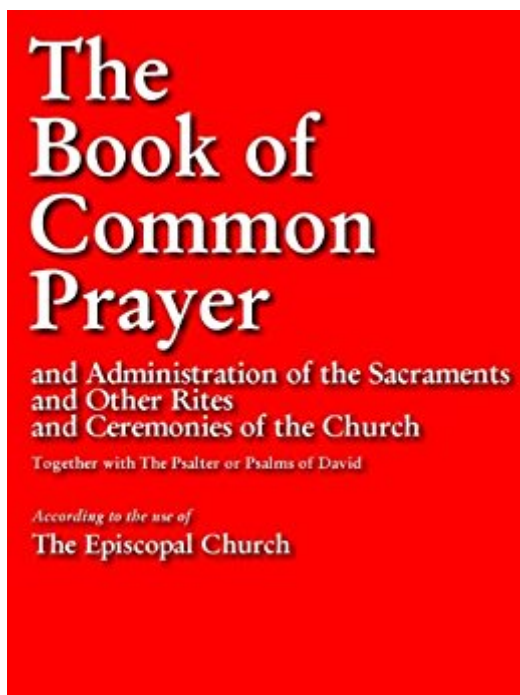


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THE BOOK OF COMMON PRAYER (Special Version): Authorized Edition | Authorised Edition OVER 500 PAGES OF CHRISTIAN PRAYERS (Prayers For Kindle / Prayer Books For Kindle)



Synopsis

OVERVIEWThe most recent Episcopal Book of Common Prayer from 1979 contains two rites for the most common services, the first from traditional language from previous versions, and the second using only contemporary language (some of it newly composed, and some adapted from the older language). This Kindle version of the Book of Common Prayer contains a fully interactive table of contents, index, as well as references and links to the actual page numbers in the paper version of the Book.

CONTENTS:The Book of Common PrayerAdministration of the SacramentsOther RitesCeremonies of the ChurchThe Psalter or Psalms of David

Book Information

File Size: 2306 KB

Print Length: 1057 pages

Publisher: Christian Miracle Foundation Press (January 16, 2011)

Publication Date: January 16, 2011

Sold by:Ã Â Digital Services LLC

Language: English

ASIN: B004JHYN7Q

Text-to-Speech: Enabled

X-Ray: Enabled

Word Wise: Enabled

Lending: Not Enabled

Screen Reader: Supported

Enhanced Typesetting: Enabled

Best Sellers Rank: #74,099 Paid in Kindle Store (See Top 100 Paid in Kindle Store) #4

inÃ Â Books > Christian Books & Bibles > Christian Denominations & Sects > Protestantism > Book of Common Prayer #21 inÃ Â Kindle Store > Kindle eBooks > Religion & Spirituality > Spirituality > Prayer #33 inÃ Â Kindle Store > Kindle eBooks > Religion & Spirituality > Christian Books & Bibles > Worship & Devotion > Prayer Books

Customer Reviews

I hesitated about getting this edition because some of the reviewers here mention difficult navigation but am now extremely glad I bought it. Yes, as others have noted, it has a very long, detailed, active Table of Contents which takes a lot of time to page all the way through. It is fine if you are looking for something near the beginning, like Morning Prayer, but cumbersome for anything toward the

middle or end. However, there are other easy ways to navigate through the book. First, if you use Kindle's search feature and search for the word "quick" (without the quotes), you will see numerous Quick Navigation indexes and can choose any you want: Page Numbers, Collects, Psalms, Canticles, Prefaces, Litanies, Sentences of Scripture, Confessions of Sins, Other Prayers, or Common Services. Each is an active index. If you go to the Psalms index, for example, you can select the number of any psalm and immediately arrive at it. I have bookmarked several of these indexes and can now get to them in a snap. Another navigation option is searching for page numbers. The numbers in this Kindle edition are coordinated with those in the current standard edition. Thus, if you have access to a paper edition of the BCP but would rather read on the Kindle where you can adjust the font to a comfortable size, you can note the page number of any often-visited page in your paper edition and then search for it with Kindle's search feature. For example, Prayers and Thanksgivings starts on page 810. If you search for "p. 810" (without the quotes and with a space after the period), you arrive there in a jiffy. (I have found it is quicker to enter numbers by simultaneously pressing ALT and the appropriate letter on the top row of the Kindle keyboard than by opening the "Sym" page.) You can also choose the Quick Navigation index for Page Numbers on the Kindle and select any number to go to that page, though this particular index is a bit long because the BCP has more than 900 pages. An additional interesting feature is that page numbers, formatted in light gray, are sprinkled throughout the text, so you can see what page you are on. I have bookmarked the pages I often visit. Navigation to them is now simple. All in all, this edition of The Book of Common Prayer quickly becomes easy and comfortable to navigate. While using the Kindle during a church service might be distracting, this edition is very nice indeed for prayer at home or while traveling. I am definitely glad I have it!

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 I was asked to put together a liturgy for a house blessing 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. The Kindle version of the book could use better navigation and page turning -- those who use a hard-copy version know that, in a typical service, there is quite a bit of back-and-forth movement in the service. But the Kindle version does have page numbers included based on the standard hard-copy prints, so following along can work. So, five stars for the book; four stars for the Kindle conversion.

who can NOT like the Book of Common Prayer. Non-believers can like this book. The only reason I would not give it 5 stars is that it is a Kindle edition and it is hard for me to navigate. It is highly possible, being a 65 year old luddite, that I just don't know what I'm doing. You know what Episcopalians say: I believe the Bible is God's Word because it is quoted in the Book of Common Prayer. Seriously, when I have problems, some of the prayers held "in common" come into my memory. When I am down I remembers that God, ". . . is the same Lord whose property is always to have mercy." That is a cool thing to remember when you are feeling cursed. I like it that the prayers have been carefully crafted, gone over for several hundred years, and repeated by millions. These are prayers we all hold in common, and they are not hillbilly prayers full of "Well God we just happy to be here with ya" prayers. The prayers are short, focused and beautifully crafted. The services are there if you want to study them, to know them. This is a book of prayers for all people to share, they are prayers held in common.

I had my old prayer book for about 35 years & it was falling apart. This new prayer book is good & the print size is easier for me to read , good for us seniors. I do like the blue color of the cover, the page numbers are the same as the smaller pew size book & it is not too heavy to carry to church. However, my book arrived with the cover damaged & the box it was delivered in was so destroyed. that I could not use it to return the book. I believe the awful shipping package caused the damage. to the cover. I talk to & we were able to settle the problem. I do recommend this prayer book & hope the packaging for shipping improves.

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