



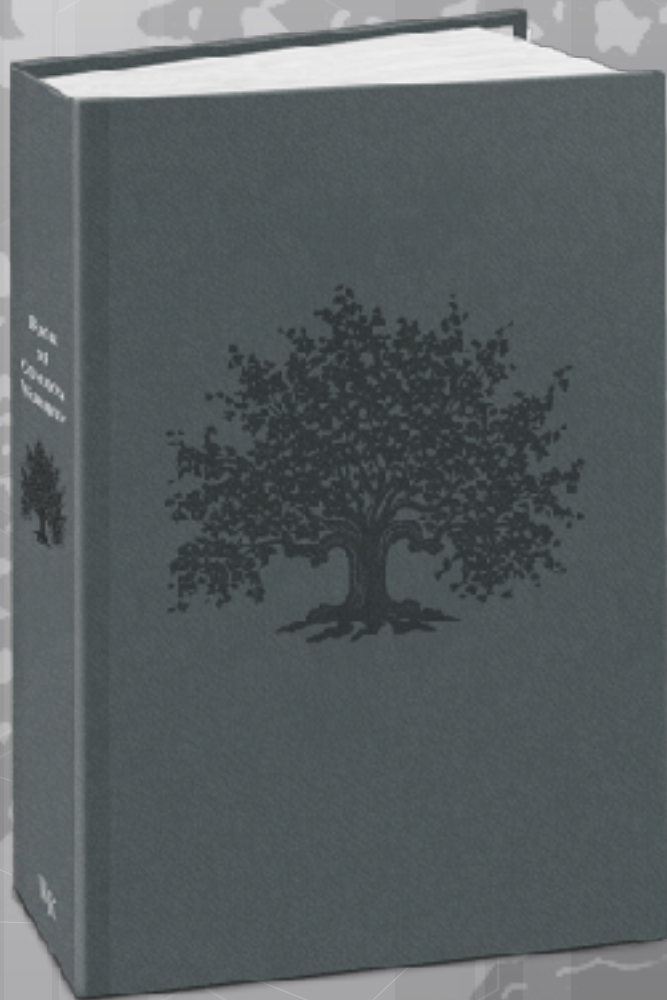
Introducing the 2018
Book of Common Worship

Presbytery Resource Day, April 14
Bedford, New Hampshire

Introducing the 2018 BCW

- History and Development
- Contents and Organization
- New and Notable Features
- Creative and Effective Use

History and Development



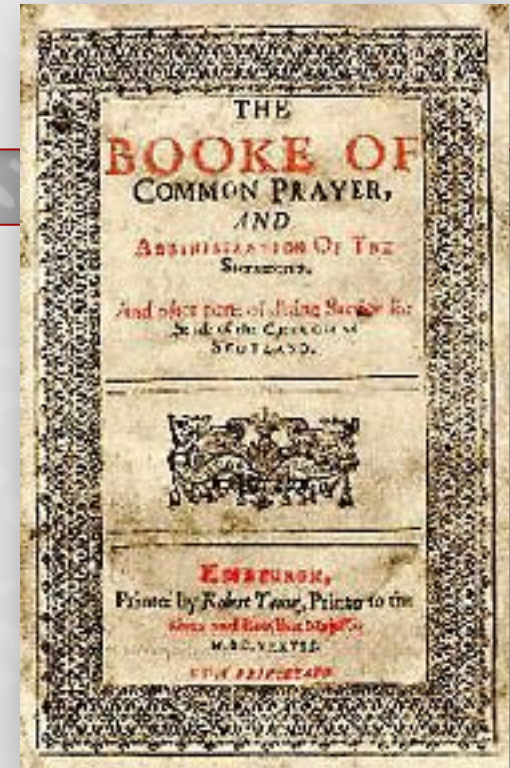
History and Development

- Reformed Precedents
 - John Calvin, *La Forme des Prieres Ecclesiastiques*
 - John Knox, *Form of Prayers, Book of Common Order*



History and Development

- Reformed Precedents
- Directory for Worship
 - 1644 Westminster Directory



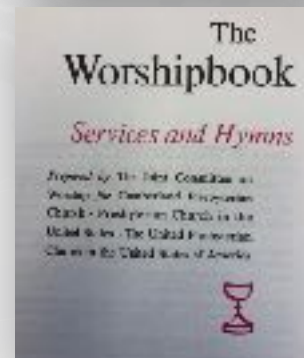
History and Development

- Reformed Precedents
- Directory for Worship
 - 1644 Westminster Directory
 - 1789 General Assembly
 - 1961 / 1963 Directories
 - 1989 Directory for Worship
 - 2017 Revision
- Analogy: compass and map



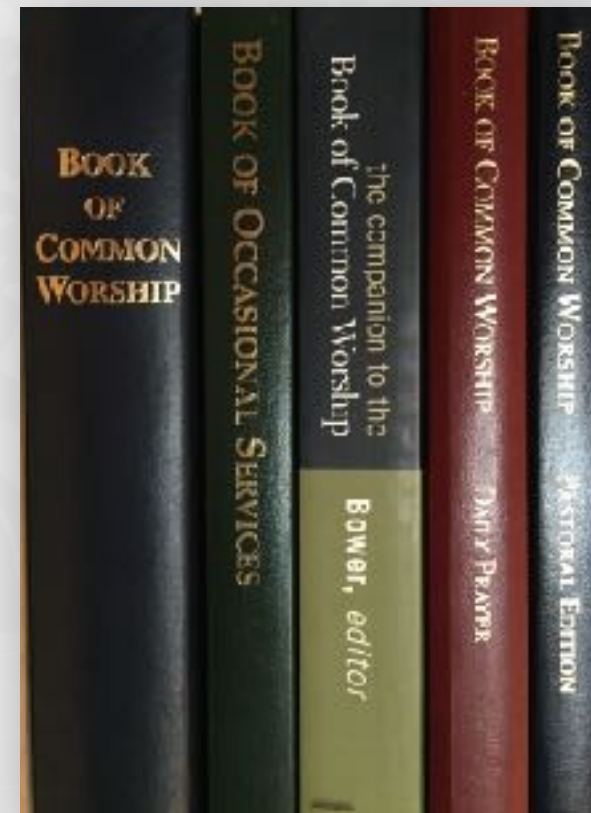
History and Development

- Reformed Precedents
- Directory for Worship
- The BCW Tradition
 - 1906 *Book of Common Worship*
 - 1932 *Book of Common Worship*
 - 1946 *Book of Common Worship*
 - 1970 *The Worshipbook*
 - 1984–1992 *Supplementary Liturgical Resources* (7 vol.)



History and Development

- Reformed Precedents
- Directory for Worship
- The BCW Tradition
 - 1993 *Book of Common Worship*
 - *BCW Daily Prayer*
 - *BCW Pastoral Edition*
 - 1999 *Book of Occasional Services*
 - 2003 *Companion to the BCW*



History and Development

This Revision—Why?

