

Adult Education – St. Luke’s Church – Sedona, AZ – Class 17
Understanding & Using the Prayer Book – Anglo-Catholic Worship
October 6, 2019

Note: for ease of accessing the web sites referenced in this handout, download your own PDF copy here: <http://www.episcopalnet.org/DBS/Sedona/AdultEducation2019.html> and click on the live links in that copy. Questions or comments? Email me at dmc89az@gmail.com. Follow St. Luke’s on Facebook: “St. Luke’s Church Sedona AZ”.

I. Opening Prayer

O gracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. **Amen.** (*For the Church*, BCP, p. 37.)

II. How Does St. Luke’s Define Itself?

- “[We are] part of the One, Holy, Catholic and Apostolic Church, **we are an Anglo-Catholic congregation** which stands for traditional Episcopalianism – historic Christianity in the Anglican tradition. We are not, therefore, part of the Episcopal Church (ECUSA, a.k.a. TEC) nor any denomination. In short, we are dedicated to and focused solely upon the proclamation of the gospel message of redemption through Christ Jesus our Lord.” (<http://www.episcopalnet.org/DBS/faq.html>; emphasis added)
- We represent traditional Episcopalianism – historic Christianity in the Episcopal tradition. With our heart, mind and soul always connected to the sacramental worship of Almighty God, we know that the gospel message of salvation through Jesus Christ must and can be faithfully preached by His Church throughout all ages. (*Id.*)
- **Our beliefs** are based on the teaching of the Bible and the ancient creeds of the Church. We use the 1928 Book of Common Prayer as the basis for our worship. **Our Mission** is to worship God, serve Jesus Christ, and to bring mankind to Jesus and His Church by: (1) proclaiming biblical truth through Catholic order as it is embodied in the historic Book of Common Prayer; (2) preaching God’s Word and administering His Holy Sacraments; (3) showing the love of Christ by reaching out to others through works of charity; and (4) upholding Christian family values and teaching the Christian faith and New Testament morality to our children. **Our goals** are: (1) to grow in understanding of and participation in the corporate worship services of the Church; (2) to read Holy Scripture daily; and (3) to love God and our Neighbor more fully. (*Id.*; emphasis added)

III. What is Anglo-Catholicism?

- Anglo-Catholicism’s roots are grounded in the Oxford Movement, which began in 1833 when John Keble preached his famous sermon, “*National Apostasy*,” strongly criticizing recent secularizing and liberalizing trends in the government and in the Church.
- At that time, the Protestant influence in the Anglican Church was probably at its peak.

- Notable leaders of the Oxford Movement include Keble, John Henry Newman and Edward Pusey. (Note: Cardinal Newman, who later converted to Roman Catholicism, will be canonized as a saint on October 13, 2019.)
- Collectively, the group became known as the Tractarians for their publication of the famous series: *Tracts for the Times*. (Full text available here: <http://anglicanhistory.org/tracts/>)
- Fundamentally, the Oxford Movement attempted to make the case that the English Reformation did not – and was not intended to – abandon the Church’s **patristic and liturgical heritage, gradually developed over the previous fifteen hundred years.**
- Another Tractarian, William Palmer, first articulated the “Branch Theory,” arguing that Anglicanism was but one of three branches of genuine Catholicism – the other two being Roman Catholicism and Eastern Orthodoxy.
- By the time the final Tract was published (Newman’s Tract 90) some critics felt that the Tractarians were trying to essentially fit a square peg into a round hole by arguing that the *39 Articles* (BCP, pp. 603-11) were entirely consistent with Roman Catholic doctrine as defined by the Council of Trent (1545-63). This presented problems because of deprecatory language in the Articles about transubstantiation, the invocation of saints, and purgatory.
- **But see:** Lacey, *The Anglo-Catholic Faith* (1926), which makes persuasive arguments about how these issues *can* be harmonized.
- This “reconciliation” is possible because the deprecatory Articles were written largely to address abuses that were occurring in the Roman church at the time. Also, in some instances the Prayer Book consciously uses language which is open to different interpretations. For example, it refers to only *two* Sacraments as “generally necessary to salvation” (BCP, p. 581), but it does not foreclose observance of the other “minor” Sacraments. It also refers to the “Romish” doctrines of Purgatory...and Invocation of Saints” (BCP, p. 607), leaving open the interpretation that contemporary *Roman* observance of these beliefs and practices had become corrupt or misaligned with Catholic teaching.
- **Although the Oxford Movement strongly impacted so-called “high church” liturgical practices, it was primarily a historical and theological movement, and its effect has been lasting and profound within Anglicanism.**

