

The Book of Common Prayer
St. David's Episcopal Church
The Rev. Kenneth Swanson, Ph.D.



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
- 1/16: Pastoral Offices: Confirmation and Marriage
- 1/23: Pastoral Offices: Ministration to the Sick and Reconciliation of a Penitent
- 1/30: Pastoral Offices: Ministration at the Time of Death and Burial of the Dead
- 2/6: Episcopal Services: Ordination
- 2/13: Episcopal Services: New Ministry, The Consecration of a Church, the Psalter
- 2/20: The Catechism, the Historical Documents of the Church, Finding Holy Days and the Letionary
- 2/27: **A Review of the Book of Common Prayer, The extra liturgical books: Enriching our Worship, The Book of Occasional Services 2003; The Contemporary Office Book, A Great Cloud of Witnesses**

The Origin of Worship

**All religion begins with
two realities:**

An experience of the divine

Questions of meaning



The Apostolic Experience



The Rhythm of Prayer and Sacrament



The first Christians had no liturgical books

They continued the ritual patterns of Judaism, but reinterpreted it in accordance with the Gospel.

Instead of worshipping on the Sabbath, they gathered on Sunday, the Lord's Day.

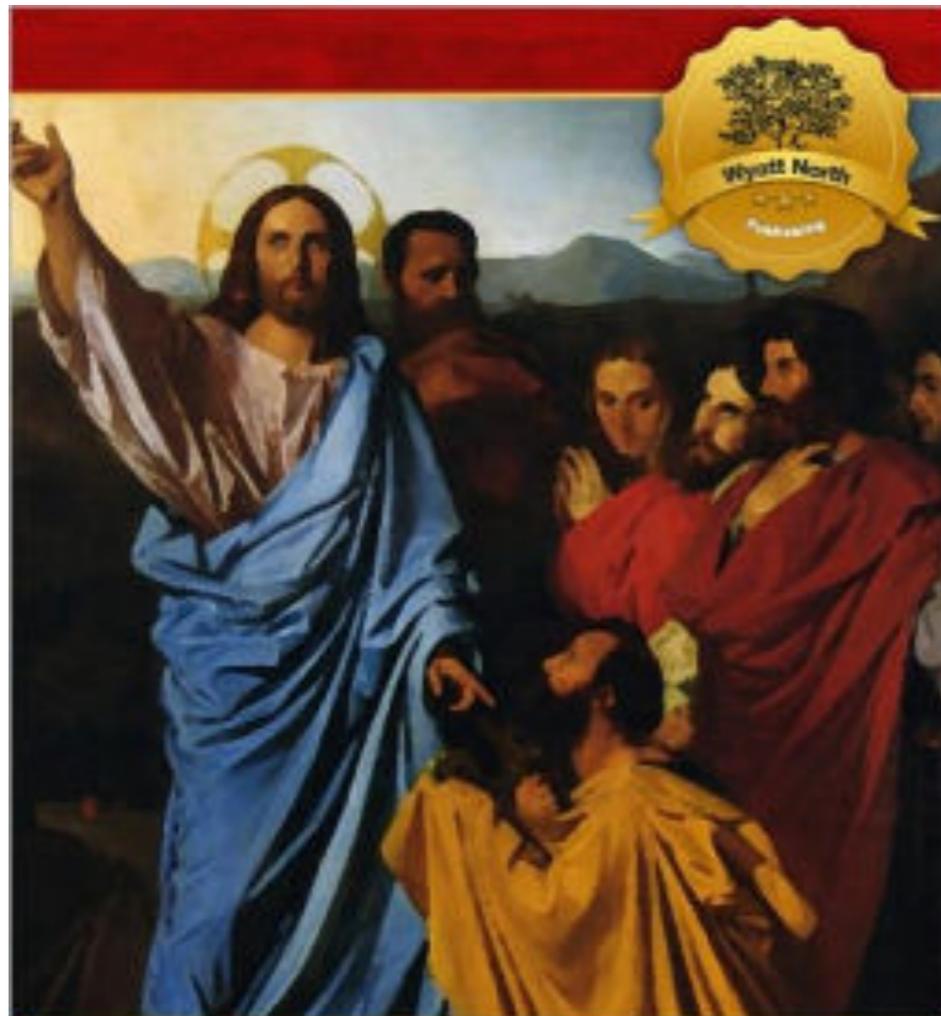
In addition to practicing the rhythm of daily personal prayer, and prayers and lessons for the gathered community, what was new was gathering for Agape Meals.

