

PROSPECTUS  
for  
The Standard Edition  
of  
THE BOOK  
OF  
COMMON PRAYER



To be published for  
THE EPISCOPAL CHURCH  
BY  
The Arion Press in San Francisco

THE ARION PRESS  
has been designated by  
THE EPISCOPAL CHURCH  
to design, print, and publish  
the Standard Edition of  
THE BOOK OF COMMON PRAYER  
as adopted on September 12, 1979  
by the General Convention.



The book will be produced in a limited edition, folio in format, of the same page size as this prospectus and printed in the same type, Van Krimpen's Romulus, with rubrics in red. The volume will consist of 1002 pages of specially watermarked, all-rag paper and will be hand-bound in full leather. One copy of the edition, printed on parchment, with illuminated initial letters, will be certified as the Standard Book.

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## EPISCOPAL CHURCH AUTHORIZATION

The Book of Common Prayer is a collection of liturgical texts. These texts derive from the earliest period of the Church's history, but they have been developed and shaped by the experiences and the peculiar modes of expression of this branch of the Christian Church. From time to time the texts have been adapted to the changing circumstances of the Church. The Book is, as its full title makes clear, "The Book of Common Prayer and administration of the Sacraments and other Rites and Ceremonies of *the Church*"—that is, the world-wide, universal, Church of God—"according to the use of The Episcopal Church." The services of the Prayer Book reflect the profound scholarship of many experts in the history and development of Christian worship and also the devout scrutiny and participation of Church people, both lay and clerical, in their congregations. Successive editions of the American Prayer Book have been set forth by the authority of the supreme legislative body of the Church, the General Convention, in 1789, 1892, 1928, and now in 1979.

The Book of Common Prayer is also the expression and embodiment of the Church's teaching. There is an old Latin adage, "*Lex orandi lex credendi*," which can be translated, "What we pray expresses what we believe, and what we believe finds its expression in what and how we pray." The Episcopal Church (together with our sister-Churches of the world-wide Anglican Communion) finds its unity and identity in the acts and formularies of worship contained in the Book of Common Prayer.

It is vitally important for the formation and safeguarding of our religious life as Episcopalians that we should be able to say, "This is the Book of Common Prayer; this is our standard of belief and practice as Episcopalians." One way to achieve certainty of identification is by means of copyright, through the statutes of the United States and international agreements. This legalistic solution has been rejected by the Episcopal Church from the beginning of its separate national exist-

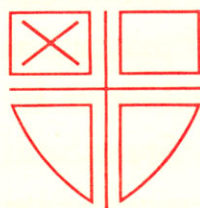
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ence. None of the previous editions of the American Prayer Book was copyrighted. Instead, a pastoral approach has been favored. For each new edition, the General Convention has designated, identified, and authenticated a Standard Edition. Responsibility for certifying conformity to the Standard of other publications of the Prayer Book rested with the bishop of the diocese in which the publisher was located.

In 1868, the Convention established the office of Custodian of the Standard, to have possession of the prototype and to certify the accuracy of published editions, wherever published, that are to be used in public worship throughout the Church. The Convention continued to assign to the bishops of the Church in their several jurisdictions the responsibility for being alert to any variant or deviant publications that would tend to dilute or distort the balance of Christian truth as this Church has received it and teaches it. To enable the Bishops to perform this pastoral responsibility for the spiritual health of the people, as “guardian of the faith, unity, and discipline of the Church,” a copy of the Standard Edition, duly authenticated as conforming to the Standard Book, is by Canon Law to be provided to the Ecclesiastical Authority of each Diocese, “for reference and appeal in questions as to the authorized formularies of this Church.”

With the concurrence of the Standing Liturgical Commission and the Presiding Bishop, I have designated Andrew Hoyem, of the Arion Press in San Francisco, to be the printer and publisher of the Standard Book and the Standard Edition of the Book of Common Prayer as adopted by the General Convention on September 12, 1979.

