

The Development of the American Prayer Book

Class 2

11 March 2009

The 1552 Prayer Book - 1

- The second E-BCP was an extensive revision of the 1549, and was decidedly more Calvinist, yielding to the Calvinistic reformers like Martin Bucer and Peter Martyr.



1552 E-BCP: Principle Features - 1

- The Calvinists objected to overly-elaborate altars and vestments for the clergy, and pushed for greater reform; to remove traditional Catholic forms which were viewed as idolatrous.
- Introductory Sentences, Exhortation, Confession and Absolution were added to Morning and Evening Prayer.

1552 E-BCP : Principle Features - 2

- The Decalogue, and the prayer of consecration was changed to diminish references to transubstantiating event.

1549
Heare use (o merciful father) we besech thee: and with thy holy spirite and worde, vouchsafe to blesse and sanctifie these thy gifts, and creatures of bread and wyne that they maie be unto us the bodye and bloude of thy most derely deloued sonne Jesus Christe.

1552
wee beeseche thee; and grant that wee, receyuing these thy creatures of bread and wyne, accordinge to thy sonne our Sauioure Jesus Christs' holy instruction, in remembraunce of his death and passion, maye be partakers of hys most blessed body and bloud.

1552 E-BCP : Principle Features - 2

- The Decalogue, and the prayer of consecration was changed to remove references to an event of transubstantiation.
- a new prayer of Consecration were added.
- The traditional Catholic doctrine of the real presence of Christ in the elements was made ambiguous.
- **"The Black Rubric"** was added to assure that kneeling at the Communion did not in any way imply adoration of the host (see the handout).

Bloody Mary - 1

- Edward died in 1553.
- Mary Tudor succeeded Edward and restored the Roman Catholic liturgy as it existed in the last two years of Henry VIII.
- Cranmer, Latimer, Hooper, and Ridley (and others) were tried for heresy and burned at the stake.



Bloody Mary - 2

- When Mary died in 1558, Elizabeth I became queen.
- Relations with the pope were severed, and Protestantism came again to England. And with it, returned the E-BCP.



Elizabeth I and Parliamentary Reform

- The "Revolution of 1559"
 - In response to the religious divisions created over the reigns of Henry VIII, Edward VI and Bloody Mary. parliament passed two laws:
 - The Act of Supremacy of 1559 re-established the Church of England's independence from the Pope. Elizabeth given the title Supreme Governor of the Church of England.
 - The Act of Uniformity of 1559 established the form for the Church in England including the E-BCP.

The E-BCP Under Elizabeth I

- The E-BCP was revised in 1559 to carefully reflect the "Elizabethan Settlement" negotiated by Hooker that found a *via media* between Puritanism and Roman Catholicism.



1559 E-BCP Principle Features - 1

- The "Black Rubric" was dropped.
- The two versions of the sentences used for administration of the elements during Communion from the previous two Prayer Books were combined:
 - **1549** THE bodie of our lord Jesu Christ, which was geven for the, preserve thy body and soule into everlasting life: and take and eate this in remembrance that Christ died for thee, feede on him in thine heart by faith, with thankesgevynges.
 - **1552** THE bloude of our lorde Jesu Christ, which was shedde for the, preserve thy body and soule into everlasting life: and drinke this in remembrance that Christes bloude was shedde for thee, and be thankful.

1559 E-BCP Principle Features - 2

- Dropped this prayer against the Pope from the Litany

From all sedicion and prievie conspiracie, from the tyranny of the Byssshop of Rome and al hys detestable enormities, from all false doctrine and heresy, from hardnesse of hearte, and contempte of thy woorde and commaundemente. (in the Letany of the 1552 E-BCP)

1559 E-BCP Principle Features - 3

- Added a rubric to morning prayer regarding the use of vestments.

And here is to be noted, that the minister at the tyme of the Communion and all other tymes in his ministracion, shall use neither albe, vestment, nor cope: but being archbishop or bishop, he shall have and wear a rochet; and being a preest or deacon, he shall have and wear a surplice onely.

1559 E-BCP Principle Features - 4

- Elizabeth said the church would not be a window into men's souls; she wanted the church to be a sign and agent of unity in England.
- The most Elizabeth insisted on was the use of the E-BCP in public worship; however she and William Cecil (Sec. of State) drafted the "Royal Injunctions" which pacified adherents to Roman Catholic customs.

The Rise of "Anglicanism"

- By the time of Elizabeth's death in 1603, there had emerged a new party, "perfectly hostile" to Puritans, but not adherent to Rome. This party later became known as the Anglicans.
- The Anglicans wanted to revise the E-BCP of 1559, but the Puritans, wanted an end to the episcopacy, the E-BCP, and the Anglicans.

The Stuarts and the English Civil War - 1

- The conflict erupted during the reigns of the Stuart kings, James I and Charles I, leading ultimately to the English Civil War.



James I



Charles I

The Stuarts and the English Civil War - 2

- At the restoration of the monarchy in 1660, Anglicans rose to prominence in the C of E.



St. Paul's Cathedral, London. Built 1675-1710 and designed by Sir Christopher Wren. Five monarchs oversaw its construction.



Last Revisions of the E-BCP

- There were two more revisions of the E-BCP:
 - 1604 when James I succeeded Elizabeth
 - 1662 when Charles II ascended to the throne.



Charles II

The 1662 E-BCP

- The 1662 E-BCP is largely the same as the 1559 – which is testimonial to the enduring nature of the Elizabethan settlement.
- The 1662 book is the English prayer book in use today (although there have been a few changes).