In remembrance of the Last Supper and its meaning in Jesus' Atonement and Christian redemption



As the gospel spread beyond Judaism...

The Church worked to adapt itself to the languages, culture and philosophy of the Gentiles



**APOSTOLIC
CONSTITUTIONS**
.....
TWELVE APOSTLES

They developed a type of book, the church order, which contained descriptions of various liturgies, models for prayers, and direction for the conduct of certain rites

The Didache, late 1st or early 2nd century, Eastern in origin

The Apostolic Tradition of Hippolytus, a Roman document of about 215 AD

The Didascalia, a 3rd century Syrian document

The Apostolic Constitutions, 4th century Syrian, which used all the three above

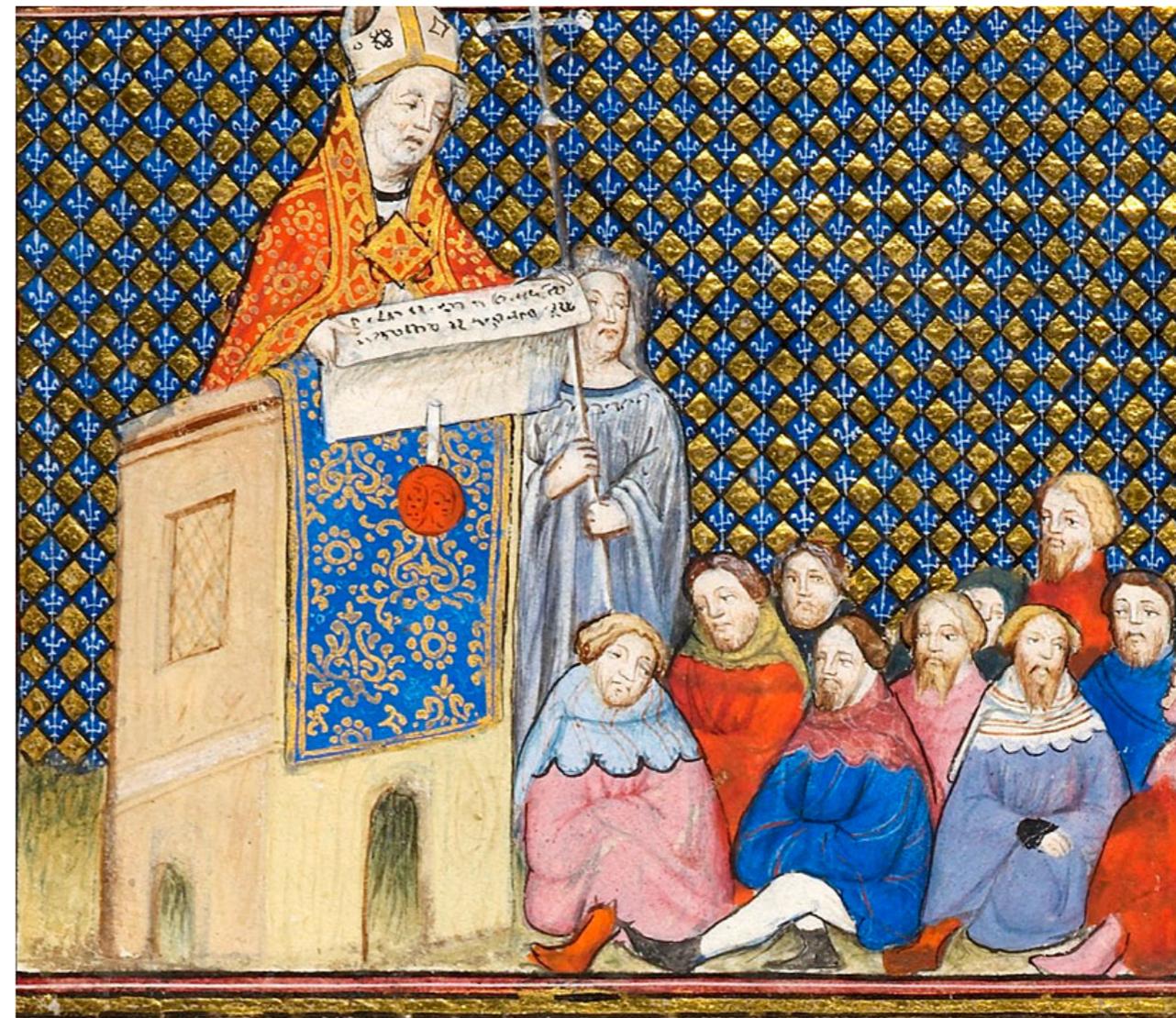
Liturgy changed dramatically after the Constantinian enfranchisement

