

1: Bible Reading Plans - Book of Common Prayer - NIV - January 2,

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By far the most common form, or "use", found in Southern England was that of Sarum Salisbury. There was no single book; the services that would be provided by the Book of Common Prayer were to be found in the Missal the Eucharist, the Breviary daily offices, Manual the occasional services of Baptism, Marriage, Burial etc. The chant plainsong, plainchant for worship was contained in the Roman Gradual for the Mass and in the Antiphoner for the offices. The Book of Common Prayer has never contained prescribed music or chant; however, John Merbecke produced his Booke of Common Praier noted in which set what would have been the proper of the Mass Kyrie, Gloria, Creed, etc. In his early days Cranmer was somewhat conservative: It may have been his visit to Germany in where he secretly married which began the change in his outlook. Then in, as Henry began diplomatic negotiations with Lutheran princes, Cranmer came face to face with a Lutheran embassy MacCulloch, p. The Exhortation and Litany, the earliest English-language service of the Church of England, was the first overt manifestation of his changing views. It was no mere translation from the Latin: Cranmer finished his work on an English Communion rite in, obeying an order of Convocation of the previous year that communion was to be given to the people as both bread and wine. The ordinary Roman Rite of the Mass had made no provision for any congregation present to receive communion in both species. So, Cranmer composed in English an additional rite of congregational preparation and communion based on the form of the Sarum rite for Communion of the Sick, to be undertaken immediately following the communion, in both kinds, of the priest. Cranmer collected the material from many sources; even the opening of Preface above was borrowed MacCulloch, p. He borrowed much from German sources, particularly from work commissioned by Hermann von Wied, Archbishop of Cologne; and also from Osiander to whom he was related by marriage MacCulloch, p. The Church Order of Brandenburg and Nuremberg was partly the work of the latter. Many phrases are characteristic of the German reformer Martin Bucer, or of the Italian Peter Martyr, who was staying with Cranmer at the time of the finalising of drafts, or of his chaplain, Thomas Becon. However, to Cranmer is "credited the overall job of editorship and the overarching structure of the book" including the systematic amendment of his materials to remove any idea that human merit contributed to their salvation MacCulloch, p. The Communion service of maintained the format of distinct rites of consecration and communion, that had been introduced the previous year; but with the Latin rite of the Mass chiefly following the familiar structure in the Use of Sarum, translated into English. By outwardly maintaining familiar forms, Cranmer hoped to establish the practice of weekly congregational communion, and included exhortations to encourage this; and instructions that communion should never be received by the priest alone. This represented a radical change from late medieval practice whereby the primary focus of congregational worship was taken to be attendance at the consecration, and adoration of the elevated consecrated host. In late medieval England, congregations regularly received communion only at Easter; and otherwise individual lay people might expect to receive communion only when gravely ill, or in the form of a Nuptial Mass on being married. He also omitted the Epiclesis from the Second Book. The recovery of oblation and the epiclesis would have to wait until the Scottish Non-Jurors in the 18th century did so, "which we now offer unto thee," placed after "holy gifts. Christ is present by the power of the Holy Spirit. The Book retained the truncated Prayer of Consecration which omitted any notion of objective sacrifice. It would be a long road back for the Church of England with no clear indication that it would retreat from the Settlement except for minor official changes. However, from the 17th century some prominent Anglican theologians tried to cast a more traditional interpretation onto it though the words of the rite might not carry. It not be until the Oxford Movement of the 19th century and 20th century revisions that the Church of England would attempt to deal with the Eucharistic doctrines of Cranmer - focused on Receiving Christ, Virtual Presence, Receptionism, and the eucharistic sacrifice confined to an optional Thanksgiving Prayer said by the communicants empowered to do so by having received - by bringing the Church back to "pre-Reformation doctrine," ibid. The book then

dispensed with the Latin, and with all non-biblical readings; and established a rigorously biblical cycle of readings for Morning and Evening Prayer set according to the calendar year, rather than the ecclesiastical year and a Psalter to be read consecutively throughout each month. The readings provided that the New Testament other than the Book of Revelation be read through three times in a year, while the Old Testament, including the Apocrypha would be read through once. Of the set canticles, only the Te Deum was retained of the non-biblical material. Introduced on Whitsunday, after considerable debate and revision in Parliament but there is no evidence that it was ever submitted to either Convocation it was said to have pleased neither reformers nor their opponents, indeed the Catholic Bishop Gardiner could say of it was that it "was patient of a catholic interpretation". It was clearly unpopular in the parishes of Devon and Cornwall where, along with severe social problems, its introduction was one of the causes of the "commotions", or rebellions in the summer of that year, partly because many Cornish people lacked sufficient English to understand it Duffy b, pp. There was widespread opposition to the introduction of regular congregational Communion, partly because the extra costs of bread and wine that would fall on the parish; [dubious discuss] but mainly out of an intense resistance to undertaking in regular worship, a religious practice previously associated with marriage or illness. The policy of incremental reform was now unveiled: The Eucharistic prayer was split in two so that Eucharistic bread and wine were shared immediately after the words of institution This is my Body.. This is my blood The Elevation of the Host had been forbidden in ; all manual acts were now omitted. The Peace, at which in the early Church the congregation had exchanged a greeting, was removed altogether. Vestments such as the stole, chasuble and cope were no longer to be worn, but only a surplice, removing all elements of sacrificial offering from the Latin Mass; so that it should cease to be seen as a ritual at which the priest, on behalf of the flock gave Christ to God; and might rather be seen as a ritual whereby Christ shared his body and blood, according to a different sacramental theology, with the faithful. Cranmer recognized that the rite of Communion was capable of conservative misinterpretation and misuse in that the consecration rite might still be undertaken even when no congregational Communion followed. Consequently, in he thoroughly integrated Consecration and Communion into a single rite, with congregational preparation preceding the words of institution such that it would not be possible to mimic the Mass with the priest communicating alone. He appears nevertheless, to have been resigned to being unable for the present to establish in parishes the weekly practice of receiving Communion; so he restructured the service so as to allow ante-Communion as a distinct rite of worship following the Communion rite through the readings and offertory, as far as the intercessory "Prayer for the Church Militant". At the same time, however, Cranmer intended that constituent parts of the rites gathered into the Prayer Book should still, so far as possible, be recognizably derived from traditional forms and elements. In the baptism service, the signing with the cross was moved until after the baptism and the exorcism, the anointing, the putting-on of the chrysom robe and the triple immersion were omitted. Most drastic of all was the removal of the Burial service from church: In, there had been provision for a Requiem not so called and prayers of commendation and committal, the first addressed to the deceased. In other respects, however, both the Baptism and Burial services imply a theology of salvation that accords notably less with Reformed teachings than do the counterpart passages in the Thirty-Nine Articles of Religion. In the Baptism service the priest explicitly pronounces the baptised infant as being now regenerate. In both cases, conformity with strict Reformed Protestant principles would have resulted in a conditional formulation. The continued inconsistency between the Articles of Religion and the Prayer Book remained a point of contention for Puritans; and would in the 19th century come close to tearing the Church of England apart, through the course of the Gorham judgement. The Orders of Morning and Evening Prayer were extended by the inclusion of a penitential section at the beginning including a corporate confession of sin and a general absolution, although the text was printed only in Morning Prayer with rubrical directions to use it in the evening as well. The general pattern of Bible reading in was retained as it was in except that distinct Old and New Testament readings were now specified for Morning and Evening Prayer on certain feast days. Following the publication of the Prayer Book, a revised English Primer was published in ; adapting the Offices and Morning and Evening Prayer, and other prayers, for lay domestic piety MacCulloch, p. English Prayer Book during the reign of Mary I [edit] The book, however, was used only for a short period, as Edward VI had died

