

# BEING EPISCOPALIAN

*St. Paul's Episcopal Cathedral*



**2/18**

**ANGLICANISM: THE MIDDLE WAY**

*Homework: Chapters 1–8*

**2/25**

**THE SACRAMENTS AND SACRAMENTAL RITES**

*Homework: Chapters 9–12*

**3/3**

**PRAYER & LITURGICAL SEASONS**

*Homework: 13–16*

**3/10**

**BASIC BELIEFS**

*Homework: Chapters 17–20*

**3/17**

**THE CHURCH & GOVERNANCE**

*Homework: Chapters 21–26*

**3/24**

**WORSHIP & WONDER**

*Homework: How2charist Video*

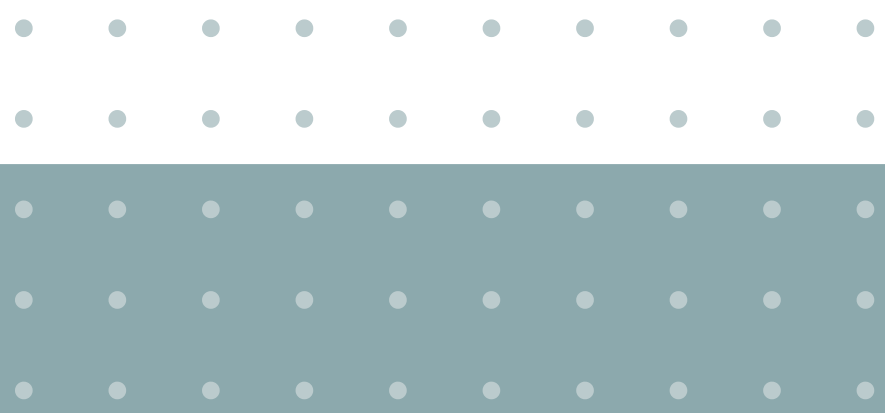
**3/31**

**CONFIRMATION SERVICE**

*8:30 p.m. with Bishop Poulson Reed*



**CALENDAR  
OF  
CLASSES**



ALMIGHTY GOD, FATHER OF ALL MERCIES, WE THINE UNWORTHY SERVANTS DO GIVE THEE MOST HUMBLE AND HEARTY THANKS FOR ALL THY GOODNESS AND LOVING-KINDNESS TO US AND TO ALL MEN. WE BLESS THEE FOR OUR CREATION, PRESERVATION, AND ALL THE BLESSINGS OF THIS LIFE; BUT ABOVE ALL FOR THINE INESTIMABLE LOVE IN THE REDEMPTION OF THE WORLD BY OUR LORD JESUS CHRIST, FOR THE MEANS OF GRACE, AND FOR THE HOPE OF GLORY. AND, WE BESEECH THEE, GIVE US THAT DUE SENSE OF ALL THY MERCIES, THAT OUR HEARTS MAY BE UNFEIGNEDLY THANKFUL; AND THAT WE SHOW FORTH THY PRAISE, NOT ONLY WITH OUR LIPS, BUT IN OUR LIVES, BY GIVING UP OUR SELVES TO THY SERVICE, AND BY WALKING BEFORE THEE IN HOLINESS AND RIGHTEOUSNESS ALL OUR DAYS;  
THROUGH JESUS CHRIST OUR LORD,  
TO WHOM WITH THEE AND THE HOLY GHOST,  
BE ALL HONOR AND GLORY, WORLD WITHOUT END. AMEN.

GENERAL THANKSGIVING, MORNING PRAYER (58-59)



# LEX ORANDI, LEX CREDENDI

- This Latin phrase can be loosely translated as “the law of prayer is the law of belief.”
- Or, said another way, “you are what you pray.” In the Episcopal Church, prayer, belief, and action are intimately tied together.
- The more we pray something, the more deeply it becomes a part of us. We are shaped by the prayers that we pray, as both the act of prayer and the content of those prayers inform how we think about ourselves and the world. And even more than shaping our beliefs, our prayers shape our actions, pushing us to live out in our daily lives the things we have said with our lips.
- Our prayers demand that we ask ourselves some difficult questions:
  - How does what we say on Sunday inform how we think on Thursday?
  - And what do our prayers and beliefs call us to do on Monday and Tuesday and every other day?
- As we pray, we are shaped by our prayers so that over time, with God’s help, we become the very things for which we pray. In this way, The Book of Common Prayer is the source not only of the prayers that the Episcopal Church uses regularly but also of the content of our beliefs and the guideline for how we practice our faith.



