BOOK OF COMMON PRAYER - STUDY OUTLINE

A. Printing of the first Prayer Book.
   1. Liturgical source books used.
   2. Role of Archbishop Cranmer.

B. Major English revisions.

C. The American Prayer Book.
   1. Purpose of the Preface to the Prayer Book.
   2. Revisions in the United States.
   3. The method used in the latest revision.

D. The Contents of the Prayer Book.

E. Services which may be conducted by Lay Readers.

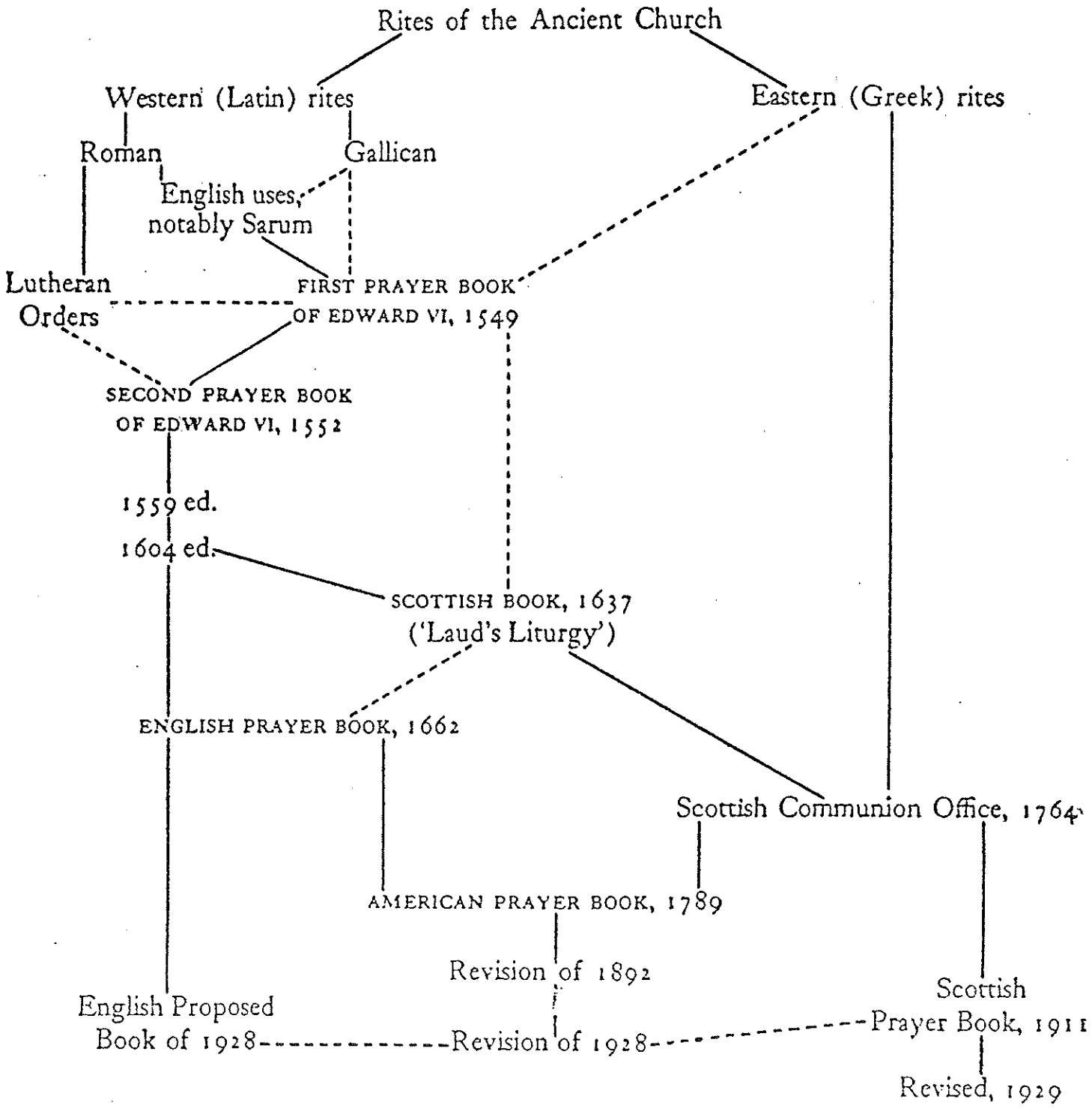
F. Ability to use the Lectionary.
   1. For the Eucharist.
   2. For the Daily Office.

