

The  
Directory.  
Holy Places.

Fasting or Thanksgiving, shall be kept holy ; and the old churches are allowed to be used for the following reason : 'As no place is capable of any holiness under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition, formerly used and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the Public Worship of God. And therefore we hold it requisite that the places of public assembling for worship among us should be continued and employed to that use.'

Form of  
prayer for  
Sailors.

The Parliament, it seems, was not entirely satisfied with its own Directory, and soon found it necessary to publish a supplement for the use of the sailors. This is one of the most singular productions of that extraordinary period. It is called *A Supply of Prayer for the Ships that want Ministers to pray with them*. 'A reason of this work' is prefixed to the book ; and it states : 'Whereas there are thousands of ships which have not ministers with them to guide them in prayer, and therefore either use the old form of Common Prayer, or no prayer at all ; the former whereof for many weighty reasons hath been abolished, and the latter is likely to make them rather heathens than Christians : Therefore, to avoid these inconveniences, it has been thought fit to frame some prayers agreeing with the Directory established by Parliament.' There are certain directions for the use of the form ; 'The company being assembled, they may thus begin with prayer' : a short prayer follows, after which the Lord's Prayer is to be used, and we have this direction, 'After this, some psalms and chapters being read out of both Testaments (but none out of those books called Apocrypha), and a psalm being sung, a prayer may follow in this manner.' Two prayers follow, one being 'for the Church universal, and our united Churches and Kingdoms.'—The latter contains a petition for the King, though at the very time they were making war upon him : 'We pray thee for all in authority, especially for the King's Majesty, that God would make him rich in blessings, both in his person and Government, establish his throne in religion, save him from evil counsel, and make him a blessed and glorious instrument for the conservation and propagation of the gospel.' Next comes a direction, 'After this prayer a psalm may be sung, and the conclusion may be with a thanksgiving and blessing.' Then follows 'a prayer particularly fitted for those that travell upon the seas,' and 'a prayer in a storm.'<sup>1</sup>

<sup>1</sup> Lathbury, *Hist. of Convoc.* pp. 497 and ff.

## CHAPTER VII.

### THE PRAYER BOOK IN THE REIGN OF CHARLES II.

[A.D. 1660—1662.]

ESCAPING from the dismal period of rebellion, we pass on with the history of the Prayer Book to the year 1660, when the restoration of the monarchy brought freedom of conscience and worship to Churchmen. On the 1st of May letters from King Charles II., dated from Breda, were brought to the Houses of Lords and Commons, with a Declaration, in which the King 'declared a liberty to tender consciences' on the subject of religion, 'and that no man shall be disquieted or called in question for differences of opinion in matters of religion which do not disturb the peace of the kingdom ; and that we shall be ready to consent to such an Act of Parliament as, upon mature deliberation, shall be offered to us for granting that indulgence.'<sup>1</sup> By a resolution of the Commons (May 8), the King was desired to make a speedy return to his Parliament, and on the same day was solemnly proclaimed : and on the 10th of May, on the occasion of a day of thanksgiving, the Common Prayer was read before the Lords.<sup>2</sup>

Meanwhile (May 4) a deputation from both Houses was sent to meet the King at the Hague. Reynolds,

<sup>1</sup> Gee and Hardy, *Doc.* CXIV.

<sup>2</sup> Whitelocke, *Memorials*, p. 703.

\* Restoration  
of the  
Prayer Book.  
The King's  
Declaration  
from Breda.

Restoration  
of the  
Prayer Book.

Deputation  
of Noncon-  
formists to  
the King at  
the Hague,

suggesting  
that the  
Prayer Book  
should not  
be re-intro-  
duced;

and that the  
surplice  
should not  
be used.

Calamy, Case, Manton, and some other eminent Presbyterian divines went also with an address, to which the King answered kindly; but, as in his previous 'Declaration,' referred to Parliament to determine what toleration was necessary for the repose of the kingdom. This answer, however, was not the object which had brought these divines to gain the King's ear if possible, while he might be willing to listen to any terms of accommodation. In various private audiences they suggested that the Common Prayer had long been discontinued in England, that many of the people had never once heard it; and therefore it would be much wondered at if his Majesty, at his first landing, should revive the use of it in his own chapel: and therefore to prevent the people being shocked at such uncustomary worship, they entreated him not to use it in form, and by rubrical directions; but only to order the reading some part of it with the intermixture of other good prayers.

Finding no hope of abridging the King's liberty of using the regular service, they then requested that the use of the surplice might be discontinued by the royal chaplains, because the sight of this habit would give great offence to the people. But they were plainly told by the King that he would not be restrained himself, when others had so much indulgence: that the surplice had always been reckoned a decent habit, and constantly worn in the Church of England: that he had all along retained the use of it in foreign parts: that though he might for the present tolerate a failure of solemnity in religious worship, yet he would never abet such irregularity by his own practice.<sup>1</sup>

Meanwhile the clergy of the Church had not been slow to take up their position again; they were graciously

<sup>1</sup> Clarendon, *History*, xvi. 234.

Presbyteria  
Objections.

received by the King and with some necessary warnings as to discretion and moderation were recommended to make every effort by conference with the Presbyterians 'to reduce them to such a temper as is consistent with the good of the Church.'<sup>1</sup>

These, however, were not the men to be easily put off from their purpose by the King or reconciled by the clergy. They used 'their utmost endeavours to hinder the restitution' of the Prayer Book. 'In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old objections mustered up with the addition of some new ones . . . to make the number swell.'<sup>2</sup> They teased the King, after his return to England, with continual complaints, until he bade them submit their grievances and wishes in writing. Whereupon they embodied their notions upon Church matters in a long address.<sup>3</sup> They assume that there was no difference between Churchmen and themselves 'in the doctrinal truths of the reformed religion, and in the substantial parts of divine worship'; but only 'in some various conceptions about the ancient form of Church government, and some particulars about Liturgy and ceremonies.'<sup>4</sup> As to the differences concerning the Liturgy, they say:—

1. 'We are satisfied in our judgments concerning the lawfulness of a Liturgy, or form of Public Worship, provided that it be for the matter agreeable unto the Word of God, and fitly suited to the nature of

Nonconformists' address to the King.

Their ideal of a Liturgy,

<sup>1</sup> Cardwell, *Conferences*, 247-249.

<sup>2</sup> Preface to B.C.P. of 1661.

<sup>3</sup> This was drawn up by Reynolds, Worth, and Calamy, and presented to the King a few weeks after the Restoration, together with Archbishop

Ussher's *Reduction of Episcopacy*: Cardwell, *Conferences*, p. 252. See

the substance of Ussher's plan for episcopal government in Collier, *Eccles. Hist.* viii. 871, and in *Documents relating to the Act of Uniformity*, 1662, p. 22 (London, 1862).

<sup>4</sup> So the bishops noted in their reply: See below, p. 167.

Presbyterian  
Objections.

the several ordinances and necessities of the Church; neither too tedious in the whole, nor composed of too short prayers, unmeet repetitions or responsals; not to be dissonant from the Liturgies of other reformed Churches; nor too rigorously imposed; nor the minister so confined thereunto, but that he may also make use of those gifts for prayer and exhortation which Christ hath given him for the service and edification of the Church.'

They desire  
such a form  
to be com-  
posed;

2. 'That inasmuch as the Book of Common Prayer hath in it many things that are justly offensive and need amendment, hath been long discontinued, and very many, both ministers and people, persons of pious, loyal, and peaceable minds, are therein greatly dissatisfied; whereupon, if it be again imposed, will inevitably follow sad divisions, and widening of the breaches which your Majesty is now endeavouring to heal: we do most humbly offer to your Majesty's wisdom, that for preventing so great evil, and for settling the Church in unity and peace, some learned, godly, and moderate divines of both persuasions, indifferently chosen, may be employed to compile such a form as is before described, as much as may be in Scripture words; or at least to revise and effectually reform the old, together with an addition or insertion of some other varying forms in Scripture phrase, to be used at the minister's choice; of which variety and liberty there be instances in the Book of Common Prayer.'

and cere-  
monies to be  
abolished.

3. Concerning ceremonies, they ask 'that kneeling at the Sacrament of the Lord's Supper, and such holy-days as are but of human institution, may not be imposed upon such as do conscientiously scruple the observation of them; and that the use of the surplice,

Presbyterian  
Objections.

and cross in Baptism, and bowing at the name of Jesus rather than the name of Christ, or Immanuel, or other names whereby that divine Person, or either of the other divine Persons, is nominated, may be abolished;' as well as other ceremonies such as 'erecting altars, bowing towards them, and such like,' which they complain had been illegally introduced and even imposed.<sup>1</sup>

The reply of  
the Bishops.

The nine surviving Bishops, in their reply to these proposals of the Presbyterians, pronounce the Offices in the Common Prayer wholly unexceptionable. They meet the request that it should not be 'dissonant from the liturgies of other reformed churches' by saying that 'the nearer both their forms and ours come to the liturgy of the ancient Greek and Latin Churches, the less are they liable to the objections of the common enemy.' They conceive the book cannot be too strictly imposed; especially when 'ministers are not denied the exercise of their gifts in praying before and after sermon, although such praying be but the continuance of a custom of no great antiquity and grown into common use by sufferance only without any other foundation from law or canons.' However, they are contented to yield that the Liturgy may be 'revised by such discreet persons as his Majesty shall think fit to employ therein.' As for the ceremonies, they defend their imposition by law, not as essentials, but for edification; but they are of opinion that 'the satisfaction of some private persons ought not to overrule the public peace and uniformity of the Church.' They desire the continuance of kneeling at Communion and the observance of Saints' days, but leave it to the King to judge with respect to the other three ceremonies mentioned how far liberty may be given to

<sup>1</sup> Cardwell, *Conferences*, pp. 252, 277 and ff.

Presbyterian  
Objections.

Reply.

The King's  
Declaration  
concerning  
Ecclesiastical  
Affairs.allowed  
many Pres-  
byterian  
Demands.

tender consciences. They repudiate innovations and the imposition of illegal ceremonies, but conclude by expressing a fear that, 'if any abatements were made, it would only feed a distemper, and encourage unquiet people to further demands.'<sup>1</sup> To this the Divines made a lengthy reply raising a number of new objections;<sup>2</sup> but it was impossible to obtain any immediate and legal settlement of these differences between the Presbyterians and the Churchmen, who naturally looked for a restoration of their benefices and form of service. The Convention Parliament could not be allowed to meddle with this question: if its members could be trusted, its acts would have no value from the illegal origin of the body from which they emanated. The method adopted to meet the present difficulty was the issue of a 'Royal Declaration concerning Ecclesiastical Affairs' (October 25, 1660). This was a very arbitrary but a very politic move: it had the sundry advantages of not resting at all for its authority upon the existing Parliament, without seeming to encroach upon its functions; of allowing a greater measure of toleration than probably would be allowed by a final settlement of the matter by just authority, and hence of pacifying some of the Non-conformists; while nothing was finally settled, or granted, but the whole question was left open for discussion at a Conference which it promised between the discordant parties, and for the decision of a lawful Parliament and Convocation. Accordingly, this Declaration allowed a great number of the demands of the Presbyterians, touching the observance of the Lord's-day, the episcopal jurisdiction, the examination of those who should be confirmed, a discretion as to the use of

<sup>1</sup> Collier, *Eccles. Hist.* VIII. 873. relating to A. of U. 1662, no. VII. The Answer is printed in full in *Doc.* <sup>2</sup> *Ibid.* no. VIII.

Presbyterian  
Objections.

certain ceremonies, such as kneeling at Communion, signing the cross in Baptism, bowing at the name of Jesus, the surplice, and the oath of canonical obedience: and, although wishing ministers to read those parts of the Prayer Book against which there could be no exception, yet promising that none should be punished or troubled for not using it, until it had been reviewed, and effectually reformed by a conference of an equal number of learned divines of both persuasions, and leaving the decision concerning the ceremonies 'to the advice of a national synod.'<sup>1</sup>

The result was a general expression of satisfaction on the part of the Presbyterians;<sup>2</sup> and the attempt was made to gain some of them over to conformity by the offer of Church preferments.<sup>3</sup> But although the Declaration, by a stretch of the royal prerogative, sheltered the dissenting ministers for the present from legal penalties, it did not satisfy all their scruples; for they did not look for the continuance of that amount of favour when a royalist Parliament should have determined their position.

On the King's part there was no delay in forwarding the promised Conference. The warrant<sup>4</sup> was issued on

<sup>1</sup> *Ibid.* no. IX. (cp. also X. and XI): or Cardwell, *Conferences*, p. 286; *Doc. Ann.* CXLIX. See also Collier, *Eccles. Hist.* VIII. 873, for the history of the document and the alterations made in it to meet the petition of the ministers.

<sup>2</sup> See their address of gratitude, *Doc. relating to A. of U.* no. XII.

<sup>3</sup> Dr. Cardwell (*Conferences*, p. 256) says that several of the Presbyterians, including Reynolds and Manton, accepted spiritual appointments, and recognized the authority of the Bishops. Reynolds, indeed, accepted the bishopric of Norwich,

and was consecrated Jan. 6, 1661. But it appears that the other ministers refused the offered promotions. See Collier, *Eccles. Hist.* VIII. 876. Manton signed the doctrinal Articles, and was instituted by the Bishop of London to his rectory of S. Paul's, Covent Garden, Jan. 16, 1661: but he honestly refused the deanery of Rochester; and his conformity did not continue, when the Church service was re-settled after the Savoy Conference.

<sup>4</sup> Cardwell, *Conferences*, p. 298. *Doc. relating to A. of U.* XIV. Collier, VIII. 876.

The Warrant  
issued  
for a Confer-  
ence at the  
Savoy.

The Savoy  
Conference.Instructions  
to the Com-  
missioners.

the 25th of March, 1661, appointing<sup>1</sup> twelve of the Bishops, and the same number of Presbyterians, with nine other divines on each side as assistants, to supply the places of any that were unavoidably absent. The place of meeting was the Bishop of London's lodgings in the Savoy Hospital, and the Commission was to continue in force during the ensuing four months. The course of deliberation was precisely stated: the Commissioners were empowered 'to advise upon and review the Book of Common Prayer; comparing the same with the most ancient Liturgies which have been used in the Church in the primitive and purest times'; 'to take into serious and grave considerations the several directions, and rules, and forms of prayer' in the said Book, and 'the several objections and exceptions' raised

<sup>1</sup> The <i>Episcopal Divines</i> were:	The <i>Presbyterian Divines</i> were:
Accepted Frewen, archbishop of York.	Edward Reynolds, bishop of Norwich.
Gilbert Sheldon, bishop of London, Master of the Savoy.	Dr. Tuckney, master of St. John's College, Cambridge.
John Cosin, b'shop of Durham.	Dr. Conant, Regius Professor of Divinity, Oxford.
John Warner, bishop of Rochester.	Dr. Spurstow.
Henry King, bishop of Chichester.	Dr. Wallis, Savilian Professor of Geometry, Oxford.
Humphrey Henchman, bishop of Sarum.	Dr. Manton.
George Morley, bishop of Worcester.	Mr. Calamy.
Robert Sanderson, bishop of Lincoln.	Mr. Baxter.
Benjamin Laney, bishop of Peterborough.	Mr. Jackson.
Bryan Walton, bishop of Chester.	Mr. Case.
Richard Sterne, bishop of Carlisle.	Mr. Clarke.
John Gauden, bishop of Exeter.	Mr. Newcomen.

<i>With the following Coadjutors:</i>	<i>Coadjutors.</i>
Dr. Earles, dean of Westminster.	Dr. Horton.
Dr. Heylin.	Dr. Jacomb.
Dr. Hacket.	Dr. Bates.
Dr. Barwick.	Dr. Cooper.
Dr. Gunning.	Dr. Lightfoot.
Dr. Pearson.	Dr. Collins.
Dr. Pierce.	Mr. Woodbridge.
Dr. Sparrow.	Mr. Rawlinson.
Mr. Thorndike.	Mr. Drake.

The Savoy  
Conference.The Savoy  
Conference  
opened April  
15, 1661.The Presby-  
terians are  
desired to  
present their  
Exceptions.

against it; 'to make such reasonable and necessary alterations, corrections, and amendments therein as . . . should be agreed upon to be needful or expedient for the giving satisfaction to tender consciences,' 'but avoiding all unnecessary abbreviations of the forms and Liturgy wherewith the people are already acquainted, and have so long received in the Church of England.'

Although the period of the commission was limited to four months, yet the first meeting did not take place until the 15th of April. The Bishop of London then stated to the Presbyterian ministers, that, since they had requested the Conference for the purpose of making alterations in the Prayer Book, 'nothing could be done until they had delivered their exceptions in writing, together with the additional forms, and whatever alterations were desired.' Accordingly, they met from day to day, and prepared a long series of exceptions<sup>1</sup> and alterations; Baxter persuaded his colleagues 'that they were bound to ask for everything that they thought desirable, without regard to the sentiments of their opponents.'<sup>2</sup> These exceptions are especially interesting, as having been made against the Prayer Book when it had been brought so very nearly into its present state. We may consider that they include all the minute particulars with which fault could be found by men of learning, acuteness, and piety, whose writings were to be thenceforward the mine of Nonconformist divinity.<sup>3</sup>

<sup>1</sup> A precursor of the numerous or *els offences religiously removed.* Presbyterian 'exceptions' appeared, Hall, *Reliq. Liturg.* Vol. 1. Introd. probably from the Middleburgh press, p. xiv. in 1606, entitled, '*A Survey of the Booke of Common Prayer, by way of*'  
<sup>2</sup> Cardwell, *Conferences*, p. 260.  
<sup>3</sup> The documents were printed in 197 *Queres, grounded upon 58 Places ministering just matter of question; with a view of London Ministers' Exceptions against the Book of Common Prayer* were preserved by Baxter, and published in a more

The Savoy  
Conference.

General Ex-  
ceptions to  
the Prayer  
Book.

The Presbyterians proposed :

1. 'That all the prayers, and other materials of the Liturgy, may consist of nothing doubtful or questioned among pious, learned, and orthodox persons.'

To this the Bishops answered :

*'The Church hath been careful to put nothing into the liturgy, but that which is either evidently the word of God or what hath been generally received in the Catholic Church.' The demand is unreasonable and impossible unless it be agreed who are to be called orthodox. 'If by orthodox be meant those who adhere to scripture and the catholic consent of antiquity, we do not yet know that any part of our Liturgy hath been questioned by such.'*

2. To consider that as our first reformers so composed the Liturgy 'as to win upon the Papists and to draw them into their Church-communion, by varying as little as they well could from the Romish forms before in use,' so whether now we should not 'have our Liturgy so composed as to gain upon the judgments and affection of all those who in the substantial of the protestant religion are of the same persuasions with ourselves.'

3. To omit 'the repetitions and responsals of the clerk and people, and the alternate reading of the Psalms and Hymns, which cause a confused murmur in the congregation': 'the minister being appointed for the people in all Public Services appertaining to God; and the Holy Scriptures . . . intimating the people's part in public prayer to be only with silence and reverence to attend thereunto, and to declare their consent in the close, by saying *Amen.*'

accurate form in his own narrative of his life. The Answers of the Bishops are only known from the 'Rejoinder,' in which Baxter attempted to refute them. The limits

of this work will not allow of more than an abstract of this paper. See Cardwell, *Conferences*, p. 262; and chap. VII. Documents, v., vi.; Collier, *Eccles. Hist.* VIII. 878 and ff.

The Savoy  
Conference.

General Ex-  
ceptions to  
the Prayer  
Book.

4. To change the Litany into one solemn prayer.<sup>1</sup>

In reply to 3 and 4. '*Alternate reading and repetitions and responsals are far better than a long tedious prayer, as appears by the practice of ancient Christian churches. If the people may take part in Hopkins' why not David's psalms, or in a litany?*

5. 'That there may be nothing in the Liturgy which may seem to countenance the observation of Lent as a religious fast.'

*'The religious observation of Lent was a custom of the Churches of God.'*

6. To omit the religious observation of Saints' days and their vigils.

*It is of ecclesiastical, not divine institution, but it is agreeable to the Scripture and ancient.*

7. 'That there may be no such imposition of the Liturgy, as that the exercise of' the gift of prayer 'be totally excluded in any part of Public Worship'; and that 'it may be left to the discretion of the minister to omit part of it, as occasion shall require.'

*This makes the Liturgy void, and may bring more mischief than good.*

8. That the new translation of the Bible should alone be used in the portions selected in the Prayer Book.

9. That nothing be read in the church for lessons but the Holy Scriptures of the Old and New Testament.

*This comes ill from the advocates of preaching. 'It is*

<sup>1</sup> The Litany was disliked for the shortness of the petitions, as were also the Collects; and because the actual prayer is uttered by the people, which was thought 'not to be so consonant to Scripture, which makes the minister the mouth of the people to God in prayer.' The meaning of 'one solemn prayer' was exemplified by Baxter, who composed such a prayer in his 'Reformation of the Liturgy,' under the title of 'The General Prayer' (*Reliq. Liturg.* Vol. iv. pp. 36-43), and another form in the Appendix, entitled 'A Larger Litany, or General Prayer: to be used at discretion' (*Ibid.* pp. 142-157).

*heartily to be wished that sermons were as good' as the Apocrypha.*

10. That no part of the Liturgy need be read at the communion-table but when the Holy Supper is administered.

*Unreasonable, 'since all the primitive Church used it, and if we do not observe that golden rule of the venerable Council of Nice "Let ancient customs prevail till reason plainly requires the contrary," we shall give offence to sober Christians by a causeless departure from Catholic usage.'*

11. To use the word 'Minister,' and not 'Priest' or 'Curate,' and 'Lord's-day' instead of 'Sunday.'

*Unreasonable, because there is a real distinction between Priest and Deacon. 'Curate' is unobjectionable, and 'Sunday' is ancient.*

12. To amend the version of metrical Psalms.

11. To alter obsolete words.

14. That no portion of the Old Testament, or of the Acts of the Apostles, be called 'Epistles,' and read as such.

15. To reform the offices, where 'the phrase is such as presumes all persons within the communion of the Church to be regenerated, converted, and in an actual state of grace; which, had ecclesiastical discipline been truly and vigorously executed . . . might be better supposed, but . . . cannot now be rationally admitted.'

The Bishops reply to this, *The Church in her prayers useth no more offensive phrase than S. Paul uses, when he writes to the Corinthians, Galatians, and others, calling them in general the churches of God, sanctified in Christ Jesus, by vocation saints, amongst whom notwithstanding there were many who by their known sins (which the Apostle endeavoured to amend in them) were not properly such, yet he gives the denomination to the whole from the*

*greater part, to whom in charity it was due, and puts the rest in mind what they have by their baptism undertaken to be; and our prayers and the phrase of them surely supposes no more than that they are saints by calling, sanctified in Christ Jesus, by their baptism admitted into Christ's congregation, and so to be reckoned members of that society, till either they shall separate themselves by wilful schism, or to be separated by legal excommunication; which they seem earnestly to desire, and so do we.*

16. Instead of the short collects, to have one methodical and entire prayer composed out of many of them.

17. The present Liturgy seems defective in forms of praise and thanksgiving; in consisting very much of general expressions, such as 'to have our prayers heard, to be kept from all evil, to do God's will': the Confession does not 'clearly express original sin, nor sufficiently enumerate actual sins with their aggravations'; and 'there is no preparatory prayer. . . for assistance or acceptance.' 'The Catechism is defective as to many necessary doctrines'; 'some even of the essentials of Christianity not mentioned except in the Creed, and there not so explicit as ought to be in a Catechism.'

The Bishops reply, *There are many Thanksgivings, Te Deum, Benedictus, Magnificat, Benedicite, Glory be to God on high, Therefore with Angels and Archangels, Glory be to the Father, besides occasional Thanksgivings after the Litany, of the frequency whereof themselves elsewhere complain. The use of general expressions, as in confession of sin, is 'the perfection of the Liturgy, the offices of which being intended for common and general services, would cease to be such by descending to particulars'; the general expressions objected to are almost the very terms of the petitions of the Lord's Prayer. It is an evil custom springing from false doctrine, to use expressions*

The Savoy  
Conference.

General Ex-  
ceptions to  
the Prayer  
Book.

which may lead people to think that original sin is not forgiven in Holy Baptism: yet original sin is clearly acknowledged in confessing that the desires of our own hearts render us miserable by following them, &c.

18. The Surplice, the Cross in Baptism, and Kneeling at the Lord's Supper, are brought forward as the usual instances of ceremonies, judged unwarrantable by sundry learned and pious men, and exposing many orthodox pious, and peaceable ministers to the displeasure of their rulers. They must be fountains of evil, unless all his Majesty's subjects had the same subtilty of judgment to discern even to a ceremony how far the power of man extends in the things of God.

*Obedience is a duty to the Church's laws of decency and order: each is in itself defensible, and may fairly be imposed.*

Exceptions  
against par-  
ticular parts  
of the  
Prayer  
Book.

The following exceptions were taken against particular parts of the Prayer Book:—

They wish the first rubric as to the place of service to be expressed as in the Book of 1552; and the second rubric about vestments and ornaments to be omitted.

*The Bishops differ and refer to § 18 above.*

The doxology to be always added to the Lord's Prayer; and this prayer not to be so often used.

The *Gloria Patri* to be used only once in the Morning, and once in the Evening.

'Rubric. And to the end the people may the better hear, in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading: and likewise the Epistle and Gospel.' We know no warrant why they should be sung in any place, and conceive that the distinct reading of them with an audible voice tends more to the edification of the Church.

The Savoy  
Conference.

Exceptions  
against par-  
ticular parts  
of the  
Prayer  
Book.

The Bishops reply, *The rubric directs only such singing as is after the manner of distinct reading, and we never heard of any inconvenience thereby.*<sup>1</sup>

To appoint some Psalm or Scripture hymn instead of the apocryphal *Benedicite*.

In the Litany they object to the expressions, *deadly sin, sudden death, and all that travel*.

In the collects; to omit the words '*this day*,' in the collect for Christmas Day.

Some other collects were named, 'as having in them divers things that we judge fit to be altered'; some of which were altered, as were also others to which no objection was here raised.

In the Communion Service:—

The first rubric had directed intending communicants to 'signify their names to the Curate overnight, or else in the morning afore the beginning of morning Prayer, or immediately after.' It was objected that this notice was not sufficient; and the rubric was altered to 'at least some time the day before.'

They desire that the minister should have a full power to admit or repel communicants.

They object to kneeling during the reading of the Commandments, and also to the petition after each Commandment, preferring that the minister should conclude with a suitable prayer.

They desire preaching to be more strictly enjoined, and that ministers should not be bound to 'Homilies hereafter to be set forth,' as things which are as yet but future and not in being.

