

Book of Common Worship

OTHER EDITIONS OF THE
BOOK OF COMMON WORSHIP

Book of Common Worship, Pastoral Edition—designed for use at occasional services, home and hospital visits, and other events that may take place outside the congregational setting. It contains excerpts from this volume, including the Service for the Lord's Day, Baptism and Reaffirmation, Ministry in the Church, Mission in the World, Dedications, Marriage, Healing and Wholeness, and Death and Resurrection. It also provides full texts of selected passages of scripture, marked in this volume with an asterisk.

Book of Common Worship, Daily Prayer—designed for services of daily prayer, worship at home or on retreat, personal devotion, and other use in everyday life. It contains excerpts from this volume, including Daily Prayer, Psalms and Canticles, Ancient and Classic Prayers, and Prayers for Various Occasions. It provides full texts of the Psalms, arranged for chanting or responsive reading, and psalm prayers. It also offers two lectionaries for daily prayer: the three-year Revised Common Lectionary Daily Readings and an expanded version of the two-year daily lectionary.

Book of Common Worship

Prepared by the Office of Theology and Worship
for the Presbyterian Church (U.S.A.)



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PREFACE



*“Holy, holy, holy is the Lord of hosts;
the whole earth is full of God’s glory.”*

ISA. 6:3

PRECEDING PAGE ILLUSTRATION:

The Bible begins and ends with trees,
from the garden of Eden (Gen. 2) to the river
of life (Rev. 22). At the center, too, is a tree—
the life-giving cross of Christ.



*The image of three equal rings,
joined in a circular dance, is a classic symbol
of the triune God. The figures at the center
also suggest the shape of a fish, another
ancient Christian symbol.*

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Christian worship gives all glory and honor, praise and thanksgiving to the holy, triune God. We are gathered in worship to glorify the God who is present and active among us—particularly through the gifts of Word and Sacrament. We are sent out in service to glorify the same God who is present and active in the world.

(Directory for Worship, W-1.0101)

The Book of Common Worship

Book

This *Book of Common Worship* is the sixth major service book to be published for American Presbyterians and the first of the twenty-first century. As with each of its precursors, this edition of the *Book of Common Worship* has a heritage that can be traced through many other books—the teachings of the Protestant reformers, the traditions of the ancient and universal Church, and the sacred words of the Bible. Above all, this book seeks to bear witness to the Word of God made flesh in Jesus Christ.

Common

The word “common” is sometimes understood to mean mundane or ordinary. There is a sense in which that meaning applies to this book—it is rooted in the real world of human experience and intended for the regular joys and struggles of daily life. Indeed, this is a book for the whole people of God. At the same time, this book also reflects a profound yearning for reconciliation, the hope that Christians hold in common. In that sense, this book casts an “uncommon” vision—that in worship we will glimpse the day of God’s righteousness, justice, and peace.

Worship

Worship is at the very heart of the church’s life. All that the church is and does is rooted in its worship. The community of faith, gathered in

response to God's call, is formed in its worship. Worship is the principal influence that shapes our faith, and is the most visible way we express the faith. In worship, through Word and Sacrament, the church is sustained by the presence of Christ and empowered by the work of the Holy Spirit. Joined in worship to the One who is the source of its life, the church is equipped to serve God in the world.

How to Use This Book

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.

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.

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.
- 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.
- 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.

- 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.

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.

Key to Symbols and Abbreviations

<i>BCW-DP</i>	<i>Book of Common Worship, Daily Prayer.</i> Louisville, KY: Westminster John Knox Press, 2018.
<i>GTG</i>	<i>Glory to God: The Presbyterian Hymnal.</i> Louisville, KY: Westminster John Knox Press, 2013.
<i>PH</i>	<i>The Presbyterian Hymnal: Hymns, Psalms, and Spiritual Songs.</i> Louisville, KY: Westminster John Knox Press, 1990.
<i>PS</i>	<i>The Psalter: Psalms and Canticles for Singing.</i> Louisville, KY: Westminster John Knox Press, 1993.
...	Ellipses in prayers indicate a pause for silent prayer. Moments of silence allow for deeper participation in the liturgy by providing space for worshipers to offer personal prayer, listen for God’s voice, and rest in God’s presence.
(000)	Parenthetical page numbers point to alternate or additional resources in this book or in other volumes.
[]	Square brackets designate elements or sections of services that are sometimes omitted.
WORD	SMALL CAPS headings designate major sections and subsections of the liturgy.
XYZ	Acknowledgments and copyright or permissions information can be found in the back of this volume, organized by abbreviation to indicate sources.

