

# The Episcopal Prayer Book

DS534 1

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# Course Outline

- 9/12: The History of Christian Liturgy and the Development of the Book of Common Prayer
- 9/19: Opening Items and the Calendar of the Church Year
- 9/26: The Daily Office: Morning Prayer, Part I
- 10/3: The Daily Office: Morning Prayer, Part II
- 10/10: The Daily Office: Noonday Prayer, An Order for Evening, and Evening Prayer
- 10/17: Compline, Daily Devotions and The Great Litany
- 10/26: *Trunk or Treat*
- 10/31: Proper Liturgies for Ash Wednesday and Palm Sunday
- 11/7: Proper Liturgies for Holy Week
- 11/14: Holy Baptism**
- 11/21: *Thanksgiving*
- 11/28: The Holy Eucharist: the History of the Eucharist
- 12/5: The Holy Eucharist: Rite II: The Liturgy of the Word
- 12/12: The Holy Eucharist, Rite II: The Eucharistic Prayer
- 12/19: The Holy Eucharist, Rite II:  
The Prayers of the People and Additional Practices
- 1/9: Pastoral Offices: Confirmation and Marriage
- 1/16: Pastoral Offices: Thanksgiving over the Birth of a Child, and Reconciliation of a Penitent
- 1/23: Pastoral Offices: Ministration to the Sick and Ministration at the Time of Death
- 1/30: Pastoral Offices: Burial of the Dead
- 2/6: Episcopal Services: Ordination, New Ministry, and the Consecration of a Church
- 2/13: The Psalter, Prayers and Thanksgivings
- 2/20: The Catechism, the Historical Documents of the Church, Finding Holy Days and the Letionary.
- 2/27: The extra liturgical books: The Book of Occasional Services 2003; Contemporary Office Book, A Great Cloud of Witnesses.

# The Traditions of Baptism

All cultures have rites of initiation, which are often the central liturgy of the community

Often associated with the sanctification of time, focusing on a child taking adult responsibility in the community

The initiates become 'blood kin', or 'people who can be depended on to death itself, people who bear their weight in the community.'

In Judaism, the rite for one not born into the community was circumcision and baptism

After instruction in the Law and Jewish heritage, the candidate was brought to baptism

Coming out of the water, the candidate was signed as God's sheep, slave and soldier by a 'taw' (T), a symbol of the name of God

It signified crossing the Red Sea, entering into the Promised Land, accepting the Jewish heritage and hopes as one's own.

John the Baptist preached the baptism of repentance which signified a new beginning and incorporation into a new community, with apocalyptic overtones



# Early Christian Baptism

The early Christian baptismal rite took its basic form from the Jewish initiation rites, without circumcision. To be baptised was to be adopted by God, to share in Christ's Sonship and his anointing (as kings and priests were), to receive the Holy Spirit, to confess faith in Christ and swear loyalty to him.

The rites of the certain pagan mystery cults, from Isis, Eleusis, Orpheus and Mithra contributed elements to the Christian baptismal liturgy.

The fullest early description of Christian initiation is in the 'Apostolic Tradition' (c.215) from Rome.

Catechumens entered a three year period of study.

Those proved worthy by sober lives, good works, and embracing of scripture were admitted several weeks before Easter as candidates, entering a period of daily instruction and exorcism.

During Holy Week, the candidate bathed on Thursday, fasted on Friday and Saturday, and participated in a vigil of lessons and prayers until dawn.

At cockcrow, a blessing was said over the water.

Water was seen as primordial: water of the grave (Flood), Red Sea, from the rock, Namaan's healing, Mary's womb, the Jordan River, living water (woman of Samaria), the side of Christ, waters of Paradise.

Baptismal water was to be cold and flow through a tank or into it from above.



# Early Christian Baptism (continued)

The bishop set apart two oils, one for exorcism and one for thanksgiving (chrism).

Candidates renounced 'Satan, all his servants, all his works'

It was a renunciation not just of sin, but of a former way of life

The presbyter anointed the entire body with the oil of exorcism, saying 'let all spirits depart from you.'

