

# The Book of Common Prayer 2019

## O V E R V I E W

Week One: August 14—Introduction & Holy Eucharist

### The Book of Common Prayer

- Anglicanism and the Book of Common Prayer
  - More than anything else, it is the Book of Common Prayer (BCP) that is a principle bond among Anglicans throughout the world.
  - As Anglicans, we have a rich prayer tradition unique among other Christian traditions. While other Reformation traditions developed confessional statements of faith, the Anglican Church developed a prayer book, which is pastoral and spiritual rather than simply abstract and theoretical.
  - The BCP is the defining feature of the Anglican tradition, which means that worship is central to what it means to be Anglican.
- The Impact of the Book of Common Prayer
  - The Book of Common Prayer has been read by millions around the world and still influences Christians today; it is the second most widely read English religious book next to the King James Bible.
  - The Book of Common Prayer is one of the most beautiful prayer books ever composed, and many are drawn into the Anglican tradition because of it.
    - It connects us historically with how the Church has worshiped throughout the centuries. We don't have to invent our worship.
    - It connects us presently with Christians around the globe.
    - It helps us to pray daily and throughout the day.
    - It teaches us what to believe—*lex orandi, lex credendi*, “the law of prayer is the law of belief.”
- What Is Common about the BCP?
  - It is a shared worship, a shared way of praying with others. You are not alone in your life with God.
  - It is accessible to all people.
  - It takes the faith once delivered and puts it in the language of the people, and then makes that language a language of prayer.

## Which Book of Common Prayer?

- Without specifying which one, the Book of Common Prayer broadly refers to the variety of prayer books used throughout the world in the Anglican Communion that contain the words, prayers, and readings of liturgical services that have proven edifying for the Church.
- The BCP began with its original compilation and publication in 1549 by Archbishop Thomas Cranmer, undoubtedly his most enduring achievement.
  - Language changed from Latin to English
  - Multiple service books reduced to one
  - Revisions made according to biblical teaching
  - The cup (wine) restored to the laity
  - The congregation is more involved, as worship is no longer celebrated *for* the people, but *by* the people
  - Biblical content greatly increased
- Read excerpt from the BCP 2019 preface, the paragraph at the bottom of page 2 through the paragraph at the top of page 3.
- During the Reformation, the 1549 prayer book went through various revisions, but the 1662 prayer book has become the standard. The BCP continues to this day through its adaptations of the 1662 version contextualized for the needs of different provinces around the world (translated in over 150 different languages).
- Which means there are a lot of *Books* of Common Prayer! Here are those that are most pertinent to our discussion:
  - 1549—the first prayer book
  - 1662—still England’s official prayer book and the model for most provinces across the Communion
  - 1928—TEC revision of 1892, utilizing 1662
  - 1979—TEC revision of 1928, the most innovative of the American prayer books, taking many of its cues from the liturgical movement of the 20th century
  - 2019—ACNA, more faithfully follows in form and substance the 1662 prayer book
- Recommended Resource: Alan Jacobs, *The Book of Common Prayer: A Biography*

## Introduction to the Book of Common Prayer 2019

- In 2009, at the formation of the ACNA, Archbishop Duncan announced three goals for the province: to plant churches, to develop a Catechism, and to formulate a new version of the Book of Common Prayer.
- The prayer book has taken the longest, as it was a massive challenge to formulate a prayer book for such a young and diverse province.
- Though the ACNA is more theologically coherent than many of the places from which we come, the ACNA is extremely liturgically diverse, with lots of opinions about how liturgy should be done: from Anglo-Catholic to evangelical, high church to low church, former Episcopalians to free church converts, folks from the Anglican Church of Canada to folks from the Reformed Episcopal Church.
- Who would want to sign up for the Liturgical Task Force? How did they do it?
  - They make sure the makeup of the Liturgical Task Force (LTF) represented the diversity of the province.
  - Who were humble and valued the diversity of the province: “there was an attitude of deference give to the other on the LTF.”
  - Who as individuals did not get their own way. There are things that every person on the LTF would change if they could.
- Guiding Priorities
  - **Historical Precedent**—particularly the 1662 prayer book, with some key differences:
    - Elizabethan language updated to contemporary English
    - the sentence length reduced
    - the good from the 20th century liturgical renewal movement (e.g., more common participation, a retrieval of the worship practices of the early church)
    - many optional rubrics
    - Read excerpt from the BCP 2019 preface, top paragraph on page 5.
  - **Biblical Witness**—the prayer book is Scripture ordered for worship
  - **Feedback and Direction**
    - from the Province—opinions by the LTF were shut down if they were not a part of the feedback from the province
    - from the House of Bishops—ultimately, this is a book authorized by the bishops

- Feedback Process
  - A rite is published.
  - The province gives feedback on that rite.
  - The LTF revises that rite based on feedback.
  - The Bishop Review Panel then reviews and provides feedback.
  - The LTF revises that rite once more based on feedback.
  - The College of Bishop approves, usually making slight changes.
  - The rite is published again—the process starts over.
- The result is a prayer book created and joyfully received by the entire province. Yes, there are parts of the prayer book that different people take issue with, as there has been with every prayer book, but thankfully the voices of critique come in equal measure from every corner of the diverse spectrum within the ACNA.

