

SELECTIONS FROM THE BOOK OF COMMON PRAYER OF THE REFORMED EPISCOPAL CHURCH pdf

1: Dioceses - Reformed Episcopal Church

*Selections from the Book of common prayer of the Reformed Episcopal Church: for use in the Dominion of Canada [Reformed Episcopal Church] on www.enganchecubano.com *FREE* shipping on qualifying offers. This is a reproduction of a book published before*

I will also be looking at the Reformed Episcopal Book of Common Prayer since the two books are essentially the same book, except that the Modern Language Version has been rendered into contemporary English. As in the BCP the Penitential Sentences have been replaced by a selection of Seasonal Sentences, eliminating what Samuel Lueunberger identifies as an important evangelistic or revivalistic element in the Prayer Book. Those using the book are not given the option of reading a Seasonal Sentence and then a selection of Penitential Sentences before the Exhortation. An Australian Prayer Book contains this option, preserving the evangelistic or revivalistic element of the Penitential Sentences while making provision for a Seasonal Sentence. As in the BCP, the rubrics of Morning and Evening Prayer permit the omission of the Exhortation, which, like the Penitential Sentences, constitutes an important evangelistic or revivalistic element in the BCP. To beseech is to ask earnestly for something, to entreat. While to beg can mean to ask earnestly, it has acquired in modern usage a number of negative associations, for example, to ask for something by the way of alms, to panhandle, to clamorously or noisily ask for something, and to wheedle. It is not completely an archaic or unfamiliar word. When the minister is a deacon, licensed lay reader, or other lay person, the rubrics direct that he remain kneeling and read the Collect for the Twenty-First Sunday after Trinity, a provision that is found in the Irish Prayer Book. It is not used anywhere else in the two services. The frequent use of the Salutation is one of the characteristics of unreformed Catholic liturgies. This interpretation of Salutation is closely tied to the Medieval Catholic view of the sacerdotal character of the ministry of the priest who acts as an intermediary between the faithful and God, and is intimately associated with the Medieval Catholic doctrines of Baptismal Regeneration, Eucharistic Sacrifice and the Real Presence. This special grace is believed not only to infuse the water in the baptismal font with power to remove sin when the priest blesses the water but also to transmogrify the bread and wine of the Holy Communion into the substance of the body and blood of our Lord when the priest recites the Words of Institution over the elements. Before consuming the elements priest elevates them for the faithful to adore. The BCP embodies the early stages of the reinterpretation of the Bible and accompanying change in attitude toward sin that has come to characterize the modern-day Episcopal Church. This represents a decided shift away from Reformed theology to a more unreformed Catholic, semi-Pelagian, and liberal theology. The second version is more commonly used in non-liturgical churches and is rarely found in Anglican service books. In more than 25 years of studying The Book of Common Prayer, its history, its language, and its revision I have examined a large number of historic Prayer Books and more recent service books. As in the BCP Psalm The rubrics of Morning Prayer in the BCP direct that Psalm 95 should be said or sung, except on Easter Day upon which the Easter Anthems are appointed, and on the nineteenth day of every month when it is read in the ordinary course of the Psalms. The Reformed Episcopal BCP and its Modern Language Version make no provision for the use of other versions and forms of the Venite, except that the whole text of Psalm 95 may be used in place of Psalm They do not make any allowances for congregations that worship in acoustical environments not conducive to chanting the Psalms and canticles of the Daily Offices, lack the strong music leadership required for good chant, are unable to chant, or contain large numbers of children. Singing the Venite is much more effective than reciting it. Its restoration to the Order for Morning Prayer either after the whole portion of Psalms or after the First or Second Lesson is desirable. In these service books the Jubilate may be used as an alternative Invitatory Psalm to the Venite, which is consistent with its function as Psalm of Entrance in the Book of Psalms. The Gloria in Excelsis is a thoroughly Christological and Trinitarian doxology, and the appending of the Gloria Patri to it makes no sense and defeats the whole purpose of the rubric permitting the substitution of this great hymn of