A deacon took the candidate to the water, the presbyter or bishop asked, 'Do you believe in God, the Father almighty?' Reply, 'I believe.'

The presbyter, laying on hands, pushed the candidate down into the water, and then asked, 'Do you believe in Jesus Christ...?', immersed and second time; finally, 'Do you believe in the Holy Spirit...?', immersing the candidate a third time

The newly baptised was fully anointed with the chrism, clothed in white robes, brought into the church, received by the bishop with the sign of the 'Tau' and presented to the people



They then shared in the Prayers of the People and the peace for the first time, and joined in the HE

Called the 'disciplina arcani', not known until experienced, it was psychologically and emotionally very powerful

It felt like a real rebirth, that they had died and were reborn, and created a deep bond with all who had done it before

An ancient baptistery inscription : 'Nothing can separate those who are reborn. They are one: one baptism, one Spirit, one faith, one God and Father.'

# Changes in Baptism

The Constantine enfranchisement led to change

The loss of tension between Church and the world, the lack of zeal among many converts, the scarcity of clergy curtailed the ritual

The Donatist controversy over priestly piety, focused on what made the sacrament valid: water and the word, only

The Pelagian controversy brought an emphasis on original sin, increasing the number of clinical and infant baptisms

Rites and instructions were reduced to a few weeks, not three years, and candidacy to just Holy Week

Slight changes emerged in various medieval rites

After the readings and the water in the font was exorcised and blessed, the candidate was called upon to renounce Satan three times and make a three fold confession of faith

Epiphany and Pentecost became secondary times for baptism

Emphasis on original sin and frequency of infant baptism compressed the entire process into one short rite by the 11th century, as with Sarum

Godparents made the faith affirmations on behalf of the child, and were admonished to teach the child about the faith

By 13<sup>th</sup> century, only those born within eight days of the feasts, were 'saved' for baptism at the vigil

Fear of limbo caused baptism to precede instruction, and broke the connection of baptism with the church year, the bishop and local church

First communion was also separated from baptism

Baptism was reduced to a bath to wash away the taint of original sin and the integrity of the early rite was lost



# Reformation and initial Anglican Baptismal Rites

Martin Luther tried to restore the baptismal emphasis as death and resurrection, and as the anointing of kings and priests

He added a 'Flood prayer' connecting baptism with the Flood and exodus as types of baptism, and Jesus' baptism as the sanctification of water

Reformed liturgies broke further with Rome

Insisted that it take place at the Sunday HE

Rejected infant damnation, and all ceremonies

but the baptism itself, and administered by pouring

Anabaptists insisted baptism represent adult commitment, and rebaptized, often by immersion

Confirmation was rejected as "frivolous" (Wycliffe) and "mumbo-jumbo" (Luther), but Protestants struggled to know when to admit children to the Eucharist

Cranmer derived much of his baptismal rite for the 1549 BCP from the Consultation of Hermann

The initial rubric indicates baptism should be a public act, so the newly baptized can be welcomed by the people, who are thus reminded of their own baptismal vows.

Began at the church door with an exhortation on the necessity and meaning of baptism with prayers

No blessing of the water, but prayers for sanctifying

An exhortation for the godparents preceded a triple renunciation of not 'Satan, his works and his pomps' but 'the devil, the world and the flesh'

Cranmer replaced the threefold affirmation with an abbreviated version of the Creed, followed by two questions concerning the desire to be baptised

The baptism was done with a threefold Trinitarian immersion

An anointing on the forehead fulfilled the medieval second anointing of confirmation

Another rite titled 'confirmation', not to be administered until the child can say the Creed, 10 Commandments and the Lord's Prayer

A prerequisite to receive communion



# Changes in Anglican Baptismal Rites

The 1552 BCP moved the entire rite to the font

The signation, exorcism, godparent's Lord's Prayer and Creed were deleted

The threefold renunciations and profession of faith were reduced to one question:  
'Wilt thou be baptized in this faith?'  
'That is my desire.'

