

# **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*

*lex orandi, lex credendi*

**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  - Current book; History, Historical documents, Catechism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

# 1979 Changes in Practice

- ▶ Many changes resulted from *Vatican II* – aka *2<sup>nd</sup> 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

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**SACRAMENTS,**  
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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.

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CUM PRIVILEGIO.

Price 1s. 3d. unbound.

*lex orandi, lex credendi*



# 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



# THE CON=

tentes of this Booke.

- i. A pꝛeface.
- ii. A table and Kalendar for: Psalmes and Lessons, with necessary rules pꝛteinyng to the same.
- iii. The ordꝛe for Matins and Euen-song, throughout the yeare.
- iiii. The Introites, Collectes, Epistles and Gospelles, to be vsed at the celebration of the lordes Supper, and holy Communion through the yere, with proper Psalmes and Lessons, for diuerse feastes & dayes.
- v. The Supper of the Lorde and holy Communion, commonly called the Masse.
- vi. Of Baptisme, bothe publique and priuate.
- vii. Of Confirmation, where also is a Catechisme for children.
- viii. Of Matrimony.
- ix. Of visitacion of the sicke, and Communion of the same.
- x. Of Buriall.
- xi. The purification of women.
- xii. A declaration of scripture, with certein prayers to be vsed the firste daye of Lent, commonly called Ashwednesdaye.
- xiii. Of Ceremonies omitted or reteyned.
- xiiii. Certein notes for the more plain explicaciō and decent ministracion of thinges cōteined in this booke.

# 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

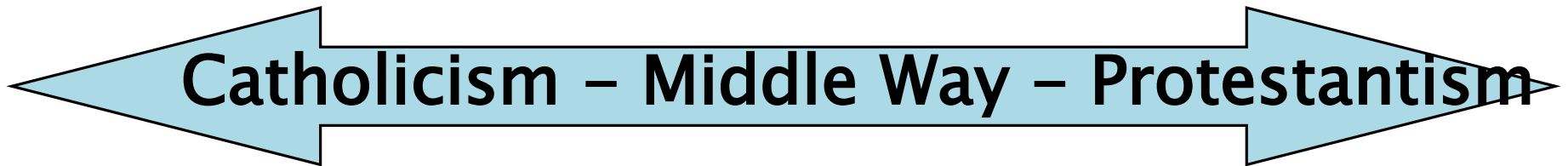
# 1559 BCP

- ▶ 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

# Prayer Book Relative Positions



**1549** Edward VI #1

**1552** Edward VI #2

**1553**

Catholicism  
(Bloody Mary)

**1559** Elizabethan Settlement

**1604** James I

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

**1662** Caroline BCP

# 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<sup>st</sup> convention, 1<sup>st</sup> 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

# 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

# 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

# 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

# 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



# Historical Documents

## “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.

# Historical Documents (Cont.)

- ▶ 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

# References

- ▶ Hatchett, Marion J: Commentary on the American Prayer Book. New York; HarperCollins, 1995.
- ▶ Mitchell, Leonel L.: Praying Shapes Believing: A Theological Commentary on the Book of Common Prayer. New York; Morehouse, 1991.
- ▶ Canons of the Episcopal Church and the Diocese of Minnesota (or other specific diocese)