

The 1871 Standard of the U. S. Book of Common Prayer,

This is the last Standard Edition of the 1789 Book of Common Prayer. This Standard Edition was published by the New York Bible and Common Prayer Book Society, and appears in David Griffiths' Bibliography of the Book of Common Prayer as 1871/17.

This Adobe Acrobat (PDF) file is intended to be an exact reproduction of the original in every way: it uses the same base font (DeVenne), has the same dimensions, line and page breaks, etc. The only significant difference is the paper size (the original book is 6.75" x 10", while the PDF's use the standard 8.5" x 11") and the blackletter font used occasionally for headings is slightly different than the original.

You may redistribute this document electronically provided no fee is charged and this header remains part of the document. While every attempt was made to ensure accuracy, certain errors may exist in the text. Please contact us if any errors are found.

This document was created as a service to the community by
Satucket Software:
Web Design & computer consulting for small business, churches, &
non-profits

Contact:
Charles Wohlers
P. O. Box 227
East Bridgewater, Mass. 02333 USA
chadwohl@satucket.com
<http://satucket.com>

THE STANDARD EDITION.

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 :
NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.
COOPER UNION, FOURTH AVENUE
M.DCCC.LXXI.

CERTIFICATE.

IN pursuance of a joint resolution of the House of Bishops, and the House of Clerical and Lay Deputies, adopted at the General Convention assembled in the city of New York, in October, in the year of our LORD, 1868 ; We, the subscribers, a Committee appointed for the purpose, do hereby set forth this corrected STANDARD PRAYER BOOK ; printed from stereotype plates, the property of the New York Bible and Common Prayer Book Society. And we hereby declare the Prayer Book, so corrected, to be THE STANDARD.

MANTON EASTBURN,

Bishop of the P. E. Church in Massachusetts.

M. A. DE WOLFE HOWE,

Rector of St. Luke's Church, Philadelphia.

BENJ. L. HAIGHT,

An Assistant Minister of Trinity Church, New York.

T. W. COIT,

Rector of St. Paul's Church, Troy, N. Y.

TABLE OF CONTENTS.

1. **T**HE Ratification of the Book of Common Prayer.
2. The Preface.
3. The Order how the Psalter is appointed to be read
4. The Order how the rest of the Holy Scripture is appointed to be read.
5. Table of Lessons of Holy Scripture, to be read at Morning and Evening Prayer throughout the Year.
6. The Calendar.
7. Tables and Rules for the Moveable and Immoveable Feasts, together with the Days of Fasting and Abstinence throughout the Year.
8. Tables for finding the Holydays.
9. The Order for Daily Morning Prayer.
10. The Order for Daily Evening Prayer.
11. The Litany.
12. Prayers and Thanksgivings upon several Occasions, to be used before the two final Prayers of Morning and Evening Service.
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. Selections of Psalms, to be used instead of the Psalms for the Day, at the discretion of the Minister.
30. The Psalter, or Psalms of David.

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 Sacraments, 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 places 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 farther 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 “any thing in it 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, if allowed such just and favourable 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 a 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.

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. But in *February*, it shall be read only to the twenty-eighth or twenty-ninth day of the month.

And whereas, *January, March, May, July, August, October, and December*, have one-and-thirty days apiece; it is ordered that the same Psalms shall be read the last day of the said months which were read the day before; so that the Psalter may begin again on the first day of the next month ensuing.

And whereas the 119th Psalm is divided into twenty-two Portions, and is over long to be read at one time; it is so ordered, that at one time shall not be read above four or five of the said Portions.

The Minister, instead of reading from the Psalter as divided for Daily Morning and Evening Prayer, may read one of the Selections set out by this Church.

And, on Days of Fasting and Thanksgiving, appointed either by the Civil or by the Ecclesiastical Authority, the Minister may appoint such Psalms as he shall think fit in his discretion, unless any shall have been appointed by the Ecclesiastical Authority, in a Service set out for the Occasion; which, in that case, shall be used and no other.

PROPER PSALMS ON CERTAIN DAYS.

CHRISTMAS-DAY	<i>Morning</i> 19,45,85	<i>Evening</i> 89,110, 132	EASTER-DAY,	<i>Morning</i> 2,57,111	<i>Evening,</i> 113,114, 118
ASH-WEDNESDAY,	6,32,38	102,130, 143	ASCENSION-DAY,	8,15,21	24,47,103
GOOD-FRIDAY,	22,40,54	64,88	WHITSUN-DAY,	45,68	104,145

The minister may use one of the Selections, instead of any of the above Portions.

THE ORDER

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

THE Old Testament is appointed for the First Lessons at Morning and Evening Prayer; so that the most part thereof will be read every year once, as in the Calendar is appointed.

The New Testament is appointed for the Second Lessons at Morning and Evening Prayer.

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 Feasts, which are not in the Calendar; and the Immovable, where 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.

And, on Days of Fasting and Thanksgiving, the same rule is to obtain as in reading the Psalms.

And the same discretion of choice is allowed on occasions of Ecclesiastical Conventions and those of Charitable Collections.

And Note, That whensoever Proper Psalms or Lessons are appointed, then the Psalms and Lessons of ordinary course appointed in the Psalter and Calendar, if they be different, shall be omitted for that time.

Note also, That the Collect, Epistle, and Gospel, appointed for the *Sunday*, shall serve for the Week after, where it is not in this Book otherwise ordered.