Prayers over the water moved immediately before the actual immersion of the child

Naming of the child in the baptism itself

No requirement for vesting, threefold immersion or unction

The sign of the cross made on the child's forehead

The 1662 BCP regulated the number of godparents: two from gender of child, one from the other gender

A petition to sanctify the water immediately preceded the baptism

The 1789 American BCP allowed parents to serve as sponsors, and made other minor changes



The later half of the 19<sup>th</sup> century was filled with liturgical controversy over baptismal regeneration

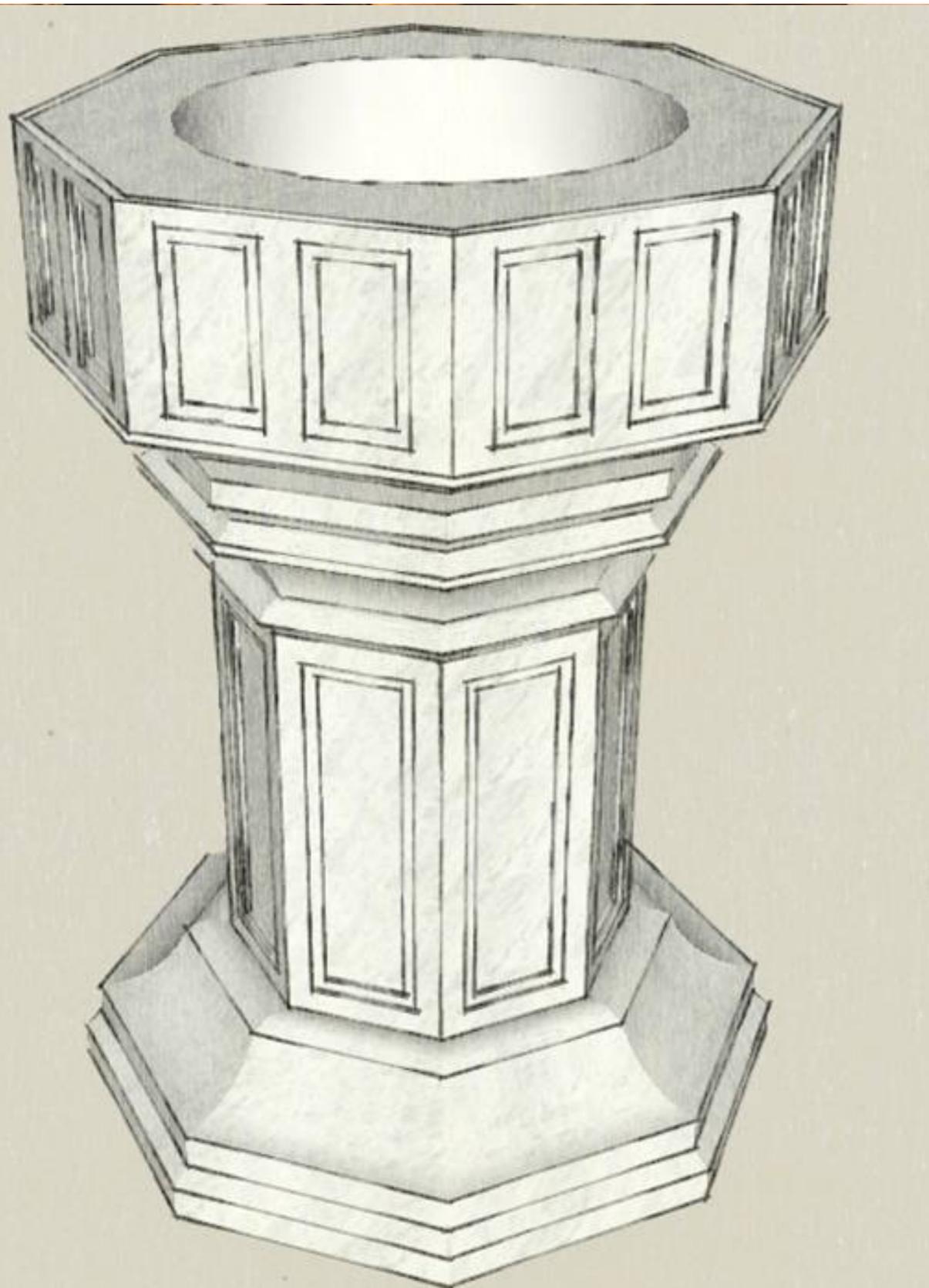
Most infant baptisms were in private soon after birth