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praise for the more pedestrian Gloria Patri. As in the BCP a rubric before the Magnificat at Evening Prayer permit the use of any one Lesson followed by any one of the evening canticles. The rubrics of the Proposed English Prayer Book permits a similar abbreviation of the Benedicite. They first became attached to the Gloria in Excelsis, which was originally a canticle in the office of Lauds, and subsequently became attached to the Te deum. A number of more recent service books omit them from the Te Deum or permit their omission. The rubrics of BCP authorizes their use as alternative Suffrages before the Collects at Morning Prayer, restoring them to their ancient use as capitellum. This was a peculiarity of the BCP and one of its chief defects. Alternately the Jubilate Deo may be used. The Reformed Episcopal BCP and its Modern language Version make no provision for the use of a number of canticles that enjoy wide use in more recent service books such as the First Song of Isaiah, Gloria in Excelsis, Glory and Honor Dignes es , and Great and Wonderful Magna et mirabilia , which have proven their usefulness in worship, and for which numerous high quality musical settings are available. They also make no provision for the substitution of hymns for the canticles as well as other versions and forms of the canticles. This greatly limits the usefulness of the services of Morning and Evening Prayer in the mission field, in non-traditional settings or with congregations lacking strong musical leadership, unable to chant, or containing large numbers of children. The Lesser Litany is the remains of a longer Litany that eventually replaced the capitellum in the ancient cathedral offices of Lauds and Vespers. It shows a lack of familiarity with the history of the Daily Offices. When the bishop or a priest officiated at the Daily Offices, they concluded with a Collect. The bishop might then bless the congregation but this episcopal blessing was not a part of the Daily Offices. It was a private devotion of the priest who said it inaudibly before the Daily Offices, and was not a part of the Daily Offices. The Prayer Book was only a partially reformed service book designed to ease the transition from the pre-Reformation Medieval service books to a fully Reformed liturgy. One of the reasons is that Americans are unfamiliar with a number of words in their shrinking vocabularies. If we keep dropping words from the Prayer Book because they are no longer used in the popular culture, we may eventually find ourselves worshiping God with grunts and monosyllables. The addition of a third syllable affects the cadence and rhythm of the Collect. O God from whom all holy desires, all good judgments, and all just works proceed: Give to your servants that peace which the world cannot give, that our hearts may be set to obey your commandments, and that we, being defended from fear of our enemies, may pass our time in rest and quietness; through Jesus Christ your Son our Lord. In the Prayer Book the third rubric follows immediately after A Collect for Grace and precedes the rubrics directing how the service may be concluded. Its relocation to after the rubrics directing how the service may be concluded opens this rubric to more than one interpretation. First, the hymn or anthem may be sung after the Third Collect where it is sung in the BCP and most other Anglican service books. Second, the hymn or anthem may be sung at the conclusion of the service. The rubric preceding the two prayers appears to direct the saying of both prayers by REC parishes in the United States whenever Morning Prayer is read. We most heartily implore You, with Your favor, to behold and bless us. To endue means to clothe. In none of the Prayer Books used in countries in which the Queen of England is the head of state such as Canada and Northern Ireland is a prayer for the Prime Minister placed before the Prayer for the Sovereign. In former English colonies in which there is both a head of state, e. President, and a head of government, e. Prime Minister, the prayer for the head of state precedes the prayer for the head of government. If the omission is not an error, then it represents a significant reduction of the corporate vocal part of the people in the service, which is unwarranted. One of the reasons that people are attracted to liturgical forms of worship is that they provide greater opportunity for congregational participation than do non-liturgical forms of worship. Its deliberate omission would represent a major step backwards. A Prayer of St. The following modern language version of A Prayer of St. Chrysostom is used in a number of more recent service books. Almighty God, you have given us grace at this time with one accord to make our common supplications to you; and you have promised that when two or three are gathered together in your Name you will grant their requests; Fulfil now, O Lord, the desires and petitions of your servants, as may be most expedient for them; granting us in this world knowledge of your truth, and in the world to come life

