



Introductions to the services offered in the Parish of St Luke, Toowoomba, in Lent 2023.

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Introduction to the 1549 *Book of Common Prayer*.

In 1534 Henry VIII promulgated the 'Act of Supremacy', marking a formal break with Rome. However, he still considered himself a Catholic and throughout his reign the liturgies of the Church in England remained in Latin. Early in his reign he severely punished those who suggested that the Bible or the formal prayers of the Church should be translated into or made available in English. He had begun to soften on that position though, and in 1538 had authorised the printing and distribution of Bibles in English. In 1547 Henry died and the young (and sickly) Edward VI became king. Edward was deeply influenced by the advisors who remained the power behind the throne and allowed significant change to begin.

The creation of the first Book of Common Prayer relied on some liturgies which had developed in England (though some secretly). Since the 13th century the Church in Salisbury (and in many places across England) had been using a variation in Latin known as the Sarum Rite. This provided resources for the new book. Works from the continental Reformers also played an important part.

Following the death of Henry VIII, Thomas Cranmer, Archbishop of Canterbury, promoted and achieved an order from Convocation that communion was to be given to the people as both bread and wine. The ordinary Roman Rite of the Mass had made no provision for any congregation present to receive communion in both species (the bread and the wine). Only the priest consumed both. So, Cranmer composed in English an additional rite of congregational preparation and communion (based on the form of the Sarum rite for Communion of the Sick), to allow full participation in full communion by the whole congregation.

Further developed, and fully translated into English, this Communion service was included, one year later, in 1549, in a full prayer book.

To Cranmer is credited the overall job of editorship and the overarching structure of the book including the systematic amendment of his materials to remove any idea that human merit contributed to their salvation.

The Communion service of 1549 maintained the format of distinct rites of consecration and communion; but with the Latin rite of the Mass (chiefly following the familiar structure in the Sarum rite) translated into English. By outwardly maintaining familiar forms, Cranmer hoped to establish the practice of weekly congregational communion, and included exhortations to encourage this; and instructions that communion should never be received by the priest alone. This represented a radical change from late medieval practice - whereby the primary focus of congregational worship was taken to be attendance at the consecration, and adoration of the elevated consecrated host. In late medieval England, congregations regularly received communion only at Easter, and otherwise

individual lay people might expect to receive communion only when gravely ill, or in the form of a Nuptial Mass on getting married.

This 1549 Prayer Book set out a rite for “THE FIRSTE DAIE OF LENTE COMMONLY CALLED ASHE-WEDNISDAYE.” The rubric (instructions, so called because in most early prayer books they were printed in red) which introduced this rite was as follows:

¶ *After mattens ended, the people beeyng called together by the ryngyng of a bel, and assembled in the churche: Thinglyshe [The English] letanye shall be sayed after thaccustomed maner: whiche ended, the prieste shal goe into the pulpitte and saye thus:*

It was, therefore, expected that the service of Mattins would first be said, as it was set to be said on every day of the year, with a psalm and readings included therein according to the patterns as set out in the introduction to the Prayer Book. This service was derived from one of the nine monastic services and has remained popular until the present day. While Archbishop Cranmer had intended that a weekly celebration of Holy Communion would become the normal pattern of worship in practice many parishes (particularly after the introduction of the 1662 Book of Common Prayer and until the renewal introduced through the Oxford Movement in the 19th century) made Mattins (or Matins) the main service on a Sunday, and Holy Communion an additional service offered at least on four times each year but also perhaps monthly for those who chose to remain after Mattins. It is likely that in the initial years of usage it was the pattern that the service on the morning of Ash Wednesday contained Mattins followed by the Litany and the prayers as set out in the 1549 rite. It is less likely that there would have usually been a celebration of Holy Communion to follow.

The rite for use on Ash Wednesday in 1549 was changed from 1552, removing the connection to this particular day. Instead, it was titled “A Commination against sinners with certain prayers to be used at diverse times of the year.”

The Litany was not published as part of the 1549 Book of Common Prayer, but as a separate publication. It was, however, included in the revision of 1552, the second Book of Common Prayer.

“To many in the English religious establishment under Edward VI, the 1549 Prayer Book was only a first step in a movement towards a more Reformed and Protestant religion. Many, such as Martin Bucer and Peter Martyr, objected to not only the services themselves, but also to what they believed to be overly-elaborate altars and vestments for the clergy. Archbishop Cranmer was himself one of these reformers, and the result was the revision of 1552, which intended to move the Church in a more "Protestant" direction.

The changes made in [the 1552 book], ... The Communion service was also altered to make ambiguous the traditional Catholic doctrine of the real presence of Christ in the elements. A rubric, called "the Black Rubric" (so-called as it was printed in black in 19th century versions) was added only days before final printing, over many objections, and sought to assure that kneeling at the Communion did not in any way imply adoration of the host. ...

The book was introduced towards the end of 1552, and only preceded the death of the young and sickly King Edward by six months. Edward was succeeded by Queen Mary, who quickly outlawed the Book of Common Prayer and restored the Latin rites of the Roman Catholic Church. So this prayer book never even came into general usage in England. Nevertheless, the 1552 Book of Common Prayer has had lasting impact, as the next revision (1559, on the accession of Elizabeth I) was based very closely on it."

http://justus.anglican.org/resources/bcp/1552/BCP_1552.htm

"The Prayer Book of 1559 was the third revision for the Anglican Church, and was brought about by the accession to the throne of Elizabeth I and the restoration of the Anglican Church after the six-year rule of the Catholic Queen Mary. It was in use much longer than either of its predecessors - nearly 100 years, until the Long Parliament of 1645 outlawed it as part of the Puritan Revolution. It served not only the England of Elizabeth I, but her Stuart successors as well. This was the first Prayer Book used in America, brought [there] by the Jamestown settlers and others in the early 1600's.

This Book was a conservative revision of the 1552 edition, with the effect of making it somewhat less "Protestant". It put to a halt the movement in the previous two Prayer Books towards a more Protestant church. Some of the few changes made included:

- Dropping the very last rubric in the Communion service (called the "Black Rubric"), which had sought to assure that kneeling during Communion did not in any way imply worship of the elements;
- Combining the two versions of the sentences used for administration of the elements during Communion from the previous two Prayer Books;
- Dropping prayers against the Pope from the Litany; and
- Adding a rubric to Morning Prayer prescribing the use of traditional vestments.

A number of Saints' days and festivals were added to the Kalendar in 1561; these are also noted. Some minor changes were also made in 1604 on the accession of James I. The most important of these was to lengthen the Catechism by adding sections on the Sacraments."

http://justus.anglican.org/resources/bcp/1559/BCP_1559.htm

From 1538, every parish in England was required by law to purchase a copy of an English Bible and place it in 'some convenient place' for all to see and read. An English translation of the Bible had been completed by the reformer Miles Coverdale in 1535, and from 1539 he oversaw the printing of no less than 9,000 copies of the Great Bible (so-called because of its enormous size), whose texts were used in the 1549 Prayer Book, though there are some spelling differences which were made between the Coverdale translation and the texts as printed in the 1549 Prayer Book.