in the summer of and, as soon as she could do so, Mary I , restored union with Rome. The Latin Mass was re-established, altars, roods and statues were reinstated; an attempt was made to restore the English Church to its Roman affiliation. Cranmer was punished for his work in the English Reformation by being burned at the stake on 21 March Nevertheless, the book was to survive. Hundreds of Protestants fled into exile—establishing an English church in Frankfurt am Main. A bitter and very public dispute ensued between those, such as Edmund Grindal and Richard Cox , who wished to preserve in exile the exact form of worship of the Prayer Book; and those, such as John Knox the minister of the congregation, who regarded that book as still partially tainted with compromise. Consequently, when the accession of Elizabeth I re-asserted the dominance of the reformed Church of England, there remained a significant body of more Protestant believers who were nevertheless hostile to the Book of Common Prayer. The alterations, though minor, were however to cast a long shadow in the development of the Church of England. One, the " Ornaments Rubric ", related to what clergy were to wear while conducting services. Instead of the banning of all vestments except the rochet for bishops and the surplice for parish clergy, it permitted "such ornaments This allowed substantial leeway for more traditionalist clergy to retain some of the vestments which they felt were appropriate to liturgical celebration at least until the Queen gave further instructions under the Act of Uniformity of It was to be the basis of claims in the 19th century that vestments such as chasubles, albs and stoles were legal. The removal of the Black Rubric complements the dual words of administration of communion and permits an action, kneeling to receive, which people were used to doing. The Prayer Book " MacCulloch , p. The doctrines in the Prayer and the Thirty-Nine Articles of Religion would set the tone of Anglicanism which would prefer to steer a Middle Way between Roman Catholicism and radical forms of Protestantism, and avoid being identified as a Confessional Church like Calvinists and Lutherans. Starkey , p. Convocation had made its position clear by affirming the traditional doctrine of the Eucharist, the authority of the Pope, and the reservation by divine law to clergy "of handling and defining concerning the things belonging to faith, sacraments, and discipline ecclesiastical" Clarke , p. After the several innovations and reversals, the new forms of worship took time to settle in. In practice, as before the English Reformation, many received communion rarely, as little as once a year in some cases; George Herbert estimated it as no more than six times. Marsh , p. Practice, however, varied from place to place: Few parish clergy were initially licensed to preach by the bishops; in the absence of a licensed preacher, Sunday services were required to be accompanied by reading one of the homilies written by Cranmer Chapman , p. George Herbert was, however, not alone in his enthusiasm for preaching, which he regarded as one of the prime functions of a parish priest Maltby , p. The whole act of parish worship might take well over two hours; and accordingly, churches were equipped with pews in which households could sit together whereas in the medieval church, men and women had worshipped separately. Diarmaid MacCulloch describes the new act of worship as, "a morning marathon of prayer, scripture reading, and praise, consisting of mattins, litany, and ante-communion, preferably as the matrix for a sermon to proclaim the message of scripture anew week by week. Many ordinary churchgoers— that is those who could afford a copy as it was expensive— would own a copy of the prayer book. Judith Maltby cites a story of parishioners at Flixton in Suffolk who brought their own prayer books to church in order to shame their vicar into conforming with it: Between and , roughly editions of the prayer book were produced Maltby , p. Before the end of the English Civil War and the introduction of the prayer book, something like a half a million prayer books are estimated to have been in circulation Maltby , p. Its use was destined for the universities. The Welsh edition of the Book of Common Prayer was published in It was translated by William Salesbury assisted by Richard Davies. This was in effect a series of two conferences: The Puritans raised four areas of concern: Here Confirmation, the cross in baptism, private baptism, the use of the surplice, kneeling for communion, reading the Apocrypha; and subscription to the BCP and Articles were all touched on. On the third day, after James had received a report back from the bishops and made final modifications, he announced his decisions to the Puritans and bishops. The changes were put into effect by means of an explanation issued by James in the exercise of his prerogative under the terms of the Act of Uniformity and Act of Supremacy. He questioned "the populist and parliamentary basis of the Reformation Church" and unsettled to a great extent "the consensual accommodation of Anglicanism" Davies , p. With the defeat of Charles I — in the Civil War, the

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Puritan pressure, exercised through a much-changed Parliament, had increased. Puritan-inspired petitions for the removal of the prayer book and episcopacy " root and branch " resulted in local disquiet in many places and, eventually, the production of locally organized counter petitions. The parliamentary government had its way but it became clear that the division was not between Catholics and Protestants, but between Puritans and those who valued the Elizabethan settlement. Maltby , p. The book was finally outlawed by Parliament in to be replaced by the Directory of Public Worship , which was more a set of instructions than a prayer book. The Prayer Book certainly was used clandestinely in some places, not least because the Directory made no provision at all for burial services.

2: Everyman's History of the Book of Common Prayer

The Two Books of Common Prayer Set Forth by Authority of Parliament in the Reign of King Edward the Sixth by Church of England; Book of Common Prayer Family Prayers for the Christian Year by Episcopal Church.

