

The New Prayer Book: From 1928 to 1979

Andrew McGowan

Berkeley Divinity School at Yale

Lambeth 1958

“a chief aim of Prayer Book revision should be to further that recovery of the worship of the Primitive Church which was the aim of the first Prayer Books of the Church of England.”



LAMBETH CONFERENCE, 1958

T. H. Everitt and Sons; National Portrait Gallery, London

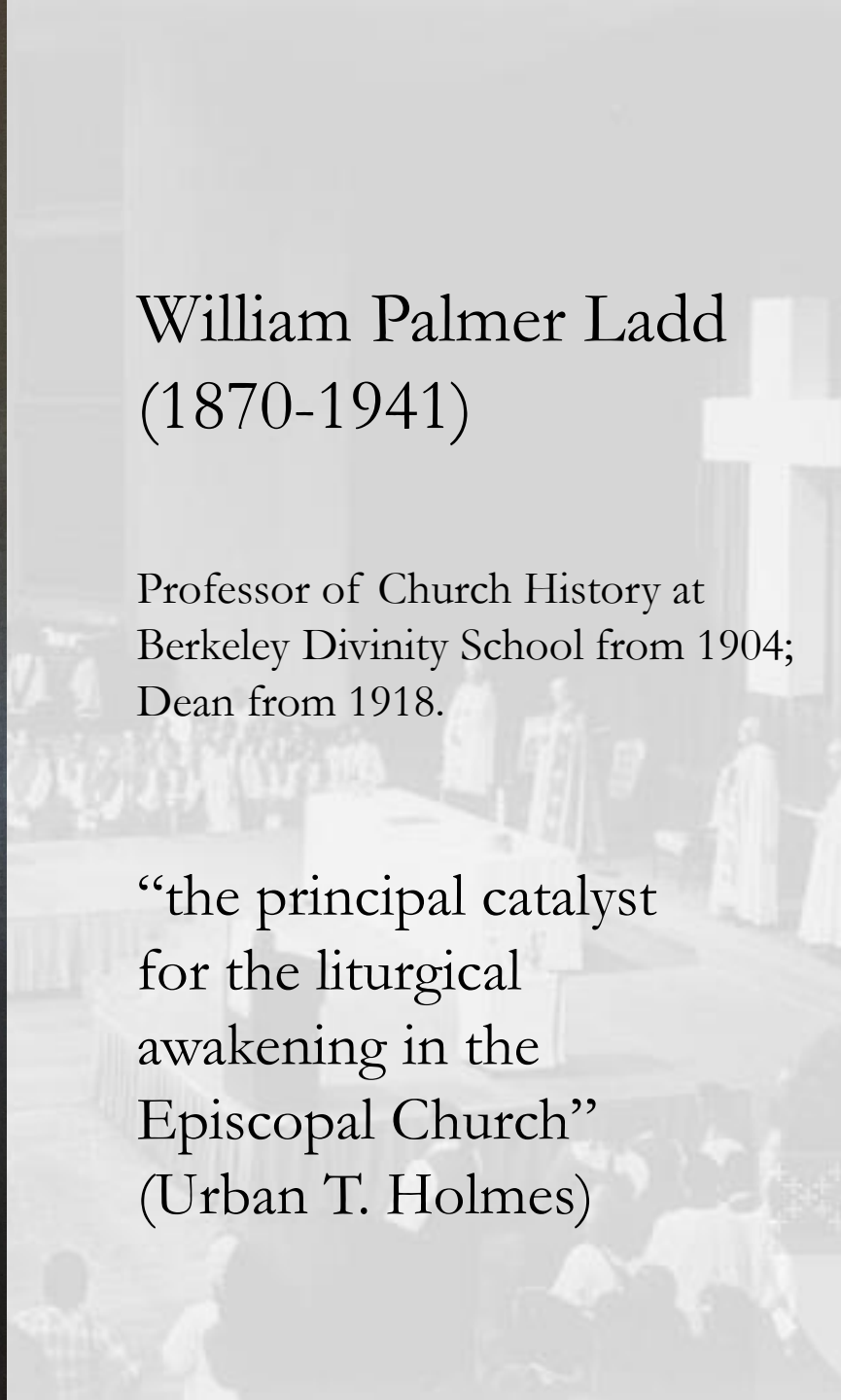




William Palmer Ladd (1870-1941)

Professor of Church History at
Berkeley Divinity School from 1904;
Dean from 1918.