Many clergy insisted the laying on of hands and/or anointing was necessary to the completion of baptism

The 1928 BCP omitted Luther's 'Flood Prayer', thereby ending all reference to OT 'types' and the 'type' of the baptism of Jesus

It restored the requirement to use the sign of the cross as a sealing

# Baptism in the 1979 Book of Common Prayer



It maintains the tradition Prayer Book pattern of baptism by water, and signation by chrism

Revisions aimed at restoring three ancient traditions:

The centrality of initiation to the ritual pattern

The public nature of the rite with congregational involvement

Admission to the Holy Eucharist as the climax

Adult baptism is restored as the model which manifests the meaning of the sacrament, although provision for infant baptism remains

Five days set aside for baptism: Epiphany Sunday, Easter Vigil, Pentecost, All Saints Day, and the Sunday after All Saints

If not possible on those days, baptism should be at a Sunday HE

It restores the promises as an exorcism, and the Baptismal Creed (Apostles).

The Baptismal Covenant is new in the 1979 BCP, crafted as a rite of renewal for all present

Thanksgiving over water uses principal biblical types for baptism: creation, exodus, baptism, death and resurrection of Jesus

What is missing is mention of the Flood

## *Concerning the Service*

Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church. The bond which God establishes in Baptism is indissoluble.

Holy Baptism is appropriately administered within the Eucharist as the chief service on a Sunday or other feast.

The bishop, when present, is the celebrant; and is expected to preach the Word and preside at Baptism and the Eucharist. At Baptism, the bishop officiates at the Presentation and Examination of the Candidates; says the Thanksgiving over the Water; [consecrates the Chrism;] reads the prayer, "Heavenly Father, we thank you that by water and the Holy Spirit;" and officiates at what follows.

In the absence of a bishop, a priest is the celebrant and presides at the service. If a priest uses Chrism in signing the newly baptized, it must have been previously consecrated by the bishop.

Each candidate for Holy Baptism is to be sponsored by one or more baptized persons.

Sponsors of adults and older children present their candidates and thereby signify their endorsement of the candidates and their intention to support them by prayer and example in their Christian life. Sponsors of infants, commonly called godparents, present their candidates, make promises in their own names, and also take vows on behalf of their candidates.

It is fitting that parents be included among the godparents of their own children. Parents and godparents are to be instructed in the meaning of Baptism, in their duties to help the new Christians grow in the knowledge and love of God, and in their responsibilities as members of his Church.

Additional Directions are on page 312.

The 1<sup>st</sup> paragraph clearly the theology of baptism

As stressed in Sarum and earlier Prayer Books no one is to be rebaptized

2<sup>nd</sup> paragraph clearly states baptism should be a public rite followed by Holy Eucharist

One major concern of 1979 is to re-establish the relationship of baptism to the Church year

Another goal was to eliminate private baptisms

The 3<sup>rd</sup> and 4<sup>th</sup> paragraphs establish the relationship of baptism to the bishop.

