

## The Eucharist and Daily Office<sup>1</sup>

Daniel Stevick wrote that “The Church describes itself in faith as a people summoned into being by the redemptive activity of God which centers in Jesus Christ.”<sup>2</sup> That places worship precisely at the center of our existence. Both worship and mission as rooted in Christ are integral to our lives. Unlike members of the confessional churches such as the Lutheran denomination, Anglicans and Episcopalians have their faith defined liturgically through the practices found in the *Book of Common Prayer* (BCP). Our unity is quite literally found in our liturgy.

However, for people new to the Episcopal Church and those using the BCP for the first time, “unity” might seem misleading. Within the pages of the prayer book are many liturgical expressions of our faith, including as Jeffrey Lee describes it (page 102) two rites for the Eucharist, seven different forms of the prayers of the people, and eight different forms of Eucharistic Prayers. In addition there is an Order for Celebrating the Eucharist (often called Rite III) which provides for great variety of liturgical expression within the confines of the rubrics provided (see BCP pages 400-405). Note that Rite III is *not* used for the principal Sunday worship service. The forms of the Eucharist are shown in Table 1.

**Table 1: Major Components of Holy Eucharist**

Rite	Prayers of People	Eucharistic Prayers	Comments	BCP Pages	
I	One fixed form	Form I	Sacrificial; from 1789 Creation/Incarnation	323-349	
		Form II		333-340	
				340-343	
				328-330	
II	Form I			355-382	
	Form II			383-385	
	Form III			385-387	
	Form IV			387-388	
	Form V			388-389	
	Form VI			389-391	
			Prayer A	Modernized Form I	392-393
			Prayer B	From Hippolytus (3 <sup>rd</sup> C.)	361-363
			Prayer C	Penitential/Creational	367-369
			Prayer D	St. Basil (4 <sup>th</sup> C.)	369-372
III		Form 1		372-376	
		Form 2		400-405	
				402-403	
				404-405	

In addition to the forms of the Eucharist found in the BCP, there are three authorized forms of the Eucharist found in supplemental liturgical texts approved for use in the Episcopal Church. One of these supplemental texts is *Enriching Our Worship* (EOW). In the Diocese of Mississippi, prayers from EOW can only be used with permission from the Bishop, and permission is to be requested *each time* their use is desired.

<sup>1</sup> Jeffrey Lee. *Opening the Prayer Book*. Boston: Cowley Publications, 1999.

<sup>2</sup> Daniel B. Stevick. “The Spirituality of the Book of Common Prayer.” In William J. Wolf, ed. *Anglican Spirituality*. (Wilton, CT: Morehouse-Barlow Co.), 105.

**Structure of the Holy Eucharist - see Lee, pp. 103-109 (using Rite II as example)**

**Liturgy of the Word**

**Liturgy of the Table**

**Liturgy of the Word (BCP p. 355, Lee p. 105)**

Entrance Rite (BCP p. 355)

Hymn, psalm, anthem *may* be sung

Collect for Purity (BCP p. 355)

Gloria (BCP p. 356)

Not used during Advent or Lent (see p. 406)

Collect of the Day (BCP p. 357) (see also BCP p. 211-261)

Lessons (BCP p. 357). The Eucharistic or Sunday Lectionary is on BCP pages 888-931 and is arranged in a 3 year cycle (A, B, and C). 2000 is year B.

