

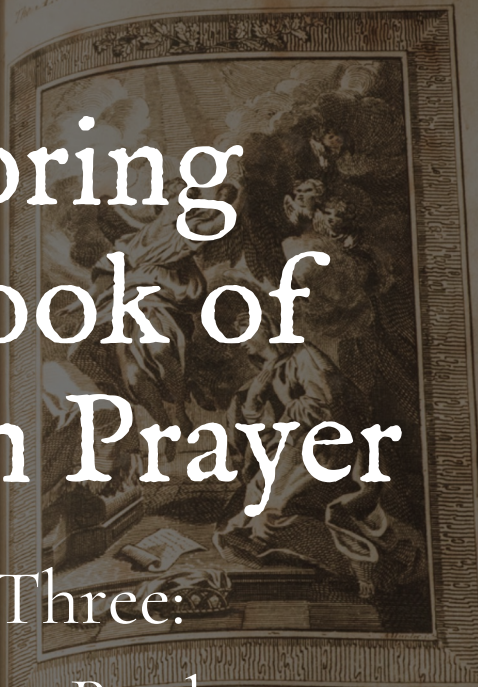
*The Annunciation of the blessed Virgin Mary.*  
*The Annunciation of the blessed Virgin Mary.*  
THE COLLECT.

WE beseech thee, O Lord, pour thy grace into our hearts; that as we have known the Incarnation of thy Son Jesus Christ by the message of an angel; the glory of his resurrection, through the same Christ our Lord. *Am.*

FOR THE EVIL  
MOREOVER, the Lord spake again, saying, Ask thee a sign of me, O Lord. But Ahaz said, I will not ask, neither will I see the Lord. And he said, Hear ye now, O David; Is it a small thing for you to weary my God, but will ye weary my God also? Therefore shall himself shall give you a sign; a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

THE GOSPEL  
AND in the fifth month the angel Gabriel was sent from God unto a virgin espoused to a man, whose name was Nazareth, of the house of David; and the Virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. When she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And thou shalt conceive in thy womb, and shalt call his name Jesus. He shall be great, and shall

*The ANGEL appearing to the VIRGIN MARY.*



*And this Angel said unto her fear not, Mary, for thou hast found favour with God.*  
*Luke Chap. 1. Ver. 30.*

# Exploring The Book of Common Prayer

Session Three:

The Prayer Book

Comes of Age

“I WAS glad when they said unto me:  
We will go into the house of the Lord.”

– Psalm 122:1, The Coverdale Psalter

# The Prayer Book Returns

- Thomas Cranmer was dead, to begin with, and so it appeared was the Prayer Book. Queen Mary had restored Roman Catholicism to England, and the rites of recent years were gone. However, Mary's reign was not much longer than that of her half-brother, Edward VI.
- When Mary died of an illness on November 17, 1558, she was succeeded by her half-sister, Elizabeth. Elizabeth, like Edward before her, was Protestant.
- However, in restoring Protestantism to England, Elizabeth realized she had several issues on her hands. In the broad scope of the Church of England, there were many factions. This has been so even during Edward's reign.

# The Prayer Book Returns

- The Act of Supremacy of 1558 re-established the Church of England's independence from Rome. Parliament conferred on Elizabeth the title of Supreme Governor of the Church of England.
- The Act of Uniformity 1558 re-introduced the Book of Common Prayer, which contained the liturgical services of the church. Some modifications were made to appeal to Catholics and Lutherans, including giving individuals greater latitude concerning belief in the real presence of Christ in the Eucharist.
- Example: the 1552's "black rubric," which explicitly denied the real presence of Christ in the Eucharist, was removed from the Holy Communion rite, much to the dismay of the Puritans.

# The Prayer Book Returns

- The phrase “The Body of Christ which was given for thee preserve thy body and soul unto everlasting life” was restored to the administration of Communion in the 1559 Prayer Book. Permission was also given to use traditional priestly vestments.
- In 1571, the Convocations of Canterbury and York adopted the Thirty-Nine Articles of Religion as a confessional statement for the church, and a Book of Homilies was issued outlining the church's reformed theology in greater detail.