Christ will come again. The Celebrant continues We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever. And now, as our Savior Christ has taught us, we are bold to say, 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. 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. A period of silence is kept. Then may be sung or said [Alleluia. In place of, or in addition to, the preceding, some other suitable anthem may be used. The ministers receive the Sacrament in both kinds, and then immediately deliver it to the people. When necessary, the Celebrant consecrates additional bread and wine, using the form found here. After Communion, the Celebrant says Let us pray. Celebrant and People Eternal God, heavenly Father, you have graciously accepted us as living members of your Son our Savior Jesus Christ, and you have fed us with spiritual food in the Sacrament of his Body and Blood. Send us now into the world in peace, and grant us strength and courage to love and serve you with gladness and singleness of heart; through Christ our Lord. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. The Bishop, when present, or the Priest, may bless the people. The Deacon, or the Celebrant, dismisses them with these words. Let us go forth into the world, rejoicing in the power of the Spirit. People Thanks be to God. From the Easter Vigil through the Day of Pentecost "Alleluia, alleluia" may be added to any of the dismissals. The People respond Thanks be to God. The Celebrant, whether bishop or priest, faces them and says The Lord be with you. People And also with you. Celebrant Lift up your hearts. People We lift them to the Lord. Celebrant Let us give thanks to the Lord our God. People It is right to give him thanks and praise. Then, facing the Holy Table, the Celebrant proceeds It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed. Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name: Hosanna in the highest. Blessed is he who comes in the name of the Lord. The people stand or kneel. Then the Celebrant continues We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son. For in these last days you sent him to be incarnate from the Virgin Mary, to be the Savior and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life. At the following words concerning the bread, the Celebrant is to hold it, or to lay a hand upon it; and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated. On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me. This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for

the remembrance of me. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of the Body of Christ and his Blood of the new Covenant. Unite us to your Son in his sacrifice, that we may be acceptable through him, being sanctified by the Holy Spirit. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and forever.

Eucharistic Prayer C In this prayer, the lines in italics are spoken by the People. The Celebrant, whether bishop or priest, faces them and sings or says *The Lord be with you. And also with you. We lift them to the Lord. Let us give thanks to the Lord our God. It is right to give him thanks and praise. Then, facing the Holy Table, the Celebrant proceeds God of all power, Ruler of the Universe, you are worthy of glory and praise. Glory to you for ever and ever. At your command all things came to be: By your will they were created and have their being. From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another. Have mercy, Lord, for we are sinners in your sight. Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent you only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace. By his blood, he reconciled us. By his wounds, we are healed. And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn: The Celebrant continues* And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. At the following words concerning the bread, the Celebrant is to hold it, or lay a hand upon it, and at the words concerning the cup, to hold or place a hand upon the cup and any other vessel containing wine to be consecrated. On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: Lord God of our Fathers: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name. Risen Lord, be known to us in the breaking of the Bread. Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation.

Eucharistic Prayer D The people remain standing. Then, facing the Holy Table, the Celebrant proceeds *It is truly right to glorify you, Father, and to give you thanks; for you alone are God, living and true, dwelling in light inaccessible from before time and for ever. Fountain of life and source of all goodness, you made all things and fill them with your blessing; you created them to rejoice in the splendour of your radiance. Countless throngs of angels stand before you to serve you night and day; and, beholding the glory of your presence, they offer you unceasing praise. Joining with them, and giving voice to every creature under heaven, we acclaim you, and glorify your Name, as we sing say , Celebrant and People Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Then the Celebrant continues We acclaim you, holy Lord, glorious in power. Your mighty works reveal your wisdom and love. You formed us in your own image, giving the whole world into our care, so that, in obedience to you, our Creator, we might rule and serve all your creatures. When our disobedience took us far from you, you did not abandon us to the power of death. In your mercy you came to our help, so that in seeking you we might find you. Again and again you called us into covenant with you, and through the prophets you taught us to hope for salvation. Father, you loved the world so much that in the fullness of time you sent your only Son to be our Savior. Incarnate by the Holy Spirit, born of the Virgin Mary, he lived as one of us, yet without sin.*

3: The Book of Common Prayer

Book of Common Prayer, laid it down as a rule, that "The particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable.

Argent, on a chevron azure between three pelicans sable vulning themselves proper as many cinquefoils or, as "those birds should signify unto him, that he ought to be ready, as the pelican is, to shed his blood for his young ones, brought up in the faith of Christ" [3] Cranmer was born in at Aslockton in Nottinghamshire, England. Thomas Cranmer was of modest wealth but was from a well-established armigerous gentry family which took its name from the manor of Cranmer in Lincolnshire. It later passed by an heiress of Cranmer, to Sir John Molyneux, Baronet, who sold it to the Marquis of Dorchester, and in was owned by the representative of the Duke of Kingston. Hic jacet Thomas Cranmer, Armiger, qui obiit vicesimo septimo die mensis Maii, anno d omi ni. MD centesimo primo, cui us a n i ma e p ro p i cietur Deus Amen "here lies Thomas Cranmer, Esquire, who died on the 27th day of May in the year of our lord, on whose soul may God look upon with mercy". The arms on it are: A chevron between three cranes Cranmer and Argent, five fusils in fesse gules each charged with an escallop or Aslacton. The figure is that of a man in flowing hair and gown, and a purse at his right side. He probably attended a grammar school in his village. At the age of fourteen, two years after the death of his father, he was sent to the newly created Jesus College, Cambridge. During this time, he began to collect medieval scholastic books, which he preserved faithfully throughout his life. This time he progressed with no special delay, finishing the course in three years. Although he was not yet a priest, he was forced to forfeit his fellowship, resulting in the loss of his residence at Jesus College. To support himself and his wife, he took a job as a reader at Buckingham Hall later reformed as Magdalene College. He began studying theology and by he had been ordained, the university already having named him as one of their preachers. He received his Doctor of Divinity degree in Traditionally, he has been portrayed as a humanist whose enthusiasm for biblical scholarship prepared him for the adoption of Lutheran ideas, which were spreading during the s. However, a study of his marginalia reveals an early antipathy to Martin Luther and an admiration for Erasmus. Cranmer described the king as "the kindest of princes". Portrait by Hans Holbein the Younger, c. The couple married in and after a series of miscarriages, a daughter, Mary, was born in From, in addition to his duties as a Cambridge don, Cranmer assisted with the annulment proceedings. The three discussed the annulment issue and Cranmer suggested putting aside the legal case in Rome in favour of a general canvassing of opinions from university theologians throughout Europe. Henry showed much interest in the idea when Gardiner and Foxe presented him this plan. It is not known whether the king or his new Lord Chancellor, Thomas More, explicitly approved the plan. Eventually it was implemented and Cranmer was requested to join the royal team in Rome to gather opinions from the universities. In the summer of, Grynaeus took an extended visit to England to offer himself as an intermediary between the king and the Continental reformers. He struck up a friendship with Cranmer and after his return to Basel, he wrote about Cranmer to the German reformer Martin Bucer in Strasbourg. As the emperor travelled throughout his realm, Cranmer had to follow him to his residence in Regensburg. When the Imperial Diet was moved to Nuremberg in the summer, he met the leading architect of the Nuremberg reforms, Andreas Osiander. This was all the more remarkable given that the marriage required him to set aside his priestly vow of celibacy. Scholars note that Cranmer had moved, however moderately at this stage, into identifying with certain Lutheran principles. Later portrait by an unknown artist. While Cranmer was following Charles through Italy, he received a royal letter dated 1 October informing him that he had been appointed the new Archbishop of Canterbury, following the death of archbishop William Warham. Cranmer was ordered to return to England. The appointment had been secured by the family of Anne Boleyn, who was being courted by Henry. The bulls were easily acquired because the papal nuncio was under orders from Rome to please the English in an effort to prevent a final breach. Henry and Anne were secretly married on 24 or 25 January in the presence of a handful of witnesses. Several drafts of the procedures have been preserved in letters written between the two. Once procedures were agreed upon, Cranmer opened court sessions on 10 May, inviting Henry and Catherine of Aragon to appear. Gardiner