G. The Liturgical Year.

H. Ability in public speaking.

I. Ability to read Morning and Evening Prayer.

A TABLE SHOWING THE HISTORICAL DESCENT OF THE AMERICAN PRAYER BOOK



THE CHRISTIAN YEAR

SEASON or DAY	LITURGICAL COLOR	SIGNIFICANCE	TIME
ADVENT SEASON	VIOLET	Preparation for Christ's Coming as Savior & Judge	Approx. the 4 weeks before Christmas
CHRISTMAS DAY	WHITE	Birth of Christ	December 25th
CHRISTMAS SEASON	WHITE	Season of Christ's Birth	Dec. 25th to Jan. 5th
HOLY NAME OF JESUS	WHITE	Circumcision and naming of Jesus	January 1st
THE EPIPHANY	WHITE	Visit of Wise Men	January 6th
EPIPHANY SEASON	GREEN	Showing forth of Christ to the World. Mission.	January 6th to Shrove Tuesday
THE PURIFICATION	WHITE	Presentation of Christ in the Temple	February 2nd
ASH WEDNESDAY	VIOLET	Strict Fast Day - First Day of Lent	40 weekdays before Easter
LENT	VIOLET	Preparation for Easter	40 weekdays
PASSION SUNDAY or PALM SUNDAY	RED or VIOLET	Christ's entry into Jerusalem	Sunday before Easter
MAUNDY THURSDAY	VIOLET or RED (WHITE for Eucharist)	Last Supper & betrayal	Thursday before Easter
GOOD FRIDAY	BLACK	The Crucifixion Strict Fast Day	Friday before Easter
EASTER DAY	WHITE	The Resurrection	Easter Sunday
EASTER SEASON	WHITE	Risen Christ with the Disciples	Easter to Pentecost
ASCENSION DAY	WHITE	Christ's Ascension into Heaven	40 days after Easter (Thursday)
PENTECOST	RED	Coming of Holy Spirit	50 days after Easter
SUNDAYS AFTER PENTECOST	GREEN	The work of the Holy Spirit in our lives	From Pentecost to Advent

LITURGICAL COLORS

WHITE - (Purity): used for Feast Days of Jesus and Saints who were not Martyrs.
VIOLET - (Penitence): used in Seasons of preparation, i.e. Lent and Advent.
RED - (Fire & Blood): used for Feast Day of Holy Spirit (Pentecost), and for Martyrs. Red is now suggested for Passion Sunday and Passion Week.
GREEN - (Hope & Growth): a "neutral" liturgical color used in Epiphany Season and the Sundays after Pentecost.
BLACK - (Mourning): used on Good Friday.
The color at Requiems is now usually WHITE, but VIOLET may be used -- and some parishes use BLACK.

[The following article was published by Forward Movement Publications some years ago, but is now out of print. It provides a good history of the Prayer Book through the 1928 Revision.]

OUTLINE OF THE PRAYER BOOK

By The Rt. Rev. Richard S. Watson, D.D.
Retired Bishop of Utah

The Book of Common Prayer is the bedrock of both our corporate and our personal worship. Within the covers, we find the theology and the teaching, and the practice of our Church. To be familiar with it, to be able to use it, to have it become a part of our daily life --- is to find at least a certain measure of the "Peace that passeth understanding ...."

FOUR ANCIENT LATIN SERVICE BOOKS form the basis of our Prayer Book:

THE BREVIARY: containing the Calendar, Rubrical directions, Psalms, Hymns, Collects, Lections, etc., to be said at several hours of prayer during the day.

THE MISSAL: containing its own Calendar and Rubrics and ritual directions; together with the service of Holy Communion or Mass, with Introits, Collects, Epistles and Gospels.

THE MANUAL: containing the Special Offices, i.e., the Baptismal Service and other "Occasional Services".

THE PONTIFICAL: containing the services with which a Bishop has most to do, i.e., Ordination Service, Consecration Service, etc.

These four books were voluminous and intricate, each one longer than our whole Prayer Book.

There developed various "Uses" of these manuals according to the practices in different parts of The Church. One Bishop and Diocese often made changes, or integrated Rubrics in different fashion. The SARUM USE was chief of these, drawn by Osmond, Bishop of Salisbury, in 1085. The YORK USE was still another.

PRIMERS - books containing "hour" services (Litany, The Lord's Prayer, The Ten Commandments, etc.), to be used at different hours were issued from time to time.

The English Reformation had two prime objectives: (A) to publish an English Bible, or a Bible in English. (B) to publish an English Services Book.