“the principal catalyst
for the liturgical
awakening in the
Episcopal Church”
(Urban T. Holmes)



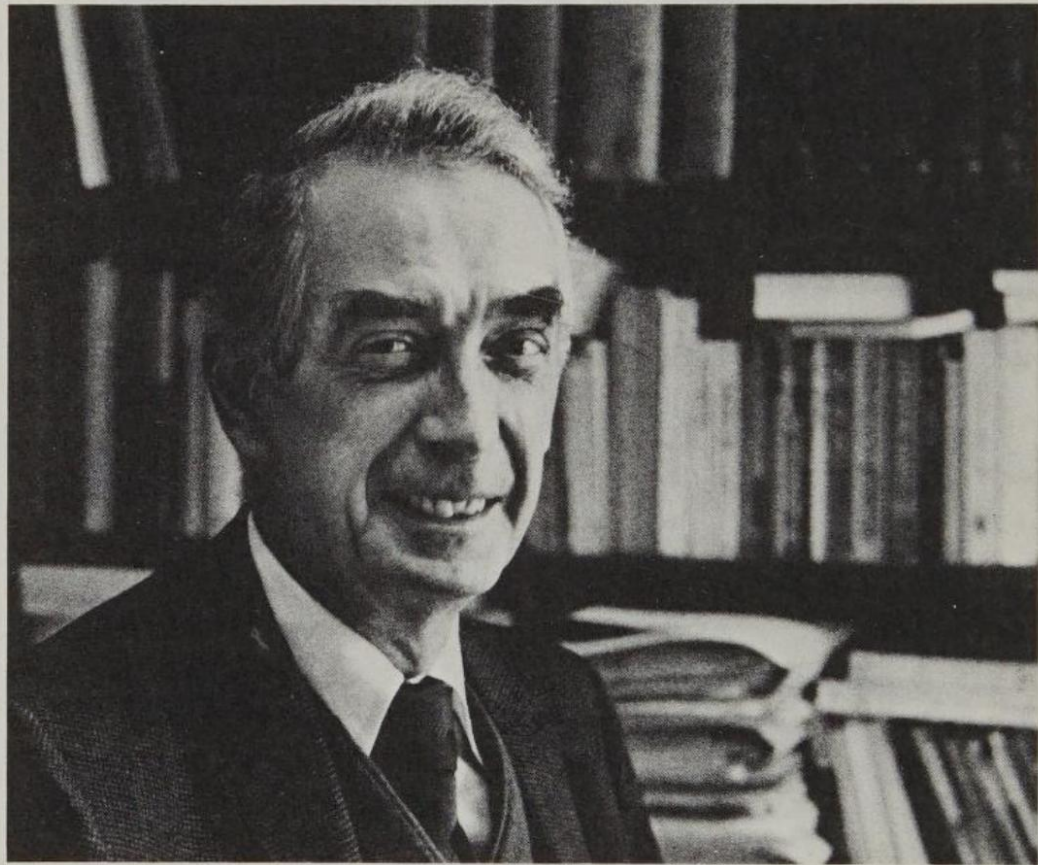
1943 General Convention

SLC asked GC to allow it:

“to prepare a systematic Revision of the Book of Common Prayer, which shall be admitted to the Church for study not later than the Autumn of 1949; and that the commission then consider any further suggestions, and all criticisms of such Proposed Book, and submit its completed work for action by a later General Convention.”

Massey H Shepherd
(1913-1990) BDS '41

Professor at ETS (Cambridge,
MA), CDSP (Berkeley, CA).





Towards 1979:

1961 – Shepherd proposes trial use arrangements to GC

1964 – Prayer Book revision set fully in motion with PBS 17, The Liturgy of the Lord's Supper

1967 – Timeline for trial and revision set with 3-year cycles

Prayer Book Studies 16-28 were drafts of what would become the Rite II services

The Ecumenical Turn

...to explore and take advantage of all opportunities for collaboration, on both the national and international levels, by consultations and otherwise, with comparable bodies related to other Christian communions that are likewise working for liturgical reform; and to seek agreement with the aforementioned groups in respect of those essential structures and basic formularies of sacramental and liturgical rites which are shaped in common, whether deriving from Holy Scripture or from the universal tradition of the Church.