represented the king; Catherine did not appear or send a proxy. He even issued a threat of excommunication if Henry did not stay away from Catherine. On 1 June, Cranmer personally crowned and anointed Anne queen and delivered to her the sceptre and rod. However, on 9 July he provisionally excommunicated Henry and his advisers which included Cranmer unless he repudiated Anne by the end of September. Henry kept Anne as his wife and, on 7 September, Anne gave birth to Elizabeth. Cranmer baptised her immediately afterwards and acted as one of her godparents. John Frith was condemned to death for his views on the eucharist: Cranmer personally tried to persuade him to change his views without success. He supported the cause of reform by gradually replacing the old guard in his ecclesiastical province with men who followed the new thinking such as Hugh Latimer. Portrait by Hans Holbein , "Cranmer was not immediately accepted by the bishops within his province. When he attempted a canonical visitation , he had to avoid locations where a resident conservative bishop might make an embarrassing personal challenge to his authority. He created another set of institutions that gave a clear structure to the royal supremacy. Those tasks were left to Cromwell. By 24 April, he had commissioned Cromwell to prepare the case for a divorce. Two days later, Anne was executed; Cranmer was one of the few who publicly mourned her death. A balance was instituted between the conservatives and the reformers and this was seen in the Ten Articles , the first attempt at defining the beliefs of the Henrician Church. The articles had a two-part structure. The first five articles showed the influence of the reformers by recognising only three of the former seven sacraments: The last five articles concerned the roles of images , saints , rites and ceremonies, and purgatory , and they reflected the views of the traditionalists. Two early drafts of the document have been preserved and show different teams of theologians at work. The competition between the conservatives and reformers is revealed in rival editorial corrections made by Cranmer and Cuthbert Tunstall , the bishop of Durham. The end product had something that pleased and annoyed both sides of the debate. Cromwell and the king worked furiously to quell the rebellion, while Cranmer kept a low profile. The book was initially proposed in February in the first vicegerential synod, ordered by Cromwell, for the whole Church. Cromwell opened the proceedings, but as the synod progressed, Cranmer and Foxe took on the chairmanship and the co-ordination. Foxe did most of the final editing and the book was published in late September. In a draft letter, Henry noted that he had not read the book, but supported its printing. His attention was most likely occupied by the pregnancy of Jane Seymour and the birth of the male heir, Edward , that Henry had sought for so long. Jane died shortly after giving birth and her funeral was held on 12 November. However, his words did not convince the king. Henry had been seeking a new embassy from the Schmalkaldic League since summer The Lutherans were delighted by this and they sent a joint delegation from various German cities, including a colleague of Martin Luther, Friedrich Myconius. The delegates arrived in England on 27 May Progress on an agreement was slow partly due to Cromwell being too busy to help expedite the proceedings and partly due to the negotiating team on the English side, which was evenly balanced between conservatives and reformers. The negotiations, however, were fatally neutralised by an appointee of the king. On 5 August, when the German delegates sent a letter to the king regarding three items that particularly worried them compulsory clerical celibacy, the withholding of the chalice from the laity, and the maintenance of private masses for the dead , Tunstall was able to intervene for the king and to influence the decision. Although Cranmer begged the Germans to continue with the negotiations using the argument "to consider the many thousands of souls in England" at stake, they left on 1 October having made no substantial achievements. In early , Melancthon wrote several letters to Henry criticising his views on religion, in particular his support of clerical celibacy. Cromwell wrote a letter to the king in support of the new Lutheran mission. However, the king had begun to change his stance and concentrated on wooing conservative opinion in England rather than reaching out to the Lutherans. On 28 April , Parliament met for the first time in three years. Cranmer was present, but Cromwell was unable to attend due to ill health. On 5 May the House of Lords created a committee with the customary religious balance between conservatives and reformers to examine and determine doctrine. However, the committee was given little time to do the detailed work needed for a thorough revision. On 16 May, the Duke of Norfolk noted that the committee had not agreed on anything, and proposed that the Lords examine six doctrinal questions" which eventually formed the basis of the Six Articles. They affirmed the conservative

interpretation of doctrines such as the real presence, clerical celibacy, and the necessity of auricular confession, the private confession of sins to a priest. Up until this time, the family was kept quietly hidden, most likely in Ford Palace in Kent. The Act passed Parliament at the end of June and it forced Latimer and Nicholas Shaxton to resign their dioceses given their outspoken opposition to the measure. By September, Henry was displeased with the results of the Act and its promulgators; the ever-loyal Cranmer and Cromwell were back in favour. The king asked his archbishop to write a new preface for the Great Bible , an English translation of the Bible that was first published in April under the direction of Cromwell. The preface was in the form of a sermon addressed to readers. As for Cromwell, he was delighted that his plan of a royal marriage between Henry and Anne of Cleves , the sister of a German prince was accepted by the king. Henry was dismayed with Anne when they first met on 1 January but married her reluctantly on 6 January in a ceremony officiated by Cranmer. However, the marriage ended in disaster as Henry decided shortly thereafter that he would request a royal divorce. This resulted in Henry being placed in an embarrassing position and Cromwell suffered the consequences. His old enemies, including the Duke of Norfolk, took advantage of the weakened Cromwell and he was arrested on 10 June. He immediately lost the support of all his friends, including Cranmer. However, as Cranmer had done for Anne Boleyn, he wrote a letter to the king defending the past work of Cromwell.

