

# PRAYER BOOK REVISION

The Forms for the Solemnization of Matrimony, the Visitation of the Sick and the Burial of the Dead.

## The Adaptation, Enrichment, and Revision of The Book of Common Prayer

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### PART III.

#### The Form of Solemnization of Matrimony.

In the first Rubric, after the words "Several Sundays" the words, "in the Service of the Communion, after the Creed, or immediately after the Second Lesson of Morning or Evening Prayer" are substituted for the present direction.

To the second Rubric is added this further direction. "Nor shall any be married without Banns first asked, save when License is had from Authority." The third Rubric remains the same.

The following further directions are added:—

Note that no Clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time.

Note also that no Clergyman within the jurisdiction of the Church of England in Canada shall knowingly solemnize a marriage within the degrees prohibited by the Table of Kindred and Affinity.

Before solemnizing any marriage the Priest shall make inquiry, and satisfy himself that there is no impediment to the same.

The second reason for which Matrimony was ordained is changed as follows:—"Secondly, It was ordained for the hallowing of the union betwixt man and woman, and for the protection against sin." This form is the suggestion of the Irish Revision Committee. The word "worship" is changed to "honour" in the declaration of the man to the woman.

The following Prayer (adapted, as in the Irish Prayer Book) is substituted for the present Prayer asking that the blessing of children may be granted to the persons married:—

This Prayer next following shall be omitted, when the woman is past child-bearing.

O MERCIFUL LORD and heavenly Father, by whose gracious blessing mankind is increased: Bestow, we beseech thee, on these thy servants the heritage and gift of children, and grant that they may also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. Amen.

The words "or Exhortation" are inserted in the Rubric before the homily "All ye that are married, &c."

#### The Order for the Visitation of the Sick.

The following amended Rubric, adapted from the Irish Prayer Book, takes the place of the present Rubric:—

When any person is sick, notice thereof shall be given to the Minister of the parish, who shall use the Order that followeth. But, if circumstances so require, nothing in this Order prescribed shall prevent the Minister from edifying and comforting the sick by instruction or prayer, as he shall think meet and convenient, in place of the Order here set forth.

The Priest, coming into the sick person's house, shall say:—

The following Rubric, and textual emendation, which no longer commits the Prayer Book to St. Paul's authorship of the Epistle to the Hebrews, are to be noted.

If the person visited be very sick, then the Curate may omit this portion of the Exhortation which followeth, from Take therefore to everlasting life.

TAKE therefore in good part the chastisement of the Lord: For (as it is written in the twelfth chapter of the Epistle to the Hebrews) whom the Lord loveth he chasteneth, &c.

Later, in the same Exhortation, "after their own pleasure" is changed to "as seemed good to them." In the second Rubric, after the words "All this I steadfastly believe," the opening words "these words before rehearsed may be said" are changed into "This may be done." Psalm 130 "Out of the deep" is printed in full as an alternative to Psalm 71.

After the Benediction the following Rubric appears, together with a Prayer for a sick child, adapted from "Pastor in Parochia," and an adapted form of the present Prayer for a sick child, with the title, "A Prayer for a sick person,"

the only alteration being "this thy servant" for "this thy child."

It is fitting that, in the event of recovery, the sick person should not omit to offer public thanksgiving in the Church.

Special Prayers which may be said with the foregoing Service, or any part thereof, at the discretion of the Minister.

#### A Prayer for a Sick Child.

O LORD Jesu Christ, who lovest little children, and thyself didst live as a child upon earth; have mercy upon this thy child; make him to know and feel that thou art ever near; help him to be meek and gentle, patient and obedient, and lead him to love thee more and more; restore him to health and strength, if it be thy gracious will, that he may live for thee, to the glory of thy holy name, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.

And after the Prayer for persons troubled in Mind or Conscience the following additional Prayers:—

- (1) For the Recovery of a Sick Person. (Adapted from the Scottish Prayer Book.)
- (2) For a blessing on the use of means. (Adapted in part from Bishop Jeremy Taylor.)
- (3) A Prayer for Submission to the Will of God. (Adapted from Bishop Cosin.)
- (4) A Thanksgiving for the beginning of a Recovery. (Adapted from the Irish Prayer Book.)

A selected lists of Suitable Prayers and passages of Holy Scripture is added.

#### A Prayer for the Recovery of a Sick Person.

ALMIGHTY and immortal God, giver of life and health: We beseech thee to hear our prayers for this thy servant, for whom we implore thy mercy, that by thy blessing upon him and upon those who minister to him of thy healing gifts, he may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. Amen.

#### A Prayer for a Blessing on the Use of Means.

O LORD Jesu Christ, thou great Physician, look with thy gracious favour upon this thy servant; give wisdom and discretion to those who minister to him in his sickness; bless all the means used for his recovery; stretch forth thy hand and, if it be thy will, restore him to health and strength, that he may live to praise thee for thy goodness and thy grace, to the glory of thy holy name. Amen.

#### A Prayer for Submission to the Will of God.

O GOD our heavenly Father, in whom we live and move and have our being: Grant to this thy servant grace to desire only thy most holy will; that whether living or dying he may be thine, for his sake who loved us and gave himself for us, Jesus Christ our Lord. Amen.

