

THE
ALTERATIONS AND ADDITIONS
IN THE
BOOK OF COMMON PRAYER
OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE
UNITED STATES OF AMERICA
ADOPTED BY
THE GENERAL CONVENTION.

IN THE YEARS 1886 1889 AND 1892

BOSTON
PRINTED FOR THE CONVENTION
1892

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BY
CHARLES L. HUTCHINS

PREFATORY NOTE.

THE Constitution of the Protestant Episcopal Church provides that no alteration or addition shall be made in the Book of Common Prayer unless the same shall be proposed in one General Convention, and adopted at the subsequent Convention.

The revision of the Book of Common Prayer, brought to a conclusion in the General Convention of 1892, began in the Convention of 1880 with the introduction in the House of Deputies on the ninth day of the session, of the following resolution, offered by the Rev. William R. Huntington, D.D., a deputy from the Diocese of Massachusetts.

Resolved, the House of Bishops concurring, That a Joint Committee, to consist of seven Bishops, seven Presbyters, and seven Laymen, be appointed to consider, and report to the next General Convention, whether, in view of the fact that this Church is soon to enter upon the second century of its organized existence in this country, the changed conditions of the national life do not demand certain alterations in the Book of Common Prayer in the direction of liturgical enrichment and increased flexibility of use."

This resolution was placed on the Calendar, and was considered on the seventeenth day of the session, and adopted by the following vote: of the Clergy there were 43 Dioceses represented,—ayes, 33; nays, 9; divided, 1. Of the Laity there were 35 Dioceses represented,—ayes, 20; nays, 11; divided, 4. The House of Bishops concurred in the action of the House of Deputies on the eighteenth day of the session.

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The Joint Committee appointed under this resolution consisted of

The Bishops of Connecticut, Easton, Pennsylvania, Western New York, Florida, Albany, and Central New York; the Rev. William R. Huntington, D.D., the Rev. E. A. Dalrymple, D. D., the Rev. Daniel R. Goodwin, D.D., the Rev. Morgan Dix, D.D., the Rev. Edwin Harwood, D.D., the Rev. Joseph F. Garrison, D.D., the Rev. Francis Harrison, D.D.; Mr. Hamilton Fish, LL.D., Mr. Henry Coppée, LL.D., Mr. Hugh W. Sheffey, LL.D., Mr. E. T. Wilder, Mr. John W. Andrews, Mr. James M. Smith, LL.D., and Mr. Hill Burgwin.

At the General Convention of 1883 the Committee presented the following Report:—

To the General Convention of the Protestant Church in the United States of America.

The Joint Committee of twenty-one, appointed by the General Convention of 1880 to consider and to report, whether the changed conditions of the national life do not demand "certain alterations in the Book of Common Prayer, in the direction of liturgical enrichment and increased flexibility of use," respectfully ask leave to report as follows:—

In accordance with a resolution of the General Convention which recommends all committees appointed to sit during the recess to meet, for the purpose of organizing, immediately after the close of the session; the Committee came together on the evening of Wednesday, the twenty-seventh day of October, 1880, and was organized by the appointment of the Bishop of Connecticut as Chairman, and of Dr. Huntington of Massachusetts as Secretary. Later it was agreed that the official title of the Committee should be **THE JOINT COMMITTEE ON THE BOOK OF COMMON PRAYER.**

In addition to the first meeting for organization, three groups

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of sessions have been held during the recess,—one of them in January, 1881, another in October, 1882, and another in April, 1883. All of these were convened in the city of New York, and were very fully attended.

In the death of the Rev. Dr. Dalrymple, of Maryland, which occurred in October, 1881, the Committee lost the services of an accomplished member, whose active participation in the work of the first meeting had given promise of much usefulness. His place has remained unfilled.

Early in 1881 the work of review was distributed among three sub-committees; and, at the same time, the following resolutions were adopted:—

(a) “*Resolved*, That this Committee asserts, at the outset, its conviction that no alteration should be made touching either statements or standards of doctrine in the Book of Common Prayer.

(b) “*Resolved*, That this Committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.”

Mindful of the rule of action laid down for them in the resolution under which they were appointed,—namely, that they were to consider the desirableness “of certain alterations in the Book of Common Prayer in the direction of liturgical enrichment and flexibility of use,”—the Committee also governed themselves by these two resolutions, believing that in no other way could they hope to reach any result that would or ought to be acceptable to this Church.

Whether any such result has, in whole or in part, been reached, remains, of course, to be seen. The Committee only claim for themselves, that they have not spared time, labour, or study in prosecuting the work committed to them, nor have they failed to seek the guidance of the heavenly Wisdom.

Their object has been to search for what seemed necessary or desirable in the way of additions among the rich stores of devotional forms, which are the common heritage of the Catholic Church, rather than to undertake new compositions of their own.

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Among the later sources which have thus been drawn upon, they feel bound to mention, especially, Canon Bright's Ancient Collects, and the Daily Service of our own lamented Hutton.

It should be understood that no member of the Committee is, by his signature to this Report, committed unreservedly to every addition or change proposed; but each reserves to himself the privilege of taking such action in respect thereto in Convention as, upon debate and fuller consideration, he may think proper.

Without further preface, then, and without entering into lengthened details which must all be gone over again in the discussions of the Convention, the Committee submit the following as the additions and changes which they respectfully propose for adoption. It will be seen that they are classified and arranged with references, for the sake of convenience, to the Book which is annexed as a schedule to this Report, and which the Committee venture to hope will not only serve the purpose just mentioned, but will also show (as their long list of alterations and additions, if reported alone, would not do) how little real change is proposed in the structure, arrangement, appearance, or even size, of our cherished Book of Common Prayer.

The Committee recommend that the changes embodied in the following resolutions be approved, and made known to the various Dioceses, in order that they may be adopted hereafter, in the manner provided by the Constitution.

As a part of their Report the Committee submitted thirty-three resolutions, embodying one hundred and ninety-six specified alterations or additions; and annexed to the Report, the Book of Common Prayer, in which were properly incorporated all the changes proposed by the Committee in their resolutions. This was called the "Book Annexed."

Of the changes proposed by the Committee, and others proposed in the Convention, those which were approved were subsequently made known to the Convention of every Diocese, and came before the General Convention of 1886.

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These numbered one hundred and eighty-eight, and were embodied in thirty resolutions. The changes which were again approved, and so "adopted" in the Convention of 1886, will be found (as will those of the years 1889 and 1892) in the following pages. They are ninety-nine in number.

The changes proposed in the Convention of 1886, subsequently notified to the Dioceses, and brought before the Convention of 1889 for final adoption, numbered eighteen, under as many different resolutions. All of these were favourably acted upon and adopted. In the Convention of 1889, fifty-two changes, under the same number of resolutions, were proposed, and having been duly made known to the Dioceses, came before the Convention of 1892; of these, forty-three were then finally adopted.