Brief commentary is provided to help users of this book better understand certain aspects of the liturgy—theological or historical background, pastoral dimensions and implications, the shape and flow of a service, or the typical elements of a prayer.

Rubrics (in red print) offer instructions for planners and leaders of worship as well as guidance on liturgical action. They are not spoken in the service and ordinarily do not appear in printed worship aids for participants. Rubrics are especially important in helping us to embody the action of the liturgy through movement, posture, and gesture.

Regular (nonbold) type is used for words to be spoken by a leader.

Bold type is used for words to be spoken by the congregation, or in some cases, an individual worshiper.

In printed worship aids for participants, it is generally not necessary to reproduce long blocks of text to be spoken by a leader. It will suffice to include only the lines that help other worshipers know when to respond. For instance: Holy God . . . through Jesus Christ our Lord. **Amen.**

1 When multiple options are provided, each text has a number in the left-hand margin. Typically only one of these options is selected in a given service.

The letters *A*, *B*, and *C* indicate texts that are particularly appropriate for the specified year(s) in the Revised Common Lectionary (see pp. 157–400).

Bible 1:2–3

The language of the church’s worship grows out of biblical language. Italicized scripture references in the right-hand margin indicate biblical sources for liturgical texts. They are generally not direct quotations from scripture, in that biblical texts are typically adapted in some way for liturgical use.

The traditional use of “sense lines”—purposeful line breaks in the liturgy—makes it easier for leaders to keep their place, facilitates the timing of unison speech, and helps all worshipers to comprehend the words they are speaking or praying.

Common Words and Gestures (English, Spanish, and Korean)

GATHERING

Welcome!

¡Bienvenidos, bienvenidas!

환영합니다!

Hwan-yong-ham-ni-da!

Let us pray.

Oremos.

다같이 기도합니다.

Da-ga-chi gi-do-hap-si-da.

Our help is in the name of the Lord,
maker of heaven and earth.

Nuestro socorro está en el nombre del Señor,
que hizo los cielos y la tierra.

우리의 도움은 여호와의 이름에 있도다,

U-ri-ui do-u-meun yeo-ho-wa-ui

i-reu-me it-do-da.

천지를 지으신 여호와의 이름에 있도다

Cheon-ji-reul ji-eu-sin yeo-ho-wa-ui

i-reu-me it-do-da.

This is the day that the Lord has made;
let us rejoice and be glad in it.

Este es el día que hizo el Señor;

nos gozaremos y alegraremos en él.

이 날은 여호와의 정하신 것이라

I na-reun yeo-ho-wa-ui jeong-ha-sin geo-si-ra.

이 날에 우리가 즐거워하고 기뻐하리로다.

I na-re u-ri-ga jeul-geo-wo-ha-go

gi-ppeo-ha-ri-ro-da.



The grace of the Lord Jesus Christ
be with you all. **And also with you.**

La gracia del Señor Jesucristo esté con ustedes.
Y también contigo.

주 예수 그리스도의 은혜가 여러분 모두와 함께 하시기를.

*Ju ye-su geu-ri-seu-do-ui eun-hye-ga yeo-reo-bun
mo-du-wa ham-kke ha-si-gi-reul.*

인도자님과도 함께 하시기를.

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

Let us worship God.

Adoremos a Dios.

다같이 하나님을 예배합니다.

Da-ga-chi ha-na-ni-meul ye-bae-hap-si-da.



The baptismal font should be open and filled with water whenever the community gathers for worship. More water may be poured into the font at the opening of the worship service or at the beginning of the confession and pardon.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Señor, ten misericordia.

Cristo, ten misericordia.

Señor, ten misericordia.

주여, 자비를 베푸소서.

Ju-yeo, ja-bi-reul be-pu-so-seo.

그리스도여, 자비를 베푸소서.

Geu-ri-seu-do-yeo, ja-bi-reul be-pu-so-seo.

주여, 자비를 베푸소서.

Ju-yeo, ja-bi-reul be-pu-so-seo.

Water may be lifted from the baptismal font at the declaration of forgiveness. Or water may be poured at this time, if not earlier.

Glory to God in the highest,
and peace to God's people on earth.

Gloria a Dios en las alturas,
y en la tierra paz para el pueblo de Dios.

높은 곳에서는 하나님께 영광이요,
No-peun go-se-seo-neun ha-na-nim-kke
yeong-gwang-i-yo,
땅에서는 하나님의 백성에게 평화로다.
Ttang-e-seo-neun ha-na-ni-mui baeg-seong-e-ge
pyeong-hwa-ro-da.

WORD



The word of the Lord. **Thanks be to God.**

Esta es la palabra de Dios. **Te alabamos, Señor.**

주님의 말씀입니다.
Ju-ni-mui mal-sseum-im-ni-da.
하나님 감사합니다.
Ha-na-nim gam-sa-ham-ni-da.

Lord, in your mercy, **hear our prayer.**

En tu misericordia, Señor: **escucha nuestra oración.**

주여, 주님의 자비하심으로
Ju-yeo, ju-ni-mui ja-bi-ha-si-meu-ro
우리의 기도를 들어 주옵소서.
U-ri-ui gi-do-reul deu-reo ju-op-so-seo.



Some prayers include phrases spoken by the presider, then echoed by the congregation, such as "Glory to you, O God." This type of response can be taught through nonverbal signs, as indicated in the illustration.



The peace of the Lord Jesus Christ
be with you all. **And also with you.**

La paz del Señor Jesucristo esté con ustedes.
Y también contigo.

주 예수 그리스도의 평화가 여러분 모두와 함께 하시기를.
Ju ye-su geu-ri-seu-do-ui pyung-hwa-ga yeo-reo-bun
mo-du-wa ham-kke ha-si-gi-reul.
인도자님과도 함께 하시기를.
In-do-ja-nim-gwa-do ham-kke ha-si-gi-leul.

BAPTISM



A prayer of thanksgiving over the water takes place before the Sacrament of Baptism. A thanksgiving for Baptism is used at the remembrance or reaffirmation of Baptism. It is appropriate to use the orans posture (see full description below) for both of these prayers. At an appropriate point in these prayers, the presider may touch the water of the font, or make a gesture to express the prayer for the Holy Spirit, or epiclesis (see full description below).



A generous use of water in baptism helps to convey the overflowing grace of God. Baptism may be performed by pouring water with the hand or with a vessel (such as a shell or pitcher), or by immersion.



**Remember your baptism and be thankful.
Thanks be to God.**



**Recuerda tu bautismo y da gracias.
Demos gracias a Dios.**

여러분의 세례를 기억하고 감사하십시오.
Yeo-reo-bu-nui se-rye-reul gi-eo-ka-go
gam-sa-ha-sip-si-o.
하나님 감사합니다.
Ha-na-nim gam-sa-ham-ni-da.



**In the name of the Father,
and of the Son,
and of the Holy Spirit. Amen.**



**En el nombre del Padre,
y del Hijo,
y del Espíritu Santo. Amén.**

성부와
Seong-bu-wa
성자와
Seong-ja-wa
성령의 이름으로. **아멘.**
Seong-nyeong-ui i-reu-meu-ro. A-men.



Touching the water of the font is an active and tangible way to remember with thanksgiving that you are baptized.

Some make the sign of the cross after touching the water of the font, or at other moments in worship. A typical pattern involves holding your thumb and first two fingers together (as a sign of the Trinity) and touching your forehead, lower chest, and both shoulders.

EUCCHARIST

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-bun-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.

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-ttang-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.

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.



Santo, santo, santo Señor,
 Dios de gloria y de poder,
 los cielos y la tierra están llenos de tu gloria.
 Hosanna en las alturas.
 Bendito es el que viene
 en el nombre del Señor.
 Hosanna en las alturas.

거룩 거룩 거룩하신 여호와 전능하신 하나님,
 Geo-ruk geo-ruk geo-ru-ka-sin yeo-ho-wa jeon-
 neung-ha-sin ha-na-nim,
 하늘과 땅이 주님의 영광으로 찬양하나이다.
 Ha-neul-gwa ttang-i ju-ni-mui
 yeong-gwang-eu-ro chung-man-ha-na-i-da.
 호산나! 가장 높은 곳에서 주님을 찬양하나이다.
 Ho-san-na! ga-jang no-peun go-se-seo
 ju-ni-meul chan-yang-ha-na-i-da.
 주님의 이름으로 오시는 이를 송축하나이다.
 Ju-ni-mui i-reu-meu-ro o-si-neun i-reul
 song-chu-ka-na-i-da.
 호산나! 가장 높은 곳에서 주님을 찬양하나이다.
 Ho-san-na! ga-jang no-peun go-se-seo
 ju-ni-meul chan-yang-ha-na-i-da.



When the words of institution are included within the eucharistic prayer, the bread and cup may be lifted or touched, but they are not broken and poured at this time.

Great is the mystery of faith:
Christ has died,
Christ is risen,
Christ will come again.

El misterio de la fe es grande:
Cristo murió,
Cristo resucitó,
Cristo vendrá otra vez.

신앙의 신비가 놀랍도다.
 Sin-ang-ui sin-bi-ga nol-lap-do-da.
 그리스도께서 죽으셨고,
 그리스도께서 부활하셨으며,
 그리스도께서 다시 오시리라.
 Geu-ri-seu-do-kke-seo ju-geu-syeot-go,
 geu-ri-seu-do-kke-seo
 bu-hwal-ha-syeot-seu-myeo,
 geu-ri-seu-do-kke-seo da-si o-si-ri-ra.



A prayer for the Holy Spirit (or epiclesis) is found in prayers for illumination, thanksgivings over the water, and eucharistic prayers, and is often enacted with the presider's hands extended, palms facing down.



The bread and cup are lifted, broken, and poured with solemn joy and in full view of the people. This may be done in silence or may be accompanied with words from scripture.



The gifts of God for the people of God.
Thanks be to God.

Estos son los dones de Dios para el pueblo de Dios.
Demos gracias a Dios.

하나님의 백성을 위한 하나님의 선물입니다.

Ha-na-ni-mui baek-seong-eul wi-han

ha-na-ni-mui seon-mu-rim-ni-da.

하나님 감사합니다.

Ha-na-nim gam-sa-ham-ni-da.



The bread of heaven. **Amen.**

El pan del cielo. **Amén.**

하늘의 양식입니다. **아멘.**

Ha-neu-rui yang-sig-im-ni-da. A-men.



The body of Christ,
given for you. **Amen.**

El cuerpo de Cristo,
dado por ustedes. **Amén.**

여러분을 위하여 주시는
그리스도의 몸입니다. **아멘.**

Yeo-reo-bu-neul wi-ha-yeo ju-si-neun

geu-ri-seu-do-ui mom-im-ni-da. A-men.



The cup of salvation. **Amen.**

La copa de salvación. **Amén.**

구원의 잔입니다. 아멘.

Gu-wo-nui jan-im-ni-da. A-men.

The blood of Christ,
given for you. **Amen.**

La sangre de Cristo,
dada por ustedes. **Amén.**

여러분을 위하여 흘리신
그리스도의 피입니다. 아멘.

*Yeo-reo-bu-neul wi-ha-yeo heul-li-sin
geu-ri-seu-do-ui pi-im-ni-da. A-men.*

SENDING



The grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with you all. **Alleluia! or Amen.**

La gracia del Señor Jesucristo,
el amor de Dios,
y la comunión del Espíritu Santo
sea con ustedes. ¡**Aleluya! o Amén.**

주 예수 그리스도의 은혜와

Ju ye-su geu-ri-seu-do-ui eun-hye-wa

하나님의 사랑과

Ha-na-ni-mui sa-rang-gwa

성령의 교통하심이

Seong-nyeong-ui gyo-tong-ha-si-mi

너희 모두와 함께 있을지어다. **할렐루야! 또는 아멘.**

Neo-hui mo-du-wa ham-kke i-sseul-ji-eo-da.

Hal-lel-lu-ya! or A-men.

The Lord bless you and keep you.
The Lord be kind and gracious to you.
The Lord look upon you with favor
and give you peace. **Alleluia! or Amen.**

Que el Señor te bendiga y te guarde.
Que el Señor sea bondadoso contigo
y te llene de su gracia.

Que el Señor te mire con agrado,
y te de paz. ¡**Aleluya! o Amén.**

여호와는 네게 복을 주시고
너를 지키시기 원하며
*Yeo-ho-wa-neun ne-ge bo-geul ju-si-go
neo-reul ji-ki-si-gi won-ha-myeo*
여호와는 그 얼굴로 네게 비취사
은혜 베푸시기를 원하며
*Yeo-ho-wa-neun geu eol-gul-lo ne-ge bi-chwi-sa
eun-hye be-pu-si-gi-reul
won-ha-myeo*
여호와는 그 얼굴을 네게로 향하여 드사
*Yeo-ho-wa-neun geu eol-gu-reul ne-ge-ro hyang-ha-yeo
deu-sa*
평강 주시기를 원하노라. **할렐루야! 또는 아멘.**
Pyeong-gang ju-si-gi-reul won-ha-no-ra.
Hal-lel-lu-ya! or A-men.

Go in peace to love and serve the Lord.
Amen. or Thanks be to God.

Vayan en paz para amar y servir al Señor.
Amén. o Demos gracias a Dios.

주님을 사랑하고 섬기도록 평화 가운데 가십시오.
*Ju-ni-meul sa-rang-ha-go seom-gi-do-log pyeong-hwa
ga-un-de ga-sip-si-o.*

아멘. 또는 하나님 감사합니다.
Amen. or Ha-na-nim gam-sa-ham-ni-da.

