

# **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*

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*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  - Current book; History, Historical documents, Catechism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

# 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

# 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

# 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

# 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

# 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

# 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

# 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...”
    - *Benedictus* “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

# 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

# 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
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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

# 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 @ 7<sup>th</sup> 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

# Reconciliation (cont.)

- ▶ Form One: Traced to 16<sup>th</sup> 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

# 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”

# 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)