The Book of Common Prayer

and Administration of the Sacraments and Other Rites

and Ceremonies of the Church

Together with The Psalter or Psalms of David

According to the use of

The Episcopal Church

St. John in the Wilderness Episcopal Church

The Rev. Marilyn Baldwin

August, 2009
Praying shapes believing
– or –
The way we pray shapes the way we believe
Overview of Series

- **Week 1:** Overview
  - Current book; History, Historical documents, Catechism

- **Week 2:** Sacraments & Sacramental Rites
  - Services; Pastoral Offices; Supplementary books

- **Week 3:** Church Year
  - Daily Office, Calendar, Psalter, Lectionaries
Current Book: 1979

- Not simply published in 1979, but made official
  - Must be approved by two consecutive triennial General Conventions before final

- Liturgical changes had been happening for many years before book changed
  - Previous book published in 1928; Hymnal 1940
  - Many supplementary texts, experimental worships before book finalized
Many changes resulted from Vatican II – aka 2nd Ecumenical Vatican Council (1962–65)

◦ Holy Eucharist became the primary service on Sunday morning
◦ Greater role of Scripture in liturgy
◦ Altars turned around; priest faced people
  • Community of believers, not just priest
◦ Supported greater lay roles, participation
  • Readers, LEM’s, intercessors
1979 Changes in Practice (cont.)

- Most obvious: modernized language in liturgy; use of more modern Scripture translation
  - KJV and Shakespearean language in 1928
  - 1979 uses RSV; commonly use NRSV now (pub. 1989)
- New Hymnal (1982) followed BCP
  - Previous hymnal published 1940
The BOOK of
Common Prayer,
And Administration of the
Sacraments,
And Other
Rites and Ceremonies
Of the
Church,
According to the Use of the
Church of England:
Together with the
Psalter or Psalms
Of David,
Pointed as they are to be sung or said in Churches.

Cambridge,
Printed by John Archdeacon Printer to the University
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Cum Privilegio.
Price 1s. 3d. unbound.

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English BCP History

- **First liturgy in English, 1544**
  - All services until that time in Latin, with Latin Scripture
  - No participation by laity

- **The Order for Communion, 1548 in English**
  - Followed death of Henry VIII

- **First English BCP published in 1549**
  - Act of Uniformity required it in all churches
  - Corresponded closely to Latin translations
  - Use of Scripture in English

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THE CON-
tenents of this Book.

1. A preface.
2. A table and Kalendar for Psalms and Lessons, with necessary rules pertaining to the same.
3. The order for Matins and Eunaflong, throughout the yeare.
4. The Introits, Collects, Epistles and Gospels, to be used at the celebration of the Lord's Supper, and Holy Communion throughout the yeare, with proper Psalms and Lessons for diversfe feastes and days.
5. The Supper of the Lord and Holy Communion, commonly called the Masse.
6. Of Baptisme, both publick and private.
7. Of Confirmation, where also is a Cathecylme for children.
8. Of Matrimony.
9. Of Visitation of the sick, and Communion of the same.
10. Of Buriall.
11. The purification of women.
12. A declaration of scripture, with certain prayers to be used the firste daye of Lent, commonly called Allwednesday.
13. Of Ceremonies omitted or returned.
14. Certain notes for the more plain explicit and decent ministration of things contained in this booke.

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1552 BCP

1552 BCP a radical departure to Protestantism
- Second BCP under Edward
- Omitted many “papist” rituals, accessories, beliefs
- Contained “Black Rubric” denying that kneeling at communion meant adoring the host
  - *Rubric* = italicized directions, explanations (formerly red)
- Altar renamed “table” and moved into the congregation
- Simplified rituals, vestments
  - Morning Prayer most common Sunday service; occasionally followed by Eucharist
Return to Catholicism

- Death of young Edward six months after 1552 book
- Half-sister Mary (“Bloody Mary”) was an avowed Roman Catholic
- Returned England by decree to Rome
- Went after Protestants with a vengeance
- Over 300 persons, including Archbishop Cranmer, put to death under her rule
1559 BCP

- Part of Elizabethan Settlement (*via media*) following 6-year reign of Mary
  - “I will not make windows into the hearts of men”
  - Does not specify belief, only worship together

- Conservative revision of 1552 book; more catholic
  - Added options for vestments
  - Eucharistic prayer both Catholic and Protestant

