

## Episcopal Liturgy: Overview of the Book of Common Prayer

This outline is created for formation purposes for members of The Episcopal Church. It may be adapted and used as a stand-alone class, or as it was designed originally to be used as part of the training for the canonical license of Worship Leader. This presentation of the Book of Common Prayer is designed to be coupled with hands-on experience, using the outline for Planning and Leading Worship.

One of the goals for this course is to have each participant intentionally consider essentially every page in the Book of Common Prayer. While all are not going to be equally used in daily life, together they make a whole that grounds Episcopalians in our history, spirituality, theology and worship. Personal notes and resources were used to create this outline, as well as information from favorite books, including Marion Hatchett's Commentary on the American Prayer Book (1980: Seabury Press, NY); Leonel L. Mitchell's Praying Shapes Believing (1985: Winston Press, Inc., MN); Josef A. Jungmann's The Early Liturgy (1980: University of Notre Dame Press, IN); and Charles P. Price and Louis Weil's Liturgy for Living (1979: Seabury Press, NY.)

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### **Session 1: History of the Book of Common Prayer (BCP)**

- Acts 2:42 - the first Christians devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers
  - Breaking of bread & prayer still at center of church's life
  - Church is descended from the apostles (*overseer/episopoi*)
  - Our relationship w/ them is important to our faith – roots & growth
- Church survived collapse of Roman Empire to become primary civilizing force in Western Europe for @1000 years
  - Divisive forces present from beginning (ref. Corinthians): church governance, language, culture, definition and details of faith
  - Until the Reformation the Church maintained *unity* through:
    - Language (Latin)
    - Monasteries/abbeys, cathedrals & parish churches were centers of learning & spirituality
    - Clergy educated and trained to lead
    - Bishops appointed who were agents of Bishop of Rome
    - Financial base built for church to maintain & grow structure
- Factors leading to the Reformation included shifts in the above, especially
  - Laity wanting to read and understand worship in their own language
    - People in Europe spoke French, English, Spanish, German...
    - *nb*: Gutenberg Bible in Latin in mid-1450's
  - National rulers wanted finances for own purposes
  - Spirituality, polity (church organizational structure) & individuals' roles (clergy/laity)
- Reformation didn't strongly effect England due to isolation & strong rule of Henry VIII
  - When C of E separated from papal government → became a reformed church

- 1534 Act of Supremacy
  - 1548 first Book of Common Prayer established, created largely by Archbishop Thomas Cranmer
- Before BCP
  - Latin mass in England
    - Prayers were English + Latin
    - St Paul's + other London churches = completely English
    - Sarum Use = most widely used Latin liturgy in England/Wales/Ireland bef Ref
    - York Use, Hereford Use & minor variants used in other dioceses/cathedrals
  - Thomas Cranmer (Archbishop of Canterbury 1533-1554/executed for treason/heresy by Mary in 1556 after 2+ yrs in prison) worked privately on new liturgy for several yrs
    - Partnered w/ 9-12 other bishops/scholars
    - Compiled BCP from several sources:
      - Sarum Use
      - German Lutheran services
      - Ancient prayers of the Early Church
      - Private daily devotions of Middle Ages → blended into matins & evensong
  - Act of Uniformity passed by House of Lords on 1/15/1549 abolished Latin mass in England
  - 1549 edition revised in 1552 & 1559 before present form in 1662
    - 1662 still present form in England
    - Now supplemented by multi-volume work called *Common Worship*
  - Currently very similar structure, practices, teaching from first C of E structure
    - Bishops still overseers – appointed by crown (vs. pope)
    - Worship in English = language of the people
    - People received wine + bread in HC – like bishops
  - Important parts of Reformed movement in C of E
    - Individuals' faith & intelligent participation in worship
    - Salvation comes through God's grace & faith of believer – not merit or achievement
- Sir Francis Drake in SF Bay @ 1579
  - Drake's chaplain conducted first Prayer Book service in present USA
  - Virginia Dare baptized on August 18, 1587 in Roanoke, Virginia
- Southern colonies at time of Revolution wanted church controlled entirely by laity, without bishops or prayer books or creeds (first proposed BCP left out Nicene Creed)
- Northern colonies wanted bishops
  - England wanted oath of loyalty
  - Didn't want to risk people supporting bishops by free will – wanted required \$\$
  - Scottish bishops required Seabury to shape Prayer Book like theirs, incl. invocation of HS in Eucharistic Prayer they borrowed from Eastern Orthodox liturgy, believing true to ancient pattern of Christian worship
- Therefore, Prayer Book of new American Church had links to England, Scotland, and also Eastern Orthodox Church
- 1789 Convention established BCP as source to be used
- 1835 General Convention proclaimed Church is a Missionary Society
  - Sent to Midwest & beyond
  - Henry Hobart elected Bishop of New York in 1816 – founded General Seminary
- American Prayer Book revised in 1892, 1928, and 1979
- 1979 BCP includes texts of Cranmer's 1549 Preface (BCP 866) and 1<sup>st</sup> American edition of 1789 (BCP 9)

