

Adult Education – St. Luke’s Church – Sedona, AZ – Class 11
Understanding & Using the Prayer Book – History of the Prayer Book / Structure and Contents
April 28, 2019

(Note: for ease of accessing the web sites contained in this handout, download your own PDF copy here: <http://www.episcopalnet.org/DBS/Sedona/AdultEducation2019.html> and click on the live links in that copy. Questions or comments? Email me at dmc89az@gmail.com.)

Opening Prayer: O God, by whose spirit the whole body of the Church is governed and sanctified, we give Thee hearty thanks that by Thy holy inspiration Thy Church hath from its foundation ordained rites and ceremonies, prayers and praises, for the glory of Thy name and the edification of Thy people.

More especially do we thank Thee that when, in the course of Divine Providence, these American States became independent, this Church was moved to set forth the Book of Common Prayer in a form consistent with the Constitution and laws of our country, yet in agreement with ancient usages, and adapted to the spiritual needs of new times and occasions.

We beseech Thee to help us so to read, mark, learn and inwardly digest Thy teaching as set forth in this Book, That Thy name may be glorified, Thy Kingdom hastened, Thy Church increased, and Thy people strengthened in faith, courage and devotion to Thee. All this we ask through Jesus Christ our Lord, to whom with Thee and the Holy Spirit be all honor and glory, world without end. **Amen.**

(Prepared by a Committee of the House of Bishops and authorized by The Presiding Bishop for use in 1939 during the 150th Anniversary Celebration of the Adoption of the American Prayer Book which took place in Philadelphia October 16, 1789.)

I. Liturgy and Worship before the Prayer Book.

A. Pre-Christian Worship – Jewish Roots at the Time of Christ.

1. Temple Worship – The priestly order and sacrifice (*e.g.*, Passover). Liturgies included the singing of Psalms. (*See Scripture 1*, Hebrews 4:14-16, referring to Jesus as the “great high priest,” overtly echoing temple worship.)
For a brief overview of Sacrifice in Ancient Israel (3 pages):
https://www.sbl-site.org/assets/pdfs/TBv2i5_Gilders2.pdf
2. Synagogue – Reading of the Shema (Deuteronomy 6:4-9 “Hear, O Israel: The LORD our God is one LORD...*Scripture 2*); prayers; readings from the Law and the Prophets; exposition on the readings; benediction.
3. Private Daily Prayer.
 - a. Three times a day: morning (sunrise), 3 p.m. (the hour of evening sacrifice in the Temple) and evening (nightfall).
 - b. Basically comprised of the Shema and the Tephilla (a series of benedictions); also private petitions.
 - c. Here is an excellent, 3-page article on the Jewish practice of daily prayer in Jesus’ time: <https://www.pathwaystogod.org/sites/default/files/files/The%20Jewish%20Practice%20of%20Prayer.pdf> (Note that early Christians continued to observe this daily prayer regimen after Christ’s resurrection: *see, e.g.*, Acts 3:1; Acts 10:1-3, 30 – all referring to prayer at the “ninth hour”. *Scripture 3*)
4. The Example of Jesus’ Prayer Life.
 - a. His cleansing of the temple, possibly twice (John 2:13-17; Matthew 21:12-17. *Scriptures 4 & 5.*), was evidence of His passion for holy Temple worship.
 - b. It was Jesus’ custom to attend weekly synagogue services (Luke 4:16. *Scripture 6.*)
 - c. The Gospels are replete with examples of Jesus praying at other times (see article linked above).

B. Worship in the Early Church.

1. Oral tradition – Supplementing Jewish Practice.

- a. Lord's Supper – "[T]his do in remembrance of me." (Luke 22:19) *See also*, Acts 20:7 – "And upon the first day of the week, *when the disciples came together to break bread, Paul preached* unto them..."
- b. Baptism – "Go ye therefore, and teach all nations, *baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*" (Matthew 28:19)
- c. Creed (*e.g.*, I Corinthians 15:3-8. *Scripture* 7).

2. Writings – Specific Instructions to the Early Church.

a. New Testament.

- (1) Confirming regular celebration of the Eucharist (I Corinthians 11:23-26. *Scripture* 8).
- (2) Let all things be done decently and in order (I Corinthians 14:26, 40. *Scripture* 9).
- (3) The importance of music: "Speaking to yourselves in psalms and hymns and spiritual Songs" (Ephesians 5:19).

b. *Didache*.

