

We are presenting this electronic version of the U. S. 1892 Book of Common Prayer in hopes that it will prove useful and instructive to the Church. Parishes might find it useful in recreating historical services, for example, to celebrate the anniversary of the parish. Others might find it instructive to compare the changes, additions, and deletions, which have taken place in the various versions of the Book of Common Prayer.

The 1892 Book of Common Prayer was in use in the United States from 1892 until 1928. In general, there were few significant changes in the 1892 book, as compared to its predecessor, the 1789 BCP; much more extensive revision took place with the Book of 1928.

The original text used here is about 5.5 X 3.5" in size, or somewhat smaller than the current Book of Common Prayer. As this is not a common size today, it has been reformatted to fill an 8.5 X 11" sheet of paper, two columns, landscape. The type size is therefore somewhat larger than in the original. There was no effort to preserved the original page breaks. The font used is DeVinne; this seems to be a good match to the original to my untrained eye. Other versions of Century work well also.

This document was created by scanning pages of the 1892 U. S. Book of Common Prayer into WordPerfect. Should you use a different word processor and convert it to your word processor's native format, or even use a different font, it is almost inevitable that some adjustments in the formatting will be needed on your

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TO FIND THE PLACES IN THE CHURCH SERVICE.

THE

Morning Prayer.

1. Begin with MORNING PRAYER, page 1.
After the Venite, page 6.
2. Turn to the Psalter for the PSALMS FOR THE MORNING OF THE DAY OF THE MONTH, pages 329 to 508.
3. After the 1st Lesson, turn to the TE DEUM, page 7, or to the BENEDICITE page 8.
4. After the 2d Lesson, turn to the BENEDICTUS, page 10, or JUBILATE DEO, page 11 and follow to end of MORNING PRAYER; if LITANY is said turn to page 30.
5. For the COMMUNION OFFICE, page 221.
6. After the Commandments, turn to the COLLECT, EPISTLE, AND GOSPEL FOR THE DAY, pages 53-220.

Evening Prayer.

1. Begin with EVENING PRAYER, pages 16 to 21.
2. Turn to the Psalter, and read the PSALMS FOR THE EVENING OF THE DAY OF THE MONTH, pages 329 to 508.
3. After the 1st Lesson, CANTICLES On pages 22 or 23.
4. After the 2d Lesson, the remainder of the EVENING PRAYER, pages 23-29.

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| Other Occasional Offices, pages 303, 305, 312, 509 to the end. | |

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
JAMES POTT & CO.

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CERTIFICATE

I CERTIFY that this edition of the Book of Common Prayer has been compared with a certified copy of the Standard Book, as the Canon directs, and that it conforms thereto.

SAMUEL HART,
Custodian of the Standard Book of Common Prayer

December 12, 1892.



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.

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, bath, 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 menu 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

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.

[Here follows a "TABLE OF PROPER PSALMS ON CERTAIN DAYS"]

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 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 circum-stances 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 FOR

DAILY MORNING PRAYER.

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.



¶ *The Minister shall always begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*

¶ *On any day not a Sunday, he may omit the Exhortation following, saying instead thereof, Let us humbly confess our sins unto Almighty God, and may end the Morning Prayer with the Collect for Grace and 2 Cor. xiii. 14.*

¶ *On any day when the Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, The Lord be with you. Answer. And with thy spirit. Minister. Let us pray,*

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab. ii. 20.*

I was glad when they said unto me, We will go into the house of the LORD. *Psalms cxxii. 1.*

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O LORD, my strength and my redeemer. *Psalms xix. 14, 15.*

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil. i. 2.*

Repent ye; for the Kingdom of heaven is at hand. *St. Matt. iii. 2.* *Advent.*

Prepare ye the way of the LORD, make straight in the desert a highway for our God. *Isaiah xl. 3.*

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke ii. 10. 11.* *Christmas.*

From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal.* i. 11. *Epiphany.*

Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem. *Isaiah* lii. 1.

Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the LORD hath afflicted me. *Lam.* i. 12. *Good Friday.*

He is risen. The Lord is risen indeed. *St. Mark* xvi. 6. *St. Luke* xxiv. 34. *Easter.*

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalms* cxviii. 24.

Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb.* iv. 14,16. *Ascension.*

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal.* iv. 6. *Whit-sunday.*

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. *Psalms* xlvi. 4.

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. *St. John* iv. 23.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *Rev.* iv. 8. *Trinity-Sunday.*

When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek.* xviii. 27.

I acknowledge my transgressions: and my sin is ever before me. *Psalms* li. 3.

Hide thy face from my sins, and blot out all mine iniquities. *Psalms* li. 9.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms* li. 17.

Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel* ii. 13.

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan.* ix. 9, 10.

O LORD, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer.* x. 24. *Psalms* vi. 1.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. *St. Luke* xv. 18, 19.

Enter not into judgment with thy servant, O LORD; for in thy sight shall no man living be justified. *Psalms* cxliii. 2.

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *St. John* i. 8, 9.