They object to the Offertory sentences, that two are apocryphal, and four of them more proper to draw out the people's bounty to their ministers, than their charity

<sup>1</sup> The rubric was omitted, when the book was reviewed by Convocation.

Exceptions  
against the  
Communion  
Office.



The Savoy  
Conference.  
—  
Exceptions  
against the  
Communion  
Office.

to the poor ; and to the Offertory itself, that collection for the poor may be better made at or a little before the departing of the communicants.

The Exhortation, which was appointed to be read 'at certain times when the Curate shall see the people negligent to come to the Holy Communion,' is objected to as unseasonable to be read at the Communion.

They object to the direction, 'that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience,' as likely to discourage many from coming to the Sacrament, who lie under a doubting and troubled conscience.

The Bishops reply, *Certainly themselves cannot desire that men should come to the Holy Communion with a troubled conscience, and therefore have no reason to blame the Church for saying it is requisite that men come with a quiet conscience, and prescribing means for quieting thereof.*

The General Confession in the name of the communicants was directed to be made 'either by one of them, or else by one of the ministers, or by the priest himself': they desire that this may be made by the minister only.

To the rubric, that the priest or bishop, in reading the Absolution, should 'turn himself to the people,' they say, 'The minister turning himself to the people is most convenient throughout the whole ministration.'

*Not so: when he speaks to them it is convenient that he turn to them: when he speaks for them to God, it is fit that they should all turn another way, as the ancient church ever did.*

As before in the collect for Christmas Day, they object to the word 'this day' in the proper Preface for that day and Whitsunday.

Of the Prayer 'in the name of all them that shall receive the Communion,'—'Grant that our sinful bodies

The Savoy  
Conference.  
—  
Exceptions  
against the  
Communion  
Office.

may be made clean by his body, and our souls washed through his most precious blood,'—they observe that these words seem to give a greater efficacy to the blood than to the body of Christ, and would have them altered thus—'that our sinful souls and bodies may be cleansed through his precious body and blood.'

The Bishops in reply *refer to the words of our Lord, 'This is my blood which is shed for you and for many for the remission of sins,' observing that he saith not so explicitly of the body.*

Of the 'Prayer at the Consecration,' as they word it, they say, the manner of consecrating is not explicit enough, and the minister's breaking of the bread is not so much as mentioned.

Of the manner of distributing the elements, and the words used, they desire that the words of our Saviour may be used as near as may be; and that the minister be not required to deliver the bread and wine into every communicant's hand, and to repeat the words to each one: also that the kneeling may be left free.

*Administration to every particular communicant with the words in the singular number is most requisite, forso-much as it is the propriety of Sacraments to make particular obsequation to each believer.*

To the rubric, that 'Every parishioner shall communicate at the least three times in the year,' they say, Forasmuch as every parishioner is not duly qualified for the Lord's Supper, and those habitually prepared are not at all times actually disposed, but many may be hindered by the providence of God, and some by the distemper of their spirits, we desire this rubric may be either wholly omitted, or thus altered: 'Every minister shall be bound to administer the Sacrament of the Lord's Supper at least thrice a year, provided there be

The Savoy  
Conference.

Exceptions  
against the  
Communion  
Service.

a due number of communicants manifesting their desires to receive.' They also desire the Declaration, explanatory of kneeling, in the second Prayer Book 'established by law as much as any other part' to be again restored to its place: to which the Bishops reply, *This rubric is not in the Liturgy of Queen Elizabeth, nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry. Besides, the sense of it is declared sufficiently in the 28th Article of the Church of England.*

Exceptions  
against the  
Baptismal  
Office.

The Baptismal Office, and those parts of the Prayer Book connected with it, furnished special matter for objection. The charitable conclusion of the Church, 'that Christ will favourably accept every infant to baptism that is presented by the Church according to our present order,' was opposed to the ministerial tyranny which the Puritan elders sought to exercise in the way of discipline and excommunication. Thus with regard to the subjects of baptism, they say, 'There being divers learned, pious, and peaceable ministers, who not only judge it unlawful to baptize children whose parents both of them are atheists, infidels, heretics, or unbaptized, but also such whose parents are excommunicate persons, fornicators, or otherwise notorious and scandalous sinners; we desire they may not be obliged to baptize the children of such, until they have made due profession of their repentance,

*We think this to be very hard and uncharitable and giving too arbitrary a power to the minister.*

Then, with regard to sponsors, they object that there is no mention of the parents; they deny the right of any others not appointed by the parents to speak for the children and 'desire that it may be left free to parents, whether they will have sureties to undertake for their children in baptism or no.'

The Savoy  
Conference.

Exceptions  
against the  
Baptismal  
Office.

*It is an erroneous doctrine, and the ground of many others, that children have no other right to baptism than their parents' right. The Church's primitive practice (S. Aug. Ep. 23<sup>1</sup>) forbids it to be left to the pleasure of the parents, whether there shall be other sureties or no.*

Of the questions addressed to the sponsors they say, 'We know not by what right the sureties do promise and answer in the name of the infant.' 'We desire that the two first interrogatories may be put to the parents to be answered in their own names, and the last propounded to the parents or pro-parents thus, "Will you have this child baptized into this faith?"'

*If Guardians may contract for minors, why not Sponsors?*

They wish the font to be conspicuous.

*It stands as it did in primitive times at or near the Church door to signify that Baptism was the entrance into the Church mystical.*

As to particular expressions in the service, they object to the notion of the sanctification of Jordan, or any other waters, to a sacramental use by Christ's being baptized.

*If Jordan and all other waters be not so far sanctified by Christ as to be the matter of baptism, what authority have we to baptize? and sure His baptism was 'dedicatio baptismi.'*

The words, 'may receive remission of sins by spiritual regeneration,' they would have to be, 'may be regenerated and receive the remission of sins.'

*Most proper for Baptism is our Spiritual regeneration, referring to S. John iii.; Acts ii. 3, and the Nicene creed.*

The words of thanksgiving, 'that it hath pleased thee to regenerate this infant by thy Holy Spirit,' to be

<sup>1</sup> Epist. 98: S. Augustine, *Opp.* II. 394, (ed. Bened. Par. 1836), xxxix. 235 (ed. Caillau, Paris, 1842).

The Savoy  
Conference.

Exceptions  
against the  
Baptismal  
Office.

otherwise expressed, since we cannot in faith say that every child that is baptized is regenerated by God's Holy Spirit; at least\* it is a disputable point.

*Seeing that God's sacraments have their effects, where the receiver doth not 'ponere obicem,' put any bar against them (which children cannot do) we may say in faith of every child that is baptized, that it is regenerated by God's Holy Spirit; and the denial of it tends to anabaptism, and the contempt of this holy sacrament, as nothing worthy, nor material whether it be administered to children or no.*

Of Private Baptism they say, We desire that baptism may not be administered in a private place at any time, unless by a lawful minister, and in the presence of a competent number: that where it is evident that any child hath been so baptized, no part of the administration may be reiterated in public, under any limitations: and therefore we see no need of any Liturgy in that case.

*We think it fit that children should be baptized in private rather than not at all; and as to the service, nothing done in private is reiterated in public.*

In the Catechism, they desire the opening questions to be altered, but only, as it seems, for the temporary reason, because the far greater number of persons baptized within the last twenty years had no godfathers or godmothers at their baptism. The third answer they conceive might be more safely expressed thus: 'Wherein I was visibly admitted into the number of the members of Christ, the children of God, and the heirs (rather than "inheritors") of the kingdom of heaven.' To the answer, declaring our duty towards God, they would add at the end, 'particularly on the Lord's-day'; for the reason that otherwise there was nothing in all the answer referring to the Fourth Commandment. In the latter portion, upon the Sacraments, they would have

Exceptions  
against the  
Catechism.

The Savoy  
Conference.

Exceptions  
against the  
Catechism.

the first answer to be, 'Two only, Baptism and the Lord's Supper.' Of the baptismal answers they say, We desire that the entering infants into God's covenant may be more warily expressed, and that the words may not seem to found their baptism upon a really actual faith and repentance of their own; and we desire that a promise may not be taken for a performance of such faith and repentance; and especially that it be not asserted that they perform these by the promise of their sureties, it being to the seed of believers that the covenant of God is made, and not (that we can find) to all that have such believing sureties, who are neither parents nor pro-parents of the child.<sup>1</sup>

*The effect of children's baptism does not depend on the faith and repentance either of them or of their sponsors, but upon the ordinance and institution of Christ.*

They approve, however, generally of this portion of the Catechism, that the doctrine of the Sacraments is much more fully and particularly delivered than the other parts, in short answers fitted to the memories of children: therefore they propose a more distinct and full application of the Creed, the Commandments, and the Lord's Prayer: and to add 'somewhat particularly concerning the nature of faith, repentance, the two covenants, justification, sanctification, adoption, and regeneration.'

*The catechism is designedly short.*

. For Confirmation, they conceive that it is not a sufficient qualification that children be able *memoriter* to repeat the Creed, the Lord's Prayer, and the Ten Commandments, and to answer to some questions of this short Catechism; for it is often found that children are

<sup>1</sup> The answer here referred to had their names: which, when they come been expressed in 1604, 'Yes; they to age, themselves are bound to do perform them by their sureties, perform.' who promise and vow them both in

Exceptions  
against Con-  
firmation.

The Savoy  
Conference.

Exceptions  
against Con-  
firmation.

able to do this at four or five years old ; and it crosses what is said in another rubric, ordaining that Confirmation should be ministered unto them that are of perfect age, that they being instructed in the Christian religion should openly profess their own faith, and promise to be obedient to the will of God ; and therefore they desire that none may be confirmed but according to his Majesty's Declaration (October 25, 1660)—'That Confirmation be rightly and solemnly performed, by the information and with the consent of the minister of the place.'

*The requirement is a minimum.*

They object to the words of the rubric, declaring that 'children being baptized have all things necessary for their salvation,' as dangerous as to the misleading of the vulgar ; although they charitably suppose the meaning of these words was only to exclude the necessity of any other sacraments to baptized infants.

*There is no danger in keeping the words, but only in wishing to expunge them.*

They object also to the mention of a godfather or godmother, seeing no need of them either at baptism or confirmation.

The words of the 'Prayer before the Imposition of Hands' suppose that all the children who are brought to be confirmed have the Spirit of Christ, and the forgiveness of all their sins ; whereas a great number of children at that age, having committed many sins since their baptism, do show no evidence of serious repentance, or of any special saving grace ; and therefore this Confirmation (if administered to such) would be a perilous and gross abuse. To which the Bishops reply, *It supposeth, and that truly, that all children were at their baptism regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins ;*

The Savoy  
Conference.

Exceptions  
against Con-  
firmation.

*and it is charitably presumed that, notwithstanding the frailties and slips of their childhood, they have not totally lost what was in baptism conferred upon them ; and therefore adds, 'Strengthen them, we beseech thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, &c.' None that lives in open sin ought to be confirmed.*

They also object that the Imposition of Hands by the Bishop seems to put a higher value upon Confirmation than upon Baptism or the Lord's Supper.

*Confirmation is reserved to the Bishop as of old, and our church doth everywhere profess to conform to the Catholic usages of the primitive times, from which causelessly to depart argues rather love of contention than of peace : and on the contrary the most necessary ordinances are those least restricted.*

They desire that the practice of the Apostles may not be alleged as a ground of this imposition of hands for the confirmation of children, and that imposition of hands may not be made a sign to certify children of God's grace and favour towards them, because this seems to speak it a sacrament, on both points alleging Article xxv.

*It is the apostolic ordinance, and you misinterpret the Article.*

They urge that Confirmation may not be made so necessary to the Holy Communion as that none should be admitted to it unless they be confirmed.

*There is no inconvenience, and you elsewhere desire this very thing.*

In the Marriage Service, they desire that the ring may be left indifferent : some other words to be used instead of 'worship' and 'depart,'—which old word, they say, is improperly used : the declaration in the name of the

Exceptions  
against the  
Marriage  
Service.

The Savoy  
Conference.

Trinity to be omitted, lest it should seem to favour those who count matrimony a sacrament; to omit the change of place and posture directed in the middle of the service: to alter or omit the words '*consecrated the state of matrimony to such an excellent mystery,*' seeing the institution of marriage was before the Fall, and so before the promise of Christ; and also for that it seems to countenance the opinion of making matrimony a sacrament: and to omit the direction for Communion on the day of marriage.

the Visitation  
of the  
Sick,

In the 'Order for the Visitation of the Sick,' they desire a greater liberty in the prayer as well as in the exhortation; and that the form of the Absolution be declarative and conditional, as 'I pronounce thee absolved,' instead of 'I absolve thee,' and 'If thou dost truly repent and believe'; and that it may only be recommended to the minister to be used or omitted as he shall see occasion.

*The giving of absolution must not depend upon the minister's pleasure, but on the sick man's penitence. The form is closer to S. John xx. than the amendment.*

Also, of the 'Communion of the Sick,' they propose that the minister be not enjoined to administer the sacrament to every sick person that shall desire it, but only as he shall judge expedient.

*He must not deny the viaticum to any who 'humbly desire it' being presumably penitent and prepared.*

and Burial  
of the Dead.

In the 'Order for the Burial of the Dead,' they desire the insertion of a rubric declaring that the prayers and exhortations are not for the benefit of the dead, but only for the instruction and comfort of the living; and that ministers may be allowed to perform the whole service in the church if they think fit, for the preventing of inconveniences which many times both ministers and

The Savoy  
Conference.

people are exposed unto by standing in the open air. Also some expressions are objected to, that they cannot in truth be said of persons living and dying in open and notorious sin; that they may harden the wicked, and are inconsistent with the largest rational charity; and more than this, that they cannot be used with respect to those persons who have not by their actual repentance given any ground for the hope of their blessed estate.

*It is better to be charitable and hope the best than rashly to condemn.*

In the Churching they desired a change of place, a change of psalm, a penitential Versicle to be used in case of adultery or fornication, and the omission of the offering.

*The place is conspicuous and good and is suitable to her making an offering. In case of sin penance must be done first.*

Concessions  
of the  
Bishops.

The Bishops, after replying at length to these objections, ended by stating the following concessions, which they were willing to make in the way of alterations in the Prayer Book.<sup>1</sup>

1. We are willing that all the Epistles and Gospels be used according to the last translation.
2. That when anything is read for an Epistle which is not in the Epistles, the superscription shall be, 'For the Epistle.'
3. That the Psalms be collated with the former translation mentioned in the rubric, and printed according to it.
4. That the words, 'this day,' both in the Collects and Prefaces, be used only upon the day itself; and for the following days it be said, 'as about this time.'
5. That a longer time be required for signification

<sup>1</sup> Cardwell, *Conferences*, p. 362.

The Savoy  
Conference.

Concessions  
of the  
Bishops.

of the names of the communicants; and the words of the rubric be changed into these, 'at least some time the day before.'

6. That the power of keeping scandalous sinners from the Communion may be expressed in the rubric, according to the 26th and 27th Canons; so the minister be obliged to give an account of the same immediately after to the Ordinary.

7. That the whole Preface be prefixed to the Commandments.

8. That the second Exhortation be read some Sunday or Holy Day before the celebration of the Communion, at the discretion of the minister.

9. That the General Confession at the Communion be pronounced by one of the ministers, the people saying after him, all kneeling humbly upon their knees.

10. That the manner of consecrating the elements may be made more explicit and express, and to that purpose these words be put into the rubric, 'Then shall he put his hand upon the bread and break it,' 'Then shall he put his hand unto the cup.'

11. That if the font be so placed as the congregation cannot hear, it may be referred to the Ordinary to place it more conveniently.

12. That those words, 'Yes, they do perform those, &c.' may be altered thus, 'Because they promise them both by their sureties.'

13. That the words of the last rubric before the Catechism may be thus altered, 'that children being baptized have all things necessary for their salvation, and dying before they commit any actual sins, be undoubtedly saved, though they be not confirmed.'

14. That to the rubric after Confirmation these words may be added, 'or be ready and desirous to be confirmed.'

The Savoy  
Conference.

15. That those words, 'with my body I thee worship, may be altered thus, 'with my body I thee honour.'

16. That those words, 'till death us depart,' be thus altered, 'till death us do part.'

17. That the words, 'sure and certain,' may be left out.

Of these changes of phrases, or minute improvements of rubric, there is hardly one of any great importance. The Bishops, conscious of their own power and of the captiousness of the opposition, felt that they were not called upon by any plea of tender consciences to adopt alterations of which they did not recognize the clear necessity. They therefore took up a strong and unyielding position behind primitive custom and Catholic usage. They also knew that it was vain to assent to any real changes; for that, if they granted all the proposals of the Ministers, and altered all the ceremonies and phrases objected to, the Prayer Book would still be deemed an intolerable burden, so long as its use in any shape was to be constantly and vigorously enforced.<sup>1</sup> The Puritans required the free exercise of the gift of prayer in every part of Public Worship, and contended that, whatever alterations might be made in the Book, it should be left to the discretion of the minister to omit any part of its appointed services.<sup>2</sup>

<sup>1</sup> See the Answer of the Bishops on the head of Ceremonies. Cardwell, *Conferences*, p. 345.

<sup>2</sup> Exceptions, § 7 above, p. 173. The Bishops had seen the results of the 'exercise of the gift' in its utmost freedom. They say of it in their reply (Cardwell, p. 341), 'The mischiefs that come by idle, impertinent, ridiculous, sometimes seditious, impious, and blasphemous expressions, under pretence of the

gift, to the dishonour of God and scorn of religion, being far greater than the pretended good of exercising the gift, it is fit that they who desire such liberty in public devotions should first give the Church security, that no private opinions should be put into their prayers, as is desired in the first proposal; and that nothing contrary to the faith should be uttered before God, or offered up to him in the church.'

The true  
character  
of the  
conflict.

## The Savoy Conference.

Additional forms of prayer to be inserted in the Prayer Book.

Besides making such alterations in the Prayer Book as should be thought necessary, the King's Warrant authorized the Commissioners to insert 'some additional forms, in the Scripture phrase as near as might be, suited to the nature of the several parts of worship.' Therefore when the Ministers delivered to the Bishops their paper of exceptions against the existing Prayer Book, they said that they had made a considerable progress in preparing new forms, and should (by God's assistance) offer them to the reverend Commissioners with all convenient speed. This portion of their labours was undertaken by Richard Baxter. Whether he had ever any idea of composing forms of prayer, to be inserted among the Collects of the Prayer Book, so that the same book might be used in Public Worship by Puritans and Churchmen, while each party retained their essential differences, is very doubtful. He thought amendment all but hopeless in a book of which the framework and the matter of the prayers had respect to primitive models; and, to express his own ideas of a befitting Christian worship, he composed an entirely new Directory of service, under the title of *The Reformation of the Liturgy*.<sup>1</sup> This with some slight alterations

Baxter composes 'The Reformation of the Liturgy.'

<sup>1</sup> 'The work is described as the labour of little more than a fortnight—a suggestion by no means incredible; for, spite of the praise bestowed on it by his biographer, that "few better Liturgies exist" (Orme's *Life of Baxter*, II. p. 420), a less desultory performance might have been expected from a mind so used to composition, and on an occasion so urgently calling for the exercise of wisdom and deliberation. The method he pursued in its composition was to follow the Lord's Prayer and the Ten Commandments: but "my leisure," he owns, "was

too short for the doing of it with that accurateness which a business of that nature doth require, or for the consulting with men and authors. I could not have time to make use of any book save the Bible and my Concordance; comparing all with the Assembly's Directory, and the Book of Common Prayer, and Hammond L'Estrange." (*Reliquie Baxteriana*, II. p. 306.)' See Hall *Reliquie Liturgicæ*, Introd. p. xlvi. The fourth volume of this work contains a reprint of Baxter's *Reformation of the Liturgy*.

was accepted by the Presbyterian Committee, and presented to the Bishops with *A Petition for Peace*,<sup>1</sup> which was for the most part a lengthy repetition of the Puritan wail, which had been going on for a hundred years, against set forms of prayer and ceremonial. If the Prayer Book was to be tolerated by the Puritans, their new Liturgy must also be allowed, so that either of them might be used at the discretion of the minister; they also desired freedom from subscription, oaths, and ceremonies; and demanded that no ordination, whether absolute or conditional, should be required from any who had already been ordained by the parochial pastors.

Baxter's next work was to compile a lengthy rejoinder *seriatim* to the reply which the Bishops had fully and finally made to the series of Presbyterian objections, without any hope indeed of obtaining the concessions he desired, but rather to express the fulness of his indignation against the Bishops and the Prayer Book.<sup>2</sup> After these vain disputes, only ten days remained of the time limited by the Royal Commission for the Conference. The Nonconformists then desired a personal discussion upon the subject of the paper which had been exchanged; and after two days' debate it was agreed to. Bishop Cosin produced a paper, 'as from a considerable person,'<sup>3</sup> proposing that the complainers should distinguish between what they taxed as contrary to the Word of God in the Book of Common Prayer and what they opposed merely as inexpedient, and that reference should then be made to convocation to give a final

## The Savoy Conference.

with a Petition for Peace.

Baxter's Rejoinder to the Reply of the Bishops

<sup>1</sup> *Documents relating to A. of U.* no. XVII. Cardwell, *Conferences*, p. 261. See also Roger L'Estrange's scathing reply, *The Relapsed Apostate*, 1661.

<sup>2</sup> *Doc. relating to A. of U.* no. XVIII. See Cardwell, *Conferences*, p. 263, note.

<sup>3</sup> *Ibid.* p. 265. *Documents relating to A. of U.* no. XIX.

The Savoy  
Conference.

Eight parti-  
culars in the  
Prayer Book  
alleged as  
sinful.

decision: whereupon eight particulars<sup>1</sup> were alleged as contrary to the Word of God. The last week was spent in a particular dispute<sup>2</sup> between Dr. Pearson, Dr. Gunning, and Dr. Sparrow on one side against Dr. Bates, Dr. Jacomb, and Mr. Baxter on the other side, carrying on the disputation in writing and taking the particular instance of kneeling at the Communion.<sup>3</sup> On the closing day a final Reply was given in by Baxter,<sup>4</sup> but it was never answered and there was nothing to be gained by further discussion. And thus the last Conference ended on Monday the 24th of July, 1661, with the only result that could reasonably have been expected. The Presbyterians had an opportunity of showing their untractable spirit in the cavillings of Baxter, which annoyed some influential persons who were previously disposed to treat them tenderly. They showed also that their hostility to the Prayer Book was irreconcilable though

<sup>1</sup> They were these:—

1. That no minister be admitted to baptize without the transient image of the cross.

2. That no minister be permitted to exercise his office that dares not wear a surplice.

3. That none be admitted to the Communion that dare not receive it kneeling.

4. That ministers be forced to pronounce all baptized infants to be regenerate by the Holy Ghost, whether they be the children of Christians or not.

5. That ministers be forced to deliver the sacrament of the body and blood of Christ unto the unfit, and that with personal application, putting it into their hands; and that such are forced to receive it, though against their own wills, in the conscience of their impenitency.

6. That ministers be forced to absolve the unfit.

7. That they are forced to give thanks for all whom they bury.

8. That none may be a preacher that dare not subscribe that there is nothing in the Common Prayer Book, the Book of Ordination, and the Thirty-nine Articles, that is contrary to the Word of God.

It must be added, that this paper was delivered by the three disputants in their own name only; for here they would not pretend to represent their party. Baxter desired to add two more points, but they were left out.

<sup>2</sup> See the *Petition to the King in Documents relating to A. of U.* p. 381.

<sup>3</sup> *Ibid.* nos. XX. and XXI. cp. Cardwell, *Conferences*, p. 36.

The other chief point debated was the sense of Rom. xiv. 1—3; Collier, VIII. 885, and see *Doc.* no. XX.

<sup>4</sup> *Documents relating to A. of U.* no. XXII.

Revision by  
Convocation.

it only rested on small reasons, on phrases misinterpreted, or on doctrines opposed to Catholic truth.<sup>1</sup>

In the meanwhile, Convocation had assembled on the 8th of May, 1661.<sup>2</sup> The first business was to prepare a Form of Prayer with Thanksgiving for the 29th of May, the anniversary of the King's birth and restoration, and also an office for the Baptism of Adults, which was found necessary from the great neglect of religious ordinances during the Rebellion.<sup>3</sup> Other steps were also taken towards the Revision of Canons and the drawing up of Visitation articles. But as yet nothing was done as regards the Prayer Book. In the House of Commons, on June 25, notice was first taken of the proceedings at the Conference; a Committee was appointed to make search for the original of King Edward's Second Service book,<sup>4</sup> 'and to provide for an effectual conformity to the Liturgy of the Church for the time to come'; and a Bill for Uniformity passed the Commons (July 9), to which was annexed the Prayer Book of 1604<sup>5</sup>: but in view of what was going forward in Convocation this was delayed until the following February in the House of Lords.

<sup>1</sup> They ultimately admitted that while nothing must be imposed contrary to the Word of God, other and lawful commands should be obeyed: but their tender consciences judged the Church's order unlawful and contrary to the Word of God. See *Petition to the King at the close of the Conference*, in *Documents relating to A. of U.* no. XXII.

<sup>2</sup> There was at first some danger that Convocation might not be summoned, and all be left to the Conference. See a letter from Heylyn protesting against such a course, in consequence of which it was abandoned, and Convocation summoned. Collier, VIII. 886.

<sup>3</sup> Cardwell, *Conferences*, p. 370; *Synodalia*, ii. 641, 642.

The Acts of the Convocation are given in full in Cardwell's *Synodalia*, ii. 631 and ff.; cp. Parker's *Introduction*, lxxxvii.

<sup>4</sup> This had been referred to by the Presbyterians at the Conference, as containing matter which they wished to have replaced in the Prayer-Book: such as the first rubrics concerning vestments, &c., and the declaration about kneeling at the Communion. Cardwell, *Conferences*, p. 376.

<sup>5</sup> Two prayers before the reading of Psalms were to be omitted. They were unauthorized additions after the end of the Communion Service in



Revision by  
Convocation.

The second session of this royalist Parliament began November 20, and Convocation reassembled on the following day, when the King's Letters were read, directing the revision of the Common Prayer, and a Committee of Bishops<sup>1</sup> was appointed for the purpose. The business, however, had been foreseen, and the Committee seems to have at once reported that the preparations were already made, and that the whole House might proceed to the work of revision. On Saturday, November 23, a portion of the Book with the corrections of the Bishops was delivered to the prolocutor of the Lower House, and the remainder on the following Wednesday, when the first portion was returned from the Lower House, with a schedule of amendments there made. The whole work was speedily completed, and on the 20th of December, 1661, the Book of Common Prayer was adopted and subscribed by the Clergy of both Houses of Convocation, and of both provinces.<sup>2</sup>

In Parlia-  
ment.