The monastic movement and the theological controversies of the 4th century led to liturgical elaboration

More theological definition within the rites

Strict regulation of the functions of various orders of ministers

Use of fixed written texts



In 4th and 5th centuries separate church liturgical texts were replaced by libelli (booklets) for use by those responsible for various parts of the rites



The sacramentary containing prayers for the celebrant.

The lectionary for readers with:

- 1) A table indicating the beginning and end of readings.
- 2) A marked Bible.
- 3) A collection of periscopes.

The litanies to be read or chanted by the deacon

The antiphonary, psalter, gradual or hymnal for the cantor or choir

There needed to be a gathering of participants for the Eucharist, daily office, baptism, marriage and burial.



The Daily Office was restricted to monastic communities



Matins

Lauds

Terce

Sext

None

Vespers

Compline

As liturgies developed across the empire, they acquired different geographical characteristics

Eastern forms retained ancient practices and structures, with a highly developed ceremonial and hymnody, with texts rich in biblical and homiletic content

Always in the vernacular

Litanies and icons having a permanent place in the liturgy

Theology centers on the resurrection (eschaton), with a stress on the tension between 'chronos' and 'kairos'



Western liturgies were of two principal types: Roman and Gallican.

Roman in use in Western North Africa,
Roman missionaries outposts and in Rome.

Marked by brevity, simplicity,
and somberness

Gallican used elsewhere in the West
until superceded and suppressed by
the Roman from the 8th to 12th centuries.

A multiplicity of texts and elaborate
ceremonial.

Like Eastern, basically conservative,
retaining three readings and the prayers of the people.

Allowed for vocal participation of the congregation.
Homiletic material was extensive, and the rites were highly poetic.



By the 11th century the Roman rite dominated Western Europe, but not England

In England independent Gallican rites were in use in Sarum, York and Hereford



The Sarum Rite, rooted in Salisbury Cathedral was widely popular after the founding of the new cathedral by Bishop Richard la Poore (1217-1228).



Since a single officiant could conduct the various rites without other ministers, services soon became celebrated for the people rather than by the people.



A system of stipends developed so the officiant could be paid by the persons for whom the rite was conducted.

This was in part because the laity could not understand the Latin of the rite, and in part because of the spread of individual, non-participatory worship

Christian liturgy became a spectator sport

The Roman soteriology of the 'Treasury of the Merits of the Saints' led to widespread saying of masses for the dead, conducted by solitary priests in chantries

The Medieval Church: The Mystery of Language and Sacrament



The Challenge of the Reformation

Participation of the people

Vernacular liturgies

**The restoration of the centrality
of the Word of God**



The Development of the Book of Common Prayer

After Henry VIII's break with Rome many publications calling for liturgical reform appeared in England

The 1549 Book of Common Prayer was the first compendium of worship in English

It was created by Thomas Cranmer, the Archbishop of Canterbury, 1533 to 1556

He wanted a prayer book in English, one that could be understood by ordinary people, even by those who could not read



Cranmer did not cut his text from whole cloth



Many works contributed to the creation of the 1549 Book of Common Prayer

Early Church Fathers

Eastern liturgies, from the Byzantine Rite

Gallican rites

The Medieval Roman rite

The proposed breviary of Cardinal Quinones of Spain

German Church order of Bishop Hermann of Cologne

The Sarum Missal

Cranmer's literary genius is widely acknowledged

He wrote dozens of new prayers and collects, in a language “at once grand and simple, heightened and practical, archaic and timeless.” James Wood