# THE BOOK OF COMMON PRAYER (BCP)



**THE EPISCOPAL CHURCH IS DEFINED BY HOW WE WORSHIP,  
WHICH IS GUIDED BY THE BOOK OF COMMON PRAYER.**

**WHAT BINDS THE ANGLICAN COMMUNION TOGETHER—THE  
WORLDWIDE COMMUNION OF WHICH OUR EPISCOPAL  
CHURCH IS A PART—IS THE WAY THAT WE PRAY.**

**OUR PATTERN OF PRAYER IS BOTH ANCIENT AND MODERN,  
DRAWING ON THE TRADITION OF THE CHURCH THROUGH THE  
CENTURIES AND RESPONDING TO THE NEEDS AND CONCERNS  
OF FAITHFUL CHRISTIANS IN THIS DAY AND AGE.**

**THE BOOK OF COMMON PRAYER WAS FIRST PUBLISHED IN 1549  
UNDER THE DIRECTION OF THOMAS CRANMER,  
ARCHBISHOP OF CANTERBURY.**

**THE BOOK WAS THE RESULT OF AN EXTRAORDINARY IDEA: THE  
PRAYERS THAT WE SAY IN WORSHIP SHOULD BE HELD IN  
COMMON, AND THEY SHOULD BE AVAILABLE TO ALL PEOPLE IN  
THEIR NATIVE LANGUAGE.**

**PRIOR TO THE PUBLICATION OF THE BOOK OF COMMON PRAYER, BOOKS OF LITURGY WERE MOSTLY RESERVED FOR CLERGY (BISHOPS, PRIESTS, AND DEACONS) AND MONASTICS (MONKS AND NUNS).**

**THESE BOOKS WERE LARGELY WRITTEN IN LATIN, A LANGUAGE SPOKEN BY ONLY THE EDUCATED ELITE.**

**IN THE WAKE OF THE REFORMATION, CRANMER AND OTHERS BELIEVED THAT PRAYER, LIKE SCRIPTURE, SHOULD BE AVAILABLE TO ALL PEOPLE, CLERGY AND LAITY ALIKE AND THAT PEOPLE SHOULD BE ABLE TO READ AND UNDERSTAND THE PRAYERS OF THE CHURCH IN THEIR OWN LANGUAGE.**



**SOME OF THE PRAYERS IN THE BOOK OF COMMON PRAYER  
WERE WRITTEN BY CRANMER HIMSELF.**

**FOR MANY OTHER PRAYERS, CRANMER RELIED ON CENTURIES  
OF TRADITION, PAINSTAKINGLY TRANSLATING INTO ENGLISH  
PRAYERS THAT HAD BEEN PASSED DOWN THROUGH THE  
GENERATIONS, REACHING BACK TO THE EARLIEST  
CELEBRATIONS OF HOLY EUCHARIST CREATING A LIVING  
CONNECTION WITH OUR ANCESTORS.**

**IN WRITING THAT FIRST BOOK OF COMMON PRAYER,  
CRANMER ALSO SOUGHT TO FIND A VIA MEDIA, A MIDDLE WAY,  
BETWEEN CATHOLIC AND PROTESTANT SENSIBILITIES.**



THE BOOK OF COMMON PRAYER HAS BEEN EDITED AND REVISED A NUMBER OF TIMES, EACH ITERATION TRYING TO BALANCE THE ANCIENT WITH THE MODERN, SEEKING A MIDDLE WAY BETWEEN EXTREMES.

THE CHURCH OF ENGLAND STILL USES THE 1662 BOOK OF COMMON PRAYER, WHICH BEARS A GREAT RESEMBLANCE TO THE ORIGINAL 1549 EDITION.

THE EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA ADOPTED ITS FIRST BOOK OF COMMON PRAYER IN 1789; THAT FIRST PRAYER BOOK WAS DEEPLY INFORMED BY BOTH THE ORIGINAL ONE AND THE SCOTTISH EPISCOPAL CHURCH'S BOOK OF COMMON PRAYER.

THE BOOK OF COMMON PRAYER, CURRENTLY AUTHORIZED FOR USE IN THE EPISCOPAL CHURCH, WAS LAST REVISED IN 1979.

ALL OF THE CHURCHES ACROSS THE EPISCOPAL CHURCH WORSHIP ACCORDING TO THE 1979 BOOK OF COMMON PRAYER.



