

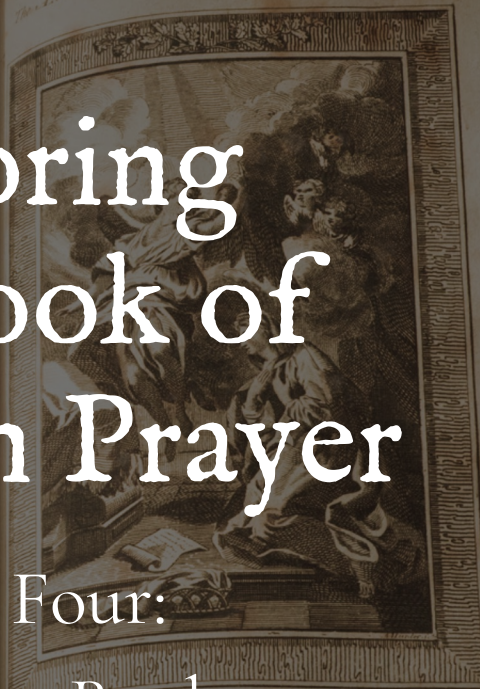
The Annunciation of the blessed Virgin Mary.
The Annunciation of the blessed Virgin Mary.
THE COLLECT.

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 thy Christ our Lord. *Am.*

FOR THE EVIL MANKIND
MOREOVER, the Lord spake again, saying, Ask thee a sign, I will give it thee, either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I doubt the Lord. And he said, Hear ye now, O ye men of 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; Behold, 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 sixth 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

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 Four: The Prayer Book in America

The 1789 American Prayer Book

- Samuel Seabury was the first bishop consecrated for the newly independent Protestant Episcopal Church in the United States of America.
- Because the Church of England refused to consecrate an American bishop who did not recognize the supremacy of the crown in matters of the Church, Seabury instead sought consecration from the Scottish Episcopal Church.
- Therefore, when he developed the first Eucharistic liturgy for American churches in 1786, he based it on the Scottish form, complete with the *epiclesis* (invocation of the Holy Spirit) and language of oblation. Three years later, these elements were carried over in the first American Prayer Book.

The 1789 American Prayer Book

- In line with the Scottish tradition, the principal Sunday morning service was Morning Prayer with Litany and Ante-Communion.
- The *Gloria Patri* (“Glory be to the Father...”) was now said only once in the Eucharistic liturgy rather than as many as a dozen times in the 1662 Prayer Book.
- One notable change for this edition is the removal of the gospel canticles, the *Magnificat* (Song of Mary) and *Nunc Dimittis* (Song of Simeon), from Evening Prayer and all but the first four verses of the Benedictus (song of Zechariah) from Morning Prayer. These were considered too particular to Mary, Simeon, and Zechariah to be said or sung congregationally.

The 1789 American Prayer Book

- Parents could now serve as sponsors at baptism instead of godparents.
- The word “elect” was omitted from the catechism because of its Calvinist connotation.
- The answer to the question, “What is the inward part, or thing signified?” about the Lord’s Supper was changed from “The Body and Blood of Christ, which are verily and indeed taken and received” to “The Body and Blood of Christ, which are spiritually taken and received.”
- Holy Matrimony was shortened. Visitation of the Sick makes no mention of confession or absolution.
- Short “forms of prayer to be used in families” were included for the first time, based on a 1705 booklet by Edmund Gibson, later bishop of London.
- An edition including the ordinal was released in 1792.

The 1892 American Prayer Book

- At the 1880 General Convention, William Reed Huntington introduced a resolution to study the possibility of a revision that would bring “liturgical enrichment and increased flexibility of use.”
- The influx of immigrants to the U.S. and the frontier situation called for easier-to-modify rites.
- Meanwhile, another contributing factor was the Anglo-Catholic movement, which spread from England to the Episcopal Churches in the United States.

The 1892 American Prayer Book

- The Magnificat and Nunc Dimittis were restored to Evening Prayer, as were the omitted verses of the Benedictus in Morning Prayer.
- Introduced in this edition were opening sentences for Morning and Evening Prayer that reflected the seasons of the church year.
- The Apocrypha and Revelation readings were included for the first time in the American daily office lectionary.

The 1928 American Prayer Book

- Almost immediately after the 1892 edition was published, there was a push for further revision. The significant changes in the 1928 prayer book included:
- The excision of what was deemed “extreme Calvinism.”
- A slightly diminished emphasis on human sinfulness.
- Alteration of the matrimonial service such that the pledges were more similar between husband and wife.
- A general shift from the medieval patterns of the Visitation of the Sick, which had generally interpreted sickness as incurable and punishment. However, the new Prayer Book did not entirely omit these earlier prayers.
- The third Good Friday collect was altered to omit what was deemed a slur against Jews that had been present since the 1549 Prayer Book.

