

Development of the American Prayer Book

Class 4

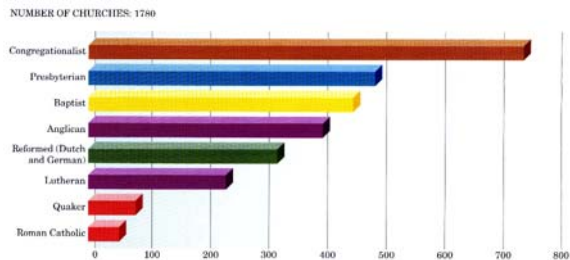
The Church Before 1789

- The Anglican church in the Americas consisted of two major branches: New England and the Southern states.
- The Southern states were more loyal to the Church of England.
- New England leaned a bit more toward latitudinarianism.



Gaustad, ES, P. Barlow. *New Historical Atlas of Religion in America*. Oxford, England: University Press, 2001.

The Colonies Were *Not* All Anglican



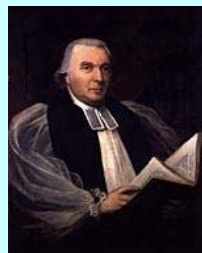
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The First Bishop - 1

- Samuel Seabury was the son of an Anglican priest. Ordained in 1753, he served as rector of Christ Church, New Brunswick, NJ from 1754 to 1757, rector in Jamaica, NY from 1757 to 1766, and of St Peter's, Westchester from 1766 to 1775.

The First Bishop - 2

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The First Bishop - 3

- On March 25, 1783, a meeting of ten Episcopal clergy in Woodbury, CT, elected Seabury bishop.
- Because there were no Anglican bishops in the Americas to consecrate him, he sailed to London on July 7.
- In England, however, his consecration was rationalized as impossible because, as an American citizen, he could no longer take the oath of allegiance to the English King.

The First Bishop - 4

- Seabury turned to the Scottish Episcopal Church, whose bishops at that time refused to recognize the authority of King George III.
- He was consecrated in Aberdeen on November 14, 1784, with the one condition that he was to work for the adoption of the 1637 Scottish Rite for Holy Communion rather than the English rite of 1662.



Forging a New Church with a New Prayer Book

- The Church in America was free to develop a prayer book without reference to monarch or Parliament.
- All things – including the Creeds – were open for revision.
- The Church began to self-organize at about the same time the Constitution was written/ratified.

The Convention of 1785

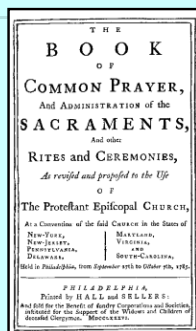
- Anglicans from the Southern States met in Philadelphia in 1785. Seabury nor representatives from the New England States attended because of concern about the role of Bishops in the governance of the Church.
- Note that the Constitutional Convention met from May-September, 1787.

The Proposed American Prayer Book (A-BCP) of 1786 - 1

- The Convention authorized William White (later Bp of PA) and William Smith of Maryland to produce a BCP.
- Was similar to the 1662 E-BCP, but:
 - dropped the Nicene and Athanasian Creeds and deleted the line "He descended into hell" from the Apostles Creed.
 - de-emphasized the doctrines of the Trinity and the atonement; held less exalted views of the episcopacy and the sacraments.

The Proposed American Prayer Book (A-BCP) of 1786 - 2

- The book was not well received.
 - Southern Bishops objected to creedal changes.
 - Others worried about the role of the episcopacy.
 - Others worried that the A-BCP was produced without the authority of any Bishop.



The English Finally Make American Bishops

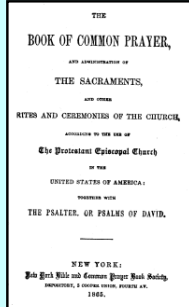
- In 1787 William White of Pennsylvania and Samuel Provoost of New York – were consecrated as bishops by the ABp of Canterbury, the ABp of York, and the Bishop of Bath and Wells. This was possible because in 1786 Parliament passed the Consecration of Bishops Abroad Act.
- Thus there are two branches of Apostolic succession for the American bishops:
 - Through the non-juring bishops of Scotland that consecrated Samuel Seabury.
 - Through the English church that consecrated William White and Samuel Provoost.

First General Convention of 1789

- The first General Convention met in Philadelphia On September 29, 1789. delegates were Tories, patriots, latitudinarians, and traditional liturgists.
- The convention authorized revision of the 1787 A-BCP, and the convention produced one in 10 days.

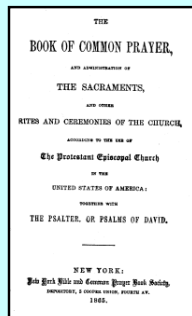
The 1789 A-BCP - 1

- Southern Bishops gave up their commitment to the A-BCP of 1786, which appeased the Northern Bishops.
- It was this book that adopted the Scottish prayer of consecration that was required of Seabury.



The 1789 A-BCP - 2

- The legacy of the A-BCP is that it was a book produced by liturgical scholars who felt free to revise public worship without reference to governmental authority.



