

The First Books of Common Prayer

Anglican Liturgical Tradition

1

Oratio. Deus, cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum, purifica per infusionem Sancti Spiritus cogitationes cordis nostri, ut te perfecte diligere et digne laudare mereamur. Per Dominum nostrum Jesum Christum, Qui tecum vivit et regnat, in unitate ejusdem Spiritus Sancti, per omnia sæcula sæculorum. Amen.

Sarum Missal

2

The First Books of Common Prayer: Four Contributors

- Catholic Tradition
- The History of the Book
- Henry VIII
- Thomas Cranmer

3

Medieval Liturgy (very briefly)

Mass

Eucharist in an "economy of purgation"

Hours

Monastic prayer ubiquitous and influential

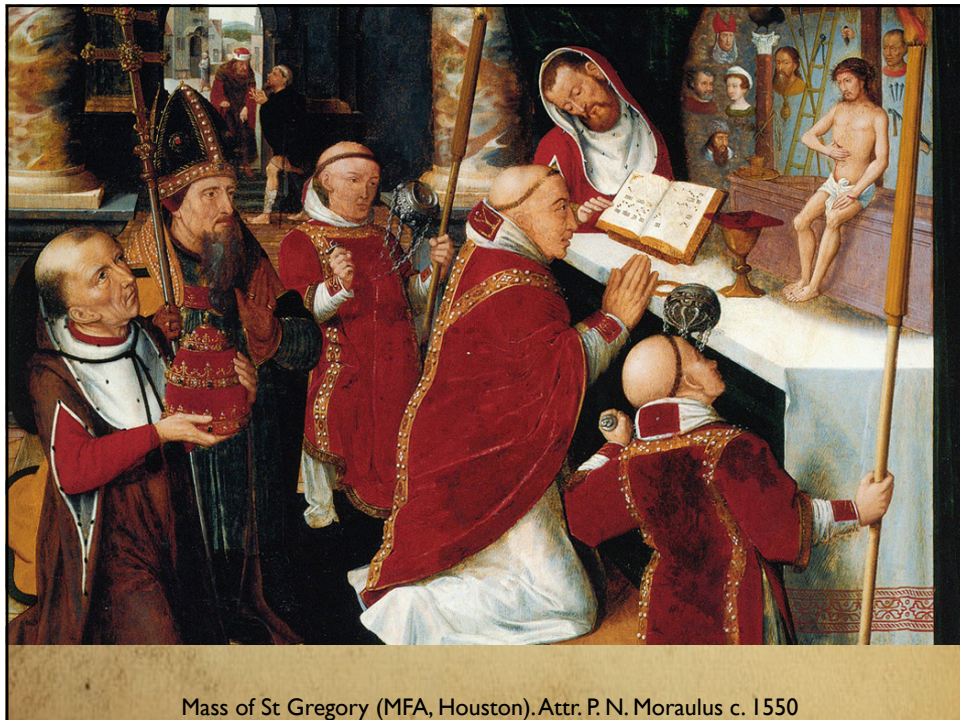
Devotions

Rosary, fasts & feasts, processions...