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everlasting. The guiding principles behind what is omitted and what is retained are unclear. They contain no equivalent of the following rubrics at the conclusion of the Orders for Morning and Evening Prayer in the Canadian Prayer Book. The Minister shall then proceed to the intercessions and thanksgivings, ending with the Prayer of St Chrysostom and the Grace. Whether this truly is the case is debatable. The revision, adopted at a time in the history of the Protestant Episcopal Church when Anglo-Catholicism and Broad Church Latitudinarianism were the dominant theological streams in the Protestant Episcopal Church, on the other hand, unquestionably incorporates both pre-Reformation Medieval Catholic and post-Tridentine Roman Catholic doctrine and practice. It is also more theologically liberal in doctrine than its predecessors—the and BCPs. As we further examine these two books, we will see that this is to a large extent true for the other services in the two books. As we shall see, this claim is patently untrue. This description also applies to its Modern Language Version. The two books might also be described as being designed to facilitate the transition of the Reformed Episcopal Church to the BCP as its principal service book, retaining some token elements from earlier Reformed Episcopal Prayer Books to mollify old-timers and to make the change to the High Church, Anglo-Catholic, Broad Church Latitudinarian liturgy of the BCP easier. They certainly give this appearance. Posted by Robin G.

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2: Book of Common Prayer - Wikipedia

Selections from the Book of common prayer of the Reformed Episcopal Church [microform]: for use in the Dominion of Canada Item Preview.

By far the most common form, or "use", found in Southern England was that of Sarum Salisbury. There was no single book; the services that would be provided by the Book of Common Prayer were to be found in the Missal the Eucharist , the Breviary daily offices , Manual the occasional services of Baptism, Marriage, Burial etc. The chant plainsong , plainchant for worship was contained in the Roman Gradual for the Mass and in the Antiphoner for the offices. The Book of Common Prayer has never contained prescribed music or chant; however, John Merbecke produced his Booke of Common Praier noted in which set what would have been the proper of the Mass Kyrie, Gloria, Creed, etc. In his early days Cranmer was somewhat conservative: It may have been his visit to Germany in where he secretly married which began the change in his outlook. Then in , as Henry began diplomatic negotiations with Lutheran princes, Cranmer came face to face with a Lutheran embassy MacCulloch , p. The Exhortation and Litany , the earliest English-language service of the Church of England, was the first overt manifestation of his changing views. It was no mere translation from the Latin: Cranmer finished his work on an English Communion rite in , obeying an order of Convocation of the previous year 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. 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 be undertaken immediately following the communion, in both kinds, of the priest. Cranmer collected the material from many sources; even the opening of Preface above was borrowed MacCulloch , p. He borrowed much from German sources, particularly from work commissioned by Hermann von Wied , Archbishop of Cologne; and also from Osiander to whom he was related by marriage MacCulloch , p. The Church Order of Brandenburg and Nuremberg was partly the work of the latter. Many phrases are characteristic of the German reformer Martin Bucer , or of the Italian Peter Martyr , who was staying with Cranmer at the time of the finalising of drafts , or of his chaplain, Thomas Becon. However, 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 MacCulloch , p. The Communion service of maintained the format of distinct rites of consecration and communion , that had been introduced the previous year; but with the Latin rite of the Mass chiefly following the familiar structure in the Use of Sarum , 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 practiceâ€”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 being married. He also omitted the Epiclesis from the Second Book. The recovery of oblation and the epiclesis would have to wait until the Scottish Non-Jurors in the 18th century did so, "which we now offer unto thee," placed after "holy gifts. Christ is present by the power of the Holy Spirit. The Book retained the truncated Prayer of Consecration which omitted any notion of objective sacrifice. It would be a long road back for the Church of England with no clear indication that it would retreat from the Settlement except for minor official changes. However, from the 17th century some prominent Anglican theologians tried to cast a more traditional interpretation onto it though the words of the rite might not carry. It not be until the Oxford Movement of the 19th century and 20th century revisions that the Church of England would attempt to deal with the Eucharistic doctrines of Cranmer - focused on Receiving Christ, Virtual Presence, Receptionism, and the