Service Books in the Reformed Tradition

Early Reformed Service Books (16th Century)

From the beginning of the Reformed movement in the sixteenth century, Reformed churches used service books. Huldrych Zwingli, Martin Bucer, and John Calvin all prepared forms of worship for use in the common languages of the people. Thanks to the development of the printing press, these liturgies could be distributed in books for the congregation and even made available for personal use in the home. Liturgical forms were therefore in general use in Reformed churches in Switzerland, Germany, France, Italy, Holland, England, and Scotland.

In England and Scotland, however, the early history of Reformed service books was fraught with conflict and violence. At the death of Henry VIII in 1547, the nine-year-old son of Henry and Jane Seymour was crowned King Edward VI. During Edward's brief reign, Archbishop of Canterbury Thomas Cranmer developed the first two editions of the *Book of Common Prayer* in 1549 and 1552. When Edward fell ill and died in 1553, his half sister took the throne. Queen Mary I brought Catholicism back to England as the state religion; under her rule Cranmer was executed for treason and heresy, and other reformers went into exile.

Mary's successors Elizabeth I and James I allowed exiled Protestant reformers to return to the commonwealth. One of them was John Knox, who brought back from Geneva an English translation of Calvin's 1543 *La Forme des Prières Ecclésiastiques*. This text was the model for Knox's 1556 *Forme of Prayers*, and subsequently a service book for use in Scotland, the 1562 *Book of Common Order*.

The Westminster Directory for Worship (17th–19th Centuries)

Over the next few decades, the English church was bitterly divided between an episcopal party closely aligned with the monarchy and the emerging Puritan and Independent movements. The conflict extended to the church in Scotland, where the introduction of the *Book of Common Prayer* sparked a riot in Edinburgh in 1637. Against this backdrop, Presbyterian Puritans gained control of the English Parliament in 1640 and convened the Westminster Assembly (1643–1653), a council of theologians tasked with the restructuring and reform of the Church of England. Along with the Westminster Confession and Shorter and Larger Catechisms, this body drafted the 1644 *Directory for the Publique Worship of God*, designed to address abuses of the *Book of Common Prayer*. This directory for worship was adopted by the Church of Scotland in 1645, but rejected by the Church of England, which mandated the use of the *Book of Common Prayer* with the 1662 Act of Uniformity.

As heirs to the Puritan movement and Scottish reformation, Presbyterians have had directories for worship ever since. This document

presents the theology that undergirds worship and includes guidance for liturgical practice, but it does not provide fixed orders of worship or liturgical texts. As part of the constitution of the church, its standards and norms have the authority of church law. Where directories for worship are used alongside service books, as in the Presbyterian Church (U.S.A.), the two documents work together like a compass and map. The directory orients us to primary things in the liturgy, while the service book illustrates faithful, reliable paths and patterns of worship.

As Puritans and Scots settled in North America in the seventeenth century, they brought the Westminster directory for worship with them. A revised form of the Westminster directory was adopted by the first Presbyterian General Assembly in 1788, and Presbyterians in the United States used modifications of this document for most of the next two centuries. In the mid-nineteenth century, however, some Reformed and Presbyterian Christians began to rediscover ancient liturgical traditions and call for the restoration of service books. By the end of the century, Presbyterian publishing houses and judicatories had begun to offer collections of liturgical texts—early antecedents to the first *Book of Common Worship*.

The Book of Common Worship Begins (Early 20th Century)

The story of the Presbyterian *Book of Common Worship* began at the turn of the twentieth century. In 1903 the General Assembly of the Presbyterian Church in the U.S.A. (northern) called for a book of services and liturgical texts to supplement the guidance provided by the denomination's directory for worship. Responding to this need, a committee of ministers and ruling elders was established, with pastor and author Henry van Dyke as chair.

Their labor resulted in the publication of the first *Book of Common Worship* in 1906. This volume included orders of worship for the Lord's Day and the celebration of the sacraments, resources for major festivals of the Christian year, selected psalms and canticles, and a treasury of prayers for various occasions; it encouraged congregational participation through responses and unison prayers.

In 1932 a revised and expanded edition of the *Book of Common Worship* was published, drawing on the insights of younger pastors. This edition added texts for festivals and seasons, as well as a rudimentary lectionary. It was subsequently approved by the Presbyterian Church in the United States (southern), bringing a measure of unity between these still-divided denominations.