- History of Revisions
 - 1906 BCW
 - 1932 BCW [26 years]
 - 1946 BCW [14 years]
 - 1970 Worshipbook [24 years]
 - 1993 BCW [23 years]
 - 2018 BCW [25 years]

History and Development

This Revision—Why?

- History of Revisions
- Changes in the Church
 - *Invitation to Christ* (2006)
 - *Glory to God* (2013)
 - New Worshiping Communities
 - Directory for Worship (2017)



History and Development

This Revision—Why?

- History of Revisions
- Changes in the Church
- Changes in the World



History and Development

This Revision—How?

- Collaborative Effort
 - PC(USA) Office of Theology and Worship
 - Presbyterian Association of Musicians
 - Presbyterian Publishing Corporation (WJK)
- Six National Consultations
- Multiple Work Groups



History and Development

This Revision—How?

- Research (Fall 2015)
 - Surveys and Consultations
- Development (Spring 2016)
 - Research, Work Groups
- Review (Fall 2016)
 - Expert Reviewer Feedback
- Editing and Design (2017)
 - Copyediting, Layout
- Production (Spring 2018)
 - Print Editions, eBook

History and Development

Specific Proposals for Revision

- Update hymnal references
- Combine BCW and BOS
- Revised Directory for Worship
- Reflect Sacramental Renewal
- Multicultural, new communities
- Attention to gesture, movement
- Concise, evocative language
- Inclusive marriage service
- Streamlined, easier to use

History and Development

Guiding Principles

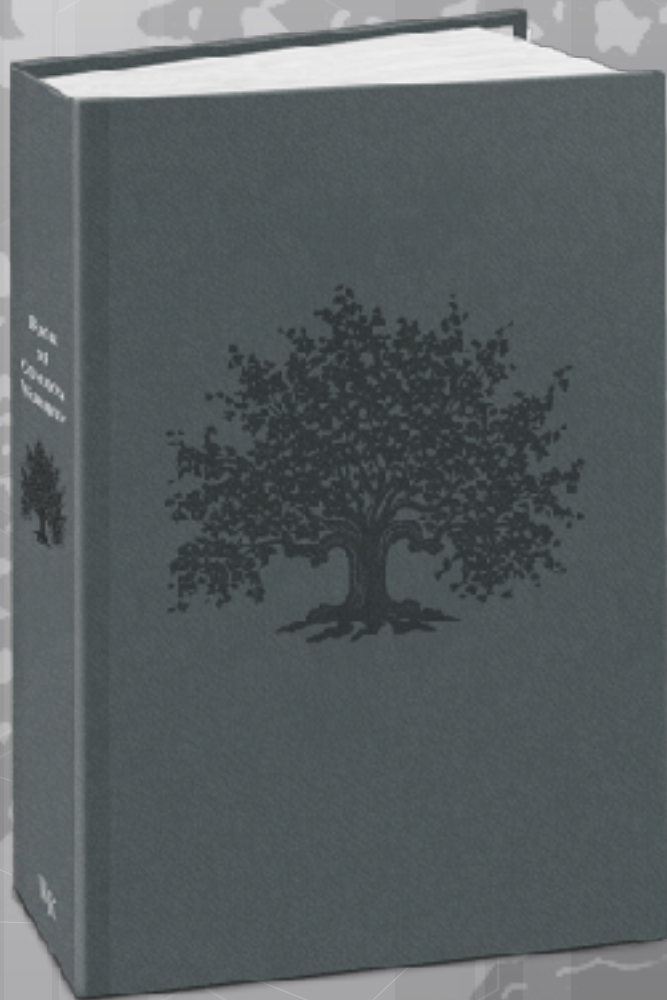
- Form and Freedom
- Reformed Emphases
- Ecumenical Concerns
- Local and Universal
- “Common”—for all

History and Development

Questions and Discussion



Contents and Organization



Contents and Organization

2018 *Book of Common Worship* Table of Contents

- Preface

[A: Sundays and Festivals]

- The Lord's Day
- The Christian Year
- Baptism and Reaffirmation

[B: Ministry and Mission]

- Ministry in the Church
- Mission in the World
- Dedication

[C: Passages in Human Life]

- Marriage
- Healing and Wholeness
- Death and Resurrection

[D: Prayer in Christian Life]

- Daily Prayer
- Psalms and Canticles
- Ancient and Classic Prayers
- Lectionaries, Calendars, Indexes

Contents and Organization

Structure of Each Section

- Commentary
 - *New Feature in the 2018 BCW*
 - Theological, Historical, Pastoral, Practical
- Services
 - *Simplified, Streamlined*
 - Complete Orders of Worship
- Sourcebook
 - *More Robust, More Options*
 - Scripture and Hymn Suggestions
 - Additional Texts
 - Prayers for Various Occasions

Contents and Organization

The Lord's Day

- Commentary
 - Worship on the Lord's Day (pp. 3–12)
- Services
 - Preparation for Worship (pp. 13–17)
 - Service for the Lord's Day (pp. 18–30)
 - Variations in the Order of Worship (pp. 31–32)
 - Bilingual Service: Spanish / English (pp. 33–53)
- Sourcebook
 - Additional Texts (pp. 54–156)

Contents and Organization

The Lord's Day + Additional Texts

<u>Gathering</u>	<u>1993</u>	<u>2018</u>
• Opening Sentences	10 (10+0)	15 (3+12)
• Gathering Prayer	5 (5+0)	5 (2+3)
• Call to Confession	3 (3+0)	10 (3+7)
• Prayer of Confession	11 (4+7)	14 (2+12)
• Declaration of Forgiveness	3 (3+0)	9 (2+7)
• Law / Call to Faithfulness	2 (2+0)	7 (1+6)
• The Peace	1 (1+0)	4 (0+4)

Contents and Organization

The Lord's Day + Additional Texts

Word	1993	2018
• Prayer for Illumination	11 (4+7)	13 (1+12)
• Before / After Readings	2 (2+0)	9 (2+7)
• Ascription of Praise	8 (3+5)	9 (1+8)
• Invitation to Discipleship	5 (0+5)	9 (1+8)
• Thanksgiving for Baptism	0 (0+0)	8 (0+8)
• Affirmation of Faith	7 (2+5)	7 (0+7)
• Prayers of Intercession	9 (0+9)	19 (1+18)
• Commemorations	6 (0+6)	5 (0+5)
• Concluding Collects	8 (0+8)	7 (1+6) *
• The Peace	1 (1+0)	6 (0+6)