- In use for over 100 years; used in American Colonies
1662 BCP

- Still official prayer book in England
  - Many supplements added, used
- Followed the Puritan Revolution and Restoration period under King Charles
  - 1645 Puritan Directory had become law
- Returned worship to middle way
- Allowed limited freedom for other denominations
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
- Needed new organization, new book after American Revolution
American BCP

- **1789:** 1\textsuperscript{st} convention, 1\textsuperscript{st} 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

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Outline of BCP
Laid out in order of most common use

- Daily Office
  - Morning, Noon, Evening, Compline
- Great Litany
- Collects
- Proper Liturgies for Special Days
- Holy Baptism
- Holy Eucharist
- Prayers of the People
- Communion Under Special Circumstances
- Pastoral Offices
- Episcopal Services
- Psalter
- Prayers & Thanksgivings
- Outline of Faith (Catechism)
- Historical Documents
- Tables for Finding Holy Days
- Lectionary – Sundays & Holy Days (Years A, B, C) – Now replaced with RCL
- Daily Office Lectionary (Years 1, 2, Holy Days)
Outline of the Faith (Catechism)

- Early Church *catechumen* (one being instructed) followed lengthy process
- Reformation emphasis on religious instruction
  - 1529: Luther’s *Short Catechism*
  - Several English ones followed
  - 1549, 1552, 1559 BCP’s all contained catechism
  - Few substantial changes since then
- Begins with brief introduction, summary of general Christian doctrine
  - Question and answer format

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Outline of the Faith

- Human Nature – new in 1979
- God the Father – expanded in 1979
- Old Covenant – new in 1979
  - Theological intro to 10 Commandments
- Ten Commandments (see pgs. 317, 350)
  - Dates to 1549; revised language, expanded in 1979
- Sin and Redemption – new in 1979
Outline of the Faith (cont.)

- God the Son – expanded in 1979
- The New Covenant – revised, expanded
- The Creeds – Apostles’, Nicene used in worship
  - Statements of basic Christian beliefs
  - Athanasian Creed – ancient document
    - Trinitarian and Christological doctrines
    - Seldom used now; contains anathemas for those who do not believe

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Outline of the Faith (cont.)

- Holy Spirit – expanded, updated in 1979
- Holy Scriptures – not included earlier
- The Church – updated from 1887 Convocation
- Ministry (ditto) – amplified ministry of all orders, 1979 – esp. lay and deacon
- Sacraments (ditto)
- Prayer and Worship – from English, 1962

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Outline of the Faith (cont.)

- Sacraments – first defined, 1604
- Two sacraments in Protestant definition – as instituted (biblically) by Christ
  - Holy Baptism – 1549 definition, updated
  - Holy Eucharist – taken from 1962 English version
- Other Sacramental Rites – means of grace
  - Defined 1439 Council of Florence – not biblical
- Christian Hope – expanded from 1962 English

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“39 Articles of Religion” published 1563

Reaction to extreme Roman Catholicism, Calvinist Protestantism

American Church revised, adopted in 1801 (p. 867)

- **Articles I—VIII: The Catholic faith:** articulates the Catholic creedal statements concerning the nature of God, manifest in the Holy Trinity; scripture, creeds.

- **Articles IX—XVIII: Personal religion:** sin, justification, the soul; the major Reformation topic of justification by faith. Plants Anglicanism in the *via media*, a salvation where good works are an outgrowth of faith, and the role of Church and sacraments.

- **Articles XIX—XXXI: Corporate religion:** expression of faith in the public venue: institutional church, church councils, worship, ministry, sacramental theology.

- **Articles XXXII—XXXIX: Miscellaneous:** clerical celibacy, excommunication, traditions of the Church, other issues.

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Later adds Chicago–Lambeth Quadrilateral (1888)

4-point document of Anglican identity
  ◦ The Holy Scriptures, as containing all things necessary to salvation;
  ◦ The Creeds as the statement of Christian faith
  ◦ The Gospel Sacraments of Baptism and Holy Communion
  ◦ The historic episcopate, locally adapted

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Week 2: Sacraments & Rites

1. Gospel Sacraments:
   - Baptism
   - Holy Eucharist

2. Sacramental Rites:
   Pastoral Offices
   (Life Transitions)
   - Confirmation
   - Commitment to Christian Service
   - Marriage; Blessing of Civil Marriage
   - Thanksgiving for a Child
   - Reconciliation
   - Ministration to Sick/Time of Death
   - Burial
   - Ordinations; New Ministry
   - Consecration of a Church
Gospel Sacraments

- Instituted by Christ / documented in the Gospels
  - Agreed upon in some form by Christian denominations
    - Holy Baptism
    - Holy Eucharist
      - Order for Eucharist
      - Rites 1 & 2
Holy Baptism

- Jewish tradition of cleansing – Jesus baptized by John
  - Repentance
  - Cleansing
  - New birth
  - Adoption
  - Death
  - Resurrection

- Catechumen (*hearer*) process initially took 3 years before baptism – dismissed after Liturgy of Word
  - Invited to receive Holy Communion, participate in community fully at time of baptism

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Holy Baptism (cont.)