A third edition of the *Book of Common Worship* was published in 1946, under the leadership of Hugh Thomson Kerr. This volume was influenced by new liturgical scholarship and the growth of the ecumenical movement. It provided additional opportunities for congregational par-

ticipation, put more emphasis on the liturgical year, and included a two-year lectionary adopted from the Church of Scotland.

The Ecumenical Renewal of Worship (Mid-20th Century)

The next Presbyterian service book had a different name. *The Worshipbook* was published in 1970, with David Buttrick as primary writer and editor. This service book followed the development of new directories for worship in the United Presbyterian Church in the United States of America (1961) and the Presbyterian Church in the United States (1963)—a revolutionary change after 170 years with the Westminster directory for worship.

The 1970 *Worshipbook* was also influenced by the liturgical reforms of the Second Vatican Council (1962–1965). It presented a service of Word and Sacrament as the norm for the Lord's Day, used contemporary language in place of Elizabethan English, and featured a new lectionary based on the Roman Catholic *Lectionary for Mass*. Ahead of its time in many ways, the 1970 *Worshipbook* unfortunately failed to anticipate the shift to inclusive language in the church.

Just ten years later, the United Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., and the Cumberland Presbyterian Church joined in the process that led to the 1993 *Book of Common Worship*. This process involved the publication of a seven-volume set of *Supplemental Liturgical Resources* from 1984 to 1992, offered for trial use in the church. The release of these resources followed the 1983 reunion that formed the Presbyterian Church (U.S.A.), and coincided with the adoption of a new Directory for Worship in 1989.

This was a bountiful season for ecumenical liturgical labors, with the publication of the 1978 *Lutheran Book of Worship*, the 1979 *Episcopal Book of Common Prayer*, the 1983 *Common Lectionary*, the 1985 Anglican Church of Canada *Book of Alternative Services*, the 1986 United Church of Christ *Book of Worship*, the 1989 Anglican *New Zealand Prayer Book*, the 1992 *United Methodist Book of Worship*, and the 1992 *Revised Common Lectionary*. The 1993 *Book of Common Worship* grew from this fertile soil.

The Book of Common Worship, 1993 (Late 20th Century)

Praised at the time of its publication as the culmination of a century of ecumenical liturgical renewal, the 1993 *Book of Common Worship* was intentionally and profoundly catholic, Reformed, and evangelical in its structure, content, and outlook.

Edited by Harold Daniels, this new service book maintained and strengthened the Word and Sacrament pattern for the Service for the Lord's Day, and included the latest revisions to the common lectionary. It was careful to preserve the dynamic relationship between form and freedom in Reformed worship, and sought to forge stronger connections between the local congregation and universal Church. It gave a prominent

place to the psalms and demonstrated the integral nature of music in the liturgy. It advanced the engagement of the body and sensory experience through the use of gesture, posture, action, and physical symbols. And it gave particular attention to inclusive and expansive language, grounded in the biblical witness and open to the experiences of all people.

The 1993 *Book of Common Worship* made especially important contributions around Baptism, Eucharist, the liturgical calendar, and daily prayer, seeking to enhance the denomination's theology and practice in these four areas.

The Book of Common Worship, 2018 (Early 21st Century)

This latest edition of the *Book of Common Worship* seeks to build on the firm foundation established by a century of service books, entrusting their treasures to the hands of a new generation of the people of God.

As with the 2013 Presbyterian hymnal, *Glory to God*, this edition of the *Book of Common Worship* is a collaborative effort of the Presbyterian Association of Musicians, the Presbyterian Church (U.S.A.) Office of Theology and Worship, and the Presbyterian Publishing Corporation. This volume was developed in coordination with revisions to the Presbyterian Church (U.S.A.) Directory for Worship, and in consultation with pastors, elders, scholars, seminarians, ecumenical partners, and other leaders throughout the church.

Significantly, the final editing of the manuscript took place in 2017, at the 500th anniversary of the Protestant Reformation. We pray that this edition of the *Book of Common Worship* will contribute to the renewal and reconciliation of the church that is “always being reformed” according to God's Word and Spirit.

Contributors: A Great Cloud of Witnesses

Users of this book are surrounded by a “great cloud of witnesses” who have sought to follow Jesus, “the pioneer and perfecter of our faith” (Heb. 12:1–2), in the worship and service of the living God. Among them are the many faithful servants who contributed to this and previous editions of the *Book of Common Worship* and other related volumes.