*prayer deleted for copyright reasons **

Contents and Organization

The Lord's Day + Additional Texts

<u>Eucharist</u>	<u>1993</u>	<u>2018</u>
• Offering	6 (6+0)	11 (2+9)
• Prayer of Dedication	2 (2+0)	1 (1+0) **
• Invitation to the Lord's Table	4 (2+2)	9 (1+8)
• Great Thanksgiving	10 (1+9)	17 (1+16)
• Breaking of the Bread	2 (2+0)	5 (1+4)
• Prayer after Communion	11 (5+6)	19 (2+17)
• Prayer of Thanksgiving	5 (3+2)	4 (0+4) *

*prayer deleted for copyright reasons **

*two prayers consolidated into one ***

Contents and Organization

The Lord's Day + Additional Texts

<u>Sending</u>	<u>1993</u>	<u>2018</u>
• Blessing	8 (2+4)	17 (2+15)
• Charge	9 (3+6)	19 (3+16)

Contents and Organization



Preface (xi–xxxiv)

- The Book of Common Worship
- How to Use This Book
- Key to Symbols and Abbreviations
- Common Words and Actions
(English, Spanish, and Korean)
- Service Books in the Reformed
Tradition
- Contributors: A Great Cloud of
Witnesses



Contents and Organization



The Lord's Day (1–156)

- Commentary
- Preparation for Worship
- Service for the Lord's Day
- Variations in the Order of Worship
- Bilingual Service (Spanish and English)
- Additional Texts



Contents and Organization



The Christian Year (157–400)

1/3

- Commentary
- The Season of Advent
 - Sundays of Advent
 - Las Posadas
 - Lessons and Carols
- The Season of Christmas
 - Nativity of the Lord
 - Sundays of Christmas
 - Epiphany of the Lord
- The Time after Epiphany
 - Baptism of the Lord
 - Sundays after Epiphany
 - Transfiguration of the Lord



Contents and Organization



The Christian Year (157–400)

2/3

- The Season of Lent
 - Ash Wednesday
 - Sundays in Lent
 - Palm/Passion Sunday
- The Three Days
 - Maundy Thursday
 - Good Friday
 - The Great Vigil of Easter
- Additional Texts for Holy Week
 - Seven Last Words
 - Tenebrae Service



Contents and Organization



The Christian Year (157–400)

3/3

- The Season of Easter

 - Resurrection of the Lord

 - Sundays of Easter

 - Ascension of the Lord

 - Day of Pentecost

- The Time after Pentecost

 - Trinity Sunday

 - Sundays after Pentecost

 - All Saints' Day

 - Christ the King / Reign of Christ



Contents and Organization



Baptism and Reaffirmation (401–454)

- Commentary
- Baptism
 - The Sacrament of Baptism
 - El sacramento del Bautismo
- Reaffirmation of Baptism
 - Profession of Faith (Confirmation)
 - Baptism and Profession of Faith Combined
 - Reception of New Members
 - Recepción de nuevos/as miembros
 - Blessing of Departing Members
 - Reaffirmation of Baptism for a Congregation
 - Reaffirmation of Baptism and Eucharist
- Additional Texts



Contents and Organization



Ministry in the Church (455–556)

1/2

- Ordination and Installation

- Commentary

- Service of Ordination [and Installation]

- Culto de ordenación [e instalación]

- Receiving a Candidate under Care

- Recognition of a Certified Christian Educator

- Commissioning a Ruling Elder to Pastoral Service

- Installation of Council Leaders and Staff

- Additional Texts

- Commissioning to Service

- Commentary

- Services of Commissioning

- Within a Congregation, Outside a Congregation,

- Delegates to a Council

- Additional Texts



Contents and Organization



Ministry in the Church (455–556)

2/2

- Conclusion of Service

 - Commentary

 - Thanksgiving for Faithful Service

 - Dissolution of a Pastoral Call

 - Recognition of a Pastor's Retirement

 - Additional Texts

- Occasions in the Life of a Congregation

 - Commentary

 - Constituting a Congregation

 - Celebrating a Congregational Anniversary

 - Uniting Congregations by a Presbytery

 - Vacating a Church Building

 - Dissolving a Congregation

 - Additional Texts



Contents and Organization



Mission in the World (557–644)

1/2

- **Creation and Ecology**

 - Commentary

 - Service for the Care of Creation

 - Blessing of the Animals

 - Prayers after a Natural Disaster

 - Service after a Natural Disaster

 - Additional Texts

- **Justice and Reconciliation**

 - Commentary

 - Prayers after a Violent Event

 - Service after a Violent Event

 - Service for Justice and Peace

 - Additional Texts



Contents and Organization



Mission in the World (557–644)

2/2

- Interreligious Events

- Commentary

- Celebrations of Thanksgiving

- Gatherings in Conflict or Crisis

- Praying for Neighbors

- Additional Texts



Contents and Organization



Dedications (645–684)

- Commentary
- Dedication of a Church
 - Commentary
 - Groundbreaking
 - Laying a Cornerstone
 - Dedication of a Church Building and Furnishings
 - Dedication of a Place for Sacred Use
 - Additional Texts
- Dedication of Other Institutions
 - Commentary
 - Health Care, Education, Community Service
 - Additional Texts
- Dedication of a Home
 - Commentary, House Blessing, Additional Texts



Contents and Organization



Marriage (685–728)

- Commentary
- Service of Marriage
- Culto de matrimonio
- Reaffirmation of Marriage Vows
- Prayer at the End of a Marriage
- Additional Texts



Contents and Organization



Healing and Wholeness (729–766)

- Commentary
- Service of Wholeness for a Congregation
- Service of Wholeness for an Individual
- Extended Communion of the Church
- Communion in the Home or Hospital
- Ministry with the Sick
- Additional Texts



Contents and Organization



Death and Resurrection (767–824)

- Commentary
- Prayer at the Time of Death
- Comforting the Bereaved
- Funeral: Witness to the Resurrection
 - The Committal
- Funeral: Culto de testimonio de la resurrección
 - El entierro
- Additional Texts



Contents and Organization



Daily Prayer (825–912)

- Commentary
- Vigil of the Resurrection
- Services of Daily Prayer
 - Evening
 - Additional Texts
 - Night
 - Morning
 - Additional Texts
 - Midday
- Prayers at Mealtime
- Additional Texts



Contents and Organization



Psalms and Canticles (913–1096)

- Commentary
- Psalm Refrains and Tones
- Psalms 1–150
- Canticles and Ancient Hymns



Contents and Organization



Ancient and Classic Prayers (1097–1136)

- Commentary
- Collects
- Litanies



Contents and Organization



Lectionaries, Calendars, and Indexes (1137–1179)

- Commentary
 - About the Revised Common Lectionary
 - About the Two-Year Daily Lectionary
- Table of Lectionary Cycles and Major Celebrations
- Calendar of Commemorations
- Acknowledgements
- Scripture Index
- Subject Index