- (1) "Teaching of the Twelve Apostles".
- (2) Believed to have been lost until it was discovered in 1873 by a Greek Orthodox metropolitan, Philotheos Bryennios.
- (3) Anonymous; written in the latter half of the first century (although some scholars say the second century); therefore, it is extremely important because of the glimpse it provides into early Church belief and practice.
- (4) Certain sections are striking similar to the Gospel of Matthew.
- (5) Noteworthy for our purposes because of its description of first century Christian worship and liturgy, including baptism and the first reference to the Lord's Supper as the "Eucharist." It also contains an express prohibition of abortion and infanticide.

(a) Here is an excellent overview of the *Didache*:

<https://www.youtube.com/watch?v=Gx0Seur1nts> (11 minutes)

(b) Here is the actual text (about as long as Galatians – a fairly short read):

<http://thedidache.com/>

3. Up to this point, there were no worship manuals or books *per se*.

C. *Apostolic Tradition*.

1. One of the first "Church Orders" – short manuals which provided directions and prayers for liturgical gatherings.
2. Attributed to Hippolytus; apparently written around 200 A.D., certainly before his martyrdom c.235 A.D.
3. Believed to describe 3rd century Roman liturgy and has been influential in liturgical formation and scholarship.
4. Read (or download) a copy here: [http://rore-sanctifica.org/bibilothèque_rore_sanctifica/12-pretendue_tradition_apostolique_d_hippolyte/1934-burton_scott_easton-tradition_apostolique_d_hippolyte/Burton_Scott_Easton_-_The_Apostolic_Tradition_of_Hippolytus_\(1934\).pdf](http://rore-sanctifica.org/bibilothèque_rore_sanctifica/12-pretendue_tradition_apostolique_d_hippolyte/1934-burton_scott_easton-tradition_apostolique_d_hippolyte/Burton_Scott_Easton_-_The_Apostolic_Tradition_of_Hippolytus_(1934).pdf)

D. *Apostolic Constitutions*.

1. Anonymous; written in the latter half of the fourth century.
2. A larger "Church Order," addressing moral conduct, church liturgy and administration.
3. Read a copy here: <http://www.newadvent.org/fathers/0715.htm>.

E. Missals, Breviaries and Ordinals, Oh My!

1. When the Roman Emperor Constantine legalized Christianity in the early fourth century, the production of prescribed liturgies and manuals under various “Sees” (*i.e.*, ecclesiastical jurisdictions) flourished.
2. These were largely fixed by the end of the sixth century.
3. However, these liturgical books were segregated according to function.
 - a. Sacramentaries containing prayers said only by the Celebrant. The Gelasian Sacramentary (Pope Gelasius I (492-6)) and the Gregorian Sacramentary (Pope Gregory the Great (590-604), figured prominently in the development of the Prayer Book.
 - b. Antiphonaries, Responsorials, Graduals, Psalters, Hymnals for the various chanters.
 - c. Lectionaries, Epistolaries, and Evangelaries for readers of lessons.
 - d. Ordinaries or Directories (called Pies in England) for those charged with keeping proper order and ceremony in the service.
4. For convenience, some of these books were consolidated into:
 - a. Missals, containing all things necessary for celebration of the Eucharist throughout the year.
 - b. Breviaries for daily offices, usually in multiple volumes.
 - (1) Consisted of eight Offices – the Daily Offices or the Divine Office – with roots in Psalm 116:164 – “Seven times a day do I praise thee”.
 - (2) Used for both public and private worship.
 - (3) Consisted of Matins (several hours before dawn), Lauds (break of day), the “Little Hours” of Prime, Terce, Sext, None (first, third, sixth and ninth hours, respectively), Vespers (sundown), Compline (bed-time). Matins and Lauds were sometimes combined or said serially.
 - c. “Manuals” or “Rituals” for Occasional Offices.
 - d. Pontifical, containing services reserved to the Bishop.
5. Even with this consolidation, local parishes often lacked all of the necessary volumes, and rules and rubrics were scattered throughout multiple books. Simultaneously, the number of saints’ days and special observances was constantly growing, all of which required “propers” specific to the occasion.