4: Catalog Record: The two books of Common Prayer : set forth by | Hathi Trust Digital Library

The Book of Common Prayer (BCP) is the short title of a number of related prayer books used in the Anglican Communion, as well as by other Christian churches historically related to Anglicanism.

They are the Bible and the Book, of Common Prayer. We may, indeed, regard the Bible as within the Prayer Book; since the Prayer Book, in its Table of Lessons, arranges for the Bible to be read through, day by day, once in the year, and thus a Bible is as necessary for the conduct of Divine Service as a Prayer Book. Moreover, the Prayer Book itself contains the whole Psalter taken, not from the Authorized Version of , but from the Great Bible of , as well as that ancient collection from the greatest passages of the New Testament with a few from the Old called the Epistles and Gospels for the Communion Service. The theology also and the thought of the Prayer Book are everywhere in the closest conformity with the teaching of the New Testament ; and the second preface, "Concerning the Service of the Church" which was the original preface to the First English Prayer Book , bases the whole Reformation,. A village church, unspoilt, and truly restored, with a famous late-Gothic screen. Thus the Divine Service of the English Church, and of all the other Anglican Churches now in communion with her, is based upon the need of daily Bible-reading in the house of God. Those who only go to church on Sundays hear, it is true, a good deal of the Scriptures in the Lessons and Psalms, the Epistles and Gospels but they do not hear the Bible as a whole, and therefore they do not carry out this great principle of the English Reformation as laid down in the Book of Common Prayer. Our Book, then, is an instrument of the Bible, and, as it were, a framework to the Bible, carrying with itself the whole Scriptures into the service of the Church. Thus the Bible is given a place supreme, as the sacred library of the Christian revelation. It is the greatest book in the world; but next to it, among English books, the English-speaking nations of the world would place the Book of Common Prayer. A list of these Anglican Churches is given on p. Yet, in its very ordering of the Bible the Prayer Book protects us against that unintelligent jumbling together of the Old and New Testaments which has caused so many people to doubt the Christian revelation altogether. By our use of the Bible in Church we are reminded every day that it is a collection of books, some of which have a higher value than others, while the New Testament holds a position markedly different from that of the Old. Certain parts of the Old Testament are frankly put aside as not suitable for Church reading at all, while the sublimest passages are read twice, thrice, or even four times a year, and the Psalms are said or sung twelve times. Again, whereas the Old Testament as a whole is read through once a year, the New Testament is read twice ; and in the highest of the Christian services, the Holy Communion, the New Testament is read almost exclusively. Nowadays, though there are still parties and prejudices in the Christian Church, yet Churchmen of all parties agree in their devotion to the Book of Common Prayer " even those who neglect to carry out many of its directions; and our nonconformist brothers also, though some of the old misunderstandings between us still remain, do in great measure regard the Prayer Book as a heritage which they possess in common with us. We are glad that it should be so; we are glad to see that they use it more and more, so that their services are permeated with its noble phrases, while in some of their churches the appointed forms of worship are almost indistinguishable from our own. But it was not always so. A movement arose in the 16th century, which threatened the very existence of liturgical services, and which indeed triumphed during those fifteen years of Cromwellian absolutism, when Parliament was silenced and England governed by a military dictatorship. The opposition to ordered forms of liturgical worship grew in intensity, and the time came when the Presbyterians of Scotland who had at first used the Genevan "Book of Common Order: It is worth while, therefore, asking ourselves at the outset, Is liturgical worship a good thing, or ought the minister to make up his own prayers? Now, there is very much to be said for extemporaneous worship in church; it is often a most useful instrument in mission work, it is an indispensable way of bringing the idea of worship to the ignorant, it secures the necessary element of freedom; furthermore, it may bring spontaneity and vitality into a service, and be a good corrective to formalism " indeed, when I have heard our Church Service droned through in some church, without devotion, care, or love as is still, alas! Nor is there anything alien to Church ways or wrong in principle about extempore services.

Indeed in the earliest days of the Church the celebrant at the Eucharist used to pray thus. The service went on certain general lines, but the "president" filled it in according to his own ideas, and offered up "prayers and thanksgivings with all his strength," the people saying "Amen" as is told on p. Those, therefore, who argue that everything which was not done in the first two or three centuries must therefore be wrong, should logically include liturgical worship among the things they condemn. But perhaps sensible people in the 20th century no longer argue thus. We can perhaps realize best the objections to regular extemporaneous worship if we quote the greatest English defender of it, John Milton. Now Milton objected to a liturgy because he thought it a slur upon the extemporaneous powers of the minister: He thought that every minister, would be a Milton. He did not realize what a deadly thing average custom can be, what a deadly bore an average man can make of himself when compelled to do continually a thing for which he has no natural gift. He did not foresee the insidious danger of unreality and cant. We should all, of course, flock to hear Milton praying extempore, if he were to come to life again ; but there are many mute, inglorious ministers whom we would rather not hear. To put the prayers as well as the sermon in the hands of the officiating minister is indeed a form of sacerdotalism which the Church most wisely rejected many centuries ago. We know what a joy and help it would be to hear an inspired saint, with a genius for rapid prose composition, make up prayers as he went along; and opportunities for extemporization do exist outside the appointed services. But the Church has to provide for the average man, and has to guard against that form of clerical absolutism which would put a congregation at the mercy of the idiosyncrasies and shortcomings of one person. For extempore services, which should be a safeguard for freedom, can easily degenerate into a tyranny. There is, let it be admitted, a certain loss in always having very familiar prayers; and if there has been formalism in extempore prayer, there has too often been an even worse formalism in the use of the Prayer Book. Indeed it is no mere paradox to say that the service least in danger of formalism is that which has many outward forms ; for history and a wide knowledge of Christendom show us that good ceremonies are a great preservative against Pharisaism. The reason for this is that action, music, colour, form, sight, scent, and sound appeal more freely to the individual worshipper, and more subtly, relieving the pressure of a rigid phraseology, and allowing the spirit many ways of rising up to God, unhampered by the accent of the workaday voice of man. It is only thus that the wonderful intensity of devotion among the Russian people, for instance, can be accounted for: There is some loss in the use of printed words; but there is a greater gain. We have in them the accumulated wisdom and beauty of the Christian Church, the garnered excellence of the saints. We are by them released from the accidents of time and place. Above all we are preserved against the worst dangers of selfishness: Our Lord had the ancient forms of the Church in which he lived often on his lips, and in the moment of his supreme agony it was a liturgical sentence, a fragment of the familiar service, that was wrung from him—"My God, my God, why hast thou forsaken me? Now we love the old; yet will we not forget the new. We will try to avoid the danger, so common still among us, of being only able to pray by the book; remembering that there is a place and a real use for extemporaneous prayer, and a still greater use for the silent prayer which is above words altogether. These very things will keep fresh and sweet for us those old set forms, in which we can join so well because we know beforehand what they are about, and in which for the same reason all the people can come together in the fellowship of common prayer.