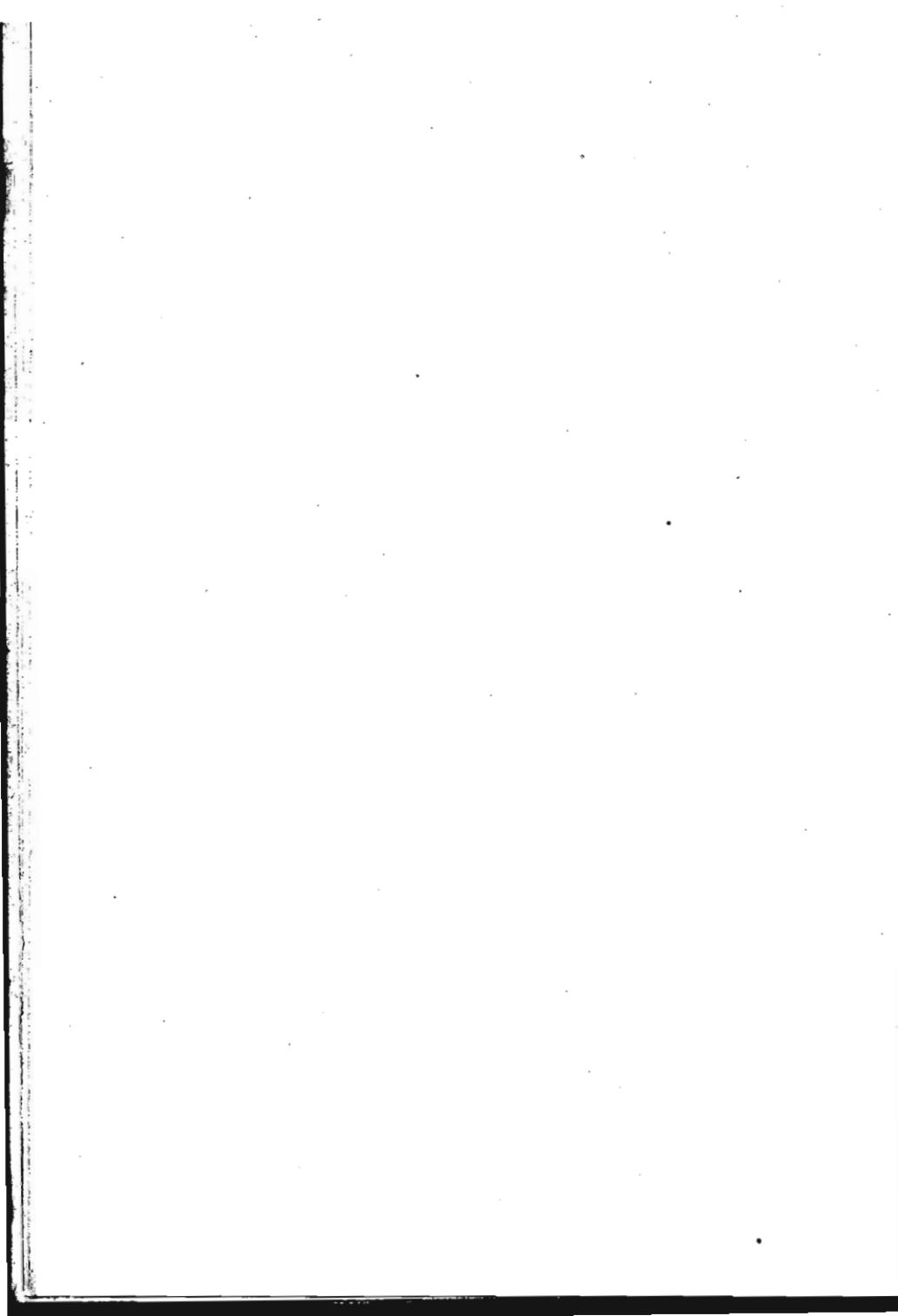
The Convention of 1889 appointed a Joint Committee to prepare and present to the Convention of 1892, for its approval, a new edition of the Standard Book of Common Prayer. The Committee consisted of the Bishops of Albany, Iowa, and New York; the Rev. William R. Huntington, D.D., the Rev. Samuel Hart, D.D., the Rev. J. S. Kedney, D.D., Mr. J. Pierpont Morgan, Mr. Joseph Packard, Jr., and Mr. Samuel Eliot. It presented a Report to the Convention of 1892, and with the publication, under its direction, of the Book of Common Prayer containing the alterations and additions adopted by the Conventions of 1886, 1889 and 1892, the work of revision, begun twelve years before, was completed.

Chas. L. Hutchins.

CONCORD, MASS.,

ST. ANDREW'S DAY, A.D. 1892.

Secretary of the House of Deputies.



ALTERATIONS AND ADDITIONS.

I.—THE INTRODUCTORY PORTION.

1. The Table of Contents is conformed to the actual contents. 1886.

2. Under the general title *Concerning the Service of the Church*, the following paragraphs are prefixed to the *Order how the Psalter is appointed to be read*: 1889.

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 fit, in which case none other shall be used.

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1889. 3. In the *Order how the Psalter is appointed to be read*, are inserted a *Table of Proper Psalms* to be used on certain days, and a *Table of Selections of Psalms* which may be used on days for which Proper Psalms are not provided, as follows:

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	WHITSUN-DAY.	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	NINETEENTH.	147
TENTH.	77	TWENTIETH.	148, 149, 150

THE BOOK OF COMMON PRAYER.

4. The provision that the Minister may, under certain circumstances, appoint the Psalms to be used on special days of Fasting and Thanksgiving, is omitted; but it is still provided that he may, in his discretion, appoint the Lessons to be used on such days and also on occasions of Ecclesiastical Conventions and of Charitable Collections. 1889.

5. The following paragraph is inserted with reference to *Hymns and Anthems*: 1889.

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.

6. The word *Proper* is inserted before the word *Lessons* in the heading of the Tables of Lessons for Sundays, for Holy-days, and for the forty days of Lent. 1892.

7. After the first paragraph of RULES TO KNOW WHEN the MOVABLE FEASTS AND HOLY-DAYS begin, the following is inserted:— 1886.

But *Note* that the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon.

8. In the Table of Feasts, the title *The Apostle* is added to the name of St. Barnabas; and after the words *St. James the Apostle, The Transfiguration of our Lord* JESUS CHRIST is inserted. In the Calendar this Feast is assigned to the sixth day of August; and the proper lessons for the 1886.

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day are: Morning, Exodus xxxiv., v. 29, 2 Corinthians iii.; Evening, Malachi iv., v. 2, Matthew xvii. to v. 14. In consequence of the insertion of the Feast of The *Transfiguration*, certain changes have been made in the Calendar Lessons for July and August.

1886. 9. In place of the Tables for finding the Dominical Letter, Easter Day, etc., the following new Tables are provided:

THE Numbers prefixed to the several Days, in the foregoing Calendar, between the twenty-first Day of March and the eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the twenty-first Day of March, in those Years of which they are respectively the Golden Numbers; and the Sunday Letter next following any such Full Moon points out Easter-day for that Year. All which holds until the Year of our Lord 1899 inclusive; after which Year, the places of these Golden Numbers will be to be changed, as is hereafter expressed.

To find Easter-day, look in the first column of the Calendar, between the 20th day of March and the 19th day of April, for the Golden Number of the Year, against which stands the Day of the Paschal Full Moon. Then look in the third column for the Sunday Letter next after the Day of the Full Moon; and the Day of the Month standing against that Sunday Letter is Easter-day. If the Full Moon happen upon a Sunday, then (according to the first rule) the next Sunday after is Easter-day.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the remainder, if any, is the Golden Number; but if nothing remain, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, and the places of the Golden Numbers in the Calendar, see the General Tables which follow.

A TABLE TO FIND THE DOMINICAL OR SUNDAY LETTER.

TO find the Dominical or Sunday Letter, according to the Calendar, for any given Year of our Lord, look for the next preceding Hundredth Year in the lower part of this Table, and for the Remainder of the number of the Year in the upper part; and against the Hundredth Year, under the Remainder, you have the Sunday Letter.

