



# ETF UPDATE

EPISCOPALIANS FOR TRADITIONAL FAITH

*DEDICATED TO THE USE OF THE 1928 PRAYER BOOK  
WITHIN THE EPISCOPAL CHURCH*

ADVENT 2007

**THE MEANINGFUL LIFE**

## Collect for the First Sunday in Advent

**A**LMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

*—page 90, The 1928 Book of Common Prayer*

### Letter from the President

Advent opens the opportunity to pray through the year-long cycle of the Incarnation, Crucifixion, Resurrection, Ascension, Descent of the Holy Ghost, and Trinitytide. Our Lord's redemption of all humanity is explained in this Good News.

Reading through the collect for Advent Sunday, we are reminded of our basic assignment in this world and how to set about it, no matter how difficult.

In these troubled times, we experience the true call of the church cited in this Collect, which is to be repeated every day until Christmas Day. On the other hand, we hear a call from the same church to keep up with the times, to keep bending religion to accommodate shifting secular mores. But the Kingdom of God and the Republic of Worldly Things cannot coexist in the same church. Hence our difficulties. Putting first things first, we must adhere to the First and

Great Commandment to love God with all our hearts, souls, and minds. The Second Commandment to love our neighbors grows out of the first. Standing alone, it is little more than the ancient ideal of the virtuous pagan.

ETF's efforts are to win people to the tradition of common prayer that began in 1549 and lives today in the 1928 Book of Common Prayer – truly common prayer and not cafeteria-style prayer. We urge our readers to attend church services at which the 1928 book is used and to study the book at home. The 1928 Book of Common Prayer is available for purchase from Oxford University Press, New York.

Above all, we wish to encourage isolated Episcopalians who would enjoy mutual support.

*—Irving P. Graeb, ETF President*

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*Dedicated to the use of the 1928 Prayer Book within the Episcopal Church*



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Episcopalians for Traditional Faith  
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## Presiding Bishops' Pledges To Be Inclusive Are Elusive

by Joseph W. DeBragga

Past presiding bishops' promises of inclusiveness were wondrous; to wit: "There will be no outcasts in our Church."—*Edmund Browning*  
"Help me rebuild our Church."—*Frank Griswold*

To this day, sad to say, these promises are unfulfilled. For more than 25 years, scripture, reason, and tradition have been diluted by secular fellowship and feel-good theology. Memberships in the Episcopal Church continue to decline as does attendance at worship services, now commonly called masses.

Now we have politically correct get-with-it liturgy, folk/jazz masses, skits and rain dances, and a divorced man in an active homosexual relationship has become and remains an Episcopal bishop. In each of these instances pseudo-liberals ridiculed the objections of traditional Episcopalians, and claimed that these innovations were divinely inspired and long overdue. "God is doing a new thing!" proclaimed delegates to the 2006 General Convention as they jumped on the secular progressive bandwagon.

Browning and Griswold, predecessors of our current presiding bishop, Katherine Jefferts Schori, were profoundly articulate, rarely in doubt, and often wrong. Their brand of "inclusiveness" doesn't apply to orthodox, or traditional, Episcopalians, who are still ignored, while the strength of the Church has not been restored.

In the early days of Presiding Bishop Schori's term, traditional Episcopalians were encouraged to hear her proclaim reconciliation. Having been ignored and ridiculed by pseudo-liberals, traditional Episcopalians hoped there was at long last a presiding bishop who would follow the constructive resolutions passed by our General Convention in 2000. Resolution B034 stated, "This Convention apologizes to any members of this Church who were offended or alienated by inappropriate and uncharitable behavior during the time of transition from the 1928 BCP to the 1979 Book of Common Prayer." Resolution A069 reads, "This Convention affirms, that, for pastoral reasons, the texts of the Daily Offices and Holy Communion contained in the 1928 edition of The Book of Common Prayer remain available for occasional use."

Has your bishop abided by these resolutions? Has he or she encouraged, or even permitted, parish priests to be pastoral to church members who prefer to worship with the 1928 Prayer Book?

Let's hope and pray that our presiding bishop, unlike her predecessors, will institute constructive actions for reconciliation within the Church in the United States, and, further, extend those actions to include the entire Anglican Communion.

I urge you to write to Presiding Bishop Katherine J. Schori at her office, 815 Second Avenue, New York, NY 10017. Ask her to practice true inclusiveness and encourage use of the 1928 Book of Common Prayer throughout the Episcopal Church.

## The Prayer Book Project

### A Time to Rediscover the Liturgy of Our Childhood and Youth

I was talking with a long-time friend, one of the first wave of Boomers to retire, and she said she wants to do something that "matters" with the second half of her life, as she put it. We talked about influences for good that helped shape our lives and how we could pass them on to future generations.