- Calendar of the Church Year (BCP 15-33) and mention of Revised Common Lectionary & Lesser Feasts & Fasts and Holy Women, Holy Men

## **Session 2: The Daily Office: Morning & Evening Prayer and the Collects**

Daily Office includes Morning Prayer, Evening Prayer, Order for Noonday, Evening, Compline, Litany

- Established from monastic tradition
- Rubrics (originally written in red ink –*ruber*=Latin ‘red’) in italics to provide setting/details/instructions
- Led by laity
- Cycle of psalms (7-day cycle) & lessons

Evolution of Rite I and Rite II, with appropriate current usage

Morning Prayer (Rite I is BCP 36-60 and Rite II is BCP 74-102)

- Begins with offering after great silence since end of Compline on previous night
- Canticles
  - Follow each reading
  - Psalm-like hymns – most are praise
    - Intended to move MP from *penitence* to *praise*
    - 2 exceptions: 10 (2<sup>nd</sup> Song of Isaiah) and 14 (A Song of Penitence)
      - 10: assigned to Friday
      - 14: assigned to Lent
      - Used as first canticle so second one can move to praise
  - Table: BCP 144-145
- Apostles’ Creed = old Roman baptismal creed
  - Use in Office is renewal of baptismal covenant by Christians gathered together to pray
  - Reminds us of common baptism = ground of common prayer
  - Moves MP from *praise* to include *common/communal nature prayer*
- Lord’s Prayer
  - Based on Christian understanding of Lord’s command in Matthew 6 & Luke 11
  - *Conversation about content*
- Suffrages
  - Means of involving the People in the common prayers
  - A in MP also used in EP
    - Prayer for ministry/peace/justice, the nation, the world, the poor & needy, and spiritual renewal
  - Suffrages B specific to MP
    - Asks for God’s blessing & preservation from sin throughout the day
    - Speaks of daily praise of God’s Name
- Collects
  - Of the day
  - Specific day (Fri/Sat/Sun)
  - Specific for the start of the day
  - Mission – universal & evangelistic concerns of the Church
- Hymn or anthem may be sung after Collects and before intercessions = choral prayer
  - Hymn: religious song of praise to God
  - Anthem: song of praise/celebration
- General Thanksgiving (17<sup>th</sup> century)
  - Prayer of love & thanksgiving
- Prayer of St. Chrysostom

- Taken by Cranmer from a Latin translation of the Liturgy of St. John Chrysostom
  - Not actually *by* the 4<sup>th</sup> century bishop
- Expresses theology of common prayer
  - Promise that God is present when even very small group comes together
- Optional concluding dismissal & ascription of praise from Scripture

Evening Prayer (Rite I is BCP 61-73 and Rite II is BCP 115-126)

- Thanksgivings for day → prayer for forgiveness for sins & failures (opposite MP)
- *Phos hilaron* (BCP 118): hymn considered to be ancient & traditional even by St. Basil the Great in 4<sup>th</sup> cent
  - Associated with lighting of evening lights
- Song of praise leads to singing of evening psalms
- Anticipates use of a single lesson (but may have all 3)
- Suffrages A (BCP 121-2) = identical to those in MP
- Suffrages B specific to EP & based on Byzantine evening litany
  - Major themes: pardon, peace, protection thru night, eternal salvation, and unity w/ Christ in communion of saints