On January 14, the House of Lords began the consideration of the Commons' Act of Uniformity: on the 28th following the Commons urged the Lords

the edition annexed. The temper of the House may be judged from the Speech of Lord Chancellor Hyde at the opening of Parliament. Collier, VIII. 888.

<sup>1</sup> Cosin, Bishop of Durham, Wren of Ely, Skinner of Oxford, Warner of Rochester, HENCHMAN of Salisbury, MORLEY of Worcester, SANDERSON of Lincoln, and NICHOLSON of Gloucester.

<sup>2</sup> Cardwell, *Conferences*, p. 372. *Synodalia*, II. 660. The writ for summoning the Northern Convocation was directed (June 10) to Archbishop Frewen; and Nov. 30, a King's Letter of Nov. 22 empowered this Synod to review the Common Prayer and Ordinal. Parker, *Intro-*

*duction*, p. lxxxvi. The Bishops of the Northern province were already in London, and sitting in consultation with the Southern bishops. For convenience and despatch of business, the Lower House agreed to make proxies to transact in their names with the province of Canterbury; obliging themselves to abide by their vote, under the forfeiture of all their goods and chattels. They did not, however, resign their activity in the matter, but sent up a paper of suggestions to their Upper House in London; Parker, *Introd.* ccccxxxi. JOYCE, *English Synods*, pp. 709 and ff.

The MS. copy which was signed has been published in facsimile (1891). See Additional Note, p. 204.

Parliament  
ary action

to greater expedition, on the 29th the Bishops in Convocation discussed the Bill, and thenceforward the House of Lords stayed proceedings till the Revised Book should be brought in. This was done with a Royal Message on February 25.<sup>1</sup> The book was not discussed or amended in either House, but read and annexed to the Act of Uniformity instead of the Book of 1604. The Act itself was much debated and amended and only passed the Lords on April 9; further amendments were made in the Commons,<sup>2</sup> and then, after a Conference, accepted by the Lords, so that finally the Bill received the royal assent on the 19th of May, 1662.<sup>3</sup> The Church's book thus received the civil sanction, and the State thought good by an Act of Uniformity to enforce it and to affix penalties to the non-observance of it. But in doing so the greatest care was taken not to encroach upon the rights of the Church or her spiritual liberty.<sup>4</sup>

Great pains were taken with this revision; about 600 alterations of every kind were made: and Mr. Sancroft was appointed by Convocation (March 8) to superintend the printing of the Book, with Mr. Scattergood and Mr. Dillingham to correct the press.<sup>5</sup> Certain printed copies having been examined and carefully corrected by Commissioners appointed for the purpose, were certified by them, and exemplified under the Great

Publication.

The Sealed  
Books.

<sup>1</sup> Printed with the Proceedings in Parliament in *Documents relating to the A. of U.* p. 414. Parker, p. ccclix.

<sup>2</sup> When the Bill was returned with the revised Book, which it was well known had been amended in Convocation from a copy of 1636, the Commons ordered a close comparison of the Books of the two periods: and, April 16, they put the question,

whether they should reconsider the amendments of Convocation; they

decided to receive them without discussion, on a division of 96 to 90; they then divided again on the question whether they had the power of reconsidering such corrections, and affirmed their own power to do so, had they so desired.

<sup>3</sup> Gee and Hardy, *Doc.* cxvii. *Documents relating to A. of U.* xxiv.

<sup>4</sup> See Additional Note, p. 204.

<sup>5</sup> See the Acta in *Synodalia* or in Gibson's *Synodus Anglicanus*

Summary  
of the  
Alterations.

Seal: and one of these *Sealed Books*, annexed to a printed copy of the Act of Uniformity, was ordered to be obtained by the respective deans and chapters of every cathedral or collegiate church before the 25th of December; and a similar copy to be delivered into the respective Courts at Westminster, and into the Tower of London, to be preserved for ever among the records.<sup>1</sup>

The following are the most important alterations introduced into the Prayer Book at this revision.<sup>2</sup> The Preface was prefixed, and the original Preface (1549) followed as a chapter 'Concerning the Service of the Church.' The extracts from the Bible, except the Psalter, the Ten Commandments, and some portions in the Communion Service, were taken generally from the version of 1611. The Absolution at Mattins and Evensong was ordered to be pronounced by the *Priest* instead of the *Minister*. The 'five prayers' were printed at the end of the Order of Morning and Evening Service. In the Litany, the words 'rebellion' and 'schism' were added to the petition against 'sedition.' The words, 'bishops, priests, and deacons,' were substituted for 'bishops, pastors, and ministers of the Church.' Among the Occasional Prayers were introduced the two Ember prayers, the Prayer for the High Court of Parliament, the Prayer for all Conditions of Men, also the General Thanksgiving, and a Thanksgiving for the Restoration of Public Peace at Home. New Collects were appointed for the third Sunday in Advent, and for S. Stephen's Day: a Collect, Epistle, and Gospel were provided for a sixth Sunday after the Epiphany: and a distinct Collect

The Preface.

Morning  
and Evening  
Prayer.Occasional  
Prayers.

Collects.

<sup>1</sup> Parker, *Introduction*, p. clx. <sup>2</sup> See Cardwell, *Conferences*, p. 380: also 'the Preface' to the been published by the Ecclesiastical Book of Common Prayer, stating History Society. For the MS. books, the general aim of the alterations. see Additional Note. p. 204.

Summary  
of the  
Alterations.

for Easter-even: in several places the word 'church' was used for 'congregation.' The Gospel for the Sunday after Christmas was shortened by the omission of the genealogy; as also those for the Sunday next before Easter, and for Good Friday, which had contained the Second Lesson for the day: an Epistle was provided for the day of the Purification: the Anthems for Easter Day were enlarged. In the Communion Service, the commemoration of the departed was added to the prayer for the Church Militant: the rubrics preceding this prayer were now altered on the lines of the Liturgy prepared for Scotland (1637), directing the presentation of the alms, and the placing of the bread and wine upon the Table, this latter being also taken from 1549. The first exhortation was inserted where it stands, giving warning of the Communion, instead of being read sometimes at the Communion. The rubric was added before the Prayer of Consecration, directing the priest so to order the bread and wine that he may with decency break the bread and take the cup. The rubrics were added prescribing the Manual Acts in consecration, the form of consecrating additional bread and wine, if needed, and the covering of the remainder of the consecrated elements with a fair linen cloth. The Order of the Council of 1552, respecting kneeling at Communion, which had been removed by Queen Elizabeth, was now replaced, but the words 'corporal presence' were substituted for 'real and essential presence,' and it thus became a defence of the doctrine of the Real Presence instead of a denial of it.

Communion  
Office.

Some careful amendments were made in the Baptismal Offices: the inquiry as to obedience was added to the examination of sponsors; and the declaration, which had formed part of the Preface to the Confirmation Service,

Baptismal  
Offices.

Summary  
of the  
Alterations.

Occasional  
Offices.

of the undoubted salvation of baptized infants dying before they commit actual sin, and a reference to the xxxth canon (1604) for the meaning of the sign of the cross, were placed at the end of the Office of Public Baptism. An Office for the Administration of Baptism to such as were of riper years was added. The Catechism was separated from the Order of Confirmation.

The first rubric explaining the end of Confirmation was now appointed to be read as the Preface to the Service, followed, in place of the catechism, by the inquiry of renewal and ratification of the baptismal vow. A form was now appointed for the publication of Banns of Marriage, and the particular 'time of service' to be 'immediately before' the Offertory Sentences. The Order following the last Blessing, 'Then shall begin the Communion,' was omitted; and the final rubric, that 'the new married persons, the same day of their marriage, must receive the Holy Communion,' was altered to a declaration that it is convenient so to do either then or at the first opportunity after their marriage.

In the Visitation of the Sick instead of a reference to 'Peter's wife's mother, and the captain's servant,' the petition for the sanctification of sickness was inserted in the prayer before the Exhortation: and the words, 'if he humbly and heartily desire it,' were added to the rubric respecting absolution. The final benediction, and the occasional prayers, were now added. The form of service for the Communion of the Sick was more clearly directed to begin with the Proper Collect, Epistle, and Gospel, and then to pass to the part of the public office beginning with 'Ye that do truly,' &c. In the Order for Burial, the first rubric was added respecting persons unbaptized or excommunicate. The Psalms and Lesson were appointed to be read in the church, according to

Summary  
of the  
Alterations.  
The Ordinal.

the rubric of 1549. The name of the deceased was omitted in the prayer at the grave. In the Churching Service new Psalms were appointed. The Commination was directed to be used on the first day of Lent.

In the Ordinal a special Gospel was appointed at the Ordering of Deacons, and besides similar changes in the Ordering of Priests and the Consecration of Bishops and some transposition of the parts of the former, Cosin's translation of *Veni Creator* was added, and the description of the office was inserted into the formula, *Receive the Holy Ghost for the office and work of a Priest (Bishop) now committed, &c.* Forms of Prayer were supplied to be used at Sea, and for the 30th of January, and the 29th of May, and the Service for the 5th of November was altered.<sup>1</sup>

Thus the Book remained the same Book of Common Prayer, as to all its distinctive features. The alterations fall under four general heads.<sup>2</sup> (1) The language was made more smooth by verbal changes and slight transpositions; (2) some rubrics were made clearer for the direction of priests to whom the 'customary manner' of former years was unknown; (3) the selected portions of Scripture were taken from the best translation. (4) some new services were added, which had become necessary from the circumstances of the time: such as that for Adult Baptism, to meet the case of converts from Anabaptism at home, and from heathenism in the 'Plantations'; and that for use at sea, to meet the requirements of the rapidly increasing trade and navy of the country. But while all this was done with scrupulous care, it seems that small regard was paid to the objections of the Puritans.<sup>3</sup> The Bishops rejected them, as

Review  
of the  
Alterations.

<sup>1</sup> Cf. Joyce, *English Synods*, p. 716, note.

<sup>2</sup> The Bishops' classification of them in the Preface.

<sup>3</sup> Some changes were made in order to avoid the appearance of favouring the Presbyterian form of Church-government: thus, 'church,'

they explained in the new Preface, on the ground that they 'were either of dangerous consequence (as secretly striking at some established Doctrine or laudable Practice of the Church of England or indeed of the whole Catholick Church of Christ), or else of no consequence at all, but utterly frivolous and vain.' Thus all the main things to which they had objected—the use of the Apocrypha at certain times in the Daily Service, the form of the Litany, the expressions in the services for Baptism Marriage and Burial, the vestments, the kneeling at Communion, the cross at Baptism, the ring at Marriage, the Absolution for the sick, the declaration touching the salvation of baptized infants<sup>1</sup>—these were all retained by Convocation; and not only so but they were confirmed by the act of the civil power,<sup>2</sup> which, going a big

or 'people,' was substituted for 'congregation,' and 'ministers in' for 'of the congregation'; 'priests and deacons' were especially named instead of 'pastors and ministers.'

The alterations were felt by them to be of no value. 'It was proposed in their behalf in the House of Lords, that the existing Liturgy should be continued, and all the corrections made in Convocation should be abandoned.' Cardwell, (quoting Clarendon's *Life*, II. 128) *Conferences*, p. 388.

<sup>1</sup> 'This was one of the greatest grievances complained of by the Dissenters, being, as they said, a declaration that that is certain by God's Word, which at best can only be proved as a probable deduction from it. Baxter maintained, "That of the forty sinful terms for a communion with the Church party, if thirty-nine were taken away, and only that rubric, concerning the salvation of infants dying shortly after their baptism, were continued, yet they could not conform." Long's *Vox Cleri*, an. 1690, p. 18,' in Card-

well, p. 383, note.

<sup>2</sup> The Act of Uniformity required every beneficed person, before the Feast of S. Bartholomew, to read the Prayers according to the amended Book in his church or chapel, and declare his unfeigned assent and consent to all things contained in it; and all succeeding beneficed persons to do this within two months after possession of their benefices: Also every Ecclesiastical person, and every Tutor and Schoolmaster, to make a declaration of the illegality of taking arms against the King, and a promise of conformity to the Liturgy, and during the next twenty years a further declaration that the *Solemn League and Covenant* was an unlawful oath, and of no obligation. It deprived of their benefices all persons who were not in Holy Orders by episcopal ordination, unless they were so ordained Priest or Deacon before the Feast of S. Bartholomew. It provided for the toleration of aliens of the foreign Reformed Churches, allowed or to be allowed in England. The Morning and Evening Prayer, and all other

step further, required conforming ministers not only to adopt the new arrangements, but to declare the unlawfulness of their past conduct, and to submit to episcopal ordination.<sup>1</sup>

Subsequent sessions of Convocation were concerned with the service for November 5 and with a Form of Consecration of Churches and Chapels: the former was finished, but the latter was allowed to drop.<sup>2</sup> On April 26 the Upper House entrusted to Earles, Dean of Westminster, and Dr. Pearson the translation of the Prayer Book into Latin, but these both gave up the work before it was done, and at a later date the Latin Prayer Book was completed by other hands.<sup>3</sup>

In Scotland episcopacy was restored at the opening of 1661, and at the end of the year two Archbishops and two Bishops were consecrated at Westminster Abbey 'according to the form of the Church of England, but without prejudice to the privileges of the Church of Scotland'.<sup>4</sup> In the following year it was reported that the Scots had received the Bishops and the Book of Common Prayer with great expressions of joy, notwith-

Further  
action in  
Convocation.

In Scotland.

prayers and service, might be used in Latin in the chapels of colleges, and in Convocations. All Lecturers and Preachers to be approved and licensed by the Archbishop, or Bishop of the Diocese: Common Prayer to be read before sermons, except at the public University sermon. The Bishops of Hereford, S. David's, Asaph, Bangor, and Llandaff to take order for a true and exact translation of the Book into the British or Welsh tongue before May 1, 1665.

<sup>1</sup> Cp. Hallam, *Constitutional Hist.* II. 459 (339), and note, p. 462 (341), on the number of those who were turned out of the benefices into which they had been intruded during the troubles. Skeats (*Hist. of the Free*

*Churches of England*, p. 56) observes that 2,000 were ejected, 'because the toleration which they had denied to others was now denied to them.' Indeed Gouge, Manton, Calamy, &c., believed in 1648 'that toleration was a doctrine born of hell.'

<sup>2</sup> For the later history of such services, see Reeves' introduction to *Irish Form of Consecration of Churches*, (S.P.C.K.) p. 7, and Bishop John Wordsworth, *On the Rite of Consecration of Churches* (Ch. Hist. Soc. Tract, LII).

<sup>3</sup> See p. 202.

<sup>4</sup> *Calendar of State Papers*, 1661, Nov. 30, and Dec. 7. Stephen, II. 340, 345.

Further  
Results.

standing the efforts of factious men in England.<sup>1</sup> But in fact the Prayer Book was not used and episcopacy went on without Liturgy till its disestablishment in 1689.<sup>2</sup>

In Ireland.

The Irish Convocation (August—November 1662) examined and unanimously approved the Prayer Book which had been revised and settled by law in England; but it was only after an interval of four years that its use was enjoined, under penalties, by the Irish Parliament in 1666.<sup>3</sup>

New  
Versions.

The revised Prayer Book was at once translated into French by John Durel,<sup>4</sup> and his version has been chiefly used ever since in the Channel Islands. The same writer also eventually completed the edition of the Latin Prayer Book which Convocation had originally taken in hand. This was not, however, till 1670. He profited by the previous translations, but took the Psalms and Scripture portions from the Sarum Breviary and Missal.<sup>5</sup>

<sup>1</sup> *Calendar*, 1662, July 14. See, however, the report of a Church Session at Edinburgh, under the date Oct. 17, p. 520.

<sup>2</sup> Stephen, II. 350.

<sup>3</sup> The MS. Book of Common Prayer that was attached to the Irish Act of Uniformity has been printed by the Eccles. Hist. Society. See Stephens's *Introd.*, pp. lxxxviii. and ff. and clxvi. and ff; and a sketch of the history of the Irish Prayer Book by Mr. Clay, in *British Magazine* (Dec. 1846), xxx. 601—629; Blunt, *Annotated P. B.* p. 710 (ed. 1884).

<sup>4</sup> Chaplain of the French congregation in the Savoy Chapel, Dean of Windsor, and Canon of Durham. Among the State Papers is an Order by the King that John Durel's French translation of the Prayer Book be used, as soon as printed, in all the

parish churches of Jersey and Guernsey, &c., in the French congregation of the Savoy, and all others conformed to the Church of England, with licence to him for the sole printing of the said translation. *Calendar*, 1662, Oct. 6, p. 508. The sanction of the Bishop's Chaplain is dated April 6, 1663. Durel was the author of *A View of the Government and Public Worship of God in the reformed Churches beyond the seas: wherein is shewed their Conformity and Agreement with the Church of England*; 1662: and *S. Ecclesia Anglicana, adversus iniquas atque inverecondas schismaticorum criminationes, vindicia*: 1669.

<sup>5</sup> See Marshall's *Latin Prayer Book of Charles II.* (Oxford, 1882) for both these. The Latin book went through seven editions between 1670 and

Further  
Results.

In 1665 a Greek version was published by Dr. James Duport, the Greek Professor at Cambridge and Dean of Peterborough. This superseded Petley's version published in 1638, and the Greek version in Whitaker's bilingual book of 1569.<sup>1</sup>

The missionary development of the Anglican Communion has in later years rendered necessary the translation of the Prayer Book into many languages. The Society for the Promotion of Christian Knowledge has published alone all but one hundred versions in different languages, and has had a hand in a certain number of others, which have been printed in the Mission Field. The Prayer Book and Homily Society has also done something in this direction, and in America the Prayer Book has been printed in a number of Indian dialects by the American Board of Missions.

1703, but in 1713 another, but inferior, Latin version appeared, by Thomas Parsell, of Merchant Taylors' School, and passed through several editions. His Psalms and Scriptures are taken from Castellio's version. Besides the usual contents, and the Ordinal, the book has also *Formula Precum in utraque domo Synodi, &c.*; *Formula Precum 2da die Septembris* (for the Fire of London); and *Formula Strumosos attractandi*. In 1785 a revised edition was published by

Dr. E. Harwood. All these Latin Prayer Books have now been succeeded by *Libri Precum Publicarum Ecclesie Anglicanae Versio Latina*, by Bright and Medd (1865), who have adopted the original phraseology wherever it can be traced, and have rendered the more recent portions into Latin of a similar character. Cp. Blunt, *Annotated Prayer Book*, p. 19 [p. 104, ed. 1884].

<sup>1</sup> Marshall, *l.c.* pp. 42, 43, and see above, p. 124.

## ADDITIONAL NOTE.

## THE WORK OF REVISION.

The progress of the work of revision by the Bishops and Clergy<sup>1</sup> is marked by four extant books. The first is a Prayer Book of 1619, now at Durham, which contains alterations and directions to the printer written in the hand of Cosin, and also at a later date, and to a less extent, in Sancroft's hand. This was probably used in the earliest stages and anterior to the meeting of Convocation.<sup>2</sup> The second is a Prayer Book of 1634 now in the Bodleian Library, which Sancroft has used to make a fair copy of the preceding. The third is a Prayer Book of 1636 which was the official copy used by Convocation in making the revision.<sup>3</sup> The fourth is the original MS. of the Book as revised and 'fairly written' out of 'the book wherein the alterations were made'<sup>4</sup>; it was subscribed by Convocation on December 20, 1661.<sup>5</sup> From these it is possible to trace in minute detail the process through which the Revision went.

When once presented to Parliament (February 25), together with a schedule of the changes made, the Book underwent no alteration except in some very small details.<sup>6</sup> The House of Lords Committee on February 27, amended some clerical errors in the titles of four of the Psalms and one of the Rubrics after Com-

<sup>1</sup> Wren and Cosin were armed already with a series of proposals. Wren's are printed in Jacobson, *Fragmentary Illustrations of the B.C.P.*, 45-109. Cosin's in *Works*, v. pp. 502-525. These seem to have been originally drawn up for the abortive revision in 1641, and afterwards to have been amplified. Tomlinson, pp. 185 and ff.

<sup>2</sup> Tomlinson, p. 203.

<sup>3</sup> Published with a collation of the two former in Parker's *Introduction*

*to the Revisions*: and also facsimiled at full length in 1871 for the Ritual Commission.

<sup>4</sup> Journal of House of Lords, Ap. 10, in Parker's *Introduction*, p. cccclxviii.

<sup>5</sup> Published in facsimile in 1891 and printed *verbatim et literatim* with collations in 1892.

<sup>6</sup> The theory that the Black rubric was inserted at the Council Board after the assent of Convocation and before the book was sent to Parlia-

munion. But, having done this, and discussed the question whether alterations ought not to be referred back to Convocation, they resolved not to read the Book at all.<sup>1</sup>

On March 5 Convocation appointed a Committee of three Bishops with plenary power to act in their name with reference to the changes.<sup>2</sup> The work of the House of Lords in Committee on the Bill was finished on March 10, and an agreement no doubt was made with the Bishops, though there is no record of it in the scanty and incomplete minutes. On the 13th and two following days the whole House considered and approved the Book, and returned thanks to Convocation for their pains therein. The Bill, however, did not pass till April 9, when it and the Book Annexed were sent to the Commons. There the schedule was perused, and the Book was carefully scrutinised by a Committee, but on April 16 the House agreed not to exercise its right of discussing the changes made by Convocation, and accepted them *en bloc*.<sup>3</sup>

The discovery of a fresh clerical error in the rubrics of Baptism raised a further difficulty; and in view of it the Bishops appointed Cosin to a vacant place on their existing Committee. Consequently when, after the Conference with the Commons, the error was mentioned in the Lords (May 8), Cosin, on behalf of the Committee of Bishops, corrected the word then and there.<sup>4</sup>

The care which the Parliament took not to encroach upon the Church's province is again seen later on. It was proposed in the Commons on April 28, that there should be 'a proviso for being uncovered and using reverent gesture at the time of divine service.' 'But the matter being held proper for the Convocation, *Ordered*' to invite the Lords to join in recommending to the Convocation 'to take order for reverent and uniform gestures and demeanors to be enjoined at the time of divine service and preaching.' To this the Lords agreed May 8, and recommended to the Convocation 'to prepare some canon or rule for that purpose to be humbly presented unto his Majesty for his assent.' In reply Convocation sent to Parliament a copy of the xviiiith canon of 1603 in a somewhat amended form (May 10 and 12, 1662).

ment, is impossible. It rests only on a vague statement of Burnet, and it is categorically denied by the King's own words. Selborne, *Liturgy of the Church of England*, pp. 57-69, disposes both of Mr. Parker's and of Mr. Tomlinson's theories as to changes made independently of

Convocation.

<sup>1</sup> Selborne, *Liturgy*, p. 60.

<sup>2</sup> Acta in Cardwell, *Synodalia*, ii., 666. Parker, cccclxii.

<sup>3</sup> See above, p. 195, *note*.

<sup>4</sup> Parker, cccclxxxv. Selborne, p. 62.

## CHAPTER VIII.

## THE BOOK OF COMMON PRAYER SINCE THE LAST REVISION.

Attempted  
Revision in  
the Reign of  
William III.

\* SINCE the year 1662, the Book of Common Prayer has remained in the state to which it was then brought; attempts have been made to introduce changes in its language, and certain liberties have been allowed, and minor subsidiary points altered, but otherwise it remains still the same as it was then. Some however of the unsuccessful attempts at change deserve notice.

In 1668, Tillotson and Stillingfleet united with Bates, Manton, and Baxter, in preparing the terms in which a Bill for the Comprehension of Dissenters might be proposed to Parliament, upon the model of the King's Declaration from Breda. But although recommended in the speech from the throne, the Commons utterly refused the project.<sup>1</sup> In 1673, and again in 1675, motions were made for the relief of Dissenters; and then Tillotson declined to make further efforts, which would be a prejudice to himself, and could not effect the object desired.<sup>2</sup> These efforts were, however, continued by Stillingfleet, afterwards Bishop of Worcester, who, in 1681, proposed to allow an alteration, or freedom of

Proposals of  
Bishop Stil-  
lingfleet.

<sup>1</sup> Cardwell, *Conferences*, p. 394.

<sup>2</sup> Tillotson, *Letter to Baxter* (April 11, 1675); Cardwell, p. 396.

choice in such particulars as the surplice, the sign of the cross and sponsors in Baptism, kneeling at Communion, Apocryphal lessons, and to sanction subscription to thirty-six only of the Articles. But the temper of the times would not allow the Dissenters to accept these condescensions:<sup>1</sup> in the latter years of Charles II. and throughout the short reign of James II. even toleration was suspected, not indeed without reason, of bringing with it an equal toleration of popery.

The declaration issued by William, Prince of Orange, promised 'to endeavour a good agreement between the Church of England and Protestant Dissenters';<sup>2</sup> a proposal, however, for the comprehension of Dissenters was rejected, although toleration was allowed; and finding that ecclesiastical questions were under discussion, while the King had not yet summoned the Convocation, both Houses of Parliament concurred in an address (April 16), praying that, 'according to ancient practice and usage of the kingdom, his Majesty would be graciously pleased to issue forth his writs, as soon as conveniently might be, for calling a Convocation of the Clergy to be advised with in ecclesiastical matters.'<sup>3</sup>

Arrangements were made for the meeting of Convocation by a commission issued (September 17, 1689) to ten bishops and twenty divines,<sup>4</sup> to 'prepare such alterations of the Liturgy and Canons and such proposals for the

<sup>1</sup> Long's *Vox Cleri*, p. 3: Cardwell, p. 396, *note*.

<sup>2</sup> Cardwell, *Conferences*, p. 405.

<sup>3</sup> *Ibid.* p. 410. With the Convention Parliament, by whom William and Mary were seated on the throne, the Convocation did not assemble. It was the second Parliament, in the first year of the new reign, which petitioned the throne to summon the Convocation. Lathbury, *Hist. of*

*Convoc.* p. 320.

<sup>4</sup> The commission included some well-known names: Stillingfleet, Patrick, Tillotson, Sharp, Hall, Beveridge, Tenison, Fowler, Grove, and Williams were subsequently raised to the episcopal bench. Blue Book of June 2, 1854 (see below), p. 92; Lathbury, *u. s.* p. 321, *note*; Cardwell, 412, 427 and ff.

Attempted  
Revision in  
the Reign of  
William III.

The Decla-  
ration of  
William  
III. favour-  
able to the  
Presby-  
terians.

Parliament  
desire the  
summoning  
of Convoca-  
tion.

Commission  
to revise the  
Prayer  
Book.