The remaining paragraphs are about sponsors or godparents

Early on, sponsors were those who could vouch for the one being baptized

When infants were baptized sponsors were those who accepted responsibility for the material and spiritual welfare of the child and for the raising of the child in the Christian faith

A 1662 rubric designates three: two of same sex

A 1789 rubric, taking in account pioneer life, allowed parents to act as sponsors

1979 specifies each must be sponsored by one or more persons who must be baptized Christians

## Holy Baptism

*A hymn, psalm, or anthem may be sung.*

*The people standing, the Celebrant says*

**Blessed be God: Father, Son, and Holy Spirit.**

*People* **And blessed be his kingdom, now and for ever. Amen.**

*In place of the above, from Easter Day through the Day of Pentecost*

*Celebrant* **Alleluia. Christ is risen.**

*People* **The Lord is risen indeed. Alleluia.**

*In Lent and on other penitential occasions*

*Celebrant* **Bless the Lord who forgives all our sins;**

*People* **His mercy endures for ever.**

*The Celebrant then continues*

**There is one Body and one Spirit;**

*People* **There is one hope in God's call to us;**

*Celebrant* **One Lord, one Faith, one Baptism;**

*People* **One God and Father of all.**

*Celebrant* **The Lord be with you.**

*People* **And also with you.**

*Celebrant* **Let us pray.**

## The Collect of the Day

*People* **Amen.**

*At the principal service on a Sunday or other feast, the Collect and Lessons are properly those of the Day. On other occasions, they are selected from "At Baptism." (See Additional Directions, page 312.)*

Special versicles take the place of anything that might come between the opening acclamation and the salutation and collect of the day

The Gloria or some other song of praise may precede the salutation

Eph.4:4-6a is the source of the special versicles



## The Lessons

*The people sit. One or two Lessons, as appointed, are read, the Reader first saying*

**A Reading (Lesson) from\_\_\_\_\_.**

*A citation giving chapter and verse may be added.*

*After each Reading, the Reader may say*

**The Word of the Lord.**

*People* **Thanks be to God.**

*Or the Reader may say* **Here ends the Reading (Epistle).**

*Silence may follow.*

*A Psalm, hymn, or anthem may follow each Reading.*

*Then, all standing, the Deacon or a Priest reads the Gospel, first saying*

**The Holy Gospel of our Lord Jesus Christ according to\_\_\_\_\_.**

*People* **Glory to you, Lord Christ.**

*After the Gospel, the Reader says*

**The Gospel of the Lord.**

*People* **Praise to you, Lord Christ.**

The Sermon

*Or the Sermon may be preached after the Peace.*



## Presentation and Examination of the Candidates

*The Celebrant says*

**The Candidate(s) for Holy Baptism will now be presented.**

### **Adults and Older Children**

*The candidates who are able to answer for themselves are presented individually by their Sponsors, as follows*

**Sponsor I present N. to receive the Sacrament of Baptism.**

*The Celebrant asks each candidate when presented*

**Do you desire to be baptized?**

*Candidate* **I do.**

### **Infants and Younger Children**

*Then the candidates unable to answer for themselves are presented individually by their Parents and Godparents, as follows*

*Parents and Godparents*

**I present N. to receive the Sacrament of Baptism.**

*When all have been presented the Celebrant asks the parents and godparents*

**Will you be responsible for seeing that the child you present is brought up in the Christian faith and life?**

*Parents and Godparents*

**I will, with God's help.**

*Celebrant*

**Will you by your prayers and witness help this child to grow into the full stature of Christ?**

*Parents and Godparents*

**I will, with God's help.**



Since historically, the baptism of adults was normative, adults and older children are presented first.

Candidates are presented by name

An adult or older child must express the desire to be baptized

The question for infants and younger children is more demanding: 'Will you be responsible...?'