The Collects (BCP 159-261)

- (Latin word *collecta* – about individual people/prayers gathered into one)
- Traditional/Contemporary
- Beginning of Church Year (Advent) – BCP 211 (Contemporary)
- Holy Days
- The Common of Saints – BCP 246
  - Major feasts (red) & lesser feasts (black)
- Various Occasions – BCP 251
- “Preface” indicates which Proper Preface for the Eucharist

### **Session 3: Daily Office, cont: Noonday Prayer, Order for Evening, Compline; Daily Devotions; the Great Litany**

Noonday Prayer & Compline have their origin in early Christian custom of praying every three hours during day

- The breakpoints of normal Roman workday
- Represent prayers for the “lesser hours”

Noonday Prayer (BCP 103-107)

- Originally service of private or family prayer following Jewish/early Christian practice of praying at noon
- Now seen as appropriate for pausing during day for corporate prayer
- Begins w/greeting also used at EP
- Optional hymn; Psalm choices: part of 119 and 120-133 appropriate
  - Traditional psalms for Lesser Hours
- Short lesson from Scripture: choices given but any is acceptable
- Common prayers
  - includes Lord’s Prayer (model Christian prayer)
    - Use at each of Hours places Hours in context of cont. prayer following Jesus’ command “When you pray, say ‘Our Father’”
      - Mt 6:9; Luke 11:2
  - Free intercessions: corporate and individual

Order for Evening Worship = late afternoon / early evening (BCP 108-114)

- May be complete rite on own, intro to EP, or prelude to evening meal
- Assemble in unlighted church → light brought in
- Candle lighting during *Phos hilaron* (O Gracious Light) or other hymn/invitatory psalm (Medieval Latin: *invitatorium*)
- Theme of JC as light of the world

- Short Scrip options written out or more given on BCP108

#### Compline (BCP 127-135)

- Not in BCP before current version
- Originated in dormitory prayers of religious orders
- Corporate form of family bedtime prayer
- Part of appeal=absence of variation (makes it easy to follow in bad light/tired!)
- *Nunc dimittis* (Song of Simeon) is traditional Christian bedtime canticle

#### Daily Devotions for Individuals and Families & Directions/Suggestions (BCP 136-146)

- Morning, Noon, Early Evening, Close of Day, Additional Directions and Suggested Canticles
- Use as alternative to MP/Order for Evening/EP/Compline; recommend inclusion of Noonday Prayer

#### The Great Litany (BCP 148-153)

- First published in 1544 = 1<sup>st</sup> liturgical service in English & part of every BCP
- Not part of Daily Office
- May be used bef Eucharist (usually in procession) or after Collects of MP or EP
  - May use separately – e.g. Lent or Rogation (Latin *rogare* = to ask) days(special days of fasting & prayer for crops)
    - M/Tu/We after Rogation Sunday (Easter 6) before Ascension (Th)

### **Session 4: The Paschal Cycle (Lent, Holy Week, Easter)**

Lent has origins in preparation of candidates for Easter baptism

- Also now a general season of repentance and renewal

#### Ash Wednesday (BCP 264-269)

- Litany of Penitence forms part of Ash Weds rite (267-9) & sets penitential focus for season
- Second of two Lenten Proper Prefaces demonstrates that Lent is also a season of renewal that prepares us for Easter (BCP 379)
- Ash Weds & Good Friday both = fasts
- Central elements:
  - Psalm 51 (best known of penitential psalms)
  - Litany of Penitence
  - Imposition of ashes provided for the first time in American Prayer Book = optional
    - Meaning: only through God's gift can we hope for more than death
- Purpose and practice of Ashes-to-Go