(Note that a Psalm can follow each reading except the Gospel)

Sermon (BCP p. 358)

Creed (BCP p. 358)

(Note the Creed is required on Sundays and major festivals. The Baptismal covenant takes place of creed during Baptism services)

Prayers of People (BCP p. 359 )

(Note, if Litany is done, prayers of people are omitted)

(Note the direction for the forms of the prayers on BCP p. 359)

Confession (BCP p. 360)

(Note, if penitential order is said, then confession is omitted; see Lee p. 108)

The Peace (BCP p. 360)

**We gather**

**We Proclaim**

**We Pray**

**Liturgy of Table (Holy Communion) (BCP p. 369, Lee p. 109)**

Offertory

**We Prepare  
The Table**

The Great Thanksgiving (BCP p. 361, but use Prayer C on p. 369 - see next page)

Greeting (BCP p. 369)

Sursum Corda (BCP p. 370; Lee, p. 111)

Preface (BCP p. 370)

(HEII, Eucharistic Prayers C and D have fixed prefaces, whereas A and B have proper prefaces. See BCP pp. 377-382 for HE II proper prefaces)

Sanctus and *Benedictus qui venit* (BCP p. 371; Lee, p. 111)

Oblation of Elements (BCP p. 371)

Epiclesis (BCP p. 371)

Institution Narrative (BCP p. 371)

Matt 26:26-29

Mk 14:22-25

Lk 22: 19-20

Cor 23-25

Anamnesis and Oblation (BCP p. 371)

Memorial Acclamation (BCP p. 371)

Supplication (BCP p. 372)

Doxology (BCP p. 372)

Great Amen (BCP p. 372)

Lord's Prayer (BCP p. 372, then go to p. 364)

Fraction (BCP p. 364; Lee, p. 112)

Fraction anthem (*Agnus dei*)

Communion (BCP p. 364-365; Lee, p. 112)

Post-communion Prayer (BCP p. 365 or p. 366)

Dismissal (BCP p. 366)

**We Bless**

**We Break**

**We Eat and  
Drink**

**We Ungather**

**A Comparison of Two Eucharistic Prayers**

Eucharistic Prayer A (BCP)	Eucharistic Prayer C (BCP)
<p><b>Opening</b> The Lord be with you. <i>And also with you.</i></p> <p><b>Sursum corda</b> Lift up your hearts. <i>We lift them to the Lord.</i> Let us give thanks to the Lord our God. <i>It is right to give him thanks and praise.</i></p> <p><b>Preface</b> It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth. <b><i>Here a Proper Preface is sung or said on all Sundays, and on other occasions as appointed.</i></b></p> <p><b>Sanctus</b> 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: Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.</p> <p><b>Benedictus qui venit</b> Blessed is he who comes in the name of the Lord. Hosanna in the highest.</p> <p><b>Prayer of Thanksgiving Plus A Recollection of Salvation History</b> Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.</p>	<p><b>Opening</b> The Lord be with you. <i>And also with you.</i></p> <p><b>Sursum corda</b> Lift up your hearts. <i>We lift them to the Lord.</i> Let us give thanks to the Lord our God. <i>It is right to give our thanks and praise.</i></p> <p><b>Preface</b> God of all power, Ruler of the Universe, you are worthy of glory and praise. <i>Glory to you for ever and ever.</i> At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home. <i>By your will they were created and have their being.</i> 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. <i>Have mercy, Lord, for we are sinners in your sight</i> 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 your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace. <i>By his blood, he reconciled us.</i> <i>By his wounds, we are healed.</i></p> <p><b>Sanctus</b> 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: <i>Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest.</i></p> <p><b>Benedictus qui venit</b> <i>Blessed is he who comes in the name of the Lord.</i> <i>Hosanna in the highest.</i></p> <p><b>Oblation of the Elements</b>  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.</p>

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

**Institution Narrative**

On the night he was handed over to suffering and death, 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."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: 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."

**Memorial Acclamation**

Therefore we proclaim the mystery of faith: Christ has died. Christ is risen. Christ will come again.

**Anamnesis and Oblation**

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.

**Epiclesis and Supplication**

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.

**Doxology and Great AMEN**

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. *AMEN.*

**Epiclesis**

Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

**Institution Narrative**

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: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: 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."

**Anamnesis and Oblation**

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving.