- Rite of full initiation into the Faith – all become ministers at Baptism
  - Receive Holy Eucharist for the first time (if appropriate)
  - All other sacraments/rites originate in Baptism
- Person baptized “In the Name of the Father, and of the Son, and of the Holy Spirit” to be valid (p. 307)
Holy Baptism (cont.)

- Traditional dates: Major Feasts
  - Easter Vigil (resurrection)
  - All Saints
  - Baptism of Our Lord (new birth)
  - Pentecost (receiving of Holy Spirit)
  - Bishop’s visit
  - Other Sundays

- Elements:
  - Sanctified (blessed) water
  - Chrism blessed by Bishop: “marked as Christ’s own forever”
Holy Baptism (cont.)

- Should be a public act unless necessary
  - Baptized into community in context of Eucharist
    - Conditional: baptized in case not baptized before
    - Emergency: (p. 313) Any baptized person can baptize

- Originally an adult choice
  - Infants baptized during Plagues
    - Confirmation, other sacramental rites became official sacraments at that time

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The Baptism Service

- Special greeting (p. 299)
- Liturgy of the Word
- Presentation, Examination of Candidates
- Question/bidding to Congregation
- Baptismal Covenant
- Prayers for Candidates
- Thanksgiving over Water
- The Baptism & Chrismation
  - (Confirmation/Reception/Reaffirmation)
- Peace, followed by Eucharist

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Order for Holy Eucharist

- Holy Eucharist contains these elements: (p. 400)
  - People and Priest together
    - Gather in the Lord’s Name
    - Proclaim and Respond to the Word of God
    - Pray for the World and the Church
    - Exchange the Peace
    - Prepare the Table: gifts, offerings
    - **Make** Eucharist: traditional thanksgiving/blessing
    - Break the Bread
    - Share the Gifts of God

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Holy Eucharist
aka Holy Communion, Lord’s Supper, Mass, etc.

- Identified in all cultures as common meal
  - Bread, wine, often sacrifice of animal
  - Sharing of ideas, values, loyalties, traditions
  - Jewish Passover tradition

- Concerning the Celebration (p. 322, 354) outlines participation of all orders – new focus in 1979
  - Bishop (if present)
  - Priest
  - Deacon
  - Various lay ministers

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Holy Eucharist

- **Rite I** (1928 BCP) and **Rite II** (1979)
  - Rite II in this diocese on Sunday am
  - May be sung or said (true of all offices)
- Decalogue/Penitential Order often used in Lent (317–18 and 350)
- Morning Prayer was required at Sunday Eucharist until 1892 BCP
- Creed required at principle service on Sunday
- Confession except in Easter Season
- Many options for community traditions in addition to requirements
  - Entrance rites, Gospel procession (or not)
  - Prayers of People; Eucharistic Prayers

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Eucharistic Prayers

- Common to all prayers – different words, order
  - Opening dialogue – Jewish, Apostolic traditions
    - Thanksgiving – Permission to offer thanks in the name of those present
    - *Sursum Corda* “Lift up your hearts”
  - Praise and thanksgiving
    - *Sanctus* “Holy, holy, holy…”
    - *Bendictus* “Blessed is the one who comes….”
  - Institution narrative – Prayers of consecration
  - Memorial Acclamation – “We remember/celebrate…”
    - *Anamnesis* – recalling redeeming work of Christ
  - Oblation – Offering of our gifts
  - *Epiclesis* or Invocation – Calling upon Holy Spirit
  - Supplications – Asking for worthiness, peace, unity, etc.
  - Doxology – “Through Christ, and with Christ,” or others
  - Great AMEN at the end

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Eucharistic Prayers: Rite One

- Prayer 1
  - Adapted from Scottish Prayer Book (pre–1764) for the first American BCP, 1789

- Prayer 2
  - Revised, shortened version of Prayer 1

- Both call for a Proper Preface on Sundays (pgs. 344–349) and holy days
Eucharistic Prayers: Rite Two

- Prayer A – Traditional
  - Revised, updated, shorter version of Prayer 1 (Rt.1)
  - Uses Proper Preface (pgs. 377–382) for Sundays, holy days
- Prayer B – More modern; biblical allusions
  - References to prophets, incarnation, eschaton
  - Most suitable for Advent, Christmas, Epiphany, Saints’ Days
  - Uses Proper Preface
Eucharistic Prayers: Rite Two (cont.)