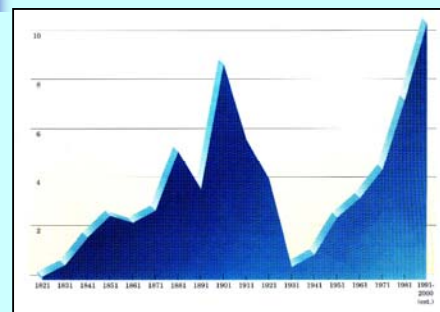
Colonial Pattern of Worship

- A typical bare but lengthy service consisted of
 - Morning prayer read from the north wall of the church in "meeting house" style
 - The litany
 - Holy Communion (though often without the sacrament)
 - Metrical psalms and simple hymns with instrumental accompaniment

19th Century Changes Led To Prayer Book Revision - 1

Between the influences of the Great Awakening, The Oxford Movement, social justice movements, and westward expansion during the 19th C, the church began to develop the now "classical Episcopal" worship service: processions, vested choirs, divided chancels, Gothic-style architecture, and the Eucharist as the principle Sunday worship service.

19th Century Immigration Pushes Liturgical Change



Influences of the Oxford Movement (Catholic Revival)

- The result of renewed "Catholicity" was an appreciation of the sacraments and the medieval liturgies.
- The resulting ritualism affected the ceremonial and music of the Episcopal Church. For example, it was a 19th C innovation to put a cross on or above the altar.
- The upshot was that the church had a greater need for flexibility in worship – particularly in urban areas, where there was an influx of immigrants, and in the frontier.

A Call for Prayer Book Revision

- William Muhlenberg requested General Convention in 1853 to authorize greater flexibility and ecumenical sensitivity in worship. He advocated use of flowers, music, and liturgical colors, and suggested moving the altar to the center with the pulpit to the side. He also called for weekly Eucharistic celebrations.
- But PB revision would have to wait 40 more years.

1892: A Slight Shift

- In 1880, William Reed Huntington, Rector of Grace Church, NYC, called for prayer book revision.
- In 1883, a PB for trial use, *The Book Annexed*, was adopted. Among other changes, it removed the decalogue from Eucharist, made the Nicene Creed into first-person plural, and moved the sermon to follow the gospel instead of the creed.
- *The Book Annexed* was not widely liked, so a very modest revision was made in 1892. It is in this A-BCP, that the *Nunc Dimittis* and the *Magnificat* first appear.

1928: The Need for Reform

- Life on the frontier, missionary activity among Blacks and Native Americans, growth of city slums, and continued immigration necessitated the need for further PB revision.
- In 1913, General Convention called for "revising and enriching" the PB.

The 1928 A-BCP

- Three Baptismal rites combined into one.
- The Lord's prayer at the end of the prayer of consecration was added.
- Prayers for the dead were added.
- Provision for visitation of the sick, laying on of hands, and anointing were made.
- Propers for marriages and burials were written. The word "obey" was dropped from the marriage vow.

Obey ????????

1892 Woman's Vow

I *N.* take thee *N.* to my wedded husband, to have and to hold, from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, **and obey**, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

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The 1928 A-BCP Was Controversial – Too Catholic?

- Placing the Lord's prayer at the end of the prayer of consecration was seen by some as "too Roman."
- Although the invitation to recite the LP ("And now as our Savior... we are bold to say") was taken directly from Seabury's Scottish consecration liturgy, some saw the words as "too Catholic."

The 1928 A-BCP – Not Catholic Enough?

- The Anglo-Catholics had wanted the insertion of the *Benedictus qui venit* ("Blessed is he who comes in the name of the Lord") and the *Angus dei* (fraction anthem) put into the words of consecration. But these additions were rejected (although they are in the 1979 A-BCP).

The Liturgical Movement

- Beginning about 1940, there was a growing awareness of the social implications of liturgy (the Social Gospel Movement).
- William Ladd noted that the church was becoming increasingly irrelevant to the lives of people, and stressed that worship had to become more corporate, more participatory.

Moving Toward 1979

- Massey Shepherd, Ladd's student, argued for liturgy as the shared work of the people and the priest.
- The Associated Parishes for Liturgy and Mission influenced liturgical reform for the next 30 years. They called for:
 - Gospel processions
 - Free standing altars
 - Eucharist as the principle Sunday service

Liturgy Means Change

The Episcopal church "moved from understanding its pattern of worship as a monolithic, invariable, and unchanging set of texts and ritual actions to a sense that flexibility, variety and change were not only inevitable, but desirable if the church was to accomplish its mission." (Jeffrey Lee)


Trial Texts

- The "Green Book" and "The Zebra Book" were proposed books for trial use published during the 1970s (named for the colors of their covers).
- These were the result of the work of over 300 consultants and writers who worked with the Standing Liturgical Commission to re-write every section of the 1928 A-BCP.
- Feedback received led to many things – including the inclusion of Rite I and Rite II.




The 1979 A-BCP

- The options within services were daunting to some, but by the 1976 General Convention, the revised PB was accepted by 80- and 90% of lay and clergy delegates and by an almost unanimous vote of the Bishops.



What's Next?

- In 1997, General Convention authorized *Enriching Our Worship*. This is the 4th supplemental liturgical text since the 1979 revision.
- The language is more inclusive, the words "and the son" are deleted from the Nicene Creed (filioque clause), and new materials from scripture were added.



What's Next?

- Texts from *Enriching Our Worship* can only be used with permission from the Bishop (CLO).
- The Standing Liturgical Commission *will* revise the A-BCP in the future to reflect the changing sensibilities of our culture and society.



Farewell

Be well,
Do good work,
And stay in touch...