

The Prayer Book Society of Canada Newsletter

Michaelmas 2015

Redeeming the Time II: More Reflections on the 30th Anniversary of the Book of Alternative Services

By the Rev'd Gordon R. Maitland
PBSC National Chairman

In the previous article in this series, we began to reflect on the *Book of Alternative Services* thirty years after its publication. This article looks at the scholarship which was behind the construction and shaping of the services in the BAS.

One of the features of the *Book of Alternative Services* which people really appreciated was the essays and explanatory material which prefaced many of the rites. For example, one can find on pages 36 – 43 of the BAS an historical introduction and practical rationale for the services to be used for Daily Prayer. This explanatory material was meant to justify the changes which had been made to the structure of the traditional rites, and to give meaning to the options which were available. It should be noted that adding this kind of educational matter to a service book was not an innovation with the BAS. Roman Missals printed for the use of the laity before the Second Vatican Council often had explanatory essays prefacing the rites proper, and traditional pious devotional manuals for Anglican laity also had mini-essays of topical instruction interspersed with the liturgical material.



The Rev'd Gordon Maitland

The major problem with the instructional essays in the *Book of Alternative Services* today is that they reflect the liturgical scholarship of the 1970s. This is readily verifiable by looking at the endnotes which follow the essays (see p.182 of the BAS for an example). Now a person who is working in the hard sciences such as physics or biology would not be looking at scientific papers published in the 1970s for guidance in their research proposals, he or she would look at the most recent scholarship available. Biblical scholars only refer to papers written in the 1970s to contrast what was thought then with what is being proposed now. In the same way, what the essays in the BAS reflect is the liturgical scholarship as it appeared forty years ago. Much water has passed under the bridge since that time.

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In order to underscore the above point, I want to give some concrete examples. In 1945 an Anglican Benedictine Monk named Gregory Dix published an extremely influential book entitled, *The Shape of the Liturgy*.¹ Because there were almost no other scholarly liturgical works available in English to rival it, and because it was well written in an erudite but accessible style, *The Shape of the Liturgy* dominated liturgical thinking in Anglican circles long after its publication. All Anglican liturgical revisions and service books produced in the 1960s and 1970s bear witness to the influence of Gregory Dix. Unfortunately, Dix often passed off his own personal theories and conjectures as historical fact and subsequent historical research has shown how often Dix was mistaken in his hypotheses. Robert Taft, a contemporary Jesuit liturgical scholar, when writing about the history of the Divine Office, could only exclaim in exasperation:

I trust that the historical sources already adduced suffice to show how totally wrong Dix is in almost every aspect of [his] interpretation.²

It was Gregory Dix who popularized the theory that an ancient work containing liturgical rites called *The Apostolic Tradition* was the work of an early third century Roman bishop named Hippolytus. This work contains rites for ordination, baptism, and the eucharist. Assuming the

authorship is correct, it would mean that this work contains the earliest known written eucharistic prayer which has come down to us. This is the conjecture behind the following note in the introductory essay to the eucharist in the BAS:

Eucharistic Prayer 2 – The model for this prayer is that which is found in the Apostolic Tradition of Hippolytus (c.215). This is one of the most ancient eucharistic prayers that has come down to us. It has served as the basis for a number of Anglican, Lutheran, and Methodist revisions as well as for the second of the new Roman Catholic eucharistic prayers.³

While it is true that the prayer in question has served as a model for many modern eucharistic prayers, no serious liturgical scholar today could assert the first part of this note without much qualification. No existing manuscript of the work bears a title. That this document has been identified with an otherwise unknown treatise, the *Apostolic Tradition*, rests on the hypothesis that it can be identified with a work included in a list of the writings of Hippolytus found on the base of statue unearthed in Rome in 1551. Recent research has revealed that the statue is not a representation of Hippolytus at all, but a female figure which was altered in the 16th century to look like a male bishop to match the list of works inscribed on its base. Furthermore, there was more than one cleric in third century Rome named Hippolytus, and thus it is not clear to whom the corpus of Hippolytean works should be attributed. In 1992, less than ten years after the publication of the *Book of Alternative Services*, the Anglican

liturgical scholar Paul Bradshaw cautioned:

This church order [the Apostolic Tradition] therefore deserves to be treated with greater circumspection than has generally been the case, and one ought not automatically to assume that it provides reliable information about the life and liturgical activity of the church in Rome in the early third century.⁴

The problem with all of this is that more than one contemporary Canadian Anglican priest has celebrated Eucharistic Prayer 2 in the BAS while claiming that in doing so people were celebrating the eucharist in exactly the same way it was celebrated by the early Church. Those kinds of assertions have been shown to be based on historical fallacies and not on fact.