# PRAYING AS A COMMUNITY



**WHEN WE COME TOGETHER EACH WEEK AND PRAY  
ACCORDING TO THE BOOK OF COMMON PRAYER, WE PRAY AS  
A COMMUNITY.**

**OUR LITURGY IS NOT ABOUT “EACH FOR THEMSELF,” OR ABOUT  
HOW “I LIKE TO PRAY.”**

**INSTEAD, WE KEEP A TRADITION OF WORSHIP THAT STRETCHES  
THROUGH TIME AND IS SHAPED BY A TRADITION OF PRAYER  
THAT HAS BEEN PASSED DOWN FROM GENERATION TO  
GENERATION**

OUR PRAYERS CONNECT US NOT ONLY THROUGH TIME BUT ALSO THROUGH SPACE TO ALL THOSE OTHER MEMBERS OF THE ANGLICAN COMMUNION, A WORLDWIDE BODY BOUND TOGETHER BY A SHARED HISTORY AND SHARED WORSHIP.

WHILE ANGLICAN CHURCHES ACROSS THE GLOBE HAVE VARYING BELIEFS AND PRACTICES, ANGLICAN COMMUNION CHURCHES ARE ALL CONNECTED, IN SOME WAY, TO THE CHURCH OF ENGLAND, AND EACH HAS A PRAYER BOOK THAT HAS BEEN INFLUENCED AND INFORMED BY THE BOOK OF COMMON PRAYER.

IF YOU VISIT AN ANGLICAN CHURCH ANYWHERE IN THE WORLD, YOU WILL HAVE A BASIC IDEA OF WHAT IS GOING ON. EVEN IF YOU CAN'T UNDERSTAND A WORD OF THE LANGUAGE BEING SPOKEN THE ORDER OF SERVICE AND THE ACTIONS WILL BE VERY FAMILIAR.

**AT BAPTISM, AND AGAIN AT CONFIRMATION, EVERY  
EPISCOPALIAN PROMISES “TO CONTINUE IN THE APOSTLES’  
TEACHING AND FELLOWSHIP, IN THE BREAKING OF BREAD, AND  
IN THE PRAYERS.”**

**NOTE THAT IT DOESN’T SAY PRAYER BUT RATHER BUT IN THE  
PRAYERS.**

**IN BAPTISM AND CONFIRMATION, WE COMMIT TO MORE THAN  
A GENERAL IDEA OF PRAYER; WE PROMISE TO PRAY LIKE THIS  
AND IN COMMUNITY.**

**THE BOOK OF COMMON PRAYER CONTAINS THE PRAYERS THAT  
WE PROMISE TO BE FAITHFUL TO—THE PRAYERS THAT MARK US  
BOTH AS CHRISTIANS AND AS EPISCOPALIANS.**





# BREADTH AND OPPORTUNITY



**NOW, A PERSON MIGHT HEAR BEGIN TO THINK THAT THE BOOK OF COMMON PRAYER IS A STRAITJACKET, LIMITING AND RESTRICTING HOW WE CAN INTERACT WITH GOD. BUT NOTHING COULD BE FURTHER FROM THE TRUTH. THE BOOK OF COMMON PRAYER OFFERS GREAT OPPORTUNITY FOR CREATIVITY AND DIVERSITY!**

## **THE PRAYER BOOK INCLUDES AN INCREDIBLE VARIETY OF LITURGIES.**

- **THERE ARE LITURGIES FOR THE EUCHARIST AND BAPTISM, MARRIAGE AND BURIAL, CONFIRMATION AND ORDINATION.**
- **THERE ARE ALSO FORMS FOR DAILY PRAYER, INCLUDING DAILY DEVOTIONS AND THE DAILY OFFICE, AN ORDERED ROUTINE OF PRAYING AT DIFFERENT TIMES THROUGHOUT THE DAY.**
- **THERE ARE PRAYERS FOR THOSE WHO ARE SICK AND FOR GRACE AT MEALS, FOR VICTIMS OF ADDICTION, FOR SCHOOLS AND COLLEGES, FOR RAIN AND FOR TRAVELERS, AND MANY MORE.**

**WITHIN MOST LITURGIES, THERE ARE FORMS OF PRAYER FOR RITE I AND RITE II—ESSENTIALLY TWO VERSIONS OF THE PRAYER ESPOUSING THE SAME PRINCIPLES.**