Tyndale's Bible appeared in 1515; Coverdale's in 1535; Matthew's in 1537, and the Great Bible in 1539.

In 1540, a Psalter in Latin and English was put in use; in 1544, a Litany in English; and in 1547, a Communion Service, which was prepared and put in use in 1548.

The Latin Service Books were streamlined in 1516, 1531, and in 1547.

(over)

The first real English Prayer Book was used in 1549, during the reign of Edward VI. It was a modified form of the Sarum Use, including the Breviary, Missal, Manual, and Pontifical in one.

Several "revisions" followed: one in 1552, another in 1558, another in 1604, another in 1637, and a great revision in 1662.

Our American Prayer Book is based, of course, on the English Prayer Book.

At first, the English Prayer Book was used, the first service probably being read in 1579 by the Chaplain of Sir Francis Drake's ship, "The Golden Hinde", as it lay off the coast where San Francisco is now.

The American Revolution naturally forced several changes -- prayers for the King and Queen of England were not regarded with great favor! The Convention of 1789 adopted officially our first Prayer Book.

Additions were made in 1792, 1799, and 1804. Revision was first accomplished in 1892, and the final revision in 1928 gave us our Prayer Book as it is now.

To be able to use our Prayer Book intelligently, you should familiarize yourself with the first portion -- the directions for use. This usage follows The Church Year and enables you to follow in private or corporate worship the practice of the whole Church.

The Prayer Book provides for the Christian Life from Baptism to Instruction, to Confirmation, to marriage, to childbirth, for sickness, and through death.

It is a "norm" and standard for us all. Not one man's words; not one man's prayers; not one man's faith -- but the words and prayers and faith of ages long gone by.

In the section on Family Prayer, we find the greatest help for our personal devotions. In times of stress and strain, in joy or tragedy, in need of guidance and patience -- here are set forth the beautiful and intimate prayers which make our Church live in us and we in her.

EXAMPLES OF ENGLISH TRANSLATIONS OF THE LORD'S PRAYER

A.D. 1258 - Fadir our in heune, haleeweide beota thi neume, cuman thi kunderiche, thi wille beoth idon in heune and in erthe. The euerych dawe bried gif ous thilk dawe. And worzif ure dettes as vi vorsifen ure dettoures. And lene ous nought into temptation. Bete delvvor of unval. Amen.

A.D. 1300 - Fadir our in hevene, Halwewyd by thi name, thi kingdom come. Thy wille be done as in hevene and in erthe. Oure urche days bred give us today. And forgive us our detes, as we forgive our detoures. And lede us not into temptation. Bote delyvere us of yvel. Amen.

A.D. 1582 - Our Father which art in heaven, sanctified by they name. Let thy kingdom come. They wil be done as in heaven and earth also. Give vs today our super substantial bread. And led vs not into temptation. But deliuer vs from evil. Amen.

A.D. 1611 - Our father which is in heaven, hallowed be thy name. Thy Kingdom come. Thy will be done, in earth as it is in heaven. Giue us this day our dayly bread. And forgive our debtors. And lede us not into temptation, but deliuer from evil. For thine is the kingdome, and the power and the glory for euer. Amen.

A.D. 1789 - Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.
(Translation for the first American Book of Common Prayer.)

A.D. 1976 - Our Father in heaven,
hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial,
and deliver us from evil.

For the kingdom, the power, and the glory are yours,
now and for ever. Amen.

(Proposed Book of Common Prayer)

WORSHIP VOCABULARY

ABLUTIONS: cleansing of chalice and paten after the Communion.

ALB: Long white vestment worn at the Eucharist by the Priest and others assisting at the service; the under garment of Classical Roman dress.

AMICE: white linen square worn over the shoulders together with the alb; once used as a neckerchief.

ANTEPENDIUM: cloth hanging from the front of the pulpit and/or lectern; usually matches the color and fabric of the vestments.

BURSE: case made of two stiffened cloth squares for holding the corporal; placed on top of the chalice.

CASSOCK: long under garment worn by clergy and servers; two common styles are Roman (buttons down the front) and Anglican (buttons on the side).

CHALICE: cup used at Holy Communion to hold consecrated wine.

CHASUBLE: outermost garment of the Priest or Bishop at the Eucharist; a common outer garment in Classical Roman dress.

CIBORIUM: covered cup, usually chalice-shaped, used to hold Sacramental bread for the Eucharist.

CINCTURE: girdle made of rope to secure the alb at the waist; made of cloth or a belt to secure the cassock.