In summary, the *Book of Alternative Services* was constructed on the basis of liturgical scholarship as it existed in the 1970s. More recent scholarship has shown that some of what was thought to be ancient was not, and much of what was thought to be of medieval origin was actually more ancient than first supposed. The BAS is no longer a progressive work of contemporary praise, but rather a compilation of outdated theories of Christian worship. This does not imply that it cannot be used for worship, but it does suggest that it no longer represents the best of what is available today for the worthy celebration of God's praise.

¹ Gregory Dix, *The Shape of the Liturgy*. (Westminster: Dacre Press, 1945).

² Robert Taft, *The Liturgy of the Hours in East and West*, 2nd Revised Edn. (Collegeville, Minnesota: The Liturgical Press, 1993) 332.

³ *Book of Alternative Services*, p.179.

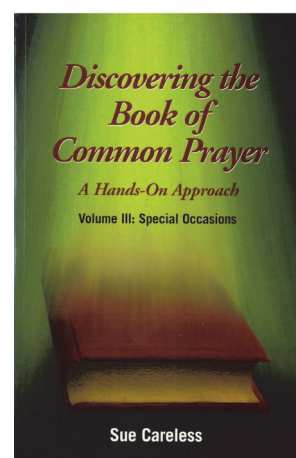
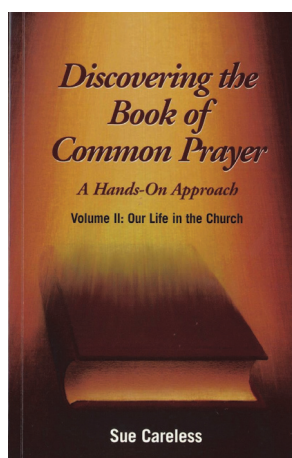
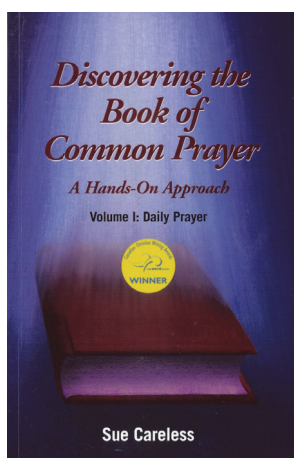
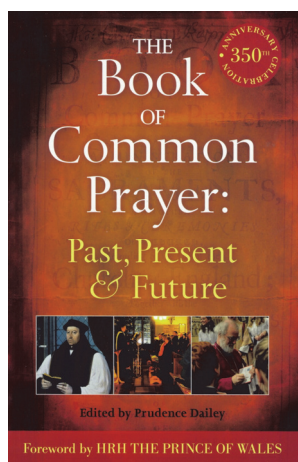
⁴ Paul Bradshaw, *The Search for the Origins of Christian Worship*. (Oxford: Oxford University Press, 1992) 92.

Books to Consider for Christmas Gifts

The Book of Common Prayer: Past, Present and Future was produced by the English Prayer Book Society on the occasion of the 350th anniversary of the 1662 Book of Common Prayer in 2012. It contains a foreword by the Prince of Wales, and fifteen essays covering the history and language of the BCP, worshipping with it, and its use as a tool for mission. Four of the essays are by Canadian contributors who are well-known members or friends of the PBSC. It is priced at £12.99 and can be ordered online at:

<http://www.pbs.org.uk/online-shop/window/product/the-book-of-common-prayer-past-present-future>.

