

The 1892 Book of Common Prayer: The Standard Book,
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THE
BOOK OF COMMON PRAYER

**And Administration of the Sacraments
and other Rites and Ceremonies
of the Church**

ACCORDING TO THE USE OF
THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

TOGETHER WITH
The Psalter or Psalms of David

NEW YORK
Printed for the Convention
MDCCCXCII

CERTIFICATE.

We certify that this edition of the Common Prayer Book,
the Offices, and the Articles conforms to the Standard
Book accepted by the Church in General Convention
in the month of October, 1892.

BALTIMORE, October 21, 1892.

Wm. Coswell Doane -
William Stevens Perry
Henry Codman Potter,
Wm. R. Huntington.
John Stearns Kennedy.
Samuel Barb.
Wm. Simpson
Joseph Ackard, Jr.
Samuel Eliot.

TABLE OF CONTENTS.



1. The Ratification of the Book of Common Prayer.
2. The Preface.
3. Concerning the Service of the Church, with the Order how the Psalter and the rest of the Holy Scripture is appointed to be read.
4. Tables of Proper Lessons of Holy Scripture.
5. The Calendar, with Tables of Lessons of Holy Scripture.
6. Tables and Rules for the Movable and Immovable Feasts, together with the Days of Fasting and Abstinence throughout the Year.
7. Tables for finding the Holy-days.
8. The Order for Daily Morning Prayer.
9. The Order for Daily Evening Prayer.
10. The Litany.
11. Prayers and Thanksgivings upon several Occasions.
12. A Penitential Office for Ash-Wednesday.
13. The Collects, Epistles, and Gospels, to be used throughout the Year.
14. The Order for the Administration of the Lord's Supper, or Holy Communion.
15. The Ministration of Public Baptism of Infants, to be used in the Church.
16. The Ministration of Private Baptism of Children, in Houses.
17. The Ministration of Baptism to such as are of Riper Years, and able to answer for themselves.
18. A Catechism; that is to say, an Instruction, to be learned by every Person before he be brought to be confirmed by the Bishop.
19. The Order of Confirmation, or Laying on of Hands upon those that are baptized, and come to years of Discretion.
20. The Form of Solemnization of Matrimony.
21. The Order for the Visitation of the Sick.
22. The Communion of the Sick.
23. The Order for the Burial of the Dead.
24. The Thanksgiving of Women after Child-birth; commonly called, The Churching of Women.
25. Forms of Prayer to be used at Sea
26. A Form of Prayer for the Visitation of Prisoners.
27. A Form of Prayer and Thanksgiving to Almighty God, for the Fruits of the earth, and all the other Blessings of his merciful Providence.
28. Forms of Prayer to be used in Families.
29. The Psalter, or Psalms of David.

The Form and Manner of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons.

The Form of Consecration of a Church or Chapel.

An Office of Institution of Ministers into Parishes or Churches.

Articles of Religion

THE RATIFICATION OF
THE BOOK OF COMMON PRAYER.



*By the Bishops, the Clergy, and the Laity of the Protestant Episcopal Church
in the United States of America, in Convention, this Sixteenth Day of October,
in the Year of our lord one thousand seven hundred and eighty-nine.*

This Convention having, in their present session, set forth *A Book of Common Prayer, and Administration of the Sacra-ments, and other Rites and Ceremonies of the Church*, do hereby establish the said Book: And they declare it to be the Liturgy of this Church: And require that it be received as such by all the members of the same: And this Book shall be in use from and after the First Day of October, in the Year of our Lord one thousand seven hundred and ninety.

PREFACE.



IT is a most invaluable part of that blessed *liberty wherewith* CHRIST hath made us free, that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, “according to the various exigencies of times and occasions.”

The *Church of England*, to which the Protestant Episcopal Church in these States is indebted, under GOD, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface of her Book of Common Prayer, laid it down as a rule, that “The particular forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent and alterable, and so acknowledged, it is but reasonable that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those who are in place of authority should, from time to time, seem either necessary or expedient.”

The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of public Worship; and we find accordingly, that seeking to “keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several Princes since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken.”

Her general aim in these different reviews and alterations hath been, as she further declares in her said Preface, “to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of GOD; and, finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against her liturgy” And although, according to her judgment, there be not “anything in it contrary to the Word of GOD, or to sound doctrine, or which godly man may not

PREFACE.

with a good conscience use and submit unto, or which is not fairly defensible, if allowed such just and favorable construction as in common equity ought to be allowed to all human writings"; yet upon the principles already laid down, it cannot but be supposed that further alterations would in time be found expedient. Accordingly, a commission for a review was issued in the year 1689 but this great and good work miscarried at that time; and the Civil Authority has not since thought proper to revive it by any new commission.

But when in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.