5: Thomas Cranmer - Wikipedia

At the Lord's Table: A Communion Book Using the Holy Eucharist, Rite Two from the Book of Common Prayer According to the Use of the Episcopal Church by Jenkins, Paul, Francis, Leslie J., Beaton, Clare and a great selection of similar Used, New and Collectible Books available now at www.enganchecubano.com

One of the following, or some other appropriate sentence of Scripture, may be used Offer to God a sacrifice of thanksgiving, and make good your vows to the Most High. But do not neglect to do good and to share what you have, for such sacrifices are pleasing to God. For everything in heaven and on earth is yours. Yours, O Lord, is the kingdom, and you are exalted as head over all. Of God the Father For you are the source of light and life, you made us in your image, and called us to new life in Jesus Christ our Lord. Of God the Son Through Jesus Christ our Lord; who on the first day of the week overcame death and the grave, and by his glorious resurrection opened to us the way of everlasting life. Prefaces for Seasons To be used on Sundays and weekdays alike, except as otherwise appointed for Holy Days and Various Occasions Advent Because you sent your beloved Son to redeem us from sin and death, and to make us heirs in him of everlasting life; that when he shall come again in power and great triumph to judge the world, we may without shame or fear rejoice to behold his appearing. Incarnation Because you gave Jesus Christ, your only Son, to be born for us; who, by the mighty power of the Holy Spirit, was made perfect Man of the flesh of the Virgin Mary his mother; so that we might be delivered from the bondage of sin, and receive power to become your children. Epiphany Because in the mystery of the Word made flesh, you have caused a new light to shine in our hearts, to give the knowledge of your glory in the face of your Son Jesus Christ our Lord. Lent Through Jesus Christ our Lord, who was tempted in every way as we are, yet did not sin. By his grace we are able to triumph over every evil, and to live no longer for ourselves alone, but for him who died for us and rose again. For our sins he was lifted high upon the cross, that he might draw the whole world to himself; and, by his suffering and death, he became the source of eternal salvation for all who put their trust in him. Easter But chiefly are we bound to praise you for the glorious resurrection of your Son Jesus Christ our Lord; for he is the true Paschal Lamb, who was sacrificed for us, and has taken away the sin of the world. By his death he has destroyed death, and by his rising to life again he has won for us everlasting life. After his glorious resurrection he openly appeared to his disciples, and in their sight ascended into heaven, to prepare a place for us; that where he is, there we might also be, and reign with him in glory. Pentecost Through Jesus Christ our Lord. In fulfillment of his true promise, the Holy Spirit came down [on this day] from heaven, lighting upon the disciples, to teach them and to lead them into all truth; uniting peoples of many tongues in the confession of one faith, and giving to your Church the power to serve you as a royal priesthood, and to preach the Gospel to all nations. All Saints For in the multitude of your saints you have surrounded us with a great cloud of witnesses, that we might rejoice in their fellowship, and run with endurance the race that is set before us; and, together with them, receive the crown of glory that never fades away. A Saint For the wonderful grace and virtue declared in all your saints, who have been the chosen vessels of your grace, and the lights of the world in their generations. All your creatures praise you, and your faithful servants bless you, confessing before the rulers of this world the great Name of your only Son. Apostles and Ordinations Through the great shepherd of your flock, Jesus Christ our Lord; who after his resurrection sent forth his apostles to preach the Gospel and to teach all nations; and promised to be with them always, even to the end of the ages. Dedication of a Church Through Jesus Christ our great High Priest; in whom we are built up as living stones of a holy temple, that we might offer before you a sacrifice of praise and prayer which is holy and pleasing in your sight. Baptism Because in Jesus Christ our Lord you have received us as your sons and daughters, made us citizens of your kingdom, and given us the Holy Spirit to guide us into all truth. Marriage Because in the love of wife and husband, you have given us an image of the heavenly Jerusalem, adorned as a bride for her bridegroom, your Son Jesus Christ our Lord; who loves her and gave himself for her, that he might make the whole creation new. Commemoration of the Dead Through Jesus Christ our Lord; who rose victorious from the dead, and comforts us with the blessed hope of everlasting life. For to your faithful people, O Lord, life is changed, not

ended; and when our mortal body lies in death, there is prepared for us a dwelling place eternal in the heavens.

6: Book Of Common Prayer

The two books of common prayer by Church of England, BILSON SERMON, , University Press edition, in English - 3d ed.

However, once Henry died and the young Edward VI attained the throne in , the stage was set for some very significant changes in the religious life of the country. And so a consultation of bishops met and produced the first Book of Common Prayer. It is generally assumed that this book is largely the work of Archbishop Thomas Cranmer pictured below , but, as no records of the development of the prayer book exist, this cannot be definitively determined. Archbishop Cranmer in his later years. This Book of Common Prayer was not created in a vacuum, but derives from several sources. First and foremost was the Sarum Rite , or the Latin liturgy developed in Salisbury in the thirteenth century, and widely used in England. This prayer book was in use only for three years, until the extensive revision of However, much of its tradition and language remains in the prayer books of today, as may be seen by even a cursory examination of the text. The title page of the original edition is pictured at right. The reprint uses completely the original language and spelling, which are largely retained here. The only modernizations in the text presented here are as follows: When a vowel would, in modern usage, be followed by an "m" or "n", this was occasionally indicated in the original text by the vowel-macron, or the vowel with a horizontal line over it, and the "m" or "n" was omitted. As the vowel-macron is not part of the standard ASCII character set, these characters have been replaced by their modern equivalents; i. The letters "j" and "v" were typically represented in the original by "i" and "u", respectively. The text here replaces "i" and "u" with "j" and "v", as appropriate. The lower case "s" was often represented by something which looks much like a modern-day "f"; the modern "s" is used everywhere here. If a word is obscure or has a different meaning today, the modern equivalent or spelling is noted in brackets. The reader will quickly notice that spelling was not standardized then as it is today. Many words are spelled a variety of different ways within the text. This can be easily seen in the Benedicite omnia opera in Morning Prayer, where "Lord" sometimes has a final "e", and sometimes not, and sometimes is capitalized, and sometimes not; and "praise" is usually, but by no means always, spelled with a "y" instead of "i". In any older book printed several times, as this one was, there will inevitably be a number of textual variations. We have indicated many of these, as collected in The Two Liturgies This book collated six of the twelve printings of the BCP: By far the most variance is found in the Grafton printings. Variants found in more than one printing, other than obvious differences in spelling, typos, etc. The source text for these PDF files was a true facsimile probably the only one ever made of the BCP privately printed in We have a page of technical notes for these PDF files, if you are interested. Note that these files are fairly large - up to a megabyte - and so may take a while to download. Gibson, Bishop of Gloucester. This latter site also has a frames version for comparison of the and versions of the Communion service. The Communion Service is also available online in modern spelling. William Peterson, of the Univ. Two original texts and a number of reprints are available online, from either the Internet Archive or Google Books, typically as PDF graphics: Benton collection at the Boston Public Library.