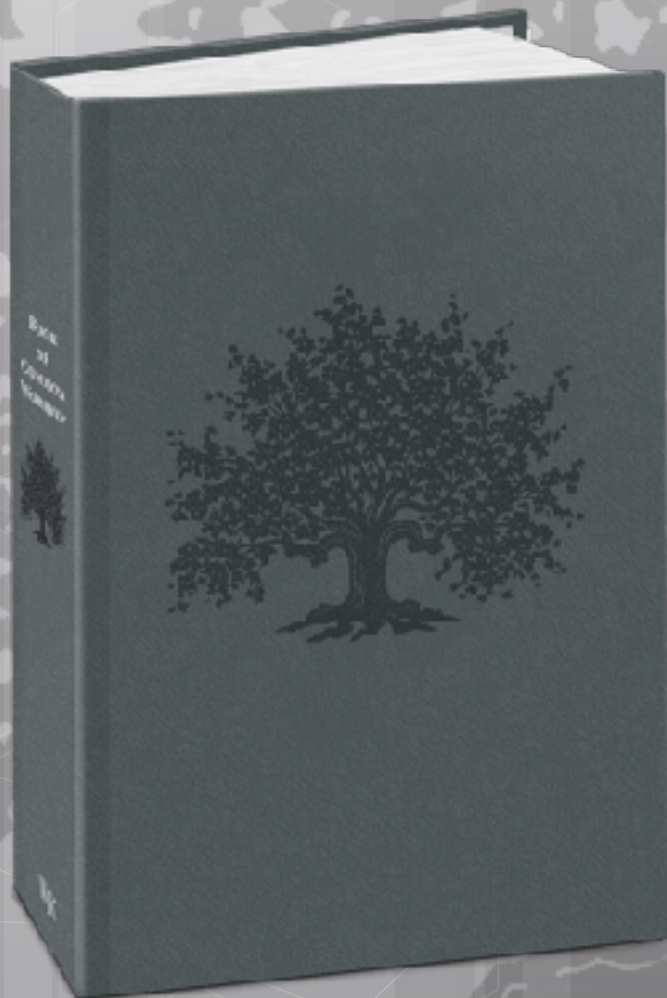


Contents and Organization

Questions and Discussion



New and Notable Features



New and Notable Features

Common Words and Actions

EUCHARIST



The Lord be with you. And also with you.

El Señor esté con ustedes.
Y también contigo.

주님께서 여러분과 함께 하시기를.

Ju nim kke seo yeo reo buen gwa ham kke ha si gi reul.

인도자님과도 함께 하시기를.

In-do-ja-nim-gwa-do ham-kke ha-si-gi-leul.



Lift up your hearts. We lift them to the Lord.

Levantemos nuestros corazones.
Los levantamos al Señor.

여러분의 마음을 드리십시오.

Yeo-reo-bu-nui ma-eu-meul deu-ri-sip-si-o.

주님께 우리의 마음을 드립니다.

*Ju-nim-kke u-ri-ui ma-eu-meul
deu-rim-ni-da.*

New and Notable Features

Common Words and Actions



Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

Demos gracias al Señor nuestro Dios.
Dar gracias y alabanzas es digno y justo.

주 우리 하나님께 감사 드립니다.
Ju u-ri ha-na-nim-kke gam-sa deu-rip-si-da.
우리가 주님께 감사와 찬양을 드리는 것이
마땅합니다.

U-ri-ga ju-nim-kke gam-sa-wa chan-yang-eul deu-ri-neun geo-si ma-llang-ham-ni-da.



The orans (Latin for praying) posture for prayer is traditionally used in eucharistic prayer, and may be used in other prayers in the liturgy as well. This ancient gesture, associated with the image of Christ crucified and risen and with the idea of opening or lifting our hearts to God, can be seen in depictions of prayer from early Christian art.

New and Notable Features

The Lord's Day: Bilingual Service

Se puede cantar o decir el Sancto, santo, señor

Santo, santo, santo, Señor Dios Todopoderoso.
Llenos están los cielos y la tierra de tu gloria.
¡Hosanna en las alturas!

Bendito sea el que viene en el nombre del Señor.
¡Hosanna en las alturas!

Santo eres tú, y bendito es tu Hijo, Jesucristo,
que nació de María,
y participo de las alegrías y tristezas
de la vida tal como las conocemos.

Ungiste a Jesucristo con tu Espíritu
para predicar buenas nuevas a quien vive en pobreza,
para sanar a quienes tienen corazones quebrantados,
para proclamar libertad a quienes están cautivos,
para dar vista a quienes están ciegos,
y para liberar a quienes son oprimidos,
proclamando el año agradable del Señor.

En tu bautismo, sufrimiento, muerte y resurrección
diste vida a tu Iglesia,
e hiciste un nuevo pacto con tu pueblo
en el agua y en el Espíritu.

Aquí se dicen las palabras de institución si no se han dicho en otro momento:

Damos gracias porque en la noche antes de morir,
el Señor tomó en sus manos el pan;
y, después de haber dado gracias, lo partió, y dijo:
-Esto es mi cuerpo dado por ustedes;

The Sanctus may be sung or spoken:

**Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.**

**Blessed is he who comes in the name of the Lord.
Hosanna in the highest.**

You are holy, and blessed is your Son, Jesus Christ,
who was born of Mary
and shared the joys and sorrows
of the life that we know.

You anointed Jesus Christ with your Spirit
to preach good news to the poor,
to bind up the brokenhearted,
to proclaim liberty to the captives,
to give sight to the blind,
and to liberate the oppressed,
proclaiming the year of the Lord's favor.

In his baptism, suffering, death, and resurrection
you gave birth to your Church
and made a new covenant with us
by water and the Spirit.

The words of institution are spoken here, if not elsewhere:

We give you thanks that on the night before he died,
the Lord took bread in his hands;
and, after giving thanks to you, he broke it, saying:
This is my body given for you;

New and Notable Features

The Christian Year

Seasons

Commentary
Opening Sentences
Litany and Collect
Thanksgiving for Baptism
Call (3), Confession, Pardon (3)
Prayer for Illumination
Response to Readings (3)
Ascription of Praise
Prayers of Intercession (4)
Invitation to Offering (3)
Invitation to the Lord's Table
Great Thanksgiving (2)
Prayer after Communion (3)
Prayer of Thanksgiving
Blessing and Charge (3)

Festivals

Commentary
Lectionary Readings
Opening Sentences (3)
Prayer of the Day
Litany and Collect
Call, Confession, Pardon
Prayer for Illumination
Response to Readings
Prayers of Intercession
Great Thanksgiving (1 or 2)
Prayer after Communion
Prayer of Thanksgiving

Sundays

Lectionary Readings
Opening Sentences (3)
Prayers of the Day

New and Notable Features

The Christian Year

Seasons

Commentary
Opening Sentences
Litany and Collect
Thanksgiving for Baptism
Call (3), Confession, Pardon (3)
Prayer for Illumination
Response to Readings (3)
Ascription of Praise
Prayers of Intercession (4)
Invitation to Offering (3)
Invitation to the Lord's Table
Great Thanksgiving (2)
Prayer after Communion (3)
Prayer of Thanksgiving
Blessing and Charge (3)

Festivals

Commentary
Lectionary Readings
Opening Sentences (3)
Prayer of the Day
Litany and Collect
Call, Confession, Pardon
Prayer for Illumination
Response to Readings
Prayers of Intercession
Great Thanksgiving (1 or 2)
Prayer after Communion
Prayer of Thanksgiving

Sundays

Lectionary Readings
Opening Sentences (3)
Prayers of the Day

New and Notable Features

The Christian Year: Sundays

What's new / different?

