

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2/20: The Catechism, the Historical Documents of the Church, Finding Holy Days and the Letionary.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 Holy Eucharist

The Liturgy for the
Proclamation of the Word of God and
Celebration of the Holy Communion

An Exhortation

This Exhortation may be used, in whole or in part, either during the Liturgy or at other times. In the absence of a deacon or priest, this Exhortation may be read by a lay person. The people stand or sit.

Beloved in the Lord: Our Savior Christ, on the night before he suffered, instituted the Sacrament of his Body and Blood as a sign and pledge of his love, for the continual remembrance of the sacrifice of his death, and for a spiritual sharing in his risen life. For in these holy Mysteries we are made one with Christ, and Christ with us; we are made one body in him, and members one of another.

Having in mind, therefore, his great love for us, and in obedience to his command, his Church renders to Almighty

God our heavenly Father never-ending thanks for the creation of the world, for his continual providence over us, for his love for all mankind, and for the redemption of the world by our Savior Christ, who took upon himself our flesh, and humbled himself even to death on the cross, that he might make us the children of God by the power of the Holy Spirit, and exalt us to everlasting life.

But if we are to share rightly in the celebration of those holy Mysteries, and be nourished by that spiritual Food, we must remember the dignity of that holy Sacrament. I therefore call upon you to consider how Saint Paul exhorts all persons to prepare themselves carefully before eating of that Bread and drinking of that Cup.

For, as the benefit is great, if with penitent hearts and living faith we receive the holy Sacrament, so is the danger great, if we receive it improperly, not recognizing the Lord's Body. Judge yourselves, therefore, lest you be judged by the Lord. Examine your lives and conduct by the rule of God's commandments, that you may perceive wherein you have offended in what you have done or left undone, whether in thought, word, or deed. And acknowledge your sins before Almighty God, with full purpose of amendment of life, being ready to make restitution for all injuries and wrongs done by you to others; and also being ready to forgive those who have offended you, in order that you yourselves may be forgiven. And then, being reconciled with one another, come to the banquet of that most heavenly Food.

And if, in your preparation, you need help and counsel, then go and open your grief to a discreet and understanding priest, and confess your sins, that you may receive the benefit of absolution, and spiritual counsel and advice; to the removal of scruple and doubt, the assurance of pardon, and the strengthening of your faith.

To Christ our Lord who loves us, and washed us in his own blood, and made us a kingdom of priests to serve his God and Father, to him be glory in the Church evermore. Through him let us offer continually the sacrifice of praise, which is our bounden duty and service, and, with faith in him, come boldly before the throne of grace [and humbly confess our sins to Almighty God].

Based on Paul's admonition in 1 Corinthians 11:27; understanding the meaning of the Eucharist, and be to be fully shriven in forgiveness

Many iterations in various Prayer Books; 1979 shaped by Howard Galley, with portions (end of 1st and final paragraph) written by Marion Hatchett

The Decalogue: Contemporary

Hear the commandments of God to his people:
I am the Lord your God who brought you out of
bondage. You shall have no other gods but me.
Amen. Lord have mercy.

You shall not make for yourself any idol.
Amen. Lord have mercy.

You shall not invoke with malice the Name of the
Lord your God.
Amen. Lord have mercy.

Remember the Sabbath Day and keep it holy.
Amen. Lord have mercy.

Honor your father and your mother.
Amen. Lord have mercy.

You shall not commit murder.
Amen. Lord have mercy.

You shall not commit adultery.
Amen. Lord have mercy.

You shall not steal.
Amen. Lord have mercy.

You shall not be a false witness.
Amen. Lord have mercy.

You shall not covet anything that belongs to your
neighbor.
Amen. Lord have mercy.