Note, That in all Bissextile, or Leap-years, the Letter under the number marked with an asterisk is the Sunday Letter for the Months of January and February; and the Letter under the number not so marked is the Sunday Letter for the Remainder of the Year.

		YEARS IN EXCESS OF HUNDREDS OF YEARS.							
		0*	1	2	3	4*	5	6	
		6	7	8*	8	9	10	11	
		12*	12	13	14	15	16*	16	
		17	18	19	20*	20	21	22	
		23	24*	24	25	26	27	28*	
		28	29	30	31	32*	32	33	
		34	35	36*	36	37	38	39	
		40*	40	41	42	43	44*	44	
		45	46	47	48*	48	49	50	
		51	52*	52	53	54	55	56*	
		56	57	58	59	60*	60	61	
		62	63	64*	64	65	66	67	
		68*	68	69	70	71	72*	72	
		73	74	75	76*	76	77	78	
		79	80*	80	81	82	83	84*	
		84	85	86	87	88*	88	89	
		90	91	92*	92	93	94	95	
		96*	96	97	98	99			
HUNDREDS OF YEARS.		B	A	G	F	E	D	C	B
1600	2000	2400	2800	3200					
1700	2100	2500	2900	3300					
1800	2200	2600	3000	3400					
1900	2300	2700	3100	etc.					

. A TABLE TO FIND EASTER-DAY,
FROM THE YEAR OF OUR LORD 1780, TO THE YEAR OF OUR LORD 2013,
BOTH INCLUSIVE, BEING THE TIME OF TWELVE CYCLES OF THE MOON.

GOLDEN NUMBER	YEAR OF OUR LORD	EASTER-DAY						
1	1786	April 16	1843	April 16	1900	April 15	1957	April 21
2	1787	— 8	1844*	— 7	1901	— 7	1958	— 6
3	1788*	March 23	1845	March 23	1902	March 30	1959	March 29
4	1789	April 12	1846	April 12	1903	April 12	1960*	April 17
5	1790	— 4	1847	— 4	1904*	— 3	1961	— 2
6	1791	— 24	1848*	— 23	1905	— 23	1962	— 22
7	1792*	— 8	1849	— 8	1906	— 15	1963	— 14
8	1793	March 31	1850	March 31	1907	March 31	1964*	March 29
9	1794	April 20	1851	April 20	1908*	April 19	1965	April 18
10	1795	— 5	1852*	— 11	1909	— 11	1966	— 10
11	1796*	March 27	1853	March 27	1910	March 27	1967	March 26
12	1797	April 16	1854	April 16	1911	April 16	1968*	April 14
13	1798	— 8	1855	— 8	1912*	— 7	1969	— 6
14	1799	March 24	1856*	March 23	1913	March 23	1970	March 29
15	1800	April 13	1857	April 12	1914	April 12	1971	April 11
16	1801	— 5	1858	— 4	1915	— 4	1972*	— 2
17	1802	— 18	1859	— 24	1916*	— 23	1973	— 22
18	1803	— 10	1860*	— 8	1917	— 8	1974	— 14
19	1804*	— 1	1861	March 31	1918	March 31	1975	March 30
1	1805	— 14	1862	April 20	1919	April 20	1976*	April 18
2	1806	— 6	1863	— 5	1920*	— 4	1977	— 10
3	1807	March 29	1864*	March 27	1921	March 27	1978	March 26
4	1808*	April 17	1865	April 16	1922	April 16	1979	April 15
5	1809	— 2	1866	— 1	1923	— 1	1980*	— 6
6	1810	— 22	1867	— 21	1924*	— 20	1981	— 19
7	1811	— 14	1868*	— 12	1925	— 12	1982	— 11
8	1812*	March 29	1869	March 28	1926	— 4	1983	— 3
9	1813	April 18	1870	April 17	1927	— 17	1984*	— 22
10	1814	— 10	1871	— 9	1928*	— 8	1985	— 7
11	1815	March 26	1872*	March 31	1929	March 31	1986	March 30
12	1816*	April 14	1873	April 13	1930	April 20	1987	April 19
13	1817	— 6	1874	— 5	1931	— 5	1988*	— 3
14	1818	March 22	1875	March 28	1932*	March 27	1989	March 26
15	1819	April 11	1876*	April 16	1933	April 16	1990	April 15
16	1820*	— 2	1877	— 1	1934	— 1	1991	March 31
17	1821	— 22	1878	— 21	1935	— 21	1992*	April 19
18	1822	— 7	1879	— 13	1936*	— 12	1993	— 11
19	1823	March 30	1880*	March 28	1937	March 28	1994	— 3
1	1824*	April 18	1881	April 17	1938	April 17	1995	— 16
2	1825	— 3	1882	— 9	1939	— 0	1996*	— 7
3	1826	March 26	1883	March 25	1940*	March 24	1997	March 30
4	1827	April 15	1884*	April 13	1941	April 13	1998	April 12
5	1828*	— 6	1885	— 5	1942	— 5	1999	— 4
6	1829	— 19	1886	— 25	1943	— 25	2000*	— 23
7	1830	— 11	1887	— 10	1944*	— 9	2001	— 15
8	1831	— 3	1888*	— 1	1945	— 1	2002	March 31
9	1832*	— 22	1889	— 21	1946	— 21	2003	April 20
10	1833	— 7	1890	— 6	1947	— 6	2004*	— 11
11	1834	March 30	1891	March 29	1948*	March 28	2005	March 27
12	1835	April 19	1892*	April 17	1949	April 17	2006	April 16
13	1836*	— 3	1893	— 2	1950	— 9	2007	— 8
14	1837	March 26	1894	March 25	1951	March 25	2008*	March 23
15	1838	April 15	1895	April 14	1952*	April 13	2009	April 12
16	1839	March 31	1896*	— 6	1953	— 5	2010	— 4
17	1840*	April 19	1897	— 18	1954	— 18	2011	— 24
18	1841	— 11	1898	— 10	1955	— 10	2012*	— 8
19	1842	March 27	1899	— 2	1956*	— 1	2013	March 31

* Note, that the Years marked with an asterisk are Bissextile or Leap-years.

A TABLE OF THE MOVABLE FEASTS,

ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

EASTER-DAY.	SUNDAYS AFTER EPIPHANY.	SEPTUAGESIMA SUNDAY.	FIRST DAY OF LENT.	ASCENSION DAY.	WHITSUNDAY.	SUNDAYS AFTER TRINITY.	ADVENT SUNDAY.
March 22	1	Jan. 18	Feb. 4	April 30	May 10	27	November 29
23	1	19	5	1	11	27	30
24	1	20	6	2	12	27	December 1
25	2	21	7	3	13	27	2
26	2	22	8	4	14	27	3
27	2	23	9	5	15	26	November 27
28	2	24	10	6	16	26	28
29	2	25	11	7	17	26	29
30	2	26	12	8	18	26	30
31	2	27	13	9	19	26	December 1
April 1	3	28	14	10	20	26	2
2	3	29	15	11	21	26	3
3	3	30	16	12	22	25	November 27
4	3	31	17	13	23	25	28
5	3	Feb. 1	18	14	24	25	29
6	3	2	19	15	25	25	30
7	3	3	20	16	26	25	December 1
8	4	4	21	17	27	25	2
9	4	5	22	18	28	25	3
10	4	6	23	19	29	24	November 27
11	4	7	24	20	30	24	28
12	4	8	25	21	31	24	29
13	4	9	26	22	June 1	24	30
14	4	10	27	23	2	24	December 1
15	5	11	28	24	3	24	2
16	5	12	March 1	25	4	24	3
17	5	13	2	26	5	23	November 27
18	5	14	3	27	6	23	28
19	5	15	4	28	7	23	29
20	5	16	5	29	8	23	30
21	5	17	6	30	9	23	December 1
22	6	18	7	31	10	23	2
23	6	19	8	June 1	11	23	3
24	6	20	9	2	12	22	November 27
25	6	21	10	3	13	22	28

Note, That in a Bissextile or Leap-year, the number of Sundays after Epiphany will be the same as if Easter-day had fallen one Day later than it really does. And, for the same reason, one Day must, in every Leap-year, be added to the Day of the Month given by the Table for Septuagesima Sunday, and for the First Day of Lent: unless the Table gives some Day in the Month of March for it: for in that case, the Day given by the Table is the right Day.