#### Palm Sunday (BCP 270-273)

- 4<sup>th</sup> cent Jerusalem church extended the focus on the Passion to include triumphal entry into Jerusalem on Sunday prior to Crucifixion
  - Jerusalem Church began to celebrate that entry on Passion Sunday w/palm procession from Bethany to the Holy City
  - Blessing over the palms (BCP 271) explains meaning
- Therefore, the two foci of Sunday
  - Proclamation of Jesus as King & recalls us to our proper role as His people
  - Victory of Jesus' Passion

#### Maundy Thursday (BCP 274-275)

- Celebrates institution of Eucharist at the Last Supper
  - Celebration in the eucharist of the Lord's death until He comes again (1Cor11:26)
- Maundy (ceremony of washing feet) included w/theological focus = loving one another
  - Maundy from *mandatum* = commandment
  - We imitate Jesus' action of washing one another's feet as a way to share its sign as an outward and visible expression of Jesus' Love

## Good Friday (BCP 276-282)

- No celebration of Eucharist
  - Liturgy of the Word with reading of the Passion according to John, Solemn Collects, anthems sung in honor of the cross, and optionally the distribution of HC
- Liturgical components come from Jerusalem, Constantinople, Gaul, and Rome

## Holy Saturday (BCP 283)

- Simple Liturgy of the Word, only
- Focus on the burial of Christ
- An empty day as the Church prepares to celebrate Easter with the Great Vigil
- Collects have theme of waiting upon God and hope in the Resurrection

## Great Vigil of Easter is the fullest proclamation of saving mystery of Jesus' Death & Resurrection (BCP 285-295)

- At heart of liturgical year in annual celeb of Good Friday + Easter
- Underlies our weekly celebration of Sunday
- Central to it are baptism (entry into Paschal Mystery) & eucharist (sacrament of participation)
- Vigil marks Christ's Passover from death to life in resurrection (& Lent → Easter)
- Lighting of the Paschal Candle @ beginning of nighttime service = symbol of new life in Christ
  - Light of Christ dispels darkness as the deacon carries the lighted candle into the dark church → light other candles, incl. those held by parishioners
  - New Light of Christ has broken into the world of sin and death
- *Exsultet* = poetic prayer for light which celebrates the victory of our mighty King (BCP 286)
  - Preferably sung or said by a deacon, but may be done by another person appointed
- Readings highlight great themes & Psalms for us to reflect meditatively on them
  - Collects apply the themes to the Easter baptismal celebration
- Catechumens were enrolled Lent I for Easter baptism @ Great Vigil

## **Session 5: Holy Baptism (BCP 298-314)**

### Christian Initiation and biblical sources for baptism

- Decisive change occurs in the waters of baptism
  - Union with Christ in His death and resurrection
    - The bond that God establishes in baptism is indissoluble (BCP298)
  - Birth into God's family the Church
  - Forgiveness of sins
  - New life in the Holy Spirit
- Baptismal Covenant renewed by all the baptized Christians who are present
  - Renewed by all baptized Christians present
  - Recite Apostles' Creed & respond to Covenant's other questions
    - Apostles' Creed not inserted into baptismal liturgy, but rather that the creed developed out of the baptismal covenant
      - 1<sup>st</sup> paragraph of Creed: affirm belief in God as omnipotent Father and Creator of all that is
      - 2<sup>nd</sup> paragraph affirms belief in Jesus as Messiah/Christ and declares that He is Lord and the Only Son of God
        - Jesus the Lord is a proper recipient of the prayers of Christians & He is not a deity separate from the /Farther of the previous paragraph
      - 3<sup>rd</sup> paragraph: yokes the belief in the Holy Spirit with the holy catholic Church, the principal sphere of the Spirit's activity
        - In baptism we receive the Spirit