**Memorial Acclamation**

*We celebrate his death and resurrection, as we await the day of his coming.*

**Supplications**

Lord God of our Fathers: God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: 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.*

**Doxology and Great AMEN**

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. *AMEN.*

## **Structure of The Daily Office (see Lee, pp. 113-119)**

The Daily Office is rooted in the monastic and cathedral patterns of daily worship. The concept of hourly prayer is ancient, and in Christian tradition can be linked to the *Shema* (Deut 6:4-9), prayed by the ancient Hebrews and by Jews today:

<sup>4</sup>Hear, O Israel: The LORD our God is one LORD; <sup>5</sup>and you shall love the LORD your God with all your heart, and with all your soul, and with all your might. <sup>6</sup>And these words which I command you this day shall be upon your heart; <sup>7</sup>and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. <sup>8</sup>And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. <sup>9</sup>And you shall write them on the door posts of your house and on your gates.

The history of the development of the monastic and cathedral patterns is described in the following excerpt from the Encyclopaedia Britannica:

"The history of the office, and of its various forms, is difficult to trace, as a result of its antiquity and the revisions created during the numerous attempts to reform it. The practice of public morning and evening prayer is very ancient, and early writings attest to the tradition of prayer at the third, sixth, and ninth hours of the day (9:00 AM, 12:00 noon, and 3:00 PM). The practice of midnight prayer, especially before a great feast, also was common. Two institutions greatly responsible for the evolution of the forms of the office, in both Eastern and Western Christianity, were the monasteries and the choirs associated first with the churches known as basilicas and later with cathedrals.

"In the Roman Catholic Church, there are seven canonical hours. Matins, the lengthiest, originally said at a night hour, is now appropriately said at any hour of the day. Lauds and Vespers are the solemn morning and evening prayers of the church. Terce, Sext, and None correspond to the mid-morning, noon, and mid-afternoon hours. Compline, a night prayer, is of monastic origin, as was Prime, recited in the early morning before being suppressed in 1964. The office has for centuries been primarily the responsibility of monks, who sang it in choir, and priests, who often recited it privately. The second Vatican Council encouraged the celebration of Lauds and Vespers in parish churches and initiated significant changes in structure and texts to facilitate the recitation of the office by those involved in active pursuits.

"The Anglican Church has a morning prayer containing elements of the Matins, Lauds, and Prime of the medieval church and has an evening prayer with elements from Vespers and Compline. Both services have the same structure. Lutheran churches have forms for Matins and Vespers services for congregational celebration mainly on Sundays. Although encouraged by Martin Luther, the practice has not been consistently observed. There has been, however, a revival of interest in recent years."<sup>3</sup>

An example of the *ora et labora* (prayer and work) Benedictine monastic tradition of daily prayer is as follows:

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<sup>3</sup> Britannica CD 98 Multimedia Edition © 1994-1998 by Encyclopædia Britannica, Inc. Sv. Divine Office.

**Table 2: Benedictine Monastic Patterns of Work and Prayer**

Winter Pattern (November - June)		Summer Pattern (July - October)	
2:00 AM	Rise for nocturns	1:00-2:00 AM	<b>Nocturns</b>
2:10 - 3:30 AM	<b>Nocturns</b>	2:15-3:00 AM	<b>Lauds</b>
3:30 - 5:00 AM	Reading	3:00-4:30 AM	Reading and <b>Prime</b>
5:00-5:45	<b>Lauds</b>	4:30-9:15 AM	and Work ( <b>terce</b> )
5:45 - 8:15 AM	Reading including <b>Prime</b> (20 minutes)	9:30-11:30	Reading
8:15 AM - 2:15 PM	Work broken by <b>terce, sext, and none</b> (10 minutes each)	11:45 AM - 12:30 PM	Dinner (and <b>sext</b> )
2:30-3:15 PM	Dinner	12:30-2:00 PM	Siesta
3:15-4:15 PM	Reading	2:00-6:30 PM	Work ( <b>none</b> )
4:15-4:45 PM	<b>Vespers</b> , collation (reading), <b>compline</b>	6:30-7:00	<b>Vespers</b>
5:15 PM	In Bed	7:00-7:30 PM	Supper and collation
		7:30-8:00 PM	<b>Compline</b> and bed

Thomas Cranmer utilized the existing ascetic, non-clerical, monastic tradition of the time and the somewhat stuffy, clergy-intensive, ceremonious pure-praise tradition and developed daily offices including morning and evening prayer. In the 1549 Prayer Book, Cranmer provided for regular Bible reading and recitation of the Psalter (the 150 Psalms) (see Lee, page 117). This synthesis of Psalmody and Scripture is still the central core of the daily office.

Cranmer's rigid structure has been significantly altered to the forms of the daily offices we have today. The Psalter (BCP pages 581-808) is now read over a 7-week repeating cycle, and the daily lectionary provides for reading of the Bible over a two year cycle (Year 1 in odd calendar years, and Year 2 in even calendar years; year 2000 is an even year, so we are in Daily Lectionary Year 2). The Daily Lectionary is on BCP pages 933-1001). The lectionary provides for reading *most* of the OT once during the 2 year cycle, and *most* of the NT twice. However, many of the less "comfortable" scriptural readings have been sanitized by the standing liturgical committee (for example, you will not find the story of the rape of the Levite's concubine [Jud 19] in the Daily Office lectionary).

**Table 3: Offices in the 1979 Prayer Book**

<b>Rite</b>	<b>Office</b>	<b>BCP Pages</b>
I	Daily Morning Prayer, Rite I	37-60
	Daily Evening Prayer, Rite I	61-74
II	Daily Morning Prayer, Rite II	75-102
	Order of Service for Noonday	103
	Order of Worship for Evening	108-114
	Evening Prayer, Rite II ( <i>This is new with the 1979 prayer book</i> )	115-126
	An Order for Compline	127-135
	Daily Devotionals for Individuals and Families	136-140

## Morning Prayer (Rite II)

<b>Section</b>	<b>Comment and BCP Page Numbers</b>	<b>Service Music</b>
Optional opening sentence	BCP p. 75-78	
Optional confession	BCP p. 79	
Invitatory and Psalter*	BCP p. 80	
<i>Preces</i> (“Lord open our lips”)	Ps 51	Hymnal S33
<i>Venite or Jubilate</i>	Ps 95 (BCP p. 82) or Ps 100 (BCP p. 82-83)	Hymnal S34-45
Proper Psalm	From Daily Lectionary	
<i>Gloria Patri</i>	BCP p. 84	
The Lessons		
OT Reading	From Daily Lectionary	
First Canticle	BCP pp. 47-53; 85-95. <i>See Table of Canticles on BCP p. 144.</i>	Hymnal S178-S288
NT Reading	From Daily Lectionary	
Second Canticle	BCP pp. 47-53; 85-95. <i>See Table of Canticles on BCP p. 144.</i>	Hymnal S178-S288
Gospel	From the Daily Lectionary	
Apostle's Creed	BCP p. 96	
The Prayers	BCP p. 97	
Lord's Prayer	BCP p. 97 (note two forms)	Hymnal S51
Suffrages A or B	BCP p. 97-98	Hymnal S52-S54
Collect of the Day	BCP p. 98	
Other Collects	BCP. pp. 98-100; pp. 814-834	
Prayer for mission	BCP pp. 98-101	
Optional Hymn	BCP p. 101	
Optional intercessions and thanksgivings	BCP p. 101	
Optional General Thanksgiving	BCP p. 101	
Optional concluding prayers	BCP p. 102	
Optional Dismissal	BCP. p. 102	Hymnal S54