COLLECT: short prayer of standardized form offered at the beginning of the Eucharist, usually connected with the Scripture readings for the service.

COMMUNION: The Sacrament of the Lord's Supper; also called the Holy Eucharist (Greek) or the Mass (Latin).

COPE: long cloak of rich material, worn over the alb or supplice.

CORPORAL: square linen cloth spread under the vessels holding the bread and wine on the altar when folded, kept in the burse.

COTTA: shortened white garment worn over the cassock; same vestment as the surplice.

CREDENCE: small side table to hold bread and wine, and water for Communion.

CRUET: vessel to hold wine and water.

EPISTLE: "Letter" - the reading at the Communion service of some portion of one of the early Church letters in the New Testament.

EPISTLE SIDE: the right side of the church building, facing the altar from the congregation.

FRONTAL: cloth covering that hangs before the front of the Altar, covering the entire front.

(SUPER)FRONTAL: short cover for the front of the Altar.

GOSPEL SIDE: the left side of the church building, facing the Altar from the congregation.

HOST: the bread of Holy Communion.

INTINCTION: receiving Communion of both kinds at once by allowing the minister to dip the bread into the wine and placing it on the tongue.

LAVABO: ceremonial washing of the Priest's hands before the Great Thanksgiving; also, the name for the bowl and towel used in the washing.

LECTERN: stand used to support the Bible.

LECTIONARY: list of Scripture readings for worship services throughout the year.

WORSHIP VOCABULARY, continued

LITURGY: "People work" (Greek); used to describe all the prescribed services of the Church, particularly the Eucharist.

MANIPLE: strip of cloth which hangs from the left wrist over the alb of the ministers at the Eucharist.

MISSAL: Altar book, which contains the Communion service, prayers and music.

OBLATIONS: offerings of bread and wine, and any other gifts, presented to God at the Altar in the Eucharist for Him to use.

ORPHREY: band of decorative material originally used to cover seams in the chasuble and other vestments.

PASCHAL CANDLE: a large decorated candle that is lit at every service from Easter Eve through Eastertide to Ascension Day.

PATEN: small dish/plate for the bread at the Holy Communion.

PURIFICATOR: small white linen napkin used to cleanse the chalice.

RETABLE: shelf at the rear of the Altar on which may be placed the cross, vases, candlesticks.

SACRISTY: room in the church in which are kept the sacred vessels, linens, and supplies.

SANCTUARY: portion of the church building where the Altar stands.

STOLE: long narrow band of material worn by clergy over the alb.

SURPLICE: white linen vestment in adaptation of the alb, with fuller sleeves and body; never worn by the Celebrant at the Eucharist before the Reformation.

TABERNACLE: locked receptacle for the reservation of the Sacrament.

VESTRY: room in the church in which are kept the sacred vestments.

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LITURGICAL COLORS

WHITE: (Purity) - used during the Christmas and Easter seasons, and on Feast Days of Jesus and Saints who were not Martyrs.

PURPLE: (penitence) - used during Advent and Lent, and also at some Requiem Eucharists.

RED: (fire and blood) - used for the Feast Day of the Holy Spirit (Pentecost), on Feast Days of Apostles and Martyrs and at Ordinations.

GREEN: (hope and growth) - a neutral liturgical color used in Epiphany season and Sundays after Pentecost.

THE HOLY EUCHARIST

I. "The Holy Eucharist is the sacrament commanded by Christ for the continual remembrance of his life, death and resurrection, until his coming again." (Proposed Book of Common Prayer, p. 859)

A. The Liturgical format for the celebration of the Holy Eucharist divides the service into two distinct parts with a prologue/preparation and an epilogue

1. Prologue/Preparation
   a. Opening Acclamation
   b. Collect for Purity
   c. Summary of the Law/Ten Commandments (Rite I)
   d. Kyrie/Trisagion ("Holy God") and/or Gloria in Excelsis

2. Word of God
   a. Collect of the Day
      1) Traditional (pp. 159-210)
      2) Contemporary (pp. 211-261)
   b. Psalm and Lessons
      1) The Lectionary (pp. 889-931)
   c. Sermon
   d. Nicene Creed
   e. Prayers of the People
      1) For Universal Church, Nation, World, Local Community, Suffering, Departed
      2) Traditional form in Rite I, pp. 328-330
      3) Forms I-VI, pp. 383-395
   f. Confession and Absolution
   g. The Peace