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eucharistic sacrifice confined to an optional Thanksgiving Prayer said by the communicants empowered to do so by having received - by bringing the Church back to "pre-Reformation doctrine," *ibid.* The book then dispensed with the Latin, and with all non-biblical readings; and established a rigorously biblical cycle of readings for Morning and Evening Prayer set according to the calendar year, rather than the ecclesiastical year and a Psalter to be read consecutively throughout each month. The readings provided that the New Testament other than the Book of Revelation be read through three times in a year, while the Old Testament, including the Apocrypha would be read through once. Of the set canticles, only the Te Deum was retained of the non-biblical material. Introduced on Whitsunday, after considerable debate and revision in Parliament¹ but there is no evidence that it was ever submitted to either Convocation² it was said to have pleased neither reformers nor their opponents, indeed the Catholic Bishop Gardiner could say of it was that it "was patient of a catholic interpretation". It was clearly unpopular in the parishes of Devon and Cornwall where, along with severe social problems, its introduction was one of the causes of the "commotions", or rebellions in the summer of that year, partly because many Cornish people lacked sufficient English to understand it Duffy b, pp. There was widespread opposition to the introduction of regular congregational Communion, partly because the extra costs of bread and wine that would fall on the parish; [dubious ³ discuss] but mainly out of an intense resistance to undertaking in regular worship, a religious practice previously associated with marriage or illness. The policy of incremental reform was now unveiled: 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 The Elevation of the Host had been forbidden in ; all manual acts were now omitted. The Peace, at which in the early Church the congregation had exchanged a greeting, was removed altogether. Vestments such as the stole, chasuble and cope were no longer to be worn, but only a surplice, removing all elements of sacrificial offering from the Latin Mass; so that it should cease to be seen as a ritual at which the priest, on behalf of the flock gave Christ to God; and might rather be seen as a ritual whereby Christ shared his body and blood, according to a different sacramental theology, with the faithful. Cranmer recognized that the rite of Communion was capable of conservative misinterpretation and misuse in that the consecration rite might still be undertaken even when no congregational Communion followed. Consequently, in he thoroughly integrated Consecration and Communion into a single rite, with congregational preparation preceding the words of institution⁴ such that it would not be possible to mimic the Mass with the priest communicating alone. He appears nevertheless, to have been resigned to being unable for the present to establish in parishes the weekly practice of receiving Communion; so he restructured the service so as to allow ante-Communion as a distinct rite of worship⁵ following the Communion rite through the readings and offertory, as far as the intercessory "Prayer for the Church Militant". At the same time, however, Cranmer intended that constituent parts of the rites gathered into the Prayer Book should still, so far as possible, be recognizably derived from traditional forms and elements. In the baptism service, the signing with the cross was moved until after the baptism and the exorcism, the anointing, the putting-on of the chrysom robe and the triple immersion were omitted. Most drastic of all was the removal of the Burial service from church: In , there had been provision for a Requiem not so called and prayers of commendation and committal, the first addressed to the deceased. In other respects, however, both the Baptism and Burial services imply a theology of salvation that accords notably less with Reformed teachings than do the counterpart passages in the Thirty-Nine Articles of Religion. In the Baptism service the priest explicitly pronounces the baptised infant as being now regenerate. In both cases, conformity with strict Reformed Protestant principles would have resulted in a conditional formulation. The continued inconsistency between the Articles of Religion and the Prayer Book remained a point of contention for Puritans; and would in the 19th century come close to tearing the Church of England apart, through the course of the Gorham judgement. The Orders of Morning and Evening Prayer were extended by the inclusion of a penitential section at the beginning including a corporate confession of sin and a general absolution, although the text was printed only in Morning Prayer with rubrical directions to use it in the evening as well. The general pattern of Bible reading in was retained as it was in except that distinct Old and