- RITE I IS FULL OF THEES AND THOUS, THE MORE FORMAL AND TRADITIONAL LANGUAGE THAT ECHOES THE EARLIEST PRAYER BOOKS. IT IS A LANGUAGE OF BEAUTY, POETRY, AND MYSTERY.**
- RITE II IS MORE CONTEMPORARY, CHANGING THEE AND THOU TO YOU AND TRANSLATING SOME OF THE MORE COMPLEX WORDS AND CONCEPTS TO BE EASIER TO UNDERSTAND WHILE STILL HOLDING ON TO THE BEAUTY AND TRADITION.**

**EVEN WITHIN THE LANGUAGE OF A CERTAIN RITE, THERE IS A GREAT DEAL OF VARIETY.**

- **IN RITE II HOLY EUCHARIST, FOR EXAMPLE, THERE ARE FOUR DIFFERENT OPTIONS FOR EUCHARISTIC PRAYERS: A, B, C, AND D.**
  - **EACH EUCHARISTIC PRAYER USES DIFFERENT PHRASES AND IMAGES TO DRAW US INTO THE MYSTERY OF HOLY EUCHARIST.**
  - **EUCCHARISTIC PRAYER D IS CONNECTED TO SOME OF THE OLDEST EUCHARISTIC PRAYERS, GROUNDING US IN ANCIENT TRADITION.**
  - **EUCCHARISTIC PRAYER C TALKS ABOUT OUTER SPACE, REMINDING US OF OUR MODERN CONTEXT.**
- **THE DIFFERENT PRAYERS EMPHASIZE DIFFERENT ASPECTS OF OUR UNDERSTANDING OF GOD, IN ORDER TO HELP US HAVE A GREATER APPRECIATION FOR WHAT HAPPENS WHEN WE COME TOGETHER FOR HOLY COMMUNION.**
- **THROUGHOUT THE LITURGIES, THERE ARE DIFFERENT OPTIONS FOR THE DIFFERENT SEASONS OF THE CHURCH YEAR. (ADVENT, LENT, EASTER, ETC.)**

**WHILE THE BOOK OF COMMON PRAYER HAS SOME REQUIREMENTS, MUCH IS LEFT UNWRITTEN AS WELL.**

**THIS ALLOWS FOR A GREAT VARIETY OF PRACTICE, SO INDIVIDUAL COMMUNITIES CAN CHOOSE:**

- **VESTMENTS THAT PEOPLE WEAR**
- **THE DECORATIONS ON THE ALTAR**
- **THE COLORS OF THE SEASONS**
- **THE HYMNS, ANTHEMS, AND INSTRUMENTAL MUSIC.**
- **AND MANY OTHER THINGS!**

**WORSHIP, ACCORDING TO THE BOOK OF COMMON PRAYER,  
OFFERS UNITY IN THE MIDST OF DIVERSITY, ALLOWING  
INDIVIDUAL CONGREGATIONS TO HAVE BOTH VARIETY AND  
CONSTANCY.**

**MANY ASPECTS OF PRAYER AND WORSHIP WILL BE THE SAME  
ACROSS ALL EPISCOPAL CHURCHES, NO MATTER WHERE THEY  
ARE LOCATED; OTHER COMPONENTS WILL DIFFER FROM ONE  
COMMUNITY TO THE NEXT.**



# PRAYING WITH OUR BODIES



**PRAYER IS A FULL-CONTACT SPORT.**

**IT IS MEANT TO INVOLVE EVERY PART OF OURSELVES. WE LIVE OUT THAT REALITY IN WORSHIP, BY THE DIFFERENT ACTIONS WE USE WHEN WE PRAY.**

- **THE BOOK OF COMMON PRAYER SOMETIMES DIRECTS US TO SIT, SOMETIMES TO STAND, SOMETIMES TO KNEEL.**
- **SOMETIMES WE ARE TOLD TO SPEAK, SOMETIMES TO REMAIN SILENT, OTHER TIMES TO SING.**
- **SOME PEOPLE EVEN INCLUDE DIFFERENT MANUAL ACTS: CROSSING THEMSELVES AT CERTAIN MOMENTS,**
- **BOWING THEIR HEADS AT THE NAME OF JESUS AND GENUFLECTING (DROPPING TO ONE KNEE IN REVERENCE) BEFORE THE CONSECRATED ELEMENTS OF BREAD AND WINE.**