## From the 39 Articles of Religion

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the Supper is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.



# The Prayer Book Returns

- The Elizabethan settlement established a Church of England that was far too Protestant for Catholics and too Catholic for Puritans. However, for everyone else, by managing to strike a middle way—a *via media*—it set forth a path focused on the things most Christians have in common.
- The Elizabethan Settlement refers to a series of religious and political compromises implemented during the reign of Queen Elizabeth I of England (1558-1603). It aimed to establish a stable religious framework in England after the turbulent years of religious conflict during the reigns of Elizabeth's predecessors.

# Core Issues of the Elizabethan Settlement

- Religious Compromise:
  - Via media: Elizabeth sought a middle way or "via media" between the extreme Catholicism of Mary I's reign and the radical Protestantism. The goal was to create a religious settlement that could appeal to a broad spectrum of the population.
  - Thirty-Nine Articles: The Thirty-Nine Articles of the Church of England were formulated in 1563. They outlined the doctrines and practices of the Church of England. The emphasis was on retaining traditional rituals and ceremonies while embracing Protestant theology.



# Core Issues of the Elizabethan Settlement

- Royal Supremacy:
  - The Elizabethan Settlement maintained the monarch's supremacy over the Church of England. This meant that the queen, rather than the Pope, was the supreme authority in ecclesiastical matters. It was a continuation of the break with Rome initiated by Henry VIII.
- Uniformity Acts:
  - The Act of Uniformity in 1559 established the form of worship in the Church of England. It prescribed the use of the Book of Common Prayer and required clergy to conform to its rites.
  - It imposed penalties on those who did not conform to the established religious practices. This aimed to create religious unity within the realm.

# Core Issues of the Elizabethan Settlement

- Toleration with Limits:
  - While the Elizabethan Settlement allowed some degree of religious toleration for moderate Catholics and Puritans, there were limits. Recusancy fines were imposed on Catholics who refused to attend Anglican services, and Puritans faced persecution if they challenged the established order too aggressively.
- Economic Stability:
  - The Elizabethan Settlement contributed to economic stability by reducing religious tensions. The queen wanted to avoid the religious conflicts that had characterized the previous reigns, as they often led to social unrest and economic disruption.

# Core Issues of the Elizabethan Settlement

- National Identity:
  - The Settlement played a role in defining a distinct English identity separate from continental influences. The Church of England became a symbol of English national identity and independence from foreign religious authority.

# The 1559 Prayer Book

- Queen Elizabeth was more sympathetic to the relatively traditionalist 1549 BCP. She was Evangelical but moderate.
- Her advisers convinced her that the 1552 book was the more politically apt choice, but some reversions to the earlier text could be implemented at her insistence.
- The Black Rubric that Cranmer had so grudgingly written was deleted, and ambiguous language in the 1549 Communion rite was restored. This allowed worshippers to believe that Christ was in some way, not specifically defined, truly present in the bread and wine. This was crucial to the traditional acceptance of the rite, both at the moment and for centuries of Anglican history to come.

# The 1559 Prayer Book

- The Elizabethan Prayer Book deletes the Litany's reference to the "detestable enormities" of the pope.
- Thanks to Elizabeth's long reign (45 years), the 1559 Prayer Book did more than any other to consolidate and define distinct Anglican worship.
- Alan Jacobs: "Thanks to the relative stability of the Elizabethan era, the Book of Common Prayer was given decades to settle into people's lives, to replace the old rites and practices."
- Eamon Duffy: "Cranmer's somberly magnificent prose, read week by week, entered and possessed their minds, and became the fabric of their prayer, the utterance of their most solemn and their most vulnerable moments."