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New Testament readings were now specified for Morning and Evening Prayer on certain feast days. Following the publication of the Prayer Book, a revised English Primer was published in 1551; adapting the Offices and Morning and Evening Prayer, and other prayers, for lay domestic piety MacCulloch, p. English Prayer Book during the reign of Mary II [edit] The book, however, was used only for a short period, as Edward VI had died in the summer of 1553 and, as soon as she could do so, Mary I, restored union with Rome. The Latin Mass was re-established, altars, roods and statues were reinstated; an attempt was made to restore the English Church to its Roman affiliation. Cranmer was punished for his work in the English Reformation by being burned at the stake on 21 March 1556. Nevertheless, the book was to survive. Hundreds of Protestants fled into exile—establishing an English church in Frankfurt am Main. A bitter and very public dispute ensued between those, such as Edmund Grindal and Richard Cox, who wished to preserve in exile the exact form of worship of the Prayer Book; and those, such as John Knox the minister of the congregation, who regarded that book as still partially tainted with compromise. Consequently, when the accession of Elizabeth I re-asserted the dominance of the reformed Church of England, there remained a significant body of more Protestant believers who were nevertheless hostile to the Book of Common Prayer. The alterations, though minor, were however to cast a long shadow in the development of the Church of England. One, the "Ornaments Rubric", related to what clergy were to wear while conducting services. Instead of the banning of all vestments except the rochet for bishops and the surplice for parish clergy, it permitted "such ornaments This allowed substantial leeway for more traditionalist clergy to retain some of the vestments which they felt were appropriate to liturgical celebration at least until the Queen gave further instructions under the Act of Uniformity of 1559. It was to be the basis of claims in the 19th century that vestments such as chasubles, albs and stoles were legal. The removal of the Black Rubric complements the dual words of administration of communion and permits an action, kneeling to receive, which people were used to doing. The Prayer Book " MacCulloch, p. The doctrines in the Prayer and the Thirty-Nine Articles of Religion would set the tone of Anglicanism which would prefer to steer a Middle Way between Roman Catholicism and radical forms of Protestantism, and avoid being identified as a Confessional Church like Calvinists and Lutherans. Starkey, p. Convocation had made its position clear by affirming the traditional doctrine of the Eucharist, the authority of the Pope, and the reservation by divine law to clergy "of handling and defining concerning the things belonging to faith, sacraments, and discipline ecclesiastical" Clarke, p. After the several innovations and reversals, the new forms of worship took time to settle in. In practice, as before the English Reformation, many received communion rarely, as little as once a year in some cases; George Herbert estimated it as no more than six times. Marsh, p. Practice, however, varied from place to place: Few parish clergy were initially licensed to preach by the bishops; in the absence of a licensed preacher, Sunday services were required to be accompanied by reading one of the homilies written by Cranmer Chapman, p. George Herbert was, however, not alone in his enthusiasm for preaching, which he regarded as one of the prime functions of a parish priest Maltby, p. The whole act of parish worship might take well over two hours; and accordingly, churches were equipped with pews in which households could sit together whereas in the medieval church, men and women had worshipped separately. Diarmaid MacCulloch describes the new act of worship as, "a morning marathon of prayer, scripture reading, and praise, consisting of mattins, litany, and ante-communion, preferably as the matrix for a sermon to proclaim the message of scripture anew week by week. Many ordinary churchgoers—that is those who could afford a copy as it was expensive—would own a copy of the prayer book. Judith Maltby cites a story of parishioners at Flixton in Suffolk who brought their own prayer books to church in order to shame their vicar into conforming with it: Between 1559 and 1569, roughly editions of the prayer book were produced Maltby, p. Before the end of the English Civil War and the introduction of the prayer book, something like a half a million prayer books are estimated to have been in circulation Maltby, p. Its use was destined for the universities. The Welsh edition of the Book of Common Prayer was published in 1569. It was translated by William Salesbury assisted by Richard Davies. This was in effect a series of two conferences: The Puritans raised four areas of concern: Here Confirmation, the cross in baptism, private baptism, the use of the surplice, kneeling for communion, reading