THE REVEREND CANON *Charles Mortimer Guilbert*  
Custodian of the Standard Book of Common Prayer



*The watermark in the paper of the Standard Edition, from the Seal of the General Convention.*

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## BIBLIOGRAPHICAL HISTORY

### The Earliest Editions

The printing of the Book of Common Prayer has a long and distinguished history. The first edition, published on March 7, 1549, was a compilation of many separate volumes that had previously been required for the conduct of services in the Church of England. The First Prayer Book of Edward VI, as it is known, was a small folio printed in black-letter, with large roman capitals for headings and block initial letters. Queen Mary forbade use of the Book of Common Prayer, but it was reinstated in 1559 with the Elizabethan modification toward Catholic, rather than Protestant, usage. The Hampton Court Conference of 1604 under James I made important revisions, embodied in the edition of 1605. Under the Commonwealth (1645-61) the Prayer Book was again abolished, but copies survived, such as the edition of 1569, attributed to the printer John Day, profuse with woodcut illustrations.

### The Sealed Books

Considerable additions and alterations to the Book of Common Prayer occurred at the time of the Restoration. A new edition was published with the assent of King Charles II in 1662. The text of this folio is set in black-letter with headings in a larger roman type; smaller roman and italic are used for rubrics and for citations in shoulder notes. A beautiful border on the title page, engraved by David Loggan after the drawing of Ianbattista Caespers, became a pattern for the woodwork behind the altars in some churches in London, built after the fire of 1666. Certain copies of this edition, known as the Sealed Books, being examined by Commission and exemplified by the Great Seal, were to go to the deans and chapters of every cathedral or collegiate church, to the Courts at Westminster, and to the Tower of London.

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These served as the *editio princeps* for subsequent editions of the Book of Common Prayer for more than 300 years. The Sealed Books are precursors of the Standard Books of the Episcopal Church in America.

## The Eighteenth Century

From the eighteenth century roman type came to supplant black-letter (or gothic) for the printing of the Prayer Book, and its presentation became more elaborate. John Sturt worked three years to publish the text in 1717, engraved by him letter-by-letter with illustrations and pictorial borders, all printed from silver plates. A surviving large paper copy contains the revolving center for "A circular table to find all the moveable Sundays." The frontispiece portrait of Queen Anne was supplanted later that same year, after her death, in a second issue with King George I following the title page. The great English type designer and printer, John Baskerville, published several editions in 1760, '61, and '62, some in double columns, with and without borders formed of type ornaments of his own devising. In Paris, the famous firm of Didot produced a small Prayer Book, 3<sup>1</sup>/<sub>2</sub> by 6 inches, in its distinctive modern roman, dated 1791.

## The Nineteenth Century

The Victoria Book of Common Prayer of 1844, published by William Pickering and printed by Charles Whittingham at the Chiswick Press, returned to the use of black-letter type for a lavish folio, 9 x 16<sup>3</sup>/<sub>4</sub> inches, with rubrics in red, large ornamental borders and initial letters. The same format was employed for six companion volumes, reprinting early versions of the Book of Common Prayer from 1549 through 1662.

As ornate as the Whittingham productions, though participating in the arts and crafts revival and imitative of William Morris' Kelmscott Press, was the Prayer Book of Edward VII, printed at the Essex House Press in 1903. C. R. Ashbee was responsible for the whole plan, the

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design and arrangement of the type, initial letters and woodcut illustrations. It was printed on handmade paper, bound in oak boards with clasps. A reprinting from plates, rather than the handset type, on Japan vellum and in an embossed cloth binding, was published in the United States.

According to Kenneth Day, in *The Typographic Book, 1450-1935*, the Oxford University Press edition produced in 1911 by Charles Cannan and Horace Hart was the most impressive presentation of the Anglican rite since the Pickering editions some 65 years earlier. The typographical style of this large quarto, using the antiquarian letters donated to Oxford by Dr. John Fell in 1693, was "contemporary," while alluding to the Elizabetho-Caroline legacy of the rite.