The New Liturgical Movement

- The New Liturgical Movement was a 19th-century and 20th-century movement of scholarship for the reform of worship.
- It began in the Catholic Church and spread to many other Christian churches, including the Anglican, Lutheran, and some other Protestant churches.
- Horton M. Davies, a professor at Princeton University, states:
"What is fascinating about (the liturgical) movement is that it has enabled Protestant churches to recover in part the Catholic liturgical heritage, while the Catholics seem to have appropriated the Protestant valuation of preaching, of shared worship in the vernacular tongue, and the importance of laity as the people of God."

The New Liturgical Movement

- On the part of Rome, the Second Vatican Council and the Catholic Church's adoption of the Mass in the vernacular as a standard during the process of aggiornamento represented a significant high point in the influence of the Liturgical Movement.
- Meanwhile, by the 20th century, the Church of England had made quite radical ceremonial and ritual changes, most incorporating a revival of medieval Christian practice under the influence of the Anglo-Catholic movement.
- The English Missal, published first in 1912, was a conflation of the Eucharistic rite in the 1662 prayer book and the Latin prayers of the Roman Missal, including the rubrics indicating the posture and manual acts. It was a recognition of widespread practices in the Anglo-Catholic movement for many years.

The New Liturgical Movement

- In the United States, William Palmer Ladd, who had visited a number of the European centers of Catholic scholarship and reform, introduced many of the movement's ideas at the Berkeley Divinity School in New Haven.
- Ladd wrote a series of magazine columns that introduced much of the newer agenda to the Episcopal Church.
- The work of Gregory Dix, an Anglican Benedictine monk in England, on the traditional shape of the liturgy also proved influential in the U.S.
- His argument for a historic “four-act” shape of the liturgy (offertory, prayer, fraction, communion) provided a new and different structure to the “table” half of the Eucharistic liturgy.
- Dix openly criticized Cranmer for being Zwinglian in his Eucharistic doctrine and for framing his liturgies to express his convictions.

The 1979 American Prayer Book

- These influences, combined with a new Canadian edition of the Prayer Book in 1959, prompted the leadership of the Episcopal Church to consider a new Prayer Book revision.
- The process was long and contentious, with numerous debates. Examples:
 - In light of ecumenical efforts, should the filioque (“and the Son”) clause be omitted from the Nicene Creed?
 - A contingent wanted to omit the confession of sin. A compromise was reached, and the confession was made optional in the rubrics of the Daily Office and Eucharistic liturgies.

The 1979 American Prayer Book

- Eventually ,the major changes included the following:
- Two rites for the Daily Office, Holy Eucharist, and Burial of the Dead liturgies.
- There was no contemporary-language version of the marriage liturgy.
- The Eucharistic liturgy was assumed to be the primary Sunday liturgy.
- A series of alternate prayers of consecration were presented as options in the Rite II Eucharistic liturgies of varying historicity. The most used of these, long attributed to St. Hippolytus, who lived in the 3rd Century, is the only one retained for the 2019 Prayer Book (called the “Ancient Renewed” rite).

The 1979 American Prayer Book

- The Peace and the Offertory in the Eucharistic liturgy for the first time. For those in churches at the time, this insertion (particularly the Peace) proved to be a particularly awkward adjustment.
- Orders for Noonday Prayer and Compline were included in the Daily Office for the first time. These had existed in unofficial forms since the Anglo-Catholic movement of the 19th Century.
- The Psalms were freshly rendered in cooperation with modern poets, breaking from the five-century Coverdale Psalter tradition.
- The three-year Sunday lectionary replaced the one-year lectionary, an effort to cover more scripture, but sometimes with less correspondence to the liturgical year themes.

The 2019 ACNA Prayer Book

- During the first convening of GAFCON, it was concluded that the Book of Common Prayer was (in the words of GAFCON's Jerusalem Declaration) “the standard for doctrine, discipline, and worship.”
- Therefore, in its break from The Episcopal Church, the Anglican Church in North America immediately set forth the goal of creating a new Prayer Book founded on the theological grounding of the original Prayer Books through 1662.
- In a step away from the 1979 Prayer Book, texts that “often bore little resemblance to what had for centuries been the Anglican norm” were discarded, reducing the number of Eucharistic prayers of consecration to two and restoring a baptismal theology of personal transformation rather than the direction of individual affirmation implied by some of the 1979 wording.

The 2019 ACNA Prayer Book

- Helpful elements of the 1979 and previous Prayer Books, such as the Midday and Compline prayer times and the liturgies for Family Prayer were maintained.
- The Coverdale tradition was restored to the Psalter, rendered in modestly updated English built upon the unfinished efforts of a team including T.S. Eliot and C.S. Lewis in the mid-20th Century for what would have been a new British Prayer Book.
- Close attention was paid to both fidelity to the original Hebrew (not just Coverdale's rendering of the Latin) and also to preserving Coverdale's cadence and meter so that the musical tradition associated with his psalms could be maintained.
- The entire Prayer Book was rendered in contemporary English, with all rites retroactively rendered in traditional early modern English in a separate edition called the Traditional Language Edition.

Helpful Websites

To buy a 2019 Book of Common Prayer, go to

www.anglicanhousepublishers.org

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

www.dailyoffice2019.com

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

www.anglicancompass.com

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