For example, in the first reading used today, the first verses, from Joel 12b-13, were printed in Coverdale's Bible as:

"Turne you unto me with all youre hertes, with fastinge, wepyng and mournynge: rente youre hertes, & not youre clothes. Turne you unto the LORDE youre God, for he is gracious & mercifull, longe sufferynge & of greate compassion: & redy to pardone wickednes."

In the 1549 Prayer Book the text reads:

"Turne you unto me with all your hartes, with fasting, wepyng and mournyng: rent youre heartes, and not your clothes. Turne you unto the Lorde your god, for he is gracious and mercyfull, long suffering, and of greate compassion, and ready to pardo wickednes."

At the time there was no agreed form of spelling and even the same word in the one sentence may have been spelled differently ('hartes' and 'heartes').

The first English prayer book was not universally popular when it was introduced. In many places, people lacked sufficient English to understand it, and many communities were dismayed by the banning of ceremonies such as processions, and by the sending out of commissioners to enforce the new requirements. There was also widespread opposition to the introduction of regular congregational Communion, partly because the extra costs of bread and wine that would fall on the parish, but mainly out of an intense resistance to undertaking in regular receiving of Holy Communion, a religious practice previously associated with marriage or illness.

Nonetheless, the first English prayer book had been published, and has exercised an influence on the Church and the world ever since.

The service we are using for Ash Wednesday keeps the pattern as directed in the 1549 Book of Common Prayer. We could have begun with Mattins, followed by the Litany then the rite as set out for use on Ash Wednesday followed by a celebration of Holy Communion. This combination of services would be extraordinarily long (even longer than what we are actually doing!) and would also include such a repetition of admonitions against sin (which were a feature of

the early Books of Common Prayer) that it may have been even more difficult for people in our day to enter into the service in a spirit of worship.

The instructions about the use of the services “*CERTAYNE NOTES for the more playne explicacion and decent ministracion of thinges, contened in thys booke.*” includes the note:

¶ *If there bee a sermone, or for other greate cause, the Curate by his discretion may leave out the Letanye, Gloria in excelsis, the Crede, thomely [the homily], and the exhortation to the communion.*

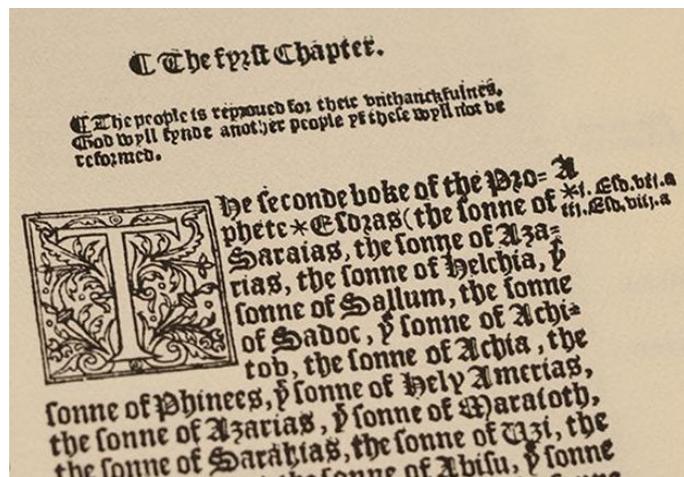
Making use of this note we will today begin with the rite as set out for use on this day, followed by the imposition of ashes (as has been our custom for this day) followed by the service of Holy Communion as set out in 1549, excluding some parts as the permission allows.

The imposition of ashes at the beginning of Lent would have been known in the 16th century as a usual practice. The practice is first noted in the 8th century in the ‘Gregorian Sacramentary’.

Music. Hymns, as we know them, were a much later introduction into the services of the church. The direction which accompanied the service of 1549 was that only psalms were to be said or sung. The three psalms which we will sing today congregationally, and the tunes to which we will sing them, are based on versions published contemporary with the prayer book which we will use to guide our offering of worship.

The instructions in the 1549 Book of Common Prayer did not indicate whether or not parts of the service which were sung by the priest, minister or choir were to be said instead during Lent. As this has been our practice there are certain parts which may have been sung, at that time, but which will be said in this service.

Readings. The two readings are shown as they appeared in the ‘Great Bible’, the translation by Miles Coverdale, as it is likely that they would have been read from that Bible in the church building. As the image included here shows, the typeface for that Bible was beautiful, but a challenge for us to read! Even the words in a clearer type can be challenging, and so (where particularly obscure), an explanatory ‘translation’ has been added in square brackets [as such].



Readings from the Bible (at that time and in some places up to the revisions in the 1970s!) were usually read only by the clergy. Should any other person be invited to read only men would have been allowed, until recent times.

Receiving Holy Communion. Wafers, as we use them today, were not known at this time. The bread used would have been the usual bread which people ate, though possibly unleavened.

The rubrics in the service suggest that those who were not to receive Holy Communion would leave after the Offertory Hymn is sung (but all present are welcome to stay!). That same note suggests that the congregation would be arranged – at that time if not from the beginning of the service – with men on one side and women on the other side. To enter into the experience of this service the congregation will be invited to sit according to this pattern for the whole service, and to come forward when invited to sit in the quire – men on one side and women on the other. There are some church communities, in Australia and in other parts of the world (including some Anglican congregations), where this arrangement continues to this day.

Position of the altar. The rubrics expected that those intending to receive Holy Communion would be gathered around the altar, in its location in the middle of the quire. The instructions for clergy also decreed that the minister should stand at the ‘north side’ of that altar.

“This prescription to preside from the north side is unique to the English Prayer Book, raising the question, why was it specified? [It may have been to avoid what was seen as ‘popish practice’] ... Unfortunately, neither Cranmer nor the other English Reformers wrote a rationale for this unique position, though its most obvious effect is to move the presider off to one side, so that he is no longer the visual focal point, nor is he in the position of host. I suspect that was precisely the point. Traditionally the host of a banquet sits at the head or end of a long dining table. Positioning the minister off to the side, rather than at the end of the table, signals that he is not the host.”

Drew Keane. <https://northamanglican.com/the-relative-positions-of-the-presider-table-and-assembly-at-communion-part-iii/>



Language. The text of most of the service has been modified to make it easier to read (for those of us not accustomed to the extraordinary and inconsistent spelling of the mid 16th century!). The text for the Rite for Ash Wednesday and the two Bible readings in the service of Holy Communion have been left in its original to allow some exposure to and experience of the first text.

