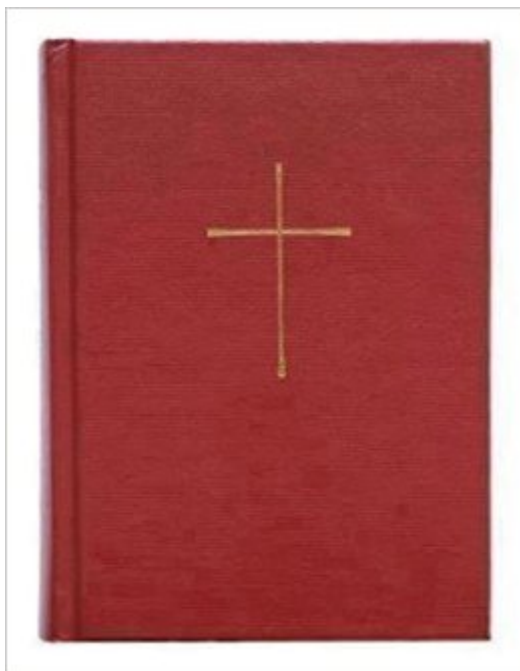


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Book Of Common Prayer (Chapel Edition)



Synopsis

Note: The type Font Size is 9pt. This is the standard Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church together with The Psalter or Psalms of David according to use in the Episcopal Church in the United States as authorized in 1979.

(1,001 pp)

Book Information

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Customer Reviews

This is not a review of the BCP itself, but of the edition. I had never seen the "chapel edition" before I ordered this, but it turned out to be awesome. Just the right weight and "hand feel" for home use. Not too large, not too tiny. Pages are thick enough for no bleed-through. Very easy print to read and compelling to use. A little bulky for carrying around in a purse, but if you are looking for a copy of the BCP to use at home, this is definitely the one.

The Book of Common Prayer (1979) is the latest, complete BCP used by the American branch of the Anglicans, the Episcopal church. There have been many books that have had the title 'Book of Common Prayer' since the first one appeared in 1549; it has been used continuously in one edition or another in the Anglican tradition since 1559; the 'main' edition remains the 1662 edition. The American church modified the Book of Common Prayer for its own use beginning shortly after the Revolutionary War -- this book is the successor of a long and worthy tradition. A bishop in the

Episcopal church once said to me, 'We don't have a theology that we have to believe -- what we have is the prayerbook.' Please forgive the absence of context for this phrase -- while he would say that this statement in isolation is an exaggeration, and I would agree, nonetheless his statement serves to highlight both the importance of and the strength of the Book of Common Prayer. To be an Anglican (in the United States, read Episcopalian for the same in the context of this article), one does not have to subscribe to any particular systematic theological framework. One does not have to practice a particular brand of liturgical style. One does not have to have an approved politico-theological viewpoint. One can be a conservative, liberal or moderate; one can be high church, low church, or broad; one can be charismatic, evangelical, or mainline traditional -- one can be any number of things in a rich diversity of choices, and the Book of Common Prayer can still be the book upon which spirituality and worship is centred. The Book of Common Prayer is not, in fact, a book that changed my life. It is a book that changes my life. Even though it is not the primary book of my own church, it continues to provide for spiritual insight and development; it continues to guide my worship and my theology. It continues to help me grow. The words are part of a liturgy now shared by Catholic, Lutheran, Methodist, Presbyterian and other liturgical churches, in different combination and priority. Gerry Janzen, an Anglican professor at my seminary, said to me recently as we were lunching and having a fascinating and wide-ranging conversation (in a unique way that only Gerry Janzen is capable of doing) that he strives for that kind of memory and understanding that is so complete that one forgets what one has learned. He recounted to me his experience of working with his book on Job -- he had done a lot of research, development of ideas, writing, and organisation, and then set it aside for a time. When he picked up the topic later, he decided to begin by writing, and then go back to the research, other notes and writings he had done earlier. He was surprised to see, in comparing the work, that he had in fact duplicated much of the material -- he had internalised the information, incorporated it so well into his thinking and being, that it came forward without effort. It is this kind of relationship I feel I have developed with the Book of Common Prayer. To be sure, there are pages of information that I don't know. I haven't memorised the historical documents; I still consult the calendars; I haven't learned all of the collects by heart. But it has become a part of me. When was asked to put together a liturgy for a houseblessing for Episcopalian friends, there were rooms that called for collects that had not been written -- I wrote new collects and inserted them into the liturgy. 'Can you do that?' the householder asked, worried about the flow and the approval of the priest doing the blessing. 'I trust Kurt to write collects -- his probably belong in the BCP,' the priest said in response, and I appreciated her vote of confidence. That was perhaps the first confirmation to me of this sense of incorporation of the book into my

