

Anglicanism 101

What it means to be
Anglican/Episcopalian

St. John in the Wilderness Episcopal Church

Fall, 2007

Anglicanism 101

- Identity
- Authority
- English Reformation
- Book of Common Prayer
- A New American Church
- Emphases:
 - Community
 - Pastoral/Spiritual Care
 - Mission/Work of the Church

Week 4

- History of Book of Common Prayer

Book of Common Prayer

- Central to Anglican life
- *lex orandi, lex credendi*:
 - The way we pray is the way we believe
 - Our theology arises from our common liturgy in the Prayer Book
- Many changes since original book in 1549
 - First prayer book published in English at beginning of Reformation
 - Work primarily of Abp. Thomas Cranmer
 - Begun under Henry VIII; published under Edward VI
 - Put all worship information in hands of people
 - Major change from Roman tradition

1549 Prayer Book

- Practically Catholic; still called Mass
Vestments simple: alb, vestment or cope
Combined services; simplicity
Entire service in English for the first time
 - Great Bible (English) used
 - Deemphasis on sacrifice reoffered
 - Sacrifice of praise and thanksgiving:
ourselves, souls, bodies
 - Auricular confession requirement eliminated
 - Change from transubstantiation; real presence of Christ, but not explained ("mystery")
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1552 Prayer Book

- Extremely Protestant
 - Holy Communion or *Supper of the Lorde*
- Black Rubric: no adoration of any real presence – memorial only
- No vestments mentioned
- Table in body or chancel of church; celebrant on “north” side
- Prayer of Humble Access; Humble Reception
- Distribution into hands

Return to Catholicism

- ❑ Counter-Reformation: back to Latin
- ❑ “Bloody Mary” put many to death; others fled
 - 100 priests, 55 women, 4 bishops
 - Archbishop Thomas Cranmer
- ❑ Theological issue: Doctrine of Real Presence
 - Sacrifice = RC position
 - ❑ Christ sacrificed again and again
 - Memorial = Protestant position
 - ❑ One sacrifice; work done; we remember

1559 Prayer Book: Elizabethan Settlement

- ❑ Does only part of job; other regulations by law
- ❑ More theology of real presence of Christ
- ❑ Books of homilies published
- ❑ 1571 Injunction: MP, Litany, (ante) Communion is normal Sunday service

Away from Anglicanism

- 1560's: Puritans
 - Nothing permitted not explicitly authorized by Scripture
- 1580's: Catholic movement
 - Higher church: Laudians
 - More ritual, elegance

1604 Prayer Book

- Slightly revised from older version
 - King James Bible also published

- Soon replaced by Puritan *Directory for the Public Worship of God*
 - 1604 prayer book illegal for 15 years
 - Civil war; Restoration in 1661

1662 Prayer Book

- ❑ Minor revisions from earlier books
- ❑ Rubrics significant; standard for later generations
- ❑ “Consecrated” elements & “Amen”
- ❑ Shapes English church until 20th Century
- ❑ Still official prayer book in England
 - There are additional prayer books, but this one was never fully replaced

“Black Rubric” From 1662 Eucharist

WHEREAS it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same kneeling; (which order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue;) yet, lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved: It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians;) and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

Note on the "Black Rubric"

- First appeared in the Prayer Book of 1552, which was never properly authorized.
- Removed in 1559 and replaced in a modified form ("*corporal*" being substituted for "*real and essential*") in 1662.
- Printed in black letters, though all the other rubrics were printed in red letters – a last-minute addition
- Makes makes two statements which are untenable by modern understandings:
 - Christ's Body is "natural", whereas it is, since the Resurrection, not natural but spiritual
 - Heaven is a place, and that Christ's Body cannot be in more places than one, which is an intolerably materialist conception of Heaven.

Prayer Book Relative Positions

Catholicism - Middle Way - Protestantism

1549 Edward VI #1

1552 Edward VI #2

1553

Catholicism
(Bloody Mary)

1559 Elizabethan Settlement

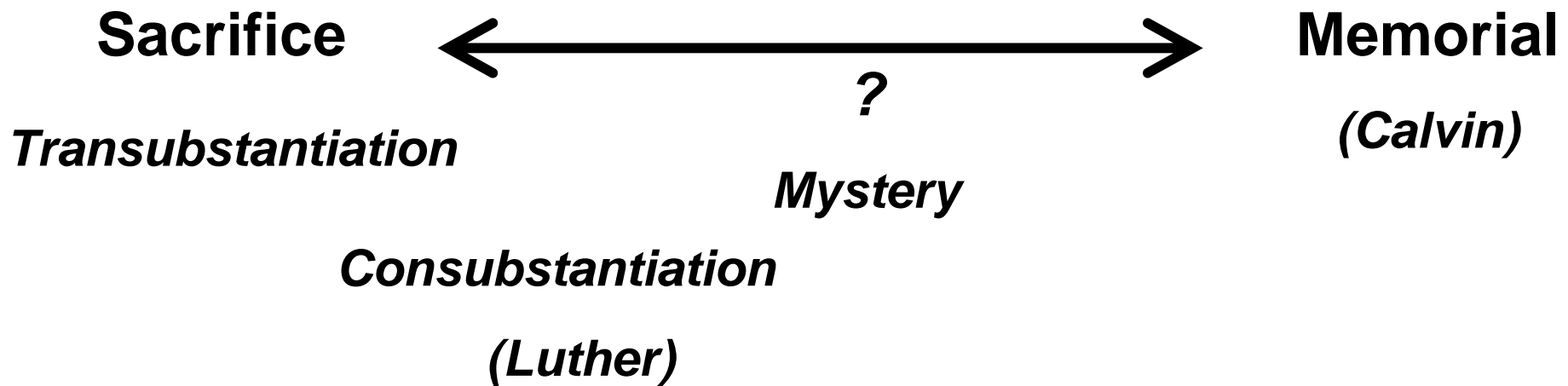
1604 James I

Directory of Public **1645**
Worship (Puritans)

1662 Caroline BCP

Eucharist Relative Positions

Catholicism - Middle Way - Protestantism



BCP in American Colonies

- BCP first used 1579 in US by Drake's chaplain near San Francisco
- Brought to Jamestown 1607
- 1662 Book in use in America; English ceremonial did not transfer
 - Priests wore a surplice and tippet; altar railed

American BCP

- 1789: 1st convention, 1st book
 - Removed all references to King
 - Changed emphasis of Eucharist more in line with Scottish church
- 1892: Made changes in practice official in book and worship
- 1928: New lectionary; shortened prayers, simpler language; more options
- 1979: Made official changes that had been proposed since the 1930's
 - More emphasis on participation of people

Sources

- ❑ Edwards, David. *What Anglicans Believe*. Cincinnati: Forward Movement, 1996.
- ❑ Holmes, Urban T. III. *What Is Anglicanism?* Harrisburg, PA: Morehouse, 1982.
- ❑ Howe, Bp. John. *Our Anglican Heritage*. Elgin, IL: Cook, 1977.
- ❑ Hein, David, and Shattuck, Gardiner H. Jr. *The Episcopalians*. Westport, CT: Praeger, 2004.
- ❑ Episcopal Diocese of Southern Ohio, available at <http://www.episcopal-dso.org/>