

Tools of the Trade: The Book of Common Prayer

Class 4 – February 28

- Our focus today is how what we do in our worship points to our belief.
- Prayer Book Pattern of Worship includes ordering of four temporal cycles
 - Daily: morning and evening prayer
 - Weekly: Celebration of the Eucharist
 - Annual Cycle: Two Poles: Christmas through Epiphany/ Easter through Pentecost
 - Cycle of other important Events in the Christian Life and its attending distinctive pastoral offices.
- Baptism and Eucharist are the two primary sacraments that we have that identify who we are. Baptism is our entrance rite, and Eucharist sustains our baptismal identity.
- Lex Orandi, Lex Credendi---The way of prayer is the way of belief.
 - In all services, the entire Christian assembly participates.
 - Liturgy---leitourgia...the people's work
- Many of the changes implemented in the 1979 Prayer Book were the result of increasing scholarship and understanding of earlier church practice.
 - Re-establishment of the centrality of Baptism and the Eucharist...no longer private except in extraordinary circumstances.
 - Baptism as full initiation by water and the Holy Spirit, we still retain confirmation, but it not longer represents full membership.
 - We make communal vows, not just individual vows.
 - The Great Vigil of Easter and recovery of that ancient service as the centerpiece of the liturgical year and our participation in the mystery.
 - Lighting of the new fire
 - Focus in the ancient sung prayer the exultet on Jesus as the true paschal lamb.
 - Further emphasis on the paschal mystery...the full cycle of Christ's incarnation, birth, death, resurrection, and ascension.
- 1979 Prayer Book revisions began in the late 1960s
 - Morning and Evening Prayer understood primarily as services of the Word (matins and evensong)
 - Cranmer: Our Two year cycle of the daily office was meant to complement the Sunday lectionary and allow for a much fuller reading of scripture.
 - Since then, there is a deeper understanding of these as praise and prayer closely related to the celebration of the light of Christ at sunrise and lamplighting (order of worship for the evening).
- BCP includes historical documents, like the Thirty Nine articles, The Chicago_Lambeth Quadrilateral (Holy Scriptures are the reveal word of God,

- Nicene Creed as the sufficient statement of the Christian Faith, Sacrament of Baptism, Eucharist, and Historic Episcopate locally adapted. Catechism “Outline for instruction, commentary on the creeds, but not intended to be a complete statement of faith...also brief summary of the Church’s teaching (845)
- The Doctrine of the Anglican Communion is enshrined in the Prayer Book as a whole...the historical documents are in conversation with the liturgy and vice versa.
 - What does the BCP say theologically about our community?
 - We are first and foremost a worshipping community.
 - This worship is grounded in the paschal mystery of the death and resurrection of Jesus and OUR PARTICIPATION IN IT.
 - ANAMNESIS
 - The Body of Christ...from the Eucharist to the assembled community (Augustine’s three fold notion)
 - Baptismal covenant and the community that surrounds it “literally plunges us into that deep mystery.”
 - Sacraments connect us to the saving act of Christ’s death and resurrection. They link us to the very core of the Gospel of salvation and make possible our participation in it.
 - Constituted to support the ongoing Christian Life.
 - Begins with Baptism and is nourished through the Eucharist
 - Confirmation, marriage, rites for the dying and burial are meant to show a sure and certain hope of the resurrection...all of these mark the earthly progression of the Christian/resurrection life. Reconciliation is available medicine on the journey.
 - The community is ordered and structured.
 - Sacramental sign of the presence and ministry of Jesus Christ in the world.
 - It is holy because we believe in the indwelling of the Holy Spirit, but also human because we are here and we are not perfect.
 - We do not claim infallibility but pray “where the church is corrupt, purify it; where it is in error, direct it; where in anything it is amiss, reform it,” where it is right strengthen it; where it is in want, provide for it; where it is divided, reunite it.” 816
 - Our mission is to continue the work of Christ
 - Eschatology...the endtimes...our Christian hope is union with God in Christ. The theology of resurrection is central.
 - However there is space in the liturgy...which leads us to the hard work of reflection which is what we take out into our lives.
 - “The Holy Eucharist, the principal act of Christian worship on the Lord’s Day and other major feasts.”