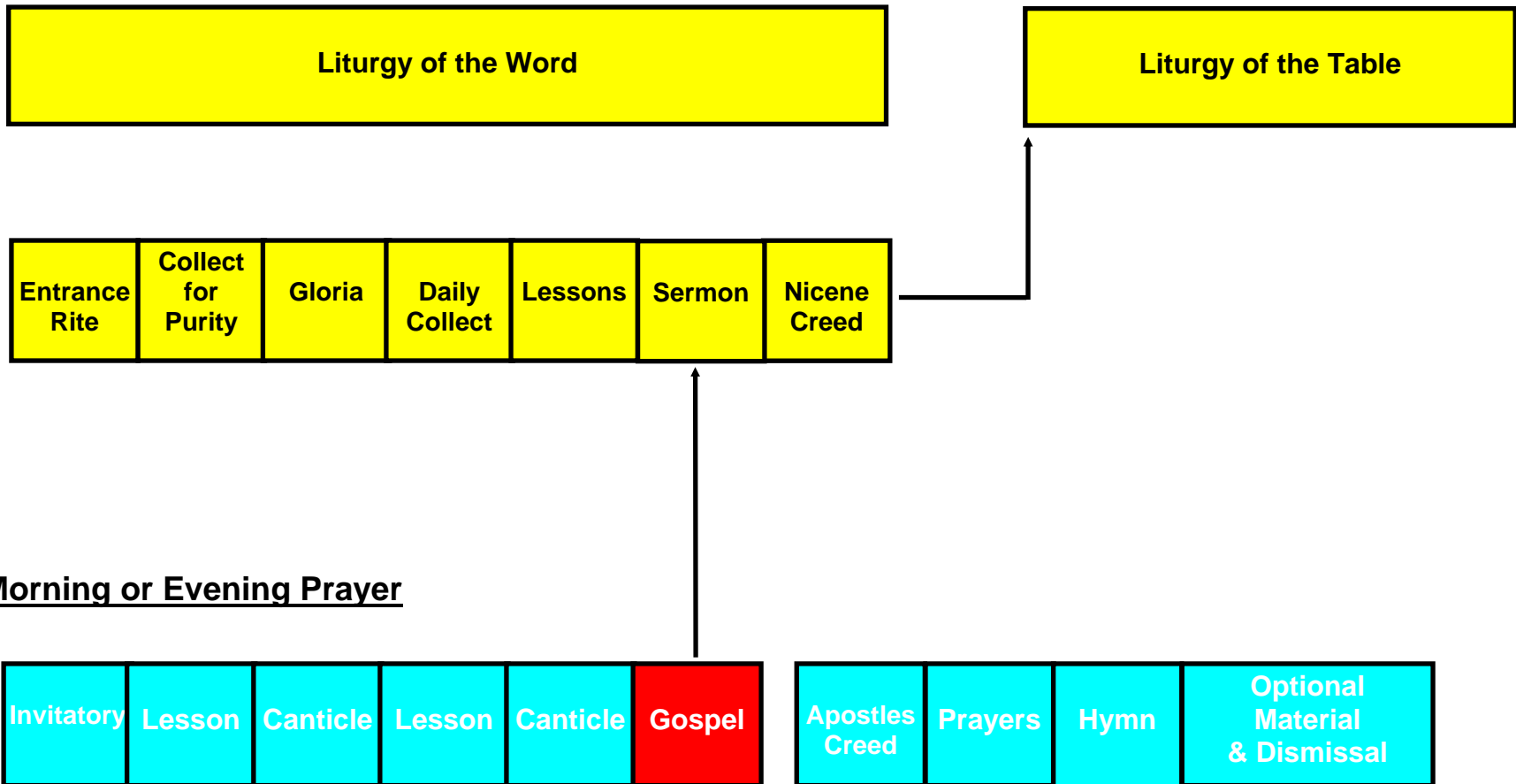
\* During Easter week the *Pascha nostrum* (BCP p. 83) is said/sung in place of the Invitatory.