Books

Books of Hours, consolidated liturgical books, printing

4

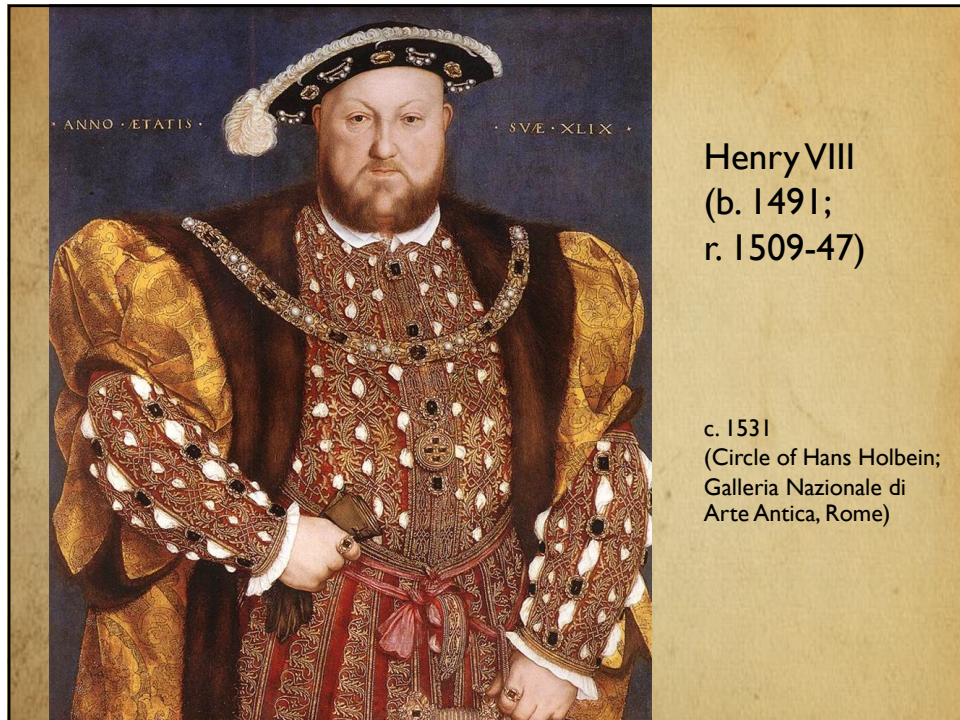


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BOOKS BEFORE 'THE' BOOK

- LITURGICAL
 - Sacramentary, Epistolary, Evangeliary
(=>Missal)
 - Psalter, "Legend," Antiphonal
(=>Breviary)
- DEVOTIONAL
 - Book of Hours (=>Primer)

6

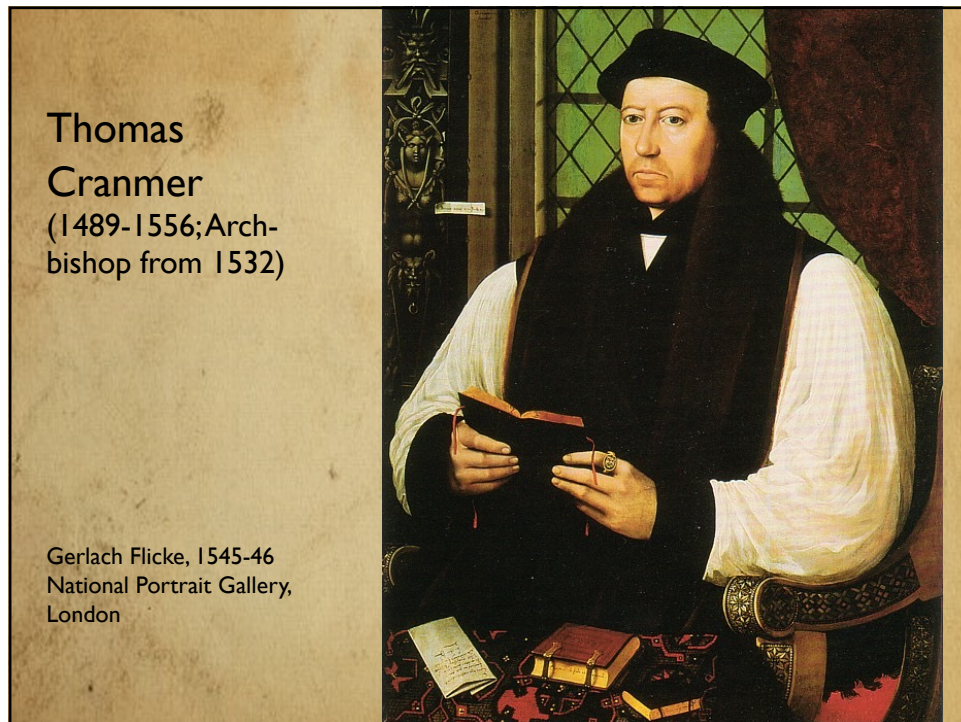


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TIMELINE – HENRY VIII AND REFORM