# The 1604 Prayer Book

- During the reign of James I, at the same Hampton Court Conference at which James commissioned the King James Bible, additional small edits were made to the Prayer Book, chiefly:
- The Prayer for the Royal Family was inserted at the end of the litany, as were six prayers of thanksgiving.
- The lessons from the Apocrypha were removed.
- A subtitle of "or Remission of sins" was added to the title of the Absolution.
- "Or laying on of hands" was added to the title of Confirmation.
- The requirement that baptisms be performed by lawful ministers was included.
- A final section of the catechism was penned by John Overall, then the Dean of St Paul's.

# The 1604 Prayer Book

- Under pressures from a public highly dissatisfied with the monarchy and leaning ever more steadily toward Presbyterianism, the Prayer Book was outlawed on January 4, 1645. After several years of being in and out of imprisonment, King Charles I was executed on January 4, 1649, exactly four years later. However, in the words of Alan Jacobs, “Unlike Charles, the book survived.”
- Royalist Anglicans took their Prayer Books with them to France, praying the now classic liturgies in exile.



# The 1662 Book of Common Prayer

- Two years after the monarchy was restored under Charles II, a new edition of the Prayer Book was printed after a conference of 12 bishops and several representative Presbyterians met and offered recommendations.
- The only major win the Presbyterians achieved was the change of readings to the KJV, which replaced the readings from The Great Bible used in previous editions. However, Coverdale's Psalter was kept, and while used in services for well over a century, it was included within the actual corpus of the Prayer Book for the first time.
- Work on the new Prayer Book began in November 1661; they wrapped up their work on December 18th, the king gave his assent on May 19, 1662, and the new Act of Uniformity made the new Prayer Book the law of the land on St. Bartholomew's Day, August 24, 1662.

# The 1662 Book of Common Prayer

- Ultimately, over 600 alterations, almost all minor, were made. From the preface, largely written by Robert Sanderson, the Bishop of Lincoln.
- From the 1662 Preface by Robert Sanderson, Bishop of Lincoln:
  - “We are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto.”

# The 1662 Book of Common Prayer

- General kinds of changes were made:
- Those “for the better direction of them that are to officiate in any part of Divine Service”—primarily clarification of rubrics.
- For the proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times.” This was to pacify Puritans for the most part, but some changes certainly didn’t make Puritans happy, with the officiant at Holy Communion being called “Priest” rather than “Minister.”
- Third, “a more perfect rendering of such portions of Holy Scripture as are inserted in the liturgy,” meaning the change of passages to the Authorized (King James) Version. Readings from the Apocrypha were restored to the lectionary.
- Finally, Prayers for particular occasions and for the monarchy were added.

# The 1662 Book of Common Prayer

- The preface emphasizes the *via media* that had existed since Anglicanism's early days but which had risen to the fore during the Elizabethan settlement and has become a hallmark of the tradition ever since. It reads,
  - “It has been the wisdom of the Church of England, ever since the first compiling of her Public Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it.”

# The 1764 Scottish Liturgies

- Building on work begun in 1637, alternative liturgies for the Episcopal Church of Scotland reflected the more High-Church preferences of the Scottish Church, often reverting to the 1549 liturgies. Other changes were made as well.
- First, informal changes were made to the order of the various parts of the service.
- Second, an epiclesis invoking the Holy Spirit was inserted, as were words indicating a sacrificial intent to the Eucharist, clear in the words, "we thy humble servants do celebrate and make before thy Divine Majesty with these thy holy gifts which we now OFFER unto thee, the memorial thy Son has commandeth us to make."
- In 1789, the 1764 Scottish liturgies became the basis for the Prayer Book of the Episcopal Church in the United States and have continued to shape every American Prayer Book since.

# Helpful Websites

To buy a 2019 Book of Common Prayer, go to

[www.anglicanhousepublishers.org](http://www.anglicanhousepublishers.org)

To say the Daily Office using the 2019 BCP liturgies, go to

[www.dailyoffice2019.com](http://www.dailyoffice2019.com)

For easy guides through the Prayer Book and other Anglican basics, go to

[www.anglicancompass.com](http://www.anglicancompass.com)

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- Alan Jacobs, *The Book of Common Prayer: A Biography* (Princeton University Press, 2013)
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