GENERAL TABLES FOR FINDING THE DOMINICAL OR SUNDAY LETTER, AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE 1.

6	5	4	3	2	1	0
B	C	D	E	F	G	A
				1600	1700	1800
1900			2300	2500	2600	2700
2000	2100	2200	2400			2800
2900	3000	3100	3300	3400	3500	3700
		3200			3600	
3800	3900	4100	4200	4300	4500	4600
	4000			4400		
4700	4900	5000	etc.			
4800						

To find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its fourth part, omitting fractions, and also the Number, which, in Table I., standeth at the top of the column wherein the number of Hundreds contained in that given Year is found; divide the sum by 7, and if there be no remainder, then A is the Sunday Letter; but if any number remain, then the Letter which standeth under that Number at the top of the Table, is the Sunday Letter.

Note, That in all Bissextile or Leap-years, the Letter found as above will be the Sunday Letter from the first Day of March inclusive, to the End of the Year.

TABLE II.

To find the Days to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the first column of this Table for the given Year, consisting of entire Hundreds, and against it, under each Golden Number, you will find the Day of the Month to which that Golden Number ought to be prefixed in the Calendar, during that period of One Hundred Years: and if the number of the Day be greater than 20, it is a Day of March; but if it be less than 20, it is a Day of April.

The asterisk, affixed to certain Hundredth Years, denotes those Years which are still to be accounted Bissextile or Leap-years in the new Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

YEARS OF OUR LORD.	THE GOLDEN NUMBERS.																			
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	
1000*	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	
1700, 1800	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	
1900, 2000*, 2100	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	
2200, 2400*	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	
2300, 2500	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	
2600, 2700, 2800*	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	
2900, 3000	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	
3100, 3200*, 3300	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	12	1	
3400, 3600*	21	9	20	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	
3500, 3700	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	
3800, 3900, 4000*	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	
4100	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	
4200, 4300, 4400*	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	
4500, 4600	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	
4700, 4800*, 4900	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	
5000, 5200*	28	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	
5100, 5300	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	
5400, 5500, 5600*	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	
5700, 5800	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	12	
5900, 6000*, 6100	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	
6200, 6400*	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	
6300, 6500	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	
6600, 6800*	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	
6700, 6900	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	
7000, 7100, 7200*	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	
7300, 7400	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	
7500, 7600*, 7700	8	28	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	
7800, 8000*	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	
7900, 8100	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	
8200, 8300, 8400*	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	

II.—THE ORDER FOR DAILY MORNING PRAYER.

1. In place of the first rubrics in the Order for Daily Morning Prayer, the following are substituted: 1889.

¶ *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.*

2. The following are substituted in place of the first three of the opening Sentences, the eleventh Sentence (*St. Matt. iii. 2*) being also omitted from its former place: 1889.

THE Lord is in his holy temple; let 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.*

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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.* *Whitsunday.*

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.*

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

3. The rubric following the *Venite*, is changed, 1889.
 so that it reads as follows:

¶ *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 sung or said the Gloria Patri:*

4. After the foregoing rubric, the *Gloria Patri* is printed, as follows: 1886.

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.

5. After the *Gloria Patri*, the following rubric is inserted: 1886.

¶ *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.*

6. The printing of the *Gloria in excelsis* is omitted. 1886.

7. For the second rubric after the *Benedicite*, the following is substituted: 1886.

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

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1886. 8. The *Benedictus* is inserted in full, as follows, a space being left after the first four verses.

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.

1889. 9. Before the *Jubilate Deo* the following rubric is inserted.

¶ *Or this Psalm.*

1886. 10. The rubric before the Apostles' Creed is changed so that it reads as follows:

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¶ *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.*

11. In the Apostles' Creed the word "again" 1886.
is inserted in the latter part of the fifth article, so that it reads:

The third day he rose again from the dead.

12. A change is made in the rubric after the 1889.
Prayer for the President of the United States, so that it reads as follows:

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

13. In the *Prayer for all Conditions of Men*, 1886.
after the words "in mind, body, or estate," the following is inserted:

[* *Especially those for whom our prayers are desired;*]

And a marginal note is added as follows:

* *This may be said when any desire the prayers of the Congregation.*

14. In the *General Thanksgiving*, after the 1886.
words "to all men," the following is inserted:

[* *Particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*]

A marginal note is added as follows:

* *This may be said when any desire to return thanks for mercies vouchsafed to them.*

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III.—THE ORDER FOR DAILY EVENING PRAYER.

1886. 1. The rubric immediately preceding the opening Sentences is changed so that it reads:

¶ *The Minister shall begin the Evening Prayer by reading one or more of the following Sentences of Scripture; and then he shall say that which is written after them. But on days other than the Lord's Day, he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.*

1889. 2. The following are substituted in place of the first three of the opening Sentences, the eleventh Sentence (*St. Matt. iii. 2*) being also omitted from its former place.

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

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psalm xxvi. 8.*

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psalm cxli. 2.*

O worship the Lord in the beauty of holiness; let the whole earth stand in awe of him. *Psalm xcvi. 9.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O Lord, my strength and my redeemer. *Psalm xix. 14, 15.*

Watch ye; for ye know not when the master of the house cometh, at even, or at mid-night, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark xiii. 35, 36.*

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

Behold, the tabernacle of God is with men, and he

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will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev.* xxi. 3. *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.*

Come ye, and let us walk in the light of the Lord. And he will teach us of his ways, and we will walk in his paths. *Isaiah* ii. 5, 3.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *2 Cor.* v. 21. *Good Friday.*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph.* i. 7.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col.* iii. 1. *Easter.*

Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb.* ix. 24. *Ascension.*

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev.* xxii. 17. *Whitsunday.*

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psalms* xliii. 3.

Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. *Trinity-Sunday.*
Isaiah vi. 3.

3. The following is substituted for the rubric before the General Exhortation: 1886.

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LET us humbly confess our sins unto Almighty God.

¶ *Or else he shall say as followeth.*

1886. 4. The word *Amen* is printed at the end of the *Declaration of Absolution*; and the rubric that immediately follows said Absolution is omitted.

1886. 5. The rubric before the Lord's Prayer is changed so that it reads:

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him.*

1886. 6. Immediately after the words "*Answer, The Lord's Name be praised,*" the *Gloria in excelsis* is printed in full, preceded by the following rubric, in place of the present rubric:

¶ *Then shall follow a Portion of the PSALMS, as they are appointed, or one of the Selections, as they are set forth by this Church. And at the end of every Psalm, and likewise at the end of the Magnificat, Cantate Domino, Bonum est confiteri, Nunc dimittis, Deus misereatur, Benedic anima mea, may be sung or said the Gloria Patri; and at the end of the whole Portion or Selection of Psalms for the day, shall be sung or said the Gloria Patri, or else the Gloria in excelsis, as followeth.*

1886. 7. Immediately before the *Cantate Domino*, the following is inserted:

¶ *After which shall be sung or said the Hymn called Magnificat, as followeth.*

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Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

For he hath regarded : the lowliness of his hand-maiden.