- 1509 Henry accedes to English throne, marries Catharine of Aragon
- 1521 *Assertio Septem Sacramentorum*
- 1532 Thomas Cranmer A'bishop of Canterbury
- 1533 Henry marries Anne Boleyn
- 1534 Act of Supremacy
- 1536-41 Dissolution of monasteries
- 1539 'Great Bible' (Tyndale/Coverdale)
- 1544 Litany in English

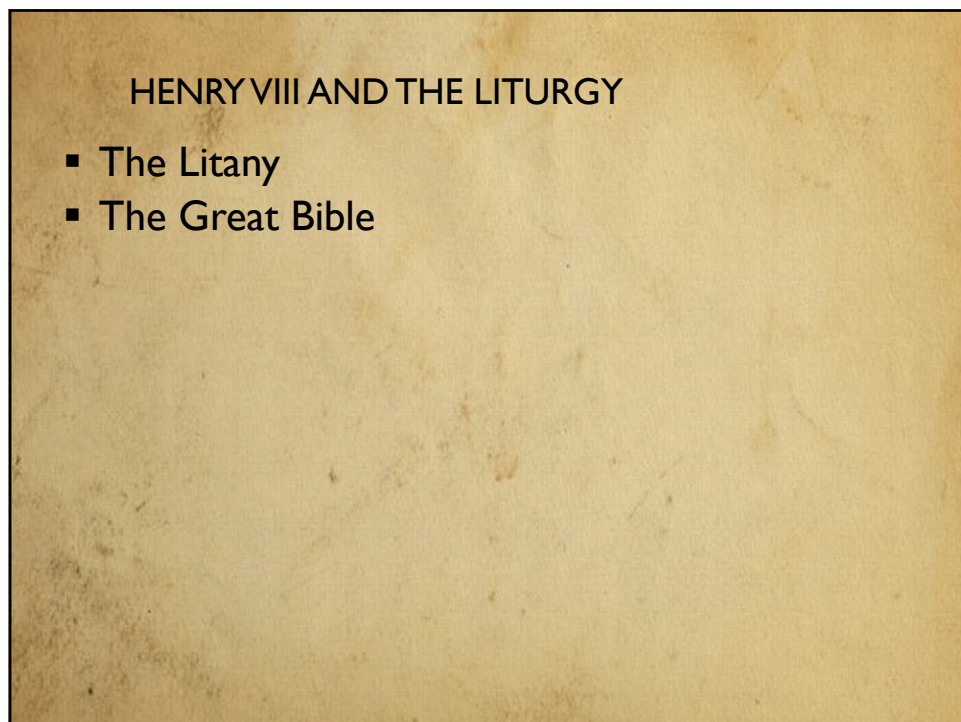
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Thomas
Cranmer
(1489-1556; Arch-
bishop from 1532)