The Book of Common Worship, 1906

Louis F. Benson, Nolan R. Best, John H. Converse, John De Witt, Charles Cuthbert Hall, John Clark Hill, W. Beatty Jennings, Homer Lee, James D. Moffat, W. Robson Notman, John E. Parsons, William R. Richards, James H. Snowden, William R. Taylor, Henry van Dyke (chair), and Robert N. Willson

The Book of Common Worship, 1932

Louis F. Benson, Nolan R. Best, William Chalmers Covert, Charles R. Erdman, John H. Finley, William Hiram Foulkes, W. Beatty Jennings, A. Edwin Keigwin, Hugh Thomson Kerr, Robert Hastings Nichols (secretary), J. Willison Smith, James H. Snowden, Robert E. Speer, William R. Taylor, Henry van Dyke (chair), Evans Woollen, and Andrew C. Zenos

The Book of Common Worship, 1946

William Chalmers Covert (chair), J. Shackelford Dauerty (secretary), Jesse Halsey, Hugh Thomson Kerr (chair), Park Hays Miller, J. V. Moldenhawer, Morgan P. Noyes, Eliot Porter, and William B. Pugh (stated clerk)

The Worshipbook, 1970

James Appleby, James H. Blackwood, Eugene Carson Blake, Scott Francis Brenner (chair), Lewis A. Briner, Frank A. Brooks Jr., Robert McAfee Brown (writer-editor), Wanzer H. Brunelle, David G. Buttrick (writer-editor), Frank H. Caldwell, Donald F. Campbell (secretary for hymns), Robert Carwithen (music editor), Dwight M. Chalmers (chair), Rex S. Clements, Harold Davis, Theodore A. Gill, Richard W. Graves, Robert E. Grooters, Warner L. Hall, Robert H. Heinze (chair, secretary), Thomas Holden (chair), Edward J. Humphrey, Donald D. Kettring, Norman F. Langford, Cecil W. Lower (chair for hymns), Joseph E. McAllaster, Dalton E. McDonald, Earl W. Morey Jr., Marian S. Noecker, Richard M. Peek, Mary H. Plummer, John Ribble (publishing consultant), David W. Romig (chair), Garrett C. Roorda, Joan M. Salmon, Donald W. Stake, Jean Woodward Steele, Robert F. Stevenson, Howard S. Swan, James Rawlings Sydnor, H. William Tausch, Hubert V. Taylor, William P. Thompson, Leonard J. Trinterud, Richard D. Wetzel, James T. Womack Jr., and H. Davis Yeuell (secretary)

The Book of Common Worship, 1993

Danielle Alexander (copyediting), Horace T. Allen Jr., Fred Anderson (consultant), Rubén Armendáriz, José H. Bibiloni, Martha Blunt, Peter C. Bower, Muriel Brown, Lewis A. Briner, John Burkhart (consultant), Patrick Byrne (editorial review), Cynthia Campbell (consultant), Donald K. Campbell, Thomas D. Campbell, Sandra Hanna Charles, Moffet Swaim Churn, Harland Collins, Jay Dee Conrad, Melva W. Costen (chair, consultant), Margery Curtiss, Harold M. Daniels (editor, staff), Donna Frey DeCou (chair), Joseph G. Dempsey, Alan Det-scher (consultant), Burnette W. Dowler, Arlo D. Duba (consultant), David Dyer, David Eicher, Craig D. Erickson, Gershon B. Fiawoo, Richard Fiete, William R. Forbes, Patricia Fort (consultant), Casper Glenn (missionary adviser), Francis M. Gray, Catherine Gunsales González, Lucile L. Hair, Stanley Hall (consultant), Daniell C. Hamby (consultant), Helen Hamilton, Jung Han, Duncan Hanson (consultant), James B. Harper, Collier S. Harvey Jr., Carl Helmich (copyediting), Robert T. Henderson (consultant), Roberta Hestenes, Valerie Hofmann (administrative associate), J. Frederick Holper (consultant), Bryan Hoover (consultant, editorial assistance), Dennis Hughes (consultant), Paul Huh (consultant), Susan Jackson (designer), Cynthia A. Jarvis, Nalini Jayasuriya (staff), Thomas L. Jones, Robert H. Kempes, Elizabeth Kirk (staff), James G. Kirk (staff), Judith Kolwicz, J. Michael Krech, Clements E. Lamberth Jr., John W. Larson Sr., Laura Lee (staff), Marion L. Liebert (administrative associate), James H. Logan Jr. (consultant), Thomas G. Long, William P. Lytle, Wynn McGregor, Robert D. McIntyre (publisher), William McIvor, Deborah McKinley (consultant, staff), Ross Mackenzie, Thomas Mainor, Daniel W. Martin, Roger A. Martin, Neddy Mason, Ray Meester, Robert D. Miller, Raquel Montalvo, Robert S. Moorhead, Clementine Morrison, Lewis Mudge, Deborah Mullen, D. Cameron Murchison (consultant), May Murakami Nakagawa (Presbyterian Association of Musicians), James Hastings Nichols, Regina J. Noel (administrative assistant), Elizabeth Nordquist

