

THE BOOK OF COMMON PRAYER

The Administration of the Sacraments and Other Rites and Ceremonies of the Church

IN THE ENGLISH PAROCHIAL TRADITION,
ACCORDING TO ORTHODOX
CATHOLIC USAGE



Together with the Psalter, or Psalms of David

FROM THE INTRODUCTION

THE *Book of Common Prayer* was first published in England and ordered to be used on Whitsunday, 1549. The idea was to put the Holy Mass and Morning and Evening Prayer, the Litany, the Psalms of David, the Lessons for the Year, with the Orders for Baptism, Marriage, and so forth, in one book. This present Edition is from Lancelot Andrewes Press and is published on behalf of English Orthodox Communications. God helping, it will prove to be a useful compilation of sacred Scripture and set prayers. The Editor and staff believe that an orthodox and traditional Christianity can be expressed in the conventional forms of the *Book of Common Prayer*.

This book sets forth the worship of God offered in English based on the examples of the Authorised Version of the Bible (1611), the Psalter, and centuries of English usage. Our small contribution is to make a Prayer Book that is more comprehensive and organized in a rather more linear order. In this *Book of Common Prayer* the Daily Prayers are found at the beginning with the Psalter, then the Litany, then the Mass with the Proper of the Season and of the Saints, followed by the Pastoral Offices and Sacraments, followed other helps, such as the Calendar, at the back of the book.

The Psalter Or, Psalms of David

BOOK I.
The First Day.
Morning Prayer.

Psalm 1. Beatus vir qui non abiit.

BLESSED is the man that hath not walked in the counsel of the ungodly, nor stood in the way of sinners, and hath not sat in the seat of the scornful.
2 But his delight is in the law of the LORD; and in his law will he exercise himself day and night.
3 And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season.
4 His leaf also shall not wither; and look, whatsoever he doeth, it shall prosper.
5 As for the ungodly, it is not so with them; but they are like the chaff, which the wind scattereth away from the face of the earth.
6 Therefore the ungodly shall not be able to stand in the judgment, neither the sinners in the congregation of the righteous.
7 But the LORD knoweth the way of the righteous; and the way of the ungodly shall perish.

Psalm 2. Quare fremuerunt gentes?

WHY do the heathen so furiously rage together? and why do the people imagine a vain thing?
2 The Kings of the earth stand up, and the rulers take counsel together against the LORD, and against his Anointed.
3 And he shall be like a tree planted by the water-side, that will bring forth his fruit in due season.

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The Litany Or, General Supplication

† To be used after the Third Collect at Morning or Evening Prayer; or before Mass; or separately. It is usual for the Litany to be sung in Procession before the principal Mass on Sundays in Advent and Lent. Also, Wednesdays and Fridays in Advent and Lent are especially appropriate days for the Litany to be prayed.

O GOD the Father, Creator of heaven and earth;
Have mercy upon us.

O God the Son, Redeemer of the world;

Have mercy upon us.

O God the Holy Ghost, Sanctifier of the faithful;

Have mercy upon us.

O holy, blessed, and glorious Trinity, one God;

Have mercy upon us.

O HOLY Virgin Mary, Mother of God our Saviour Jesus Christ.

Pray for us.

All holy Angels and Archangels, and all holy orders of blessed spirits.

Pray for us.

All holy Patriarchs and Prophets, Apostles, Martyrs, Confessors and Virgins, and all the blessed company of heaven.

Pray for us.

REMEMBER not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.

Spare us, good Lord.

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The Order for Holy Mass Or, the Divine Liturgy

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THE MASS OF THE CATECHUMENS

† The Priest, when he has made ready, approaches the Altar, makes the accustomed oration, and then says the PRATERIA, etc. on the floor in front of the altar steps. Memorable in Song Masses, the Clerk may sing a Kyrie.

IN the Name of the Father, and of the Son, and of the Holy Ghost.

Answer. Amen.

† The following verses from Psalm 41 are omitted in Masses for the Dead, and in Masses of Penitence.

Celebrant. I will go unto the Altar of God.

Answer. Even unto the God of my joy and gladness.

Celebrant. Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

Answer. For thou art the God of my strength, why hast thou put me from thee, and why go I so heavily, while mine enemy oppresseth me?

Celebrant. O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling.

Answer. And that I may go unto the Altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God, my God.

Celebrant. Why art thou so heavy, O my soul: and why art thou so disquieted with in me?

Answer. O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

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Trinity Sunday

TRINITYTIDE

The Feast of the Most Holy Trinity, commonly called
Trinity Sunday

THE INTROIT. From *Tobit xiii. (Benedicta sit)* Blessed be the holy Trinity, and the undivided Unity: we will praise and glorify him, because he hath showed his mercy upon us. *Ps. viii. O Lord our Governor: how excellent is thy Name in all the world!*

THE COLLECT.