The Decalogue is from Exodus and is for use in either Rite
In 1552 Decalogue replaced the nine-fold Kyrie of 1549

The revisers may have wanted to include the three things
to be known by every child before 1st Communion: Lord's
Prayer, Nicene Creed, and the Ten Commandments

From Elizabethan times it was required that the three texts
be displayed prominently before the people in every church

Luther provided a metrical version with the Kyrie as the
response, translated into English by Miles Coverdale in 1539

Included in every Prayer Book, became optional in the
1892 BCP and remains so in the 1979 BCP

A Penitential Order: Rite Two

*For use at the beginning of the Liturgy, or as a separate service.
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.**

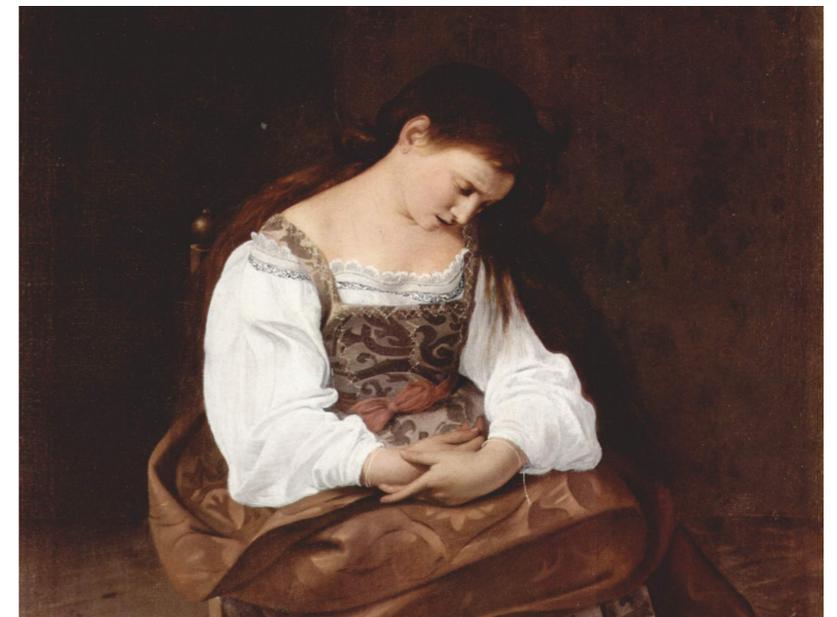
When used as a separate service, the Exhortation, page 316, may be read, or a homily preached.

The Decalogue may be said, the people kneeling.

The Celebrant may read one of the following sentences

Jesus said, “The first commandment is this: Hear, O Israel: The Lord our God is the only Lord. Love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. The second is this: Love your neighbor as yourself. There is no other commandment greater than these.” Mark 12:29–31

If we say that we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God, who is faithful and just, will forgive our sins and cleanse us from all unrighteousness. 1 John 1:8,9



Provided for optional use in Lent in both Rites or at other times of penitential emphasis, or when a special service of preparation for the Holy Eucharist seems appropriate. Liturgical precedents include late medieval mutual confession of priest and server before the liturgy, the custom of continental Protestant liturgies, and the Prayer Book Daily Offices after 1552.

As with the Eucharistic liturgy, three acclamations are given: one for ordinary time, one for Easter, one penitential.

If the order is used as a separate service, the exhortation or sermon may follow the acclamation.

When used as an entrance rite for the Eucharist, celebrant moves from the acclamation to the Decalogue or scriptural sentences, or to the bidding for confession.

Since we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need. *Hebrews 4:14,16*

The Deacon or Celebrant then says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Bishop when present, or the Priest, stands and says

**Almighty God have mercy on you, forgive you all your sins
through our Lord Jesus Christ, strengthen you in all
goodness, and by the power of the Holy Spirit keep you
in eternal life. Amen.**

*A deacon or lay person using the preceding form substitutes “us” for
“you” and “our” for “your.”*

*When this Order is used at the beginning of the Liturgy, the service
continues with the Gloria in excelsis, the Kyrie eleison, or the Trisagion.*