## Evening Prayer (Rite II)

<b>Section</b>	<b>Comment and BCP Page Numbers</b>	<b>Service Music</b>
Optional opening sentence	BCP p. 115-116	
Optional confession	BCP p. 116-117	
Invitatory and Psalter	BCP p. 117	
<i>Preces</i>	BCP p. 117	Hymnal S58
<i>Phos hilaron</i> ("O gracious light")	BCP p. 118	Hymnal S59-S61
Proper Psalm	From Daily Lectionary	
<i>Gloria Patri</i>	BCP p. 84	
The Lessons		
OT Reading	From Daily Lectionary	
<i>Magnificat</i> or another Canticle	BCP p. 119 ( <i>Magnificat</i> ) or other canticles on pp. 47-53; 85-95. <i>See Table of Canticles on BCP p. 145.</i>	Hymnal S185-S189 for <i>Magnificat</i> ; or S178-S288 for others
NT Reading	From Daily Lectionary	
<i>Magnificat</i> or <i>Nunc dimittis</i>	BCP p. 119-120. <i>See Table of Canticles on BCP p. 145.</i>	Hymnal S185-S189 or S196-S200
Gospel	From the Daily Lectionary	
Apostle's Creed	BCP p. 120	
The Prayers	BCP p. 121	
Lord's Prayer	BCP p. 121 (note two forms)	Hymnal S51
Suffrages A or B	BCP p. 121-122	Hymnal S52-S54
Collect of the Day	BCP p. 122	
Other Collects	BCP pp. 123-124 pp. 814-834	
Prayer for mission	BCP pp. 124-125	
Optional Hymn	BCP p. 101	
Optional intercessions and thanksgivings	BCP p. 101	
Optional General Thanksgiving	BCP p. 101	
Optional concluding prayers	BCP p. 102	
Optional Dismissal	BCP p. 102	Hymnal S54

**Combining the Daily Office and Holy Eucharist**

**Holy Eucharist**



**Pastoral and Other Offices in the Book of Common Prayer**

Jeffery Lee describes the Pastoral Offices as “rites of passage, rites of personal vocation, and rites marking significant life crises” (Lee, p. 119). In addition to these offices, there are Episcopal services for ordinations. In the BCP these are arranged as shown below:

**Table 4: Pastoral Offices and Special Episcopal Services**

<b>Office</b>	<b>BCP Pages</b>
Confirmation	413
Form of Commitment to Christian Service	420
Celebration and Blessing of a Marriage	423
Blessing of a Civil Marriage	433
An Order for Marriage	435
Thanksgiving for the Birth or Adoption of a Child	439
Reconciliation of a Penitent	447
Ministration of the Sick	453
Ministration at the Time of Death	462
Burial of the Dead, Rite 1	469
Burial of the Dead, Rite II	491
An Order for Burial	506
Ordination of a Bishop	511
Ordination of a Priest	525
Ordination of a Deacon	537
Litany for Ordination	548
Celebration of a New Ministry	557
Consecration of a Church or Chapel	567

These services often include Liturgies of the Word and the Table, and are “hinged” in a manner like that described on the previous page. The celebrations of The Great Vigil and Baptism are of this type, and are the subject of Chapter 5 in Lee’s book (for next week).

**Some Suggestions for Further Reading**

Crockett, William R. *Eucharist: Symbol of Transformation*. New York: Pueblo Publishing Co., 1989.

Fowley, Edward. *From Age to Age: How Christians Have Celebrated the Eucharist*. Chicago, IL: Liturgy Training Publications. 1991.

Hachett, Marion J. *Commentary on the American Prayer Book*. New York: HarperCollins Publishers, 1995.

Mitchell, Leonel L. *Praying Shapes Believing: A Theological Commentary on the Book of Common Prayer*. Harrisburg, Pennsylvania: Morehouse Publishing. 1985.

Senn, Frank C. *Christian Liturgy, Catholic and Evangelical*. Minneapolis Minnesota: Fortress Press, 1989.