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the Apocrypha; and subscription to the BCP and Articles were all touched on. On the third day, after James had received a report back from the bishops and made final modifications, he announced his decisions to the Puritans and bishops. The changes were put into effect by means of an explanation issued by James in the exercise of his prerogative under the terms of the Act of Uniformity and Act of Supremacy. He questioned "the populist and parliamentary basis of the Reformation Church" and unsettled to a great extent "the consensual accommodation of Anglicanism" Davies , p. With the defeat of Charles I " in the Civil War, the Puritan pressure, exercised through a much-changed Parliament, had increased. Puritan-inspired petitions for the removal of the prayer book and episcopacy " root and branch " resulted in local disquiet in many places and, eventually, the production of locally organized counter petitions. The parliamentary government had its way but it became clear that the division was not between Catholics and Protestants, but between Puritans and those who valued the Elizabethan settlement. Maltby , p. The book was finally outlawed by Parliament in to be replaced by the Directory of Public Worship , which was more a set of instructions than a prayer book. The Prayer Book certainly was used clandestinely in some places, not least because the Directory made no provision at all for burial services.

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3: Episcopal Recorder - Reformed Episcopal Church

i THE BOOK OF COMMON PRAYER and Administration of the Sacraments and Other Rites and Ceremonies of the Church ACCORDING TO THE USE OF THE Reformed Episcopal Church.

Retired missionary bishop, William Tozer, who was visiting New York at the time, criticized Smith and implicitly Cummins for participating in the rite. Three weeks later, joined by 21 Episcopalian clergy and lay people, Cummins organized the first general council of the Reformed Episcopal Church in New York City on December 2, 1844. We asked but three things, the use of an alternate phrase in the baptismal office for infants, the repeal of the canon closing our pulpits against all non-Episcopal clergymen, and the insertion of a note in the Prayer-book, declaring the term "Priest" to be of equivalent meaning with the word Presbyter. We were met by an indignant and almost contemptuous refusal. One correspondent of the publication "The Episcopalian" said, "If we say that this new church has begun in schism, the church of Rome alleges the same things against us. The real question is, which party is guilty of the schism, the party which separates and goes out? Bishop Cummins was in attendance at a Convention on 21 October and was greatly disappointed by the "Catholic" practices which he witnessed: Anglo-Catholics and Evangelicals alike. Although it began as a way to preserve Protestantism within the Anglican identity, the Anglican aspect of the identity began to fade over time. With its growing and heavy emphasis on ecumenical relations with other Protestants, many of those who converted or were confirmed in the REC had identities from various other Protestant backgrounds. Due to this influx and the short lived bishopric of the founders, the typical Reformed Episcopalian went from a Protestant, Latitudinarian pathos to a more Dispensationalist persuasion in a relatively short period of time, much of this happening in the early 1850s. Over the following several decades, the REC made the transition to a more Reformed theology in the Calvinistic sense. Early growth[edit] In the United States[edit] Within six months of its founding in 1844, the REC grew to about 1,000 communicants, two bishops and 15 other ministers. By 1845 there were 28 ministers and 1,000 communicant members constituting the Reformed Episcopal Church in that country. Seat of Bishop Ray Sutton. The Reformed Episcopal Church reported that it had 13,000 members in 1845. The synods were renamed dioceses in 1846. As of 1846, there are four U. S. Dioceses of the Central States, founded in 1846, achieved full diocesan status in 1847. Charles Gillin serves as Suffragan Bishop. From 1846 to 1847 an additional U. S. Diocese of the West existed. It became a jurisdiction of the REC in 1847. The Bishop Ordinary is Gerhard Meyer. ACNA is in communion with the Anglican Churches of Uganda, Nigeria and Sudan, with approximately 30 million members worldwide, representing approximately one-third of the faithful of the Anglican Communion. Bishops of the two churches take part in episcopal consecrations of the other, and there are periodic visits between them. This section contains content that is written like an advertisement. Please help improve it by removing promotional content and inappropriate external links, and by adding encyclopedic content written from a neutral point of view. June Learn how and when to remove this template message George David Cummins, the founding bishop of the REC, was the son of a slaveholder. His view of slavery was that there was nothing inherently sinful about slave-holding and that the practice, in and of itself, was never condemned in Scripture as being an abomination to God or harmful to mankind. Cummins qualified this statement with certain opinions pertaining to the practice. According to Cummins the African-American slave is "of one blood with ourselves, a sharer in a common humanity, a partaker of our hopes and fear. Indeed, many pro-slavers would not be thrilled at the notion of sharing of one blood or human commonality. This attitude of Cummins did not compel him to endorse emancipation, however it did convince him of a kind of paternalism. Cummins charged slaveholders to be more responsible and caring of their slaves: Cummins was not an emancipationist, but was of the mind that freed slaves should return to Africa and create a livelihood for themselves. Even though black Americans had received their freedom from the unjust practice of slavery, they also lost a consistent form of shelter, food, and worship. Almost overnight, these became things that tens of thousands of freed slaves now had to provide for by themselves. As if this hurdle were not enough, many