### **Tips for More Effectively Using the BCP 2019**

- Take the time to read the book, especially the directions before and after each rite, and pay close attention to the rubrics within each rite.
- Begin using it for prayer and worship.
  - Personally—start with Family Prayer, then Compline, then Morning and Evening Prayer, and be sure to use the Psalter
  - Corporately—bring the book with you to Sunday Eucharist, and to Morning and Evening Prayer
- Keep the following in mind:
  - Prayer is not reserved for pros. You don't have to be an expert to utilize and benefit from the BCP. Your mistakes are your best teachers!
  - The prayer book is made for man, not man for the prayer book. Its purpose is to assist the Church in its communal worship and prayer, not to ensure flawless production. The goal is meaningful and ordered participation, not perfection.
- Resources
  - [BCP2019.AnglicanChurch.net](http://BCP2019.AnglicanChurch.net)—access the BCP 2019 online
  - [AnglicanLiturgyPress.com](http://AnglicanLiturgyPress.com)—purchase a copy of the BCP 2019
  - [AmericanAnglican.org](http://AmericanAnglican.org)—watch video series on the BCP 2019
- Attend this Overview!

## Holy Eucharist

- Broad Differences with BCP 1979
  - The BCP 2019 does not offer services in what the 1979 prayer book calls “Rite I” and “Rite II,” the former containing traditional language, and the latter contemporary language. Everything in the BCP 2019 is contemporary. A supplemental book with traditional language will come out next year.
  - There are only two options for Holy Eucharist instead of six. Both rites are printed in their entirety so you can read straight through (there is no “choose your own adventure”).
  - This also allows for two different Prayers of the People, one for each rite, instead having to flip to the back to pick which form of six you were using.
  - The word “may” is used more in this prayer book than any other, which means there is a lot of flexibility.
- The Anglican Standard Text
  - Cranmerian in modern English
  - in keeping with the BCP 1662
  - similar to the BCP 1979, Rite 1, Prayer 1
  - similar to the BCP 1928
  - The Prayers of the People are based on the 1662 prayer book.
  - The Eucharistic Prayer can be slightly shortened / abbreviated (see the vertical lines on page 117).
  - This is how Anglicans have always prayed; it is classically Anglican.
  - At All Saints, we use this Eucharistic rite in the penitential seasons of Advent and Lent.
- The Renewed Ancient Text
  - similar to the BCP 1979 Rite 2, Prayer A, the most well-known Eucharistic Prayer from the 1979 prayer book
  - based on the 3th century writings of Hippolytus of Rome, a Christian theologian, which was discovered during the liturgical movement
  - This Eucharistic Prayer is the most familiar rite for those who grew up in the second half of the 20th century, but it’s rooting is in the ancient church.
  - shorter than the Anglican Standard Text
  - The Prayers of the People come from John Chrysostom (4th century).
  - At All Saints, we use this Eucharistic rite during ordinary time and the feast seasons of Christmas and Easter.

- Some Specific Changes to Note
  - In the Acclamation (123), the article is added in front of each person of the Trinity to emphasize the nature of God as three persons rather than one person in three aspects.
  - The Collect of Purity (124) can be said by the entire congregation instead of only the Celebrant.
  - In the Summary of the Law (124), we are reminded that this is commanded by our “Lord,” and that his command is presently binding, for he “says” instead of “said.”
  - The response to the greeting “The Lord be with you” (125, et al.) is now “And with your spirit,” reflecting a literal translation from four passages in the New Testament (Gal 6:18; Phil 4:23; Philemon 25; 2 Tim 4:22), and ancient liturgical usage that only appears in Christian contexts (Hippolytus, 3rd century). The phrase is not meant to be in opposition to the body or the material, but it rather highlights that aspect of our person that communes with God.
  - In the Nicene Creed (127), the phrase “only-begotten” was added before “Son of God” because it is attested in the Greek. Also the *filioque* clause is in brackets for ecumenical purposes. See page 768 to read the resolution of the College of Bishops on this point.
  - In the Ministration of Communion (136), the declaration, “The gifts of God for the people of God..” was first used in the BCP 1979. It is still an option, but added is the following declaration from the 1662 book: “Behold the Lamb of God, behold him who takes away the sins of the world. Blessed are those who are invited to the marriage supper of the Lamb.”
- If time, talk through pages 139–58.
- For our Sunday worship at All Saints, there are two components of the new prayer book that we will not use for a while:
  - The Sunday Lectionary, which is a unique lectionary created by the ACNA because they saw a few problems with the Revised Common Lectionary. However, we will continue to use the Revised Common Lectionary (RCL) because it connects us ecumenically to many Christian traditions and because there are numerous RCL resources we currently depend on.
  - The Psalter, because there are numerous electronic and musical resources we currently depend on for our chanting of the Psalms.