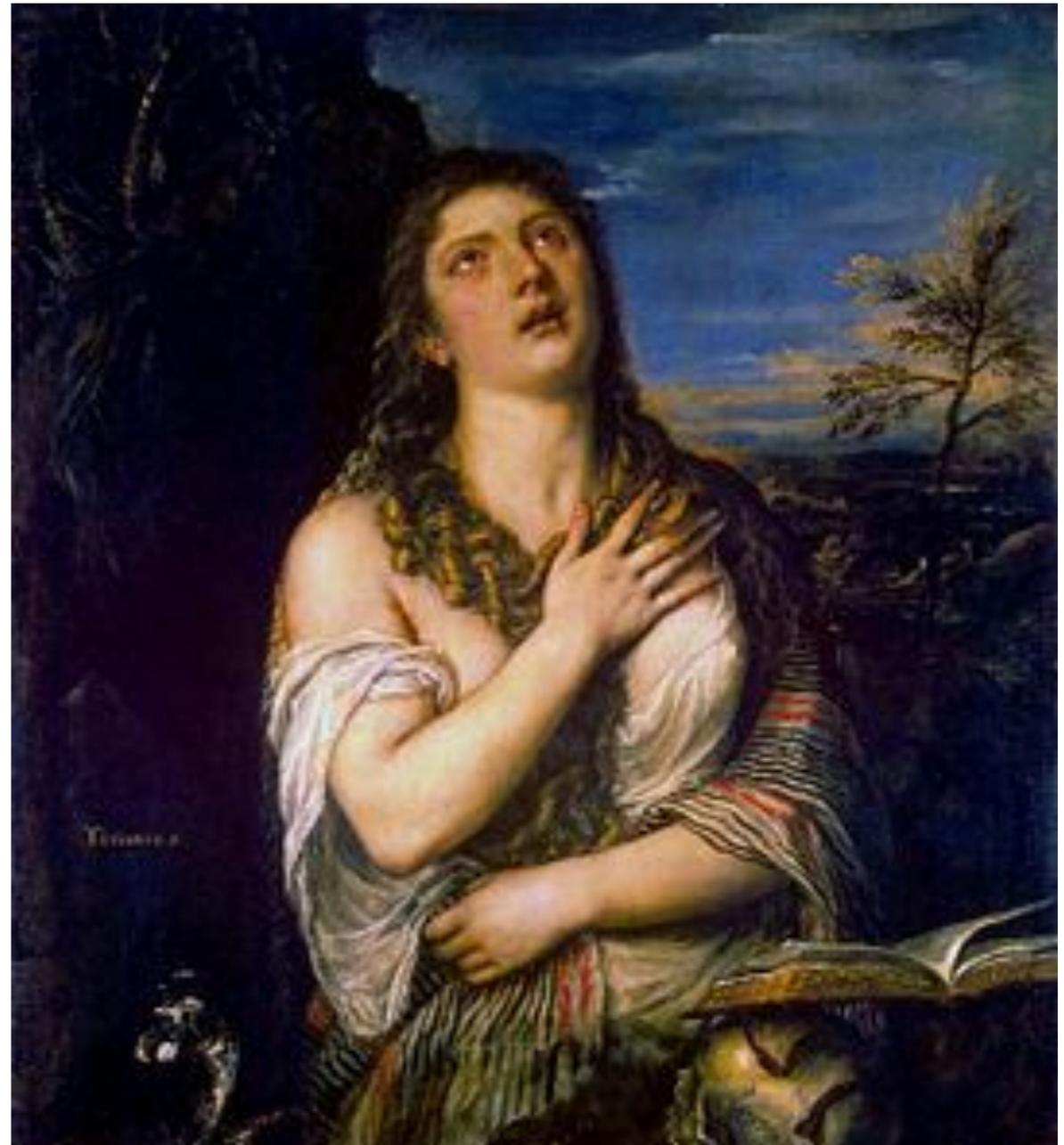
*When used separately, it concludes with suitable prayers, and the Grace
or a blessing.*

One of three sentences of scripture is to be read

In Rite II, at the discretion of the celebrant, any of the three verses may be used before the bidding for confession

The bidding, general confession and absolution are the same as those in the Eucharist

Restrictions on a deacon or lay person with the absolution are the same rubricated in the Daily Offices



Concerning the Celebration

It is the bishop's prerogative, when present, to be the principal celebrant at the Lord's Table, and to preach the Gospel.