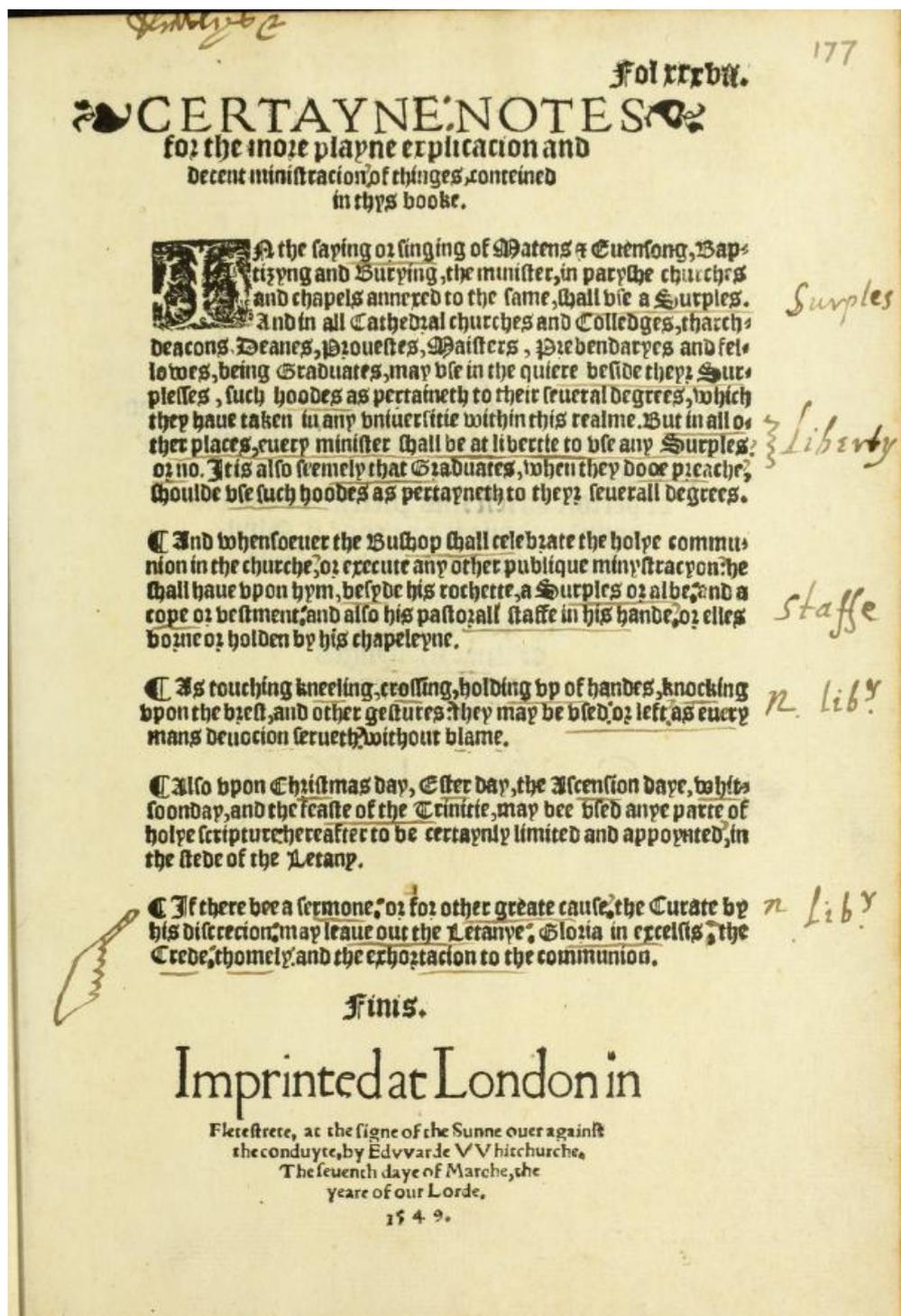
Please note. Whereas in latter times and later versions of the Books of Common Prayer the congregation was invited to join in many more of the prayers to be said in common, in this version almost all of the liturgy is offered by the priest.

Please join in only at those places where the text is in bold.

Also to note:

The instructions in this service directed that men and women were to sit separately. Men are asked to sit on the right side of the nave and women on the left side. Please be attentive to the discomfort we feel about stepping back into older patterns of worship. That discomfort helps us to recognise why it is that changes have come about.

In this service, and in the subsequent Prayer Books, there are many places where the congregation are encouraged to kneel. This has become less common in Anglican worship services. As much as you are able, please follow the directions in the service.



Notes, reflecting on the 16th century Books of Common Prayer.

Introduction to the 1662 *Book of Common Prayer*.

In the years following the publication of the 1549 rite, Anglican liturgy experienced a tremendous upheaval. The 1549 rite was criticised widely by Protestant leaders including Martin Bucer and Peter Martyr, both of whom wrote extensive proposals to ‘purge’ the liturgy of perceived Catholic practices, in particular any notion of the eucharist as a sacrificial offering. Terms such as “mass” and “altar” were removed, the Kyrie (“Lord, have mercy”) was woven into the Ten Commandments, and the *Gloria* was removed to the end of the service.

The Eucharistic prayer was split in two so that Eucharistic bread and wine were shared immediately after the words of institution (This is my Body ... This is my blood ... in remembrance of me.); while its final element, the Prayer of Oblation, (with its reference to an offering of a 'Sacrifice of praise and thanksgiving'), was transferred, much changed, to a position after the priest and congregation had received Communion, and was made optional with an alternative prayer of thanksgiving provided.

The words at the administration of Communion which, in the prayer book of 1549 described the Eucharistic species (the bread and the wine) as ‘The body of our Lorde Jesus Christe ...’, ‘The blood of our Lorde Jesus Christe ...’ were replaced with the words ‘Take, eat, in remembrance that Christ died for thee ...’ etc. The Greeting of Peace, at which in the early Church the congregation had exchanged a greeting, was removed altogether.

In 1559, following the short restoration of the Roman rite under Queen Mary, a further edition of the BCP was published, which relaxed some of the restrictions of 1552 (including manual actions and vestments). In practice, in many places, the service began to be strictly interpreted in keeping with the Puritan mores of the time. The principle of the eucharist as a simple memorial meal was further reinforced by the relocation, in many churches, of the altar itself, from the chire into the nave and further away from the east wall.



In the time of Edward VI and Elizabeth fixed altars were often removed entirely and replaced with movable tables, located in the front of the chancel (between the choir) or, more often, the middle of the nave. The priest then celebrated the eucharist from the north side of a table which was often oblong in shape, meaning the table was orientated parallel to nave’s length. Thus, the priest stood in the nave, faced northside, and had the length of the table before him. This was maintained in many churches well into the nineteenth

century. This orientation was also used for the altar on Ash Wednesday, as it had been set out so in the instructions for the 1549 BCP.

Congregational music took on a steadily more significant role from the mid 17th century, with metrical psalms sung to simple ‘four-square’ tunes, though hymns as we now know them were not to become popular until the 19th century. The singing was increasingly accompanied by organs, where England led the development of a new class of instrument in the 17th and 18th centuries, both in size (with many organs being built with two or more keyboards and pedals), and tonal complexity.

The 1662 BCP notably included, at the end of the Holy Communion service, the so-called “Black Rubric” (which was allegedly printed in black, not red, as with the other rubrics (directions) in the service) which declared that kneeling in order to receive communion did not imply adoration of the species of the Eucharist nor “to any Corporal Presence of Christ's natural Flesh and Blood” - which, according to the rubric, were in heaven, not on earth.

Changes in the service according to the seasons of the year: Whereas the later revisions of the prayer book have accustomed us to expect many changes in the form and content of the service in different seasons of the Church Year, the 1662 BCP made very few provisions. The ‘Commination’ was set to be said at the beginning of Lent, and we did so on Ash Wednesday using the form from the 1549 BCP. The thanksgiving prayer does provide for several proper prefaces to be used, but not in Lent. While in modern liturgy we have become accustomed to removing the Gloria (said in BCPs from 1552 onwards after Holy Communion) there is no provision in this service for that removal, and so it remains.