F. What’s the Use?

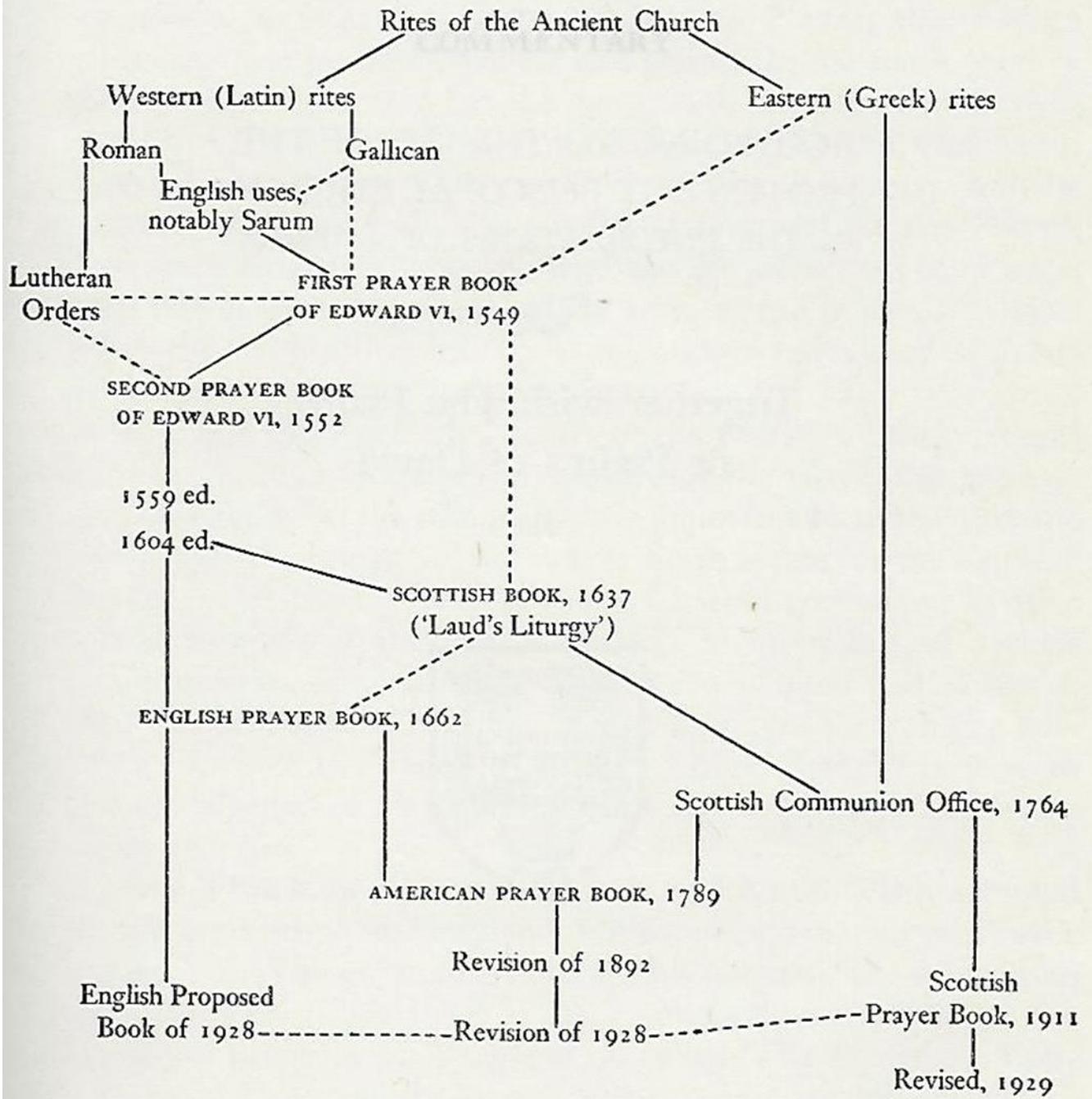
1. Parallel with the promulgation of a multitude of liturgical books was the development of various “Uses” throughout Christendom – liturgies particular to various dioceses or jurisdictions.
 - a. Sarum Use (Salisbury England) – figures prominently in the development of the Prayer Book.
 - b. Roman Use – also hugely influential on the Prayer Book.
 - c. Other Uses in York, Hereford, Bangor and Lincoln.
2. By the time of the English Reformation, Thomas Cranmer lamented in his Preface to the 1549 Prayer Book: “The number and hardness of the rules called the pie, and the manifold changings of the services was the cause that to turn the book only was so hard and intricate a matter that many times there was more business to find out what should be read than to read it when it was found out.”

II. The Lineage of the American *Book of Common Prayer*.

- A. 1509 – Accession of Henry VIII upon the death of his father, Henry VII; Henry VIII (18) marries his older brother’s widow, Catherine of Aragon (24) (Arthur had died six years earlier).
- B. 1521 – Pope Leo X confers the title of “Defender of the Faith” on Henry in recognition of Henry’s “Defense of the Seven Sacraments,” protesting against Martin Luther.