Alterations  
Proposed  
in 1689.

reformation of ecclesiastical courts, and to consider of such other matters as in your judgment may most conduce to 'the good order, and edification, and unity of the Church of England,' and to 'the reconciling as much as is possible of all differences.' On the same day, Tillotson drew up a paper of 'Concessions which would probably be made by the Church of England for the union of Protestants.'<sup>1</sup> The Commissioners began their labours on the 3rd of October,<sup>2</sup> having before them all the objections and demands which had at various times been offered by opponents of the Prayer Book ;<sup>3</sup> and they prepared an elaborate series of alterations, foredoomed to failure, of which the following is a summary.<sup>4</sup>

<sup>1</sup> *Ibid.* p. 413. The following are the heads of this paper: (1) Ceremonies to be left indifferent. (2) To review the Liturgy, and remove all ground of exception; to leave out Apocryphal lessons, and correct the translation of the Psalms. (3) Ministers only to subscribe one general declaration of submission to the doctrine, discipline, and worship of the Church of England, and promise to teach and practise accordingly. (4) To make a new body of canons. (5) To regulate the ecclesiastical courts. (6) That those who have been ordained in any of the foreign Reformed churches be not required to be re-ordained here, to render them capable of preferment in this church; (7) but none to be capable of ecclesiastical preferment that shall be ordained in England otherwise than by bishops.

<sup>2</sup> An account of the proceedings is given by Bp. Patrick in the *Narrative of his Own Life*, p. 149, ed. Oxf. 1839; Cardwell, *Conferences*, pp. 416 and ff.

<sup>3</sup> Burnet, *Hist. of Own Time*, II. 31.

<sup>4</sup> The alterations, amounting to 598 articles, were prepared in an inter-

leaved copy of a black-letter edition of the Book of Common Prayer (1683-86). This document was not made public, and, indeed, was for many years supposed to have been lost. A copy was communicated to Calamy, who thought that the scheme would have brought in two-thirds of the Dissenters; but his copy was lost by lending (Lathbury, *Convoc.* p. 325, *note*): an abstract was published in his *Life of Baxter*, p. 452 (Cardwell, *Conferences*, p. 429). The Book, however, was left with Tenison, afterwards Archbishop, and passed with his papers into the hands of Dr. E. Gibson, bishop of London, by whom it was placed in the Lambeth Library. The document is now accessible in the form of a Blue Book (pp. 110), being a '*Return to an Address of the House of Commons, March 14, 1854, and ordered by the House to be printed, June 2, 1854.*' A Diary of the proceedings of the Commissioners, from October 3 to November 18, was written by Dr. John Williams, which is also printed in the Parliamentary Return in an Appendix of *Illustrative Documents*, pp. 94 and ff.

The direction to say the Daily Prayer is thus altered<sup>1</sup>:—'And all priests and deacons that have cure of souls shall exhort the people of their congregations to come frequently to prayers on week-days, especially in the great towns, and more particularly on Wednesdays and Fridays, at least for the reading of the Litany: and where a congregation can be brought together, the ministers shall give their attendance for saying of Morning and Evening Prayer.'

The word *Priest* is altered to 'Minister,' and *Sunday* to 'Lord's-day.'

The *Apocryphal Lessons* in the Kalendar of Saints' days are altered to chapters chiefly from Proverbs and Ecclesiastes. The *names of Saints*, which have not a proper service, and the *Table of Vigils, &c.*, are struck out.

'Whereas the surplice is appointed to be used by all ministers in performing Divine offices, it is hereby declared, that it is continued only as being an ancient and decent habit. But yet if any minister shall come and declare to his bishop that he cannot satisfy his conscience in the use of the surplice in Divine Service, in that case the bishop shall dispense with his not using it, and if he shall see cause for it, he shall appoint a curate to officiate in a surplice.'

An additional versicle and response is inserted:—'Enlighten our minds, O Lord: that we may understand the great things of thy law.'

The 148th Psalm is substituted for *Benedicite*. The 100th Psalm is placed before *Benedictus*.

In the versicles after the Creed, the response, *Because there is none other that fighteth for us, &c.*, is altered:—'That we may serve thee without fear all the days of our lives.'

In the Prayer for the Queen, the words *most gracious* are omitted; and after *heavenly gifts* is added,—'direct all their counsels to thy honour and glory: Bless all their righteous undertakings.'

It appears to be intended to substitute 'Ps. 8' for *Magnificat*, and 'Ps. 134' for *Nunc dimittis*. The Doxology is also added to the Lord's Prayer throughout the book.

A note is added to the rubric before the *Athanasian Creed*:—'The articles of which ought to be received and believed, as being agreeable to the Holy Scriptures. And the *condemning clauses* are to be understood as relating only to those who obstinately deny the substance of the Christian faith.'

<sup>1</sup> Cp. throughout the objections raised in 1640. p. 153, and in 1661, pp. 172 and ff.

Alterations  
Proposed  
in 1689.

Alterations  
proposed by  
the Commis-  
sioners.

The  
Kalendar.

Ornaments  
of the  
Church and  
of the  
Ministers.

MORNING  
PRAYER.

The  
Canticles.

EVENING  
PRAYER.

The Athan-  
asian Creed.



Alterations  
Proposed  
in 1689.

The Litany.

Additional suffrages inserted in the Litany :—‘ From all infidelity and error, from all impiety and profaneness, from all superstition and idolatry.’ ‘ From drunkenness and gluttony, from sloth and misspending of our time, from fornication, adultery, and all uncleanness.’ ‘ From lying and slandering, from vain swearing, cursing, and perjury, from covetousness, oppression, and all injustice.’<sup>1</sup> *Sudden death* is altered—‘ dying suddenly and unprepared.’ *The coming of the Holy Ghost* is altered :—‘ By thy sending of the Holy Ghost, and by thy continual intercession at the right hand of God.’ ‘ That it may please Thee to take their Majesties’ forces by sea and land into thy most gracious protection, and to make them victorious over all our enemies.’ ‘ That it may please Thee to incline and enable us to pray alway with fervent affection, in everything to give thanks, to depend upon Thee, and trust in Thee, to delight ourselves in Thee, and cheerfully to resign ourselves to thy holy will and pleasure.’ ‘ That it may please Thee to endue us with the graces of humility and meekness, of contentedness and patience, of true justice, of temperance and purity, of peaceableness and charity.’ ‘ That it may please Thee to show thy pity upon all prisoners and captives, upon all that are persecuted for truth and righteousness’ sake, upon all that are in affliction.’

The Conclusion  
of the  
Litany.

It is proposed to omit the Lord’s Prayer, when there is a Communion. The *Gloria Patri* is struck out.

After the Prayer, ‘ We humbly beseech Thee, &c.’ the following addition is made : ‘ *Then the Minister continuing in his place shall use the Collect, Almighty God, to whom all hearts, &c. Then shall the Minister rehearse distinctly the Ten Commandments . . . Or sometimes the eight Beatitudes, especially on Communion days. See the Communion Service. Then shall follow the Collect for the day. Then the Epistle and Gospel. Then (if there be no Communion) the Nicene Creed. Then the General Thanksgiving, &c. The Prayer commonly called S. Chrysostom’s. 2 Cor. xiii. 14. The grace, &c. Then the Minister shall declare unto the people what Holydays or Fasting Days . . . (Rubr. after Nicene Creed) . . . enjoined by the King, or by the ordinary of the place, not being contrary to the laws of this Realm.*<sup>2</sup> *The Singing Psalm, Query of what translation? Q. Q. Whether the Minister may not here be*

<sup>1</sup> For this use of particular, instead of general expressions, cp. above, p. 175.

<sup>2</sup> Note :—‘ This rubric was occa-

sioned by King James’s enjoining his Declaration (which was against law) to be read in churches.’

Alterations  
Proposed  
in 1689.

directed to use in the pulpit before Sermon the Prayer for the whole state of Christ’s Church, &c., accommodated to the purpose ; or some such other prayer? Note, that when there is no Communion at all, this shall be read in the same place with the rest of the service.’

Additional Prayers :—‘ *A Preparatory Prayer for the receiving of the Communion, to be read on the Lord’s-day, or some week-day or days before.*’ ‘ *A Prayer to be said in any time of calamity. Q. Of Prayers for the Army and Navy? Rubr. Whereas the Apostles did use prayer and fasting before they ordained, and it has been the practice of the Church to enjoin fasts in the four weeks of the year commonly called Ember-weeks before the Lord’s-days appointed for Ordination, to implore the blessings of God upon them that are to ordain, and upon those that are to be ordained: it is, therefore, earnestly recommended to all persons to spend some part of those days in prayer to God for his blessing on the Church, and on all that are to be sent out to officiate in it. And it is most solemnly charged on all that are concerned in Ordinations, chiefly on the persons that are to be ordained, to spend those days in fervent prayer, and fasting, for the due preparing of themselves to be initiated into Holy Orders. This rubric to be read immediately after the Apostles’ Creed, on the Lord’s-day next before any of the Ember-weeks.*’

Occasional  
Prayers.Rubric be-  
fore the  
Prayer in  
the Ember-  
weeks.

The revision of the Collects is most extensive,<sup>1</sup> scarcely one remaining without some change, and an entirely new Collect being proposed in by far the greater number of cases. The general feature in these alterations is the lengthening of the Collect by the introduction of phrases from the Epistle and Gospel, such as abound in the devotional writings of the Nonconformists : e.g. the following is the first Collect for Good Friday :—‘ Almighty God, the Father of mercies, we beseech thee graciously to hear the prayers of thy Church, for which our Lord Jesus Christ was content to be betrayed and given up into the hands of wicked men, and to suffer death upon the cross : and according to that new covenant which he sealed there with his precious blood, put thy laws into all our hearts, and write them in our minds ; and then remember our sins and iniquities no more ; for the sake of him who, when he had offered one sacrifice for sin, for ever sat down on thy right hand, and now liveth and reigneth with thee and the Holy Ghost, ever

The  
Collects

<sup>1</sup> This was done by Bishop Patrick and Tillotson, Nichols, *Defence* and revised by Burnet, Stillingfleet (ed. 1715), p. 118.

Alterations  
Proposed  
in 1689.

one God, world without end.' The following addition is made to the Collect for the second Sunday after Trinity:—'and give us grace to fear and love thee above all things; and to have bowels of compassion towards all our brethren, that so we may have confidence towards thee, and whatsoever we ask we may receive of thee, through Jesus our Lord.' And the following is substituted for the ancient Collect for the Sunday next before Advent:—'O eternal God, who art faithful and true, and according to thy gracious promises hast raised up a glorious deliverer to us, who is the Lord our Righteousness; we beseech thee to stir up the wills of thy faithful people, that bringing forth plenteously the fruit of good works, they may be a people prepared for the Lord; and we pray thee, hasten his kingdom when he shall reign and prosper, and execute judgment and justice in all the earth. Grant this for thy infinite mercies' sake in Jesus Christ, to whom with thee, O Father, and the Holy Ghost, be eternal praise.'

Ash-  
Wednesday.

Rubr. '*See the Commination. A Sermon or Homily then to be used.* Whereas the observation of the fast of Lent is an ancient and useful custom, designed for the bringing of all Christians to a serious examination of their lives past: to repent of their sins, and to fit themselves for the worthy receiving of the Communion at Easter: It is most earnestly recommended to all persons, but more particularly to all Churchmen, to observe that time religiously, not placing fasting or devotion in any distinction of meats, but spending larger portions of their time in prayer, meditation, and true abstinence, and in works of charity, forbearing feasting and entertainments.'

*This is to be read the Lord's-day before Ash-Wednesday.*

Easter  
Anthems.

The proper Anthems for Easter-day are arranged as Versicles and Responses:—'*Minister.* Christ our passover is sacrificed for us: therefore, &c. *People.* Not with the old leaven, &c. *Minister.* Christ being raised from the dead, &c. *People.* For in that he died, &c. *Minister.* Likewise reckon ye also, &c. *People.* But alive unto God, &c. *Minister.* Christ is risen from the dead, &c. *People.* For since by man came death, &c. *Minister.* For as in Adam all die, &c. *People.* Who is he that condemneth? It is Christ that died. *Minster.* Yea, rather that is risen again. *People.* Who is even at the right hand of God; who also maketh intercession for us.'

Rogation  
Sunday.

The fifth Sunday after Easter is called 'Rogation Sunday,' and has a new Collect:—'Almighty God, who has blessed the earth that it should be fruitful and bring forth everything that is necessary

Alterations  
Proposed  
in 1689.

for the life of man, and hast commanded us to work with quietness and eat our own bread; bless us in all our labours, and grant us 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.' 'Deut. xxviii. 1—9' is appointed 'For the Epistle,' and 'S. Matt. vi. 25 to the end' is 'The Gospel.'

Rubr. '*When there is no Communion, there is not to be any Communion-service. The Minister that consecrates ought always to be an Archbishop, Bishop, or Presbyter.*'

The eight Beatitudes may be read after or instead of the Ten Commandments, upon the great Festivals, the people kneeling, and responding after each,<sup>1</sup> 'Lord, have mercy upon us, and make us partakers of this blessing'; and after the last, 'Lord have mercy upon us, and endue us with all these graces, and make us partakers of the blessedness promised to them, we humbly beseech thee.'

Note to the clause in the Nicene Creed,—'Who proceedeth from the Father and the Son'; 'It is humbly submitted to the Convocation whether a note ought not here to be added with relation to the Greek Church, in order to our maintaining Catholic communion.'

The sentences from the Apocrypha are omitted; and a rubric prefixed to four sentences,<sup>2</sup> directing them 'to be read only in those churches where the custom is that the minister has any share of the offerings.'

It is proposed to make a shorter form of warning, 'seeing in many parishes the returns of monthly communions are commonly known.'

Instead of the reference to Judas,—'lest by profaning that holy Sacrament you draw down the heavy displeasure of God upon you'; and instead of the mention of private absolution,—'let him come to me, or to some other minister of God's word, and open his grief, that he may receive such spiritual advice and comfort as may tend to the quieting of his conscience, and his better preparation for the holy Communion.'

<sup>1</sup> The Beatitudes are also given on another paper inserted in the Book, with a distinct response or prayer after each; e.g. 'Our Lord Christ spake these words and said, Blessed are the poor in spirit; for theirs is the kingdom of heaven. Lord, have mercy upon us, and endue us with an humble and contented spirit, &c.'

<sup>2</sup> 1 Cor. ix. 7, 11, 13, 14; Gal. vi. 6, 7.

THE HOLY  
COM-  
MUNION.The  
Beatitudes

The Creed.

The  
Sentences.First Ex-  
hortation.

Alterations  
Proposed  
in 1688.Proper  
Preface.Prayer of  
Humble  
Access.Second Con-  
secration.Gloria in  
excelsis.

Rubrics.

PUBLIC  
BAPTISM.Rubrics.  
Parents  
may be  
Sponsors.

A new Preface is added for Good Friday :—' Who hast not spared thine own Son, but delivered him up for us all, that by making himself a sacrifice for our sins he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works. Therefore with angels, &c.'

In the Prayer in the name of the Communicants :—' that our souls and bodies may be washed and cleansed by the sacrifice of his most precious Body and Blood . . . '

Form for a second consecration :—' O merciful Father, hear the prayers of thy Church, that have now been made unto thee in the name of thy Son our Lord Jesus Christ, who, the same night that he was betrayed, took bread,—or the cup, &c.'

The clause,—' For thou only art holy ; thou only art the Lord,'—is altered :—' For thou only art the holy One of God ; thou only art the eternal Son of God.'

Additional Collects to be said ' *when there is no Communion* ' :—our present Collects for the 5th, 12th, 16th, 17th, 21st, 22nd, and 23rd Sundays after Trinity.

Rubric at the end of the Office :—' *And in every great town or parish there shall be a Communion once a month ; and in every parish at least four times in the year, that is, on Christmas-day, Easter-day, Whitsun-day, and some Lord's-day soon after harvest, at the minister's discretion. And all ministers shall exhort their people to communicate frequently.*

Addition to the declaration about kneeling :—' But to take away all pretence of scruple, if any, not being satisfied herewith, shall, some day in the week before they intend to receive the holy Communion, come to the minister of their parish, and declare that they are verily persuaded in conscience that they cannot receive it kneeling without sin ; then the minister shall endeavour to give them satisfaction in this matter ; after which, if they still press it, then the minister shall give them the sacramental bread and wine in some convenient place or pew without obliging them to kneel.'

' *None are to be sureties but such as either have received the Communion, or are ready to do it.*

' *Whereas it is appointed by this Office that all children shall be presented by Godfathers and Godmothers to be baptized, which is still continued according to the ancient custom of the Church, that so, besides the obligation that lies on the parents to breed up their children in the Christian religion, there may be likewise other sureties to see that the parents do their duty, and to look to the*

Alterations  
Proposed  
in 1688.

*Christian education of the persons baptized, in case of the default or death of the parents : yet there being some difficulties in observing this good and useful constitution, it is hereby provided, that if any person comes to the minister and tells him he cannot conveniently procure Godfathers and Godmothers for his child, and that he desires his child may be baptized upon the engagement of the parent or parents only ; in that case, the minister, after discourse with him, if he persists, shall be obliged to baptize such child or children, upon the suretiship of the parent or parents, or some other near relation or friends.'*

' Almighty and . . . and after the baptism of thy well-beloved Son Jesus Christ, in the river Jordan, didst appoint water to be used in this Sacrament for the mystical washing . . . ark of Christ's Church ; and persevering in faith, hope, and charity, may so pass through this present evil world, that finally he may come to everlasting life, through . . . '

' . . . may be regenerated, and receive remission of sin. . . '

Inserted before the address to the sponsors :—' *Then shall the Minister, speaking to the congregation, ask,*' ' Who are the sureties for this child ? *Then may the parent or parents present their sureties, if there be any other besides themselves.*

' *He shall pour or sprinkle water upon it ; or (if they shall certify him that the child may well endure it) he shall dip it in the water discreetly and warily, saying, &c.*

' *Whereas the sign of the cross is by this Office appointed to be used in Baptism according to the ancient and laudable custom of the Church, it is not thereby intended to add any new rite to the Sacrament as a part of it, or as necessary to it ; or that the using that sign is of any virtue or efficacy of itself ; but only to remember all Christians of the death and cross of Christ, which is their hope and glory ; and to put them in mind of their obligation to bear the cross in such manner as God shall think fit to lay it upon them, and to become conformable to Christ in his sufferings.*

' *If any minister at his institution shall declare to his bishop, that he cannot satisfy his conscience in baptizing any with the sign of the cross ; then the bishop shall dispense with him in that particular, and shall name a curate who shall baptize the children of those in that parish who desire it may be done with the sign of the cross according to this Office.'*

' *The minister shall ask the parents, or parent, or the person that presents the child : Dost thou, &c. (as in Public Baptism) if the*

First  
Prayer.Second  
Prayer.The  
Sureties.Manner of  
Baptizing.Sign of the  
Cross.PRIVATE  
BAPTISM

Alterations  
Proposed  
in 1689.

*exigence will suffer it. And the sign of the cross to be used where the parents, or those that present the child, are satisfied. Otherwise he shall proceed thus :* Dost thou, in the name of this child, believe the articles of the Christian faith? *Ans.* All these I steadfastly believe. *Min.* Dost thou renounce the world, the flesh, and the devil? *Ans.* I renounce them all. *Min.* Wilt thou keep the commandments of Christ, and persevere in them? *Ans.* I will, God being my helper.'

THE  
CATECHISM

Note : 'This to be retained, and also a larger one to be considered of, and that made by Dr. Williams to be proposed in Convocation, in order to a review and acceptance of it.

'Q. What do you learn further in this Creed?

'A. I learn that Christ hath had, still hath, and ever will have, a Church somewhere on earth.

Further  
Explication  
of the Creed.

'Q. What are you there taught concerning this Church?

'A. I am taught that it is catholic and universal, as it receives into it all nations upon the profession of the Christian faith in baptism.

'Q. What privileges belong to Christians by their being received into this Catholic Church?

'A. First, the communion of saints, or fellowship of all true Christians in faith, hope, and charity. Secondly, the forgiveness of sins obtained by the sacrifice of Christ's death, and given to us, upon faith in him, and repentance from dead works. Thirdly, the rising again of our bodies at the last day to a state of glory. Fourthly, everlasting life with our Saviour in the kingdom of heaven.'

At the end of the Answer, 'My duty towards God, &c., the words are added,—'especially on Lord's-days'<sup>1</sup>; and then follows a division of the Answer into four heads, in the form of a broken Catechism upon the first four Commandments; the last being,—  
'Q. What learn you by the fourth Commandment? A. To serve him truly all the days of my life, especially on Lord's-days.' A similar broken Catechism is inserted after the Answer, 'My duty towards my neighbour, &c.' and also after the explication of the Lord's Prayer. In the latter part upon the Sacraments there are many verbal alterations with a view to greater plainness.

CONFIRMA-  
TION.

A long exhortation is introduced 'to be read the Lord's-day before a Confirmation'; and the *Preface* to the Office is turned

<sup>1</sup> Proposed at the Savoy Conference; see above, p. 182.

Alterations  
Proposed  
in 1689.

into an address at the time of Confirmation :—'You have been lately informed for what end you ought to come hither. And I hope you come prepared according to the exhortation then made to you; that is, with a serious desire and resolution openly to ratify and confirm before the Church, with your own mouth and consent, what your sureties promised in your names when you were baptized; and also to promise that, by the grace of God, you will evermore endeavour yourselves faithfully to observe such things as you by your own confession have assented unto.'

The prayer for the sevenfold gifts of the Spirit is altered :—  
'Renew and strengthen them, we beseech thee, O Lord, more and more, by the Holy Ghost the Comforter, and daily increase thy graces in them. Fill them with the knowledge of thy will in all wisdom and spiritual understanding; and enable them to walk worthy of their holy calling with all lowliness and meekness; that they may be blameless and harmless, the sons of God, without rebuke, shining as lights in the world, to the praise and glory of thy Name, through Jesus Christ our Lord.' A third prayer in the same strain is added before the blessing; and also an 'Exhortation to the confirmed, who are to be required to stay and hear it.' The concluding rubric directs that '*none shall be admitted to Confirmation, but such as shall be judged fit to receive the Communion upon the next occasion.*'

In the *Form of Solemnization of Matrimony*, the direction to publish the banns *immediately before the Sentences for the Offertory* is struck out. The ring is said to be '*used only as a civil ceremony and pledge,*' and is delivered with these words :—'With this ring I thee wed, with my worldly goods I thee endow: and by this our marriage we become one according to God's holy institution. And this I declare in the presence of Almighty God, Father, Son, and Holy Ghost. Amen.' The service following the marriage ceremony is directed to be said '*either in the body of the Church, or at the Communion-table.*' After the declaration of the duties of husbands and wives, the Collect, 'O Almighty Lord and everlasting God &c.'<sup>1</sup> is added, with the blessing 'The peace of God, &c.' The concluding rubric directs,—'*If the new married persons signify beforehand to the Minister that they desire the holy Sacrament, there shall be a Communion. If they do not, they shall be exhorted to receive it as soon as they have an opportunity.*'

MATRI-  
MONY.

The Ring.

Communion

<sup>1</sup> The second Collect at the end of the Communion Office.

Alterations  
Proposed  
in 1689.VISITATION  
OF THE  
SICK.

In the *Order for the Visitation of the Sick*, a direct form of interrogation is provided, concerning the sick person's repentance:— 'Do you truly and sincerely repent of all your sins, and beg of God forgiveness of them through Jesus Christ? Do you, in this your sickness, submit yourself to the holy will of God, to be disposed for life or death, as to him shall seem good? Do you solemnly promise and vow, that if it shall please God to raise you up again, you will spend the rest of your life in his fear, and live according to your holy profession? Do you forgive all the world, even your greatest enemies . . . ? Are you truly sorry for all the wrongs you may have done . . . ? Are you willing to make reparation . . . ? Have you made your will . . . ? Is your conscience troubled with any weighty matter, in which you desire my advice and assistance?' After this follows the prayer, 'O most merciful God, &c.'; and then the Absolution, which is retained with the addition of certain words:— ' . . . and upon thy true faith and repentance, by his authority committed unto me, I pronounce thee absolved<sup>1</sup> from . . . ' *Q.* about a rubric or canon for the absolution of the excommunicate *in extremis*.<sup>1</sup> The Psalm is changed for a *Hymn*, composed of verses from the Psalms. At the end of the Office it was intended to add other occasional prayers, and among them one 'to be said with the family if the Minister be present when the person is departed, or be desired to come soon after,'—but this form was not composed.

Communion  
of the Sick.

Note:— 'The whole Office for the Sick may be used if the persons concerned can bear it; otherwise the Minister is to proceed as is here appointed': and to the rubric directing the order of administration, last of all the sick person, the words are added, 'unless the Minister perceive him ready to expire.'

BURIAL OF  
THE DEAD.

The rubric directs that the Office is not to be used for the unbaptized, or excommunicate, or any that 'have been found to lay violent hands upon themselves; unless such of them as were capable had received absolution according to the former Office in the Visitation of the Sick.' '1 Thess. iv. 13 to the end' is appointed to be read as a shorter lesson in colder or later seasons. In the anthems at the grave, the words 'through any temptations' are substituted for,— 'for any pains of death': and in the form of committing the body to the ground the words are,— ' . . . it hath pleased Almighty God to take out of this world the soul of our brother (or sister) here departed . . . dust to dust; in a firm belief of the resurrection

<sup>1</sup> Cp. the objections (1661), above, p. 186.

Alterations  
Proposed  
in 1689.

of the dead at the last day, in which they who die in the Lord shall rise again to eternal life through . . . ' The prayer, 'Almighty God, with whom do live, &c.,' is entirely altered:— ' . . . that it hath pleased thee to instruct us in this heavenly knowledge, beseeching thee so to affect our hearts therewith, that seeing we believe such a happy estate hereafter, we may live here in all holy conversation and godliness, looking for and hasting unto the coming of the day of God; that being then found of thee in peace, without spot and blameless, we may have our perfect consummation, &c.' The words in the Collect, 'as our hope is this our brother doth,' are omitted.

A 'Psalm or Hymn,' composed of verses from the Psalms, is substituted for Ps. cxvi.; and a rubric at the end of the office directs 'the Blessing to be used, if this office be used before or after service.'

*'The proper Office for Ash-Wednesday.'*

A new preface is proposed upon the subject of fasting, and the superstitious application of it to distinction of meats instead of humiliation before God; and then, instead of the curses from Deut. xviii., the Beatitudes are read, as in the Communion Office, with the response after each, 'Lord, have mercy, &c.'; and are followed by 'the judgment of God denounced against sinners,' viz. 1 Cor. vi. 9, 10; Gal. v. 19—21; and Ephes. v. 5, 6; with a response, 'O Lord, preserve us from these sins, and from thy wrath which they justly deserve.' The address and the remainder of the service are retained with only a few verbal alterations.