ALmighty and everlasting God, who hast given unto us thy servants grace by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity: we beseech thee; that thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities: Who livest and reignest, one God, without end. *Amen.*

FOR THE EPISTLE. *Revelation in 1-11.*

IN those days, I looked, and, behold, a door was opened in heaven, and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne

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September 14

The Exaltation of the Holy Cross

[September 14]

THE INTROIT. *Galatians vi. (No ascens)* But as for us, it behoveth us to glory in the Cross of our Lord Jesus Christ: in whom is our salvation, life and resurrection; by whom we were saved and obtained our freedom. *Ps. lxxvi. God be merciful unto us and bless us: and show us the light of his countenance and be merciful unto us.*

THE COLLECT.

GOD, who on this day dost gladden us with the yearly solemnity of the Exaltation of the Holy Cross; grant, we beseech thee; that we, who on earth have known the mystery of the redemption which thy Son hath wrought for us, may likewise obtain unto the reward thereof in heaven. Through Jesus Christ thy Son, our Lord: Who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end. *Amen.*

THE EPISTLE. *Philippians ii. 5-11.*

RETHREN: Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

GRADUAL. *Philippians ii.* Christ for us became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given him a Name which is above every name.

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The Form of
Solemnization of Matrimony

¶ At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours, and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say.

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church, which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men; and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking unto the Persons who are to be married, he shall say.

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony; ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as Gods Word doth allow, their marriage is not lawful.

¶ The Priest, if he shall have reason to doubt of the lawfulness of the proposed Matrimony, may demand evidence hereof by his interrogatories: but if no impediment shall be alleged, or supposed, the Priest shall say to the Man,

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In liturgical terminology, this Prayer Book (somewhat parallel to the traditions of the early Latin *Sacramentarium* and the Byzantine *Liturgikon*) is organized as (i) a parochial Breviary; (ii) a Missal; (iii) a Ritual; and (iv) a Calendar and Lectionary with Tables, Tutorials, and Sentences of Scripture.

For those who are familiar with the Prayer Book there will be few surprises in these pages. The conventions of language and grammar throughout are traditional English usages. The Morning and Evening Prayer are conventional. The Psalms are the familiar texts of the Psalter of Miles Coverdale that has served as a standard for *The Book of Common Prayer* for nearly five centuries. The Litany has restored to it the opening petitions as first published in 1544 and has added the petitions for the Faithful Departed proposed in 1928. The Occasional Prayers adopt the bidding, versicle, and response format of the 1929 Scottish Prayer Book.

The Church Year follows the course of Sundays from Advent Sunday through Christmas, Septuagesima, Lent, Passiontide, Easter, Pentecost, Trinity Sunday, and Trinitytide to the Sunday Next before Advent. However, this Prayer Book reflects an English Orthodox usage in its many particulars, such as numbering the Sundays after Trinity Sunday, the use of the Litany, and the distribution of Gospels and other Lessons through the Year.

This *Book of Common Prayer* differs from earlier versions by the addition of the weekday Old Testament Canticles to Morning Prayer. These are borrowed from Monastic Lauds. The translation of the Athanasian Creed is taken from the 1928 Proposed English Prayer Book. Simple orders for Prime (First Hour), and Sext (Sixth Hour, or midday) and Compline (after Evensong, before bedtime) are provided. The Psalms are placed in the first part of the book for convenience as they are read daily with Morning Prayer and Evensong.

The Proper of the Season includes all of Holy Week (restored order of 1955) and the full texts of the Ember Days. The Proper of the Saints has been enlarged to include prominent extra-biblical saints like George, Benedict, or Anne, as well as a number of the Feasts of the Blessed Virgin. Some of these are ancient borrowings from the Eastern Church and others are later additions, such as the Motherhood of the Blessed Virgin Mary, which was introduced upon the 1,500th anniversary (1931) of the Council of Ephesus ...

Our hope is to provide a useful prayer book for congregations of English-speaking worshippers. This particular edition

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reflects Orthodox usages. For example, the Nicene-Constantinopolitan Creed is recited without the “*Filioque*” clause from the Latin version of the Creed reflecting the double procession of the Holy Ghost. The Mass Canon restores a direct Invocation of the Holy Spirit, and the Blessed Virgin and Saints are mentioned in the Prayer for Christ’s Church. Holy Baptism is administered together with Confirmation (Chrismation) and First Holy Communion. The Calendar Tables found in Appendix I, as well as the Mass Propers, assume the Eastern Orthodox manner of calculating the date of Easter Day (Pascha) ...

This prayer book is offered as a helpful resource for daily prayer. It has no official approbation and is not a publication of any Diocese, Church, Synod, Convocation or Parliament of any authority anywhere. These usages have appeared in other handbooks and missals over the years and seem to be proven by the devout experience of the laity and clergy.

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