7: Wedding Ceremony - (Episcopal Book of Common Prayer)

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father.

Frequently asked questions about the lectionary Why are there two sets of readings? There are two distinct lectionaries that are provided through the Presbyterian Church U. This lectionary is intended for personal study and reflection, as well as daily prayer in individual or small group settings. In a two-year period, this lectionary allows users to read through the Old Testament once and the New Testament twice, moving sequentially and systematically through large sections of scripture. Two morning psalms and two evening psalms are provided for each day, so that the readings may be framed by prayer, using the words of the psalms. Users of this lectionary may choose to read all the lessons in one sitting, or may distribute the readings throughout the day as a part of the practice of daily prayer a common pattern is Old Testament in the morning, Epistle at noon, and Gospel in the evening. This lectionary provides scripture readings for proclamation in public worship, following the Sundays, festivals, and seasons of the Christian year or liturgical calendar. Four scripture passages are given for each Sunday and festival: Why does this website sometimes have Old Testament and Psalms readings that differ from other websites and resources? Thesemicontinuous track allows churches to hear multi-week, sequential readings from important books and narrative sections of scripture for instance, Genesis and Exodus in Year A; 1 and 2 Samuel and Job in Year B; and 1 and 2 Kings and Jeremiah in Year C. The complementary track selects Old Testament readings that are thematically tied to the New Testament readings for the day. The Psalms readings differ in these tracks because the psalm is intended as a specific response to the Old Testament lesson. For this reason, only the semicontinuous Old Testament readings are provided on this website. The complementary readings more common in Catholic, Anglican, and Lutheran tradition are readily available through other web sites, including the Consultation on Common Texts. How often do you read through the Bible using the Lectionary for Sundays and Festivals? The Lectionary for Sundays and Festivals follows a three-year cycle and incorporates a semi-continuous reading for much of the Bible during Ordinary Time, while embracing a select lectionary for the Christmas and Easter cycles and certain other festivals. How often do you read through the Bible using the Daily Lectionary? The Daily Lectionary is arranged in a two-year cycle and provides for reading twice through the New Testament and once through the Old Testament during the cycle. What cycle is the lectionary currently following? Where do these readings originate? The Consultation is a forum for liturgical renewal among many of the major Christian churches of North America. I have noticed that some of the Psalms repeat. Why does this happen? There are several times during the church calendar that the Psalm reading repeats. There is considerable variety in the selection of the first psalm, but the second psalm is always one of the Laudate Psalms Psalms ; Psalm is broken in half to make two separate readings, for a total of seven. Where can I get my own copy of the lectionary readings? The lectionary readings are listed in the Book of Common Worship, starting on page The two-year Daily Lectionary is derived from older ecumenical lectionaries, which include readings from the Apocrypha. Although the Presbyterian Church U. A does not recognize these books as part of the canon of Scripture, we include these readings when applicable for the sake of ecumenical partners who share this resource, as well as for the information of Presbyterian lectionary users. On days when an apocryphal reading is included, there is always an alternate selection from the canonical Hebrew Scriptures provided. I have seen alternate Old Testament readings in the Revised Common Lectionary resources of other denominations. During the period of Ordinary Time that follows the Day of Pentecost, the Revised Common Lectionary published by the Consultation on Common Texts provides two parallel lectionary tracks: Historically, churches of the Reformed tradition, including the Presbyterian Church U. What Bible translation is used for the lectionary readings?

8: riteseries online: The Book of Common Prayer :: Burial of the Dead: Rite Two

The Burial of the Dead: Rite Two All stand while one or more of the following anthems are sung or said. A hymn, psalm, or some other suitable anthem may be sung instead.

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.

Page The Deacon or other person appointed reads the following prayers, to which the People respond, saying, Amen. If there is not to be a Communion, one or more of the prayers may be omitted. Eternal God, creator and preserver of all life, author of salvation, and giver of all grace: Look with favor upon the world you have made, and for which your Son gave his life, and especially upon this man and this woman whom you make one flesh in Holy Matrimony. Give them wisdom and devotion in the ordering of their common life, that each may be to the other a strength in need, a counselor in perplexity, a comfort in sorrow, and a companion in joy. Grant that their wills may be so knit together in your will, and their spirits in your Spirit, that they may grow in love and peace with you and one another all the days of their life. Page Grant that all married persons who have witnessed these vows may find their lives strengthened and their loyalties confirmed. Grant that the bonds of our common humanity, by which all your children are united one to another, and the living to the dead, may be so transformed by your grace, that your will may be done on earth as it is in heaven; where, O Father, with your Son, and the Holy Spirit, you live and reign in perfect unity, now and for ever. The Blessing of the Marriage The people remain standing. The husband and wife kneel, and the Priest says one of the following prayers Most gracious God, we give you thanks for your tender love in sending Jesus Christ to come among us, to be born of a human mother, and to make the way of the cross to be the way of life. We thank you, also, for consecrating the union of man and woman in his Name. By the power of your Holy Spirit, your out the abundance of your blessing upon this man and this woman. Defend them from every enemy. Lead them into all peace. Let their love for each other be a seal upon their hearts, a mantle about their shoulders, and a crown upon their foreheads. Bless them in their work and in their companionship; in their sleeping and in their waking; in their joys and in their sorrows; in their life and in their death. Finally, in your mercy, bring them to that table where your saints feast for ever in your heavenly home; through Jesus Christ our Lord, who with you and the Holy Spirit lives and reigns, one God, for ever and ever. Page or this O God, you have so consecrated the covenant of marriage that in it is represented the spiritual unity between Christ and his Church: Send therefore your blessing upon these your servants, that they may so love, honor, and cherish each other in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and peace; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, now and for ever. The husband and wife still kneeling, the Priest adds this blessing God the Father, God the Son, God the Holy Spirit, bless, preserve, and keep you; the Lord mercifully with his favor look upon you, and fill you with all spiritual benediction and grace; that you may faithfully live together in this life, and in the age to come have life everlasting. People And also with you. The newly married couple then greet each other, after which greetings may be exchanged throughout the congregation. When Communion is not to follow, the wedding party leaves the church. A hymn, psalm, or anthem may be sung, or instrumental music may be played. Page At the Eucharist The liturgy then continues with the Offertory, at which the newly married couple may present the offerings of bread and wine. Preface of Marriage At the Communion, it is appropriate that the newly married couple receive Communion first, after the ministers. In place of the usual postcommunion prayer, the following is said O God, the giver of all that is true and lovely and gracious: We give you thanks for binding us together in these holy mysteries of the Body and Blood of your Son Jesus Christ. Grant that by your Holy Spirit, N. As the wedding party leaves the church, a hymn, psalm, or anthem may be sung, or instrumental music may be played. After the Gospel and homily, the husband and wife stand before the Celebrant, who addresses them in these or similar words N. I require, therefore, that you promise, with the help of God, to fulfill the obligations which Christian Marriage demands. The Celebrant then addresses the husband, saying N. Do you promise to love her, comfort her, honor and keep her, in sickness and