- dates added (where possible)
- lectionary readings placed with opening sentences and prayers
- all opening sentences arranged for responsive reading (non-bold/bold)
- prayers of the day reduced from three to one per Sunday

First Sunday of Advent

November 27—December 3

LECTIONARY READINGS

Year A

Isa. 2:1–5

Ps. 122

Rom. 13:11–14

Matt. 24:36–44

Year B

Isa. 64:1–9

Ps. 80:1–7, 17–19

1 Cor. 1:3–9

Mark 13:24–37

Year C

Jer. 33:14–16

Ps. 25:1–10

1 Thessa. 3:9–13

Luke 21:25–36

OPENING SENTENCES

ABC Awake from your sleep; salvation is near!
The night is far gone; the day is at hand. *Rom. 13:11–12*

ABC Heaven and earth will pass away,
but the word of God endures forever. *Mark 13:31*

ABC The day of the Lord is surely coming;
the promise of God will be fulfilled. *Jer. 33:14*

PRAYER OF THE DAY

Faithful God,
your promises stand unshaken through all generations.
Renew us in hope,
that we may be awake and alert
as we watch for the glorious return of Jesus Christ,
our judge and Savior,
who lives and reigns with you
in the unity of the Holy Spirit,
one God, now and forever. Amen.

New and Notable Features

The Christian Year: Other New Services

- Las Posadas
- Lessons and Carols
- Seven Last Words
- Tenebrae Service

New and Notable Features

Baptism and Reaffirmation

PRESENTATION: QUESTIONS FOR CHILDREN OF THE CHURCH

Children may be invited to gather near the font at the beginning of the baptism service.

As part of the questions to the congregation, one child may say to the other children:

Today we celebrate that N. and N.
are becoming part of our church family.

We are all God's children.

These questions are for us, the children of [name of church].

Each time we say "We will,"

we make a promise to God and to N. and N.

Will we help N. and N. remember
that God loves them and we love them? We will.

Will we share the stories of Jesus
with N. and N.? We will.

On behalf of the children

I give this book of Bible stories
to N. and N. and their families.

May it guide them as they grow in faith.

DECLARATION

These words, derived from the French Reformed Liturgy, may be spoken to a child before or after the baptism.

N., for you Jesus Christ came into the world:
for you he lived and showed God's love;
for you he suffered the darkness of Calvary
and cried at the last, "It is accomplished";
for you he triumphed over death
and rose in newness of life;
for you he ascended to rule over all.
All this he did for you, N.,
though you do not know it yet.
And so the word of scripture is fulfilled:
We love because God first loved us.^{1JOH 4:19}

New and Notable Features

Ministry in the Church

For Deacons

Will you be a faithful deacon,
teaching charity, urging concern,
and directing the people's help
to the friendless and those in need,
and in your ministry will you try to show
the love and justice of Jesus Christ? I will.

For Ruling Elders

Will you be a faithful ruling elder,
watching over the people,
providing for their worship, nurture, and service?
Will you share in government and discipline,
serving in councils of the church,
and in your ministry will you try to show
the love and justice of Jesus Christ? I will.

For Ministers of Word and Sacrament

Will you be a faithful minister of Word and Sacrament,
proclaiming the good news,
teaching faith and caring for people?
Will you be active in government and discipline,
serving in the councils of the church;
and in your ministry will you try to show
the love and justice of Jesus Christ? I will.

DECLARATION OF ORDINATION [AND INSTALLATION]

The newly ordained persons) shall stand.

The moderator addresses those who have been ordained and/or installed.

For Deacons and/or Ruling Elders

N. and N., you are *deacons and ruling elders*,
ordained to ministries of *service and governance*
in the church of Jesus Christ
and for this congregation.

For a Minister of Word and Sacrament

N., you are now a minister of Word and Sacrament,
in the church of Jesus Christ
[and for this congregation].

Be faithful and true in your ministry so that your whole life
will bear witness to the crucified and risen Christ. Amen.

New and Notable Features

Mission in the World

Service for Justice and Peace

ORDER OF WORSHIP

Opening Sentences

Hymn, Psalm or Spiritual Song

Prayer

Scripture

Hymn, Psalm, or Spiritual Song

Prayer of Lament

Offering

Hymn, Psalm, or Spiritual Song

Blessing and Charge

This service is designed for use in a time of controversy or crisis, when people gather to pray for God's justice and peace in the community, church, and world. Planners of worship will want to adopt and expand on these resources according to particular circumstances and contexts.

OPENING SENTENCES

All may stand as one of the following, or another verse from scripture appropriate to the occasion (604), is used.

- 1 Out of the depths we cry to you, O Lord;
Hear our voice and answer our prayer! Ps. 150:1-2
- 2 The word of the Lord is like fire in my bones;
I am weary with holding it in. Jer. 20:9
- 3 What does the Holy One require of us?
To do justice, to love kindness,
and to walk humbly with our God. Mic. 6:8

Gatherings in Conflict or Crisis

The following suggestions are offered to assist in planning an interreligious or community gathering in a time of conflict or crisis. These ideas might also be adapted for ecumenical services. Readers are also advised to consult the general commentary on interreligious events at the beginning of this section (533).