- Baptism unites us with one another in a fellowship of saints or holy communion, forgives our sins, and gives us resurrection and life
    - Questions spell out most imp implications of living baptismal life in our time/place
- Principal prayer of baptismal liturgy is the Thanksgiving over the Water which is @ focal point between entrance into baptismal covenant & sacramental washing
  - Begins by thanking God for gift of water
  - Structure of Thanksgiving over water is directly parallel to that of Great thanksgiving in eucharist
    - Thanksgiving for creation and redemption
    - Great Commission as institution narrative
    - Continues with specific reference to our present action
    - Invokes HS to sanctify baptismal water
    - Concludes with doxology
  - Opening: Thanking God for gift of water
    - Uses Scriptural allusions to Spirit moving over water at creation & Israel passing through it in Exodus
    - Then moves to NT allusions with Jesus' baptism in the Jordan and His anointing with the Spirit
  - Para 2. In baptism we're buried w/ Christ in death & share in His resurrection
  - Para 3. Invokes HS to sanctify water, speaks of baptized as cleansed from sin & born again
- Consecration of the Chrism by the Bishop
  - In OT only kings and priests were anointed
  - Christians from earliest centuries have interpreted anointing in OT context as well as in light of 1Peter 2: 9 ("you are a chosen race, a royal priesthood, a holy nation, God's own people... )and 1 John 2:20 (You have been anointed by the Holy One)
  - Chrism is olive oil with balsam (aromatic spices)
  - Established by at least the end of the 2<sup>nd</sup> century
- The Baptism
  - Blessing of water (and of Chrism) leads directly to baptism itself
  - Naming of child – to give Christian name within context of Christian initiation
    - Adult catechumen has cross traced on foreheads at admission & then puts names in register at enrollment
  - Baptismal formula (based on Mt 28:19) gives meaning of sacrament
    - Use of this first recorded in baptismal homilies of St. John' Chrysostom
    - Eastern formula communicating that God is acting by using passive voice
      - N is baptized...
    - Western churches use active voice
      - I baptize you...
    - Both: thru words/actions of minister that God acts in sacraments
  - Candle lighted from Paschal Candle given reinforces the symbolism of the Light of the risen Christ that now shines in our hearts
  - Prayers over newly baptized of 7-fold gifts of the Spirit (based on Isaiah 11:2)
  - At conclusion of prayer hand is placed on person's head with marking of Cross
  - Baptismal washing & anointing w/chrism are two parts to the same act of Baptism
- BCP expects that baptism will be celebrated in the context of the Eucharist as the chief service on a Sunday or other feast (BCP298)
  - This is welcoming the newly baptized as fully functioning members of the Church
  - Verbal welcome: We receive you into the household of God...

- Participation of the newly baptized in the celebration of the eucharist = theologically and historically the completion of the rite of baptism
- Infant Communion was practiced until 13<sup>th</sup> century in Western Church – and always done in Eastern Church
  - Infant Communion stopped by Archbishop of Canterbury John Peckham who wanted to force bishops to do more confirming than they were practicing
  - Episcopal Church began practice of communicating infants in 1970

### **Session 6: The Holy Eucharist (BCP 315-409)**

Structure traces back to at least the middle of the 2<sup>nd</sup> Century

- Chief act of Christian worship on the Lord's Day
  - Every Lord's Day is the celebration of the resurrection
    - Celebration of the eucharist that gives its paschal character to Sunday because in the eucharist the Church proclaims and lives out the Paschal Mystery of Jesus' dying and rising again
- Eucharist is the action of the Body of Christ, Head (Jesus) and members, not any presider only
- Two parts: The Word of God (BCP355) & The Holy Communion (BCP 361)
  - Word of God: where do baptism, ordination, marriage
    - Core of this part = reading of Scripture
- Eucharist is action of community, Body of Christ assembled – not of one person
- May begin with penitential act (e.g. Confession) to ready congregation for eucharistic celebration
  - Exhortation (BCP 316-317)
  - The Decalogue II (BCP 350): said in Penitential Order (BCP 351)
  - Penitential Order II: may be used to begin with service
    - Continues with Gloria/Kyrie/Trisagion
    - May be used as stand-alone concluding with prayers & grace

Sundays: Proper of the Church Year (BCP 158)

- Appointed for each Sunday in the church year and the weekdays that follow
- Includes the appointed Collect, Proper Preface, Psalm and Lessons