Gerlach Flicke, 1545-46
National Portrait Gallery,
London

11



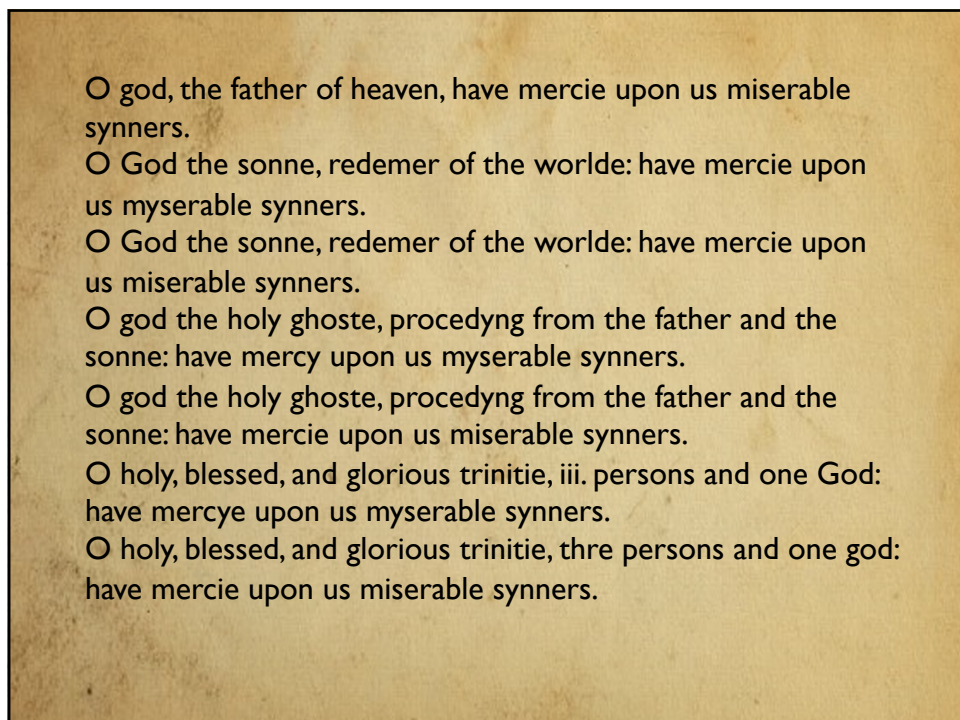
HENRY VIII AND THE LITURGY

- The Litany
- The Great Bible

12



13



14



15

From lightnyng and tempast, from plage,
pestilence and famyne, from battayle and murder,
& from sodaine death: Good lorde deliver us.

*From all sedycion and privey conspiracie, from the
tyranny of the bisshop of Rome and all his
detestable enormyties, from all false doctrine and
heresye, from hardnes of hearte, and conmtempte
of thy worde and commaundemente: Good lorde
deliver us.*

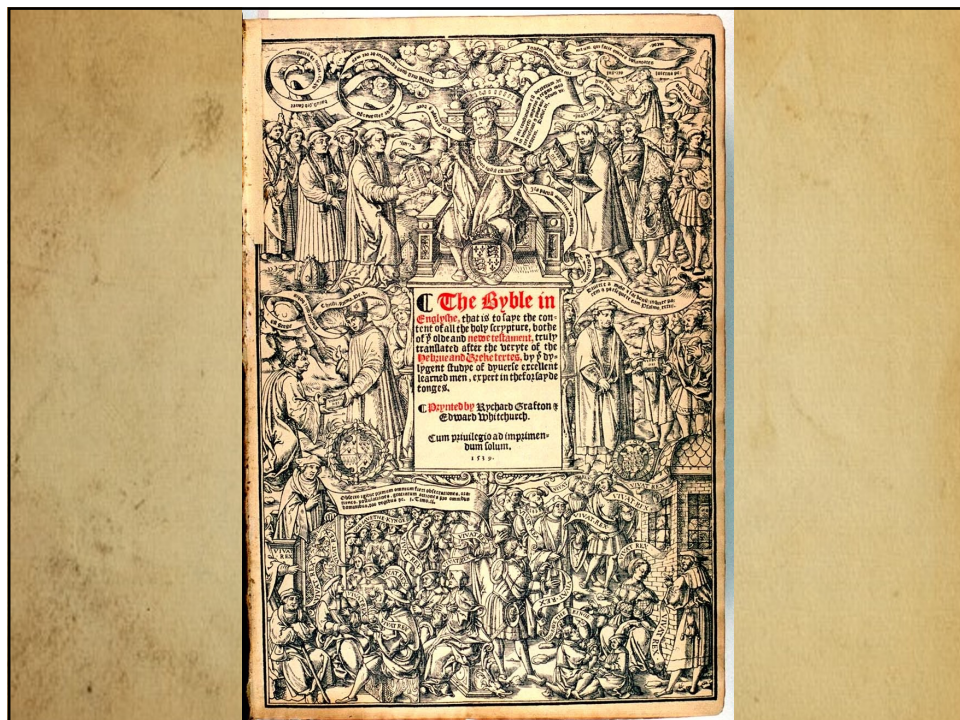
By the mystery of thy holy incarnation, by thy
holye nativyte and cirumcysyon, by the baptyisme,
fastynge and temptacyon: Good lorde deliver us.

16

THE BIBLE IN (modern) ENGLISH

- Wycliffe (1382 – from Vulgate)
- Tyndale (1526 – from Greek & Hebrew)
- Coverdale (1535 – mixed sources)
- 'Matthew Bible' (1537 – Tyndale/Coverdale)
- 'Great Bible' (1538/9)

17



18



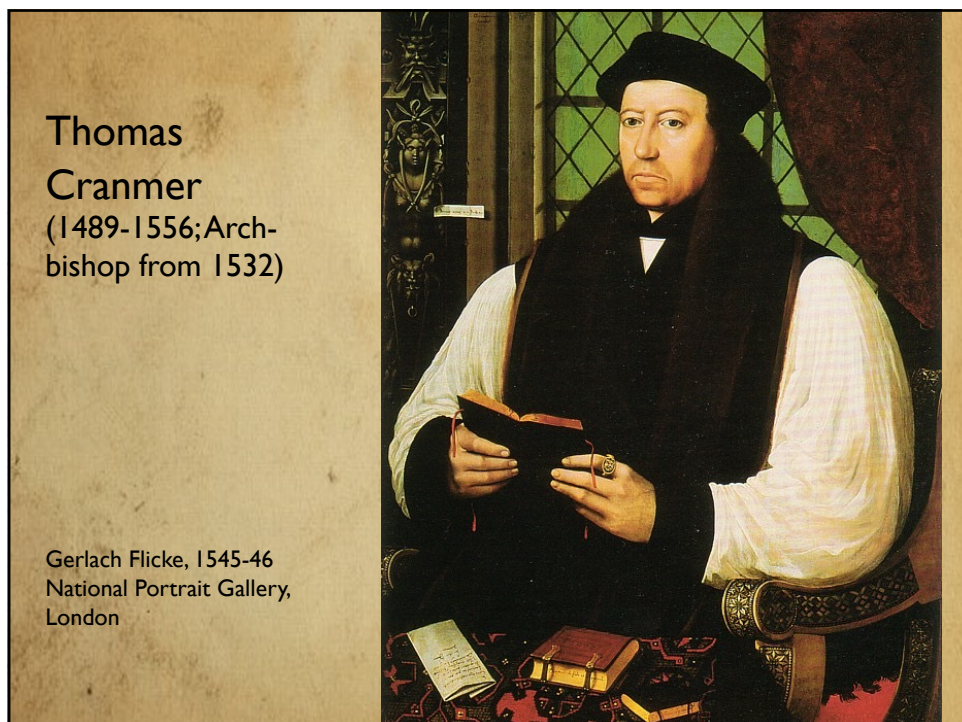
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21



22

EDWARDINE REFORM

1547

- July: *Book of Homilies*
- August: Readings in English, Litany kneeling

1548

- January: Traditional ceremonies abolished
- March: *Order of Communion*
- May: Communion at Westminster in English

1549

- *Book of Common Prayer* authorized, implemented (June)

1552

- Second *Book of Common Prayer*

23

Order of Communion (1548)

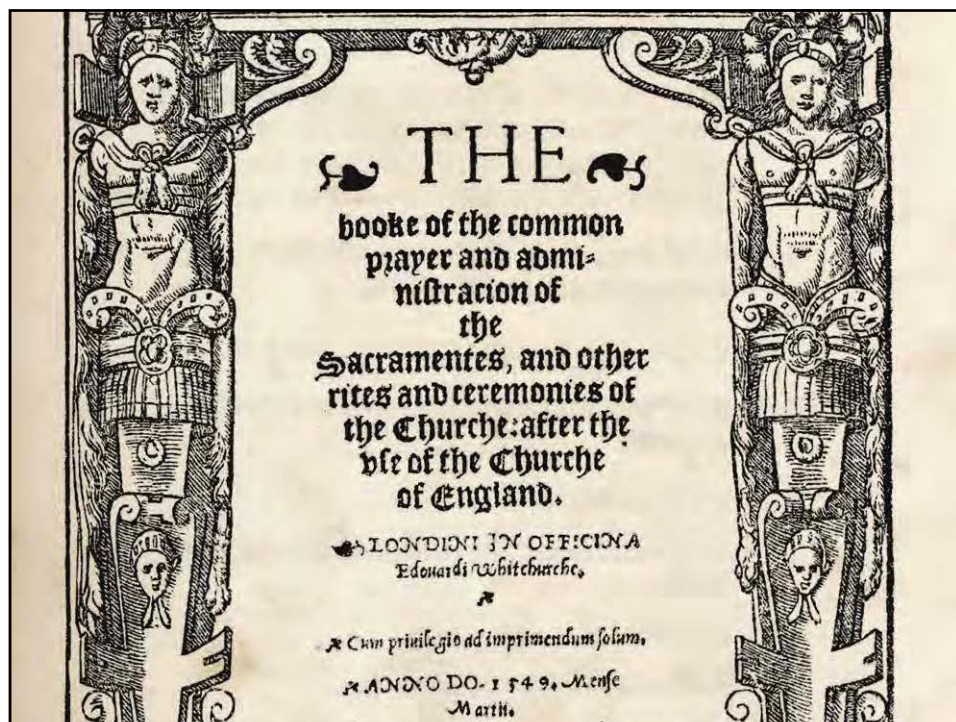
Inserted after priest's communion in the Mass

- Exhortation
- Confession and Absolution
- "Comfortable Words"
- Prayer of Humble Access
- Words of administration

24

WE do not presume to come to this thy Table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, in these holy Mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his Body, and our souls washed through his most precious Blood. Amen.

25



26

...they so ordred the matter, that all the whole Bible (or the greatest parte thereof) should be read over once in the yeare, intending thereby that the Cleargie, and specially suche as were Ministers of the congregacion, should (by often readyng and meditacion of Gods worde) be stirred up to godlines themselves, and be more able also to exhort other by wholsome doctrine, and to confute them that were adversaries to the trueth.

27

[illegible]

September.		Gatins.		Quentong.	
September.		Gatins.		Quentong.	
September.		Gatins.		Quentong.	
f	kalend	i	kalend	i	kalend
u	iii. id.	ii	iii. id.	ii	iii. id.
x	iiii. id.	iii	iiii. id.	iii	iiii. id.
v	v. id.	iiii	v. id.	iiii	v. id.
e	vi. id.	v	vi. id.	v	vi. id.
b	vii. id.	vi	vii. id.	vi	vii. id.
c	viii. id.	vii	viii. id.	vii	viii. id.
f	ix. id.	viii	ix. id.	viii	ix. id.
g	x. id.	ix	x. id.	ix	x. id.
a	xi. id.	x	xi. id.	x	xi. id.
b	xii. id.	xi	xii. id.	xi	xii. id.
c	xiii. id.	xii	xiii. id.	xii	xiii. id.
d	xiiii. id.	xiii	xiiii. id.	xiii	xiiii. id.
e	xv. id.	xiiii	xv. id.	xiiii	xv. id.
f	xvi. id.	xv	xvi. id.	xv	xvi. id.
g	xvii. id.	xvi	xvii. id.	xvi	xvii. id.
a	xviii. id.	xvii	xviii. id.	xvii	xviii. id.
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a	xxxix. id.	xxxviii	xxxix. id.	xxxviii	xxxix. id.
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e	xliiii. id.	xlii	xliiii. id.	xlii	xliiii. id.
f	xlv. id.	xliiii	xlv. id.	xliiii	xlv. id.
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d	l. id.	xlix	l. id.	xlix	l. id.
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f	lii. id.	li	lii. id.	li	lii. id.
g	liiii. id.	lii	liiii. id.	lii	liiii. id.
a	lv. id.	liiii	lv. id.	liiii	lv. id.
b	lvi. id.	lv	lvi. id.	lv	lvi. id.
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g	lv. id.	lv	lv. id.	lv	lv. id.

29

Supper of the Lord (after the Offertory)

Exhortation

Sentences

Sursum corda

Preface, Sanctus

Prayer for the whole state of Christ's church

Consecration and Epiclesis

Unde et memores

Our Father

Peace

Confession

Comfortable words

Humble access

Communion (inc. priest, with Agnus Dei)

30

O God heavenly father, which of thy tender mercie diddest geve thine only sonne Jesu Christ to suffre death upon the crosse for our redempcion, who made there (by his one oblacion once offered) a full, perfect, and sufficient sacrifyce, oblacion, and satysfaccon, for the sinnes of the whole worlde, and did institute, and in his holy Gospell commaund us, to celebrate a perpetuall memory of that his precious death, untyll his comming again:

31

Heare us (O merciful father) we besech thee; and with thy holy spirite and worde, vouchsafe to bl(+)esse and sanc(+)tifie these thy gyftes, and creatures of bread and wyne, that they maie be unto us the bodye and bloude of thy moste derely beloved sonne Jesus Christe. Who in the same nyght that he was betrayed: tooke breade, and when he had blessed, and geven thanks: he brake it, and gave it to his disciples, saieng: Take, eate, this is my bodye which is geven for you, do this in remembraunce of me.

32

From '49 to '52

...a very godly order set forth by the authority of Parliament, for common prayer and administration of the sacraments, to be used in the mother tongue within the Church of England, agreeable to the Word of God and the primitive Church, very comfortable to all good people desiring to live in Christian conversation, and most profitable to the estate of this realm.

[but] there has arisen in the use and exercise of the aforesaid common service in the Church, heretofore set forth, divers doubts for the fashion and manner of the ministrations of the same, rather by the curiosity of the minister and mistakers. than of any worthy

33

What's new in '52...

- Morning and Evening Prayer: Introductory Sentences, Exhortation, Confession and Absolution added.
- Communion: *Introit* omitted, Decalogue added, new prayer of Consecration, Words of administration, 'Black Rubric', *Gloria* moved.
- Baptism: Exorcism, Anointing, Triple immersion all omitted.
- Visitation of the Sick: Ambiguity re sacrament.
- Burial: Communion, prayers for the dead, psalms omitted.

34

Eucharistic Re-order - 1552

Exhortation/Invitation

Confession

'Comfortable words'

Sursum corda

Preface

Humble Access

Consecration (ending "in remembraunce of me.")

Communion

Lord's Prayer

Prayer of Oblation

Gloria in excelsis (amended)

Blessing

The most important effect of the re-order is the move directly from "consecration" to communion

35

1549

¶ And when he delivereth the Sacramente of the body of Christe, he shall say to every one these woordes.

The body of our Lorde Jesus Christe whiche was geven for thee, preserve thy bodye and soule unto everlasting lyfe.

And the Minister delivering the Sacrament of the bloud, and geving every one to drinke once and no more, shall say,

The bloud of our Lorde Jesus Christe which was shed for thee, preserve thy bodye and soule unto everlastyng lyfe.

1552

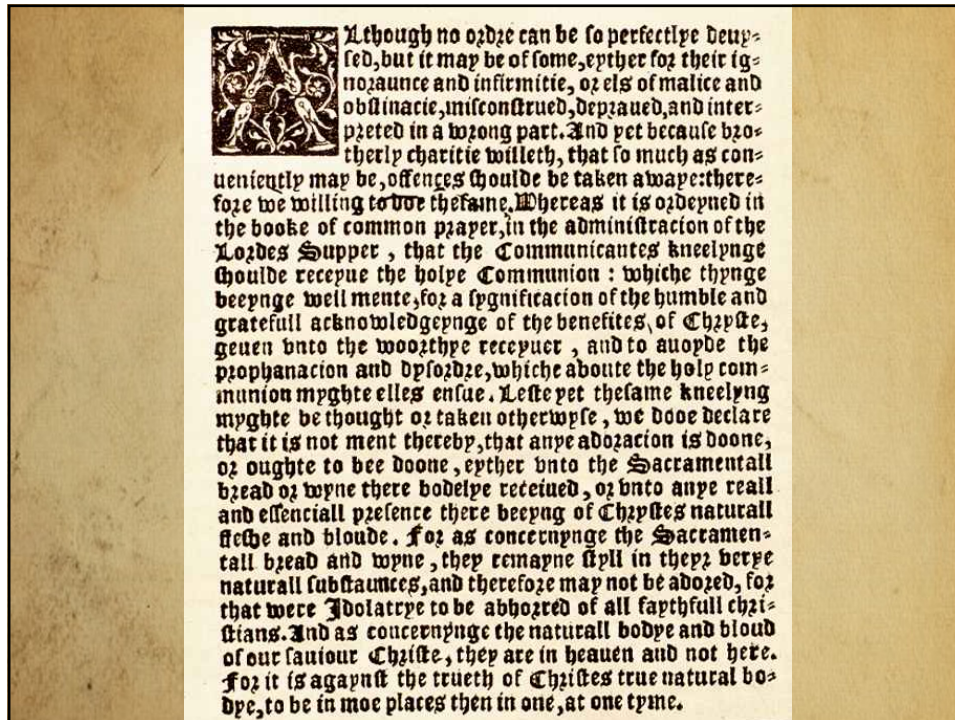
And when he delyvereth the bread, he shall saye.