An interreligious gathering in a time of conflict or crisis might include some of these elements:

- a greeting from one or more of the planners or leaders for the event (particularly from a representative of the group hosting the gathering), relating events that have taken place and explaining the reason for the gathering
- a call to prayer, opening song, symbol of presence, or practice of gathering from one or more of the groups participating in the event
- the reading of sacred or significant texts from each of the traditions represented, related to themes of justice, reconciliation, or peace
- a brief reflection, dialogue, or discussion related to the event that has taken place or other important themes of the day
- a time of silence or other open space, allowing for prayer or meditation by all participants
- musical selections (vocal or instrumental) related to justice, reconciliation, peace, or other appropriate themes
- the collection of material goods or financial contributions to benefit a mutually agreed upon organization
- prayers or appropriate symbolic actions (such as the lighting of candles) from one or more of the participating groups
- blessings or other closing words from one or more of the leaders of the event
- an opportunity for those gathered to greet one another with gestures of peace and goodwill
- a presentation on an issue of common concern, a time for sharing information, an open forum for discussion, or an opportunity for collective action

New and Notable Features

Dedications

Dedication of a Place for Sacred Use

ORDER OF WORSHIP

Gathering

Opening Sentences
Cathexing Prayer
Hymn, Psalm, or Spiritual Song
Prayers of Dedication
The Baptismal Bowl or Basin
The Worship Bible
Communion Vessels
Place of Worship

The service continues with the liturgy of the word and Eucharist

Sending

Hymn, Psalm, and Spiritual Song
Blessing and Charge

This liturgy is designed for use when a congregation meets for worship in a facility other than a church sanctuary—such as a gymnasium, classroom, cafeteria, restaurant, coffee shop, storefront, private home, movie theater, office, or any other place. It is based on the Service for the Lord's Day.

The service may be used by congregations whose mission leads them to worship in alternative spaces or in proximity to the communities they serve; by new church developments or new worshipping communities; by congregations worshipping temporarily in rented or borrowed space; or by worshipping communities that meet in multipurpose space on church grounds.

LITANY OF DEDICATION

1 This litany may be used at the dedication of a sanctuary or at the rededication of a space for worship after a renovation, disaster, or tragic event.

The paschal candle (or other candle) is lighted.

In this place, we will bear witness to the light of Christ.
The light still shines in the darkness,
and the darkness will not overcome it.

The Bible is opened and lifted.

In this place, we will proclaim the good news of the gospel.
Through the grace of God in Jesus Christ,
we are set free from sin and death forever.

Water is poured into the baptismal font.

In this place, we will receive the promise of God's blessing.
God's love has been poured into our hearts
through the gift of the Holy Spirit.

The bread and cup are lifted.

In this place, we will share the feast of salvation.
In Christ we will hunger and thirst no more,
and God will wipe away every tear.

The minister prays:

Holy God, you have called us
to be your church in this place.
Help us to be a light in the world,
to share the good news we have received,
to pour out the gifts of your Spirit,
and to feed others as we have been fed,
so that all people may know
the fullness of life that you offer
through our Savior Jesus Christ. Amen.

New and Notable Features

Marriage

Vows

1 I, N., give myself to you, N.,
to live in the covenant of marriage,
and I promise,
before God and these witnesses,
to be loving and faithful to you.

I will cherish you,
encourage you,
and uphold you;

I will comfort you in sorrow
and laugh with you in joy;
and I will nurture my love for you
throughout all our days.

2 I, N., take you, N., to be my *wife/husband*;
and I promise,
before God and these witnesses,
to be your loving and faithful *husband/wife*;
in plenty and in want;
in joy and in sorrow;
in sickness and in health;
as long as we both shall live.

New and Notable Features

Healing and Wholeness

Extended Communion of the Church

The order of worship suggested here is provided for the use of elders and deacons who take Communion to the homebound immediately after the community's weekly worship. Modeled on the Service for the Lord's Day, the order is brief but maintains the vital link between the Word and the Sacrament. Because the Lord's Supper is a celebration for the whole church, this order allows those who are unable to attend worship to be included in the worship of the whole church. Other elements may be added to the service to reflect the practices of particular congregations.

Particular attention must be given to the physical condition of each communicant as well as to age and level of comprehension. Team members should be alert for signs of fatigue, discomfort, or inability to swallow and should adapt the service accordingly.

Elders who memorize the declaration of forgiveness and the blessing will be able to deliver these significant words with authenticity and confidence.

New and Notable Features

Death and Resurrection

Services at the Graveside or Columbarium or at the Scattering of Ashes

When the only service is one at the graveside or columbarium, or when ashes are scattered at a time after the funeral, a presider may include prayers and scripture readings from the funeral service along with the committal rite. A suggested order is as follows:

- Greeting
- Prayer
- Scripture
- Prayers of Thanksgiving, Supplication, and Intercession
- Commendation
- Committal
- Blessing

When Faith Is Unknown

When a funeral marks the death of a person of no faith or unknown faith, the service emphasizes the wideness of God's mercy as expressed in Christ. Scripture readings focus on God's love for all creation and the comfort offered through the Spirit. Psalms of lament or supplication may also be appropriate. The one presiding at a funeral does so as a Christian and as one who proclaims the gospel. Even if the deceased was not a person of faith, the congregation gathered for a funeral service includes people who need to hear a word of grace and reassurance, who want to give and receive comfort with others, and who may desire to offer prayers and to confess their own faith in creed and song.

Entierro

El oficial se baja a la fosa y se pone en el lugar final de descanso. Mientras se hace este acto, el ministro o la ministra dirá:

En segura y certera esperanza de la resurrección a la vida eterna,
y a través de nuestro Señor Jesucristo,
encomendamos al Dios Todopoderoso
a nuestro/a hermano/a (N.),
y encomendamos su cuerpo a la tierra,
tierra a la tierra, ceniza a la ceniza y polvo al polvo.
Dichosa la persona, de aquí en adelante
que muere en el Señor.
El Espíritu dice que descansarán de sus trabajos,
porque sus obras siguen con ellas.

Se puede decir el Padre Nuestro aquí.

New and Notable Features

Daily Prayer

*Rejoice always, pray without ceasing,
give thanks in all circumstances; for this is
the will of God in Christ Jesus for you.*

1 THESS 5:16-18

PRECEDING PAGE ILLUSTRATION:

The practice of daily prayer is a way
of living out our baptism—dying and rising
with Christ. Each night we rest in
Christ's peace; each morning we rise
to walk in newness of life.



*Rooted in ancient Jewish and early Christian
patterns of worship, the liturgy of the hours
or daily office joins the people of God in prayer
throughout the day.*

New and Notable Features

Psalms and Canticles

Psalm 117

Tone 3; GTG 327, 328; PH 229; PG 117

R ¹Praise the LORD, ¹ all you nations;
extol God, ¹ all you peoples.

²For great is God's steadfast ¹ love toward us,
and the faithfulness of the LORD
endures forever. ¹ Hallelujah!

R

Lord God, you have revealed your kindness to every people and nation. Gather the whole world to yourself, that in all the various languages of the earth one hymn of praise may rise to you; through Jesus Christ, our Savior and Lord.

New and Notable Features

Ancient and Classic Prayers

Contemplative Prayer

Lord Jesus Christ, Son of God,
have mercy on me, a sinner.

The Jesus Prayer is a short, contemplative prayer with roots in the desert monasticism of fifth century Egypt. This simple prayer, similar to the Kyrie Eleison, may be repeated throughout the day, used in preparation for worship, or employed in silent meditation. It is sometimes associated with the parable of the Widow (Luke 18.1-8) and prayer of the tax collector (Luke 18.13), or with Paul's charge to "pray without ceasing" (1 Thess. 5:17). The Jesus Prayer is often used in connection with the practice of breath prayer—inhalating on the first line and exhalating on the second.