The publication of the 1662 BCP came after a period of just over 100 years when a common form of liturgy served for almost all reformed public worship in England, and indeed the actual language of the book was little changed. But the determination with which it was imposed was not universally well received, and more than 1,000 priests were deprived of their livings for being unable to accept it.

From that time, though, the *Book of Common Prayer* became the standard form of worship during the growth of the British Empire. The 1549 Prayer Book was the first to be taken to the American Colonies by settlers from England, but from the publication of the 1662 BCP this new book would have replaced the old. It has been a great influence on the prayer books of Anglican churches worldwide, English liturgies of other denominations, and the English language itself.

The first revision of the 1662 BCP was in 1789, produced exclusively in and for the Episcopal Church of the United States. That U.S. prayer book was further revised

frequently and the next substantial revision (and new official Prayer Book in the U.S.) was made in 1892, still many years before prayer book revision in England or other parts of the Anglican Communion. Attempts in England to revise the BCP, from as early as 1689, then later in 1861 and 1879, were not successful.

Between 1760 and 1762 John Baskerville, one of the giants of English typography, made several printings of the *Book of Common Prayer*, making a number of innovations, including the Baskerville typeface still in use today (and used for this service). His typefaces were finely constructed, his designs simple, and spare, and made great use of white space. He also pioneered in developing fine papers for printing.

Readings.

The translation used for the readings today is the Authorised Version, the King James Version of the Holy Bible, published in 1611. Throughout most of the use of this Prayer Book the readings would have been read by the clergy. If another person were allowed to read it would almost certainly have always been a man. This attitude towards women, that they should be silent in church services, would have been justified by the understanding at the time of 1 Corinthians 14:34. It is part of the legacy of such attitudes in the Church that a more balanced understanding of God's view of both men and women has been so slow to develop in western English-speaking societies.

Please note. Whereas in latter times and later versions of the Books of Common Prayer the congregation was invited to join in many more of the prayers to be said in common in this version most of the liturgy is offered by the priest.

The service contains many instructions encouraging the congregation to kneel. As possible, please join in this.

The 1662 BCP (unlike the 1549 BCP) does not indicate that men and women must sit separately.

Notes, reflecting on the 1662 Book of Common Prayer.

Introduction to the 1928 *Book of Common Prayer*.

After the 1662 Book of Common Prayer was adopted, there were a number of efforts to revise it, the first being in 1689.

Around the turn of the 20th century, a serious attempt to produce a new Book of Common Prayer gained considerable support within the Church of England, largely due to conflicts between Anglo-Catholics (who wished more liturgical freedom than the 1662 Book allowed) and Evangelicals taking place during the latter part of the 19th century, plus social upheavals after World War I. A draft book was issued by the National Assembly in 1923, followed by several counter-proposals from other groups. These resulted in several drafts in 1927.

As the Church of England is an Established, or State, Church, approval by Parliament was required for this Book. In spite of the fact that this new Prayer Book was approved by wide margins by both the Church of England Convocations and the Church Assembly, it was voted down by Parliament in December 1927, where opposition particularly focussed on the legalizing of Reservation of the Sacrament (for the Communion of the Sick) and the attempt to remodel the eucharistic prayer after the broad model of 1549.

Revisions were made in the following year, and a book that came to be known as "the Deposited Book" of 1928 was duly submitted, but these were also rejected by Parliament. In spite of Parliament's rejection, use of at least some of the revised services in this book was fairly common in subsequent years.

In July 1929 the Archbishop of Canterbury moved a resolution in the Upper House of the Convocation of Canterbury which stated that 'in the present emergency and until other order be taken', in view of the approval given by the Convocations to 'the proposals for deviations from and additions to the Book of 1662, as set forth in the Book of 1928', the bishops could not 'regard as inconsistent with loyalty to the principles of the Church of England the use of such additions or deviations as fall within the limits of these proposals'. The resolution was passed, by 23 votes to 4.

In 1966 most of the 1928 services were, finally, legally authorized for use in public worship in England. While the Anglican Church of Australia was officially constituted in 1962 the extensive use of the 1928 BCP in Australia and the decision of the Bishops of the Church of England in Convocation (the official gathering of the Bishops there) suggest that the 1928 BCP can be considered appropriate for use. This is not necessarily universally accepted across the Anglican Church of Australia nor by all serving Bishops! Clergy make oaths of obedience to the Bishop and pledge to only use those services which are authorised and so disagreements about what has actually been 'authorised' can lead to significant disputes!

The 1928 BCP contained, in addition to the eucharistic liturgy of 1662, a eucharistic liturgy entitled *An Alternative Order for the Administration of the Lord's Supper or Holy Communion*. This liturgy included primitive eucharistic material and material also used in the 1549 BCP but deleted in the 1552 BCP and subsequent prayer books (Kyries, Offertory sentences referring specifically to the eucharistic gifts of bread and wine in a sacrificial context, the Benedictus, the use of eucharistic vestments and the mixed chalice).

By far the most important changes were made in the 1928 Prayer of Consecration. This prayer, while affirming the one oblation of Christ, once offered on the cross as “a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world” also affirmed a moderate realist understanding of the Eucharist. Whereas the Prayer of Consecration in the 1662 BCP eucharistic liturgy had ended immediately after the institution narrative and proceeded immediately to communion, the 1928 eucharistic liturgy added a prayer of oblation after the institution narrative in which the events of Christ's death, resurrection and ascension were recounted, and associated the gifts of bread and wine with the remembrance of these events—a portion of the prayer known as the anamnesis (from the Greek for ‘recall’ or ‘remember’) in which the death of Christ is specifically linked with the offering of the eucharistic gifts in the present in the Eucharist.

While the legal status of the 1928 Prayer Book remained a moot point in the UK, it attained significant popularity in Australia, and was authorised formally or informally for use in a number of dioceses by Bishops (including Brisbane). In Bathurst Diocese a prayer book was produced and authorised by Bishop Wylde which contained both the 1928 services and other devotional material. An official objection from the Diocese of Sydney to the ‘catholic’ nature of the devotions included and the deviation from the 1662 BCP resulted in what was called the ‘Red Book Case’ (after the red cover of the devotional book). The case was lost by the Bishop of Bathurst and is a sad expression of theological differences which have been taken to the civil courts at several times in Australia

About the readings

The readings are taken from the Revised Version of the Bible, a revision of the King James Authorised Version, commissioned by the Convocation of Canterbury in the Church of England in 1870, and the first part was published in 1881. In the Church of this time the readings were read either by the priest or another minister, or perhaps very occasionally by another man from the congregation. The discomfort which we may feel about this restriction should encourage us to reflect on the changes in society and the Church which have influenced this journey which we are undertaking together.

