  
indictment of our human  
condition...*

paint over it, ignore it or excuse it away.

The 16th century English Reformers rightly concluded that apart from the spiritual rebirth of God man is “far gone from original righteousness” with a “nature inclined to evil” (Art. IX of The Articles of Religion). They described our corruption as “total depravity”.

Total depravity does not mean that we are as bad as we can be; that would be utter depravity. However bad we are we can always get worse. Rather, total depravity describes the extent of our inherited corruption. All of us, the totality of our being, apart from grace is tainted by sin our minds, our wills, our bodies, our desires, our emotions. No constituent part of the descendants of Adam has escaped or is immune from the ravages and consequences of sin. We are spiritually sick and the disease, left uncorrected, is terminal (Is. 1:6).

Secondly, the confession that we are **miserable offenders** is the admission of the results of our sin: We are miserable. Scripture is right, there is pleasure in sin for a season (Heb. 11:25), but that season ends and we are left with the miserable consequences of disobedience. One of Satan’s greatest ploys in temptation is to hide the consequences if sin “ye shall not surely die,” the Tempter told Eve (Gen. 3:4). Paul says that the wages of sin is death (Rom. 6:23), and James gives us the inalterable anatomy of sin in his letter (1:14-15): “when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.”

Sin and its consequences are often ignored or made light of in entertainment, but adultery and fornication lead to broken hearts and homes, substance abuse leads to the gutter, the morgue or the penitentiary. The examples are endless. But there is no escape from the law of sowing and reaping, no tertium quid, no kidding. Rightly do we declare in the General Confession in the Holy Communion service that the remembrance of our sins “is grievous unto us; the burden of them is intolerable.”

**Miserable offenders.** I’m not OK. You’re not OK. That realization could leave us despairing. What it should do, however, is give us hope. The announcement of the degree and consequences of our fallenness is the first word in the Gospel proclamation. Just as the physician must clear his throat and pronounce the bad news of a diagnosis of cancer to his patient before the good news of a cure can be shared, so the news that we are spiritually poor, lost, blind and helpless must be proclaimed before the good news of forgiveness, rescue and salvation can be accepted as good.

St. Paul groaned under the realization that nothing good dwelt within him (Rom. 7:18), but rejoiced that he had been saved in Jesus Christ (Rom. 7:25). The Lord Jesus told the religious crowd that those who are well don’t need a doctor, only those who are sick. Likewise, He didn’t come to call the righteous but sinners to repentance (Lk. 5:32). This really is true and worthy of all men to be received: Christ Jesus came into this world to save sinners (I Tim. 1:15).

Our wits, our accomplishments, our possessions, our strength, good looks and family escutcheon are worthless in gaining us favor with God. His holy law exposes our sores and scars and reveals that even our best deeds are spoiled by self-interest. But just when our conscience is burdened and our spirit groans under the indictment of God’s holiness, the Gospel unveils the Cross of Christ, which cleanses us from all sin. Where sin abounded, grace did much more abound (Rom. 5:20-21). Our predicament was dire, that’s why God went to the lengths He did to save us. Any doctor

will confess that a prescribed treatment must correspond in intensity to the diagnosed disease. A physician does not amputate an arm for a bruise (not a competent one, anyway). The cure for our spiritual disease was the death of the Son of God. Reasoning from the remedy we can only

arrive at the same conclusion of the Scriptures and our experience: Our brokenness is serious; we are **miserable offenders**.

The Lord promises in Holy Scripture that if we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness (I Jn. 1:9). And God always, always, always keeps His promises. Now that’s good news.

*[The Rev’d Mr. Quintin Morrow is Rector of St. Andrew’s Episcopal Church, Fort Worth, Texas]*

*...the totality of our being, apart from grace, is tainted by sin—our minds, our wills, our bodies, our desires, our emotions.*

**PLEASE  
REMEMBER THE  
PRAYER BOOK  
SOCIETY IN YOUR  
WILL.**

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

This column will attempt to answer that question. We will 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.

Our knowledge of these matters is limited, so we would be happy to hear of parishes 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.

We regret that this column did not appear in the last issue of *The Mandate*. A number of readers have written to tell us of other parishes that use the 1928. It makes us glad to know of such places, and also that folks are reading *The Mandate*. In this issue we will list those parishes of which we have been informed. In the next issue we resume a specific geographical approach to the listing.