Take and eate this, in remembraunce that Christ dyed for thee, and feede on him in thy hearte by faythe, with thankesgeving.

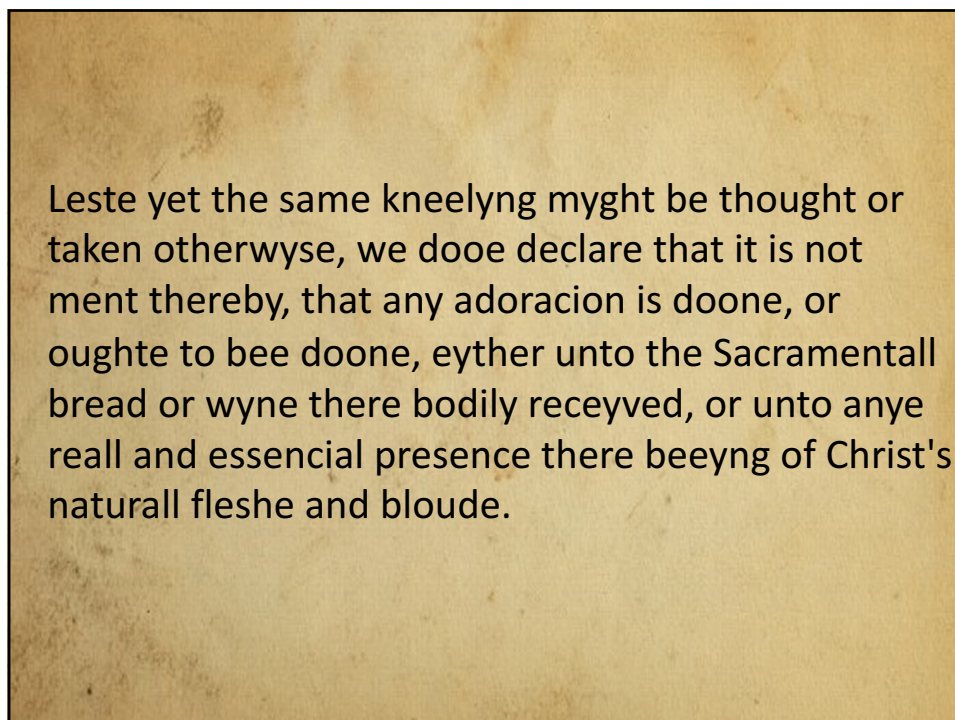
And the Minister that delyvereth the cup, shal saye,

Drinke this in remembraunce that Christ's bloude was shed for thee, and be thankfull.

36



37



38

For as concernynge the Sacramentall bread and wyne, they remayne styll in theyr verye naturall substaunces, and therefore may not be adored, for that were Idolatrye to be abhorred of all faythfull christians. And as concernynge the naturall body and blood of our saviour Christ, they are in heaven and not here. For it is agaynst the trueth of Christes true natural bodye, to be in moe places then in one, at one tyme.

39



Mary I (1516-1558; r. 1553-8)

Antonis Mor; Prado, Madrid

40