About the Music

The introduction of hymn-singing into the Church of England as a whole, replacing the metrical psalms of earlier, Puritan-inspired times, corresponded with a time of spiritual renewal in the Church, and was focused in two branches: the Evangelicals and the Tractarians (i.e., the Oxford Movement, later known as the Anglo-Catholic movement). Both of these parties found a need for a body of song for the building up of their congregants, and so poets stepped into the breach. A fine model had been set in the 18th century by John and Charles Wesley, and many fine hymn-writers emerged during the 19th century.

The hymns for this service are all taken from *The English Hymnal*. The first edition of which was published in 1906 and a New Edition in 1933. No notes were included in the 1662 service regarding when it was appropriate to sing. By contrast, in later services 'when to sing' was a feature of the rubrics.

About the bread used for Holy Communion

In the early church the bread used for celebrations of the Eucharist would have been unleavened, drawing on the connection with the Passover and the Last Supper. This stipulation has remained in some parts of the church. It became the custom to use bread as would usually be eaten, a loaf of bread being provided for the Holy Communion by the Wardens! During the 19th century the production of wafers for use in Holy Communion became common. Wafer presses in the Archives of many Dioceses date from this time. In many parishes the introduction of wafers for Holy Communion was seen by some as a matter of controversy. The use of wafers was thought to be outside the patterns allowed in the Prayer Book and a reflection of the practice of the Roman Catholic Church. An undated and anonymous note in the parish archives of St Cuthbert's, Prospect (Diocese of Adelaide) calls on the Rector to cease from allowing wafers to be used at any service in the parish!

About seating

In the medieval church there were no pews. Some chairs may have been available for the frail aged but most people stood except when directed to kneel. Those who have attended the services on Ash Wednesday and the First Sunday in Lent will have noticed that the pews were NOT removed to make the open spaces in the buildings which would have been more common! Had there been no pews in the church building for the 1662 BCP celebration we would have been able to gather, as was intended, around the table to share the meal!

Pews were introduced in England in the era of colonial expansion and while most of the Church of England has moved on to more comfortable seating much of Australia remains locked in this obsession with being uncomfortable in church!

In many parishes in 1928 the seating would have been rows of chairs, the pews being a later addition.

About the position of the priest at ‘God’s board’.

In parts of the Anglican Communion which had been influenced by the Oxford Movement (Tractarians, later called Anglo-Catholics) the provisions of the 1928 Book of Common Prayer were interpreted in ways which enhanced ceremonial and (as Evangelical critics observed) transformed the services in ways which looked very similar to the Mass as offered in the Roman Catholic Church. Bells and incense were reintroduced.

The Oxford Movement had significant impact in Australia, including in the Diocese of Brisbane. A change of position for the priest and the altar, which will be obvious to those who have joined in the services on Ash Wednesday and the First Sunday in Lent, is that the altar was then usually placed as close as possible to the eastern end of the church building, in the sanctuary, parallel to the wall, and the priest stood in the centre of the altar with his (at that stage always still ‘his’ – the first woman ordained in the Anglican Church was in Hong Kong in 1942) back to the people except where directed in the liturgy to ‘face the people’. While many of those who are members of church communities today who grew up with the BCP will recognise this as the ‘usual’ position, it only became usual in Anglo-Catholic churches and then only from the mid 19th century.

The Oxford movement was influential in England from the 1830s. Of the four bishops consecrated in 1847 to join Bishop Broughton, Augustus Short for Adelaide was the most clearly Tractarian/Anglo-Catholic. However, Francis Nixon, who went to Tasmania, and William Tyrell, who went to Newcastle were also supporters of the Tractarian movement. One of the clergy who Tyrell brought with him from England was Benjamin Glennie.

With this background, it is very likely that in the church communities established by Glennie (including St Luke’s in Toowoomba), an Anglo-Catholic use of the 1662 and expression of worship would have been usual from the beginning. The beautiful carved altar, created for the slab hut original St Luke’s, transferred to the new building in 1897, and still in use, is clearly created to be placed against the eastern wall of the church building.

Those who were present at the service on the First Sunday in Lent, at which the 1662 BCP was used, may have been surprised by some of the differences between that service and what they had been accustomed to when ‘the BCP’ was the usual service of the Church. This service may be more familiar, for what was used more extensively in the Australian Church was the 1928 BCP and the liturgical patterns which had developed in the last century. As noted above, because of the approach to worship which Benjamin Glennie would have set in place from the

beginning, the pattern in St Luke's since 1857 (which was new at the time) has probably always been consistently Anglo-Catholic in flavour.

We will use the high altar and the distribution of Holy Communion will be at the altar rails there. If any member of the congregation is unable to come to those altar rails the clergy will come to the nave, to the seats of those who have remained, after others have received, to allow all to partake of the sacrament.

As in the previous editions of the Books of Common Prayer, there are frequent directions to the priest and congregation to kneel. Where possible, it is good to observe these directions.

Notes, reflecting on the 1928 Book of Common Prayer.

Introduction to the 1978 *An Australian Prayer Book* (First Order).

The 1662 Book of Common Prayer was carried to Australia by the Reverend Richard Johnson, chaplain to the new penal colony. The first formal service conducted, on 3 February 1788, was according to that Prayer Book. A box of prayer books was included in the manifest for the First Fleet.

As we have seen, attempts to revise the BCP, in England and elsewhere, had been undertaken across the centuries. In Australia the 1928 BCP was widely embraced but there seems to have been little coordinated and focussed attention to Prayer Book revision. From the 1950s onwards various provinces across the Anglican Communion began the journey to revising the entire Prayer Book as it was being used. At first these revisions were very conservative, but gradually they grew in number and in breadth.

In 1962 the General Synod of the Church of England in Australia authorised the establishment of a committee (or 32 people!) to revise the Prayer Book, but without disturbing 'the fundamental doctrines' contained in the 1662 BCP.

In 1966 the first draft report containing revised services was presented to General Synod. The direction of revision is illustrated in two strands, a conservative and a radical revision. The draft services contained both strands. The conservative revision simply made minor alterations to the 1662 services. The modernizing of language was the most notable feature. Added to the conservative revision was a second option, a "modern liturgy" which was a more radical revision. This was not only in modern English ("you" rather than "Thou") but also with an adapted shape of the eucharistic prayer with a more trinitarian approach that focuses on "consecration by thanksgiving" instead of the emphasis on the words of institution ("On the night he was betrayed ... do this as often as you drink it in remembrance of me") alone. It also introduced a Greeting of Peace prior to the preparation of the gifts on the altar, which was not only words spoken but an invitation for the members of the congregation to interact!

Use was then authorised and *A Service of Holy Communion for Australia, 1969* published for trial use over the "next three or four years." Ferment for change was building. Modern liturgies were authorised for use across the Anglican Communion at this time (1966 in New Zealand, 1967 in the UK). In 1954, when the Church of South India was formed through the union of Anglican, Methodist, Presbyterian and Congregational Churches, a new liturgy had been produced. It was still a conservative combination of the liturgies drawn from each of those traditions, but it did set some directions which influenced the liturgies which followed.