Additional rubrics:— 'The persons who desire to be ordained shall send their Testimonials to the Bishop from the place of their present residence at least a month before; and come themselves to be examined at least a week before. After the receipt of the Testimonials, the Bishop shall give order that public notice be given of their desiring Holy Orders, in the Church, Chapel, or College where they reside, the Lord's-day before the Ordination.'

Note:— 'Whereas we have often been imposed upon by men pretending to Orders in the Church of Rome, it is therefore humbly proposed, whether, since we can have no certainty concerning the instruments of Orders which they show, they may be admitted to serve as Deacons or Presbyters of this Church without being ordained according to the following Offices.'

Notes inserted in the *Ordination of Priests*, 'i.e. Presbyters':— 'Seeing the Reformed Churches abroad are in that imperfect

THANKS-  
GIVING OF  
WOMEN.THE COM-  
MUNION.THE  
ORDINALRoman  
Orders.

Alterations  
Proposed  
in 1689.

Orders of  
Reformed  
Churches.

Presby-  
terian  
Orders.

state that they cannot receive Ordination from Bishops ; it is humbly proposed, whether they may not be received by an Imposition of Hands in these or such like words: Take thou authority to preach the Word of God, and to minister the holy Sacraments in this Church, as thou shalt be lawfully appointed thereunto.

‘Whereas it has been the constant practice of the ancient Church to allow no Ordination of Priests, *i.e.* Presbyters, or Deacons, without a Bishop, and that it has been likewise the constant practice of this Church, ever since the Reformation, to allow none that were not ordained by Bishops where they could be had ; yet in regard that several in this kingdom have of late years been ordained only by Presbyters, the Church being desirous to do all that can be done for peace, and in order to the healing of our dissensions, has thought fit to receive such as have been ordained by Presbyters only, to be ordained according to this Office with the addition of these words,—“If they shall not have been already ordained . . . .” *By which as she retains her opinion and practice, which make a Bishop necessary to the giving of Orders when he can be had ; so she does likewise leave all such persons as have been ordained by Presbyters only the freedom of their own thoughts concerning their former Ordinations. It being withal expressly provided that this shall never be a precedent for the time to come, and that it shall only be granted to such as have been ordained before the — day of — .*’

The letters of Orders are to be given them in the form used by Archbishop Bramhall :<sup>1</sup>—‘*Non annihilantes priores ordines (si quos habuit), nec validitatem nec invaliditatem eorumdem determinantes, multo minus omnes ordines sacros Ecclesiarum Forinsecarum condemnantes, quos proprio iudici relinquimus ; sed solummodo supplentes, quicquid prius defuit per canones Ecclesie Anglicanæ requisitum, et providentes paci Ecclesie ut schismatis tollatur occasio, et conscientiiis fidelium satisfiat, nec ullo modo dubitent de ejus ordinatione, aut actus suos presbyteriales tanquam invalidos aversentur . . . .*’

New hymns were to be composed in place of *Veni Creator*.

It was proposed, by way of return to primitive custom, to turn the imperative formula used in ordination into a prayer, thus :—

‘Pour down, O Father of Lights, the Holy Ghost on this thy servant, for the office and work of a Priest in the Church of God,

<sup>1</sup> See Bramhall, *Works*, i. p. xxxvii. (ed. 1842).

Archbishop  
Bramhall's  
Form of  
Letters of  
Orders.

Form of  
Ordination.

now committed unto him by the imposition of our hands, that whose sins he does forgive, they may be forgiven, and whose sins he doth retain, they may be retained, and that he may be a faithful dispenser of God's holy word and sacraments, to the edification of his Church, and the glory of his holy name, through Jesus Christ, &c. The invocation of the Trinity thus displaced was to be prefixed to the form of words used at the delivery of the Bible :— ‘In the name of the Father, and of the Son, and of the Holy Ghost : Take thou authority, &c.’

These numerous and important alterations were not offered to Convocation ; it was quite certain that they would be rejected by the Lower House, who, in the appointment of their prolocutor, and in the debate on the address,<sup>1</sup> evinced that they were opposed to the attempts now made by the Court and Bishops for the comprehension of Dissenters, as brethren in the Protestant religion. The House of Bishops, also, lacking nine of its ablest members, was powerless to control the clergy, who were disposed to sympathise with Sancroft and his nonjuring brethren.<sup>2</sup> Hence, although Convocation was authorized to proceed to the business of considering alterations in the Prayer Book and the Canons, and a scheme had been prepared for the purpose, no actual step was taken ; and disputes between the two Houses were prevented by successive prorogations from December 13 until the close of the session.<sup>3</sup>

The whole attempt in favour of comprehension was thus defeated, but the question of further liturgical reform remained ; besides the liturgical controversies of

<sup>1</sup> They refused to describe the English Church under the general head of ‘Protestant Religion.’ See Lathbury, p. 325 ; Cardwell, p. 424.

<sup>2</sup> Lathbury, p. 332.

<sup>3</sup> *Ibid.* Several other measures

Attempted  
Revision.

Report of  
Commis-  
sioners not  
published.

Attempted  
Revision

the Nonjurors,<sup>1</sup> there was going on all through the eighteenth century a series of agitations in favour of a fresh revision, carried on mainly in the interest of those who sympathized with anti-Trinitarian views.<sup>2</sup> These came nearer to recognition in America<sup>3</sup> than in England. Here, so long as Convocation remained suppressed, such proceedings were inoperative, but after the revival of Convocation in 1852 the question again came to the front and in a more practical form.

Late  
Attempts at  
Revision.

After numerous private attempts and proposals had been made,<sup>4</sup> Commissioners were appointed to *inquire into the Rubrics, Orders, and Directions for regulating the Course and Conduct of Public Worship, &c.* But they could not agree upon any settlement of disputed points of Ritual. Their Third Report, however, produced (1871) a revised Lectionary, which has been generally accepted as a great improvement. The course of First Lessons from the Old Testament is enlarged by providing for an Afternoon and also for an Evening Service.<sup>5</sup> The Second Lesson for such third service may be any chapter from the Gospels, except on four Sundays, for which Second Lessons are appointed. In the old order of Second Lessons, the New Testament was read through (except the *Revelation*) three times in a year; but the Gospels and Acts were only read in the morning, and the Epistles

The  
Lectionary.

<sup>1</sup> See for the Nonjurors Add. Book, in the third part of his *Scripture-Doctrine of the Trinity*, condemned Note I, p. 226.

<sup>2</sup> See Abbey, *English Church and its Bishops*, i. 225; Cardwell, p. 459, and the pamphlet literature. See Brit. Mus. *Catalogue of Liturgies* (1899), pp. 504 and ff., for a list, by no means exhaustive, of the pamphlets.

<sup>3</sup> See below, pp. 238 and ff.  
<sup>4</sup> See Brit. Mus. Cat., *u.s.*, pp. 510—515.

<sup>5</sup> Use may be made of this enlarged selection where there is only one Afternoon Service, by reading each set of Lessons in alternate years.

Minor  
Alterations.

only in the afternoon. By the New Lectionary, all the books of the New Testament (except the *Revelation*) are read through once in the morning, and once in the afternoon; the *Revelation* is read at both services in the latter part of December. The general course of this system has been followed by other churches in their revisions.<sup>1</sup> The Table of *Lessons Proper for Holy Days* has also had a careful revision; and Canonical Scripture is appointed for the Saints' days in place of the Apocrypha, from which four lessons only are taken. Also special lessons are appointed for Ash-Wednesday, and for each day in the week before Easter.

Another result of the same Commission was the Act of 1872, authorizing shortened services, and giving greater freedom in the use of the materials contained in the Prayer Book. Strictly speaking its provisions were unnecessary, for they fell well within the margin of liberty to deal with the services, which has always been allowed to episcopal authority under the Acts of Uniformity.<sup>2</sup> Some were also unskilful and unwise, or even disastrous, *e.g.* those that destroy that continuous daily reading of psalms and scripture, which it was the main object of the Prayer Book to recover and secure.

In the case of the New Lectionary the Act of Parliament was consequent upon a petition from each of the Convocations. In the case of the Act of 1872 the

The Act of  
Uniformity  
Amendment  
Act.

<sup>1</sup> In some new Lectionaries a further improvement has been introduced, so that more chapters of the Old Testament may be read in the Sunday Services, by the method of a two-years' course of First Lessons. <sup>2</sup> 'Short morning prayers' were commonly said daily at an early hour in the XVIIth century. (Lathbury, *Hist. P. B.* 163.) Special services have been put out again and again by simple Episcopal authority both before and since the XVIIth century. There was thus ample precedent to justify the bishops in sanctioning all that was wanted without parliamentary intervention.

The Method  
of these  
Changes.

Attempted  
Revision  
in 1879.

Amendment  
of Rubrics

Proposed,  
with a draft  
Bill to  
facilitate  
Ecclesiastical  
Legislation;

but no  
result.

proceedings were more regular, as both Convocations passed decrees in proper canonical fashion, which were subsequently embodied in the Act of Parliament and recited in its preamble.<sup>1</sup>

Arising out of the same Commission and in response to letters of business from the Crown a Report was drawn up and adopted (July 4, 1879) by the Convocation of Canterbury in view of amending the rubrics, so as to make them an exact guide to everything which the Priest is to do. The Report was formally presented to the Queen with a draft Bill which it was intended should first become law; its object was to facilitate the amendment of services by allowing Convocation to prepare schemes which, after being laid before Parliament, should, if unopposed, become law by an Order in Council. But no further action has since been taken with regard either to the Bill to amend procedure or to the alterations proposed in the Report. Some of these proposals give a formal sanction to usages which are already customs in one or another church.<sup>2</sup> Some have found a place in other revisions. The following are among the most notable changes proposed:

The Ornaments Rubric is explained away in a non-natural sense, so as to justify the disuse of the vestments which has prevailed widely since Elizabethan days.

<sup>1</sup> Joyce, *Acts of the Church*, 290-298. The Act is printed in *The Prayer Book interleaved* with notes of other Statutes which repeal or affect clauses of the Act of Uniformity, p. xix-xxviii. (7th edition). See also Blunt, *Annotated, B.C.P.*, 93-95.

<sup>2</sup> *E.g.*, an anthem or hymn may be sung after the Third collect, and a sermon may be preached; or this may come after the Morning or Evening Prayer. A sermon may be preached as a separate service, preceded by a collect with or with-

out the Lord's Prayer, or by the Bidding Prayer, or by any duly authorized special service. After a sermon the service may be concluded with a Blessing, or a hymn may be sung, and a collect said before the Blessing. A person desiring the prayers of the congregation may be mentioned in the usual way in the Litany. The shortened Form of Service, as now often used, is sanctioned. The Litany may be omitted on Christmas Day, Easter Day, and Whitsunday.

Attempted  
Revision  
in 1879.

*Proper Psalms* are selected for ten additional Holy Days: the *Sanctus*, concluding the Preface in the Communion Office, should be printed as a separate paragraph: for Baptism of Infants, if three Sponsors cannot be found, two may suffice, and the parents may be Sponsors. For Burial, at the request, or with the consent of the friends, a shortened service may be used at the grave, or no service; or in cases for which the office may not be used, prayers taken from the Book of Common Prayer (only not from the Order of Burial, or of the Holy Communion), and portions of Scripture approved by the Ordinary may be read: or, if occasion require, the service at the grave after the Burial may be said in the church after the Lesson.<sup>1</sup>

The observance of certain *Octaves* is proposed. The Easter Anthems are to be said on the seven following days. The Collect for S. Michael's Day and for All Saints' Day is to be repeated on the seven days following, after the Collect for the Day.

An explanation is offered for the removal of doubts, and to prevent disquietude, in the use of expressions in the *Quicumque vult*:—(1) That the Confession of our Christian faith, commonly called the Creed of S. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors which from time to time have arisen in the Church of Christ. (2) That as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church in this Confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings of Holy Scripture.<sup>2</sup>

Since 1879 the position has greatly changed. The liturgical expansion which has been such a marked feature of the Catholic revival has gone on apace: old puritan glosses have been discarded; truer and less narrow interpretations have been given to the old provisions; but as yet no revision has been made.

<sup>1</sup> Cp. the Puritan Exceptions at the *being the Book of Common Prayer* Savoy Conference, above, p. 186. *with altered rubrics*, was printed by

<sup>2</sup> *The Convocation Prayer Book*, way of experiment in 1880.



## ADDITIONAL NOTES.

## I. THE NONJURORS' SERVICES.

One result of the conscientiousness of some ecclesiastics, who considered that they were so bound by their allegiance to James II. that after his deposition they could not take the oath of allegiance to William and Mary, was that Archbishop Sancroft, with eight Bishops<sup>1</sup> and four hundred priests, were ejected from their benefices. These *Nonjurors*<sup>2</sup> denied the mission and jurisdiction of those who occupied the place of the deprived Bishops during their lifetime; and at last some of them made a division in the Church by ordaining Priests and consecrating Bishops, who continued to minister privately among those who held their opinions.<sup>3</sup>

The earlier Nonjurors adhered to the Book of Common Prayer; i.e. they used the Prayer Book of James II., ignoring the changes which had been introduced in the prayer for the King, and in the 'State Services.' Some, however, by degrees took advantage of their independent position to use forms which they regarded as more agreeable to primitive practice. Thus Hickes used the Communion Office in the First Book of Edward VI., and Collier probably did the same: but most others continued to use the current Book of Common Prayer until the year 1718.<sup>4</sup>

King Edward's Communion Office was printed in the Appendix to Dr. Hickes's *Two Treatises on Priesthood and Episcopal Order*, in 1707; and founded upon it, yet by no means identical with it, was *The Form and Manner of the Holy Communion*,<sup>5</sup> printed by the Nonjurors in 1717, as preliminary to their own office, which

<sup>1</sup> These were Ken, bishop of Bath and Wells, Turner of Ely, Frampton of Gloucester, Lloyd of Norwich, White of Peterborough, Thomas of Worcester, Lake of Chichester, and Cartwright of Chester. D'Oyly's *Life of Sancroft*, i. 437.

<sup>2</sup> See Lathbury, *History of the Nonjurors*; Dowden, *Historical*

*Account of the Scottish Communion Office*, pp. 58 and ff.

<sup>3</sup> A rival communion was thus maintained for more than a century. Lathbury, p. 412.

<sup>4</sup> Hall, *Fragmenta Liturgica*, vol. i. Introd. p. xxxvi.

<sup>5</sup> Hall, *ibid.* p. xii. and p. 101.

was published in the following year.<sup>1</sup> The ceremonies revived in the new Communion Office were, The mixing of Water with the Wine, Prayer for the Dead, Prayer for the descent of the Holy Spirit on the Elements, and the Prayer of Oblation. These were called *The Usages*, and those who practised them were called *Usagers*. Three other ceremonies are frequently mentioned among the *Usages*, viz. Immersion three times at Baptism, the use of Christ at Confirmation, and Unction at the Visitation of the Sick.<sup>2</sup> This publication caused a division in the Nonjuring communion; several of the bishops and a good many of the clergy adhered from different motives to the Prayer Book of the Established Church. These at length succeeded in persuading the greater part of the *Usagers* to give up their revivals of old customs, and again conform to the English book. The few who still held out were headed by Bishop Deacon. Whether he had been concerned or not in the compilation of these offices is uncertain; but he now introduced much greater changes into the congregational worship of the Nonjurors. In 1734 he published a large 8vo volume, comprising *A Complete Collection of Devotions both public and private*.<sup>3</sup> These Public Devotions became the form of Service among his followers; whereupon, in 1746, Deacon published an 8vo pamphlet of fifty pages, containing:—(1) *The Form of Admitting a Convert into the Communion of the Church*: (2) *A Litany, together with Prayers in behalf of the Catholic Church*: (3) *Prayers on the Death of Members of the Church, and an Office for those who are deprived of the advantage of receiving the Sacrament, &c.* The Litany has been occasionally published for the use of the successors of the Nonjurors assembling in one or two of the larger towns northward: and an edition was printed at Shrewsbury so lately as 1797.<sup>4</sup>

<sup>1</sup> *A Communion Office, taken partly from Primitive Liturgies: and partly taken from the Apostolical Constitutions, the Ancient Liturgies, and the Common Prayer Book of the Church for Confirmation and the Visitation of the Sick.* 1718. Hall, *ibid.* vol. v. p. 1. Dowden, as above, p. 293.

<sup>2</sup> Hall, *ibid.* vol. i. Introd. p. xxxviii. Lathbury, pp. 492 and ff.

<sup>3</sup> Hall, *ibid.* pp. xli. and ff. The first part of this production is reprinted in *Frag. Liturg.* vol. vi. entitled,

<sup>4</sup> Hall, II. p. 115.

Nonjurors

The deprived Clergy.

generally used the Prayer Book.

Communion Office of Edward VI. revived.

Nonjurors' Communion Office.

Nonjurors

The Usages

Deacon's Collection of Devotions.

Scottish  
Liturgy.The Scottish  
Communion  
Office.

## 2. THE SCOTTISH LITURGY.

It has been noticed<sup>1</sup> that a Prayer Book for Scotland was sanctioned by King Charles I. in 1637, the introduction of which was a significant presage of the outbreak of the Great Rebellion. Its use was not revived at the Restoration; and during the reigns of Charles II. and James II. the Church of Scotland, although Episcopal in constitution, used no such liturgical forms of prayer. Archbishop Leighton aimed at the recovery of Daily Prayer and reading of the Scripture, but as yet the liturgy was too delicate a subject to be handled rashly, and the services were hardly distinguishable from Presbyterian services.<sup>2</sup> Soon after the disestablishment in 1688, a desire for such forms slowly sprang up among those who adhered to that communion, and they were gradually introduced. The difficulty of procuring copies of the Scottish Prayer Book (1637) led to the use of the English Book, considerable supplies of which were sent in Queen Anne's reign by English churchmen who sympathized with the sufferings of their friends in Scotland. The Communion Service, according to the form of 1637, however, began to come into use,<sup>3</sup> and the desire for it received a great impulse from the influence of the Nonjurors. From 1724 onward it was printed repeatedly in a separate form; it was formally adopted by the Bishops in 1731, and between 1735 and 1764 slight changes were made, all tending to bring it into closer agreement with the primitive Liturgies, especially with that of S. James of Jerusalem. This was due to the posthumous publication (in 1744) of Bishop Rattray's reconstruction of *The Ancient Liturgy of the Church of Jerusalem*. This laborious work gives in five columns, I. The Liturgy of S. James, as we have it at present; II. The same Liturgy, without later interpolations, or *The Ancient Liturgy of the Church of Jerusalem*; III. St. Cyril's Account of that Liturgy in his Fifth Mystagogical Catechism; IV. The Clementine Liturgy; V. Corresponding parts of the Liturgies of S. Mark, S. Chrysostom, and S. Basil: with an English Translation and Notes. Bishop Rattray had also put in suitable form *An Office for the Sacrifice of the Holy Eucharist, being the Ancient Liturgy*

<sup>1</sup> Above, pp. 143-150.<sup>2</sup> Dowden, *Historical Account of the Scottish Communion Office, and of the Communion Office of the Protestant Episcopal Church of the**United States of America, with Liturgical Notes.* 1884, pp. 43 and ff.<sup>3</sup> The Scotch book of 1637 was reprinted in 1712 for use in the private chapel of the Earl of Winton.

of the Church of Jerusalem: to which Proper Rubrics are added for Direction. That the volume was published without the name of the author, shows the difficulties of churchmen at that time.

In 1755, Bishop Gerard, of Aberdeen, issued an edition of the Communion Office, which was afterwards revised and published, in 1764, under the authority of Bishop Falconar, as Primus, and Bishop Forbes, of Ross, and its text has been regarded as the standard of the recognized Scottish Communion Office.<sup>1</sup> A few changes made in 1792<sup>2</sup> were only used locally. An edition was published by the Rev. John Skinner in 1800, and again in 1807 with a *Preliminary Dissertation on the Doctrine of the Eucharistical Sacrifice, a copious local Illustration, and an Appendix containing a Collation of the several Communion Offices in the Prayer Books of Edward VI., the Scotch Prayer Book of 1637, the present English Prayer Book, and that used in the present Scotch Episcopal Church*, made by Horsley, Bishop of St. Asaph, in 1792. Other attempts<sup>3</sup> have been made to introduce variations, but with only local, or with no success.

The Canonical position of the Scottish Office has varied. The Synod at Aberdeen, in 1811, declared it to be the Office of primary authority, and ordered it to be used in all consecrations of bishops; while liberty was given to retain the English Office in all Congregations where it had been, and was still desired to be, in use. But as the English Book of Common Prayer was used, the Communion Office became more generally used according to the English form; and by the Canons of 1863 it was declared to be the Service Book of the Church, and its Communion Office to be used at all Consecrations, Ordinations, and Synods, and in all new congregations, unless a certain number of the communicants declare their desire to use the Scottish Office. The result is that, in 1850, out of 118 congregations, 40 used the Scottish Office, in 1888, out of 275 congregations, 59 used the Scottish Liturgy only, and 33 used both the Scottish and English forms; in 1899 it was

<sup>1</sup> Dowden, pp. 95, 99.<sup>2</sup> 'Every single bishop,' writes Bp. Drummond in 1792, 'has made editions, and even some changes and additions, according to their liking.' The editions, however, were published without any name of the editor, until Skinner's edition in 1800. The actual names of the bishops assigned to them are traditional conjectures. See Hall, Introd. p. lxii. Many ofthese varying forms are printed in *Fragmenta Liturgica*, vol. v.<sup>3</sup> A Prayer Book may be mentioned, which was issued, with the sanction of Bp. Torry—according to the use of the Church of Scotland, Edinburgh, 1849—which caused considerable controversy. See Neale's *Life of Bishop Torry*, ch. vii and appendix, and *The Episcopate of Charles Wordsworth*, appendix I.Scottish  
Liturgy.

in use either jointly or solely in nearly half the churches: the dioceses of Aberdeen, Argyll and Brechin were its strongholds, while the dioceses of Edinburgh and Glasgow specially favoured the English Liturgy. The arrangement of this office will be seen from the tables printed below pp. 510 and ff.

### 3. THE PRAYER BOOK OF THE CHURCH OF IRELAND.

Mention has been made of the neglect of religious instruction in Ireland at the time of the Reformation. It was agreed that worship should be in a tongue understood of the people; yet the Prayer Book was not given to the people in Irish until 1608.<sup>1</sup>

The civil union of the two countries was followed by the union of the Churches in 1800: and *The United Church of England and Ireland* continued, till the Act of 1869 left the Church of Ireland free from the control of the State, so far as a civil government will allow freedom to a National Church. This disestablishment, including the abstraction of the ancient revenues, took final effect January 1, 1871.

Meanwhile a Convention had met in 1870, and arranged the future government of the Church. The Prayer Book was for the moment accepted as it stood and was in use. Preparation, however, was made for a revision, which was debated and carried on by the General Convention or Synod until the work was completed, and the revised Book *according to the Use of the Church of Ireland* was issued in 1877.

A new Preface notes that there were serious differences of opinion about expressions used in the Administration of the Sacraments, but that no substantial change was made either in the Holy Communion or in the Baptismal services, or Ordination. Some complained of the changes that were made as being 'unnecessary or excessive,' and others that these 'changes were not enough.' But indeed more dissatisfaction has been aroused by the comments made on these subjects in the new Preface than by any question of changes in the services themselves, though some of these are far more grave than the Preface suggests.

The Lectionary follows the new Table of the English Book, except that all the Lessons are taken out of the Canonical Scriptures, and the whole of the Revelation of S. John is read. The black letter Saints' days are all omitted. The obligation to say the Daily Service is removed from the clergy. In Morning Prayer, the

<sup>1</sup> See above, pp. 62-64, 107, 125.

Canticle after the First Lesson may be *Te Deum, Benedicite*, or Ps. cxlviii. *A Prayer for the Chief Governour or governours of Ireland* is added after the *Prayer for the Royal Family*. At Evening Prayer, a *Collect for Grace and Protection* (the second Collect at the end of the Communion Office) may be said as the Third Collect. 'With reference to the Athanasian Creed (commonly so called), the Preface states that 'we have removed the Rubric directing its use on certain days; but, in so doing, this Church has not withdrawn its witness, as expressed in the Articles of Religion, and here again renewed, to the truth of the Articles of the Christian Faith, therein contained.' Among the *Prayers and Thanksgivings upon several Occasions*, are added the *Prayer for Unity, A Prayer for a Sick Person, On the Rogation Days, On New Year's Day, For Christian Missions, A Prayer for the General Synod of the Church of Ireland, a Prayer To be used in Colleges and Schools, and a Thanksgiving For Recovery from Sickness*.

*Provision is made for two celebrations of the Holy Communion at Christmas and Easter with the following Collect for the latter festival*.—O God, who for our redemption didst give thine only begotten Son to the death of the cross, and by his glorious resurrection has 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.<sup>1</sup> *Epistle*, Hebr. xiii. 20, 21; *Gospel*, S. Mark. xvi. 1-8.

*In the Order for the Administration of the Lord's Supper, or Holy Communion, the second and third rubrics are replaced by one*: 'If the Minister shall have knowledge or reasonable ground to believe that any person who is living in open and notorious sin intends to come to the Holy Communion, so that scandal would thereby arise, he shall privately admonish him not to presume to come to the Lord's Table till the cause of offence shall have been removed; and in every such case the Minister shall have regard to the Canons relating thereto.' Rubric:—*The Minister shall say the Service following in a distinct and audible voice*. The Collect for the Queen may be omitted, if the Queen 'has been prayed for in any service used along with this office.' Before the reading of the Gospel may be said or sung, Glory be to

<sup>1</sup> *Oratio*. Deus qui pro nobis semper vivamus. See Brev. Sar. Filium tuum crucis patibulum subire. *Ante Matutinas* (1. p. dcccviii); Brev. voluisti, ut inimici a nobis expelleres Ebor. *In statione ante crucem* (p. potestatem: concede nobis famulis 408). The epistle for the first Sunday after Easter is altered to 1 Cor. v. 6-8.

Thee, O Lord; *and, after the Gospel ended*, Thanks be to Thee, O Lord, *or Hallelujah*. An opportunity is to be given after the Prayer for the Church Militant for those who do not intend to communicate to withdraw: the long Exhortation may under certain conditions be omitted. The Consecration Prayer is to be said at the north side of the Table. The *Gloria in Excelsis* is to be said standing. Considerable alterations are made in the closing rubrics. The Ante Communion service need not include the Prayer for the Church Militant. The minimum of communicants is reduced to 'three or two at the least.' The service may be begun at the Collect. The rubric excludes all but common usual Bread: the words of administration may be said to rails full instead of to each communicant. The rule of three communions in a year is omitted.

Parents may be *Sponsors for their own children*. *When three Sponsors cannot be found, two shall suffice; and if two cannot be found one shall suffice*. In the service used when a child that has been baptized privately is brought to Church, the Lord's Prayer is said after the Reception of the Child, as in the Office of Public Baptism. A Rubric directs the Service, when a child that has been already baptized is brought to the Church at the same time with a child that is to be baptized:—*The Minister, having enquired respecting the sufficiency of the baptism, and having certified the same, shall read all that is appointed for the Publick Baptism of Infants until he have baptized and signed the Child that has not been baptized; he shall then call upon the Sponsors of the Child that has been already baptized to answer in his behalf, only instead of again reciting the Apostles' Creed, he asks, Dost thou believe all the Articles of the Christian Faith, as set forth in the Apostles' Creed? He then signs the Child, and proceeds with the remainder of the Order for Publick Baptism,—*Seeing now, dearly beloved, &c.

In the *Catechism*, the word *Mistresses* is substituted for *Dames* in the Rubric, and the following Question and Answer, based upon the 28th Article, is inserted,—*Q.* After what manner are the Body and Blood of Christ taken and received in the Lord's Supper? *A.* Only after a heavenly and spiritual manner; and the mean whereby they are taken and received is Faith.'

In the *Order of Confirmation*, instead of the Second Collect,—*O Almighty Lord, &c.—some other Collect out of this Book may be said. Rubric:—Every person ought to present himself for Confirmation (unless prevented by some urgent reason) before he partakes of the Lord's Supper.* No sponsor is required.

In the *Form of Solemnization of Matrimony*, the opening address is shortened and bowdlerized; and, to conclude the Service, after the Sermon or Address, the Minister says, Let us pray. O Almighty Lord, and everlasting God, &c. (the Second Collect at the end of the Communion Office), and *if there be no Communion*, The grace of our Lord, &c.

In the *Order for the Visitation of the Sick*, the Rubric about Confession is:—*Here, if the sick person feel his conscience troubled with any weighty matter, he shall be moved to open his grief, after which (if he humbly and heartily desire it) the Minister shall say thus, Almighty God, our heavenly Father, &c.* (the Absolution in the Communion Office). An alternative is provided for the prayer following. After the special Prayers at the end of the office is added *A Prayer for a sick person, when his sickness has been mercifully assuaged*.

For the *Communion of the Sick*, *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 first Rubric in *The Order for the Burial of the Dead* is enlarged:—*Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or in whose case a verdict shall have been found of felo de se. But if any be brought for burial who have died unbaptized, being infants of tender age, the offspring of Christian parents, and not having been withheld from Baptism by wilful default or neglect, or being persons known or certified to the Minister to have been at the time of their death prepared for or desirous of Baptism, the Minister shall in such cases read one of the following Psalms and Lessons, or such portion of them as he shall see fit, and the four Sentences at the grave, concluding with the Lord's Prayer, and the Benediction at the close of the office.* An alternative Lesson is provided,—*1 Thess. iv. 13 to end.*

After the Accession Service are the following:—

1. The Order for Morning Service, to be used on the first Sunday on which a Minister officiates in the Church of a Cure to which he has been instituted.
2. A Form of Thanksgiving for the Blessings of Harvest.
3. The Form for the Consecration of a Church.
4. The Form of Consecration of a Churchyard or other Burial ground.
5. A Form of Prayer for the Visitation of Prisoners, Treated

upon by the Archbishops and Bishops, and the rest of the Clergy of *Ireland*, and agreed upon by Her Majesty's License in their Synod, holden at *Dublin*, in the year 1711, and amended in the Synod of said Church, holden in *Dublin* in the year 1875.<sup>1</sup>

6. *Articles of Religion* (xxxix.) *Agreed upon . . . in the Convocation holden at London in 1562. Received and approved. . . . in the Synod holden in Dublin A.D. 1634. Received and approved . . . . in the Synod holden in Dublin A.D. 1870.*

7. A Table of Kindred and Affinity.

8. Constitutions and Canons Ecclesiastical. *Agreed to and Decreed. . . . at General Synods held in Dublin in 1871 and 1877.*

#### 4. THE PRAYER BOOK IN THE UNITED STATES OF AMERICA.

Before the Declaration of the Independence of the United States, the Church of England in the several Colonies held different relations to the Civil Authority. In Virginia and Maryland it was established by law, and these Colonies were divided into parishes with metes and bounds which remain to this day. In other Colonies there were Royal Governors, who gave to the Church a position of dignity and honour, even where the great body of the people were opposed to Episcopacy. In Connecticut, which continued a Charter Government, Churchmen were tolerated by law as 'sober dissenters' from the Congregational establishment; and they were also freely tolerated in the other chartered Colony of Rhode Island. But the Churchmen in all the thirteen Colonies considered themselves members of the Church of England, acknowledged the somewhat shadowy authority of the Bishop of London as their Diocesan, and used the Prayer Book of the English Church. In fact, the use of the Prayer Book was one of the distinguishing marks of Churchmen,

<sup>1</sup> There was also printed with the editions of the Irish Prayer Book in 1690, 1700 and 1721, &c., a *Form for receiving lapsed Protestants or Reconciling converted Papists to our Church*, as well as the *Form of Consecration of Churches*. The former is said to have been written by Bp. Anthony Dopping, of Meath. The latter first appeared in 1666, with the sanction of the Archbishops of Armagh and Dublin. It was possibly taken from the form which Bishop Cosin prepared for the English Convocation (see above, p. 201). See Reeves' introduction to *Irish Form of Consecration of Churches*. (S.P.C.K.)

then as now; and in many places copies of that book were the Church's first and most effective Missionaries, leading many from other bodies to consider and to embrace the doctrine, discipline, and worship which were enshrined in it. As no bishop ever visited the Colonies, it was, of course, impossible that the Ordinal or the Confirmation Office should be used; but the other services were constantly employed, the only variation noted being that some clergymen felt that they could not honestly exhort the sponsors of children baptized to bring them to the bishop to be confirmed. Apart from this, there would appear to have been, with very few exceptions, the most careful conformity to all the provisions of the Prayer Book.

When Independence was declared by the Congress sitting in Philadelphia on the 4th day of July 1776, the vestry of the united parishes of Christ Church and S. Peter's in that city met at once at the rectory, and directed the omission of the prayers for the King and the Royal Family. On the following day the Legislature of Virginia (where, it will be remembered, the Church was established) ordered these prayers to be 'accommodated to the change of affairs.' So also in Boston, when the news of the Declaration was received, the vestry of Trinity Church recommended their Rector, who had asked their advice, to omit the State prayers. A like course was followed by others of the clergy, whose sympathy was with the Revolution, and who felt themselves to be in the same position as that of the majority of the English clergy in 1688; and presently prayers for the United States and for Congress were read in many Churches. But a large part of the clergy, especially in the northern Colonies, were strong adherents of the Crown; they were persuaded that a redress of grievances could be had in a peaceable way; and they did not believe that they were released from the oath of allegiance which they had taken in England at the time of their ordination. Some of these, under the pressure of circumstances, ceased to minister at all in public; some found safety within the British lines; and some, with the bravery of confessors, continued to read the services in their churches without alteration or omission, conducting the worship of those who were persuaded that their allegiance was due to the King of England, though at the risk of loss of liberty or of life.

The cessation of hostilities at the close of the Revolutionary War was proclaimed on the 19th of April 1783; and the definitive treaty of peace was signed at Paris on the third day of the

following September. The war had weakened the Church in all the States, and the problems which confronted Churchmen were no less difficult than those which lay before the statesmen of the new Republic. It is not within the scope of this chapter to do more than allude to them ; but it may not be amiss to say that the difficulties were met and overcome with a far-sighted wisdom and bravery which command our respect and often call forth our sincere admiration.

In the North,<sup>1</sup> where Church principles have been held more strongly and under greater difficulties than elsewhere, the Churchmen of Connecticut had made an attempt to complete their organization, in the conviction that until they had a bishop they could not rightly provide for ecclesiastical government or take any action in regard to formularies of worship. On the feast of the Annunciation in 1783, before the end of the war had been officially proclaimed, the clergy of the State met at Woodbury, elected the Rev. Dr. Samuel Seabury to be their bishop, and instructed him to seek consecration in England, or, if it was refused him there, in Scotland.

But before Dr. Seabury's consecration, the first steps towards united action on the part of Churchmen in the several States had been taken, in consequence of the recommendation of certain clergymen of New York, New Jersey, and Pennsylvania, who met in 1784, with a few laymen at the town of New Brunswick in New Jersey, to consult as to the revival of a charitable corporation. They sent out an invitation to influential men in different parts of the country, asking them to meet at New York in October of the same year to take counsel for the interests of the Church. At the time appointed there were present representative Churchmen from the three States just mentioned, and also from Massachusetts (with Rhode Island), Connecticut, Delaware, and Maryland, together with one clergyman from Virginia who took no part in the proceedings. It was agreed that a general ecclesiastical constitution ought to be framed in accordance with certain fundamental principles ; and a General Convention to take the whole matter into consideration was called to meet at Philadelphia in September

<sup>1</sup> The distinction between 'North' and 'South' in the early days of the country was not the same as in later years, when the terms were applied to the slaveholding and non-slaveholding States respectively. In the 18th century the division was at New York, and the Northern States were those commonly known as New England, now the six States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut.

of the following year. The fourth of these 'fundamental principles' was as follows : 'That the said Church shall maintain the Doctrines of the Gospel as now held by the Church of England, and shall adhere to the Liturgy of the said Church as far as shall be consistent with the American Revolution and the Constitutions of the respective States.'<sup>1</sup>

Meanwhile Dr. Seabury, having been consecrated at Aberdeen 14th November 1784 by the bishops of the disestablished Church of Scotland, had returned to Connecticut. He met his Clergy in Convocation, 2nd August 1785 ; and on the fourth day of the meeting the Rev. Messrs. Bowden and Jarvis, together with the Rev. Samuel Parker of Massachusetts, who had come to consult with the bishop and clergy of Connecticut, were appointed a committee 'to consider of and make with the Bishop some alterations in the Liturgy needful for the present use of the Church.' One week later, Bishop Seabury published a letter to his clergy in the form of a broadside, directing them to make in the use of the Prayer Book certain specified changes, all of which were required by the alteration in the form of government. The committee, as it appeared, were prepared to recommend other changes, but they reserved these that they might be reported for consideration to the several Convocations or Conventions. There is no evidence that they were formally laid before the Convocation of Connecticut ; the Clergy there were well known to be opposed to any alterations that were not absolutely necessary. The Convention of Massachusetts, Rhode Island, and New Hampshire approved of certain changes, but finally decided to leave the matter of their adoption to the decision of the several parishes. Thus the English Prayer Book continued to be used in New England with practically no variation except such as was demanded by political changes.

When the 'General Convention' called by the meeting of October 1784 met at Philadelphia near the end of September 1785 there were found to be present clerical and lay deputies from seven States—New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina—the New England States not being represented. The Convention drafted 'an Ecclesiastical Constitution for the Protestant Episcopal Church in the United States of America,' adopted a petition to

<sup>1</sup> It should be remembered that there was no Constitution of the United States until 1789.

the English Archbishops and Bishops that they would convey the episcopate to the Church in this country, and also, referring the fourth fundamental principle of the meeting of 1784 to a committee, instructed that committee to consider 'such further alterations in the Liturgy as it may be advisable for this Convention to recommend to the consideration of the Church here represented.' A few alterations of the same kind as had been made in the North, due to the change in the form of government, were 'approved of and ratified.' A large number of other alterations, involving changes in all parts of the Prayer Book, were reported to the Convention by a sub-committee without having been considered in full committee, and the Convention, giving (as it appears) but little time to their discussion, agreed to 'propose and recommend' them to the Church, leaving the question of their adoption to another Convention. This revision (if it may be so called) is known to have been largely the work of the Rev. Dr. William Smith, formerly of Pennsylvania, but then of Maryland; and to him with the Rev. Dr. William White, president of the Convention, and afterwards Bishop of Pennsylvania, and the Rev. Dr. C. H. Wharton of Delaware, was entrusted the publication of a book containing the proposed changes, with rather large editorial powers. At the close of the Convention, 'the Liturgy, as altered, was read,' and Dr. Smith preached a sermon in which he spoke of what had been done as 'taking up our Liturgy or Public Service where our former venerable Reformers had been obliged to leave it, and proposing to the Church at large such further alterations and improvements as the length of time, the progress in manners and civilization, the increase and diffusion of charity and toleration among all Christian denominations, and other circumstances (some of them peculiar to our situation among the highways and hedges of this new world), seem to have rendered absolutely necessary.'

Under date of 1st April 1786, the book known by the name of the 'Proposed Book' was published, the title-page stating that it was 'The Book of Common Prayer as revised and proposed to the use of the Protestant Episcopal Church.' It was reprinted in England with the label 'American Prayer Book,' and also, appeared as one of the volumes of Hall's *Reliquiæ Liturgicæ*; and it has been often quoted in England as being the Prayer Book of the American Church. But in point of fact, though proposed in a way which might have carried much authority,

it was used but in a few places and for a short time; it was, as will be seen presently, generally disapproved; and four years later, when a General Convention of the whole American Church entered upon the work of Prayer Book revision, it was not deemed necessary to mention the Proposed Book, much less to abolish its use. The book was a very unfortunate and entirely unsuccessful experiment, and its publication was regretted by none more sincerely than by some who, with too little consideration, had given it an *imprimatur*.

The mention of the most important of the changes from the English Prayer Book which were made in the Proposed Book will show that, although it had some features which might commend it, it could not have been accepted in its entirety by the American Church without involving most serious consequences. The Absolution in the daily service was headed 'A Declaration concerning the Forgiveness of Sins'; the *Benedicite* was omitted, except for discretionary use in place of a portion of the Psalms on the thirty-first day of the month; the Nicene Creed and the Athanasian were entirely omitted; the clause 'He descended into hell' was dropped from the Apostles' Creed; parents were allowed to be admitted as sponsors; the sign of the Cross might be omitted in baptism; the word 'regenerate' was removed from the latter part of the Baptismal Offices; the Marriage Service was abridged; the Absolution in the Visitation of the Sick was given in the form used in the Communion Office; a service for the Visitation of Prisoners was inserted from the Irish Book of 1711; the answer to the second question in the Catechism was given in these words: 'I received it in Baptism, whereby I became a member of the Christian Church'; the Communion Service was omitted, but the prayers from the service were ordered to be said on Ash-Wednesday after the Litany; sixty selections were made from the Psalter for use at daily Morning and Evening Prayer, the so-called damnatory clauses being among those omitted; forms of Prayer and Thanksgiving were provided, one to be used on the 4th of July for the blessings of civil and religious liberty, and one to be used in the autumn for the fruits of the earth and other blessings of God's merciful providence; the Articles of Religion were modified and reduced in number to twenty; and new tables of Lessons were prepared, both for the daily services and for Sundays and Holy-days.

It was at once evident that, as Bishop White confesses, 'in

regard to the Liturgy, the labours of the Convention had not reached their object.' Dr. William Smith wrote a few days after the publication of the book that it could only be received 'for temporary use till our Churches are organised and the book comes again under review of Conventions having their Bishops, &c., as the primitive rules of Episcopacy require.' Not one of the Conventions in the States<sup>1</sup> represented at Philadelphia in 1785 approved of the Proposed Book. New Jersey formally rejected it, and memorialized the next General Convention as to the 'unseasonableness and irregularity' of some of the alterations; New York postponed the question of ratification 'out of respect to the English Bishops and because the minds of the people are not sufficiently informed'; Maryland demanded the restoration of the Nicene Creed and the insertion of an Invocation in the Prayer of Consecration in the Communion Office; Pennsylvania and South Carolina called for other amendments; Virginia held it to be 'intolerable that the Minister might repel an evil liver from the Communion'; and no Convention met in Delaware. From the northern States there came most earnest protests, both private and public, against the book. In the September following its publication, Bishop Seabury delivered his second charge to the clergy of Connecticut, in which he spoke strongly as to some of the changes made in the services, and urged no less strongly that it was an unprecedented thing that any changes of this kind should be accepted by a Diocese before its organization was completed by the consecration of a Bishop. And at the same time, acting in accordance with a Concordat which he had made with the Scottish Bishops at the time of his consecration, he 'set forth and recommended' to the use of his congregations a Communion Office almost identical with the Scottish Office of 1764, adding to it certain private devotions. The influence of this Office upon the theology and the forms of worship of the American Church, through the introduction of an explicit Oblation and Invocation into the Prayer of Consecration, has been very great; and the Office was used by some of the older Clergy of Connecticut for many years after the adoption of the revised Prayer Book.

<sup>1</sup> In these early days, and especially before the adoption of the Federal Constitution, the word 'State' is constantly used where we should use 'Diocese.' In fact, the Dioceses of the American Church were in every case coterminous with the States, until New York was divided into two Dioceses in 1838. In that year the word 'Diocese' was substituted for 'State' throughout the Constitution of the Church.

But besides the objections to the Proposed Book which came from all parts of the Church in the United States, there were objections, which had perhaps greater weight, from the English prelates to whom copies of the book had been sent with the application for the consecration of Bishops for the dioceses represented in the Philadelphia Convention. They wrote that they were grieved to observe some of the changes which had been made in the forms of worship, and particularly that two of the Creeds had been omitted altogether, while the third had been mutilated by the excision of an important clause; and they 'earnestly exhorted' the Convention 'to restore to its integrity the Apostles' Creed,' and 'to give to the other two Creeds a place in the Book of Common Prayer, even though the use of them should be left discretionary.' The letter was laid before a Convention of the southern Dioceses which met at Wilmington, in Delaware, October 1786; which thereupon voted unanimously to allow the use of the Nicene Creed, placing it as an alternative for the Apostles' Creed, while it ordered by a scanty vote that the omitted clause should be restored to the Apostles' Creed, and negatived a proposition to replace the Athanasian Creed in the Prayer Book. The English Bishops were satisfied with the action that was taken; and on the 4th of February 1787, in the chapel of Lambeth Palace, the Rev. Dr. William White was consecrated Bishop of Pennsylvania and the Rev. Dr. Samuel Provoost Bishop of New York.

Before the next Convention met, wise and godly Churchmen in all parts of the country were preparing the way for a complete union of the Church in all the States; and at length in Philadelphia, on the second day of October 1789, the bishop and delegates from the north gave in their consent to a modified constitution, and the Church in the United States was united in one Convention, of which the Bishops formed a separate house. Action was at once taken in regard to the Prayer Book. Bishops Seabury and White (Bishop Provoost being detained at home by illness) entered upon the work in their house of proposing amendments to the English Prayer Book; the house of Clerical and Lay Deputies appointed committees as if to propose new services, but they also practically undertook a revision of the English formularies; the 'Proposed Book,' though it furnished some suggestions, was not taken as a basis for the work of either house. At the end of two weeks the Convention adjourned, having set forth and ratified 'The Book of Common Prayer and



Administration of the Sacraments and other Rites and Ceremonies of the Church,' requiring it to be used from and after the first day of October in the following year.

Although the work of revision was accomplished thus rapidly in the Convention, the new Prayer Book was not in reality carelessly or hastily prepared. The two bishops and such men among the deputies as Dr. Smith of Maryland, Dr. Parker of Massachusetts, and Dr. Jarvis of Connecticut, had long had the matter in mind both in its general outlines and in its details. They were well acquainted with the English book and with the objections which had been made to its use in the Colonies; and they knew no less well the needs of the Church in the new Republic, just beginning to recover from the shock of the Revolution. The two bishops in particular, both of whom gave their consent to everything that was admitted into the new book, were men in whom were united practical wisdom and strong convictions, while they looked at the great truths of theology from different standpoints; and the more the revision of 1789 is studied in the light of the time when it was made, although it is found open to criticism in one way or another, the more it will command the respect of posterity.

In this revision of the Prayer Book of the Church of England—for such in fact it was—a considerable number of minor changes were made, which it is unnecessary to mention in detail and for most of which the reason is apparent. A few words, used in an obsolete sense, were changed for words which would be better understood; thus, 'adorable' was substituted for 'honourable' in the *Te Deum*; 'prevent,' in the Collect of which it is the first word, was changed to 'direct,' and 'indifferently,' in the Prayer for the Church Militant, to 'impartially'; while for 'leasing,' in the two places where it occurs in the Psalter, there was substituted in one place 'falsehood' and in the other 'lies,' due regard being paid here as elsewhere to the rhythm of each verse. In some instances a sentence was recast; thus, in the Collect for Grace at Morning Prayer, the phrase 'but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight' was changed to 'but that all our doings, being ordered by thy governance, may be righteous in thy sight.' Certain other changes show an over-precision in language which was characteristic of the times; as, for instance, the frequent use of 'those who' for 'them which,' the omission of 'again' in the Apostles' Creed, and the change of 'which' into 'who' at the beginning of

the Lord's Prayer. Perhaps undue scrupulousness led to the change of the phrase in the *Te Deum*, 'thou didst not abhor the virgin's womb' to 'thou didst humble thyself to be born of a virgin'; a fear of misunderstanding may account for the alteration of 'the good estate of the Catholic Church,' in the Prayer for All Conditions of Men, to 'thy holy Church universal'; and a criticism of earlier days may explain the alteration of 'who alone workest great marvels,' at the beginning of the Prayer for the Clergy and People, to 'from whom cometh every good and perfect gift.' A desire to avoid repetitions must account for the omission of the Lord's Prayer after the Creed in the daily services and the permission to omit it at the beginning of the Communion Office 'if Morning Prayer hath been said immediately before,' as also for the provision that the Creed is not to be said after the Gospel if it 'hath been read immediately before in the Morning Service,' and the other provision that the Collect for the Day is to be omitted in Morning Prayer 'when the Communion Service is read.' A desire to shorten the ordinary Sunday Service, and to make it possible to mark special solemn days or seasons, probably led to the permission for the minister to omit at his discretion the part of the Litany beginning 'O Christ, hear us' and ending 'As we do put our trust in thee.' Special care seems to have been taken to use the word 'Priest' in the rubrics only when the particular part of the service could not be read by a deacon or a layman; thus, in the daily offices the word 'Minister' was employed except in the rubric before the Absolution, and in like manner 'Minister' was substituted for 'Priest' in the Litany and in the introductory part of the Communion Office.

The variations of any importance between the English and American books will be noted as the several offices come under review in Part II. of this work. But the more characteristic changes may be mentioned here, as giving a general idea of the form of the American book. Three new sentences, Habakkuk ii. 20, Malachi i. 11, and Psalm xix. 14, 15, were prefixed to those at the beginning of Daily Morning and Evening Prayer; the Absolution in the daily offices was headed 'The Declaration of Absolution, or Remission of Sins,' and the form in the Communion Office was allowed as an alternative for it; the *Venite* was composed of Psalms xcvi. 1-7 and xcvi. 9, 13; permission was given to use the *Gloria in excelsis* at the end of the portion of Psalms for the day; only the

first four verses were printed for the *Benedictus*<sup>1</sup>; the Nicene Creed was printed as an alternative to the Apostles' Creed; the rubric as to the Litany was placed after the Prayer for the President and other Civil Rulers,<sup>2</sup> and but one supplication for 'all Christian Rulers and Magistrates' was left in the Litany in place of the six petitions in the English book for the Civil Authority; the Prayer for All Conditions of Men and the General Thanksgiving were inserted in their place before the Prayer of St. Chrysostom; in Evening Prayer the *Magnificat* and the *Nunc Dimittis* were omitted, the first four verses of Psalm xcii. being allowed for use after the first Lesson, and the first four and the last three verses of Psalm ciii. after the second Lesson as alternatives to the *Cantate* and *Deus miseratur* respectively; and the opening words of the Collect for Aid against Perils were changed to a form more like that of the corresponding Morning Collect, 'O Lord, our heavenly Father, by whose Almighty power we have been preserved this day.' The Athanasian Creed was omitted, the New England Bishop and Deputies 'giving it up with great reluctance.'<sup>3</sup> To the special prayers five were added: For a Sick Person, For a Sick Child, For a Person going to Sea, For a Person under Affliction, and For Malefactors after Condemnation; and the Thanksgiving from the Churching Office was placed among the special thanksgivings, and Thanksgivings For a Recovery from Sickness and For a Safe Return from Sea were appended.

In the Communion Service, permission was given to say after the Commandments our Lord's Summary of the Law with the Collect for grace to keep the Commandments (the second of those at the end of the English office); the *Gloria tibi* was ordered to be said after the announcement of the Gospel; it was provided that either the Apostles' or the Nicene Creed should be said after the Gospel, unless it had been read immediately before in the Morning Service; the words 'here in earth' were omitted from the title of the Prayer for the

<sup>1</sup> However much this is to be deplored on principle, it has kept the *Benedictus* within the range of practical use, and prevented its being nearly displaced by the *Subilate*.

<sup>2</sup> This change is said to have been made because President Washington, whose home was eight miles from a church, did not ordinarily attend

Evening Prayer.

<sup>3</sup> Bishop Seabury wrote a year later that he 'never was fully convinced as to the propriety of reading the Athanasian Creed,' but that he was 'clear as to the impropriety of banishing it out of the Prayer Book.'

Church Militant; an alternative Preface was provided for Trinity Sunday, and the use of any Proper Preface on that day was left discretionary; a hymn was required to be sung after the Consecration, and a metrical hymn was allowed in place of the *Gloria in excelsis*; and the 'Black Rubric,' with all but two of the other rubrics at the end, was omitted. And, most important of all the changes made in the whole book, the Scottish form of the Prayer of Consecration was adopted, with a single modification, itself in the direction of primitive usage and almost identical with one formerly suggested by Dr. Sancroft, which was proposed at this time by deputies from Maryland. As modified, the Invocation, following the words of Institution and the Oblation, ends with these words; 'that we, receiving them according to thy Son our Saviour Jesus Christ's Holy Institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.' The adoption of the Scottish form of the Prayer of Consecration, derived from primitive Eastern liturgies through the Service-book of the English Nonjurors, was due to Bishop Seabury, who, it will be remembered, had set forth an edition of the Scottish office for the use of his diocese. But Bishop White did not oppose its adoption; and in the House of Deputies the President, Dr. William Smith, read it so solemnly and impressively that it was accepted without objection.