- C. 1527 – Henry seeks an annulment from Catherine of Aragon, relying on Leviticus 20:16 – “If a man shall take his brother’s wife, it is an impurity; he hath uncovered his brother’s nakedness; they shall be childless.” Ultimately, the Pope refused to grant the annulment, likely as much for political reasons as for theological or canonical reasons (e.g., Emperor Charles V – Catherine’s nephew – had the Pope under house arrest, so the Pope was reluctant to grant an annulment, which Catherine strongly opposed).
- D. 1532 – Thomas More resigns as Lord High Chancellor; Thomas Cranmer appointed Archbishop of Canterbury.
- E. 1534 – Act of Supremacy, declaring the King to be Supreme Head of the Church in England.
- F. 1535 – Thomas More beheaded; Miles Coverdale’s Bible in English; revised Roman Breviary by Francisco Quiñones – influential on the first Prayer Book.
- G. 1547 – Henry VIII dies; accession of Edward VI at age 9 (son of Jane Seymour, Henry’s third wife).
- H. **1549** – Cranmer publishes the first *Book of Common Prayer*; its use is made mandatory throughout the kingdom, effective on Whitsunday, June 9 – which will be *exactly* 470 years ago this year.
http://justus.anglican.org/resources/bcp/1549/BCP_1549.htm
- I. **1552** – Cranmer publishes a second, revised *Book of Common Prayer* (more “Protestant” than the 1549 Prayer Book).
http://justus.anglican.org/resources/bcp/1552/BCP_1552.htm
- J. 1553 – Death of Edward VI; accession of Mary I (daughter of Catherine of Aragon and a staunch Roman Catholic).
- K. 1554 – Reunion with Rome; Act abolishing the Prayer Book; Sarum Missal, etc. re-introduced
- L. 1556 – Cranmer burned at the stake. Read his final speech here:
<http://www.luminarium.org/renlit/cranmerspeech.htm>
- M. 1558 – Mary dies; accession of Elizabeth I (daughter of Henry’s second wife, Anne Boleyn).
- N. **1559** – Third, revised *Book of Common Prayer*.
http://justus.anglican.org/resources/bcp/1559/BCP_1559.htm
- O. 1563 – 39 Articles of Religion.
- P. **1604** – Fourth *Book of Common Prayer*.
- Q. **1611** – Authorized Version of the Bible (King James Version) issued.
- R. 1645 – *Book of Common Prayer* abolished by Parliament; *Directory of Worship* in its place.
<https://www.british-history.ac.uk/no-series/acts-ordinances-interregnum/pp582-607>
- S. 1660 – Charles II restored to the throne; review of the *Book of Common Prayer* begins.
- T. **1662** – Fourth, revised *Book of Common Prayer*; still the official Prayer Book in England.
<http://justus.anglican.org/resources/bcp/1662/baskerville.htm>, but effectively replaced by a series of books collectively known as *Common Worship* .
- U. **1789** – First American *Book of Common Prayer*.
http://justus.anglican.org/resources/bcp/1789/BCP_1789.htm
- V. **1892** – Second, revised American *Book of Common Prayer*.
http://justus.anglican.org/resources/bcp/1892/BCP_1892.htm
- W. **1928** – Third, revised American *Book of Common Prayer*.
<http://www.episcopalnet.org/1928bcp/index.html>
- X. 1943 – Revision of the Lectionary.
- Y. **1979** – Fourth, revised American *Book of Common Prayer*, rejected by Continuing/Traditional Anglicans for a variety of theological and doctrinal reasons. *See, e.g.*, “A Form of Godliness” – <http://www.episcopalnet.org/TRACTS/Politzer.html> “How Episcopalians Were Deceived” – <http://www.episcopalnet.org/TRACTS/Deceived.html>

A TABLE SHOWING THE HISTORICAL DESCENT
OF THE AMERICAN PRAYER BOOK



from Shepherd, p. xxiii

III. Structure and Contents of the *1928 Book of Common Prayer*

A. All-in-One Worship, Instruction and Administration

1. Lectionary – Psalms and Lessons for the Christian Year (x-xlix)
2. Tables of Feasts, Fasts and Precedence (l-lviii)
3. The Regular Offices (pp. 3-269)
 - A. Morning Prayer
 - B. Evening Prayer
 - C. Prayers and Thanksgivings
 - D. The Litany
 - E. Penitential Office
 - F. Holy Communion, with Collects, Epistles and Gospels
4. The Occasional Offices – Cradle to Grave (pp. 273-342)
 - A. Holy Baptism
 - B. Offices of Instruction
 - C. Order of Confirmation
 - D. Solemnization of Matrimony
 - E. Thanksgiving after Child-birth
 - F. Visitation of the Sick
 - G. Communion of the Sick
 - H. Burial of the Dead
5. The Psalter (pp. 345-525)
6. The Ordinal (pp. 529-73)
 - A. Ordering of Deacons
 - B. Ordering of Priests
 - C. Consecrating of Bishops
 - D. Consecration of a Church
 - E. Institution of Ministers
7. Catechism (577-83)
8. Family Prayer (587-600)
9. Articles of Religion (603-11)
10. “Thus the Prayer Book sets forth a pattern for living so that all of time, whether ordinary or extraordinary, is ordered and related to the redeeming and sanctifying grace of God.”
Shepherd, p. iv.