In 1969 there was another highly influential development in liturgical renewal, the translation of the Roman Missal into modern English, as a result of the Second Vatican Council. As other churches were revising their prayer books and liturgies

at this time, ecumenical considerations and negotiations led to the preparation of common ecumenical liturgical texts by the International Consultation on English Texts, published as *Prayers We Have in Common*. These included the texts of the Ordinary ('Lord, have mercy', 'Glory to God in the highest', 'Holy, holy, holy Lord', "Blessed is he who comes in the name of the Lord" and "Lamb of God" or "Jesus, Lamb of God") together with the Creeds and the Lord's Prayer.

So, when the time came for further revision, based on the use of the 1969 trial services, these common texts were subsequently used in *Australia '73*. Some parishes also used *Series Two*, a conservative revision from England. These services provided the final step in a process of revision that culminated in the publication of *An Australian Prayer Book* in 1978.

AAPB provided two orders for Holy Communion. The First Order is a conservative revision of the Book of Common Prayer, lightly recast into modern language, while the Second Order followed a more contemporary model, by then coming into general use in revised prayer books around the world.

Options within the service

The Books of Common Prayer had allowed very few options. This conservative revision of the BCP did include more options than had been allowed before. A Preface for Lent, for use within the Thanksgiving Prayer, had not been included in any of the versions of BCP, but was included here. Apart from the Prefaces there were no directions regarding changes which could be made in the different seasons of the year. For example, we have become accustomed to removing certain parts of the service, including the Gloria, during Lent. There was no provision for this in the rubrics. The options in the service (in particular in the opening sections) have been applied in a penitential pattern, as we are undertaking this journey in Lent.

About the readings

The readings are taken from the Revised Standard Version of the Bible, first published in 1946, and in modified versions in 1962, 1971 and 1973.

The Lectionary prepared for, and printed in, *A Prayer Book for Australia*, was based on the Revised Common Lectionary (which has continued to be revised). Readings from the Psalms were regularly included, along with three other readings; usually one from the Old Testament, one from the New Testament (Acts to Revelation) and one from the Gospels. In Eastertide the Old Testament Reading was mostly replaced by a reading from the Acts of the Apostles. For some reason, perhaps recognising that congregations were not accustomed to such long passages being read, many of the readings were truncated, excising verses while trying to keep the flow of the narrative or theme of the reading. Our readings

from Romans and John's gospel on Lent 4 are examples of this decision. In later revisions it was more usual for the whole of passages to be included.

When clergy alone were reading from the Bible they would often have read from where they were, at the altar. Lecterns existed and would certainly have been used for services of Morning and Evening Prayer (Mattins and Evensong). The readings today will be from the lectern. However, as this represents the conservative revision for the Prayer Book the attitudes towards the place of women in the Church will be reflected by the readers being male only. As throughout this journey, allow the discomfort of our observations help us to reflect on the necessity of changes which have come about in our lifetimes.

About the Music

Hymns are designed to be sung together by a congregation in public worship. They should integrate the mind, sense, and emotion in a way that reinforces all of the positive aspects of the Christian faith in a form that can be passed from one generation to another. The 1960s and 70s, in particular, were challenging for hymn writers and composers, with the desire music and lyrics, like the forms of service, should "keep us alert to the signs of the times". Experience has shown that the durability of much of this hymnody has been short-lived, but we have tried, today, to present a variety of music and lyrics from this turbulent period that demonstrate the lasting value of much of what was offered.

About the direction in which the priest is facing

In the Books of Common Prayer the priest is directed to offer prayers on behalf of the people while facing the altar. In 1549, 1552, 1559 and 1662 (and in much of the Anglican Church until the mid-19th century) this would usually have been when presiding from the north end/side of the table placed in the chancel, the long side of the table parallel to the side walls of the nave (as we have seen). From the middle of the 19th century in Anglo-Catholic church communities (and others which followed what had become a trend of 'reorientation') offering prayers across the altar would have meant the priest had his back to the congregation and faced an altar which would usually have been hard against the east wall of the church. The directions indicate that when the priest is 'bidding' the people to come closer to God or directing the congregation or giving response from God (for example in the absolution following the confession) then the priest turns and faces the congregation.

This pattern for worship created a problem. The approach to worship, for the congregation, became based on a very linear theological emphasis in which God is thought of as 'beyond' and the priest is the mediator between God and the congregation, in effect passing messages back and forth between.

This longstanding pattern had become so ingrained in Anglican worshippers that many found it extremely confronting to be faced by the priest across the altar, even though this was even suggested in the rubrics for the conservative revision of the BCP which we use today. In some parishes, including in this Diocese, the practice of 'east facing' continued even with the new liturgies and took many years to be transformed. In some places in the Church this practice continues still.

Today we will acknowledge this resistance to change, and the Thanksgiving prayer will be offered in the 'traditional' stance and location.

Ordinary Sundays

What should we call the Sundays of the year? The Sundays in Advent, Lent and Eastertide, along with Saints days and other Holy days have particular and clear designations. There are three different patterns used for the 'other' Sundays of the year.

In the 1662 Book of Common Prayer the Sundays after Epiphany up to the beginning of Lent were named as 'Sundays after Epiphany', though the three Sundays immediately before Ash Wednesday also had the unusual names of 'Septuagesima', 'Sexagesima' and 'Quinquagesima', referring to their number of Sundays *before* Easter. The Sundays after Eastertide were then designated as the 'Sundays after Trinity' through to the 'Sunday next before Advent'.

As part of modern liturgical revision during the 20th century the Sundays after Eastertide were renamed the 'Sundays after Pentecost' and, the first Sunday after Pentecost being the Feast of the Holy Trinity the numbers for the Sundays were each one different to those in the old pattern. This has caused some confusion for those accustomed to the older pattern. In the revised pattern the last Sunday before Advent became known as the Feast of Christ the King.

To add to some confusion there is another pattern in numbering of the Sundays of the year which sits alongside the other patterns. The Sunday after Epiphany, which is also called the Feast of the Baptism of our Lord, is designated the first 'Ordinary Sunday'. The readings in the Lectionary overlap between the fifth and eighth Sundays in ordinary time because of the moving date of Easter. After Eastertide the ordinary Sundays continue through to the thirty-fourth Ordinary Sunday which is also the Feast of Christ the King (or the 'Reign of Christ').

As we are undertaking this journey during Lent we avoid the confusion of those variously named Sundays.

*Notes, reflecting on the 1978 An Australian Prayer Book
(First Order).*

Introduction to the 1978 *An Australian Prayer Book* (Second Order).

An Australian Prayer Book (1978) provided two orders for Holy Communion. The First Order was a conservative revision of the Book of Common Prayer, lightly recast into modern language. The Second Order followed a more contemporary model, by then coming into general use in revised prayer books around the world.

The “modern” pattern is not, however, “new” in the Church. Since the middle of the 16th century, two traditions existed side by side in the Anglican Communion - the tradition of the 1549 Book of Common Prayer and the tradition of the 1552/1662 Book of Common Prayer. The former, the 1549 model, has been reflected in the eucharistic liturgies of Scotland, the USA since the 17th century, and later on in liturgies that developed in the African continent, especially in South Africa. The latter, the 1552/1662 model, was seen more clearly in England, Australia, New Zealand and Ireland through a continued and almost exclusive use of the 1662 Book of Common Prayer.