At all celebrations of the Liturgy, it is fitting that the principal celebrant, whether bishop or priest, be assisted by other priests, and by deacons and lay persons.

It is appropriate that the other priests present stand with the celebrant at the Altar, and join in the consecration of the gifts, in breaking the Bread, and in distributing Communion.

A deacon should read the Gospel and may lead the Prayers of the People. Deacons should also serve at the Lord's Table, preparing and placing on it the offerings of bread and wine, and assisting in the ministration of the Sacrament to the people. In the absence of a deacon, these duties may be performed by an assisting priest.

Lay persons appointed by the celebrant should normally be assigned the reading of the Lessons which precede the Gospel, and may lead the Prayers of the People.

Morning or Evening Prayer may be used in place of all that precedes the Peace and the Offertory, provided that a lesson from the Gospel is always included, and that the intercessions conform to the directions given for the Prayers of the People.

Additional Directions are on page 406.

Cranmer's basic intention in 1549 was for the people to receive the Eucharist every Sunday

The four orders have specific liturgical functions

The primacy of the bishop is clearly stated

The bishop always has the right to celebrate and preach, is symbolic as chief liturgical officer, preacher and defender of the faith and of the catholicity of the church

For the first centuries, a priest was principal celebrant and preacher only by delegation the bishop

The functions of the various orders, the nature of the church and the symbol of the Eucharist as a sacrament of unity are expressed liturgically

The 3rd rubric encourages con-celebration, as was the practice in many of the earliest liturgical documents, holding hands over the elements, sharing in breaking of bread and administration

These are the traditional duties of the deacon, many of which were usurped by priests in the Middle Ages and restored in the 1979 BCP.

Lay persons should normally be the lectors and may be the intercessor or cantor

1979 BCP thus restore the dignity of the laity as participants rather than just passive observers



The Holy Eucharist: Rite One and Rite Two

The Word of God

A hymn, psalm, or anthem may be sung



The opening of the two Rites is the same except for the omission of the Great Commandment option following the Collect for Purity in Rite II

Until the Constantinian enfranchisement the opening began with the first readings, preceded by the salutation of the celebrant

The vast increase in numbers and size of churches, led to a more ritually formal opening to settle the congregation and focus them on the readings

Rather than visiting with the congregation, the clergy began to enter in formal procession led by candles and incense, like civic officials on state occasions

Later, litanies and popular hymns or canticles were said between the entrance psalm and the salutation before the readings

Entrance rites became very cumbersome, and later revisions, including many Prayer Books have sought to excise the accretions to restore function

The 1979 BCP provides special entrance rites for fourteen rites, including Ash Wednesday, Holy Week liturgies, baptism, burial and others

Only in the late 19th century did the choir process with the clergy with the entrance song

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.

After the entrance of clergy, the service begins with a required opening acclamation

Three are given for different seasons, but only one may be used

The first is modeled after Jewish and Eastern prayers, but with a Trinitarian reminder of baptism

The second is the traditional Easter greeting, for use during the Great Fifty Days, reflects 1979 emphasis on Easter

The third for penitential seasons is a reminder of proper penitence: our God forgives, God's mercy endures forever



The Celebrant may say

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

When appointed, the following hymn or some other song of praise is sung or said, all standing

**Glory to God in the highest,
and peace to his people on earth.**

**Lord God, heavenly King,
almighty God and Father,
we worship you, we give you thanks,
we praise you for your glory.**

**Lord Jesus Christ, only Son of the Father,
Lord God, Lamb of God,
you take away the sin of the world:
have mercy on us;
you are seated at the right hand of the Father:
receive our prayer.**

**For you alone are the Holy One,
you alone are the Lord,
you alone are the Most High,
Jesus Christ,
with the Holy Spirit,
in the glory of God the Father. Amen.**