And see the child was sufficiently instructed to be brought to confirmation

New to 1979 is the question calling for godparents to make a commitment to prayer and witness

*Then the Celebrant asks the following questions of the candidates who can speak for themselves, and of the parents and godparents who speak on behalf of the infants and younger children*

*Question*     **Do you renounce Satan and all the spiritual forces of wickedness that rebel against God?**

*Answer*        **I renounce them.**

*Question*     **Do you renounce the evil powers of this world which corrupt and destroy the creatures of God?**

*Answer*        **I renounce them.**

*Question*     **Do you renounce all sinful desires that draw you from the love of God?**

*Answer*        **I renounce them.**

*Question*     **Do you turn to Jesus Christ and accept him as your Savior?**

*Answer*        **I do.**

*Question*     **Do you put your whole trust in his grace and love?**

*Answer*        **I do.**

*Question*     **Do you promise to follow and obey him as your Lord?**

*Answer*        **I do.**



The traditional threefold renunciation replaced the single one in 1552, is restored

As least as early as the 4<sup>th</sup> century, the renunciation was followed by an act of adherence to Christ, one master exchanged for another

The three questions summarize what it means to be Christian: to turn to Jesus as Savior, to put one's whole trust in him, and follow and obey him as Lord

After all have been presented, the Celebrant addresses the congregation, saying

Will you who witness these vows do all in your power to support these persons in their life in Christ?

People We will.

The Celebrant then says these or similar words

Let us join with those who are committing themselves to Christ and renew our own baptismal covenant.

## The Baptismal Covenant

*Celebrant* Do you believe in God the Father?

*People* I believe in God, the Father almighty, creator of heaven and earth.

*Celebrant* Do you believe in Jesus Christ, the Son of God?

*People* I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead.

*Celebrant* Do you believe in God the Holy Spirit?

*People* I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting.

*Celebrant* Will you continue in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers?

*People* I will, with God's help.

*Celebrant* Will you persevere in resisting evil, and, whenever you fall into sin, repent and return to the Lord?

*People* I will, with God's help.

*Celebrant* Will you proclaim by word and example the Good News of God in Christ?

*People* I will, with God's help.

*Celebrant* Will you seek and serve Christ in all persons, loving your neighbor as yourself?

*People* I will, with God's help.

*Celebrant* Will you strive for justice and peace among all people, and respect the dignity of every human being?

*People* I will, with God's help.



From New Testament times to be baptised meant to confess the faith

The 1979 BCP not only restores the traditional affirmation of faith, it adds for the first time the five questions about the meaning of faith: how we are to 'keep God's holy will and commandments'.

## Prayers for the Candidates

*The Celebrant then says to the congregation*

**Let us now pray for *these persons* who *are* to receive the Sacrament of new birth [and for those (this person) who *have renewed their* commitment to Christ.]**

*A Person appointed leads the following petitions*

*Leader* **Deliver *them*, O Lord, from the way of sin and death.**

*People* **Lord, hear our prayer.**

*Leader* **Open *their hearts* to your grace and truth.**

*People* **Lord, hear our prayer.**

*Leader* **Fill *them* with your holy and life-giving Spirit.**

*People* **Lord, hear our prayer.**

*Leader* **Keep them in the faith and communion of your holy Church.**

*People* **Lord, hear our prayer.**

*Leader* **Teach *them* to love others in the power of the Spirit.**

*People* **Lord, hear our prayer.**

*Leader* **Send *them* into the world in witness to your love.**

*People* **Lord, hear our prayer.**

*Leader* **Bring *them* to the fullness of your peace and glory.**

*People* **Lord, hear our prayer.**

*The Celebrant says*

**Grant, O Lord, that all who are baptized into the death of Jesus Christ your Son may live in the power of his resurrection and look for him to come again in glory; who lives and reigns now and for ever. *Amen.***

It is appropriate for the prayers, new in 1979 and likely to have been written by Hatchett, to be led by one of the sponsors

They intercede that those baptized may fulfill the promises made and be brought finally to the fullness and joy of God's peace and glory



The concluding collect, (Louis Weil) brings out the symbolic death and resurrection of baptism as well as the eschatological implications

# Thanksgiving over the Water

*The Celebrant blesses the water, first saying*

**The Lord be with you.**

*People* **And also with you.**

*Celebrant* **Let us give thanks to the Lord our God.**

*People* **It is right to give him thanks and praise.**

*Celebrant*

**We thank you, Almighty God, for the gift of water.  
Over it the Holy Spirit moved in the beginning of creation.  
Through it you led the children of Israel out of their bondage  
in Egypt into the land of promise. In it your Son Jesus  
received the baptism of John and was anointed by the Holy  
Spirit as the Messiah, the Christ, to lead us, through his death  
and resurrection, from the bondage of sin into everlasting life.**