Modern Anglican eucharistic liturgies generally express a moderate “realist” understanding of the Eucharist, where signs are linked in a real way with what they signify. The use of the term “real” has given rise to much controversy in the history of Anglicanism, mainly as a result of its association (often implied, rather than factual) with the Roman Catholic doctrine of “transubstantiation”, which holds that in the eucharist, the elements of bread and wine become also, in fact, the body and blood of Christ.

The broadly accepted position of the modern Anglican church is that in the eucharist, the elements of bread and wine are not mere signs, but are linked in a real way with Christ’s body and blood. They are really present and given in order that, receiving them, believers may be united in communion with Christ the Lord. A classic Anglican statement attributed to John Donne (or to Queen Elizabeth I) is "He was the Word that spake it, he took the bread and brake it, and what that Word did make it, I do believe and take it."

It should also be recognised that other views exist among Anglicans. An alternative to the “realist” position is often called the “nominalist” position, which holds that there no real link between signs and what they signified; signs functioned only as named (hence “nominalism”) reminders or pledges of Christ’s completed actions in the past. In other words, the sacraments (Baptism, the Eucharist, Confession and Absolution, Holy Matrimony, Confirmation, Ordination, and Anointing of the Sick) function only to remind us that God works through the Word.

The Second Order of Holy Communion in AAPB follows modern ecumenical trends in shape and realist theology, while the First Order, following the shape and theology of the 1662 service of Holy Communion, reflects the continued

diversity of practice, both in terms of shape and theology, that still exists in many parts of the Anglican Communion.

About the Readings

The readings are taken from the Revised Standard Version of the Bible, first published in 1946, and in modified versions in 1962, 1971 and 1973.

As we found last week, the Lectionary choices of pieces of the readings is found today in the Old Testament and Gospel readings. Find your Bible and read the whole story!

With the First Order we began the process of opening up possibilities. Men, other than the clergy, were permitted to read the readings. By the 1970s in many places it was recognised that women were equally able to contribute during services, and so, for this service, for the first time since this journey began, we will hear women's voices as part of our common worship in community. It was still many years before women would lead services as clergy.

The first woman ordained in the Anglican Communion was Florence Li Tim-Oi in 1944, at a time of crisis and necessity. Controversy led her to step back from that role. In 1971 she was officially recognised again, along with the first two women 'regularly' ordained as priests, in the Diocese of Hong Kong. In 1974 eleven women were ordained to the priesthood in Philadelphia in the USA. In 1975 in Canada, 1977 in New Zealand, 1983 in Kenya, 1990 in Ireland further ordinations of women to the priesthood followed. It was only in 1992 that women were first ordained as priests in Australia. Many were ready though! In that year in Australia ninety women became priests!

About the Music

Hymns for public worship have become extremely important in what we do when we gather. Not everyone enjoys singing. Hopefully those who do not enjoy the singing of those standing alongside and around them! The words of the hymns we use seek to reinforce theology though. While this had always been the case, in the 1960s and 70s, many hymn writers and composers, sought to "keep us alert to the signs of the times".

Experimentation led to mixed results. Some of what was produced in this time seems now to be banal and trite. The desire for more 'up beat' music and 'relevant' words was certainly a reaction to the continuing use of predominantly ancient words and tunes. The Australian Hymn Book, contemporary with the AAPB (published in 1977), contained only a handful of hymns (words or tunes) written in the preceding century. Congregations wanting to explore newer music turned to other resources, like 'Scripture in Song'. Some of this modern music drew on folk tunes, seeking relevance and a more acceptable sound. This became a time of change and learning through experimenting with 20th century expressions of faith.

Congregations prepared to embrace the Second Order service would have been open to explore some more of this modern music as they explored modern liturgy. The hymns chosen here were all composed around the time when this order of service was published. They all have 20th century tunes. For the first time since we began this journey we will be singing hymns written by people who are still alive in 2023!

Only one of our hymns we sing today was printed in the Australian Hymn Book. The others come from the ever-expanding collections in later resources.

About the position of the Altar

The modern liturgical movement recaptured an ancient sense that God is not distant, but God is present among us when we gather to share worship. The 1549 BCP, for all its conservatism in other ways had sought to express this. As we have seen, the use of the 1662 BCP in England, Australia and throughout the British Empire had moved away from the physical arrangement in which the people gathered 'around' the altar and moved towards an almost exclusive arrangement where the priest led worship facing away from the congregation towards the east wall.

As we noted last week there was great resistance to this recovery of the ancient practice, even wanting to retain altars at a distance from the congregation when space has been made for the priest to move to other side and to face the people. God is here, among us, and so the altar is placed among us and we gather around. The impetus to have altars moved to this position became stronger after the introduction of the 1978 AAPB, including in this parish. Resistance to the recovery of this ancient and deeply theological truth remains in many places.

The patterns of modern worship which we find in AAPB Second Order make more practical, aesthetic and theological sense when we – the people who are together engaged in the offering of worship – are gathered celebrating God among us. So, for the first time since this journey began, the priest will face the people across the altar, around which we gather.

*Notes, reflecting on the 1978 An Australian Prayer Book
(Second Order).*

Introduction to the 1995 *A Prayer Book for Australia*

The Preface printed at the beginning of APBA states: “The publication of *An Australian Prayer Book* in 1978 was a significant step for Australian Anglicans. Prior to that, *The Book of Common Prayer* had been used for over three hundred years. ... The quality of that book was such that it had served well.”

An Australian Prayer Book had been expected to last ‘at least ten to fifteen years’. It lasted well during that time, and the continuing process of liturgical experimentation (especially among congregations which embraced the Second Order Eucharist) raised expectations about how we can offer worship together as Anglicans which will speak to us and through us authentically to God in the 20th century, and beyond. Australian society has been in a long pattern of change. While some leaders and members of the Church have been eager to embrace change and to seek to ensure that what we offer speaks into contemporary society, on the whole the Anglican Church has lagged significantly. Even the ‘new’ liturgies began to feel old and tired to new generations.

The ferment for change was unavoidable though. The Preface to APBA also states: “In drafting a revised prayer book, the Liturgical Commission has responded to many suggestions received since 1978, as well as comments about the more recent trial services. In addition, there have been many workshops and provincial consultations. ... [APBA] represents liturgical *evolution* rather than *revolution*.” A balance was sought between continuity and change.

The Preface continued: “*An Australian Prayer Book* provided a number of options in an attempt to meet the needs of a wide variety of congregations and situations. [APBA provided many} more options with a greater diversity of style. ... For example, there are three strands for basic Sunday use. These range from conservative revisions of *The Book of Common Prayer* to a more basic style of service with less printed material and more flexible rubrics. This greater variety responds to many requests.” The new Prayer Book sought to assist church communities and to encourage exploration.

For some people this exploration was liberating. For others it was, and continues to be, confronting. Some issues needed confrontation though. As has been noted throughout this journey, attitudes towards women and the participation by women in the worshipping life of the church, have been restrictive. The way in which many church communities have engaged with change in this area has led to fiery discussions, not only about the ordination of women and the acceptance of full participation of women in the life of the Church.