- **Prayer C – Creation – distinctive**
  - Much congregational response; Eastern origin
  - Fixed (rather than proper) preface; room for saint’s name/s
  - Recital of salvation history, atonement
  - Biblical references in the supplications

- **Prayer D – American Ecumenical prayer (1974)**
  - Adapted from Slavic church c. 379
    - Used by Coptic Christians, Roman Catholics, Lutherans, Methodists, more
    - From one of earliest known manuscripts of eucharistic prayers
  - No proper preface used; allows for saint’s names

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Other Sacramental Rites

- Sacramental Rites: Pastoral Offices: Life Transitions
  - Confirmation
  - Commitment to Christian Service
  - Marriage; Blessing of Civil Marriage
  - Thanksgiving for a Child
  - Reconciliation
  - Ministration to Sick/Time of Death
  - Burial
  - Ordinations; New Ministry
  - Consecration of a Church

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Confirmation

- Originally part of Baptism
  - Considered “confirming” baptism of infants
  - Sort of catechumenate process following infant baptism

- Bishop confirms; age varies by diocese
  - Two year process before informed adult decision
  - Mature, public affirmation of faith & commitment

- Rite performed in context of Eucharist (p. 413)
  - Baptismal Covenant affirmed (baptisms may take place)
  - All have hands laid on by Bishop
    - Reception – Previously confirmed in another church
    - Reaffirmation – Life change may call one to reaffirm
Marriage

- Requirements
  - One party must be a baptized Christian
  - Two or more witnesses
  - Conforms to laws of the state & church canons
  - Previous divorce must have approval of Bishop
- May be within Eucharist or not
  - If Eucharist, must have Gospel reading
- Civil marriages may be blessed at a later date in church

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Reconciliation

“All may, some should, none must”

- Biblical origins: 2 Cor 2:5–11; 1 Tim 5:19–22
- Early church excommunicated known sinners
- Private confession developed @ 7th Cent.
- Clergy can hear confession; priest only can grant absolution
  - May require penance, offer brief counsel
- Confession is absolutely secret – legally as well
- Can be within church or elsewhere

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Reconciliation (cont.)

- Form One: Traced to 16th Century
  - Beginning of formal rite of private penance
  - Basic structure for confession, absolution
  - Option for discussion, counseling
    - Declaration of forgiveness if used by deacon, lay person

- Form Two: Longer, traced to Eastern church
  - More structure, more options
  - Direct Scripture quotations
  - Directs laying on of hands (or over head) at absolution

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Burial

“Easter liturgy” characterized by joy (p. 507) rather than penitence
  ◦ White vestments, *Alleluias*

Several options
  ◦ Rites 1 or 2, with or without Eucharist
  ◦ Order for Burial (p. 506) outlines a service at the option of the community/priest
  ◦ In absence of a priest, deacon or lay reader may read Burial Office (no Communion)
  ◦ Additional option in BOS “For One Who Does Not Profess the Christian Faith”

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Week 3: Church Year

- Daily Office
- Calendar
- Psalter
- Lectionaries
- Apocrypha
- Rubrics, Collects
- Supplemental Books
Daily Office

- Jewish tradition of morning, evening, noonday prayer
  - Christians later had morning and evening services
  - Later became duty of monks and clergy
- Clerical or lay ministers may lead Daily Office
  - Licensed Worship Leaders in this diocese (lay readers)
- Canticles (p. 85)
  - Psalms, hymns, prayers often set to music
    - Magnificat, Song of Moses, etc.
Daily Office

- At Reformation, became Protestant answer to daily Mass
  - Could be read individually or in community
- 1979 BCP provides Rite I and Rite II options
- MP or EP may substitute for pre-offertory at Eucharist
Structure of Morning Prayer