B. Title Page

1. *The Book* – as opposed to “A Book”; the only authorized book of worship and instruction
2. Common Prayer – at the time of the Reformation “Common Prayer” meant Matins, Evening Prayer, the Mass, the Litany and the Bidding Prayer; the term also emphasizes the importance of corporate or group devotion and worship, using one book for both the priest and the people.
3. Administration of the Sacraments – calls out the primary importance of those parts of common worship instituted by the Lord Himself.
4. Rites – the text of a liturgy or a worship service.
5. Ceremonies – the manner of performance (often directed by rubrics).
6. Church – universal, Catholic church.
7. Use – liturgy peculiar to any church, diocese or jurisdiction.
8. Protestant – recognizing the principles of the English Reformation.
9. Episcopal – preserving and claiming apostolic succession of bishops, priests and deacons .

C. Certificate.

1. The *Book of Common Prayer* is not copyrighted.
2. But, only “certified” editions were canonically authorized for use in Episcopal churches.

Homework

- Read the Preface (pp. v-vi). In addition to setting the stage for the American *Book of Common Prayer*, the Preface is also considered a great work of early American writing. (Notice that there was no perceived need to “improve” on the 1789 Preface when the 1928 version of the Prayer Book was issued.)
 - Where is the phrase “liberty wherewith Christ hath made us free” found in the Bible?
 - What were/are the four main aims of the Prayer Book? (Hint: look at paragraph 3.)
 - Did the American revisers intend any significant departure from the 1662 Prayer Book? (Hint: look at the next to last paragraph.)
- Read “Concerning the Service of the Church (pp. vii-viii).
 - What are the regular Services of the Church?
 - Who/what is a Minister?
 - Who/what is an Ordinary?
 - What is an Octave?
- Glance at the “Selections of Psalms” (p. ix) – perhaps one of the most under-utilized pages in the Prayer Book. Read a representative Psalm from each category.

Next Week

- The Daily Offices, including the Lectionary, the Tables, and the Kalendar (BCP pp. x-lvii, 3-34).
- Prayers and Thanksgivings (BCP pp. 35-53).
- The Litany and the Penitential Order (BCP pp. 54-63).
- Family Prayer (BCP pp. 587-600).

Closing Prayer: O gracious Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. **Amen.**

Sources

Chadwick, H. *The Early Church*. NY: Dorset Press, 1967.

Cummings, B. *The Book of Common Prayer: The Texts of 1549, 1559, and 1662*. London: Oxford Univ., 2011.

Cox, W. *The Heart of the Prayer Book*. Richmond, VA: Dietz Press 1945.

Jacobs, A. *The Book of Common Prayer: A Biography*. Princeton, NJ: Princeton Univ., 2013.

Shepherd, M. *The American Prayer Book Commentary*. NY: Oxford Univ., 1950.

Some Priests of the Anglican Communion *Infallible Fallacies*. NY: Morehouse-Gorham, 1953.

Scripture References

- 1. *Jesus the Great High Priest:*** Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (Hebrews 4:14-16)
- 2. *The Shema:*** Hear, O Israel: The LORD our God is one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates. (Deuteronomy 6:4-9)
- 3. *Prayer at the Ninth Hour:*** Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. (Acts 3:1) There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius... And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing... (Acts 10:1-3, 30)
- 4. *Jesus cleanses the Temple (first time?):*** And the Jews' passover was at hand, and Jesus went up to Jerusalem, And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. (John 2:13-17)
- 5. *Jesus cleanses the Temple (second time?):*** And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves, And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. (Matthew 21:12-13)
- 6. *Jesus Worships Regularly at the Synagogue:*** And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. (Luke 4:16)
- 7. *Early Creed – Oral Tradition:*** For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. (I Corinthians 15:3-8)
- 8. *Written Confirmation of the Eucharist:*** For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. (I Corinthians 11:23-26)
- 9. *Early Worship – Let All Things be Done Decently and in Order:*** How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying... Let all things be done decently and in order. (I Corinthians 14:26, 40)

The Rev. David M. Cooper, Deacon, St. Luke's Church, Sedona, AZ