

THE BOOK OF
COMMON PRAYER

AND

ADMINISTRATION OF THE SACRAMENTS
AND OTHER RITES AND CEREMONIES OF THE CHURCH

ACCORDING TO THE USE OF

THE CHURCH OF ENGLAND
IN THE DOMINION OF CANADA

TOGETHER WITH

THE PSALTER OR PSALMS OF DAVID

POINTED AS THEY ARE TO BE SUNG OR SAID IN CHURCHES

AND THE FORM OR MANNER OF MAKING
ORDAINING AND CONSECRATING OF
BISHOPS PRIESTS AND DEACONS



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the Church of England in the Dominion of Canada.*

THE CONTENTS OF THIS BOOK

	PAGE
1. The Preface to the Canadian Revision of 1918	vii
2. The Preface prefixed at the Revision of 1662	viii
3. Concerning the Service of the Church	xi
4. Concerning Ceremonies, why some be abolished and some retained	xiii
5. The Order how the Psalter is appointed to be read	xv
6. The Order how Holy Scripture is appointed to be read	xvi
7. Tables of Lessons	xviii
8. Table of Proper Psalms.	lii
9. The Calendar.	liii
10. Tables and Rules for the Feasts and Fasts through the whole Year	lvi
11. The Order for Morning Prayer	1
12. The Order for Evening Prayer	20
13. The Creed of Saint Athanasius	35
14. The Litany	39
15. Prayers and Thanksgivings upon Several Occasions	48
16. The Collects, Epistles, and Gospels, to be used at the Ministration of the Holy Communion, throughout the Year	69
17. The Order of the Ministration of the Holy Communion	265
18. The Order of Baptism both Publick and Private	292
19. The Order of Baptism for those of Riper Years	310
20. The Catechism, with the Order for Confirmation.	321
21. A Table of Kindred and Affinity	337
22. The Form of Solemnization of Matrimony	338
23. The Order for the Visitation of the Sick, and the Communion of the Sick.	351
24. The Order for the Burial of the Dead	368
25. The Thanksgiving of Women after Child-birth	384
26. A Commination, or denouncing of God's anger and judgements against Sinners	388
27. The Psalter	399
28. Forms of Prayer to be used at Sea	595

The Contents of this Book

	PAGE
29. The Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons	609
30. Forms of Prayer for the Anniversary of the day of Accession of the Reigning Sovereign	649
31. Articles of Religion	657
32. The Form of Service for Dominion Day and other Occasions of National Thanksgiving	676
33. Service for Children	679
34. Special Service for Missions	685
35. The Form of Thanksgiving for the Blessings of Harvest	695
36. The Form of Institution and Induction	701
37. The Office for Laying the Foundation Stone of a Church or Chapel	711
38. The Form of Consecration of a Church or Chapel	717
39. The Form of Consecration of a Church-yard together with a Church	727
40. The Form of Consecration of a Church-yard or Cemetery separately	728
41. Forms of Prayer to be used in Families	731
42. The Act for the Uniformity of Common Prayer*	741*

** In official copies and in desk copies.*

THE PREFACE

TO THE CANADIAN REVISION OF 1918

THE Book of Common Prayer is a priceless possession of our Church. By its intrinsic merits, as a book designed for the reverent and seemly worship of Almighty God, as well as by its historic associations, it has endeared itself to generation after generation of devout Christians throughout the world. None would desire or advocate any change therein which would impair or lessen this deep-seated affection.

But through the lapse of some three hundred years many changes have taken place in the life of the Church and in its outlook upon the world. The present life and larger outlook of the Church are seeking more adequate expression than the Book of Common Prayer has hitherto afforded, and seem to require judicious adaptation and enrichment of the Book in order that it may more fully meet the needs of the Church in this age and in this Dominion.

Therefore the General Synod of the Church of England in Canada determined to make such adaptations and enrichments in the body of the Book as would serve this purpose. But to avoid the risk of changes that might impair the character of the Book, the General Synod clearly ordained the limits within which such adaptation and enrichment might be made, forbidding any change in text or rubric which would involve or imply a change of doctrine or principle of the Church of England as set forth in the Book of Common Prayer, or any other change not in accordance with the 27th Resolution of the Lambeth Conference of 1908.

The chief results of the present Revision will be found to be: the adaptation of rubrics to customs generally accepted at the present time; the provision of directions for the combined use of the different Services; the adaptation and enrichment of the Occasional Offices; the supplying of Forms for Additional Services in use throughout the Church though not provided for in the Book of Common Prayer heretofore; the addition of many new Prayers for Special Occasions; the revision of the Calendar, the Lectionary, and the Psalter.

The Preface of 1918

This present book, the fruit of much prayer and toil, is set forth in the firm belief that, by the alterations and additions herein made, it will both provide greater variety in Public Worship and better meet the needs of the Church in this land: and in good hope that, thus adapted and enriched, it may prove more generally serviceable to both Clergy and people in the worship of God throughout this Dominion.

THE PREFACE

PREFIXED AT THE REVISION OF 1662

IT hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much stiffness in refusing, and of too much easiness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advisedly established (no evident necessity so requiring) sundry inconveniences have thereupon ensued; and those many times more and greater than the evils, that were intended to be remedied by such change: So on the other side, 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 exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory since the Reformation, the Church, upon just and weighty considerations her thereunto moving, hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the chiefest materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts and impetuous assaults made against it, by such men as are given to change, and have always discovered a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy (though enjoined by the Laws of the Land, and

The Preface of 1662

those Laws never yet repealed) came, during the late unhappy confusions, to be discontinued, is too well known to the world, and we are not willing here to remember. But when, upon His Majesty's happy Restoration, it seemed probable, that, amongst other things, the use of the Liturgy also would return of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men who under the late usurped powers had made it a great part of their business to render the people disaffected thereunto, saw themselves in point of reputation and interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to do) with their utmost endeavours to hinder the restitution thereof In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mustered up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereunto made, as should be thought requisite for the ease of tender Consciences: whereunto His Majesty, out of his pious inclination to give satisfaction (so far as could be reasonably expected) to all his subjects of what persuasion soever, did graciously condescend.

In which review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry Alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable Practise of the Church of England, or indeed of the whole Catholick Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such Alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly, and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a godly man may not with a good Conscience use and submit unto, or which is not fairly defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common Equity ought to be allowed to all human Writings, especially such as are set forth by Authority, and even to the very best translations of the holy Scripture itself.

The Preface of 1662

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety and Devotion in the Publick Worship of God; and the cutting off occasion from them that seek occasion of cavil or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by Alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better direction of them that are to officiate in any part of Divine Service; which is chiefly done in the Calendars and Rubricks: Or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect rendering of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to the last Translation: and that it was thought convenient, that some Prayers and Thanksgivings, fitted to special occasions, should be added in their due places; particularly for those at Sea, together with an office for the Baptism of such as are of Riper Years: which, although not so necessary when the former Book was compiled, yet by the growth of Anabaptism, through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours and interests, as are in the world) to please all; nor can expect that men of factious, peevish, and perverse spirits should be satisfied with any thing that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable, and truly conscientious Sons of the Church of England.