On other occasions the following is used

Lord, have mercy.		Kyrie eleison
Christ, have mercy.	<i>or</i>	Christe eleison
Lord, have mercy.		Kyrie eleison

or this

**Holy God,
Holy and Mighty,
Holy Immortal One,
Have mercy upon us.**

The Collect for Purity is in the Sarum missal as the collect of the day in liturgies invoking the Holy Spirit

In Sarum, it is also used as a private prayer by the priest as he vests

In the 1549 BCP it is the portion of the private prayers said by the priest during the entrance psalm or hymn

The 1552 BCP made it part of the public rite

The 1979 BCP requires it's use in Rite I, but Rite II allows it's omission in a festal season leading directly from the acclamation to the Gloria

The Gloria was initially for private individuals, modeled after psalms and the song of the angels at the birth of Christ

The Kyrie, first used to hail the emperor, is the ancient equivalent to 'God save the Queen'

The threefold Kyrie was used in the Daily Offices in the West by the 6th century.

The Trisagion, meaning 'Thrice Holy', is rooted in a tradition from Constantinople, of a child crying out during an earthquake, 'Holy God, Holy and Mighty, Holy Immortal One, Have mercy upon us', before dying

First appears in Anglican liturgy in the 1979 BCP

The Collect of the Day

The Celebrant says to the people

The Lord be with you.

People **And also with you.**

Celebrant **Let us pray.**

The Celebrant says the Collect.

People **Amen.**



Collects for the church year are fixed for a particular Sunday, as part of the propers for that day

Collects concluded the entrance rites as early as the 5th century

Hatchett: 'Attempts to link many of the collects with the lections for the day are a waste of time and artificial.'

In 1549, Cranmer returned to the earlier practice of using only one Collect of the Day, with the single exception of Good Friday

The 1979 Prayer Book follows the same pattern, allowing a second collect only at burial or ordination

Cranmer eliminated many medieval collects and added many new ones, as did the Standing Liturgical Commission for the 1979 Book of Common Prayer



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

Much of the Old Testament, the Psalms (multiple times) and all of the New Testament are read in course over the cycles

A sermon or homily is required

The earliest known Christian liturgies were principally the reading and exposition of scripture

Gradually, lectionaries developed to provide systematic patterns for the readings

The Bible was read ‘in course’ in regular cycles

As the church year took shape with fixed days for feasts, fixed lections were offered on those days, disrupting ‘in course’ lections

When people could no longer understand either Latin or Greek, the length and number of lessons was radically cut

In 1549, Cranmer, assumed Morning Prayer would be the liturgy of the word, but still created Sunday lections

In his lectionary, the Old Testament would be heard on Sundays over several years, and the New Testament every two plus years

Not until 1892, did a Prayer Book allow a Eucharist with its own liturgy of the word

1979 is the first Prayer Book with a complete Liturgy of the Word and Sunday Lectionary in a three year cycle: Years A, B and C (based on the Revised Common Lectionary)

The Gospel of John read in Lent and Easter, the Synoptics in course in the rest of the year

On Sundays and other Major Feasts there follows, all standing

The Nicene Creed

**We believe in one God, the Father, the Almighty,
maker of heaven and earth, of all that is, seen and unseen.**

**We believe in one Lord, Jesus Christ,
the only Son of God, eternally begotten of the Father,
God from God, Light from Light, true God from true God,
begotten, not made, of one Being with the Father.
Through him all things were made.**

**For us and for our salvation he came down from heaven:
by the power of the Holy Spirit he became incarnate from
the Virgin Mary, and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again in accordance with the
Scriptures; he ascended into heaven
and is seated at the right hand of the Father.**

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

**We believe in the Holy Spirit, the Lord, the giver of life,
who proceeds from the Father and the Son.
With the Father and the Son he is worshiped and glorified.
He has spoken through the Prophets.
We believe in one holy catholic and apostolic Church.
We acknowledge one baptism for the forgiveness of sins.
We look for the resurrection of the dead,
and the life of the world to come. Amen.**