in health; and, forsaking all others, to be faithful to her as long as you both shall live? The Husband answers I do. The Celebrant then addresses the wife, saying N. Do you promise to love him, comfort him, honor and keep him, in sickness and in health; and, forsaking all others, to be faithful to him as long as you both shall live? The Wife answers I do. Page The Celebrant then addresses the congregation, saying Will you who have witnessed these promises do all in your power to uphold these two persons in their marriage? If a ring or rings are to be blessed, the wife extends her hand and the husband extends his hand toward the Priest, who says Bless, O Lord, this ring to be a sign of the vows by which this man and this woman have bound themselves to each other; through Jesus Christ our Lord. The Celebrant joins the right hands of the husband and wife and says Those whom God has joined together let no one put asunder The Congregation responds Amen. The service continues with The Prayers on page Page An Order for Marriage If it is desired to celebrate a marriage otherwise than as provided on page of this Book, this Order is used. Normally, the celebrant is a priest or bishop. Where permitted by civil law, and when no priest or bishop is available, a deacon may function as celebrant, but does not pronounce a nuptial blessing. The laws of the State and the canons of this Church having been complied with, the man and the woman, together with their witnesses, families, and friends assemble in the church or in some other convenient place. The teaching of the Church concerning Holy Matrimony, as it is declared in the formularies and canons of this Church, is briefly stated. The intention of the man and the woman to enter the state of matrimony, and their free consent, is publicly ascertained. One or more Readings, one of which is always from Holy Scripture, may precede the exchange of vows. If there is to be a Communion, a Reading from the Gospel is always included. This is my solemn vow. The Celebrant declares the union of the man and woman as husband and wife, in the Name of the Father, and of the Son, and of the Holy Spirit. Prayers are offered for the husband and wife, for their life together, for the Christian community, and for the world. A priest or bishop pronounces a solemn blessing upon the couple. If there is no Communion, the service concludes with the Peace, the husband and wife first greeting each other. The Peace may be exchanged throughout the assembly. If there is to be a Communion, the service continues with the Peace and the Offertory. If any of you know just cause why they may not be joined together in Holy Matrimony, you are bidden to declare it. This is the first or second, or third time of asking. The Celebration and Blessing of a Marriage may be used with any authorized liturgy for the Holy Eucharist. This service then replaces the Ministry of the Word, and the Eucharist begins with the Offertory. After the Declaration of Consent, if there is to be a giving in marriage, or presentation, the Celebrant asks Who gives presents this woman to be married to this man? To either question, the appropriate answer is, "I do. For the Ministry of the Word it is fitting that the man and woman to be married remain where they may conveniently hear the reading of Scripture. They may approach the Altar, either for the exchange of vows, or for the Blessing of the Marriage. It is appropriate that all remain standing until the conclusion of the Collect. Seating may be provided for the wedding party, so that all may be seated for the Lessons and the homily. When desired, some other suitable symbol of the vows may be used in place of the ring. Page At the Offertory, it is desirable that the bread and wine be presented to the ministers by the newly married persons.

9: Book of Common Prayer - Wikipedia

The two books of Common Prayer: set forth by authority of Parliament in the reign of King Edward the sixth by Cardwell, Edward, Publication date

THE TWO BOOKS OF COMMON PRAYER pdf

Recovering the Icon Elements of ecology. Decline of the trail A new idea : the infrastructure vendor The Way of Courage Mein kampf chapter 11 Social Insurance (Command 4124) Level: 0, label: 21, pagenum: 379, title: An Evaluation of the Prophecy} Adobe photoshop tutorials for beginners cs5 The entrepreneurial cat Actions of architecture Rural transport of food products in Latin America and the Caribbean Social composition of the teaching population From the parlor to the kitchen From Pennsylvania to Massachusetts, Introduction to the mathematical theory of waves Printed cottons of Asia Cookies Milk Devotions with Grandma The art of the Indian Tabla Hon. Elihu B. Washburne, Ex-Minister to France Indian evidence act 1872 ENJOYMENT AND THE ACTIVITY OF MIND. Dialogues on Whitehead and Education. (Value Inquiry Book Series 100 Dual language programs, students, and teachers Bangladesh, the nineteen seventy-nine elections Liquid-Liquid Interfaces Theory and Methods Proceedings of the XVII RCNP International Symposium on Innovative Computational Methods in Nuclear Many- Uments search engine 11th Cat, Vol. 5 (11th Cat) Filetype role of india modern history jstor Handbook of the Linguistic Atlas of the Middle and South Atlantic States A Parents Guide to San Diego and Baja California Senses at the seashore Operations Gneissenau and Hammerschlag Learning Biblical Hebrew USA Photography Guide 3 Cheryl Lavender Moans, Groans and Skeleton Bones (Musictivity) Autobiography of Donovan Three days to dead A partial genealogy of the name Yarnall-Yarnell, 1683-1970 Providence and grace