The Preface to APBA also broached this issue: “Since 1977, the use of male pronouns as generic terms has become unacceptable. To be sensitive to this is a matter of courtesy and justice.” Empirical studies within the wider community, and within Christian communities as well, have demonstrated conclusively that the English language has changed. The terms previously treated as if they were ‘generic’, like “man”, “he”, “fathers,” “sons,” and “brothers” are increasingly understood today as referring specifically to male persons, not to all. As a result of this contemporary understanding *A Prayer Book for Australia* adopted

inclusive language in referring to human beings, especially in those passages which clearly refer to both women and men. (Address to God raises different issues, discussed below.)

To be sensitive to this is a matter of courtesy to the women who are part of our congregations (more than half in most places!), and of justice towards those who have been subject to prejudice and even persecution because of their gender. It must be reinforced that inclusive language is far more than an aesthetic matter of male and female imagery, or “political correctness”. And, importantly, it should not be inextricably linked to a debate about the role of women in the church. The failure to distinguish between these issues – inclusive language in Bible translation, and the role of women in the church – has created much pain and confusion.

Language that is truly inclusive shows respect for all people. Scripture proclaims the world is created, redeemed, and sustained by the Word of God, and the church attests to the power of language and words, recognizing that words have the power to exploit and exclude as well as affirm and liberate.

In respect of address to God, *APBA* “seeks to use a range of forms of address which reflects the diversity and richness of biblical imagery.” (The Preface). In doing so, the compilers were guided by contemporary biblical and literary scholarship which has reaffirmed, and in some cases rediscovered, the many different images of God revealed in Scripture and in the literature of the early Church, including male, female and gender-neutral descriptions.

About the readings

The readings are taken from the *New Revised Standard Version* of the Bible, first published in 1989. It is an updated revision of the *Revised Standard Version*, which was published in various editions from 1946. The *NewRSV* takes into account important manuscript discoveries, such as the Dead Sea Scrolls, and reflects advances in scholarship. It has also eliminated archaic terms such as “thee and thou”, which were mostly dropped in the *Revised Standard Version*, but were retained in respect of address to God. The *NewRSV* also adopts a policy of inclusiveness in gender language, though without altering passages that reflect the historical situation of the ancient patriarchal culture in which the Bible was written.

Some mistakes which had unfortunately been included in the RSV have also been corrected. Biblical translation is an ongoing process which includes clarification of the most accurate ‘original’ texts, what can best be determined of what was intended by the original writers and the expression of the Scriptures in ways which are comprehensible to the people of the time in which they are being read.

About the Music

An Australian Prayer Book was published in 1978. *An Australian Hymn Book*, a new ecumenical hymn book, produced in Australia, was published just before, in 1977. Hymn writing continued to seek new ways to express our faith and to provide resources for church communities seeking contemporary ways of worship. Some collections of new hymns were released by writers themselves and the communities where they worshipped or served. For example, the hymns of Elizabeth Smith were (mostly) well received as they circulated.

In common with modern hymn writing the world over, and continuing the trend begun from the 1960s, the new compositions sought to respond to “the signs of the times” and to reflect new and emerging priorities in the world and the church, especially in relation to Divine mercy, peace and *justice*, healing, and liberation. Many of the newer compositions have now come into general use. When *Together in Song* (subtitled *Australian Hymn Book II*) was published in 1999, many more congregations were exposed to new hymnody. This book will be the main resource for music at worship for the remainder of the journey. There have been many other resources for church music made available and popular. Some have endured. Some did not deserve to! We will also draw on some of these resources to enhance our offering of worship.

First Order.

APBA included a conservative form of the service of Holy Communion, as had appeared in AAPB. We have focussed in this journey predominantly on the services of Holy Communion, but it is worthwhile to reflect more broadly on the continuing provision of services in our latest resource in a variety of forms.

As we use this First Order service the basic pattern which was present in the Books of Common Prayer from 1549 will be obvious. This is still a conservative version, though those who hold firmly to the form and substance of the earlier Prayer Books are more likely to prefer the originals to this version. This service is a hybrid which is probably little used.

Second Order.

APBA Second Order Holy Communion is the basic service used for Holy Communion in most parishes in this Diocese. It includes more flexibility and options than are probably used though. The options allowed are quite extensive and this flexibility has been employed in the Parish of St Luke Toowoomba in recent years.

The notes at the end of the service suggest two significant things. We are reminded that ‘silence is important’ in this service (though we may well ask how often silence is regularly part of the way in which this service is offered. The second is a note about the bread and wine to be used for Holy Communion. In some parts of the Church it has been held that only unleavened bread should be used. These notes suggest that the bread can be “that which is normally eaten”, a return to the pattern of the 16th century. Wine for Holy Communion has traditionally been fortified, some version of port. The note suggests that “fermented juice of the grape” can be used, which would include the use of wine. In the 1970s (and since) there were some suggestions that Holy Communion could or should be offered using ‘modern’ elements, perhaps even ‘donuts and coke’. The notes on APBA broaden what is allowed without losing connection with the origins of the sacrament and the celebration. Experimentation in liturgy is not without limits.

In the past the familiarity of the 1662 BCP words may have allowed most people to recite the prayers without having to refer to the printed text. Changes to services in 1978 and 1995 initially made reading the prayers required, but after some time of regular use even these may have become so familiar that they are known 'by heart'. To allow what we read, and pray, and offer to Go to come from the heart is a good thing, but praying should also continue to engage our whole selves.

Continuing changes and introduction of variations into the pattern and content of our common worship encourages us all to be more thoughtful and aware of what we are offering in worship. The intent throughout this journey has been more than to become aware of 'what we do'. It has also been to encourage us to think deeply about why we offer worship in the ways we do, to be actively engaged, responding to the words and form and theology contained in our liturgy.

Third Order.

APBA included a brief alternative service of Holy Communion. This service provides some new and useful forms of prayer but it also perpetuates some of the conservative forms echoing the theology of the earlier BCPs, dominated by a focus on the sinfulness of humanity. In this it is even more of an unusual hybrid than the First Order.

Outline Order.

APBA has, in its last pages, what it titled 'Holy Communion. Outline Order'. This is really just a series of headings to provide some liturgical structure for parish communities seeking to utilise the greatest flexibility available. The rubrics do not prohibit this being used on Sundays, though they do state that it should not usually be used at those times, when most of the church community will be expected to gather.

The information provided in this Order does make it clear that the resources to be incorporated should only be those which are 'authorised', and so care must be taken in choosing what to include. As has been developing over the last 50 years, though, experimentation followed by reflection will lead us into more authentic contemporary offering of worship.

Among the resources included in APBA is 'A Service of Praise, Prayer and Proclamation'. This is not a Eucharistic service but it contains some contemporary elements which may be included in a service shaped according to the 'Outline Order'.

APBA also includes numerous prayers, confessions, thanksgivings, patterns of intercession and other resources. These are not only in the sections where they have been gathered together but are also embedded in the various services throughout the Prayer Book.

APBA is truly a book of 'Liturgical Resources'!

An important question for us, even nearly 20 years after it was published, is ... how will we use it!

These notes are © Paul Mitchell and Peter Burdon 2012, 2015, 2023.

***Notes, reflecting on the 1995 Prayer Book for Australia:
First Order; Second Order; Third Order and Outline Order.***