## Arizona

Phoenix, St. Mary's (The Episcopal Church)  
6501 N. 39th Avenue 85019  
602 841 8651  
Saturday, 5:00 pm (this was to be a trial use through 2001, so call to make sure it is still offered)  
The Rev. William C. Rhodes

## Florida

Jacksonville, Church of the Holy Nativity (The Episcopal Church)  
8373 Normandy Blvd. 32221  
904 781 0484  
Daily Morning Prayer & Holy Communion  
The Rev. Robert "Bert" Harrell

## Idaho

Challis, Challis Anglican Fellowship (Anglican Mission in America)  
Sunday, 10:00 am Morning Prayer (1st Sunday, Holy Communion)  
Contact: David S. Richmond, M.D., Lay Minister  
HC67, Box 680  
Clayton, ID 83227

## Maryland

Annapolis, St. Thomas of Canterbury (Independent)  
St. Paul's Lutheran Church corner of Rowe Blvd. & Farragut Road  
Sunday, 12.30 pm,  
The Rev. Dean A. Arcoraci  
contact: Colonel Geoffrey T. Cowell, USA Ret.  
419 St. Ives Drive  
Severna Park, MD 21146-1024  
410 729 3434

## Massachusetts

Boston, The Church of the Advent (The Episcopal Church)  
30 Brimmer Street 02108  
617 523 2377  
Sunday, 8:00 am, Holy Communion  
The Rev. Allen Warren, III

## Michigan

Detroit, Mariners' Church (Independent)  
170 East Jefferson Avenue 48226  
313 259 2206  
Sunday, 8:00 & 10:30 am Holy Communion  
The Rev. Richard Ingalls

## Wyoming

Green River, Church of the Epiphany (Anglican Mission in America)  
2190 W. Teton Blvd (Green River Alliance Church)  
Mailing address: P.O. Box 246  
Green River, WY 82935  
307 875 7257  
Sunday, 4:00 pm Holy Communion  
The Rev. John B. Penninton

*Please write the Rev. Fr. David C. Kennedy, SSC, at 1325 Cardinal Lane, Lantana, FL 33462-4205 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!!!*

# At the Center of Prayer Book Religion

**I**t is not an exaggeration to say that the Christian Religion found in *The Book of Common Prayer* in its classic editions is focused on Jesus Christ, the Son of God

incarnate, and particularly upon his atoning death and glorious resurrection from the dead. And all this emphasis upon Jesus Christ, the Lord, is in the context of the presence and activity of the Holy Trinity in the creation and redemption of the world.

Therefore, the most important three days in the Christian Calendar are Good Friday, Holy Saturday and Easter Sunday, and to be at the Lord's Table on Easter Day is a high privilege and solemn duty, for what more appropriate time is there to eat and drink sacramentally the body and blood of the exalted Lord Jesus, who was crucified for us!

And the most important week of the Christian Year is Holy Week for which *The Book of Common Prayer* provides a daily Eucharistic Lectionary depicting the Passion of our Lord and expecting the people of God to be deeply involved in preparation for the great celebration of the weekend.

Of course, the reason why the *B.C.P.* puts so much emphasis upon the saving work of the Lord Jesus is that its diagnosis of the human condition—that we are guilty, helpless and miserable sinners—is such that only the perfect atoning and reconciling work of a perfect Saviour is sufficient to deal with that condition!

Here are some of the statements concerning the Cross and Resurrection of the Lord Jesus.

*"Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death on the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice for the sins of the world..."* **Prayer of Consecration, The Order for Holy Communion.**

*"Almighty and everlasting God, who, of thy tender love towards mankind, hast sent thy Son our Saviour Jesus Christ, to take upon him our flesh,*

*and to suffer death upon the cross, that all mankind should follow the example of his great humility..."*

**Collect for the Sunday next before Easter**

*"Almighty Father, who hast given thine only Son to die for our sins and to rise again for our justification..."* **The Collect for the First Sunday after Easter.**

*"Almighty God, who hast given thine only Son to be unto us a sacrifice for sin and also an example of godly life..."* **The Collect for the Second Sunday after Easter.**

*"And above all things ye must give most humble and hearty thanks to God, the Father, the Son and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death of the Cross, for us miserable sinners, who lay in darkness and the shadow of death that he might make us the children of God and exalt us to everlasting life."* **Exhortation, The Order for Holy Communion.**

*"But chiefly are we bound to praise thee [O Father] for the glorious Resurrection of thy Son Jesus Christ our Lord; for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life."* **Proper Preface for Easter Day.**

In all the places where there is reference to the forgiveness and remission of sins, the reconciling of sinners to God the Father, the justifying of sinners before God's heavenly tribunal, the gift of eternal life and the hope of the resurrection of the dead, the *B.C.P.* either states or presumes that these mercies are possible and available only because of the atoning death and glorious resurrection of the Lord Jesus.

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