In the Office for the Baptism of Infants, it was provided that parents might be admitted as sponsors; and permission was given to omit the Gospel and other parts of the service, provided that the whole should be read once a month if there were a baptism. In the Catechism, 'spiritually' was substituted for 'verily and indeed' in the answer to the third question on the Lord's Supper. In the Marriage Service, the first exhortation was shortened, and the service was made to end with the first blessing. In the Visitation of the Sick, the rubric as to a special confession of sins and the special Absolution were omitted, leaving the ancient form for the reconciliation of a dying penitent (the prayer beginning 'O most merciful God') in its proper place and with its full significance; and a prayer was inserted, 'in behalf of all present at the visitation,' taken from the writings of Bishop Jeremy Taylor. In the Burial Office, it was left to the discretion of the minister to use one or both of the closing prayers, and the phraseology of the first prayer was made more general. The Communion Service was not retained, but the last three prayers

were ordered to be said at the close of the Litany on Ash-Wednesday. The Forms of Prayer to be used at Sea were placed after the Churching Office; and they were followed by a Form for the Visitation of Prisoners from the Irish Book of 1711, a Form of Service for the annual Thanksgiving for the fruits of the earth and the other blessings of God's Providence, and Family Prayers adapted from those drawn up by Bishop Gibson of London. To the Psalter were prefixed ten Selections of Psalms (or, in some cases, parts of Psalms) which might be used at any service instead of the Psalms regularly appointed. In the preliminary part of the book a new Preface was inserted, the black-letter days with all vigils were dropped from the Calendar, and the ornaments rubric was omitted. The table of Daily Lessons was nearly the same as that prepared by Bishop White for the Proposed Book; the table of Sunday Lessons, two for each service, was new; it began Isaiah in Advent, read other prophets from Septuagesima to Whitsunday (except on Easter and the Sunday following), began Genesis on Trinity Sunday, and then read the historical books and Proverbs till the end of the year, while the New Testament Lessons were selected with reference to the Church's seasons.

Special notice must be made of the permission given as to one of the clauses in the Apostles' Creed, and as to the sign of the Cross in Baptism. To the rubric before the Apostles' Creed was added this clause: '*And any Churches may omit the words, He descended into hell, or may, instead of them, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.*' The permission, it should be noted, was not given to any clergyman, or to any congregation, but to 'any Churches': and no student of the ecclesiastical documents of the day can doubt what that means. It was a reservation of the right of any Diocese to omit from the Creed a clause of comparatively late introduction, or to substitute for it a synonymous expression which might be more easily understood. Whatever may be thought of the principle of allowing such omission or substitution, there can be no doubt that the permission took away much of the desire to omit or to change the words, and that it was a great advantage to the Church to be able to explain in clear words and in a conspicuous place the meaning of a phrase which has been a stumbling-block to many. It is almost needless to add that no Diocese ever availed itself of the privilege granted to omit or alter the words,<sup>1</sup> and that there is no

<sup>1</sup> The permission to omit was withdrawn in 1886.

likelihood that any Diocese will ever avail itself of the permission which still remains to substitute explanatory words for the ancient phraseology. In like manner it may be said, as to the permission to omit in Baptism the sign of the Cross with the accompanying form of words, that the concession has removed nearly all desire for the omission, while the Church has been enabled to say in the rubric in very plain words that she 'knows no worthy cause of scruple touching the same.'

Many editions of the Prayer Book thus prepared and set forth were published, several of which were from time to time established by canon as standards. The most valuable was the Standard of 1845, carefully edited and corrected by the learned Dr. Thomas Winthrop Coit.

The Convention of 1792 set forth an Ordinal, containing the three ordination services, the Litany with special suffrage as a separate service, and the Order for the Communion with 'Bishop' substituted for 'Priest' or 'Minister' in the rubrics. An alternative form of words was provided at the laying-on of hands in the Ordination of Priests, beginning with 'Take thou authority' instead of 'Receive the Holy Ghost,' and omitting the reference to the remission and the retaining of sins. Bishop Seabury consented with great reluctance to allow the use of this alternative; but he yielded to the three Bishops of English consecration (Drs. White, Provoost, and Madison), all of whom were present at the Convention. It may be noted that the first American consecration to the episcopate was held on the 17th of September 1792, Dr. Thomas John Claggett being consecrated Bishop of Maryland by the four Bishops who had been consecrated abroad; and through him both the English and the Scottish successions have come to all the later Bishops of the Church in the United States.

A form of Consecration of a Church, based on that drawn up by Bishop Andrewes in 1620, and a Prayer to be used at the Meetings of Convention, taken in great part from a paragraph in the Homily for Whit-Sunday, were added to the Prayer Book in 1799; and an Office of Institution of Ministers, substantially that drawn up by Dr. William Smith of Connecticut and adopted by the clergy of that Diocese in 1799, was added in 1804 and amended in 1808. After considerable discussion as to the desirability of Articles of Religion, and some attempts at recasting those of the English Church, the English Articles were adopted in 1801, the twenty-first being omitted

'because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles,' and a note being added to the thirty-fifth explaining the sense in which it is received, and suspending the order for the reading of the Homilies in Churches.

In 1811 an amendment to the Constitution was adopted which provides that 'no alteration or addition shall be made in the Book of Common Prayer, or other Offices of the Church, unless the same shall be proposed in one General Convention, and by a resolve thereof made known to the Convention of every Diocese, and adopted at the subsequent General Convention.' In 1829 this provision was extended to the Articles of Religion; and in 1877 a permission was added for one Convention, under certain restrictions, to make changes in the tables of Lessons. The only change made in the Prayer Book or Offices, after their final adoption as above stated until the year 1886, with the exception of modifications of the tables of Lessons in and after 1877,<sup>1</sup> was the change of 'north' to 'right' in the rubric at the beginning of the Communion Office, which was made in 1835. The House of Bishops, however, on several occasions expressed their formal opinion upon matters as to which the rubrical directions were not sufficiently clear, or for which (as for the proper postures in certain parts of the Communion Service) there were no rubrical directions.

In 1826 the House of Bishops adopted a resolution proposed by Bishop Hobart of New York, being a provision for shortened services; it was approved by the Deputies, but found so little favour in the Church at large, that it was quietly dropped at the next Convention. In 1853 the Rev. Dr. W. A. Muhlenberg and others presented to the Bishops a memorial favouring a relaxation of the obligation of the rubrics in certain cases. The immediate result of the memorial and of the discussion to which it gave rise was only a declaration from the Bishops in 1856 that Morning Prayer, the Litany, and the Order for the Holy Communion were separate services, that on special occasions the clergy might use any parts of the Bible and the Prayer Book at their discretion, and that bishops might set forth forms of service for use under peculiar circumstances. Other proposals for the modification of

<sup>1</sup> The Sunday Lessons have been anew in 1880 and 1883, at which but slightly modified from those time the Lessons appended to the adopted in 1789. The Lessons for Calendar were also entirely re-Holy-days were nearly all selected arranged.

rubrical requirements were made in 1868 and later years; but the plans suggested or proposed were not adopted.

At the General Convention of 1880, a resolution introduced by the Rev. Dr. W. R. Huntington, then of Massachusetts but later of New York, was adopted by both Houses, providing for the appointment of a joint committee of seven bishops, seven presbyters, and seven laymen, to consider and report whether, at the end of the first century of the work of the fully organized Church in the United States, there was occasion for 'alterations in the Book of Common Prayer in the direction of liturgical enrichment and flexibility of use.' This committee, of which Bishop Williams of Connecticut was chairman, presented to the next Convention a full report, with the 'Book Annexed,' which exhibited the Prayer Book as it would appear if all the changes proposed by the committee should be adopted. The whole matter was discussed at length; a large number of propositions, partly from the committee's report, and partly introduced by individual members of the Convention, many of them of no great importance in themselves, but all intended to provide for the enrichment of the Prayer Book or for flexibility or accuracy in its use, received a preliminary approval, and it was ordered that the Dioceses be notified of these amendments in order that final action might be taken upon them in 1886. The 'Book Annexed as Modified' showed the Prayer Book as it would appear if all the amendments proposed by the Convention of 1883 should be finally approved. The Convention of 1886 referred the whole matter to a committee, which had before it the recommendations of several of the Dioceses as to the proposed changes, together with other criticisms upon them; so that there was little doubt as to the mind of the Church with regard to either the general matter or its important details. The committee recommended for adoption, as it happened, exactly one-half of the propositions which had been approved three years before; and eighty-four of these resolutions, together with three others which were not thus specially recommended, passed both Houses. Besides these, the committee introduced twenty-five substitutes for former propositions, which could not be finally acted upon till 1889; and it proposed and obtained a vote in favour of the preparation of a Book of Offices to contain forms for occasions for which no provision is made in the Book of Common Prayer. The whole of the unfinished work was again referred to a committee, which in 1889 reported such resolutions of addition and alteration

in the Prayer Book as they judged desirable in order to complete the work of revision, and also a somewhat full Book of Offices with prayers for various occasions. No action was taken upon the latter except to continue it for three years, when the whole matter was allowed to drop; but in the matter of changes in the Prayer Book, the Convention took affirmative action upon seventeen resolutions which had been proposed three years before, and, after considering the committee's report, approved fifty-two resolutions that final action might be taken upon them in 1892. Besides this, a committee was appointed to prepare and report to the next Convention the text of a Standard Book of Common Prayer, into which all the changes constitutionally made might be incorporated. Finally, in 1892 the General Convention adopted forty-three of the amendments proposed by the preceding Convention, and accepted the text reported by the committee on the Standard, ordering a Standard Book to be printed and *replicas* to be prepared for the several Dioceses with certificated copies for important libraries and for representatives of Churches in communion with that in the United States. Much labour was bestowed upon the preparation of the Standard, reference being constantly made to earlier standards and especially to that of 1845; the text of the Epistles and Gospels was compared with the best modern editions of the English Bible; that of the Psalter was corrected from a careful study of the Great Bible; and use was made of the facsimile edition of the Convocation Book and the manuscript Annexed Book of 1662. A canon provides for the comparison of all editions with certified copies of the Standard, and requires that all ordinary editions above the 24mo size shall keep uniform pagination.

It remains to speak of the more important of the changes introduced into the American Prayer Book by the action completed in 1886, 1889, and 1892. By far the larger part call for no notice here, being corrections of rubrical inaccuracies or inconsistencies, or having to do with such matters as the readjustment of the Forms of Prayer to be used at Sea, and those for the Visitation of Prisoners.

Additional sentences, differing for the two services and for the most part intended for use at special seasons of the Church's year, have been prefixed to Morning and Evening Prayer without displacing any of the former sentences. Provision has been made for shortening both Morning Prayer and Evening Prayer; and the prefatory note 'concerning the Service of the

Church' declares that '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 full form of the *Benedictus* has been restored, but the shortened form (the first four verses) may still be used except on the Sundays in Advent; and the *Magnificat* and the *Nunc Dimittis* now stand in their proper place, the former Canticles (two after each Lesson) remaining as alternatives. From the rubric before the Apostles' Creed the permission for 'any Churches' to omit the clause 'He descended into hell' has been removed. The full number of versicles and responses after the Creed is now found at Evening Prayer, the second versicle reading 'O Lord, save the State,' and the response to the versicle for peace being 'For it is thou, Lord, only, that makest us dwell in safety.' A new Prayer for the Civil Authority has been provided for Evening Prayer, based on one of the Collects for the Sovereign in the English Communion Office. In the Litany, a petition has been inserted after that for Bishops, Priests, and Deacons, 'That it may please thee to send forth labourers into thy harvest.'

New occasional prayers have been inserted, For the Unity of God's people (from the English Accession Service), For Missions, and For Fruitful Seasons (to be used at Rogation-tide): and a Thanksgiving has been inserted For a Child's Recovery from Sickness. To the Prayers which alone had been retained from the Commination Service has been prefixed the *Miserere* with Lord's Prayer and Versicles, and the Collect beginning 'O God, whose nature and property' has been added, making a Penitential Office for use on Ash-Wednesday or at other times. Collects, Epistles, and Gospels have been provided for first Communion on Christmas Day and Easter Day (these are from the Book of 1549), and also for the festival of the Transfiguration on the sixth day of August.

In the Communion Office, it is provided that the Decalogue may be omitted, provided it be said once on each Sunday; but when it is omitted, the Lord's Summary of the Law is to be read, followed by the Lesser Litany. The Nicene Creed is printed in its place after the rubric as to the reading of the Gospel, and it is required that it be used on the five great festivals of the year. Acts xx. 35 (last part) has been prefixed to the Offertory Sentences, and Exodus xxv. 2, Deuteronomy xvi. 16, 17, and 1. Chronicles xxix. 11 and 14 (last part) have been added to them.

The Exhortation 'may be omitted if it hath been already said on one Lord's Day in that same month.' The *Sanctus* is printed as a separate paragraph, with a side rubric '¶ *Priest and People*'; and the Oblation and the Invocation in the Prayer of Consecration have been made distinctly separate paragraphs. The Warnings have been removed to the end of the service.

In the Baptism of Adults, for the words 'these persons' or 'the persons' in the prayers there have been substituted the words 'these thy servants'; the Thanksgiving at the end has been conformed to that in the Baptism of Infants; and rubrics have been added allowing the shortening of the service when used in private 'in case of great necessity,' and providing for hypothetical administration of the Sacrament 'if there be reasonable doubt concerning the baptism of any person.' A form of presentation of candidates and a Lesson from Acts viii. 14-17 (the latter for discretionary use) have been inserted in the Order of Confirmation, and the reading of the Preface has been made optional. Certain of the clauses omitted from the exhortation in the Marriage Service in 1789, making reference to the institution of matrimony and its mystical meaning and to Christ's blessing of it, have been restored. In the Visitation of the Sick, the Commendatory Prayer has been amended by the omission of the last clause. Provision has been made for shortening the Office for the Communion of the Sick in case of necessity. At the Burial of the Dead, permission has been given for the insertion of a hymn or anthem, the Creed, and fitting prayers after the Lesson: and three additional prayers have been provided. The former ten Selections of Psalms, which were printed before the Psalter, have been omitted, but there is a table of twenty Selections of Psalms, any one of which may be used at any service for which Proper Psalms are not appointed; and the table of Proper Psalms has been extended to include the first Sunday in Advent, Circumcision, Epiphany, Purification, Annunciation, Easter Even, Trinity Sunday, Transfiguration, S. Michael's, and All Saints' Days. On the twenty-ninth day, Psalm cxli. has been removed from Morning to Evening Prayer. The Articles of Religion have been placed at the end of the book, where they have a separate title-page. It should be added also that the former tables for finding Easter Day, &c., have been replaced by others, much more convenient and intelligible, prepared by the late Rev. Dr. Francis Harison.

## 5. NOTICES OF CERTAIN OCCASIONAL OFFICES

1. A curious religious ceremony was used from at least the time of Henry VII. to that of Queen Anne, for the supposed cure by the royal touch of scrofula, or, as it was formerly called, the King's Evil: the tradition was that the Kings of England, and France too, had this power, derived from Edward the Confessor.<sup>1</sup> The earliest form on record is that used by Henry VII. in Latin. Subsequently modifications were made, and the service appeared in several forms in English.<sup>2</sup> The efficacy of this mode of cure was believed by such men as Heylyn, Collier, and Carte;<sup>3</sup> but it was never formally sanctioned by the Church, though the service was printed in some Prayer Books between the reign of Charles I. and the year 1719.

The form, as it stands in the Prayer Books of Queen Anne, probably after undergoing a careful revision, is as follows:—<sup>4</sup>

' AT THE HEALING.'

Prevent us, O Lord, &c.

*The Gospel (for Ascension-day)* S. Mark xvi. 14—20.

Let us pray.

Lord, have mercy upon us, &c.

Our Father, &c.

*Then shall the infirm persons, one by one, be presented to the Queen upon their knees; and as every one is presented and while the Queen is laying her hands upon them, and putting the gold about their necks, the Chaplain that officiates, turning himself to her Majesty, shall say these words following:*

God give a blessing to this work; and grant that *these sick persons* on whom the Queen lays her hands may recover, through Jesus Christ our Lord.

*After all have been presented, the Chaplain shall say,*

O Lord, save thy servants, &c. (*the Versicles from the Commination Service*).

Let us pray.

O Almighty God, who art the Giver of all health, and the aid of them that seek to thee for succour, we call upon thee for thy help

<sup>1</sup> See Lathbury, *Convoc.* p. 428.

<sup>2</sup> *Ibid.* pp. 435 and ff.

<sup>3</sup> *Ibid.* p. 432.

<sup>4</sup> The old Latin form (from Pegge's *Curiaia Miscell.*, pp. 154 and ff.),

as well as this later one, is printed in *The Book of Common Prayer with Notes* (ed. Eccl. Hist. Soc.), II. pp.

*Touching  
for the  
King's Evil*

*The Service  
used at the  
ceremony.*

Touching for  
the King's  
Evil.

and goodness mercifully to be showed upon these thy servants, that they being healed of their infirmities may give thanks unto thee in thy holy Church, through Jesus Christ our Lord. Amen.

*Then the Chaplain, standing with his face towards them that come to be healed, shall say,*

The Almighty Lord, who is a most strong, &c. (*from the Visitation of the sick*).

The grace of our Lord, &c.

Prayer for  
the Fire of  
London.

2. 'A Form of Prayer, to be used yearly on the second of September, for the Dreadful Fire of London,' appears in some Prayer Books printed at Oxford (1681—1683), and in Parsell's Latin Prayer Book. It is the usual office for Holy Days, with a versicular Hymn instead of *Venite*; a portion of the Communion Service after the Litany, with an additional Prayer; and a Prayer to be 'used continually so long as the navy is abroad.' A note to the Litany directs it to be 'used publicly in churches, not only upon the monthly Fast-day, but on Wednesday in every week (and may by every man be used daily in private Families), during the time of this Visitation.' The original form<sup>1</sup> gives the Order of Morning and of Evening Prayer at full length. The *General Thanksgiving* is omitted, together with the *Prayer for all Conditions of Men*. The service was revised under Archbishop Tenison's authority, in 1696; and it was reprinted in a separate shape, as lately as 1821. Its use continued at S. Paul's until 1859, when its observance ceased, together with that of the three State Holy-days.

Convocation  
Service.

3. A Latin Form of Prayer, used at the meeting of Convocation, was printed in 1700: it is found in Parsell's Latin Prayer Book, and in the appendix to Percival's *Original Services for the State Holy-days*.<sup>2</sup>

4. In 1714 there was also prepared, *A Form for admitting Converts from the Church of Rome, and such as shall renounce their errors*. It was not regularly carried through both Houses of Convocation: but it is occasionally used, as offering the nearest approach to an authorized form.<sup>3</sup>

5. Before the Reformation, there was interpolated into the

<sup>1</sup> A copy is preserved in Sion College Library. It was ordered to be used on Wednesday, Oct. 10th, 1666.

<sup>2</sup> Cp. Blunt, *Annotated Prayer Book*, p. 580 [705].

<sup>3</sup> It was drawn up at the command

of the Queen, probably by Archbp. Wake; Lathbury, pp. 426 and ff.; Wilkins, *Concil.* iv. 660. A new form was drawn up and published (1898) as No. XLIX. of the Church Historical Society Tracts. (S.P.C.K.)

Form of  
Reception of  
Converts.

The Bidding  
Prayer.

Sunday Mass in parochial churches a form of vernacular prayer called the *Bidding of the bedes*.<sup>1</sup> The people were bid to pray, as the preacher successively named the subjects of their devotion, and psalms and prayers followed. The same practice continued after the Reformation, the subjects introduced being gradually changed.<sup>2</sup> When Henry VIII. assumed the title of Supreme Head of the Church of England, the name of the Pope was omitted, and especial care taken that the new title of the King should be correctly stated. *The Form of bidding the Common-prayers* is given in the Injunctions of Edward VI. (1547);<sup>3</sup> prayer for the dead was still enjoined, until the form given in the Injunctions of Elizabeth (1559),<sup>4</sup> which directed praise for the departed. It seems that this form was chiefly followed by those who framed the Canons of 1603.

The revival of preaching and the appointment of a sermon by the rubric of the Prayer Book at the same point in the service as the old vernacular prayer brought the two things into connexion; consequently the Bidding Prayer figures as *The Form of a Prayer to be used by all Preachers before their Sermons* in the 55th Canon. It appears, however, from various sermons extant that, from the early period of the Reformation downwards until the year 1662, no exact rule was observed as to the position of the prayer: it was used either before, or after, or more commonly *in*, the Sermon.<sup>5</sup> Strictly to comply with the Canon requires that the subjects which are there specified should be mentioned *briefly*, whether in the bidding or precatory form, always concluding with the Lord's Prayer. The connection with the Eucharist is now generally given up, as the Bidding Prayer is now almost entirely confined to sermons preached apart from the Communion service, and when it forms part of another service a collect or the Invocation is used

<sup>1</sup> In cathedrals this formed part of the Sunday procession: in parish churches it took place after the Gospel and Offertory, either before some altar or in a pulpit designed for the purpose. *Process. Sar.*, p. 8.

<sup>2</sup> See ancient forms in *Sarum Proc.* (ed. Wordsworth) p. 22; Dr. Henderson's *York Manual* (Surtees Society), p. 123, pp. 219\* and ff.; Maskell 111. p. 342 [400]: the form ordered by Henry VIII., in Hilsey's *Primer*, p. 329. See also H. O. C[oxe] *Forms of Bidding Prayer*; L'Estrange, *Alli-*

*ance*, pp. 253 and ff.

<sup>3</sup> Cardwell, *Doc. Ann.* i. p. 21.

<sup>4</sup> *Ibid.* p. 235.

<sup>5</sup> See the instances collected by Lathbury, *Hist. of Convoc.* pp. 210 and ff. note: e.g. Latimer's Two Sermons preached before the Convocation, in the morning and afternoon, June 9, 1536—the prayer is at the conclusion of the morning sermon (p. 40 ed. Park. Soc.); and Wren, preaching at Whitehall, in 1627, calls upon the people to pray after the text is named and the scheme stated.

instead of the longer form.<sup>1</sup> The form of the Bidding Prayer is not rigidly prescribed, and under cover of this circumstance some liberty for the exercise of the gift of extempore prayer has been allowed, to meet the continual requests of the Puritans and others : strictly speaking, however, the use in the pulpit of an extempore prayer at this point, unless it be modelled after the form in the canon, is quite unauthorized.<sup>2</sup>

<sup>1</sup> It is stated that this practice was begun in the reign of William, to evade the recognition of his supremacy ; so that, in its origin, it was a mark of disaffection to the Government. On the other hand, in the time of George I. some clergy incurred the charge of disaffection for using the *Bidding Prayer*, as if they would only call upon the people to pray for the King. Lathbury, p. 211, *note*.

<sup>2</sup> The amount of liberty conceded has varied very much at different times. In the Convocation of 1661, a committee of the Lower House was appointed to compile a form of prayer to be used before sermon, but nothing was concluded. Lathbury, p. 212, *note*. See *B.C.P. with Notes*, pp. 1157 and ff.

## DOCUMENTS.

I.—*The Hour Services for the First Sunday in Advent from the Sarum Breviary.*

## PICA DE DOMINICA PRIMA ADVENTUS.

LITERA DOMINICALIS A.—*Tertia Decembris tota cantetur historia Aspiciens. Secundæ Vesperæ erunt de Sancto Osmundo, cum pleno servitio in crastino; et solemnis memoria de octava, et de Dominica, et de Sancta Maria cum antiphona Ave Maria. Feria 2 de S. Osmundo: ix. lectiones: omnia de Communi unius Confessoris et Pontificis. Sec. Vesp. erunt de commemoratione, et mem. de Sancto, de octava, de Adventu, et de S. Maria, cum ant. Ave Maria. Feria 3, 5, et Sabbato, de commemorationibus, et Responsoria ferialia prætermittantur; et Missa de oct. S. Andrea dicitur in capitulo.*

LITERA DOMINICALIS B, &c. . .

## DOMINICA PRIMA ADVENTUS.

## AD MATUTINAS.

*Dicat sacerdos Pater noster, et Ave Maria.*  
*Postea sacerdos incipiat servitium hoc modo, Domine, labia mea aperies.*  
*Chorus respondeat, Et os meum annuntiabit laudem tuam.*  
*Sacerdos statim, Deus in adiutorium meum intende.*  
*Resp. Domine ad adjuvandum me festina.*  
*Gloria Patri. Sicut. Alleluia.*  
*Sequatur invitatorium hoc modo. Ecce venit rex; Occurramus obviam salvatori nostro. Ps. Venite. Post i., iii., et v. versus*

Pla.

Regulating the services for the week, according as the Sunday letter is A,

or B, &c.

MATTINS.

Introductory.  
 1. Private prayers.

2. Opening versicles.

3. The Invitatory, with Ps. Venite.



Mattins.

*psalmi repetatur totum invitorium. Post ii. vero, iiii. et vi. versus psalmi repetatur solum hæc pars, Occurramus. Et deinde reincipiatur totum invitorium.*

4. Hymn.

*Hymnus, Verbum supernum prodiens, &c.*

5. The Nocturns.

(a) First Nocturn.  
(i) Group of psalms.  
Ps. i.—iii. and vi.—xv., in three series.

*In primo nocturno. Antiphona:* Non auferetur sceptrum de Juda, et dux de femore ejus, donec veniat qui mittendus est. *Ps.* Beatus vir. *Ps.* Quare fremuerunt. *Ps.* Domine quid multipl. *Ps.* Domine ne in furore. *Sub uno Gloria Patri.*

*Antiphona:* Erit expectatio gentium, lavabitque vino stolam suam, et sanguine uvæ pallium suum. *Ps.* Domine Deus meus. *Ps.* Domine Dominus noster. *Ps.* Confitebor. *Ps.* In Domino confido. *Sub uno Gloria.*

*Antiphona:* Pulchriores sunt oculi ejus vino, et dentes ejus lacte candidiores. *Ps.* Salvum me fac. *Ps.* Usque quo. *Ps.* Dixit insipiens. *Ps.* Domine quis habitabit.

*Ps.* Ex Sion species decoris ejus. *R.* Deus noster manifeste veniet.

*Deinde dicatur Pater noster, et Credo in Deum, a toto choro privatim. Et postea dicat sacerdos in audientia, Et ne nos. Chorus. Sed libera.*

*Clericus lector dicat, Jube domine benedicere. Sacer. Benedictione perpetua: benedicat nos Pater æternus.*

*Clericus primam lectionem legat hoc modo. Lect. i.* Visio Esaie filii Amos quam vidit super Judam et Hierusalem: in diebus Ozia, Joatham, Achaz, et Ezechia, regum Judæ. Audite cœli, et auribus percipe terra: quoniam Dominus locutus est. Filios enutrivi et exaltavi: ipsi autem spreverunt me.