#### A Thanksgiving for the Beginning of a Recovery.

ALMIGHTY God, who, bringest down to the grave and bringest up again: We give thee humble thanks for thy great mercy vouchsafed to this our brother. Blessed be thy Name that thou didst not forsake him in his sickness, but hast sent him seasonable relief. Perfect, we beseech thee, this thy mercy towards him, that being restored to health of body, vigour of mind, and cheerfulness of spirit, he may be enabled to give thanks unto thee in thy House, and have grace to spend the rest of his life in thy faith and fear, through Jesus Christ our Lord. Amen.

Note that the Prayers in this Service may be adapted by the sick person for his own private use.

The following prayers are also suitable for use in the sick room:—The Collect in the Communion of the Sick, and the Collects for the first, second and fourth Sundays in Advent, the third, fourth and sixth Sundays after Epiphany, Ash Wednesday, the second Sunday in Lent, the Sunday next before Easter, the fourth Sunday after Easter, Ascension Day, the Sunday after Ascension,

Trinity Sunday, the fourth, sixth, seventh, twelfth, fifteenth, eighteenth and twenty-first Sundays after Trinity, the Transfiguration, St. Michael and All Angels, St. Luke the Evangelist and All Saints' Day.

The following passages of Holy Scriptures will be found suitable for use in the sick room:—Psalms 23, 27, 30, 34, 43, 46, 51, 86, 91, 103, 121, 143, 146; Job 33, v. 14 to 31; Prov. 3, v. 11 to 27; Is. 12; 26 to v. 10; 40 to v. 12, and v. 25 to end; 53; 55; Lam. 3, v. 22 to 41; St. Matt. 5 to v. 13; 6, v. 24 to end, 26, v. 36 to 47; St. Luke 12, v. 32 to 41; 23, v. 27 to 50; St. John 10 to v. 19; 14; 20 to v. 19; 26, v. 19 to end; Rom. 5 to v. 12; 8, v. 18 to end; 1 Cor. 13; 2 Cor. 4, v. 13 to 5 v. 2; 5 to v. 10; Eph. 3, v. 13 to end; 6 v. 10 to 21; Phil. 3, v. 7 to 15; Heb. 12 to v. 12; St. James 5, v. 10 to 21; 1 St. John 1 to v. 9; 3 to v. 8; 4 v. 9 to end; Rev. 7, v. 9 to end; 21 to v. 8; 21 v. 22 to 22 v. 6.

#### The Communion of the Sick.

The following words are added to the Rubric preceding this Service:—"or the Collect, Epistle and Gospel for the Day, at his discretion."

A new Rubric from the Irish Prayer Book is inserted between the present first and second Rubrics at the close of the Service.

"If the sick person be very weak, and necessity so require, it shall suffice to use for this office, the Confession, Absolution, Prayer of Consecration, Form of Delivery of the Sacrament, Lord's Prayer and Blessing."

The last Rubric is re-written and adapted, as proposed by Canterbury Convocation. "When, through fear of infection, none of the Parish or neighbours can be gotten to communicate with the sick person, or when in cases of extreme urgency (after due pains taken) none can be found to communicate with him, then the Minister may alone communicate with him."

#### The Order for the Burial of the Dead.

In the first Rubric the words "have laid violent hands upon themselves" is changed to "by their own wilful act."

A new and important Rubric directing the Priest what to do when this office is not to be used is here inserted.

Note also that when this Office is not to be used, the Priest may at the grave read the sentences beginning Man that is born, followed by the Lesser Litany, the Lord's Prayer, one or more Collects from this Book at his discretion, and The grace of our Lord, etc.

After Psalm 90 the following Rubric appears:—At the burial of baptized children of tender years, it is permitted to substitute for the appointed Psalms this Psalm following:

Dominus regit me. Psalm 23.

(Printed in full.)

An exactly similar Rubric appears after the Lesson, permitting one or both of the following to be read instead of the appointed Lesson, at the burial of baptized children of tender years:—St. Matt. 18: 1-6, 10. 1 Thess. 4: 13.

The following Rubric is inserted before the Rubric "When they come to the grave, &c.":—

The Priest, at his discretion, may here conclude that part of the service which is held in the Church by the use of the Lesser Litany, the Lord's Prayer and one or more of the prayers which follow.

After the Form of Committal in the present Book, there is now printed the Form of Committal from Forms of Prayer to be used at Sea, followed by this Rubric:—

"This may be used as an alternative for the form preceding the words deep, to be turned into corruption, being changed to ground earth to earth, ashes to ashes, dust to dust; and the words when the Sea shall give up her dead, being omitted."

This alternative is provided for cases in which difficulty is felt in using the present form:—

For the words, "I heard a voice from heaven, &c." the following may be substituted at the burial of baptized children of tender years. "Jesus said, Suffer little children to come unto me, and forbid them not; for of such is the Kingdom of God." The Doxology is added to The Lord's Prayer.

In the prayer immediately following, the words, "We give thee hearty thanks . . . world" are changed into "We bless thy holy Name for all thy servants departed this life in thy faith and fear"; as in the Irish Book.

After the Grace the following Rubric occurs:—

"Note that where necessity so requires, it shall be lawful to say the whole of this service in the Church; provided that the words, Forasmuch as it hath pleased Almighty God, etc., shall always be said at the grave."