

Development of the American Prayer Book

Class 3

From England to Scotland

- The 1662 E-BCP became the prayer book of the Empire – taken by chaplains worldwide, wherever the English colonized.
- However, as we shall see, the American Book of Common Prayer (A-BCP) has its origins in Scotland. So to Scotland we turn next ...

The Reformation in Scotland - 1

- Neither Henry VIII nor Elizabeth II were monarchs over Scotland, so the English reformation was not part of Scottish religious heritage.
- However, reformation was felt in Scotland, and was led by John Knox.



The Reformation in Scotland - 3

- When (Bloody) Mary Tudor became queen he fled England, and lived in Geneva, where he met John Calvin. Calvin influenced Knox' development of Presbyterian service, which was eventually adopted by the Scottish church.
- After attempting to reform the English refugee church in Frankfurt, Germany, along Calvinistic lines, he was ousted from the English Church and returned to Scotland.

A Wee Bit of Scottish Royal History - 1

- When James V of Scotland died in 1536, his daughter Mary ascended the Scottish throne at the age of 6 months.
- Mary's mother, Mary Guise, who was French Catholic, served as regent.
- This alliance is what linked the French to the Scots, and what would become the downfall of Mary, Queen of Scots after Elizabeth I became queen of England. When Mary Guise died, Knox resisted her Catholic leanings. When Mary was imprisoned, James VI of Scotland ascended the throne.

A Wee Bit of Scottish Royal History - 2

- Mary was eventually betrothed to, François, the Dauphin of France (son of Henry II of France), making her Queen of Scots and Queen Consort of France.



Mary and James VI

- Upon François' death, Mary returned to Scotland, and eventually married Henry Stuart (Lord Darnley), her half-first cousin. Their son, James VI, became James I of England.

A Wee Bit of Scottish Royal History - 3

- Mary was implicated in Darnley's death, and, given her claim to the English throne, she became a liability to Elizabeth I. Mary was executed 8 February 1587.



The Reformation in Scotland - 4

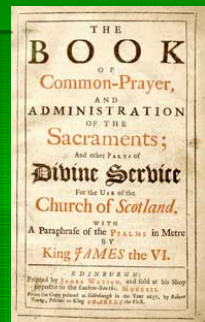
- John Knox totally disapproved of Mary Guise' and Mary Stuart's Catholicism, and he openly preached Mary Stuart. The Scottish nobility sided with him and the Protestant (Presbyterian) reformation.
- James I of England (formerly James VI of Scotland) attempted to reform the Scottish Church along the lines of the English Church.

The Reformation in Scotland - 5

- James I had Scottish Bishops consecrated in the E of C, and tried to introduce the 1064 E-BCP to Scotland, but despite these moves, the Scottish Church did not follow the English way.
- Charles I, son of James I, instructed the ABp William Laud to create the Scottish BCP of 1637 which was distinct from the E-BCP of 1604. The 1637 S-BCP was reviled by the people, and never put into use.
- The forced use of the S-BCP was one of the principle causes of the Protestant Revolution of 1645 that lead to the downfall of Charles II.

The Scottish BCP of 1637 - 1

- In tone, the 1637 S-BCP was similar to the E-BCP of 1549, and mirrored ABp Laud's own theological views.



1637 S-BCP Printed in 1712

The Scottish BCP of 1637 - 2

- The 1637-BCP also contained concessions to the Scottish Presbyterians:
 - Many scripture readings from the Apocrypha were removed as a concession to the Presbyterians.
 - The term "Presbyter" replaced "Priest" or "Minister".
 - The Communion Service was rearranged significantly to bring it more in line with the 1549 E-BCP.
 - Biblical texts were taken for the first time from the Authorized, or King James Version of the Bible.

The Scottish BCP of 1637 - 3

- The language of Rite I in the 1979 A-BCP is similar to that of the 1637 S-BCP.
- The 1637 S-BCP also introduced elements to the Communion service that were unique.

The 1637 S-BCP Prayer of Consecration

Refer to the Handout Entitled, "Comparison of the Words of Consecration from the 1637 Scottish Book of Common Prayer with the 1979 Episcopal Book of Common Prayer, Rite I"

The Last Roman Catholic Monarch of England

- When Charles II died he left no male heir, although he did have a dozen illegitimate children by 7 mistresses (note that Princess Diana was Charles's illegitimate children as is Camilla, Duchess of Cornwall, second wife of Prince Charles).
- Charles' brother James became King of England and Scotland. James II was the last Roman Catholic monarch of England.



James II and VII

William and Mary

- After the Protestant Revolution, James II fled England.
- In 1689, James II was replaced not by his Catholic son, but by his Protestant daughter, Mary II, and his son-in-law, William III.



Their rule was the only period in British history in which "joint sovereigns" with equal powers were allowed to reign (ending in 1702 with William's death).



The Non-Jurors

- English clergy were required to swear an oath to the monarch. Some 9 bishops and 400 clergy under James II refused to swear allegiance to William and Mary because they felt James II and his successors (his son) were the rightful heirs.
- These clerics fled to Scotland, and became known as the non-jurors.

Scotland in 1689

- By 1689 Scotland the reforms instigated by John Knox were virtually complete, and Scotland had an established Presbyterian Church: the Church of Scotland.
- The non-jurors formed an independent, Scottish Episcopal Church, which retained the traditional episcopal forms (meaning bishops), and the traditional liturgy. This Church, while closely related to the Church of England in liturgical, structural, and many other ways, nevertheless was often at odds with the English government.

The Wee Bookies - 1

- The non-jurors produced a variety of small booklets to guide their worship. These became known as the wee bookies.
- The non-jurors were also free to experiment with the liturgy, and they did create liturgies reflecting the ancient patterns of the church.

The Wee Bookies Meld with the 1637 S-BCP

- The first Bookie of 1722 reproduced that of the 1637 S-BCP.
- In 1735 a prayer of oblation, "which we now offer unto thee," was inserted.
- The invocation of the Holy Spirit as part of the Eucharistic Prayer was moved to a different location of the Prayer (and re-written in 1764).

The 1764 S-BCP

- These and other changes were incorporated into the 1764 Scottish Prayer Book.
- The Communion Office from the 1764 S-BCP (at right) was used at Samuel Seabury's consecration on November 14, 1784 (the first American Bishop).