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white Americans, uncomfortable with this societal change, created, endorsed, and enforced Jim Crow laws as a way to segregate and suppress black Americans. One form of this discriminatory injustice was to segregate churches, chapels, and congregations. There were now black churches with black clergy and officiates seeking inclusion into various denominations and dioceses. While some dioceses of the Episcopal Church were more open to the inclusion of black congregations, there were many dioceses who, as a collective whole, disowned and rejected blacks from the Episcopal communion. Ferguson, a former slave and a minister of a black congregation, experienced such discrimination. Despite his earlier comments on slavery and emancipation, Bishop Cummins gladly welcomed black congregations and clergy into the REC. Of course, Cummins had not imagined that either he or the REC would become pioneers of racial justice, and in the s he faced as much reluctance from Northern whites in his own General Council as from South Carolina whites in their diocesan convention. But Cummins could not square his own dreams of ecumenicity with racial exclusivism. The Reformed Episcopal Seminary itself is one of the first, if not the first, seminaries to be racially inclusive.

4: The Book of Common Prayer – St. James Episcopal Church

The Book of Common Prayer We, who are many and diverse, come together in Christ through our worship, our common prayer. The prayer book, most recently revised in , contains our liturgies, our prayers, our theological documents, and much, much more.

5: Reformed Episcopal Church - Wikipedia

*Selections from the Book of Common Prayer of the Reformed Episcopal Church: For Use in the Dominion of Canada [Reformed Episcopal Church] on www.enganchecubano.com *FREE* shipping on qualifying offers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.*

6: About the Reformed Episcopal Church

NARUTO Shippuden Ultimate Ninja Storm 4 - Gameplay Trailer "A Reformed Friendship " (PS4 XB1) [HD].

7: TRECUS – Traditional Reformed Episcopal Resources

Full text of "Selections from the Book of common prayer of the Reformed Episcopal Church [microform]: for use in the Dominion of Canada" See other formats.

8: The Reformed Episcopal Church

The Book of Common Prayer of the Reformed Episcopal Church by Reformed Episcopal Church (Creator) starting at \$ The Book of Common Prayer of the Reformed Episcopal Church has 2 available editions to buy at Alibris.

9: Good Shepherd Reformed Episcopal Church - Home

An Overview of the REC Founded December 2, The Reformed Episcopal Church was organized in New York City in by eight clergymen and twenty laymen who were formerly presbyters and members of the Protestant Episcopal Church.

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