(consultant), Maureen O’Conner (publishing), Peter Ota, Douglas Ottati, Irene Overton, David C. Partington (consultant), Thomas E. Pass, Betty Peek, Franklin E. Perkins, David H. Pfeleiderer, K. C. Ptomey Jr. (consultant), Heath K. Rada, Larry Rhoades (Presbyterian Association of Musicians), Howard L. Rice, V. Bruce Rigdon, David W. Romig, Ruth Sauter, Marilee M. Scroggs, Ron Sharpe (staff), Robert E. Shelton, Robert M. Shelton, Martin Shelton-Jenck (theological adviser), J. Barrie Shepherd, Joseph D. Small III (staff), Harriet Smith, Mary Elva Smith, Dorothea Snyder, James C. Spalding, Sue Spencer, Cindy Ohlmann Stairs (administrative assistant), Donald Wilson Stake (consultant, editorial assistance), R. David Steele, Drew Stevens (staff), Robert Stigall, Jack L. Stotts, Darius L. Swann, George B. Telford Jr. (staff), Juan Trevino, Diane Karay Tripp (consultant, editorial assistance), Jesse Truvillion, Gordon Turnbull (Theological Institutions), Karmen Van Dyke (consultant), James Vande Burg, Marney A. Wasserman (consultant, editorial assistance), John Weaver, Carol Wehrheim, Benjamin M. Weir, Jeanette Wessler, Denise Williams (secretary), Barbara Van Ark Wilson, Mary Jane Winter, Janet Wolfe (staff), Helen Wright (Presbyterian Association of Musicians), Steven Yamaguchi (consultant), and William C. Yeager

The Book of Occasional Services, 1999

Brenda Brooks, Paul Detterman (editor, staff), J. Frederick Holper (consultant), Dennis J. Hughes (staff), Newton M. Roberts, Donald Wilson Stake (chair), Marney A. Wasserman, and Gláucia Vasconcelos Wilkey (staff)

Come, Let Us Worship, 2001

Neil Alexander (United Methodist Church), Horace T. Allen Jr., Dan Benedict (United Methodist Church), David Chai (staff), Sang Eui Chun (United Methodist Church), Young Ho Chun (United Methodist Church), David Dobson (staff), Paul Detterman (staff), Leo Furguson (United Methodist Church), Theo Gill (staff), Karen Greenwald (United Methodist Church), Jong Taik Hahm (United Methodist Church), Paul Junggap Huh (editor), Mahn Hee Kang (United Methodist Church), Jack Keller (staff), Hae Jong Kim (United Methodist Church), Seung Nam Kim, Sun Bai Kim, Kyong Hee Lee (United Methodist Church), Seung Woo Lee (United Methodist Church), Sun Kyung Lee (chair, United Methodist Church), Harriett Jane Olson (United Methodist Church), Miyoung Paik (United Methodist Church), Daniel Shin (United Methodist Church), Joseph Small (staff), Maureen Spencer (staff), Eun Ran Um (United Methodist Church), Dal Joon Won (editor, United Methodist Church), and Dae Sob Yoon (United Methodist Church)

El Libro de Adoración, 2009

Juan Pérez Alda, Rubén Armendáriz, Mauricio Chacón, Marissa Galván-Valle, Magdalena García, Héctor Rodríguez, and Gláucia Vasconcelos Wilkey

The Book of Common Worship, 2018

Ann Clay Adams, Victor Aloyo, Jan Ammon, E. Byron Anderson (United Methodist Church), Scott Anderson, Chip Andrus, Mary Beth Anton, Debra Avery, Margaret Aymer, Mary Baber Reed, Michelle Bartel, David Batchelder, Nancy Benson-Nicol, Lander Bethel, Laura Blank, Deborah Block, Michele Blum, Joyce Borger (Christian Reformed Church in North America), Peter C. Bower,

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Thanks be to God for these many faithful witnesses and partners in Christ's ministry. We join with them—and with all the heavenly host, all the creatures of the earth, the multitude from every nation, the redeemed of all the ages, and everything that has life and breath—as we worship the eternal and living God, singing:

Amen!
Blessing and glory and wisdom
and thanksgiving and honor

and power and might
be to our God forever and ever!
Amen.

Rev. 7:12

Soli Deo gloria,

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