For behold, from henceforth : all generations shall call me blessed.

For he that is mighty hath magnified me : and holy is his Name.

And his mercy is on them that fear him : throughout all generations.

He hath showed strength with his arm : he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat : and hath exalted the humble and meek.

He hath filled the hungry with good things : and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel : as he promised to our forefathers, Abraham and his seed, for ever.

¶ *Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month.*

8. Immediately after the first rubric following the *Bonum est confiteri*, the following is inserted: 1886.

¶ *And after that shall be sung or said the Hymn called Nunc dimittis, as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace : according to thy word.

For mine eyes have seen : thy salvation,

Which thou hast prepared : before the face of all people ;

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To be a light to lighten the Gentiles : and to be the glory of thy people Israel.

1886. 9. For the rubric before the *Deus misereatur*, the following is substituted:

¶ *Or else this Psalm; except it be on the twelfth day of the month.*

1886. 10. Immediately after the *Benedic anima mea*, the following is inserted:

¶ *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.*

1886. 11. The word "again" is inserted in the Creed, so that the latter part of the fifth article reads:

The third day he rose again from the dead.

1892. 12. After the response "And grant us thy salvation," the following versicles and responses are inserted:

Minister. O Lord, save the State.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. For it is thou, Lord, only, that makest us dwell in safety.

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13. The following Collect, rubrics, and Prayer take the place of the Collect and the Prayer which immediately follow *The Collect for Peace*: 1886.

A Collect for Aid Against Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In places where it may be convenient, here followeth the Anthem.*

¶ *The Minister may here end the Evening Prayer with such Prayer, or Prayers, taken out of this Book, as he shall think fit.*

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

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon this whole land; and so rule the hearts of thy servants **THE PRESIDENT OF THE UNITED STATES, The Governor of this State**, and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, in thee, and for thee, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

14. The *Prayer for All Conditions of Men* and the *General Thanksgiving*, wherever they occur, are printed with the bracketed clause and marginal note, as heretofore provided in Morning Prayer. 1892.

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IV.—THE LITANY.

1886. 1. The following Suffrage is inserted after that for Bishops, Priests, and Deacons:

That it may please thee to send forth labourers into thy harvest ;

We beseech thee to hear us, good Lord.

1892. 2. The words *Here endeth the Litany* are omitted.

V.—PRAYERS AND THANKSGIVINGS
UPON SEVERAL OCCASIONS.

1889. 1. The rubric after the general heading is omitted; and after the title PRAYERS the following rubric is inserted:

¶ *To be used before the General Thanksgiving, or when that is not said, before the final Prayer of Blessing or the Benediction.*

1889. 2. The *Prayer to be used at Meetings of Convention*, with the following rubric, is removed to a place immediately after the *Prayer for Congress*; and changes are made in the Prayer, so that it reads as follows:

A Prayer to be used at Meetings of Convention.

ALMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church *here* assembled in thy Name and Presence. Save us from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we

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besech thee, so to direct, sanctify, and govern us in our work, by the mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

3. The rubric which follows the foregoing *Prayer* is changed so that it reads as follows: 1889.

¶ *During, or before, the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause, here assembled in thy Name, being changed to now assembled [or about to assemble] in thy Name and Presence; and the clause, govern us in our work, to govern them in their work.*

4. The following *Prayer* is inserted after *A Prayer to be used at the Meetings of Convention*: 1892.

For the Unity of God's People.

O GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

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1892. 5. The following Prayer is inserted after the Prayer *For the Unity of God's People*.

For Missions.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. *Amen.*

1892. 6. The following Prayers are inserted after the Prayers *For those who are to be admitted into Holy Orders*:

For Fruitful Seasons.

¶ *To be used on Rogation-Sunday and the Rogation-days.*

ALmighty God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the har-

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vests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. *Amen.*

7. After the title THANKSGIVINGS the following rubric is inserted: 1889.

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

8. The following Thanksgiving is inserted after the Thanksgiving *For a Recovery from Sickness*: 1892.

For a Child's Recovery from Sickness.

ALMIGHTY God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the *child* in whose behalf we bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*, through thy help, may both faithfully live in this world according to thy will, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

VI.—A PENITENTIAL OFFICE.

After the Prayers and Thanksgivings upon Several Occasions, there is inserted A PENITENTIAL OFFICE, as follows: 1892.

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A PENITENTIAL OFFICE

FOR ASH-WEDNESDAY.

- ¶ *On the First Day of Lent, at Morning Prayer, the Office ensuing shall be read immediately after the Prayer, We humbly beseech thee, O Father, in the Litany, and in place of what there followeth.*
- ¶ *The same Office may be read at other times, at the discretion of the Minister.*
- ¶ *The Minister and the People kneeling, then shall be said by them this Psalm following.*

PSALM 51. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness: and cleanse me from my sin.

For I acknowledge my faults: and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness: and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness: that the bones which thou hast broken may rejoice.

Turn thy face from my sins: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

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Cast me not away from thy presence : and take not thy holy Spirit from me.

O give me the comfort of thy help again : and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord : and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

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.*

¶ *If the Litany hath been already said in full, the Minister may omit all that followeth, to the Prayer, O Lord, we beseech thee, etc.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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 us 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. Amen.

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Minister. O Lord, save thy servants ;

Answer. That put their trust in thee.

Minister. Send unto them help from above.

Answer. And evermore mightily defend them.

Minister. Help us, O God our Saviour.

Answer. And for the glory of thy Name deliver us ; be merciful to us sinners, for thy Name's sake.

Minister. O Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee ; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved ; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved ; Mercifully forgive us our trespasses ; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy ; to thee only it appertaineth to forgive sins. Spare us, therefore, good Lord, spare thy people, whom thou hast redeemed ; enter not into judgment with thy servants, who are vile earth, and miserable sinners ; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable

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to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister shall say.*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

THE LORD bless us, and keep us. The LORD make his face to shine upon us, and be gracious unto us. The LORD lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

VII.—THE COLLECTS, EPISTLES AND GOSPELS.

1. After the general title, the following rubrics are inserted:

¶ *The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.* 1886.

¶ *The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.* 1892.

2. After the Gospel for Christmas-day there 1892.

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are inserted the following rubric, Collect, Epistle, and Gospel:

¶ *If in any Church the Holy Communion be twice celebrated on Christmas-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Titus ii. 11.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The Gospel. St. Luke ii. 1.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem: (because he was of the

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house and lineage of David :) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, 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. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

3. The Collects, Epistles, and Gospels for *St. Stephen's Day*, *St. John the Evangelist's Day*, and the *Innocents' Day*, are to be printed after the Gospel for *Christmas-day*. 1886.

4. After the Gospel for *The Innocents' Day*, 1886. the following rubric is inserted:

¶ *If there be any more days before the Sunday after Christmas-day, the Collect, Epistle, and Gospel for Christmas-day shall serve for them.*

5. After the Gospel for *The Epiphany*, the following rubric is inserted: 1886.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday.*

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1892. 6. The second rubric after the Collect for *Ash-Wednesday*, with all that follows before the Epistle, is omitted.

1886. 7. After the Gospel for *Ash Wednesday*, the following rubric is inserted :

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Matthias.*

1892. 8. The *Gloria Patri* is printed at the end of the Anthems appointed to be used on *Easter-day* instead of the Venite.