“Cranmer's language endures in English literature and popular culture, from Neville Chamberlain's use of the phrase “Peace in our time,” on his return from his ill-fated meeting with Hitler, to David Bowie's song “Ashes to Ashes.” It is the source of phrases like “miserable sinners” and “the face of the enemy” (from the prayer to be said by sailors before a fight at sea). Shakespeare's Sonnet 116 (“Let me not to the marriage of true minds / Admit impediments”) clearly borrows from the Prayer Book's marriage service.” Wood

It is critical to note that much of the most eloquently written and profoundly beautiful collects and prayers of *The Book of Common Prayer*, notable for their grace, simplistic grandeur, idioms, imagery, repetitions, contrasting reversals, general rhythms and lyric poetic cadence were of Thomas Cranmer's original composition.” Beth von Staats

But Cranmer's goal was not literature but liturgy

“Thomas Cranmer's intent instead was to create an English language liturgy that was universally gospelled throughout all parishes of the Church of England, one whose beauty laid in its simplicity and scriptural truth. Cranmer's steadfast and primary goal in his religious reformation was to insure every person, whether educated or illiterate, could understand God's word. Thus, he didn't trifle with originality, but instead celebrated the richness of English religious traditions then only understandable to Latin scholars and translated them with his gifted hand of literary genius.” von Staats



He had four ruling principles
for the creation of the book:

“Grounded upon the holy scriptures”

“Agreeable to the order of
the primitive church”

“Unifying to the realm”

“Edifying to the people”

The liturgical genius Thomas Cranmer is in the creation of the Daily Office

He reworked Matins, Laud, Prime and Terce to create:

Morning Prayer

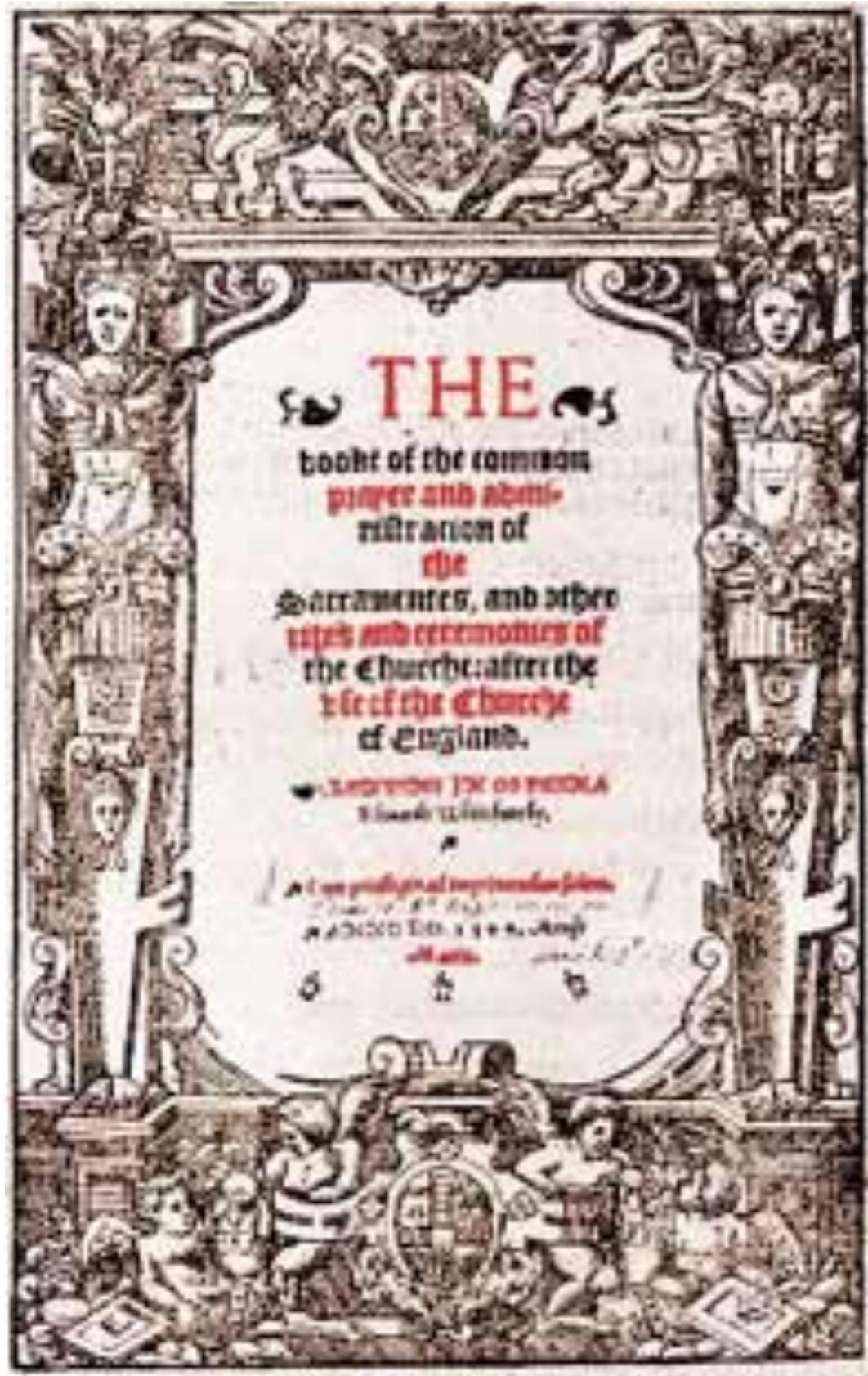
He reworked Sext, None and Vespers to create:

Evening Prayer

He kept the basic structure of *Compline*



The 1549 Book of Common Prayer



The Great Litany

The Daily Offices

With an 'incourse' lectionary

The Baptismal Rite

The Rite of Holy Communion

With a Sunday lectionary

An Office for Healing the Sick

A Burial Office

What was missing...

Proper Liturgies for Special Days

Many of the Pastoral Offices

The Episcopal Services

A new Prayer Book in 1552



Many Prayer Books

The Church of England

1549

1552

1559

1604

1662



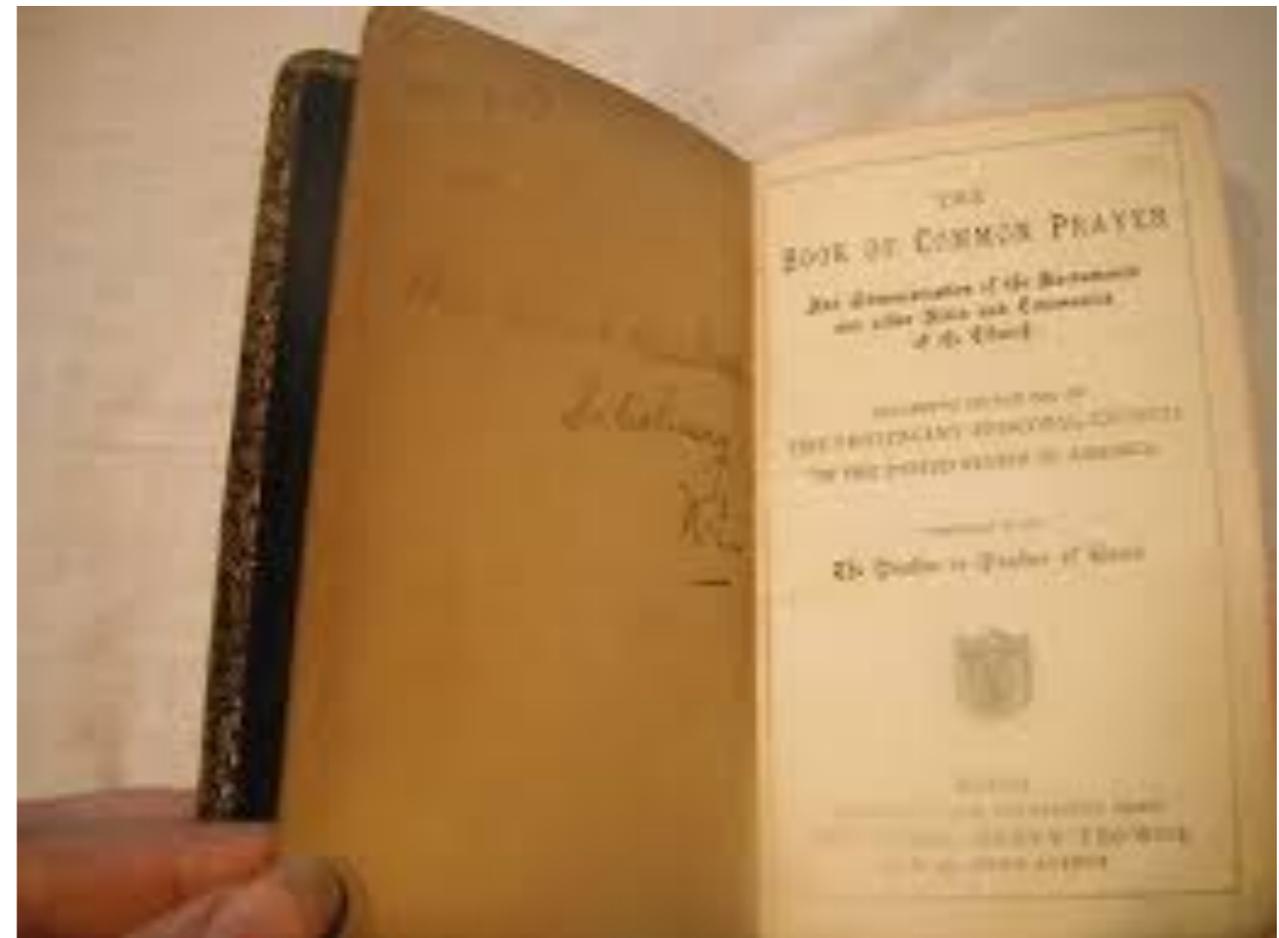
The Protestant Episcopal Church in the United States of America

