

## Week 4: Anglican Liturgical Changes

- I. Recap from Previous Week/Questions
- II. Prayer Book History: "To know what was generally believed in all Ages, the way is to consult the Liturgies, not any private Man's writing. As if you would know how the Church of England serves God, go to the Common-Prayer-Book, consult not this nor that Man." John Seldon (1584-1654) "Lex Orendi, Lex Credendi," "As we pray, so we believe."
  - a. 1549: Cranmer's original Prayer Book; "Conservative" Prayer Book: medieval Catholic liturgy in English.
    - i. Henry VIII dies in 1547
  - b. 1552: "Protestant" Prayer Book
  - c. 1559: Prayer Book of the Elizabethan Settlement
  - d. 1662: Post Civil War Settlement, Standard for Anglican Worship and Practice
  - e. 1928: "Anglo-Catholic" Prayer Book
    - i. The Rubrics direct the Priest to celebrate with his back turned to the congregation (ad orientum).
    - ii. The Rubrics direct the Priest to place the bread and wine on the table as an "offering" at the offertory, along with "oblation" language.
    - iii. Patterns of the Eucharist follow patterns of the Roman Mass (Tridentine Mass).
    - iv. "In those fifty years (since the Oxford Movement began), there had come into the Church of England a vast range of Eucharistic practices that had not been seen since the Reformation. These included wafer-bread, eastward position celebrant, Roman eucharistic vestments, stone altars, the mixed cup, genuflection, incense, non-communicating masses, Masses for the dead, prayers to the Saints, the Roman canon, reservation before the reserved elements, and devotions before reserved elements." – Colin Buchanan, liturgist and Bishop of Woolwich
    - v. Variations on prayers of confession and absolution, which tend to view human agency in a more positive light.
  - f. 1979: "Ecumenical" Prayer Book
  - g. How did we get here?
- III. Oxford Movement/Tractarianism
  - a. 1833: Parliament rules in a matter regarding the number of Bishops to be positioned in the Church of Ireland. This elicited a strong response from *both* the Evangelical wing of the Anglican Church of the day, and those who would eventually become "Anglo-Catholics," at the time called "Tractarians" because they published a series called *The Tracts of our Times*.
    - i. The Evangelical wing is exemplified by William Wilberforce and the Clapham Sect

- b. Movement is marked by the preaching of the “National Apostasy” sermon by John Keble (strikingly timely for our own time). The sermon marked the movement, in that Keble says the Church is a divine institution, not bound to the state or culture.
- c. Leaders are Henry Froude, John Keble, Edward Pusey, and John Henry Newman.
- d. Over time, the Oxford Movement developed an ecumenical bent, looking to the Eastern Church first and, eventually, to Rome for guidance in becoming a more “divine institution,” consequently drawing the ire of Evangelicals.
- e. Eventually, one generation after the Oxford Movement’s beginnings, the movement was solely interested in Ritualism, simply drawing the Anglican Church into uniformity with Roman practice.
- f. The pressure Ritualist clergy placed on their congregations tore English society apart. There were court cases, riots, press campaigns, and an Act of Parliament in 1874, making it illegal to depart from the 1662 BCP in practice and worship.
- g. However, in much of the Americas, particularly where Anglicans were struggling to reach Native and non-White people groups, the Ritualist movement was quite *well received*, because the movement provided Rituals to replace those of people who are naturally Ritualistic (we all are). Nashotah House Theological Seminary in Wisconsin is a prime example of this, which opened in 1842 as a training center for Anglican missionaries to the Native Americans of the West.
- h. Additionally, WW1 provided a crisis of Pastoral Care, in that English chaplains reported to their Bishops that the soldiers had no idea what prayers were being prayed for them as they were sick and dying, the 1662 language was too antiquated for common soldiers to understand.
- i. All of these factors led to the formation of the 1928 prayer book.

IV. Conclusions: next week will emphasize the 79 BCP history, and we will then get into non-Western Prayer Books.

Resources:

W.H. Auden’s letter to his priest: <https://frtim.files.wordpress.com/2012/05/auden-ltr.jpg>

*Tracts of Our Times*: <http://anglicanhistory.org/tracts/>

John Henry Newman’s *Tract 90*: <http://anglicanhistory.org/tracts/tract90/>

John Keble’s sermon on National Apostasy: <http://anglicanhistory.org/keble/keble1.html>

William Wilberforce and the Clapham Sect: [https://www.cslewisinstitute.org/webfm\\_send/471](https://www.cslewisinstitute.org/webfm_send/471)

IVP’s new edition of the 1662 BCP: <https://cutt.ly/9l1yhWf>