1892. 9. After the Gospel for *Easter-day*, there are inserted the following rubric, Collect, Epistle and Gospel :

¶ *If in any Church the Holy Communion be twice celebrated on Easter-day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy ; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection ; through the same Christ our Lord. *Amen.*

The Epistle. 1 Cor. v. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even 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.

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The Gospel. St. Mark xvi. 1.

WHEN the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man; for they were afraid.

10. After the Gospel for *Ascension-day*, the following rubric is inserted: 1886.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Philip and St. James.*

11. The title *The Twenty-fifth Sunday after Trinity*, is changed to **The Sunday next before Advent**. 1886.

12. In place of the rubric after the Gospel for **The Sunday next before Advent**, there is substituted: 1892.

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¶ *If there be more than twenty-five Sundays after Trinity, the service of some of those Sundays that were omitted after the Epiphany shall be taken in to supply so many as are here wanting. And if there be fewer than twenty-five Sundays, the overplus shall be omitted.*

1886. 13. After the Gospel for *St. James's Day*, the Collect, Epistle, and Gospel for **The Transfiguration of Christ**, are inserted, as follows :

The Transfiguration of Christ.

The Collect.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistening; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

The Epistle. 2 St. Pet. i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice

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which came from heaven we heard, when we were with him in the holy mount.

The Gospel. St. Luke ix. 28.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son; hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

VIII.—THE ORDER FOR THE ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION.

1. At the end of the second rubric, for the words, *as soon as conveniently may be*, are substituted the words, *within fourteen days after, at the farthest*. 1886.

2. The doxology is omitted from the Lord's 1886.

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Prayer at the beginning of the service, so that it ends thus :

But deliver us from evil. Amen.

1886. 3. The words *as followeth* are omitted from the rubric before the Decalogue.

1892. 4. Immediately before the Decalogue, the following rubric is inserted :

¶ *The Decalogue may be omitted, provided it be said once on each Sunday. But Note, That whenever it is omitted, the Minister shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.*

1892. 5. After the Summary of the Law, the following is inserted :

¶ *Here, if the Decalogue hath been omitted, shall be said,*

Lord, have mercy upon us.

Christ, have mercy upon us.

• Lord, have mercy upon us.

¶ *Then the Minister may say,*

1886. 6. In the rubric after the Prayer beginning, "O Almighty Lord, and everlasting God," etc., for the words, *Then shall he read the Gospel (The People all standing up), saying,* the following words are substituted:— *Then, the People all standing up, he shall read the Gospel, saying,*

1886. 7. For the rubric before the *Gloria tibi* there is substituted the following :

¶ *Here shall be said or sung,*

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8. In place of the first rubric after the *Gloria tibi* is substituted this rubric, followed by the Nicene Creed: 1889.

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, that the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.*

9. To the rubric before the Offertory Sentences, the following words are added: *And, Note, that these sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received.* 1886.

10. Immediately before the words "Let your light so shine" in the Offertory Sentences, there is inserted for the first Offertory Sentence: 1892.

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts xx. 35.*

11. The following are added to the Offertory Sentences: 1889.

SPEAK unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart ye shall take my offering. *Exod. xxv. 2.*

Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. *Deut. xvi. 16, 17.*

Thine, O' Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for

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all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. 1 *Chron.* xxix. 11.

All things come of thee, O Lord, and of thine own have we given thee. 1 *Chron.* xxix. 14.

1889. 12. The following rubrics are substituted for the rubric next preceding the *Prayer for Christ's Church militant*.

¶ *And the Priest shall then place upon the Table so much Bread and Wine as he shall think sufficient.*

¶ *And when the Alms and Oblations are presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Minister.*

¶ *Then shall the Priest say,*

1886. 13. The rubric which follows the *Prayer for Christ's Church militant*, together with the two Exhortations beginning respectively, "Dearly beloved, on — day next I purpose," and "Dearly beloved brethren, on — I intend," are transferred to a place at the end of the Office.

1886. 14. To the rubric before the Exhortation beginning, "Dearly beloved in the Lord, ye who mind," etc., the following words are added: *But, Note, That the Exhortation may be omitted if it hath been already said on one Lord's Day in that same month.*

1886. 15. The words *and People* are omitted from the rubric that precedes the "Ter Sanctus."

1886. 16. The "Ter Sanctus" is made a distinct paragraph, and a side rubric added, as follows:

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HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory : Glory be to Thee, O Lord Most High. Amen. ¶ *Priest and People.*

17. The Invocation in the Prayer of Consecration is printed as a distinct paragraph. 1886.

18. In the Prayer of Consecration, instead of the words, "he may dwell in them, and they in him," there is substituted "he may dwell in us, and we in him." 1892.

19. The rubric after the Prayer of Consecration is changed so that it reads: 1886.

¶ *Here may be sung a Hymn.*

20. The second rubric after the Prayer of Consecration is changed to read as follows: 1892.

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

21. In the next to the last rubric, at the end of the Office, the word *though* is substituted for *if*. 1886.

IX. — THE MINISTRATION OF PUBLIC BAPTISM OF INFANTS.

1. An addition is made to the rubric before the first Exhortation, so that it reads as follows: 1886.

¶ *If they answer, No: then shall the Minister proceed as followeth, the People all standing until the Lord's Prayer.*

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1886. 2. A part of the first sentence of the rubric before the Gospel is omitted, so that it reads as follows :

¶ *Then the Minister shall say as followeth: or else shall pass immediately to the Questions addressed to the Sponsors.*

1886. 3. The *Amen* at the end of the Prayer following the Exhortation upon the words of the Gospel is printed in Roman type, to indicate that the Prayer is to be said by Minister and People.

X. — THE MINISTRATION OF PRIVATE BAPTISM OF CHILDREN.

1886. 1. In the rubric after the Thanksgiving, between the words *in which case* and the words *he shall say*, the words *all standing* are inserted.

1886. 2. To the form of certification that follows the rubric after the Thanksgiving, the following is added :

who is now by Baptism incorporated into the Christian Church: for our Lord Jesus Christ doth not deny his grace and mercy unto such Infants, but most lovingly doth call them unto him, as the holy Gospel doth witness to our comfort.

1886. 3. From the second form of certification the words *on this wise* are omitted.

1886. 4. From the rubric that follows the second form of certification the words *or else shall pass on to the questions addressed to the Sponsors* are omitted.

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XI.—THE MINISTRATION OF BAPTISM
TO SUCH AS ARE OF RIPER YEARS.

1. To the second rubric the following words 1886.
are added:

And standing there, the Minister shall say,

2. After the second rubric the following is 1886.
inserted:

Hath this Person been already baptized, or no?

3. The third rubric is omitted. 1886.

4. After the question, "Hath this person," 1886.
etc., the following rubric is added:

¶ *If they answer No: then shall the Minister (the
People all standing until the Lord's Prayer) pro-
ceed as followeth.*

5. For the words "these Persons" or "the 1892.
Persons" wherever they occur in the prayers,
and for the words "*these Persons*" where they
occur the second time in the third of the rubrics
at the end of the service, there are substituted
the words "these thy Servants."

6. The *Amen* at the end of the Prayer fol- 1886.
lowing the Exhortation upon the words of the
Gospel is to be printed in Roman type.

