

**THE BOOK OF COMMON PRAYER
AND ADMINISTRATION OF THE
LORD'S SUPPER, SLIGHTLY ALTERED
FROM THAT IN USE IN THE UNITED
CHURCH OF ENGLAND AND IRELAND**

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The Book of Common Prayer and Administration of the Lord's Supper, Slightly Altered from that in USE in the United Church of England and Ireland by Various

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VARIOUS

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THE BOOK OF
COMMON PRAYER,

AND ADMINISTRATION OF

THE LORD'S SUPPER,

SLIGHTLY ALTERED FROM THAT IN USE IN THE
United Church of England and Ireland :

INTENDED TO BE BOUND UP WITH

THE PSALMS OF DAVID,

TRANSLATED OUT OF

The Original Hebrew;

AND WITH

THE FORMER TRANSLATION DILIGENTLY COMPARED
AND REVISED,

BY HIS MAJESTY'S (JAMES I.) SPECIAL COMMAND.



LONDON :

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AND ALL BOOKSELLERS.

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THE PREFACE.

“It hath been the wisdom of the Church of
“England, ever since the first compiling of her
“publick Liturgy, to keep the mean between
“the two extremes, of too much stiffness in
“refusing, and of too much easiness in ad-
“mitting any variation from it. For as on
“the one side common experience sheweth, that
“where a change hath been made of things
“advisedly established (no evident necessity so
“requiring) sundry inconveniences have there-
“upon ensued; and those many times more
“and greater than the evils that were in-
“tended to be remedied by such change: so,
“on the other side, the particular forms of
“Divine worship, and the Rites and Cere-
“monies appointed to be used therein, being
“things in their own nature indifferent, and

“alterable, and so acknowledged; it is but
“reasonable, that upon weighty and important
“considerations, according to the various exi-
“gency of times and occasions, such changes
“and alterations should be made therein, as
“to those that are in place of Authority should
“from time to time seem either necessary or
“expedient. Accordingly we find, that in the
“reigns of several Princes of blessed memory
“since the Reformation, the Church, upon
“just and weighty considerations her there-
“unto moving, hath yielded to make such
“alterations in some particulars, as in their
“respective times were thought convenient:
“yet so, as that the main body and essentials
“of it (as well in the chiefest materials, as in
“the frame and order thereof) have still con-
“tinued the same unto this day, and do yet
“stand firm and unshaken, notwithstanding all
“the vain attempts and impetuous assaults
“made against it, by such men as are given
“to change, and have always discovered a
“greater regard to their own private fancies
“and interests, than to that duty they owe to
“the publick.”

Such have been the first words of the Preface to the "Book of Common Prayer," from the reign of Charles II. to that of Queen Victoria. They furnish the best justification of the present attempt to introduce into the Services of the Church of England such moderate changes as public feeling demands.

The chief alteration has been thus advocated by the principal organ of English opinion:— "That the service most usually frequented—that, namely, of the Sunday morning—is considerably too long, very few people will be found to deny; and the arrangement appears all the more objectionable when it is recollected that this excessive length arises, not from any true canonical prescription, but from the unnecessary aggregation of several services into one. . . . There is no reason why the order for Morning Prayer should be curtailed, but there is great reason why it should not be inseparably attached to prayers of another kind. In itself it is both expressive and comprehensive, without being in any degree too long for ordinary powers of attention. But, according to present usage, the order for Morn-

ing Prayer forms only a portion of the Morning Service. First of all, the Litany is interpolated, though this is a service distinct in itself. . . . After the Litany and psalmody comes a third distinct service—that of the Holy Communion—and after the Holy Communion, or that portion of the service solemnized before non-communicants, there follows a sermon. The result of all this aggregation is a single service of more than two hours' length—a length far too great for the proper attention of even adult worshippers, not to speak of its pressure upon the minister engaged. The committee of Convocation (1854) being impressed with the force of the objections thus created, have adopted the obvious expedient of simply disentangling the services from each other, without attempting to mutilate any of them individually.”*

In the present book, the Litany is thus “disentangled” from the Morning Service; and, with the addition of the Psalms and Lessons, formed into a distinct service. The service for the Holy Communion is also regarded as an entirely

* *The Times*, July, 1854.

distinct service, to be used when the Lord's Supper is administered, but not otherwise.

The mode of using the services in the little congregation where this book originated is stated below. In larger congregations, a larger combination of the parts every Sunday might be adopted.

The Authorised Version of the Psalms of David is substituted for the Psalter appended to our usual Prayer Books. It seems desirable not to confuse the minds of worshippers by the use of two versions; especially when one, the authorised version of the Bible, is so universally approved, as to be used by all Christian churches speaking the English language, beyond, as well as within, the British empire; while the other, with many merits, is known to be defective. In the Diary of the Proceedings of the Commissioners appointed by King William and Queen Mary, to revise the Common Prayer, in 1689, and reprinted by the House of Commons, in 1854, it is stated, "The next point in Debate was the Version of the Psalms in the Common Prayer. It was debated whether keep the Old Translation, or