Special General Convention 1969



Hogman

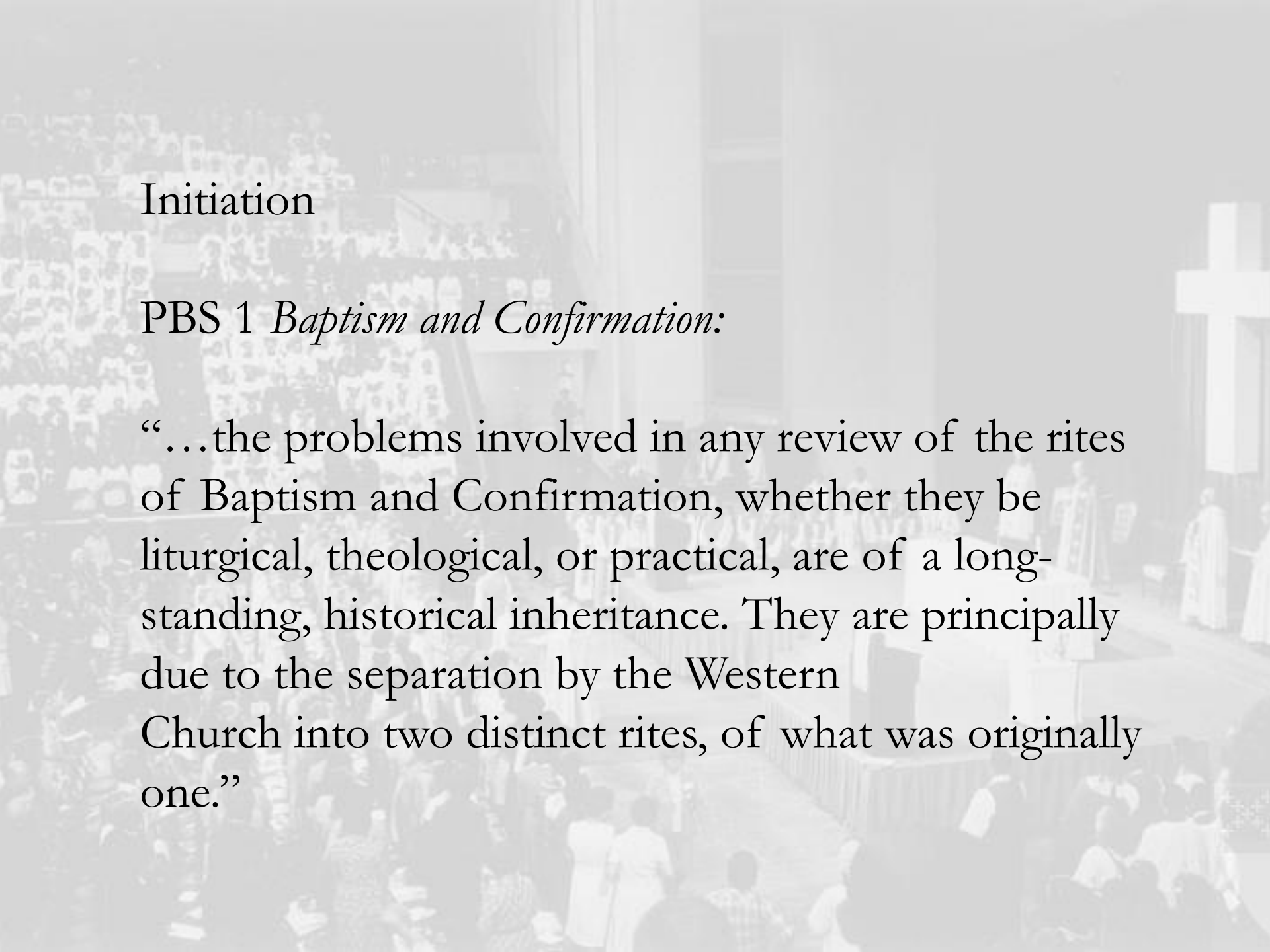
PRAYER BOOK STUDIES

I

BAPTISM AND CONFIRMATION

II

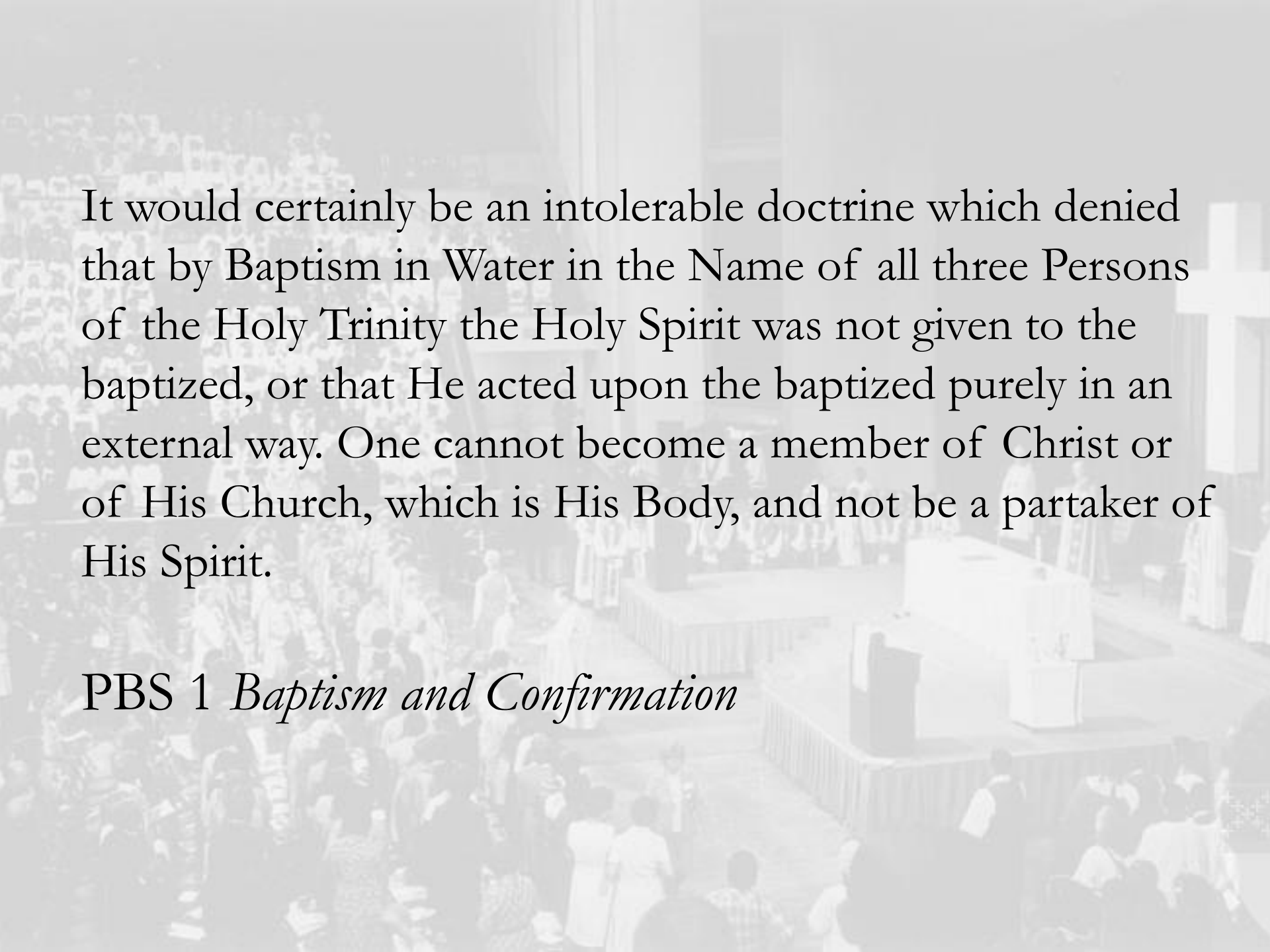
THE LITURGICAL LECTIONARY



Initiation

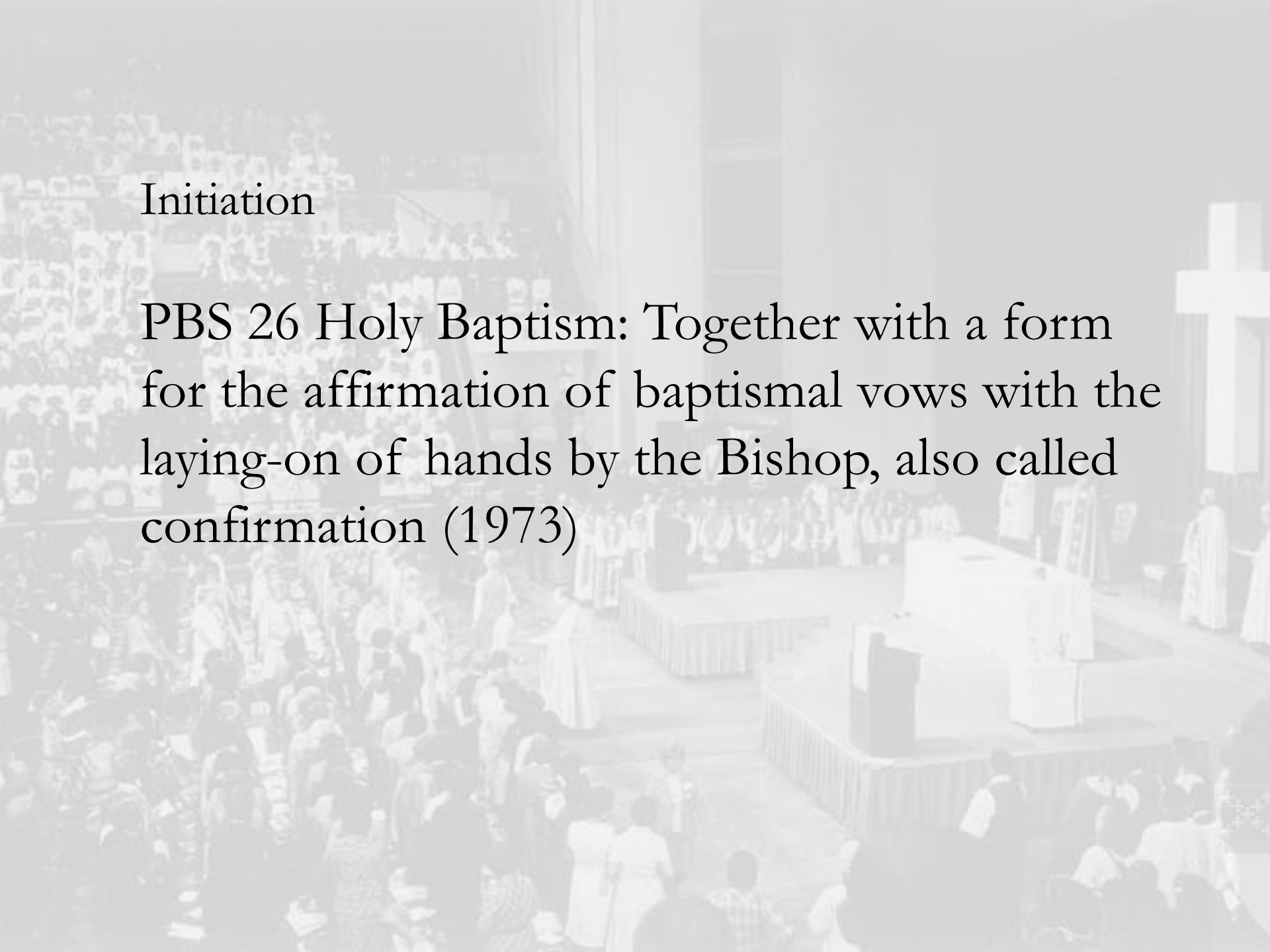
PBS 1 *Baptism and Confirmation:*

“...the problems involved in any review of the rites of Baptism and Confirmation, whether they be liturgical, theological, or practical, are of a long-standing, historical