3. The Holy Communion
   a. The Offertory ("Take")
      1) Bread
      2) Wine
      3) Money or other gifts
   b. The Great Thanksgiving/Eucharistic Prayer ("Bless")
      1) Sursum Corda--Lift up your hearts
      2) Sanctus--Holy, Holy, Holy
      3) Two Eucharistic Prayers for use in Rite I (p. 333 & p. 340)
      4) Four Eucharistic Prayers for use in Rite II (p. 361 & pp. 367-372)
   c. The Breaking of the Bread ("Break")
      1) Agnus Dei--Lamb of God
   d. The Communion ("Give")

4. Conclusion
   a. Prayer of Thanksgiving
   b. Blessing
   c. Dismissal

B. The service known as "Communion Under Special Circumstances" is provided for use with those who for reasonable cause cannot be present at a public celebration of the Eucharist (p. 396)

1. The Reserved Sacrament

C. At times other than the principal Sunday or weekly celebrations of the Eucharist "An Order for Celebrating the Holy Eucharist" (p. 400) may be used.

1. Gather in Lord's Name
2. Proclaim and Respond to Word
3. Pray for World and Church
4. Exchange Peace
5. Prepare Table ("Take")
6. Make Eucharist ("Bless")
7. Break Bread ("Break")
8. Share Gifts ("Give")

II. The origin of the Eucharist is found in Jewish table fellowship and in synagogue worship

A. New Testament records of Last Supper

1. I Corinthians 11: 23-26
2. Matthew 26: 26-28
3. Mark 14: 22-24
4. Luke 22: 19-20

B. Other New Testament records shaped by Eucharistic action

1. Eucharist celebrated in early Christian community at
   a. Jerusalem Acts 2:42, 46
   b. Troas Acts 20:7

2. Eucharist suggested in John 6: 32-58

3. On the road to Emmans Luke 24: 13-35
   a. Exposition of Scriptures Luke 24: 27
   b. Table fellowship and 4 actions Luke 24: 30-31

4. See also John 21: 12-14; Acts 10: 41

C. The Synagogue ("assembly") service forms the basis for the Word of God (I, A-2, above)

1. Psalms (sung) and Lessons
2. Exposition and Instruction (sermon)
3. Prayers

D. The Eucharist was celebrated by earliest Christians in context of a full meal, after manner of Jewish table fellowship.

1. Hand washing

2. Wine

3. Breaking of the Bread with brief Berakoth (prayer)

4. Full meal

5. The Cup of Blessing (wine and water)

6. Formal Prayer

1. Praise--Naming God and remembering past actions

2. Petition--consecration of the one praying and on gifts offered

3. Praise--Doxology

E. The format changed as Christianity moved out from Palestine into the Mediterranean (Gentil) world

1. Original outline for Christian worship:
   a. Synagogue (Saturday)
   b. Table fellowship (Saturday evening)

2. In Gentile world, days begin at dawn, and Sunday is not a holiday
   a. Early morning synagogue-like service
   b. Meal becomes shortened, because people must go to work

III. The Sacrament in the Church

A. Known by many names

1. Lord's Supper: we share in the holy fellowship of God's Table and are fed and sustained by him.

2. Holy Communion: we share communion/relationship with the Holy One, Jesus Christ

3. Divine Liturgy: we participate in a form for public worship; divine because God enters into it.

4. Great Offering (Thnaksgiving): we offer our lives in response to Christ's offering on the Cross

5. Mass: from "Ite Missa est" (go, depart, it is done), the form of dismissal in Latin service

6. Eucharist: Greek for thanksgiving, which we offer to God for providing us with real presence of Christ

B. A Sacrament with outward and visible sign, and conveys inward and spiritual grace

1. Sign: bread and wine, given and received according to Christ's command

2. Grace: Body and Blood of Christ, given to his people and received by faith

C. A Sacrament requires preparation

1. Examination of our lives

2. Repentence of our sins

3. Being in love and charity with all people

D. A Sacrament which offers benefits
1. Forgiveness of our sins
2. Strengthening of our union with Christ and one another
3. Foretaste of the heavenly banquet which is our nourishment in eternal life

PROPOSED PRAYER BOOK STRUCTURE, RATIONALE AND USE

I. The Proposed Book of Common Prayer (1976) sets forth the Christian Faith in a single volume for corporate and personal devotional use. It consists of five main parts and some supplemental material.