IV. What are the Characteristics of Anglo-Catholic Worship?

- Today, even in so-called “low church” parishes, many “high church” practices which would have been considered controversial, scandalous or sacrilegious in the early days of the Oxford Movement are now commonplace. For example:
 - “During a summer holiday of the year 1862, when I was eight years old, at a village church in Nottinghamshire I for the first time saw a preacher enter the pulpit wearing a surplice, and heard a shocked whisper from an aunt, ‘Puseyite!’” (Lacey, p. xii)
 - “An Edinburgh reviewer...eloquently described a worshipper watching for the arrival of the preacher in the pulpit, bursting into tears of relief and sobbing, ‘Thank Heaven, it’s black!’ [referring to the preacher’s vestment] (Lacey, p. 151)
- Generally, speaking an Anglo-Catholic parish will be identified by liturgical and devotional customs which include most or all of the following:
 - Reference to Holy Communion as the “Mass,” emphasizing the offering of the Eucharistic Sacrifice

- Observance of the pre-Eucharistic fast
- Vestments appropriate to the season and the occasion
- Processions
- Hymns
- Incense
- Sanctus bells
- Prayers and actions supplemental to those prescribed in the Prayer Book. For example:
 - Introit
 - Private prayers or “secrets” by the celebrant
 - Recitation of the Last Gospel
 - (Most of these are found in the **Anglican Missal**, commonly used by Anglo-Catholic parishes)
- Holy water font
- Votive candles
- Icons
- Invocation of saints
- Auricular confession
- Adoration
- Marian Devotions
- All of these practices reflect an attempt to preserve and maintain the best elements of *Catholic* worship as it has developed throughout the centuries.
- It is no accident that cradle Roman Catholics often comment that attending our service is like “coming home” to a church that they recall prior to sweeping changes implemented by Vatican II.
- Beware: Anglo-Catholic in word does not guarantee Anglo-Catholic in deed.
 - “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, heady, highminded, lovers of pleasures more than lovers of God; **Having a form of godliness, but denying the power thereof: from such turn away.**” (II Timothy 3:1-5)
 - In 1977, many faithful Episcopalians chose to “turn away” from serious doctrinal error in ECUSA; the Continuing Anglican Communion was born; and true Anglo-Catholic faith *and* worship were preserved. (See “Affirmation of St. Louis” <http://www.episcopalnet.org/TRACTS/AffirmationOfStLouis.html>)
- The commonly accepted “bible” for Anglo-Catholic worship is Lamburn’s *Ritual Notes*, but the Bishop always is the final word on how worship is conducted within his diocese.
- “Loyalty to the Prayer-Book implies knowledge and sympathetic understanding of our liturgy. For the prayer-Book is the result of a long evolution in worship, and that evolution still continues. When liturgy ceases to develop, as with any other living thing, it is dying or dead.” (*The People’s Anglican Missal*, p. 1). This *slow* evolution can be seen in successive versions of *Ritual Notes*.

V. What are Some Private Devotional Aids to Anglo-Catholic Worship?

- *The People's Anglican Missal*. Essentially, this is the altar version of the Anglican Missal reduced in size for private use, retaining the same pagination as the altar version. It also includes a Preparation for Mass; a Thanksgiving after Mass; and several helpful articles such as "How to Worship at the Eucharist" and "How the Kalendar Teaches the Faith." (Order here: <https://anglican-parishes-association.myshopify.com/products/peoples-anglican-missal>)
- *The Practice of Religion*. A pocket-sized goldmine of Anglo-Catholic instruction and devotions. (Order here: <https://anglicanprovince.org/shop/the-practice-of-religion/>)
- *Saint Augustine's Prayer Book*. Another feature-rich resource of Anglo-Catholic devotions. It is periodically updated, so look for the 1967 (or earlier) version. (Order here: <https://episcopalshoppe.com/saint-augustines-prayer-book-revised-in-1967/>)

VII. Closing Prayer

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. **Amen.** (*For the Unity of God's People*, BCP, pp. 37-8)

VIII. Sources

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