inheritance. They are principally due to the separation by the Western Church into two distinct rites, of what was originally one.”



It would certainly be an intolerable doctrine which denied that by Baptism in Water in the Name of all three Persons of the Holy Trinity the Holy Spirit was not given to the baptized, or that He acted upon the baptized purely in an external way. One cannot become a member of Christ or of His Church, which is His Body, and not be a partaker of His Spirit.

PBS 1 *Baptism and Confirmation*



Initiation

PBS 26 Holy Baptism: Together with a form for the affirmation of baptismal vows with the laying-on of hands by the Bishop, also called confirmation (1973)

Key features

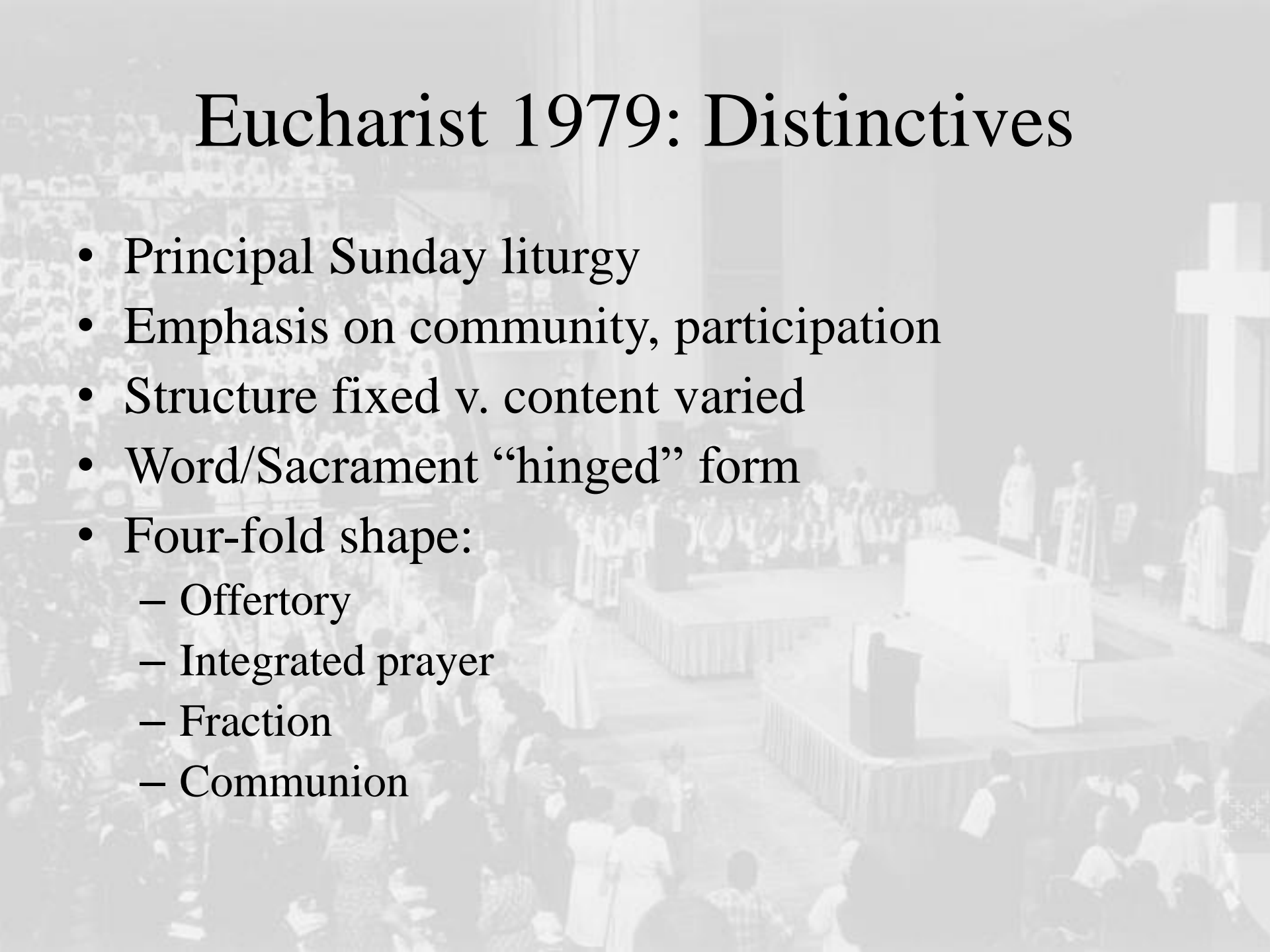
- Integration into Eucharist
- Normativity of adult candidates
- Normativity of bishop as minister
- Baptismal Covenant
- Chrism
- Association with Easter and feasts