1789

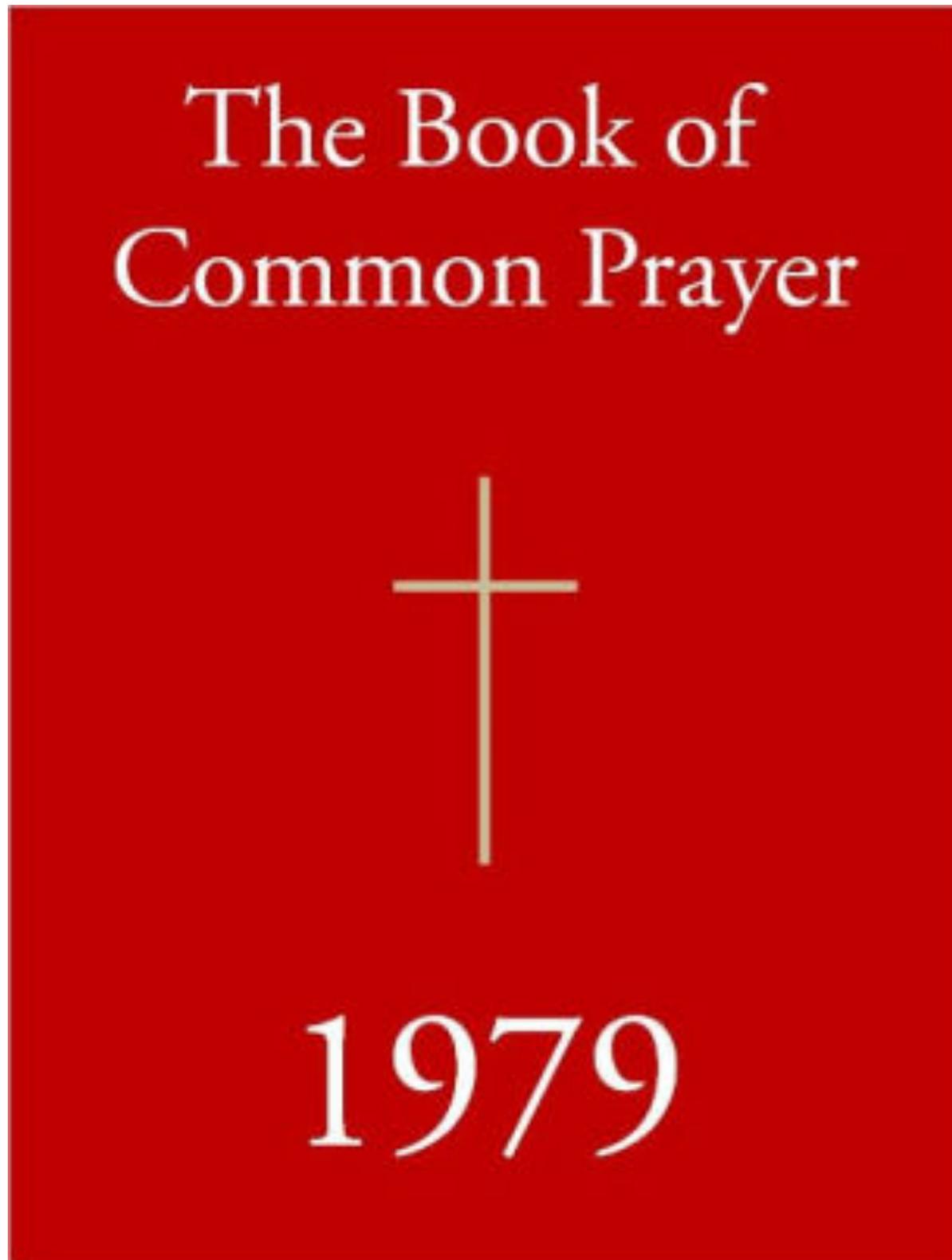
1892

1928

1979



The Genius of the 1979 Book of Common Prayer



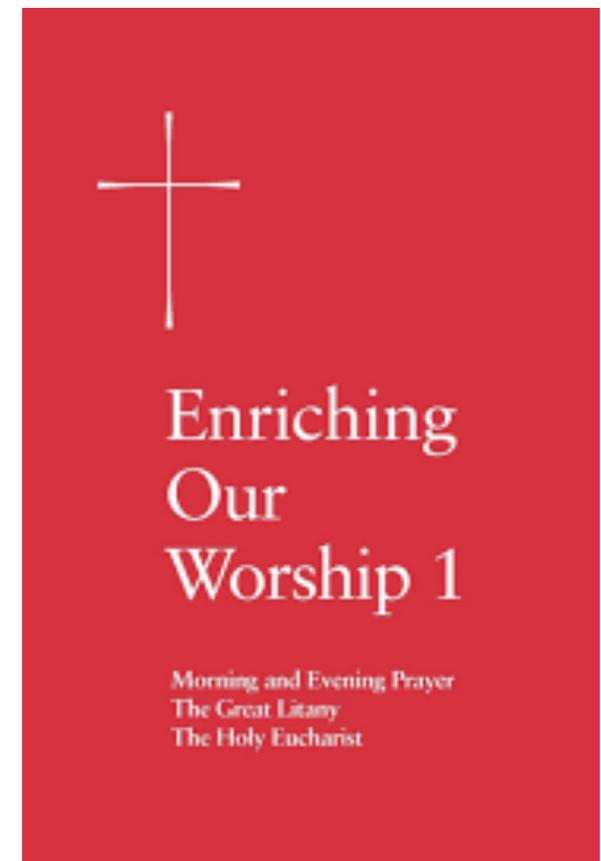