life. From his first edition, Cranmer distinguished in his terminology the words minister and priest, and the two should not be viewed as interchangeable. A priest is a minister, but a minister need not be a priest. This became part of the early development of the idea of all people being ministers to each other, which is also a concept that has varying acceptance and fulfillment in actual practice over the history of Anglicanism. One of my favourite prayers derives from this book, part of the English prayer book from the very first one in 1549: Almighty God, who hast given us grace at this time with one accord to make our common supplication unto thee, and hast promised through thy well-beloved Son that when two or three are gathered together in his name, thou wilt be in the midst of them: Fulfill now, O Lord, the desires and petitions of thy servants, as may be best for us, granting us in this world knowledge of thy truth, and in the world to come, life everlasting. Amen. This prayer, like many things in the BCP, has moved to a new location from the first edition, but nonetheless the spirit of the BCP shows a circuitous but continuous development from this first English Prayer Book to the current varieties. Likewise, other denominations have gleaned insights, prayers and structures from this and other versions of the BCP. The current Book of Common Prayer is not copyrighted material. The purpose for leaving the BCP out of copyright is to permit free and easy duplication and incorporation into worship materials; however, it also serves the purpose (deliberately intended) of permitting people, Anglicans or not, to use portions of the BCP as inspiration and material for their own worship. The Book of Common Prayer is an Anglican gift to the world.

This version is the slightly larger one (not pocket sized) but is actually easier to read that way since the text is a little larger. I believe the pages have the same amount of content.

Call it BOOK OF COMMON PRAYER, BCP, or (more commonly) "the prayer book" and it's a fundamental of (U.S.) Episcopal worship services, in every pew and used at every service, and at this reasonable price, excellent for home use too. Along with the *Episcopal Hymnal 1982 Blue: Basic Singers Edition*, these are the two indispensable prerequisites of Episcopal worship and for those of us in the pews, that's all we need. Here are the liturgies, the rituals, responsive readings, collects, propers and all else that makes Episcopal worship special and this book cherished. This edition dates from 1979, the prior one from 1928 so you can see they aren't revised lightly. It's much better to buy a hardcover version because it will last a long, long time.

This is a great copy of the 1979 Book of Common Prayer; it is a small convenient size with good

print. Highly Recommended!

This is the full and complete book of prayer as used in the Episcopal church. It is smaller than the ones typically seen on the back of a pew, so read the dimensions carefully. The dimensions being so small means that the print is small but it is easily readable with my reading glasses. It is the perfect size for gifts or to slip in a purse.

I have perused this book from the catechism to the prayers and back to the ordination rites. It provides a good perspective on the liturgical nature and ethos (practice) of the Episcopal Church. It has a breadth of prayers from: being stewards of creation to the human family, for peace to those in the Armed Forces, for different professions from health care workers to political leaders. It also includes Articles of Religion and the Chicago-Lambeth Quadrilateral, which are historical documents of the Episcopal Church. Though, I might not agree with everything in this prayer book and I am not fond of "King James" English usage (often romanticized as more reverential, which I do not think is necessarily so). I do appreciate how there is room in this prayer book that directs us to be as holistic in our prayers and not shy away from praying for ourselves.

Great reference resource. This book is compact; your church probably uses them in the pews. It is well-constructed and feels sturdy. If you want your own Book of Common Prayer, but aren't quite ready to drop the money on the leather-bound edition, this will be more than adequate for your needs.

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