Eucharist

- PBS 4 The Eucharistic Liturgy (1953)
- PBS 17 The Liturgy of the Lord's Supper (1966)
 - Structure simplified and reflected LM /Dix agenda
 - Principal Sunday service
 - Overtaken by ICET texts 1968-
- PBS 21 The Holy Eucharist
- Services for Trial Use (1970) – The “Green Book”
- Authorized Services 1973 –The “Zebra Book”

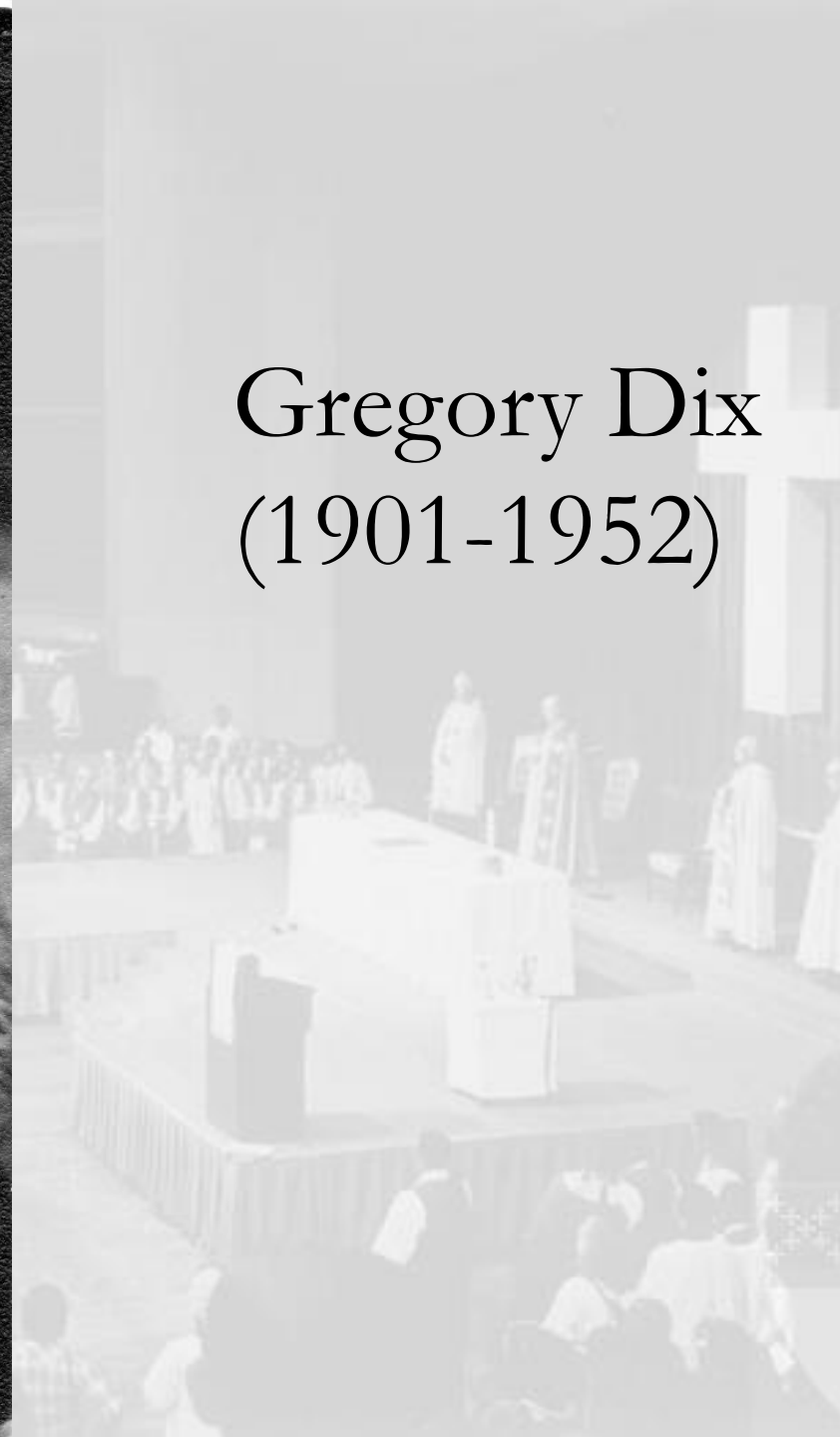
Eucharist 1979: Distinctives

- Principal Sunday liturgy
- Emphasis on community, participation
- Structure fixed v. content varied
- Word/Sacrament “hinged” form
- Four-fold shape:
 - Offertory
 - Integrated prayer
 - Fraction
 - Communion





Gregory Dix
(1901-1952)