During the first centuries of the Church,
a simple creed was the Eucharistic Prayer

It was also used as a baptismal confessional

The council of Nicaea in 325 amplified it to
counter Arianism; further amplified at the
council of Constantinople in 381 to counter
Apollonarianism; adopted in 451 at the council
of Chalcedon as the final statement of faith

In the West, first adopted at the third council
of Toledo in 589, to remind the Arian converts
of the true faith

Embraced by the Celts, Anglo-Saxons, Franks
and Germans, but not Rome until 11th century

People stopped saying it in high Middle Ages

1549 BCP included it, but allowed its omission
if a sermon was preached

1979 BCP requires its use only on Sundays and
feast days, includes the *filioque*, and restores the
ancient plural form

The Prayers of the People

Prayer is offered with intercession for

The Universal Church, its members, and its mission

The Nation and all in authority

The welfare of the world

The concerns of the local community

Those who suffer and those in any trouble

The departed (with commemoration of a saint when appropriate)

See the forms beginning on page 383.

If there is no celebration of the Communion, or if a priest is not available, the service is concluded as directed on page 406.



Confession of Sin

*A Confession of Sin is said here if it has not been said earlier.
On occasion, the Confession may be omitted.*

*One of the sentences from the Penitential Order on page 351
may be said.*

The Deacon or Celebrant says

Let us confess our sins against God and our neighbor.

Silence may be kept.

Minister and People

**Most merciful God,
we confess that we have sinned against you
in thought, word, and deed,
by what we have done,
and by what we have left undone.
We have not loved you with our whole heart;
we have not loved our neighbors as ourselves.
We are truly sorry and we humbly repent.
For the sake of your Son Jesus Christ,
have mercy on us and forgive us;
that we may delight in your will,
and walk in your ways,
to the glory of your Name. Amen.**

The Bishop, when present, or the Priest, stands and says

**Almighty God have mercy on you, forgive you all
your sins through our Lord Jesus Christ, strengthen
you in all goodness, and by the power of the Holy
Spirit keep you in eternal life. Amen.**

A general confession of sin by the whole congregation was an innovation in Reformation liturgies

In earlier Eucharistics, there was a Kyrie, and forgiveness was assumed to be a consequence of the sacrament

Cranmer's 1548 Order for Communion included an exhortation, invitation, confession, absolution, scriptural assurances, and the "prayer of humble access"

Rubric states confession is to come here if not said earlier; e.g. Forms I, IV and VI of the Prayers of People have penitential supplications, or if the Great Litany, Decalogue, or Penitential Order have proceeded it

May be omitted on feast days as confession is the obverse of thanksgiving: to give thanks for redemption is to acknowledge one's sinfulness

Rite II offers only one bidding, which is new, and only one confession

General Confession said by all only since the 1662 BCP

In it we confess not only our sins of commission but omission, and our lack of love for God and neighbor

Rite II absolution leaves out the conditions of forgiveness: 'heartly repentance and true faith'

A Minister may then say one or more of the following sentences, first saying

Hear the Word of God to all who truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. *Matthew 11:28*

God so loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *John 3:16*

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners.

1 Timothy 1:15

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the perfect offering for our sins, and not for ours only, but for the sins of the whole world. *1 John 2:1-2*

The Peace

All stand. The Celebrant says to the people

**The peace of the Lord be always with you.
And also with you.**

People

Then the Ministers and People may greet one another in the name of the Lord.

The ‘comfortable words’ in Rite I are omitted in Rite II

All Prayer Books before 1979 required all four be read at every Eucharist

1979 BCP also changed the translation of the fourth passage: substituting ‘perfect offering’ for ‘propitiation’ and adding ‘not for ours only, but for the sins of the whole world’

Some scholars find evidence for the ‘kiss of peace’ in multiple passages of scripture, but the first unambiguous reference is in baptismal liturgies

In early liturgies, the exchange of peace ended the liturgy of the word

Restored in the 1979 BCP

No particular language is proscribed for the exchange





Next Week: The Eucharistic Prayer