Liturgy of the Word

- Entrance rite - many parts are optional
- Prelude – included in worship because it's a valuable component
- Entrance song: hymn, psalm or anthem = more than music to cover movement
  - Singing together is a means of involving & unifying focus of congregation
- Opening Acclamation by season
- Collect for Purity = preparatory prayer of priest + people to ask God who knows the condition of our inner beings to cleanse our hearts by HS
- Song of praise is typical – i.e. Gloria
  - Kyrie or Trisagion = ancient hymns of praise although less festal than Gloria
- Collect = particular prayer structure, but original meaning = collecting of petitions of members of congregation into a short prayer
  - Often specifies occasion being celebrated or introduces theme of following readings
  - Used in opening worship for Anglicans since 1549
- Lessons/Gospel/Sermon
  - Psalm appointed during first two readings often called "Gradual" because was led by cantor from the *gradus* or steps of the ambo (lectern)
  - Reading of Scripture in church = lay ministry
  - In early Church and some now – precede Gospel with lights & incense
  - Gospel often taken into midst of people = communicates coming to the people



- Sermons not inspirational talks, but goal of opening up of Scripture for congregation
- Until Creed, movement of liturgy has been primarily from God to humankind through JC
  - Response of faith exemplified by corporate recitation of Nicene Creed
- Nicene Creed: “the sufficient statement of the Christian faith”- bishops of Angl Communion
  - Affirms Trinity and Incarnation & corporate faith of Church catholic
    - As defined by ecumenical councils
    - Faith into which we were baptized
    - Important to be understood as corporate affirmation – not test of individual orthodoxy
    - Sign of unity of Church + renewal of baptismal covenant by assembled congregation in response to hearing the Word
- Prayers of the People
  - Leading this = diaconal ministry
    - Deacons serve all people, particularly the poor, weak, sick & lonely in Name of JC
      - Also interpret to Church the needs, concerns & hopes of the world
  - BCP requires only that certain basic topics be included (BCP 383)
- General Confession
  - May be concluding act of POP (if not already used in Penitential Order) or at beginning of service
  - Second part of 16<sup>th</sup> century invitation to Communion (BCP 330) – Ye who do truly & earnestly repent you of your sins, and are in love & charity with your neighbors...”
  - Self-examination & confession expected by each person coming to Eucharist
  - Confession of sin in corporate worship = verbalization of the private, personal confession & recognition of our participation in the corporate sinfulness of the society of which we are a part
  - Priest declares absolution – duty & responsibility
    - Not a mere acknowledgment that we might have done better & have no doubt failed in specific instances
    - A true forgiveness from God
    - Goal is to use as exhortation suggests:
- The Peace
  - Bridge between Word of God and Holy Communion
    - Defines the eucharistic community ritually – binds 2 parts of service together
  - Not a folksy greeting but a solemn liturgical rite – a greeting in Peace
    - Christians have greeted one another with a holy kiss from earliest times
      - 1 Cor 16:20 and 2Cor 13:12
- Holy Communion
  - The sacramental meal commanded by Christ for the continual remembrance of his life, death, and resurrection until His coming again (BCP 859)
- Our Lord used a 7-fold structure:
  - Taking bread
  - Giving thanks over bread
  - Breaking bread
  - Distributing bread
  - Taking cup
  - Blessing cup
  - Distributing cup
- Our present liturgy uses a 4-fold structure:
  - Offertory: bread and wine taken and placed on table together