- Sentence of Scripture (Rite I: 37; Rite II: 75)
- Confession – one of few times specified to kneel
- Absolution – by priest or other (I/we)
- Invitatory and Psalter – contains Gloria Patri
- Antiphons for specific dates/seasons
- Venite or Jubilate “Come” – “Be joyful”
- Christ Our Passover
- Psalms Appointed & Gloria Patri
- Suffrages
- Lessons Appointed
- Canticles
- Apostles’ Creed
- Prayers & Lord’s Prayer
- Collects: Of the Day, others
- Intercessions & Thanksgivings
- General Thanksgiving &/or Prayer of St. Chrysostom
- Dismissal
Structure of Evening Prayer

Aka *Evensong* if sung

- (Service of Light, p. 109) or Opening (p. 115)
- Confession & Absolution
- Invitatory & Psalter
- *Phos Hilaron* (O Gracious Light)
- Psalm/s & Gloria Patri
- Scripture
- Canticles
- Prayers
- Collect/s
- Prayer for Mission
- General Thanksgiving &/or Prayer of St. Chrysostom
- Closing, Scripture sentence

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“Little Offices” (linked to 6th C. Benedictine Rules)

Noonday Prayer
“Grace Before Meal”
(p.103)
- Greeting: Ps. 70:1
- 1 or more Psalms
- Scripture (provided)
- Prayers
- Collect
- Closing

Compline
“Bedtime Prayers”
(p.127)
- Greeting: Ps. 124:8
- Confession, Absolution
- 1 or more Psalms
- Scripture
- Prayers
- Collect
- Closing
- Blessing

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Calendar (Pgs. 15–33)

- Valid at the time of approval, 1979
  - More versions of Lesser Feast and Fasts have updated calendar of additional saints’ days
- Explanation of finding the date for Easter
  - All Sundays depend on date of Easter (p. 15)
  - Advent Sundays only: four Sundays before 12/25
Carries forward Jewish tradition of reading Torah into Christian tradition
  ◦ Early Christians were Jews

Soon added readings from Christian writings
  ◦ Today: 3 readings: OT, Psalm, NT/Epistle
    • May omit 1 or more except at principle Sunday service
  ◦ Always the Gospel “Good News”

Start on Advent 1 – new Church year

Old Sunday Episcopal Lectionary found in BCP
  ◦ Replaced by Revised Common Lectionary adopted by 2003 General Convention
Sunday Eucharistic Lectionary

- Divided into Years A, B, C (listed p. 888)
  - A = Matthew
  - B = Mark (& John)
  - C = Luke
  - John = Holy Week, Easter Season
    - Day of Pentecost, Saints days,
    - Some Ordinary Time in Year B
Daily Office Lectionary

- Two year cycle (starts on p. 934)
  - Year 1: 1st Sunday of Advent preceding odd-numbered years
  - Year 2: 1st Sunday of Advent preceding even-numbered years
- Designed for those who say Office each day
- NT can be read twice, OT read once
- GC 1943 placed associated readings together
- Can read any translation authorized by Canons
  - Listed by RSV

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Apocrypha

- Gr. “hidden things” – extra–testamental
- Varies by Christian denomination
  - Some delete entirely
- Generally written between OT & NT
- Used for weddings, other services
- Some now incorporated into Revised Common Lectionary readings for Sundays
Anglican Apocrypha

- 3 & 4 Esdras
- Tobit
- Judith
- Esther (complete)
- Wisdom of Solomon
- Ecclesiasticus (Sirach)
- Baruch, with the Letter of Jeremiah
- The Song of the Three Young Men with the Prayer of Azariah
- The Story of Susanna
- Bel and the Dragon
- The Prayer of Manasseh
- I and 2 Maccabees

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A Note on Rubrics

- Latin, *red*; previously printed in red
  - Now simply information set out in italics
- Give directions, explanations, possibilities
  - Note use of “may” – not always binding
  - Generally may change if not prohibited
Collects

- Ancient liturgical action
- Dialog between celebrant & people
- Concludes time of prayer by "collecting" peoples’ prayers in a unified petition of a general form
- Specific for day, service

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Supplemental Books

Prayer Books:
- Book of Occasional Services
- Enriching Our Worship 1
  - Morning & Evening Prayer; Great Litany, Eucharist
- Enriching Our Worship 2
  - Ministry with Sick or Dying; Burial of a Child
- Lesser Feasts and Fasts
- Psalter for the Christian People
- A New Zealand Prayer Book

Hymnals:
- Wonder Love and Praise
- Lift Every Voice and Sing
- Voices Found

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References

- Canons of the Episcopal Church and the Diocese of Minnesota (or other specific diocese)

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