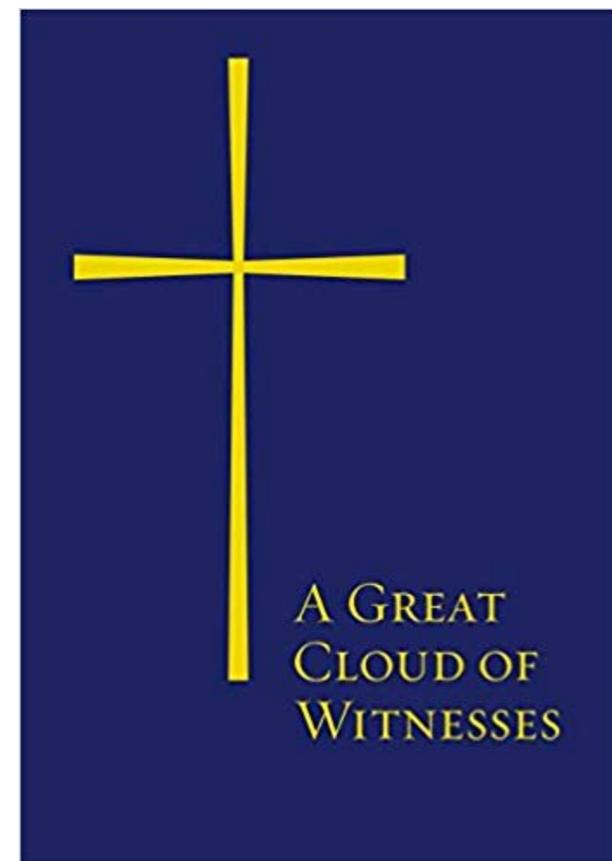
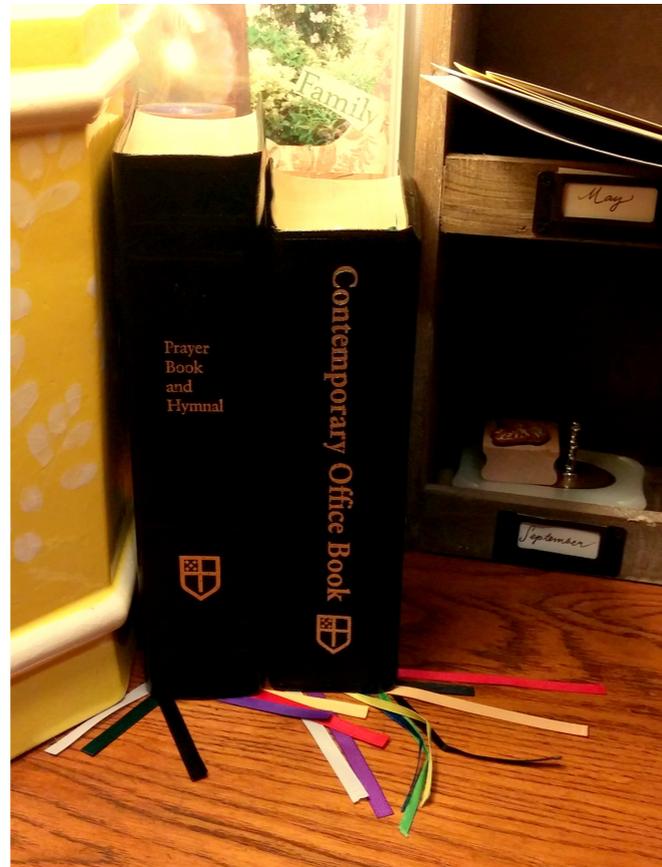
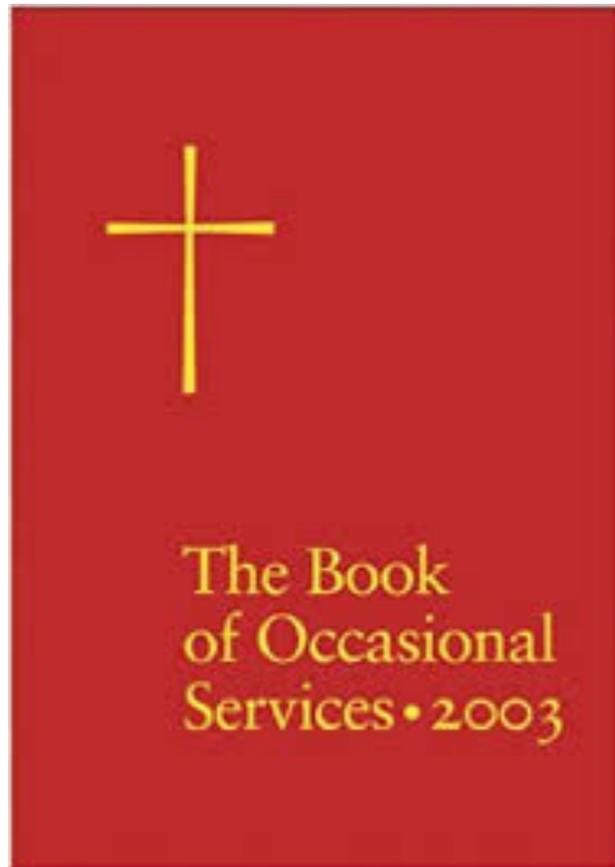
Who's responsible?

For the people

Full Liturgically

Incredible Variety

The Extra-Liturgical Books



The Challenges of the Future
A New Book of Common Prayer
2030
Inclusivity