- Prayer; president gives thanks to God over the bread and wine together
- The fraction: the bread is broken
- The communion: the bread and wine are distributed together
- The Offertory
  - Before 1928 BCP, priest read enough offertory sentences to cover time to gather money; 1928→on singing an offertory anthem
  - The Eucharistic Prayer = the Great Thanksgiving
    - Ancestor prayer = thanksgiving chanted over cup of wine at conclusion of Jewish formal meals (expressed thanks & praise to God for creating the world & for redeeming Israel and making them His people, as well as supplication for continued protection and mercy toward His own)
    - Christian Eucharistic Prayers characterized by:
      - Same basic elements: thanks & praise + supplication
      - Primary focus of thanksgiving = God's mighty acts in Christ
        - By which we are saved and made a covenant people
      - Primary focus of supplications is for the Church
        - Especially that by the power of the HS it may be gathered into unity by participation in the Body and Blood of Lord
    - 1979 BCP has 6 Eucharistic Prayers (2-Rite I, 4-Rite II)
      - Eucharistic Prayer I: adopted in 1789.
        - Focused on Christ's suffering & death
        - also commemorates resurrection & ascension
      - Eucharistic Prayer II: revision of Prayer I
        - Includes 3 elements of: creation, incarnation of Christ, second coming
        - Shorter than Prayer I
      - Eucharistic Prayer A: Rite II equivalent of Prayer II
        - Recommended in Lent & some of Pentecost Sundays
      - Eucharistic Prayer B: emphasis on Christ's incarnation using phraseology drawn from 3<sup>rd</sup> century Eucharistic prayer
        - Used in Advent, Christmas-Epiphany, Easter, some Pentecost Sundays
      - Eucharistic Prayer C: emphasis on creation & revelation of God in the OT
        - Also uses congregational acclamations
        - Used on some Pentecost Sundays
      - Eucharistic Prayer D: is a version of St. Basil's ancient anaphora (central prayer in the Eucharistic Prayer)
        - Included in Greek & Slavic Orthodox Churches, RC Church, Anglican Church of Canada, United Methodist Church
          - Widely authorized throughout Christian world
    - Proper Prefaces (Eucharistic Prayers I, II, A and B)
      - A Proper Preface is used with above Euch Prayers on every day in year except weekdays after Pentecost
    - Sanctus
      - Text is from Isaiah 6:3 and used in part of Jewish morning worship
      - *came into use as sung text in 4<sup>th</sup> century when went from private houses to public buildings*
    - Words of Institution addressed to God, not the congregation
    - Revised Roman rite has kept late medieval practice of showing bread and wine to the people after the words of institution
    - Reverencing the Sacrament immediately after Eucharistic Prayer – bow/genuflect

- Lord's Prayer = between Eucharistic Prayer and breaking of bread
- Fraction Anthem (text is Christ our Passover is most familiar, although also use Agnus Dei) begins when bread is broken; silent prayer; then continuing into breaking the bread – but may have all silence
- Post-Communion prayer
  - Sometimes people leave at this, but giving thanks to God for what we've just received is spiritually important
- Communion under Special Circumstances
  - If haven't consecrated sufficient bread/wine
    - May speak words of epiclesis
      - Epiclesis = invocation of HS to descend upon us + gifts to sanctify
    - May use Reserve Sacrament
- Order for Celebrating the Holy Eucharist (BCP 400-401)
- Additional directions (406-9)
  - Taking Sacrament to those who could not be present at Eucharist extends participation in the celebration to other members of the Body
    - Includes them in parish celebration vs. a separate celebration of HC
  - Practice for Christians from at least the 2<sup>nd</sup> century, if not always
- Disciplinary rubrics
  - Exclusion from eucharistic communion = excommunication
  - For those whose notoriously evil lives would tend to destroy eucharistic community if they were permitted to participate without repentance and amendment of life
  - Requisite notification of the bishop

### **Session 7: Pastoral Offices, Episcopal Services, BCP Review and Questions**

#### Confirmation/Reception/Reaffirmation (BCP 412-419)

- Catechism: rite in which we express a mature commitment to Christ & receive strength from HS thru prayer and laying on of hands by a bishop (BCP 860)
- Baptism = forgiveness of sins/sealing with the Spirit/binding to God's service; the full initiation by water and the HS
- Confirmation = mature public affirmation of baptismal faith and commitment; and the reception of episcopal laying on of hands
  - Renewal of baptismal covenant – not its completion
- Reception and Reaffirmation
  - Agreed position = rite of Confirmation is appropriate for both
  - No consensus @ confirmed vs. received, but within Communion usually received

#### Commitment to Christian Service (BCP 420-421)

- May be for general use, but usually for a specific endeavor
- Prep in advance w/ priest – going thru baptismal promises + other that arises
- Rationale for rite is pastoral, not a technical authorization for exercise of ministry
- Compared to rite in BOS = more for church-centered ministries (i.e. within church)