Collects

O God Almighty,
Father of our Lord Jesus Christ:
Grant us, we pray,
to be grounded and settled in your truth
by the coming down of the Holy Spirit into our hearts;
that which we know not, reveal,
that which is seeming in us, fill up;
that which we know, confirm;
and keep us steadfast in your service;
through the same Jesus Christ our Lord. Amen.
—Collect of Rome (1st century)

We pray to you, O God:
be our helper and protector;
Save the afflicted,
have mercy on the lowly,
raise up the fallen,
help the needy,
humble the proud,

Eternal God,

restore health to the sick
and life to the dead.

Give us a voice, your own voice,
to cry out to you for mercy for the world.
You, light, give us light.
You, wisdom, give us wisdom.
You, supreme strength, strengthen us. Amen.
—Collect of Mass (1547-1560)

You, eternal Father,
are the table that offers us as food
the Lamb, your only begotten Son.
He is the most exquisite of foods for us,
both in his teaching,
which sustains us in your will,
and in the sacrament that we receive in holy communion,
which feeds and strengthens us.
And the Holy Spirit is indeed a waiter for us,
who serves us charity for our neighbors. Amen.
—Collect of Mass (1547-1560)

O high eternal Trinity!
O our redeemer and resurrection!
O fire ever burning,
O light-giving light,
you are the One Who Is,
and I am the one who is not. Amen.
—Collect of Mass (1047-1060)

In you, Father Almighty,
we have our power, calm and our life.
In you, Christ,
we have our restoring and our saving.
You are our mother, brother, and Father.
In you, our Lord the Holy Spirit,
is merciful and plentiful grace.
You are our clothing;
be to us our strength, our life, and our salvation.

O! I surrender to your will,
so that I may be reasonably happy in this life,
and supremely happy with you
forever in the next. Amen.
—Richard Hooker (1593-1633)

Come, O Holy Spirit,
Come as Holy Fire and burn in us,
come as Holy Wind and cleanse us within,
come as Holy Light and lead us in the darkness,
come as Holy Truth and dispel our ignorance,
come as Holy Power and enable our weakness,
come as Holy Life and dwell in us.
Comfort us, correct us, consecrate us,
until we are set free from the service of ourselves,
to be your servants to the world. Amen.
—Adapted by John Rumbold (1906-1977)

Eternal God,
in whom we live and move and have our being:
You have made us for yourself,
so that our hearts are restless
until they rest in you.
Give us purity of heart and strength of purpose,
that no worldly passions may hinder us from knowing your will,
no weaknesses keep us from doing it,
that in your light we may see light clearly,
and in your service find perfect freedom;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and forever. Amen.
—Church of Scotland, Book of Common Order (1548); inspired by Augustine, Conf. 1.1

Open unto me—light for my darkness,
Open unto me—courage for my fear,
Open unto me—hope for my despair,
Open unto me—peace for my turmoil,
Open unto me—joy for my sorrow,
Open unto me—strength for my weakness.

New and Notable Features

Calendar of Commemorations

Key: regular type = persons *italic type = liturgical festivals* **bold type = historical events**

JANUARY

- 1 *The Name of Jesus* (Luke 1:31; 2:21)
Emancipation Proclamation (1863)
 Berka Zdislava (d. 1252)
- 2 Gregory of Nazianzus (c. 330-c. 389)
- 3 Genevieve (c. 422-500)
- 4 T. S. Eliot (1888-1965)
- Elizabeth Ann Seton (1774-1821)
- 5 Simeon Stylites the Elder (c. 390-459)
- 6 *The Epiphany of the Lord* (Matt. 2:1-11)
 Schotin [Scarthin] (8th century)
- 7-13 *Baptism of the Lord* (Matt. 3:13-17; Mark 1:9-11; Luke 3:21-22; John 1:29-34)
- 7 Felipe and Mary Bareda (d. 1982)
- 8 Giotto di Bondone (c. 1267-1337)
- 9 Philip of Moscow (1507-1569)
- 10 Lyman Beecher (1775-1863)
- 11 Michael of Klopsk (d. c. 1453)
- 12 Marguerite of Bourgeoys (1620-1700)
- 13 Hilary of Poitiers (c. 315-c. 388)
 George Fos (1624-1491)
- 14 Malachi (c. 450 BCE)
- 15 Micah (8th century BCE)
- Habakkuk (7th century BCE)
- 16 **King James Version of the Bible** (1604-1611)
 Roberto de Nobili (1577-1656)
- 17 Antony of Egypt (c. 251-356)
- 18 The Confession of Peter (Matt. 26:75)
- 27 Lydia, Dorcas, and Phoebe (Acts 16:14-15; 9:36-43; Rom. 16:1-2)
- 28 John (Johannes) Scotus Erigena (c. 815-877)
 Thomas Aquinas (c. 1225-1274)
 Fyodor Mikhailovich Dostoevsky (1821-1888)
- 29 Eliphalet Nott (1773-1866)
- 30 Mohandas K. Gandhi (1869-1948)
- 31 John Bosco (1815-1888)
 Menné Simons (c. 1496-1561)

FEBRUARY

- 1 Brigit [Bridgit, Brigit] of Ireland (c. 480-c. 525)
- 2 *The Prussication of the Lord* (Luke 2:22-39)
 Giovaani Pierluigi da Palestrina (c. 1525-1594)
- Feb. 2-Mar. 2 *The Transfiguration* (Matt. 17:1-9; Mark 9:2-8; Luke 9:28-36)
- 3 Ansgar [Anskar] (c. 801-865)
- 4 Cornelius the Centurion (Acts 10:1-48)
- 5 The Martyrs of Japan (1597)
- Feb. 5-March 10 *Ash Wednesday*
- 6 Alfonso Maria Fusco (1839-1910)
- 7 Martyrs of Nicomedia (303)
- 8 Jerome Emilian (1481-1537)
- 9 Marianus Scotus [Muirnach MacKobartagh] (d. 1088)
- 10 Scholastica (c. 480-c. 543)
- 11 Caedmon (658-580)
- 12 Elizabeth of Hungary (d. c. 1250)