**We thank you, Father, for the water of Baptism. In it we are  
buried with Christ in his death. By it we share in his  
resurrection. Through it we are reborn by the Holy Spirit.  
Therefore in joyful obedience to your Son, we bring into his  
fellowship those who come to him in faith, baptizing them in  
the Name of the Father, and of the Son, and of the Holy Spirit.**

*At the following words, the Celebrant touches the water*

**Now sanctify this water, we pray you, by the power of your  
Holy Spirit, that those who here are cleansed from sin and  
born again may continue for ever in the risen life of Jesus  
Christ our Savior. To him, to you, and to the Holy Spirit, be  
all honor and glory, now and for ever. Amen.**

Early fathers pointed out that all water has been sanctified  
for baptism by the baptism of Jesus in the Jordan River

The 3rd century had rites with allusions to the waters of  
creation, flood, heavenly city, the womb, the rivers of  
Paradise, water from the rock, and the wedding at Cana

In the 1549 BCP Cranmer added Luther's 'Flood  
Prayer' as the first prayer in the rite

1928 omitted the 'Flood Prayer', stripping the rite  
of all references to a classical biblical archetypes

The primary allusions were restored in 1979, in a  
new prayer drafted by Leonel Mitchell

It recalls the waters of creation, exodus, and the  
baptism of Jesus and portrays the font, as a bath,  
a womb, and tomb... but omits the Flood

Prayer is made that those baptised may be cleansed,  
reborn, and buried and resurrected with Christ



# The Baptism

*Each candidate is presented by name to the Celebrant, or to an assisting priest or deacon, who then immerses, or pours water upon, the candidate, saying*

**N., I baptize you in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.**

*When this action has been completed for all candidates, the Bishop or Priest, at a place in full sight of the congregation, prays over them, saying*

**Let us pray.**

**Heavenly Father, we thank you that by water and the Holy Spirit you have bestowed upon *these* your servants the forgiveness of sin, and have raised *them* to the new life of grace. Sustain *them*, O Lord, in your Holy Spirit. Give *them* an inquiring and discerning heart, the courage to will and to persevere, a spirit to know and to love you, and the gift of joy and wonder in all your works. Amen.**

*Then the Bishop or Priest places a hand on the person's head, marking on the forehead the sign of the cross [using Chrism if desired] and saying to each one*

**N., you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever. Amen.**

The prayer was written by Charles Guilbert

The sealing is rooted in Revelation 22:4

Early baptisms were mostly by immersion in running water

Pouring (affusion) was practiced as early as the 2<sup>nd</sup> century when water was too scarce for immersion, or the candidate had physical maladies preventing it

In late medieval West, affusion became customary

1549 called for a triple immersion 'discretely and warily done'

Architectural evidence shows immersion continued to be usual method well after 1662

Historically naming was connected to baptism

Through the first centuries, three fold immersion was accompanied by the threefold affirmation



*Or this action may be done immediately after the administration of the water and before the preceding prayer.*

*When all have been baptized, the Celebrant says*

**Let us welcome the newly baptized.**

*Celebrant and People*

**We receive you into the household of God.  
Confess the faith of Christ crucified, proclaim  
his resurrection, and share with us in his  
eternal priesthood.**

*If Confirmation, Reception, or the Reaffirmation  
of Baptismal Vows is not to follow, the Peace is  
now exchanged*

*Celebrant* **The peace of the Lord be always  
with you.**

*People* **And also with you.**



A form of welcome said by the priest and people, which contains an exhortation to confess the faith, proclaim the resurrection, and share in his eternal priesthood

The newly baptised were welcomed into the congregation with the peace, a tradition recovered in 1979