7. The Thanksgiving after the Lord's Prayer 1892.
is changed so that it reads:

WE yield thee hearty thanks, most merciful Fa-
ther, that it hath pleased thee to regenerate *these*
thy *Servants* with thy Holy Spirit, to receive *them* for
thine own *children* by adoption, and to incorporate

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them into thy holy Church. And humbly we beseech thee to grant, that *they*, being dead unto sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old man, and utterly abolish the whole body of sin; and that, as *they are* made *partakers* of the death of thy Son, *they* may also be *partakers* of his resurrection; so that finally, with the residue of thy holy Church, *they* may be *inheritors* of thine everlasting kingdom; through Christ our Lord. *Amen.*

1886. 8. In the closing Exhortation the word "representeth" is changed to "doth represent."

1892. 9. In the second rubric at the end of the Office, for the word "*performed*," there is substituted the word "*administered*"; and there are added to the rubric these words:

And in case of great necessity, the Minister may begin with the questions addressed to the candidate, and end with the thanksgiving following the baptism.

1892. 10. The following is placed as an additional rubric at the end of the Office:

¶ *If there be reasonable doubt concerning the baptism of any person, such person may be baptized in the manner herein appointed; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:*

IF thou art not already baptized, *N.*, I baptize thee
In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

XII. — A CATECHISM.

1886. The word "again" is inserted in the Creed, as in Morning and Evening Prayer.

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XIII.—THE ORDER OF CONFIRMATION.

1. The first rubric is changed, so that it reads as follows: 1886.

¶ *Upon the day appointed, all that are to be then confirmed, being placed and standing in order before the Bishop, sitting in his chair near to the Holy Table, he, or some other Minister appointed by him, may read this Preface following; the People standing until the Lord's Prayer.*

2. The following is inserted after the Preface: 1889.

¶ *Then the Minister shall present unto the Bishop those who are to be confirmed, and shall say,*

REVEREND Father in God, I present unto you these children [*or these persons*] to receive the Laying on of Hands.

3. After the Presentation of the Candidates the following is inserted: 1892.

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint *Luke*, in the eighth Chapter of the Book of the *Acts of the Apostles*.

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: (for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost.

4. The following rubric is inserted after the final Blessing and before the last rubric: 1886.

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¶ *The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.*

XIV.—THE FORM OF SOLEMNIZATION OF MATRIMONY.

1892. Between the word *which* and the words *is commended* in the Exhortation the following is inserted:

—is an honourable estate, instituted of God in the time of man's innocency, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and —

XV.—THE ORDER FOR THE VISITATION OF THE SICK.

1892. The Commendatory Prayer is changed by the omission of the words, "And teach us who survive, in this, and other like daily spectacles of mortality. . . . bring us to life everlasting," so that it reads as follows:

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan,

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being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

XVI. — THE COMMUNION OF THE SICK.

1. Between the second and the third of the rubrics after the Gospel, the following rubric is inserted: 1892.

¶ *In the times of contagious sickness or disease, or when extreme weakness renders it expedient, the following form shall suffice: The Confession and the Absolution; Lift up your hearts, etc., through the Sanctus; The Prayer of Consecration, ending with these words, partakers of his most blessed Body and Blood; The Communion; The Lord's Prayer; The Blessing.*

2. The following rubric is added at the end: 1886.

¶ *This Office may be used with aged and bed-ridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle, and Gospel for the Day, for those appointed above.*

XVII.—THE ORDER FOR THE BURIAL OF THE DEAD.

1. In place of the rubric and anthem after the Sentences, there is substituted the following: 1892.

¶ *After they are come into the Church, shall be said or sung one or both of the following Selections, taken from the 39th and 90th Psalms.*

LORD, let me know mine end, and the number of my days: that I may be certified how long I have to live.

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Behold, thou hast made my days as it were a span long : and mine age is even as nothing in respect of thee ; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope : truly my hope is even in thee.

Deliver me from all mine offences : and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O LORD, and with thine ears consider my calling : hold not thy peace at my tears.

For I am a stranger with thee, and a sojourner : as all my fathers were.

O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

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.

LORD, thou hast been our refuge : from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made : thou art God from everlasting, and world without end.

Thou turnest man to destruction : again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday : seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep : and fade away suddenly like the grass.

In the morning it is green, and groweth up : but in the evening it is cut down, dried up, and withered.

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For we consume away in thy displeasure : and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee : and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone : we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten ; and though men be so strong that they come to fourscore years : yet is their strength then but labour and sorrow ; so soon passeth it away, and we are gone.

O teach us to number our days : that we may apply our hearts unto wisdom.

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.

2. The following rubric is inserted immediately after the Lesson : 1886.

¶ *Here may be sung a Hymn or an Anthem ; and, at the discretion of the Minister, the Creed, and such fitting Prayers as are elsewhere provided in this Book, may be added.*

3. In place of the rubric before the Lord's Prayer the following is substituted : 1892.

¶ *Then the Minister shall say,*
Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

4. After *the Grace of our Lord*, etc., there is added : 1892.

Additional Prayers.

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant [or this child] ; Grant to us who are still in our pil-

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grimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God,*world without end. *Amen.*

ALMIGHTY and everliving God, we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

1886. 5. After the new *Additional Prayers*, the following rubric is added:

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause.*

1892. 6. At the end of the Office there is added:

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At the Burial of the Dead at Sea,

¶ *The same office may be used; but in the Sentence of Committal, the Minister shall say,*

We therefore commit *his* body to the deep, looking for the general Resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the sea shall give up her dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

XVIII.—THE CHURCHING OF WOMEN.

A change is made in the third rubric, so that it reads as follows: 1886.

¶ *Then shall be said by both of them the following Hymn, the woman still kneeling.*

XIX.—FORMS OF PRAYER TO BE USED AT SEA.

1. In the title, *Prayers to be used in Storms at Sea*, after the word *used*, the words *in all Ships*, are inserted. 1886.

2. The Prayers that have reference to a storm, and those that have reference to the enemy, are grouped separately: the Lord's Prayer is transferred to a place immediately after the Absolution, and prefaced with the following rubric: 1886.

¶ *Then shall they say together the Lord's Prayer.*

3. The forms belonging to *Thanksgiving* 1886.

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after a Storm, and Thanksgiving after a Victory, are arranged under distinct headings.

1892. 4. All that follows *The grace of our Lord Jesus Christ,* is omitted.

XX.—A FORM OF PRAYER FOR THE VISITATION OF PRISONERS.

1886. 1. The words *Minister* and *Answer* are omitted before the Versicles which follow the Lord's Prayer.

1886. 2. For the Collect after the Versicles there is substituted the following :

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

1886. 3. This Collect, together with the Prayer, "O God, who sparest when we deserve punishment," is placed after the Psalm *Miserere mei, Deus* (the printing of which is omitted): and the two are preceded by the following rubric :

¶ *Here the Minister, as he shall see convenient, may read certain or all of these Prayers following, the Prayer for all Conditions of Men, or any other Prayer which he shall judge proper.*

1886. 4. The second rubric after the Creed is changed so that it reads:

¶ *Then, all kneeling, the Minister shall say the Fifty-first Psalm of the Psalter, Miserere mei, Deus.*

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5. The title, *Prayer for Persons under Sentence of Death*, is changed to *A Form of Prayer for Persons under sentence of death*. 1886.

6. The rubric after the title, *A Form of Prayer for Persons under sentence of death*, is changed, so that it reads: 1886.