¶ *Then the Minister shall say,*

DEARLY beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confess our manifold sins and wickedness and that we would not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an

humble, lowly, penitent, and obedient heart; to the end that we may obtain forgive-ness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying —

A General Confession.

¶ *To be said by the whole Congregation. after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou. O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but

rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant our true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last We may come to his eternal joy; through Jesus Christ our Lord.

¶ *The People shall answer here, and at the end of every Prayer,*
Amen.

¶ *Or this.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.
Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall he said or sung the following Anthem; except on those days for which other Anthems are appointed; and except also, when it is used in the course of the Psalms, on the nineteenth day of the month.*

Venite, exultemus Domino.

COME, let us sing unto the LORD ; let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving : and show ourselves glad in him with psalms.

For the LORD is a great God : and a great King above all gods.

In his hand are all the corners of the earth : and the strength of the hills is his also.

The sea is his, and he made it : and his hands prepared the dry land.

O come, let us worship and fall down : and kneel before the LORD our Maker.

For he is the Lord our God : and we are the people of his pasture, and the sheep of his hand.

O worship the Lord in the beauty of holiness : let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth : and with righteousness to judge the world, and the people with his truth.

¶ *Then shall follow a Portion of the PSALMS, as they are appointed, or one of the Selections of Psalms. And at the end of every Psalm, and likewise at the end of the Venite, Benedicite, Benedictus, Jubilate, may be, and at the end of the whole Portion, or Selection from the Psalter, shall be sang or said the Gloria Patri:*

GLORY be to the Father, and to the Son : and to the Holy Ghost;

As it was in the beginning. is now, and ever shall be : world without end. Amen.

¶ *At the end of the whole Portion of the Psalms or Selection from the Psalter; the Gloria in excelsis may be sung or said instead of the Gloria Patri.*

¶ *Then shall be rend the FIRST LESSON, according to the Table or Calendar. After which shall be said or sung the following Hymn.*

¶ *Note: That before every Lesson the Minister shall say, Here beginneth such a Chapter [or Verse of such a Chapter] of such a Book and after every Lesson, Here endeth the First [or the Second] Lesson.*

Te Deum laudamus.

WE praise thee, O God : we acknowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the Heavens, and all the Powers therein;

To thee Cherubim and Seraphim : continually do cry, Holy, Holy, Holy : Lord God of Sabaoth;

Heaven and earth are full of the Majesty : of thy glory.

The glorious company of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble army of Martyrs : praise thee.

The holy Church throughout all the world : doth acknowledge thee;

The Father : of an infinite Majesty;

Thine adorable, true : and only Son;

Also the Holy Ghost : the Comforter.

Thou art the King of Glory : O Christ.

Thou art the everlasting Son : of the Father.

When thou tookest upon thee to deliver man : thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

Lord save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee;

And we worship thy Name : ever, world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy be upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ *Or this Canticle.*

Benedicite, omnia opera Domini.

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.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of heaven, bless ye the Lord: praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits an Souls of the Righteous, bless ye the Lord: praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

¶ *Then shall be read, in like manner, the SECOND LESSON, taken out of the New Testament, according to the Table or Calendar.*

¶ *And after that shalt be sung or said the Hymn following: but Note, That, save on the Sundays in Advent, the latter portion thereof may be omitted.*

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel : for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us : in the house of his servant David;

As he spake by the mouth of his holy Prophets : which have been since the world began;

That we should be saved from our enemies : and from the hand of all that hate us.

To perform the mercy promised to our forefathers : and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham : that he would give us;

That we being delivered out of the hand of our enemies : might serve him without fear;

In holiness and righteousness before him : all the days of our life.

And thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us.

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

¶ *Or this Psalm.*

Jubilate Deo. Psalm c.

OBE joyful in the LORD, all ye lands : serve the LORD with gladness, and come before his presence with a Song.

Be ye sure that the LORD he is God; it is he that hath made us, and not we ourselves : we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting : and his truth endureth from generation to generation.

¶ *Then shall be said the Apostles' creed by the Minister and the People, standing. And any Churches may, instead of the words, He descended into hell, use the words, He went into the place of departed Spirits, which are considered as words of the same meaning in the Creed.*

IBELIEVE in God the Father Almighty, maker of Heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *Or this.*

IBELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ *And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall follow the COLLECT FOR THE DAY, except when the Communion service is read; and then the Collect for the day shall be omitted here.*

A Collect for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

A Prayer for The President of the United States, and all in Civil Authority.

O LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold and bless thy servant THE PRESIDENT OF THE UNITED STATES, and all others in authority; and so replenish them with

the grace of thy Holy Spint, that they may always incline to thy will, and walk in thy way. Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

¶ *The following Prayers shall be omitted here when the LITANY is said, and may be omitted when the Holy Communion is immediately to follow.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [** especially those for whom our prayers are desired;*] that it may please thee to comfort

and relieve them, according to their several necessities; giving them patience under their sufferings and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [** particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth. and in the world to come life everlasting. *Amen.*

2 *Cor.* xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer.