

Liturgical Changes, Part Two

CCA Adult Education

Week 5

- I. Introduction and Recap
 1. From the 1928 BCP, which was inspired by Anglo-Catholic and Pastoral pressures, to the 1979 BCP, which had a blend of influences.
 2. Another way to introduce this topic is to frame the disagreements about liturgy within Anglicanism like this: Is the 1549 BCP (Aligns with Anglo-Catholicism) the authority, or the 1552 BCP (Aligns more closely with Evangelical/Reformed Anglicanism) the authority?
- II. 1979 BCP—How did we get it?
 1. Liturgical Renewal Movement
 2. Dom Gregory Dix and the *Shape of the Liturgy*
 3. Evangelical and Ecumenical Pressures
- III. The Liturgical Renewal Movement(s)
 1. Origins in the early 20th Century Roman Catholicism, when Roman Catholic liturgical scholars began to emphasize the role of the *laity* in the Eucharistic service. Laity is not to be passive observers, but active participants.
 2. Obviously, this had already been something of a value within Anglican circles (Anglicans worshipped in English, not only Latin like the Roman Catholic Church of the time), but it still had an impact on Anglican liturgy.
 3. These shifts in liturgical thinking within the Roman Catholic Church resulted in the Vatican II conference, in which worship was allowed to be in the vernacular, among other changes.
 4. The greatest impact on Anglican liturgy, and the 79 BCP, was the introduction of *four separate masses*. When Anglicans crafted the 79 BCP, they included *four separate* forms for the Eucharist, which largely parallel the Roman Catholic masses permitted as a result of Vatican II.
- IV. Dom Gregory Dix and the Shape of the Liturgy
 - Dix was a Liturgist, Anglican Monk, and gifted writer, whose most popular work *The Shape of the Liturgy* (1945), has shaped not only Anglican liturgies, but liturgies of many traditions for the past 70 years.
 - Because of Dix, the framework through which Prayer Books were analyzed changed entirely, 49 vs. 52 thinking was gone.
 - Instead, Dix argued Christians should think of liturgical worship as a “four-action shape,” which could unify the liturgies of *all churches*:
 1. Taking (Offertory)
 2. Blessing (Eucharistic Prayers)
 3. Breaking (Fraction)
 4. Giving (Communion)
 - This became the “shape” Eucharistic Worship in Anglican Churches, reflected in the 79 BCP and, for us, in the 2019 Renewed Ancient Text for the Eucharist.
 - How do we see this in our worship **SEE A BULLETIN**:

1. Offertory
 2. The Prayer of Consecration
 3. The Fraction
 4. Communion
- Like it or not, we must acknowledge that the Four-Fold “Shape” of the Liturgy, which has come to dominate the Anglican Communion’s view of liturgy, is not technically consistent with “historic Anglican” prayer books. This is where 1662 Anglicans and 1928 Anglicans agree.

V. Evangelical Shifts and 1979

- Concerns over antiquarian language
- Language affirming women in positions of leadership (a conviction shared by many evangelicals and liberals)
- A desire to distance Evangelical Anglicanism from Anglo-Catholics, and replace the Anglo-Catholic leaning 1928 BCP

VI. Conclusions, Next Week

RESOURCES:

John Wesley’s “Reasons Against a Separation from the Church of England,”

<http://anglicanhistory.org/wesley/reasons1760.html>

Dom Gregory Dix’s *Shape of the Liturgy*,

<https://cutt.ly/LzYbjNB>

Alan Jacob’s *The Book of Common Prayer: A Biography*, <https://www.amazon.com/Book-Common-Prayer-Biography-Religious/dp/0691154813>