¶ *When a Criminal is under sentence of death, the Minister shall proceed to exhort him after this form, or other like.*

7. The *Prayer for imprisoned Debtors* is omitted. 1886.

8. The rubric after the Blessing is changed so that it reads: 1886.

¶ *At the time of Execution, the Minister shall use such devotions as he shall think proper.*

9. After the foregoing rubric the following is inserted: 1886.

Notice. *It is judged best that the Criminal should not make any public profession or declaration.*

XXI.—A FORM OF PRAYER AND THANKS-GIVING.

1. The Anthem is conformed to the Prayer-Book version of the Psalter; there is inserted, for the fourth verse of the Anthem, the seventh verse of Psalm 147; and the *Gloria Patri* is printed at the end of the Anthem; as follows: 1892.

O PRAISE the LORD, for it is a good thing to sing praises unto our God: yea, a joyful and pleasant thing it is to be thankful.

The LORD doth build up Jerusalem: and gather together the outcasts of Israel.

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He healeth those that are broken in heart : and giveth medicine to heal their sickness.

O sing unto the LORD with thanksgiving : sing praises upon the harp unto our God :

Who covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men ;

Who giveth fodder unto the cattle : and feedeth the young ravens that call upon him.

Praise the LORD, O Jerusalem : praise thy God, O Zion.

For he hath made fast the bars of thy gates : and hath blessed thy children within thee.

He maketh peace in thy borders : and filleth thee with the flour of wheat.

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.

1892. 2. The special Thanksgiving is changed so that it reads as follows :

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew ; We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies ; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. Amen.

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XXII.—THE PSALTER.

1. The "Selections of Psalms" are omitted, 1889.
and in place thereof a Table of Selections and
a Table of Proper Psalms are inserted, being the
same as the Tables under the heading "The
Order how the Psalter is appointed to be read."

2. The "Selections of Psalms for Holy days," 1892.
immediately preceding the Psalter, are omitted.

3. The numbers of the Psalms are printed in 1892.
common numerals, and the verses of Psalm 119
are numbered continuously.

4. The Canticles and the Psalms are in every 1892.
case printed with the musical colon.

5. The 141st Psalm is assigned to the even- 1886.
ing instead of to the morning of the twenty-ninth
day of the month.

XXIII.—THE FORM AND MANNER OF
MAKING, ORDAINING AND CONSECRAT-
ING BISHOPS, PRIESTS AND DEACONS.

1. In the Ordering of Priests, in the rubric 1892.
following "Take thou Authority to preach the
Word of God," etc., after the words, "*When this
is done,*" there is inserted, "*the Nicene Creed shall
be said, and*"

2. In the Consecration of Bishops the opening 1892.
words of the rubric following the Gospel are
changed to read thus:

¶ *Then shall follow the Nicene Creed, and after that
the Sermon; which being ended, the elected Bishop—*

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1892. 3. In the Consecration of Bishops, the longer paraphrase of the *Veni, Creator Spiritus*, is omitted, and, in place of the rubric “¶ *Or this,*” there is inserted :

¶ *Or else the longer paraphrase of the same Hymn, as in the Ordering of Priests.*

1892. 4. In the Litany and in the Order for the Administration of the Lord's Supper as printed in connection with the Ordinal, the same changes are made as have been made in the same services where they are printed elsewhere; except that, in the Order for the Administration of the Lord's Supper appended to the Ordinal, the word *Bishop* is substituted for the word *Priest*.

XXIV.—CONSECRATION OF A CHURCH
OR CHAPEL

1886. 1. From the title, all that follows the word *Chapel* is omitted.
1892. 2. The *Gloria Patri* is printed at the end of Psalm xxiv.
1892. 3. In the first prayer the words “the performance of” are omitted.
1886. 4. The second of the Intercessory Prayers is changed so that it reads thus :

Grant, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace unto their lives' end. *Amen.*

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5. Alternative Lessons are provided, as follows: First Lesson, Genesis 28, at v. 10; Second Lesson, Revelation 21, at v. 10. 1886.

6. The rubric prescribing part of a metrical Psalm after Morning Prayer is omitted. 1886.

7. In place of the four rubrics after the Gospel the following is inserted: 1892.

¶ *For the last Collect, immediately before the final Blessing, the Bishop shall say this Prayer.*

8. In the last prayer before the Benediction, in place of what follows the words "the saints upon the earth," there is substituted: 1892.

Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

XXV.—AN OFFICE OF INSTITUTION OF MINISTERS.

1. From the title, all that follows the word *Churches* is omitted. 1886.

2. In the first rubric, for all after the words *this Church may*, the words *proceed to institute him into the Parish* are substituted. 1886.

3. In the Bishop's Letter of Institution the bracketed words [*or, Assistant Minister, as the case may be*] are omitted. 1886.

4. The Standing Committee's Letter of Institution, and the rubric that precedes it are omitted. 1886.

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1886. 5. The rubric before the Proper Psalms is altered so that it reads as follows:
- ¶ *On the day designated for the new Incumbent's Institution, at the usual hour of Morning Prayer, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present standing in the Chancel or Choir, except the Bishop, or the Priest who acts as Institutor, who shall go within the rails of the Altar; the Wardens (or, in case of their necessary absence, two Members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the Member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the officiating Priest shall read Morning Prayer.*
1886. 6. In the rubric which immediately precedes the Challenge to show just cause, before the words *the Priest*, the words *the Bishop, or* are inserted.
1886. 7. From the Challenge the bracketed words [*or Assistant Minister*] are omitted.
1886. 8. In the rubric which immediately follows the Challenge, before the words *the Priest*, the words *the Bishop, or* are inserted.
1886. 9. In the second rubric after the Challenge, the words *the Priest who acts as*, are omitted: and for the words *he shall next read*, the words *then shall be read*, are substituted.
1886. 10. In the Warden's Presentation of the keys, the bracketed words [*or Assistant Minister*] are omitted.

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11. In the rubric following the Reception of the keys, for the words *Instituting Minister*, the word *Institutor* is substituted. 1886.

12. In the rubric following the *Lord's Prayer*, the words *Priest who acts as the*, are omitted: and for the word *State* the word *Diocesan* is substituted. 1886.

13. In place of the Anthem *Laudate Nomen* and the rubric prefixed to it, the following is substituted: 1886.

¶ *Then shall be said or sung Psalm lxviii. Exsurgat Deus, or Psalm xxvi. Judica me, Domine.*

14. The last clause of the last rubric, to wit, —*and may perform such other duties herein assigned the Instituting Minister as he may choose*, is omitted. 1886.

XXVI.—ARTICLES OF RELIGION. •

The Articles are put at the end of the Prayer-Book, and given a distinct title-page as follows:— 1886.

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Articles of Religion;

AS ESTABLISHED BY

THE BISHOPS, THE CLERGY, AND THE LAITY

OF

The Protestant Episcopal Church

IN THE UNITED STATES OF AMERICA,

IN CONVENTION,

ON THE TWELFTH DAY OF SEPTEMBER,

IN THE YEAR OF OUR LORD

1801.

IN addition to the foregoing alterations and additions in the Prayer Book, a great number of less noticeable, but scarcely less important changes were made under the authority of the following resolution, adopted by the General Convention of 1889:

Resolved, That a Joint Committee be appointed to prepare, and to submit to the next General Convention for its approval, a Standard Prayer Book.

Under the authority of this resolution, the Committee prepared, and submitted to the Convention on the sixth day of the session, October 11, 1892, a copy of the Prayer Book which was, by resolution, "accepted as the correct text of the Book of Common Prayer of this Church, with the Offices and Articles."

By reference only to the Report of the Joint Committee made to the Convention of 1892, can the number and character of the changes made through the exhaustive and intelligent labours of the Committee be realized.