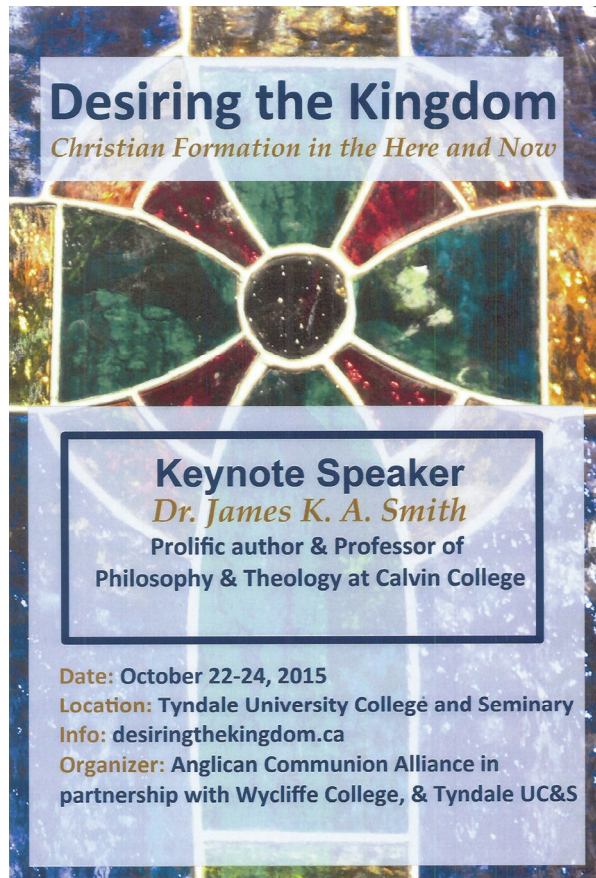
The three-part series *Discovering the Book of Common Prayer: A Hands-On Approach* was produced by the PBSC. Well-known journalist and photographer Sue Careless was commissioned to write this general introduction to the Canadian BCP for those unfamiliar with it, whether long-time or new Anglican, young or old. Volume I covers Morning and Evening Prayer, Compline, and family prayers. Volume II covers Baptism, Confirmation, the Catechism and Holy Communion. Volume III covers the Occasional Offices (Matrimony, Ordination, the Ministry to the Sick etc.). The volumes are priced at \$19.95, \$22.95 and \$24.95 respectively, and can be ordered from St. Peter Publications, <http://www.stpeter.org/DBCP.html>.



PBSC BURSARIES

The Prayer Book Society of Canada is pleased to announce the availability of a limited number of bursaries of up to \$1000, for Anglican students engaged in religious studies who value the Book of Common Prayer, use it in their daily prayer life, and wish to support its continuing use in the Anglican Church of Canada. Students in the ordination stream are particularly encouraged to apply.

Students wishing to be considered for one of these bursaries should submit a copy of their *curriculum vitae* and the names, addresses and phone numbers of two references, together with a covering letter explaining their interest in this bursary and in the Book of Common Prayer, to: Dr. Diana Versegghy, 12 Sherbourne Dr., Maple, ON, L6A 1G8. E-mail: diana.versegghy@sympatico.ca. The deadline for applications is Friday, November 6. Candidates will be interviewed by a selection committee in late November, and awards will be made in mid-December.



The Anglican Communion Alliance, Wycliffe College and Tyndale University and Seminary have partnered together to offer this conference, which will run from 7:30 PM on October 22 to late morning on October 24 at Tyndale University and Seminary, 3377 Bayview Ave., Toronto. The speakers will be:

- Dr. James K.A. Smith, prolific author and professor of philosophy and theology at Calvin College, Grand Rapids, Michigan
- Revd. Stephanie Douglas-Bowman, incumbent at Christ Memorial Church, Oshawa
- Revd. Dr. Val Michaelson, associate priest at St. James' Church, Kingston
- Revd. Dr. Tim Perry, rector of the Church of the Epiphany, Sudbury
- Dr. Paul Bramer, professor of Christian formation and leadership at Tyndale University and Seminary

Keynote talks will be given by Dr. Smith on worship as the heart of discipleship, and the importance of liturgy as directing our desires toward God's Kingdom. Workshops will be offered on icons and Christian formation; domestic liturgies and faith formation; dynamics and stages of adult spiritual formation; and children's ministry.

The conference has this endorsement from Archbishop

Colin Johnson: "What we believe and how we pray is a critical issue for all Christian leaders today. Praying shapes believing; what and how we pray forms our desires and fears, our longings and our failures. Our liturgies mold us and draw us profoundly together as communities of faith. I hope you will join in this conference as it asks how we are being formed and explores how we can help form others, in Christ."

For more information and to register, visit the conference website: www.desiringthekingdom.ca.

***We would like to inform our readers with sadness
of the passing of two former national leaders of the PBSC.***

The Revd. Kenneth Scott passed away at the age of 99 on May 6th of last year. With Fr. Robert Greene, Desmond Scotchmer, the Revd. Wayne Hankey and Jack Webb, he co-founded the PBSC in 1986. He was the Society's President in the first year of its existence. He was also a founder of Royal St. George's College in Toronto and of the Toronto Diocesan Choir School. He was recognized as an Associate of the Royal School of Church Music. His funeral was held at Grace Church-on-the-Hill, Toronto, on May 13th, 2014.

Ted Siemens passed away at the age of 71 on March 27th, 2015. He was the founding president of the Manitoba Branch of the PBSC, and was elected as the PBSC National Chairman in 1995. He served in that position until 2002, subsequently moving to England with his wife. His obituary commented, "A man of immensely happy and generous disposition, his love for his family, his friends, his church and the wider community was in constant evidence." His funeral was held at St. Anselm's RC Church in Whitworth, England, on April 8th, 2015.

May they rest in peace.

A Simple Soul's ABC: An Acrostic Inspired by Julian of Norwich

By Patricia Sears

All *shall* be well; all *shall* be well; I know
It *shall* be well. Unto a simple soul,
Our gracious God this splendid truth did show
And charged me with a prophetess' role –
Unfurling to the world a well-worn scroll
Of words not of mine own engendering.
For on my lips the angel's burning coal
Of purifying love has made me sing.

Beseeching of our Lord three precious joys,
I asked Him, and He kindly showed His ruth;
Through strife, our pride and folly He destroys,
To make a way for love, and hope, and truth.
As on His passion looked I, all uncouth,
He, in His wisdom, gave to me His sight;
Through sickness in my body during youth,
I came to know His victory and might.

Compassion was the longed-for final gift
I wished to learn in form of fleshly wounds,
To feel anew that heav'n the earth doth lift –
How to the lowly ones God's grace abounds.
What better way to hear how mercy sounds
Than sing the notes our Saviour cried aloud:
The new song of forgiveness out of bounds,
Assuring saints, and humbling the proud.

Death's door I knocked upon at thirty years;
Great sickness suffered three long days and nights.
Upon the fourth my kin declared their fears,
And I partook of Holy Church's rites.
Yet as a phoenix from the fire bright,
So did I rally and ascend once more,
Then stopped as if my wings were clipped in flight
And not quite to the pinnacle could soar.

Eternity thus hidden from my eyes,
I struggled with the mercy I'd been shown,
For sooner would I be in Paradise
Than in this earthly realm that's not our home.
But rather than my curious fate bemoan,
I resolutely sought the strength and will
To prove good ground in which God's seed is sown,
And stay within my heavenly purpose still.

Face to face we shall our Father see,
And knowledge of the Word Incarnate hold.
But now we have a simple ABC
To form our childlike language – plain, yet bold.
Through reason, grace, and teaching of the fold,
We grow in wisdom, love, and reverence;
And when words fail, our hearts are yet cajoled
By visionary means, a Ghostly sense.

God showed to me a little nut-like thing
To stand for all the works that He has made.
How could I for this trifle praises sing,
When it was so unfittingly arrayed?
Our Lord in love perceived I was dismayed,
And swiftly to convince me did prepare
My heart to see the kernel's truth displayed :
God made, God loves, God keeps this in His care.

Humility took root, and there it lay
Within my heart in truth revealed, not taught,
But keeping faith with Holy Church, I say
That we are His, and in His image wrought.
With His creation He threw in His lot,
When love He chose as foremost of His ways,
And left out not a tittle nor a jot,
Fulfilling all the law, as Scripture says.

Incarnate Wisdom, from the first with God,
Who made all things in heaven and on earth
Who formed our brother Adam from the sod,
At Calvary did show our soul its worth.
And now through Him we have our second birth
If we with Him do die and seek to rise;
We live in endless joy and heavenly mirth
Amidst a company so good and wise.

Jerusalem I never saw, nor will,
And centuries have gone since Pilate's rule,
But yet I know what passed upon that hill
When Christ did meet His earthly end so cruel.
He rode in meekness mild upon a mule
'Midst throngs of singing and adoring folk.
This prince of peace, though, sought no fancy jewel;
He bowed beneath His Father's two-edged yoke.

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King of kings clad in humility,
Submitted to the dark'ning of the sun;
This God-and-man lay down divinity,
And thus began the battle that Love won.
Jesus our Lord's own full humanity
I saw revealed beneath the bloodied thorns;
In second person of the Trinity
Are Father and the Holy Ghost both borne.

Love is the meaning of our gracious Lord;
Love is the Word that made the sea and land;
Love is the pow'r that stays the sharpest sword;
Love is the covenant that Yahweh planned;
Love is the essence of the new command;
Love is the meaning that our Lord fulfills;

Not needful any more burnt sacrifice,
Which rule of law those off'rings did demand;
The second Adam paid our ransom price
And opened up to us the promised land,
So build your house upon the rock, not sand.
In faith, as Abram did, so must we live
With God, who all the earth and heaven commands,
And every first fruit of our hearts must give.

Outpoured for us upon the holy rood,
Our Saviour's blood redeemed our ruined lives;
From sin and death to win us unto good,
He made us all His clean and spotless wives.
Though evil dark against us still contrives,
Last bastion of the fiend is overcome

When day of judgment
suddenly arrives,
And Christ appears to carry
us off home.

Perfection was one weapon
that He used
When He rode out to battle
with our foe;
The proud and foolish Satan
was bemused,
For little thought, and little
did he know
That heaven's nature fused
with that below
To make our human flesh
God's smart disguise
So He might on our fallen
race bestow
His own victorious crown and
royal prize.

Queen of Heaven, mother of
our Lord,
Whose sorrow for His

Love is the one who gently takes our hand;
Love is the force that turns our stubborn wills.

Magnificent to me was Christ's own cross,
As vision of it stayed before my eyes
Through all my trials and my senses' loss.
He said it would be foolish to the wise,
For fallen nature urges us despise
Whate'er seems weak. But paradox of love
Did manifest itself when He did Rise
Up from the grave, and our redemption prove.

suff'ring passes mine,
With Ghostly sight of thee did He reward
My silent plea, in visions three sublime.
At foot of cross you mourned your child divine,
Yet also joyed in His unfailing love
That placed upon our hearts His seal and sign
And lifts us up to soar on wings of dove.

Restored we were to our familiar place
Beside the living God, who walked with man
Among the trees, did meet him face to face,

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And spoke. Yet not quite unabashedly can
We insist we know His providential plan
In every tiny detail that may pass,
Until the world's final days we span
And all that's naught has withered like the grass.

Security lies not in hoards of gold,
But in forgiveness of our every sin;
God in His hands our precious lives does hold,
And with His love He slowly draws us in.
Our hearts He day by day will surely win
When we see how unfailingly He gives
His mercy and His grace, and then begin
We fully to enjoy the Holy One who lives.

Thanksgiving and reward God bids us know,
And gladdened is He when our prayers we lift;
Through them, we trust and confidence do show
In God's tri-partite, awe-inspiring gift:
The healing of sin's dark and painful rift;
The excellence of what our nature holds;
The creatures which we greater ones uplift.
These truths, and more, our humble prayers unfold.

Uneducated woman though I be,
No merit of mine own that I can claim,
God nonetheless hath freely chosen me –
A lowly creature, void of wealth and fame.
These revelations I through Christ proclaim
Were meant for those of my same lowly ilk;
These messages of love and comfort came
To sackcloth, dust, and ashes, not to silk.

Victory comes late to those who dwell
In quiet ranks outside the great church door.
But come it does, with trumpet sound and bell
To those who live a simple life and poor.
The rich more riches gain, and covet more,
While anchoresses bind themselves to Christ;

Who trust in His great name shall win the war
Against temptations, mortal sin, and vice.

Withholding neither thing nor thought from God,
We consecrate our lives to praise and prayer;
The everyday and common become odd,
As we become familiar with the rare.
This solitary life which few do share,
Yet we embrace (or it embraces us),
Is privilege, not hardship nor despair,
And we desire to always have it thus.

Xristus is our solace and our joy;
Amidst a world that's full of doubt and grief,
And though we rarely company enjoy,
Our days are filled with intimate belief.
The one who, darkly skulking like a thief,
Disdains to enter at the proper gate,
Will find for jealous longings no relief –
No way to make those fears and sins abate.

Yearning for our God and life anew
Is what all souls were made for from the start.
St. Augustine spoke simple words and true:
Christ is the rest for every restless heart.
If any peace or comfort I impart
To those who wander, searching for their home,
The guide, the map, the navigator's chart
Is not *my* book, but the Word of God alone.

Zion is the city which we seek;
Let's ask for grace, that journey to begin.
May God in heaven keep us ever meek,
And strengthen all our Christian kith and kin.
I wish not any earthly praise to win
From this unworthy servant's primer book;
I pray, you souls who read the words herein,
Redeem its pages as you upward look! Amen.

* * * * *

*This poem was awarded an Honorable Mention in the poetry contest that was sponsored by the PBSC Ottawa Branch last year. Patricia Sears describes herself as an inexperienced poet; however, she has long had an affinity for the spiritual literature of the Middle Ages, which was instrumental in leading her to the Christian faith. Patricia holds a BA and MA in English from the University of Ottawa, and has taught both there and at Tyndale University College (Toronto). She has published an article on the medieval anchoritic text *Seinte Katerine*, as well as two entries in *A Dictionary of Biblical Tradition in English Literature*. Patricia is married to Robert, an Anglican priest currently serving as Chaplain at Ashbury College in Ottawa. They live in Chelsea, Québec with their son, Timothy.*

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