#### Celebration and Blessing of a Marriage (BCP 423-437)

- 3 purposes of marriage derived from English Prayer Book of 1662
  - Mutual joy
  - Help and comfort given one another in prosperity and adversity
  - Procreation of children and their nurture in the knowledge and love of the Lord

- When it is God's will
- Premarital counseling
- Entrance: couple are liturgical ministers of service
- Declaration of Consent
- Not tradition: unity candle
- Ministry of the Word
- The Marriage (vows/rings/tying the knot/prayers)
- Blessing
- Peace → HC

#### Blessing of a Civil Marriage

An Order for Marriage (BCP 435) is for other than a standard church service

#### Thanksgiving for the Birth or Adoption of a Child (BCP 439-445)

#### Reconciliation of a Penitent (BCP 446-452)

- Form 1 & 2 – give penitent choice
  - Form I: commonly used by Anglicans
  - Form II: written for 1979 BCP
    - Longer than I and requires more input from penitent
    - influenced by Eastern Orthodox forms
    - sets forgiveness of sins in baptismal framework
    - uses imagery of prodigal son (Luke 15)
- Seal of the confessional applies equally to priests & laity
- Legal protection when priests use BCP form; lay protection varies
- Penance should be something that can be done immediately (e.g. say Psalm) or in short period of time

#### Ministration to the Sick (BCP 453-461)

- Ministry of the Word
- Laying on of Hands and Anointing
- Holy Communion – use (BOS 227-228) form for EV's
- Prayers for use by a Sick Person

#### Ministration at the Time of Death (BCP 462-467)

- Prayers for a Vigil
- Reception of the Body

#### The Burial of the Dead (Rite I:BCP 469-489 and Rite II:BCP 490-507)

- Now is understood to be an Easter service
- Previously (during Middle Ages) burial rites tended to focus on Last Judgment & pray that the souls of the departed be delivered from hell and eternal damnation
- Use of Rite One vs. Rite Two
- Entrance anthem
- Collects
- Liturgy of the Word
- Remembrances → sermon
- Apostles Creed
- POP → Communion *and/or* Commendation/Committal
- An Order for Burial (BCP 506-507)

## Episcopal Services (Ordinations, Celebration of New Ministry, Dedication and Consecration of a Church)

- Ordination of a Bishop/Priest/Deacon (BCP 510-555)
  - Bishop
    - Role in Church: lead, supervise, and unite the Church
    - Mitre worn when entering/leaving church in procession, to baptistry & when seated (not during prayers, Gospel, Eucharistic Prayer)
  - Priest (BCP 525)
    - Role in Church: with Bishops take part in the governance of the Church, carry out Church's missionary and pastoral work, preach the Word of God, and administer God's holy Sacraments
    - Stole worn when serving in sacramental capacity
  - Deacon (BCP 537)
    - Role in Church: serve with Bishops and Priest in the above, and minister in Christ's name to the poor, the sick, the suffering, and the helpless
    - Stole worn across the body as symbol of servanthood
  - Litany for Ordinations – all (BCP 548-551)

### Celebration of a New Ministry (BCP 558-565)

- When a priest is being inducted as a new rector of a parish

### Dedication & Consecration of a Church (BCP 566-579)

- Dedication of churches and chapels in special cases – e.g. private chapel
- Dedication of furnishings, or parts of a church or chapel
- For a Church or Chapel in special circumstances (BCP 576-7)
- For a Church or Chapel long in use w/out being consecrated (BCP 577-8)
- Litany of Thanksgiving for a church (BCP 578-9)

### The Psalter (BCP 582-808)

- Ps 1-150
- Entire book of the Bible!
- Ways to read: direct recitation, antiphonally, responsorially, responsively (by half- or whole- verse)

### Prayers and Thanksgivings (BCP 814-841)

- List on pp 810-813

An Outline of the Faith, often called “the Catechism” (BCP 844-862) is addressed in a separate class in detail

### Historical Documents of the Church (BCP 864-878)

### Tables for Finding Holy Days (BCP 880 -885)

The Lectionary (BCP 888-1001) and the purpose and usage of the Revised Common Lectionary

Review and Questions.