DOM GREGORY DIX

THE SHAPE OF THE LITURGY

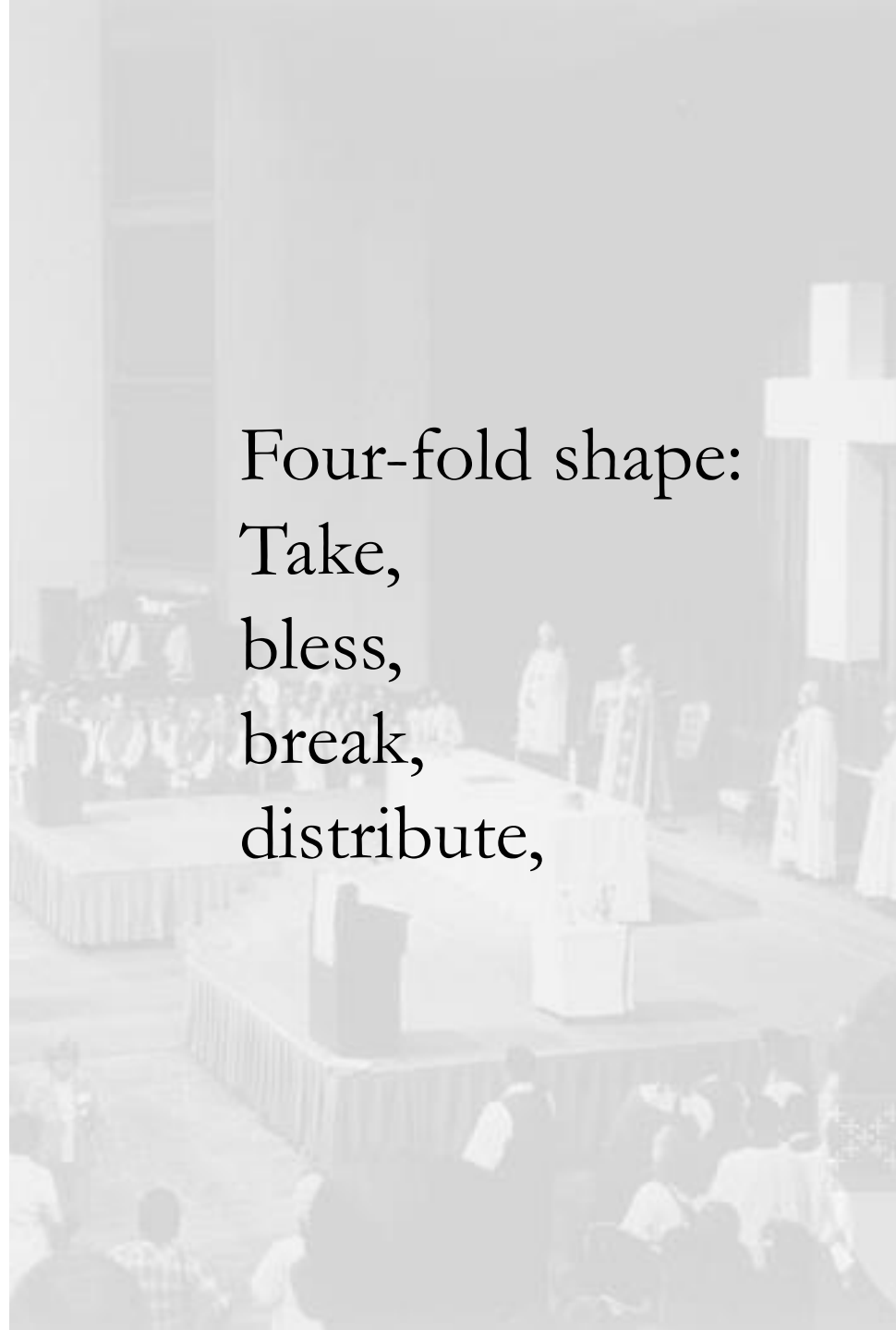


NEW EDITION

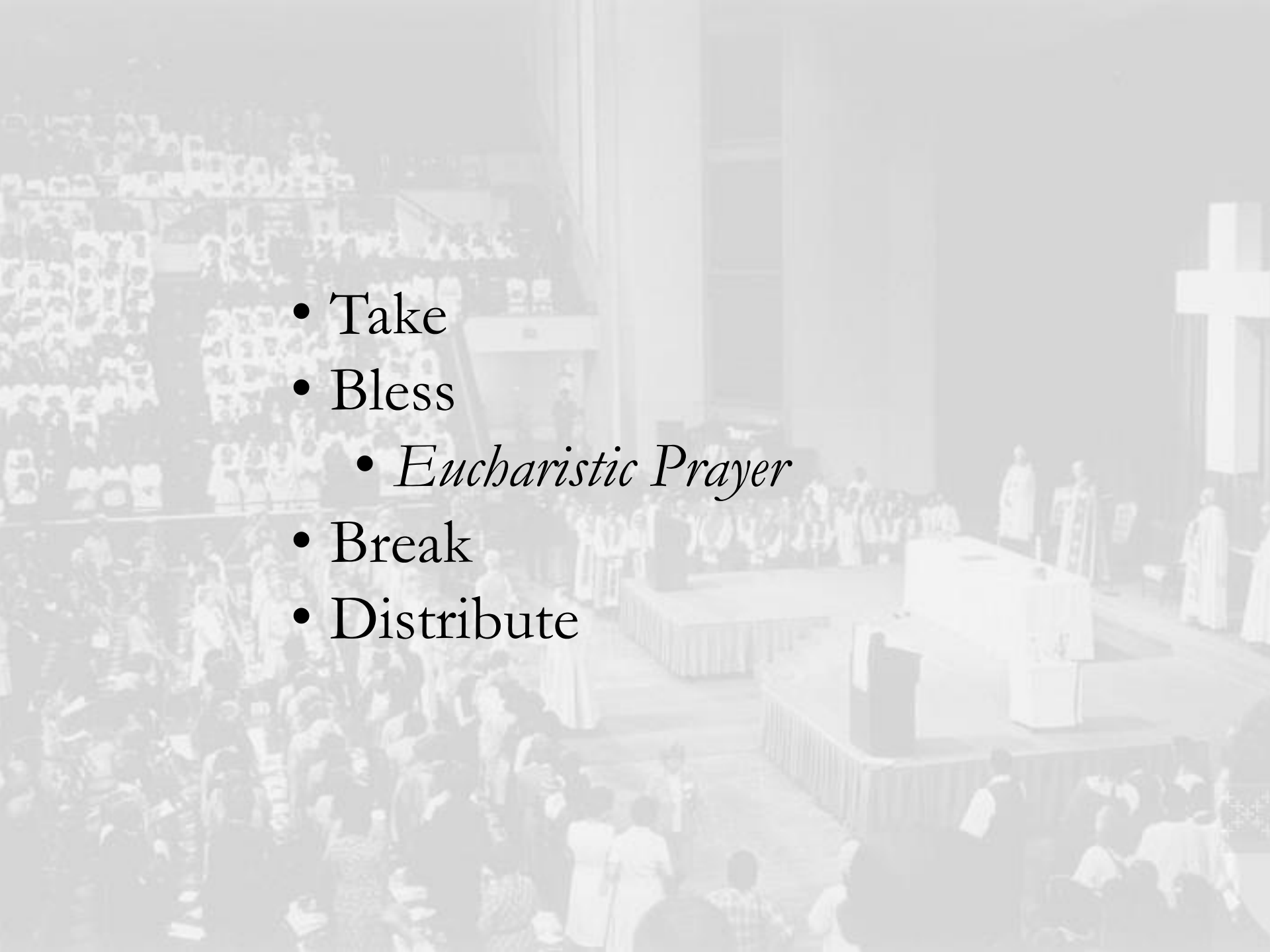
with an introduction by Dr Simon Jones



Four-fold shape:
Take,
bless,
break,
distribute,



- 
- Take
 - *Offertory*
 - Bless
 - Break
 - Distribute

- 
- Take
 - Bless
 - *Eucharistic Prayer*
 - Break
 - Distribute

Eucharistic Prayer in 1979 (Rite 1)

Elements (re-)united as single prayer:

- Prayer 1 – Historic TEC prayer
- Prayer 2 – Tried in PBS
 - Briefer but “enriched” (Hatchett)
- Fraction

- 
- Take
 - Bless
 - Break
 - *Fraction*
 - Distribute

The Breaking of the Bread

The Celebrant breaks the consecrated Bread.

A period of silence is kept.

Then may be sung or said

[Alleluia.] Christ our Passover is sacrificed for us;
Therefore let us keep the feast. [Alleluia.]

In Lent, Alleluia is omitted, and may be omitted at other times except during Easter Season.

In place of, or in addition to, the preceding, some other suitable anthem may be used.

- 
- Take
 - Bless
 - Break
 - Distribute
 - *Communion*