## The Prayer Book in America

The convention held in Philadelphia from September 27 to October 7, 1785, produced a version of the Book of Common Prayer which was published the next year "as revised and proposed to the Use of the Protestant Episcopal Church." The text was reprinted in England in an edition of only 50 copies, presumably for the use of the Anglican bishops in convocation. In 1790, the first of the Standard Editions of the American book was published in Philadelphia by Hall and Sellers. Some seven Standard Editions were printed by the end of the nineteenth century, differing only in their corrections of variants from and errors in the 1790 book.

## The First Standard Book

In 1892 the General Convention brought to completion the first revision of the American Prayer Book and mandated the production of a Standard Book and a limited Standard Edition for distribution to the several dioceses of the Church. Published in 1893, this printing was carried out at the De Vinne Press in New York, and the typography,

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mixing a modern, bold roman with English black-letter and a round gothic with decorative capitals, was in a style characteristic of the proprietor, Theodore Lowe De Vinne. But, as the colophon states, "the plan of symbolism and method of decoration were arranged by Mr. Daniel Berkeley Updike . . . the design for the borders and covers by Mr. Bertram Grosvenor Goodhue." Florid borders appear on every page, with larger, heavier borders on the opening of major sections. In addition to the copies on handmade paper a copy on vellum, designated as the Standard Book, was bound in full morocco with a silver seal on the front cover and with silver clasps. The paper copies were bound in full vellum with brass clasps.

## Updike's Edition of 1930

When the second revision of the Prayer Book was adopted in 1928, the contract for the Standard Edition was awarded by Mr. J. P. Morgan, Jr., as a gift to the Episcopal Church. Proposals were requested from the Oxford and Cambridge University Presses, and from Bruce Rogers, as well as from the Merrymount Press of D. B. Updike. Each submitted trial pages, printed in color. Updike, respected as a scholar of printing types and highly regarded for his restrained typographic approach, won with his plan for Janson roman type. As Joseph Blumenthal has written in *Art of the Printed Book, 1455-1955*, it became his most famous book, "to which he brought mature typographical judgment, an intense personal theology, and a profound knowledge of liturgical printing." The edition appeared in 1930, printed from electrotypes taken from hand composition, with initial letters and titling drawn by W. A. Dwiggins, in an edition of 500 copies on English handmade paper, bound in maroon pigskin, and five copies printed on vellum. One of the latter, selected as the Standard Book, was bound in half maroon morocco with wood veneer boards. Updike's setting, completed in 1930, has come to be considered one of the classics of American bookmaking in the twentieth century.



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## The New Prayer Book

With the revision of 1979, canon law requires the printing of a new Standard. This edition of the Book of Common Prayer is to be undertaken by Andrew Hoyem of San Francisco.

Over the past twenty years, Andrew Hoyem has distinguished himself as a typographer and printer of fine books, initially through apprenticeship with the renowned Grabhorn Press and as a partner in the Auerhahn Press, which published the literary avant garde in the early 1960s. A seven-year partnership with Robert Grabhorn followed, a collaboration of two generations which resulted in more than sixty books. In 1974 he founded the Arion Press, its name taken from the Greek poet of fable who was cast overboard at sea but whose song was so sweet that it charmed a dolphin which bore him safely to shore.

The Arion Press, now a team of six craftsmen, has printed numerous worthy commissions while pursuing its own publication program, issuing hand-made limited editions of literary and graphic works of enduring interest. The monumental folio edition of *Moby-Dick*, completed in 1979, is Andrew Hoyem's most important achievement to date.

The Prayer Book may be considered an even greater challenge. It contains such a variety of pages, the services with their numerous options, directions, prayers, the Psalter, tables, a catechism, a number of lectionaries and a collection of historical documents, that it poses more typographical problems than any other major work regularly encountered in this field, including the Bible. Its treatment in the past by a succession of master printers has established a tradition of excellence which is incumbent upon this venture. The goal is to offer a clearly readable volume, graceful in its presentation of the liturgy, beautiful in letterform and in the typographic arrangement of its pages, carefully crafted in its paper, presswork and binding, in style a tribute to its venerable contents but setting a standard for our own time.

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## THE NEW STANDARD EDITION

The Arion Press has chosen as the type for the new edition a face called Romulus, from the eminent Dutch designer, Jan Van Krimpen (1892-1958), drawn between 1931 and 1937 for the Enschede Foundry of Haarlem. Romulus, named for the legendary founder of Rome, is in its roman form a letter of graceful, clean lines, an open readability and evenness of color that hark back to the enduring Baskerville of the Eighteenth Century. Its companion, or secondary type, was designed as a sloped roman, rather than an italic, at the suggestion of Stanley Morison. Although the sloped roman was later considered by Van Krimpen and Morison to have been an experiment rather than the ultimate solution for a companion face, its inclined letterforms may be more easily recognized than italics. It is here used for the explanatory rubrics printed in black and for citations.

Monotype matrices have been imported from England for text composition, and foundry type has been cast for hand composition of the many lines of running heads, titles and subtitles that will appear in larger sizes of the face. Initial letters for the opening of major sections will be especially designed by Charles Bigelow and Kris Holmes.

The makeup of pages will abide by the numbering of those in the Proposed Book. Thus the volumes now in use will conform to the Standard Edition when published. However, the typographic arrangement will differ significantly from the Proposed Book, as can be seen from the following sample pages. The rubrics are printed in red, with the exception of prefatory pages, additional instructions and appendices. The sizes of Romulus to be used are, in Didot measurements: 60, 36, 24 (for display), 16 (for the text), 11 (for rubrics, tables, and subsidiary material), cast on American point system bodies.

The format is of the same page size as this prospectus, 9 x 13<sup>1</sup>/<sub>2</sub> inches. The volume requires 1002 pages for the text, plus blanks front and back. The paper will be of a special making, using 100% cotton fiber, of neutral pH for longevity, with watermarks of the seal of the

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General Convention, of the Arion Press and of the year of making, 1982. The Standard Book and six additional copies will be printed on sheepskin parchment. Presswork will be accomplished on a two-color cylinder letterpress.

The copies printed on paper will be bound by hand in brown goat-skin, enclosed in a cloth slipcase. The copies on parchment will have individually commissioned bindings.

## Ordering the Standard Edition

The Standard Edition of the Book of Common Prayer will be strictly limited. One hundred twenty-five copies have been reserved for the bishops of all dioceses in the Episcopal Church, for the Presiding Bishop and for the sister-Churches in the Anglican Communion. Additional copies of the edition are available for purchase by Episcopal congregations, by individual members of the Church, as well as by libraries and book collectors. The number of copies in the edition for sale to the public will not exceed 275. The total edition will be fixed at the time of the first press run, never to be increased by reprinting.

The price has been set at \$2,000 per copy. All reservations must be accompanied by a deposit of \$500, with the balance due on completion of binding, prior to delivery. Libraries prohibited from disbursing advance payments may request billing on fulfillment by providing order confirmation. Dealer inquiries are invited. Shipping, insurance, and applicable sales tax will be added to the final invoice.

Production may require as long as a year. Subscribers to the edition will be kept informed of progress by the Arion Press.

To be assured of a reservation, mail the enclosed order form without delay. Orders should be received by the publisher prior to May 15, 1982.

THE ARION PRESS

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San Francisco, California 94111

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A specimen of 60 pt. Romulus roman, designed by Jan Van Krimpen.

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Following are four sample pages from the projected Standard Edition.

RITE I

# Morning Prayer

## Christ Our Passover

*Pascha nostrum*

*1 Corinthians 5:7-8; Romans 6:9-11; 1 Corinthians 15:20-22*

Alleluia.

Christ our Passover is sacrificed for us, \*  
therefore let us keep the feast,  
Not with old leaven,  
neither with the leaven of malice and wickedness, \*  
but with the unleavened bread of sincerity and truth. Alleluia.

Christ being raised from the dead dieth no more; \*  
death hath no more dominion over him.  
For in that he died, he died unto sin once; \*  
but in that he liveth, he liveth unto God.  
Likewise reckon ye also yourselves to be dead indeed unto sin,  
but alive unto God through Jesus Christ our Lord. Alleluia.

Christ is risen from the dead, \*  
and become the first fruits of them that slept.  
For since by man came death, \*  
by man came also the resurrection of the dead.  
For as in Adam all die, \*  
even so in Christ shall all be made alive. Alleluia.

Then follows:

## The Psalm or Psalms Appointed

At the end of the Psalms is sung or said:

Glory to the Father, and to the Son, and to the Holy Spirit: \*  
as it was in the beginning, is now, and will be for ever. Amen.

# Morning Prayer

RITE I

## THE LESSONS

One or two Lessons, as appointed, are read, the Reader first saying:

A Reading (Lesson) from \_\_\_\_\_.

A citation giving chapter and verse may be added.

After each Lesson the Reader may say:

The Word of the Lord.

Answer: Thanks be to God.

Or the Reader may say:

Here endeth the Lesson (Reading).

Silence may be kept after each Reading. One of the following Canticles, or one of those on pages 85-95 (Canticles 8-21), is sung or said after each Reading. If three Lessons are used, the Lesson from the Gospel is read after the second Canticle.

### 1. A Song of Creation *Benedicite, omnia opera Domini* *Song of the Three Young Men, 35-65*

This Canticle may be shortened by omitting section II or III.

#### I. INVOCATION

O all ye works of the Lord, bless ye the Lord; \*  
praise him and magnify him for ever.

O ye angels of the Lord, bless ye the Lord; \*  
praise him and magnify him for ever.

#### II. THE COSMIC ORDER

O ye heavens, bless ye the Lord; \*  
O ye waters that be above the firmament, bless ye the Lord;

O all ye powers of the Lord, bless ye the Lord; \*  
praise him and magnify him forever.

## Proper 26

The Sunday closest to November 2

Almighty and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service: Grant, we beseech thee, that we may run without stumbling to obtain thy heavenly promises; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, now and for ever. *Amen.*

## PREFACE OF THE LORD'S DAY

## Proper 27

The Sunday closest to November 9

O God, whose blessed Son was manifested that he might destroy the works of the devil and make us the children of God and heirs of eternal life: Grant us, we beseech thee, that, having this hope, we may purify ourselves even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. *Amen.*

## PREFACE OF THE LORD'S DAY

## Proper 28

The Sunday closest to November 16

Blessed Lord, who hast caused all holy Scriptures to be written for our learning: Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them; that, by patience and comfort of thy holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Savior Jesus Christ; who liveth and reigneth with thee and the Holy Spirit, one God, for ever and ever. *Amen.*

## PREFACE OF THE LORD'S DAY

# Psalter

PSALMS 3, 4

Happy are they all \* 13  
who take refuge in him!

## Psalm 3

*Domine, quid multiplicati*

**L**ORD, how many adversaries I have! \* 1  
how many there are who rise up against me!

How many there are who say of me, \* 2  
“There is no help for him in his God.”

But you, O LORD, are a shield about me; \* 3  
you are my glory, the one who lifts up my head.

I call aloud upon the LORD, \* 4  
and he answers me from his holy hill;

I lie down and go to sleep; \* 5  
I wake again, because the LORD sustains me.

I do not fear the multitudes of people \* 6  
who set themselves against me all around.

Rise up, O LORD; set me free, O my God; \* 7  
surely, you will strike all my enemies across the face,  
you will break the teeth of the wicked.

Deliverance belongs to the LORD. \* 8  
Your blessing be upon your people!

## Psalm 4

*Cum invocarem*

**A**NSWER me when I call, O God, defender of my cause; \* 1  
you set me free when I am hard-pressed;  
have mercy on me and hear my prayer.



*The Arion Press*

566 COMMERCIAL STREET, SAN FRANCISCO, CALIFORNIA 94111

Please reserve \_\_\_\_\_ copies of the *Standard Edition of the Book of Common Prayer* at \$2,000 less the Dealer discount of 30 per cent. Enclosed is a deposit of \$350 per copy, a total of \$\_\_\_\_\_.

NAME: \_\_\_\_\_

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