DECEMBER

- 1 Nahum (c. 612 BCE)
- 2 Eusebius and Company (d. 254-259)
- 3 Zephaniah (7th century BCE)
 Francis Xavier (1506-1552)
- 4 John of Damascus (c. 676-c. 749)
 Clement of Alexandria (d. c. 215)
The Westminster Confession (1646)
- 5 Wolfgang Amadeus Mozart (1756-1791)
 John A. T. Robinson (1919-1983)
 Nelson Mandela (1918-2013)
- 6 Nicholas of Myra (d. c. 350)
- 7 Ambrose of Milan (c. 339-397)
- 8 Romaricus (d. 653)
- 9 Martyrs of Samosata (d. c. 311)
- 10 Karl Barth (1886-1968)
 Thomas Merton (1915-1968)
- 11 Daniel the Stylite (409-493)
- 12 Conrad of Offida (c. 1241-1306)
- 13 Judocus [Jodocus] (d. c. 668)
- 21 Thomas (Matt. 10:3; Mark 3:18; Luke 6:15; John 11:16; 14:5; 20:24-29; 21:2; Acts 1:13)
- 22 Alexander of Jerusalem (d. 251)
 Zeno of Nicomedia (d. 303)
- 23 Thorlac Thorhalli [Thorhallsson] (1133-1193)
 John of Kenty (c. 1390-1473)
- 24 Adam and Eve (Gen. 2-3)
- 25 *The Nativity of Jesus Christ* (Christmas Day)
 Fulk of Toulouse (c. 1155-1231)
 Jacopone da Todi (c. 1230-1306)
- 26 Stephen (Acts 6:5-8; 11:19; 22:20)
- 27 John the Evangelist
- 28 *Holy Innocents* (Matt. 2:16-18)
 Francis de Sales (1567-1622)
- 29 David (d. c. 970 BCE)
 Thomas Becket (c. 1118-1170)
- 30 Egwin of Worcester (d. 717)
- 31 John Wycliffe (c. 1328-1384)
 Don Miguel de Unamuno (1864-1936)

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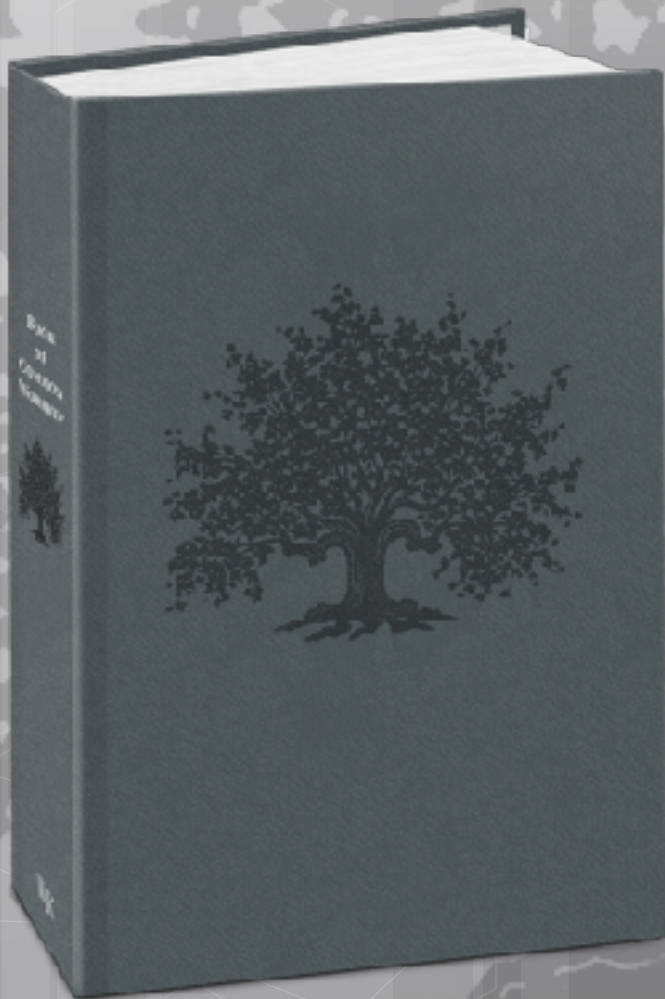
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New and Notable Features

Questions and Discussion



Creative and Effective Use



Creative and Effective Use

This 2018 edition of the *Book of Common Worship* is offered to the church with our historic appreciation of form and freedom. The original 1906 Book of Common Worship began with an essay, “Concerning the Use of This Book.” As the opening words of that essay established:

None of the forms of service in this book are intended to be in any sense obligatory; but where a given order is voluntarily used it will promote unity and the general convenience if the parts are followed as here arranged.

Creative and Effective Use

Similarly, this edition presents a carefully edited, prayerfully commended collection of resources—simultaneously ancient and contemporary, reformed and ecumenical—all for the glory of God and the good of God’s people.

Yet this volume, like previous editions, is intended to be much more than a collection of resources. It represents an ethos of Christian community, bathed in the gift of the Holy Spirit. It reflects a fervent hope for the ongoing reform and renewal of the church, nourished by Jesus Christ. Above all, it seeks to respond with gratitude to the good news of God’s grace.

Creative and Effective Use

Here are a few guidelines for the use of this book:

- Let the structures of the services and forms of prayer in this volume shape the established patterns and practices of worship in your congregation. They convey a wealth of theological and pastoral wisdom, generations of work on the reform of worship, and countless conversations with contemporary practitioners.
- Allow your own pastoral wisdom and local experience to inform how these liturgies come to life in your congregation. This is about learning and being transformed by deep patterns, not following a book of rules.

Creative and Effective Use

- Prepare for worship leadership just as you might prepare to preach a sermon. Study the services and pray the prayers beforehand, so you will be able to worship in spirit and truth even as you lead the people of God in worship.
- Seek to understand the deep structure of the liturgy—the major movements, the highlights, the key points—just as a conductor would learn a musical score. Internalize the rhythms, analyze the harmonies and dissonances, and be sure to know the main theme by heart.

Creative and Effective Use

- Don't just read these texts; pray them with passion and sincerity. Don't just perform these services; embody them with (in the words of the ordination liturgy) "energy, intelligence, imagination, and love." Authentic and living liturgy is not the mere recitation or performance of words and actions as prescribed on a page. It is prayerfully enacted service to God in the context of the body of Christ, empowered by the Holy Spirit.

Creative and Effective Use

- Some users of this book may feel most comfortable staying close to the texts and rubrics provided in this volume. To these readers, we say: Use these words and actions with as much grace as you can to offer the good news of Jesus Christ to the people of God.
- Other users may find inspiration in these texts and rubrics to create other words and actions. To these readers, we say: Use the commentary, outlines, descriptions of prayers, and rubrics to spark and refine your creativity as you are led by the Holy Spirit.

Creative and Effective Use

There is buried treasure in this book, an inheritance that Christians have carried along and passed down for generations—not just texts and services, but a “liturgical theology,” a living faith embodied in worship. Spend some time exploring this volume so you’ll know what’s here and be prepared to draw from it when called upon to lead the church in worship.

Creative and Effective Use

Questions and Discussion





Introducing the 2018
Book of Common Worship

Presbytery Resource Day, April 14
Bedford, New Hampshire