- Functions of various orders are meant to expressed liturgically through the rite and demonstrate unity liturgically. Deacons as role as servants of the church as heralds of the gospel.
 - Eucharist is split into the liturgy of the word and the table
- Entrance Rite 355, until 4th or 5th century you would have just begun with the readings, as groups became large, the need for a more formalized entrance rite also emerged. (post-constantinian) Clergy no longer visited with the congregation but had a more formal entry.
 - Gospel book symbolizes the liturgy of the word
 - Candles and incense probably mimicked civil officials
 - Tendency for these to become ends in themselves rather than preparation for the liturgy of the Word
 - Special entrance rites for Ash Wednesday, Palm Sunday, Good Friday, Holy Saturday, the Easter vigil, baptism confirmation etc.
- Hymn during the entrance. Originally the clergy would have entered with a psalm in 5th century. Choir singing and congregational response. Celebrant would stop it when everyone was in.
- The Gloria was added in the 5th century in the West to represent the climax to the psalm and call everyone to attention.
- Collect for Purity—our preparation, reminiscent of Psalm 51. It is in the 11th century Leofric missal and the Sarum missal as the collect of the day in a Mass invoking the graces of the Holy Spirit. Required in Rite I but optional in II. Omission is appropriate during festal seasons. Salutation: Hey wake up.
- Collect: now indicates a particular structure but its earliest meaning included “collecta” the collection of the petitions of the congregation into a short prayer.
 - The collect is the conclusion to the entrance rite. It expresses the emphasis of the day or season. Only at burial or ordination is more than one collect said.
- Readings most closely related to our heritage from the synagogue.
- Readings Three year cycle RCL Standard
- Announcement of the lessons customary by 12th century (no books, bibles, papers)
- The response: Thanks be to God (Deo gratias) medieval custom which meant to indicate acknowledgement of hearing what was said.
- Silence may follow-----period of reflection or recollection is appropriate
- Use of Psalm after OT is documented as early as the mid-4th century.
- Gradual derives from gradus(step_ indicating that it was traditionally sung or said from the ambo)
- As early as the 3rd century alleluias were sung in anticipation of the reading of the Gospel.
- Procession of the Gospel to symbolize the Word coming among the people
- Climax of the Liturgy of the Word (not the sermon!) Christ present in the Word as well as the sacrament

- Sermon is integral to the liturgy and is supposed to be a breaking open of the Word which has been read in the congregation. No separation (like announcements or hymns...just traveling music)
- Creed prayer and a sign of community
- Prayers of the People
- Confession, its position is our response to the Word and our Preparation for the Eucharist.
- The Peace :Bridge between liturgy of the word and Holy Communion. “not folksy” but solemn liturgical rite We conclude our prayers by greeting one another.
- Shape of the liturgy 4 part action : Take, thanks, break, and distribute. (Hippolytus and the 2nd century)
 - The elements come forth from the people so they can be taken
 - Thanks (anaphora) (The Great thanksgiving)
 - Invited to literally lift up our hearts
 - We have different versions, eight in the BCP. 2 for Rite 1, 4 for Rite II, and two in An order for Celebrating the Eucharist.
 - Six of these are based on a structure called the West Syrian
 - C and Form 1 have the structure from the Egyptian Liturgies and are also hoped to include broader ecumenical invitations.
- Sharing of a common meal is part of every culture...reinforces our identity as family.
- Bread as symbolism of our labor
- Wine as symbol of vitality, joy, fellowship, and celebration.
- Thanks (anaphora) (The Great thanksgiving)
 - Invited to literally lift up our hearts also indicated an invitation to stand
 - Celebrant asks the congregation’s permission to offer prayers on their behalf.
 - Praise and Thanksgiving (jewish blessing at the table)
 - Sanctus Song of the people, used in the jewish synagogue.
 - Benedictus qui venit added to the sanctus also a prayer of the people.
 - Institution Narrative: part of Hippolytus but not universal until 4th century
 - Warrant for what we are about to do or the moment of consecration
 - Memorial Acclamation---climax of our thanksgiving when we turn from thanksgiving of the mighty acts of God and the anamnesis of the work of Christ which has culminated in our offering of the bread and the cup.
 - Anamnesis the undoing of forgetting—it is a present reality
 - Followed by an Oblation (Offering)
 - Epiclesis invocation of the holy spirit
 - Supplication and prayer immediately after inviting the spirit in.
 - By Christ and with Christ....(doxology) Elevation symbolizes offering on behalf of the people....you must say Amen!! Not the priest’s job.
 - The Fraction: Body of Christ now available for the people.

- Gifts of God...invitation by the people. Easter: Holy things for Holy People
- Words of Administration are meant as a statement of faith
- Amen is an opportunity for participation.
- Post communion Prayer
- Conclusion of the Rite Meant to send us forth to do what we should do.
- Blessing and Dismissal