**ALL OF THE DIFFERENT ACTIONS CAN MAKE IT SEEM LIKE WE  
AREN'T ENGAGED IN PRAYER BUT ENGAGED IN EPISCOPAL  
AEROBICS!**

**BUT THE TRUTH IS, ALL THESE DIFFERENT ACTIONS, ALL THESE  
DIFFERENT POSTURES OF PRAYER, ARE A WAY THAT HELP US TO  
ENGAGE OUR WHOLE SELVES IN WORSHIP. THEY ARE WAYS OF  
LIVING OUT THE TRUTH THAT WE PRAISE GOD "NOT ONLY WITH  
OUR LIPS, BUT IN OUR LIVES."**



**BY ACTIVELY ENGAGING OUR BODIES IN PRAYER,  
WE ARE SAYING THAT PRAYER DEMANDS  
MORE THAN JUST OUR WORDS.**

**WE PROCLAIM IN OUR ACTIONS THAT GOD WANTS ALL OF  
US AND THAT WE ARE OFFERING  
ALL OF OURSELVES TO GOD.**



## **OUR WORSHIP ALSO INVOLVES ALL OF THE SENSES.**

- **WE SEE LIGHT AND DARKNESS AS CANDLES FLICKER.**
- **WE SEE THE VARIETY OF COLORS IN CHANGING VESTMENTS, CHURCH HANGINGS, AND STAINED GLASS WINDOWS.**
- **WE HEAR MUSIC SUNG OR PLAYED, WORDS SPOKEN AND CHANTED, AND THE SILENCE THAT TELLS ITS OWN STORY.**
- **WE SMELL THE BEESWAX OF BURNING CANDLES, THE HOLY PERFUME OF INCENSE, THE BEAUTIFUL SCENT OF ANOINTING OIL.**
- **WE TASTE THE BREAD AND WINE.**
- **AND WE TOUCH: THE SMOOTH SURFACE OF ALTAR RAILS, THE THIN PAGES OF PRAYER BOOKS AND HYMNALS, THE HANDS OF OUR NEIGHBORS AND STRANGERS AS WE SHARE THE PEACE.**

**OUR WORSHIP ENGAGES ALL OF OURSELVES: OUR BODIES AND SOULS, OUR MOUTHS AND OUR MOVEMENTS.**

**AND IT ENGAGES ALL OF OUR SENSES: SIGHT, HEARING, TASTE, TOUCH, AND SMELL.**

**OUR PRAYER IS EMBODIED ACTION.**

**AND THIS IS NOT ONLY TRUE OF OUR WORSHIP ON SUNDAY.**

**WE INVOLVE OUR BODIES IN WORSHIP EVERY DAY, BY LIVING IN OUR LIVES WHAT OUR LIPS PROFESS IN PRAYER.**

**PRAYER CHANGES US, IN DEEP AND MEANINGFUL WAYS.**

**TAKE, FOR EXAMPLE, THE EXPERIENCE OF PRAYING WITH SOMEONE WHO SUFFERS FROM DEMENTIA OR ALZHEIMER'S OR A PERSON WHO IS NON-RESPONSIVE AND DOESN'T SEEM AWARE OF WHAT IS GOING ON.**

**OFTEN, IF YOU BEGIN TO PRAY THE LORD'S PRAYER, EVEN SOMEONE MOSTLY NON-VERBAL WILL BEGIN PRAYING ALONG.**

**THE WORDS MIGHT BE MUMBLED OR DIFFICULT TO DECIPHER. THEY MIGHT BE A FEW BEATS BEHIND OR SAY ONLY CERTAIN PHRASES. BUT EVEN IF THEY'VE FORGOTTEN NEARLY EVERYTHING ELSE, THEY OFTEN REMEMBER THE LORD'S PRAYER. PRAYERS THAT WE PRAY OFTEN AND REPEATEDLY BECOME SO MUCH A PART OF US THAT WE REMEMBER THEM ON AN INSTINCTIVE, VISCERAL LEVEL.**

**WHEN WE SPEND OUR TIME IN PRAYER FOCUSED ON  
GRATITUDE, WE BECOME MORE GRATEFUL PEOPLE.**

**WHEN WE PRAY FOR PEACE, WE BEGIN TO ACT MORE  
PEACEFULLY.**



Our prayers become a deep and meaningful part of us,  
words that are truly learned “by heart,” being taken into  
ourselves and shaping us.