A. The Daily Office (pp. 35-155) contains the daily prayers.

1. Historical basis in the Breviary.
2. Includes Traditional (Rite One) and Contemporary (Rite Two) language.
3. Hours of Prayer during the day:
   a. Morning
   b. Noonday
   c. Evening
   d. Night
4. Daily Devotions for Individuals and Families
5. The Great Litany

B. The Collects, The Proper Liturgies, The Holy Eucharist (pp. 157-410) contain materials for the celebration of the Holy Euchatist.

1. Historical basis in the Missal.
2. The Proper appointed for all occasions and days in the Christian year consists of:
   a. The Proper Collect, which sets forth a prayer theme for the celebration.
      1- Traditional language, pp. 159-210
      2- Contemporary language, pp. 211-261
   b. The Proper Preface, which expands on the theme for the celebration.
      1- Traditional language, pp. 344-349
      2- Contemporary language, pp. 377-382
   c. The Proper Lessons, for the Daily Office and for the Eucharist, are found in the sections known as the Lectionary.
      1- Eucharist: The Lectionary, pp. 888-931
      2- Daily Office: Daily Office Lectionary, pp. 934-1001
3. The Proper Liturgies (pp. 262-295) provide service materials in contemporary language* for the following occasions.
   a. Ash Wednesday
   b. Palm Sunday
   c. Maundy Thursday
   d. Good Friday
   e. Holy Saturday
   f. Great Vigil of Easter

   *These serviees, along with those in Pastoral Offices and in Episcopal Services, may be confromed to traditional language when celebrated in the context of a Rite One service (p. 14).
4. The Holy Eucharist
   a. Rite One
   b. Rite Two
   c. Communion Under Special Circumstances
   d. An Order for Celebrating the Holy Eucharist

C. The Pastoral Offices (pp. 411-507) represent those services which identify the ministry of the Church with important occasions and events in human life.

1. Historical basis in the Manual
2. Baptism (pp. 298-314) printed in separate section as one of the two great Sacraments.

3. The Pastoral Offices are:
   **a. Confirmation
   *b. Marriage
   c. Blessing of a Civil Marriage
   d. An Order for the Blessing of a Marriage
   e. Commitment to Christian Service
   f. Thanksgiving for a Child
   *g. Reconciliation of a Penitent
   *h. Ministration to the Sick
   i. Burial: Rite One
   j. Burial: Rite Two
   k. Ministration at the Time of Death
   l. An Order for Burial

*Indicates one of the lesser sacraments
**Indicates an Episcopal Service -- only a Bishop can preside at Confirmation.

D. The Episcopal Services (pp. 510-579) are those services over which only a bishop can preside.

1. Historical basis in the Pontifical
2. The Episcopal Services are
   a. Ordination of a Bishop
   b. Ordination of a Priest
   c. Ordination of a Deacon
   *d. Litany for Ordinations
   *e. Celebration of a New Ministry
   f. Consecration of a Church or Chapel

*Indicates two exceptions where a bishop may delegate the presiding role.

E. The Psalter (pp. 582-808) contains all 150 Psalms in a contemporary trans.

F. Supplemental materials.

1. Prayers and Thanksgivings (pp. 810-841)
2. An Outline of the Faith, or Catechism (pp. 844-862)
3. Historical Documents of the Church (pp. 864-878)

II. Rationale and Use of the P.B.C.P.

A. Rules and Directions relating to the overall rationale and use of the book are found in:

1. Rubrics: italicized print (or red) throughout the book
2. "Concerning the Service of the Church" (p. 13-14)
   a. The Holy Eucharist, and Daily Morning and Evening Prayer are the regular services appointed for public worship.
   b. The Holy Eucharist is the principal act of Christian worship on the Lord's Day and on other major feasts.
   c. The leader of worship in the Episcopal Church is normally a Bishop or priest.
   d. A bishop may authorize a deacon to preside ~~xx~~ under exceptional circumstances.

3. "The Calendar of the Church Year" (pp. 15-33)
   a. The Church Year is divided into seven basic seasons of observance (see pp. 31-32)

1-Advent	4-Lent	7-After Pentecost
2-Christmas	5-Holy Week	
3-Epiphany	6-Easter	

4. The section printed on the page begore almost all services, labeled "Concerning. . ." (e.g., p. 322, "Concerning the Celebration")

NOTE: Also included in the brief section "Concerning the service of the Church" (#2 above) is the authorization of the Hymnal 1940 as the other major book for worship service s in the Episcopal Churbb.

1-Hymns related to the Church Year
2-Hymns related to many different kinds of services
3-Service music for the Eucharist and the Daily Offices.