This article explores how The Book of Common Prayer can be used as a major source of inspiration for a contemporary (21\textsuperscript{st} century) spirituality.

**Terms Defined**

A starting point is to define the nature of contemporary spirituality. For this task, a framework for spirituality can be suggested involving the interaction between doctrine, discipline, liturgy, and life.\(^1\) **Doctrine** deals with what is believed; **discipline** involves authority and the structure of corporate life; **liturgy** has to do with corporate worship; and **life** refers to the individual lifestyle of the believer.\(^2\) Woven together, these four factors can provide a basic pattern for understanding contemporary spirituality.\(^3\)

Furthermore, Christian spirituality may be defined as life in the Trinity. Its characteristics include living in the acceptance of sonship (knowing God as Father), realizing this in the Sonship of Jesus Christ (his work of forgiveness and gift of eternal life), and actualizing this by the gift of the Holy Spirit (who enables the believer to cry “Abba, Father”).\(^4\)

Finally, the term “inspiration” needs to be briefly considered. A useful summation is given by Barron: “Inspiration – the divine creative impulse at work in the formation of Sacred


\(^2\) Ibid.

\(^3\) Ibid.

Scripture and the Church – continues to give life and strength to the Church through the prayerful assimilation of Sacred Scripture in the liturgy, the sacraments, and the teaching of the magisterium”.\(^5\)

**The Book of Common Prayer**

For *The Book of Common Prayer* to be used as a major source of inspiration for contemporary spirituality, its use must dovetail with the nature and characteristics of spirituality described, as well as be congruent with what can be historically accepted as inspiration. For the purpose of this article, the author has used *The Book of Common Prayer* (1979) from the Episcopal Church in the United States.\(^6\)

A study of the Table of Contents shows the comprehensiveness of the Prayer Book. In one volume, content is brought together that otherwise one would find separately in the missal (for the Mass), breviary (for daily offices), manual (for the occasional offices), and pontifical (for episcopal services).\(^7\) In addition, *The Book of Common Prayer* includes the Psalter, prayers and thanksgivings, an outline of the faith (catechism), historical documents of the Church, and the lectionary. (The Appendix to this article gives the Table of Contents for the *The Book of Common Prayer*.)

A careful survey of the broad scope of the Prayer Book shows that it addresses matters in the four areas of the framework for contemporary spirituality: doctrine, discipline, liturgy, and life. Using *The Book of Common Prayer* also empowers life in the Trinity.

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The basis of the Prayer Book is a biblical, threefold foundation consisting of the Daily Office, Eucharist, and personal devotion.8

The Daily Office

The adoption of a two-fold Daily Office is one source of inspiration for a contemporary spirituality. The morning prayer sanctifies both the morning and the whole day, consecrating the mind and will to God (see Ps 5:3).9 As dusk approaches, the evening prayer is a time of giving thanks for the day past. For some, the theme of redemption may also be recalled during evening prayer (see Ps 141:2).10 Finally, the evening prayer can help to fix one’s hope on the light that knows no setting – the coming of Christ who will bring the grace of eternal light.11

The Eucharist

The Book of Common Prayer includes the Eucharist, and is therefore another rich source of inspiration for contemporary spirituality. The Prayer Book incorporates the thanksgiving and praise, the memorial of the mysteries of salvation, as well as the petitions and foretaste of heavenly glory present in the Eucharistic mystery.12 Moreover, The Book of Common Prayer prepares believers for the celebration of the Eucharist – it inspires and deepens the dispositions needed: faith, hope, love, devotion, and the spirit of self-denial.13

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10 Ibid. Note: Psalm 141:2 states: “May my prayer be set before you like incense; may the lifting up of my hands be like the evening sacrifice.”
12 Ibid., #12.
13 Ibid.
Personal Devotion

In personal devotion, *The Book of Common Prayer* encourages a life that includes contemplative recollection.\(^{14}\) Spiritually, recollection is where a person grounded in the Spirit reassembles (or again “collects”) the dispersed self around its true nucleus, the indwelling Spirit of Jesus Christ, which is essential to spiritual growth.\(^{15}\) Daily using the Prayer Book fosters receptivity to the unifying Spirit of Christ who prays within. The drawing near of the Spirit of Christ is a divine creative impulse in one’s life.\(^{16}\)

Additionally, using *The Book of Common Prayer* links believers with the Church community and allows them to enter more deeply into the life of the Church. Even though they use the Prayer Book privately, their sense of praying *with* the whole Church becomes especially meaningful. Furthermore, Christ had stated: “For where two or three come together in my name, there am I with them” (Mt 18:20), indicating a special merit in the prayer of the community.\(^{17}\) This presents another reason for the *The Book of Common Prayer* as an important source of inspiration for contemporary spirituality.

Conclusion

This article has briefly argued that *The Book of Common Prayer* can be used as a significant source of inspiration for a contemporary spirituality on the basis that it is built on a comprehensive and biblical threefold foundation consisting of the Daily Office, Eucharist, and personal devotion.

\(^{15}\) Thomas F. McKenna, “Recollection”, in *The New Dictionary of Catholic Spirituality*, ed. Michael Downey (Collegeville, MN: The Liturgical Press, 1993), 806 Note: McKenna further adds that the “recollected person has come to lay more conscious hold of that core which anchors him or her in existence.”
\(^{16}\) Ibid. Note: Cheslyn Jones states that the Prayer Book combines recollection with repentance and progress towards Christian maturity (page 258).
\(^{17}\) The New Testament clearly attests to the early Christian community *praying together* (see Acts 2:42; 4:24; 12:5, 12; Eph 5:19-21).
The Prayer Book, seen as a whole, is a foundation, system, and plan for a total Christian life.\textsuperscript{18} It is an overall ground-plan for worship, life, and action\textsuperscript{19} – ensuring an inspiring contemporary spirituality rooted in the Christian heritage.

\textsuperscript{18} Martin Thornton, “John Cosin: Foundation or Embarrassment?”, \textit{The Month} (January 1975): 16.
\textsuperscript{19} Ibid.
Bibliography


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The Book of Common Prayer, as printed by John Baskerville. This document is intended to exactly reproduce The 1662 Book of Common Prayer as printed by John Baskerville in 1762. This particular printing appears in David Griffiths’ Bibliography of the Book of Common Prayer as 1762/4; and is #19 in Phillip Gaskell’s bibliography of Baskerville’s works. The font used is John Baskerville, from Storm Foundries, which is very close to the original and includes all the characters used in this book. Prayer Book Spirituality is arranged, appropriately, according to the scheme of the Book of Common Prayer and Ordinal (for example: Liturgical Year, Great Litany, Holy Eucharist, Ministration to the Sick) and features excerpts from Anglican theological and spiritual writers for each subject with an emphasis on the 16th-18th centuries. In the hands of a wise priest this book could serve a lifetime as a text Prayer Book Spirituality is arranged, appropriately, according to the scheme of the Book of Common Prayer and Ordinal (for example: Liturgical Year, Great Litany, Holy Eucharist, Ministration to the Sick) and features excerpts from Anglican theological and spiritual writers for each subject with an emphasis on the. The conversion to cenobitism may have played an important part, but it would be far too simple to give it the full credit, especially since cenobitism, in its traditional form, had its own problems of suitability to the contemporary age, as it will be shown further in the paper. The same 7 The most extensive work explicitly dedicated to the Athonite revival is Graham Speake’s award winning book, Mount Athos Renewal in Paradise, published by the Yale University Press in 2002 and republished by Denise Harvey in 2014: ‘Describing this revival is my first and principal motive for writing this b...