I suggested that she rediscover the 1928 Book of Common Prayer (BCP), which we had shared as children in Sunday School, summer camp, and worship services, and later at pivotal moments — confirmation, marriage, baptism of our children, burial of our dead. Perhaps now is the time for us, I said, to "put on the armor of light" and rebuild our foundering church through preservation and promotion of the liturgy that shaped it from 1549 until the 1960s, when the revisionists started dismantling the BCP.

Baby Boomers were born between 1946 and 1964. Those in the vanguard are now retiring, but they aren't content to vacation for the rest of their lives. Accustomed to leading productive lives, they're looking in new directions for challenges and activities to which they can apply their knowledge and skills

### The Frog in the Pot

Virtually unchanged since it was first compiled by Thomas Cranmer in 1549, the BCP had long provided a road map through life for billions of Anglicans. Then, one day in 1969, when the oldest Boomers were 23 and the youngest 5, our priest told us that the green paperback book in our pew rack was going to be used as a "trial liturgy." He smiled gently and said

"If you don't like it, we can go back to the old Prayer Book."

You've probably heard the story about the frog that's gently eased into tepid water. The heat is turned up gradually, so the poor creature doesn't notice that he's being cooked alive. It's called "incrementalism."

The same thing has happened to Episcopalians. In 1979, General Convention approved the Prayer Book revisions and made the 1979 "Book of Common Prayer" the official liturgy of the Episcopal Church. At the same time, in order to permit priests to exercise their pastoral responsibilities to all parishioners, GC approved continuing use of the 1928 Book of Common Prayer, a resolution a majority of bishops have ignored.

That was just the beginning. Over the past 30 years, first in small increments and now at full boil, the "prayer book"—

no longer a prayer book for common worship but a disjointed collection of ever-changing rites — has been altered until it's barely recognizable as Christian.

### Religion for Dummies

Compare the Advent Prayer on page 1 with the "reflections" suggested for Advent use by the Episcopal Church (TEC). Go to the Episcopal Church website, then to "The Worship Well" within the website. There you can find all sorts of new odds and ends that pass for liturgy. "The Worship Well" is a joint venture of TEC Office of Liturgy and Music, Church Publishing Inc., Episcopal Church and Visual Arts, and All Saints Company.

On the other hand, if you'd like to worship with a liturgy that speaks to intelligent, literate Episcopalians, go to The 1928 Book of Common Prayer. Read it at home. Use it in family devotions. Insist that your priest use it. It's perfectly OK, no matter what the bishop says! Help ETF distribute it throughout the Church.

### The Prayer Book Project

Episcopalians for Traditional Faith (ETF) is a nonprofit corporation dedicated to promoting and preserving use of the 1928 Book of Common Prayer — "common" meaning used by all people in common, drawing near in faith. With your help, ETF will launch **The Prayer Book Project** in 2008. Our efforts will:

- Increase use of the 1928 BCP
- Update our website frequently
- Publish quarterly issues of *Update*, the ETF newsletter
- Create a blog on which concerned Episcopalians can network
- Organize a Speakers Bureau
- Organize additional events and meetings

Boomers, Awake! Along with ETF supporters of all ages, take action to restore your church. If you're tired of the politically-correct, watered-down, far-left crazy salad that passes for religion in our church, and want to replace it with the text that has been the cornerstone of our liturgy for 459 years, join ETF in promoting use of the 1928 BCP.

Please fill out the enclosed card and let us know how you'd like to help. Send the card to ETF at the address on page 2, and please enclose a year-end contribution. All gifts to ETF are tax deductible.

Put on the armor of light and win back our church.

— Jan Mahood, ETF Editor

## A Prayer of Hope and Glory

## The Power of God Supports Us As We Seek to Do His Will

By Nancy VonKlemperer

"... cast off the works of darkness and put upon us the armour of light . . ." is the call to glorious action in the collect for the First Sunday in Advent in the 1928 Book of Common Prayer. (See entire prayer on page 1.) Episcopalians are to begin the Church Calendar year with this all-encompassing spiritual act.

But how to succeed? The compilers of the prayer were wise enough to know that man cannot succeed on his own. They therefore petition Almighty God for the gift of his grace so that we can not only cast off the works of darkness but also put on the protective armour of light. We need God's help to stand safe from the world's soil.

There is urgency about this Advent prayer. We are to act *now*; now in the time of "this mortal life," which has an appointed "last day." It will be terminated when Jesus returns to earth "in his glorious majesty."

Jesus's "glorious majesty" will be more glorious than any victory celebration that ever took place on earth. It is beyond the capacity of man's mind to picture.

In contrast, the purpose of His return strikes a somber note. It is to "judge the quick and the dead." In doing so He draws a divine boundary line between mortal and immortal life.

The prospect of judgment is fearsome, but hope shines through. We can hope because God has bestowed on us the privilege of petitioning Him for help.

We may hope to spend our immortal life with God. We are not destined, as in other religions, merely to become part of a vast impersonal state of being, or possibly to return as a transmigrated soul. Our glorious and hoped-for destination is a life in the presence of the living God, who, together with Jesus and the Holy Ghost, "lives and reigns now and ever."