The attention of this Church was in the first place drawn to those alterations in the Liturgy which became necessary in the prayers for our Civil Rulers, in consequence of the Revolution. And the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "Rulers may have grace wisdom, and understanding to execute justice and to maintain truth"; and that the people "may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in review before the *Convention*, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of JESUS CHRIST, our blessed Lord and Saviour.

Concerning the Service of the Church.

THE Order for Morning Prayer, the Litany, and the Order for the Administration of the Lord's Supper or Holy Communion, are distinct Services, and may be used either separately or together; *Provided*, that no one of these Services be habitually disused.

The Litany may be used either in place of the Prayers that follow the *Prayer for The President of the United States* in the Order for Morning Prayer, or in place of the Prayers that follow the *Collect for Aid against Perils* in the Order for Evening Prayer.

On any day when Morning and Evening Prayer shall have been said or are to be said in Church, the Minister may, at any other Service for which no form is provided, use such devotions as he shall at his discretion select from this Book, subject to the direction of the Ordinary.

For Days of Fasting and Thanksgiving, appointed by the Civil or by the Ecclesiastical Authority, and for other special occasions for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such Form or Forms as he shall think lit, in which case none other shall be used.

THE ORDER

HOW THE PSALTER IS APPOINTED TO BE READ.

THE Psalter shall be read through once every month, as it is there appointed, both for Morning and for Evening Prayer. And when a month hath one-and-thirty days, it is ordered that the same Psalms shall be read on the last day of the said month which are appointed for the day before.

The Minister shall, on the days for which they are appointed, use the Proper Psalms, as set forth in the Table of Proper Psalms. But *Note*, That, on other days, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, he may read one of the Selections set out by this Church.

TABLE OF PROPER PSALMS ON CERTAIN DAYS.

FIRST SUNDAY IN ADVENT	Morning. 8, 50	Evening, 96, 97	EASTER-EVEN	Morning, 4, 16, 17	Evening, 30, 31
CHRISTMAS-DAY.	19, 45, 85	89, 110, 132	EASTER-DAY.	2, 57, 111	113, 114, 118
CIRCUMCISION.	40, 90	65, 103	ASCENSION-DAY.	8, 15, 21	24, 47, 108
EPIPHANY.	46, 47, 48	72, 117, 135	WHITSUNDAY.	48, 68	104, 145
PURIFICATION.	20, 86, 87	84, 113, 134	TRINITY-SUNDAY.	29, 33	93, 97, 150
ASH-WEDNESDAY.	6, 32, 38	102, 130, 143	TRANSFIGURATION.	27, 61, 93	84, 99, 133
ANNUNCIATION	89	131, 132, 138	ST. MICHAEL'S	91, 103	34, 148
GOOD FRIDAY.	22, 40, 54	69, 88	ALL SAINTS' DAY.	1, 15, 146	112, 121, 149

TABLE OF SELECTIONS OF PSALMS.

FIRST.	Psalms. 1, 15, 91	ELEVENTH.	Psalms. 80, 81
SECOND.	4. 31 to v. 7, 91, 134	TWELFTH.	84, 122, 134
THIRD.	19, 24, 103	THIRTEENTH.	85, 93, 97
FOURTH.	23, 34, 65	FOURTEENTH.	102
FIFTH.	26, 43, 141	FIFTEENTH.	107
SIXTH.	32, 130, 121	SIXTEENTH.	118
SEVENTH.	37	SEVENTEENTH.	123, 124, 125
EIGHTH.	51, 42	EIGHTEENTH.	139, 145
NINTH.	72, 96	NINETWINTH.	147
TENTH.	77	TWENTIETH.	148, 149, 150

**THE ORDER HOW THE REST OF THE HOLY SCRIPTURE
IS APPOINTED TO BE READ.**

THE Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons, at Morning and Evening Prayer throughout the Year.

And to know what Lessons shall be read every day, look for the day of the month in the Calendar following, and there ye shall find the Chapters that shall be read for the Lessons both at Morning and at Evening Prayer; except only the Movable Holy-days, which are not in the Calendar; and the Immovable, there is a blank left in the column of Lessons; the Proper Lessons for all which days are to be found in the table of Proper Lessons.

If in any Church, upon a Sunday or Holy-day, both Morning and Evening Prayer be not said, the Minister may read the Lessons appointed either for Morning or for Evening Prayer.

At Evening Prayer on Sunday, the Minister may read the Lesson from the Gospels appointed for that day of the month, in place of the Second Lesson for the Sunday.

Upon any day for which no Proper Lessons are provided, the Lessons appointed in the Calendar for any day in the same week may be read in place of the Lessons for the day.

On Days of Fasting and Thanksgiving, especially appointed and on occasions of Ecclesiastical Conventions and of Charitable Collections, the Minister may appoint such Lessons as he shall think fit in his discretion.

HYMNS AND ANTHEMS.

HYMNS set forth and allowed by the authority of this Church, and Anthems in the words of holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.