*Et finiatur cum hac clausula, Hæc dicit Dominus: convertimini ad me, et salvi eritis. Et notandum quod omnes lectiones de prophetia per totum annum terminantur cum hac clausula, Hæc dicit Dominus, nisi in tribus noctibus ante pascha. Reliquæ vero lectiones cum Tu autem domine miserere nostri finiantur, nisi solummodo in vigiliis mortuorum, et nisi in tribus noctibus ante pascha.*

*Finita lectione non respondeat chorus Deo gratias in audientia: sed statim absque intervallo Responsorium incipiatur.* Aspiciens a longe ecce video Dei potentiam venientem, et nebulam totam terram tegentem. Ite obviam ei et dicite: Nuntia nobis si tu es ipse: Qui regnaturus es: In populo Israel. *Primum Ps.* Quique terrigenæ, et filii hominum, simul in unum dives et pauper. *Chorus.* Ite obviam, &c. *Secundum Ps.* Qui regis Israel intende, qui deducis velut ovem Joseph. *Chorus.* Nuntia, &c. *Tertium Ps.* Excita potentiam tuam et veni, ut salvos facias nos. *Chorus.*

with (ii) Versicle and Response.

Paternoster and Credo said privately.

Blessing of the reader.

(iii) Group of lessons, Lectio I. [Isa. i. 1, 2.]

(iv) and their Respons.

Mattins.

Qui regnaturus es, &c. Gloria Patri. *Chorus.* In populo. *R.* Aspiciens. *Et percantetur a choro.*

*Ben.* Deus Dei Filius: nos benedicere et adjuvare dignetur.

*Lectio secunda.* Cognovit bos possessorem suum, et asinus præsepe domini sui: Israel autem non me cognovit, et populus meus non intellexit. Væ genti peccatrici, populo gravi iniquitate, semini nequam, filiis sceleratis. Dereliquerunt Dominum, blasphemaverunt sanctum Israel, abalienati sunt retrorsum. Hæc dicit.

*R.* Aspicebam in visu noctis: et ecce in nubibus cœli filius hominis venit. Et datum est ei regnum et honor: et omnis populus, tribus, et linguæ servient ei. *Ps.* Potestas ejus potestas æterna, quæ non auferetur: et regnum ejus quod non corrumpetur. *R.* Et datum est ei regnum et honor, &c.

*Ben.* Spiritus Sancti gratia: illumet corda et corpora nostra.

*Lectio tertia.* Super quo percutiam vos ultra addentes prævaricationem? Omne caput languidum et omne cor mœrens: a planta pedis usque ad verticem non est in eo sanitas. Vulnus et livor et plaga tumens, non est circumligata: nec curata medicamine, neque fota oleo.

*R.* Missus est Gabriel angelus ad Mariam virginem desponsatam Joseph, nuntians ei verbum, et expavescit virgo de lumine: ne timeas, Maria, invenisti gratiam apud Dominum: ecce concipies et paries. Et vocabitur altissimi filius. *Ps.* Dabit et Dominus Deus sedem David patris ejus: et regnabit in domo Jacob in æternum. *R.* Et vocabitur, &c.

*In secundo nocturno. Ant.* Bethleem non es minima in principibus Juda: ex te enim exiet dux qui regat populum meum Israel: ipse enim salvum faciet populum suum a peccatis eorum. *Ps.* Conserva. *An.* Ecce virgo concipiet et pariet filium: et vocabitur nomen ejus Emmanuel. *Ps.* Exaudi Deus. *An.* Orietur in diebus ejus justitia et abundantia pacis: et adorabunt eum omnes reges: omnes gentes servient ei. *Ps.* Diligam te.

*Ps.* Egredietur virga de radice Jesse.

*R.* Et flos de radice ejus ascendet.

*Tres mediæ lectiones de sermone beati Maximi episcopi: et legantur sine titulo, sed cum Jube Domine incipiantur: et cum Tu autem finiantur.*

*Ben.* Omnipotens Dominus: sua gratia nos benedicat.

*Lectio quarta.* Igitur quoniam post tempus spiritualibus epulis reficere nos debemus: videamus quid evangelica lectio prosequatur. Ait enim Dominus (sicut audivimus) de adventus sui tempore.

Lectio II. [Isa. i. 3, 4.]

Respond.

Lectio III. [Isa. i. 5, 6.]

Respond.

(b) Second Nocturn.

(i) Group of Psalms. Ps. xvi.—xviii.

(ii) Versicle and Response.

(iii) Group of Lessons.

Maximus of Turin, Homily, Lectio IV.

Mattins.

Sicut fulgur coruscans de sub cœlo : ita erit adventus filii hominis. Et addidit in consequentibus : In illa nocte erunt duo in lecto uno : unus assumetur, et alter relinquetur. Duæ molentes in pistrino : una assumetur, et altera relinquetur.

and (iv)  
Respond.

R̄. Ave Maria, gratia plena, Dominus tecum. Spiritus sanctus superveniet in te, et virtus altissimi obumbrabit tibi : quod enim ex te nascetur sanctum, vocabitur filius Dei. V̄. Quomodo fiet istud quoniam virum non cognosco? et respondens angelus dixit ei. R̄. Spiritus sanctus, &c.

Ben. Christus perpetuæ : det nobis gaudia vitæ.

Lectio V.

Lectio quinta. Movet fortasse nos fratres ; cur Dominus adventum suum indicans noctis se tempore ostenderit adventurum. Utique ejus adventus magna cum claritate diei, magno cum timore et tremore suscipietur a cunctis. Frequenter audivimus sacris literis prædicatum : priusquam Dominus Jesus Christus adveniat antichristum regnaturum. Qui ita tenebras humano generi suæ pravitatis infundet ; ut lucem veritatis nemo pœne respiciet : et caligine propria operiens mentes hominum cœcitatem quandam spiritualibus oculis exhibebit.

Respond.

R̄. Suscipe verbum, virgo Maria, quod tibi a Domino per angelum transmissum est : concipies per aurem, Deum paries et hominem. Ut benedicta dicaris inter omnes mulieres. V̄. Paries quidem filium : sed virginitatis non patieris detrimentum : efficeris gravida, et eris mater semper intacta. R̄. Ut benedicta, &c.

Ben. Intus et exterius : nos purget Spiritus almus.

Lectio VI.

Lectio sexta. Nec mirum si diabolus emittat iniquitatis tenebras : cum ipse sit nox omnium peccatorum. Ad hujus igitur noctis tetram caliginem depellendam, velut fulgur quoddam Christus adveniet. Et sicut lucescente die nox subvertitur, ita coruscante salvatore antichristus effugabitur. Nec ulterius poterit disseminare iniquitatis suæ tenebras, cum lumen veritatis effulserit.

Respond.

R̄. Salvatorem expectamus Dominum Jesum Christum : Qui reformabit corpus humilitatis nostræ : Configuratum corpori claritatis suæ. V̄. Sobrie et juste et pie vivamus in hoc sæculo, expectantes beatam spem et adventum gloriæ magni Dei. R̄. Qui reformabit corpus, &c. Gloria Patri et Filio. R̄. Configuratum corpori, &c.

(c) Third  
Nocturn.

In tertio nocturno. Ant. Nox præcessit, dies autem appropinquavit : abjiciamus ergo opera tenebrarum, et induamur arma lucis. Ps. Cœli enarrant. An. Hora est jam nos de somno surgere : et

(i) Group of  
Psalms.

Mattins.

aperti sunt oculi nostri surgere ad Christum ; quia lux vera est et fulgens in cœlo. Ps. Exaudiat te. An. Gaudete in Domino semper : modestia vestra nota sit omnibus hominibus ; Dominus prope est : nihil solliciti sitis, sed in omni oratione petitiones vestræ innotescant apud Deum. Ps. Domine in virtute.

V̄. Egredietur Dominus de loco sancto suo.

R̄. Veniet ut salvet populum suum a peccatis eorum.

Ben. Evangelica lectio : sit nobis salus et protectio.

Lectio septima de expositione evangelii hoc modo incipiat post acceptam benedictionem. Lectio sancti evangelii secundum Mattheum. In illo tempore : cum appropinquasset Jesus Hierosolymis, et venisset Bethphage ad montem Oliveti : tunc misit duos discipulos suos dicens eis ; Ite in castellum quod contra vos est : et statim invenietis asinam alligatam et pullum cum ea. Solvite et adducite mihi. Et reliqua. Finitis verbis evangelii dicat lector titulum de omelia sub eodem tono . . . Omelia ex diversis tractatibus.

Bethphage domus buccæ, sive domus maxillarum interpretatur, qui sacerdotum viculus erat ; et confessionis portabat typum. Et erat situs in monte Oliveti, ubi lumen scientiæ, ubi laborum et dolorum requies est. Tunc misit duos discipulos suos. Non immerito possunt duo discipuli, ad exhibenda Domino animalia destinati, duo prædicatorum ordines (unus videlicet in gentes, alter in circumcisionem directus) intelligi. Qui recte duo mittuntur : sive propter scientiam veritatis et operationis munditiam : sive propter geminæ dilectionis (Dei videlicet et proximi) sacramentum toto orbe prædicandum.

R̄. Audite verbum Domini gentes, et annuntiate illud in finibus terræ : et in insulis quæ procul sunt dicite : Salvator noster adveniet. Annuntiate, et auditum facite : loquimini et clamate. R̄. Salvator, &c.

Ben. Divinum auxilium : maneat semper nobiscum.

Lectio octava. Ite in castellum quod contra vos est. Contra enim apostolos erat, nec jugum doctrinarum volebat accipere. Missi isti discipuli doctores significant, quos ut indocta ac barbara totius orbis loca (quasi contra positi castelli mœnia) evangelizando penetrarent, destinavit. Et statim invenietis asinam alligatam et pullum cum ea : solvite et adducite mihi. Introeuntes mundum prædicatores sancti invenerunt pullum nationum perfidiæ vinculis irretitum. Funiculis enim peccatorum suorum unusquisque constrictus erat. Nec solum nationum, verum etiam Judæorum. Omnes enim peccaverunt, et eget gloria Dei.

R̄. Ecce virgo concipiet, et pariet filium, dicit Dominus : Et

Ps. xix.—  
xxi.(ii) Versicle  
and  
Response.(iii) Group  
of Lessons.  
Gospel and  
its Homily.  
Lectio VII.(iv) Res-  
pond.

Lectio VIII

Respond

Mattins.

vocabitur nomen ejus admirabilis Deus fortis. *V.* Super solium David et super regnum ejus sedebit in æternum. *R.* Et vocabitur, &c.

Lectio IX.

*Ben.* In unitate Sancti Spiritus : benedicat nos Pater et Filius.

*Lectio nona.* Asina quippe quæ subjugalis fuit et edomita, synagogam quæ jugum legis traxerat, pullus asinæ lascivus et liber, populum nationum significat. Super quem nullus adhuc hominum sedit : quia nemo rationabilium doctorum frænum correctionis quod vel linguam cohiberet a malo, vel in arctam vitæ viam ire cogeret : nemo indumenta salutis quibus spiritualiter calefieret populo gentium utilia suadendo contulerat. Sederet namque super illum vel homo, si aliquis ratione utens ejus stultitiam deprimendo corrigeret.

Respond.

*R.* Lætentur cœli et exultet terra ; jubilate montes laudem ; quia Dominus noster venit ; Et pauperum suorum miserebitur.

6. Te Deum.

*V.* Orietur in diebus ejus justitia et abundantia pacis. *R.* Et pauperum, &c. Gloria Patri. *R.* Et pauperum, &c.

*Non dicatur Te Deum laudamus<sup>1</sup> per totum Adventum, de quocunque fit servitium, sed nonum responsorium reincipiatur. Finito responsorio dicat sacerdos loco nec habitu mutato.*

7. Sacerdotal Versicle leading to LAUDS.

*V.* Emitte agnum Domine dominatorem terræ.  
*R.* De petra deserti ad montem filiæ Sion.

1. Introduction.  
2. Psalms and Canticles.  
Ps. xciii., c.,  
lxxiii., lxxvii.

*Sacerdos dicat Deus in adjutorium ut supra.*

*In Laudibus An.* In illa die stillabunt montes dulcedinem, et colles fluent lac et mel, alleluia. *Ps.* Dominus regnavit. *An.* Jocundare filia Sion, exulta satis filia Hierusalem, alleluia. *Ps.* Jubilate Deo. *An.* Ecce Dominus veniet, et omnes sancti ejus cum eo : et erit in die illa lux magna, alleluia. *Ps.* Deus, Deus meus, et *Ps.* Deus misereatur, *sub uno* Gloria Patri dicantur, quod etiam per totum annum observetur, quando Gloria Patri dicitur. *An.* Omnes sitiennes venite ad aquas : quærite Dominum dum inveniri potest, alleluia. *Ps.* Benedicite omnia opera, et dicatur sine Gloria Patri per totum annum quandocunque dicitur. *An.* Ecce veniet propheta magnus ; et ipse renovabit Hierusalem, alleluia. *Ps.* Laudate Dominum de cœlis, *Ps.* Cantate Domino, et *Ps.* Laudate Dominum in sanctis, *sub uno* Gloria Patri dicantur in Laudibus per totum annum quando Gloria Patri dicitur.

Benedicite.

xxlviii.—cl.

*Hi psalmi prædicti dicantur in Laudibus omnibus dominicis per*

<sup>1</sup> Cf. Brev. Sar. In die nativitatis adventum, et nisi a septuagesima Domini. 'Finito evangelio incipiat usque ad pascham, et nisi in feriali sacerdos executor officii in cappa serica quando de feria agitur, et nisi in stalli suo *Ps.* Te Deum alta voce. festis trium lectionum qua fiunt in Notandum est quod per totum annum vigiliis, et in quatuor temporibus dicitur ad matutinas Te Deum extra extra hebdomadam pentecostes. . .'

*annum præterquam a Septuagesima usque ad pascha tantum. Dicantur etiam in omnibus festis sanctorum, tam trium quam novem lectionum, per totum annum, et non in feriis.*

*Capitulum.* Hora est jam nos de somno surgere : nunc enim propior est nostra salus quam cum credidimus. *Chorus.* Deo gratias.

*Hymnus.* Vox clara ecce intonat, &c.

*V.* Vox clamantis in deserto.

*R.* Parate viam Domini : rectas facite semitas Dei nostri.

*An.* Spiritus sanctus in te descendet Maria : ne timeas habens in utero filium Dei, alleluia. *Ps.* Benedictus.

*V.* Dominus vobiscum. *R.* Et cum spiritu tuo. *Coremus.*

*Oratio.* Excita quæsumus, Domine, potentiam tuam et veni : ut ab imminentibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante salvari ; Qui vivis.

*V.* Dominus vobiscum. *R.* Et cum spiritu tuo.

*V.* Benedicamus domino. *R.* Deo gratias.

*Memoria de sancta Maria.* *An.* Missus est Gabriel angelus ad Mariam virginem desponsatam Joseph. *V.* Egredietur virga. *Oratio.* Deus qui de beatæ Mariæ (p. 266).

*V.* Dominus vobiscum. *R.* Et cum spiritu tuo.

*V.* Benedicamus domino. *R.* Deo gratias.

## AD PRIMAM.

*Dicto Pater et Ave, incipiat sacerdos Deus in adjutorium, &c.*

*Hymnus :* Jam lucis orto sidere, &c.

*An.* In illa die. (*Prima de Laudibus.*) *Ps.* Deus, Deus meus, respice. *Ps.* Dominus regit. Gloria Patri. *Ps.* Domini est terra *Ps.* Ad te Domine levavi. Gloria Patri. *Ps.* Judica me *Ps.* Deus in nomine tuo salvum me fac. Gloria Patri. *Ps.* Confitemini. *Ps.* Beati immaculati. Gloria Patri. *Ps.* Retribue. Gloria Patri.

*In omnibus Dominicis quandocunque dicitur Ps.* Deus, Deus meus, respice, cum reliquis Psalmis ad Primam, dicitur super Quicumque hæc antiphona : Te Deum patrem ingenitum, te filium unigenitum, te spiritum sanctum paraclitum, sanctam et individuum Trinitatem toto corde et ore confitemur, laudamus atque benedicimus : tibi gloria in sæcula.

*Symbolum Athanasii.* Quicumque vult, &c.

*Capitulum.* Regi sæculorum, immortalis, invisibili, soli Deo honor et gloria in sæcula sæculorum. Amen. *R.* Deo gratias.

*Hoc prædictum capitulum dicitur omnibus dominicis, et in festis, et in octavis et infra, quando chorus regitur.*

Lauds.

3. The Chapter Rom. xlii. 11.  
4. The Hymn and Versicle.5. Benedictus.  
6. The Collect.

and closing Versicles.

7. The Memorial.

PRIME.

1. Introduction.  
2. Hymn.  
3. The Psalms.  
Ps. xxii.—  
xxvi., liv.,  
cxviii.,  
cxix. 1—32.

4. The Quicumque vult

5. The Chapter.  
[1 Tim. i. 17.]

## Prime.

6. Respond,  
and

7. Versicle.

8. The Suffrages, with  
Lord's  
Prayer.

Credo.

R. Jesu Christe, fili Dei vivi, miserere nobis.

V. Qui sedes ad dexteram patris. R. Miserere, &amp;c. Gloria Patri. R. Jesu Christe, &amp;c.

V. Exsurge domine adjuva nos.

R. Et libera nos propter nomen tuum.

Et his dictis sequuntur preces hoc modo.

Kyrie eleison. *iii.* Christe eleison. *iii.* Kyrie eleison. *iii.*

Pater noster. V. Et ne nos inducas. R. Sed libera.

V. Vivet anima mea et laudabit te.

R. Et judicia tua adjuvabunt me.

V. Erravi sicut ovis qui perii.

R. Quære servum tuum, Domine, qua mandata tua non sum oblitus.

Credo in Deum.

V. Carnis resurrectionem. R. Et vitam æternam. Amen.

V. Repleatur os meum laude.

R. Ut cantem gloriam tuam, tota die magnitudinem tuam.

V. Domine averte faciem tuam a peccatis meis.

R. Et omnes iniquitates meas dele.

V. Cor mundum crea in me Deus.

R. Et Spiritum Sanctum tuum ne auferas a me.

V. Redde mihi lætitiã salutaris tui.

R. Et spiritu principali confirma me.

V. Eripe me Domine ab homine malo.

R. A viro iniquo eripe me.

V. Eripe me de inimicis meis Deus meus.

R. Et ab insurgentibus in me libera me.

V. Eripe me de operantibus iniquitatem.

R. Et de viris sanguinum salva me.

V. Sic psalmum dicam nomini tuo in sæculum sæculi.

R. Ut reddam vota mea de die in diem.

V. Exaudi nos Deus salutaris noster.

R. Spes omnium finium terræ et in mari longe.

V. Deus in adjutorium meum intende.

R. Domine ad adjuvandum me festina.

V. Sanctus Deus, sanctus fortis, sanctus et immortalis.

R. Agnus Dei qui tollis peccata mundi, miserere nobis.

V. Benedic anima mea Domino.

R. Et omnia quæ intra me sunt nomini sancto ejus.

V. Qui propitiatur omnibus iniquitatibus tuis.

R. Qui sanat omnes infirmitates tuas.

V. Qui redimit de interitu vitam tuam.

R. Qui coronat te in misericordia et miserationibus.

## Prime.

V. Qui replet in bonis desiderium tuum.

R. Renovabitur ut aquilæ juvenus tua.

Deinde dicitur Confiteor, et Misereatur, et Absolutio ut ad Completorium. (p. 267). Sequuntur preces hoc modo.

V. Deus tu conversus vivificabis nos.

R. Et plebs tua lætabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Dignare, Domine, die isto.

R. Sine peccato nos custodire.

V. Miserere nostri, Domine.

R. Miserere nostri.

V. Fiat misericordia tua, Domine, super nos.

R. Quemadmodum speravimus in te.

V. Domine Deus virtutum converte nos.

R. Et ostende faciem tuam, et salvi erimus.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum. R. Et cum spiritu tuo.

Oremus.

Hæc sequens oratio dicitur in omnibus festis duplicibus per annum extra hebdomada Paschæ.

In hac hora hujus diei tua nos, Domine, reple misericordia : ut per totum diem exultantes in tuis laudibus delectemur. Per.

V. Dominus vobiscum. R. Et cum spiritu tuo.

V. Benedicamus Domino. R. Deo gratias.

In omnibus dominicis, et in festis sanctorum non duplicibus, et in festis extra hebdomada Paschæ dicatur hæc oratio. Domine sancte, pater omnipotens, æterne Deus, qui nos ad principium hujus diei pervenire fecisti, tua nos hodie salva virtute : et concede ut in hac die ad nullum declinemus peccatum, nec ullum incurramus periculum : sed semper ad tuam justitiam faciendam omnis nostra actio tuo moderamine dirigatur. Per.

V. Dominus vobiscum. R. Et cum spiritu tuo.

V. Benedicamus Domino. R. Deo gratias.

## AD TERTIAM.

Deus in adjutorium, &amp;c.

Hymnus. Nunc sancte nobis Spiritus, &amp;c.

An. Jocundare (p. 262). Ps. Legem pone. Ps. Memor esto. Ps Bonitatem.

Cap. Hora est jam (p. 263).

K

Mutual  
Confession  
and Absolu-  
tion,and Collect  
(either this)with closing  
Versicles(or this i.e.  
the Collect  
for Grace.)TERCE.  
(Sext. and  
None are  
similar.)  
2. Hymn.  
3. Ps. cxix.  
33—80.

4. Chapter.

## Tercio.

5. *Respond and Versicle.*6. *Collect.*

## EVENSONG.

1. *Introduction.*2. *Ps. cx.—cxi.*3. *The Chapter. [Rom. xiii. 11.]*4. *Respond.*5. *The Hymn, and its Versicle.*6. *Magnificat.*7. *The Collect and Memorial.*

## COMPLINE.

1. *Introduction.*

R̄. Veni ad liberandum nos Domine deus virtutum.  
 V̄. Et ostende faciem tuam et salvi erimus. R̄. Domine deus virtutum. Gloria Patri. R̄. Veni ad liberandum, &c.  
 V̄. Timebunt gentes nomen tuum.  
 R̄. Et omnes reges terræ gloriam tuam.  
*Oratio.* Excita quæsumus (p. 263).

## AD VESPERAS.

Deus in adjutorium, &c.  
*An.* Sede a dextris meis : dixit Dominus domino meo. *Ps.* Dixit Dominus domino meo. Gloria. *An.* Fidelia omnia mandata ejus, confirmata in sæculum sæculi. *Ps.* Confitebor tibi. Gloria. *An.* In mandatis ejus volet nimis. *Ps.* Beatus vir. Gloria. *An.* Sit nomen Domini benedictum in sæcula. *Ps.* Laudate pueri. Gloria. *An.* Nos qui vivimus benedicimus Domino. *Ps.* In exitu Israel. Gloria.

*Capitulum.* Hora est jam nos de somno surgere : nunc enim propior est nostra salus quam cum credidimus.

*Clericus de ii. forma incipiat hoc responsorium, Tu exurgens Domine, et percantetur a choro, misereberis Sion. Cler.* Quia tempus miserendi ejus, quia venit tempus. *Chor.* Misereberis. *Cler.* Gloria. *Chor.* Tu exurgens.

*Hymnus.* Conditor alme siderum, &c.

V̄. Rorate cœli desuper.

R̄. Et nubes pluant justum : aperiatur terra et germinet salvatorem.

*An.* Ne timeas Maria, invenisti gratiam apud Dominum : ecce concipies et paries filium, alleluia. *Ps.* Magnificat.

*Oratio.* Excita quæsumus, Domine, ut supra (p. 263).

*Versiculi ut supra* (p. 263).

*Memoria de S. Maria.* *An.* Beata es Maria quæ credidisti, quoniam perficientur in te quæ dicta sunt tibi a Domino : alleluia. V̄. Egredietur virga de radice Jesse. R̄. Et flos de radice ejus ascendet. *Oratio.* Deus qui de beatæ Mariæ virginis utero verbum tuum angelo nuntiante carnem suscipere voluisti : præsta supplicibus tuis ut qui vere eam Dei genitricem credimus, ejus apud te intercessionibus adjuvemur. Per eundem.

*Versiculi ut supra* (p. 263).

## AD COMPLETORIUM.

*Dicto Pater noster et Ave Maria, incipiat sacerdos.*

V̄. Convertete nos, Deus, salutaris noster.

R̄. Et averte iram tuam a nobis.

V̄. Deus in adjutorium meum intende.

R̄. Domine ad adjuvandum me festina, &c.

*An.* Miserere mei Domine, et exaudi orationem meam. *Ps.* Cum invocarem. Gloria Patri. *Ps.* In te Domine speravi. *Ps.* Qui habitat. *Ps.* Ecce nunc. Gloria Patri. *An.* Miserere, &c.

*Capitulum.* Tu in nobis es Domine : et nomen sanctum tuum invocatum est super nos : ne derelinquas nos Domine Deus noster. *Chorus respondeat, Deo gratias.*

*Hymnus.* Te lucis ante terminum, &c.

V̄. Custodi nos Domine.

R̄. Ut pupillam oculi sub umbra alarum tuarum protege nos.

*An.* Veni Domine visitare nos in pace ; ut lætemur coram te corde perfecto. *Canticum Simeonis.* Nunc Dimittis. Gloria.

*Sequuntur preces.*

Kyrie eleison *iii.* Christe eleison *iii.* Kyrie eleison *iii.*

Pater noster. Ave Maria. Et ne nos. Sed libera.

V̄. In pace in id ipsum. R̄. Dormiam et requiescam.

Credo. Carnis resurrectionem. Et vitam æternam. Amen.

V̄. Benedicamus Patrem et Filium cum Sancto Spiritu.

R̄. Laudemus et superexaltemus eum in sæcula.

V̄. Benedictus es Domine in firmamento cœli.

R̄. Et laudabilis, et gloriosus, et superexaltatus in sæcula.

V̄. Benedicat et custodiat nos omnipotens et misericors Dominus. R̄. Amen.

Confiteor, Misereatur, et Absolutionem, tam ad Primam quam ad Completorium.

*Sacerdos respiciens ad altare, privatim ut vix audiat a choro, hoc modo :—*Confiteor Deo, beatæ Mariæ, omnibus sanctis, vertens se ad chorum, et vobis : peccavi nimis cogitatione, locutione, et opere : mea culpa. *Respiciens ad altare, Precor sanctam Mariam, et omnes sanctos Dei, respiciens ad chorum, et vos orare pro me.*

*Chorus respondeat ad eum conversus, Misereatur, &c.*

*Postea, primo ad altare conversus, Confiteor ; deinde ad sacerdotem conversus, ut prius sacerdos se habuit.*

*Deinde dicat sacerdos ad chorum.*

Misereatur vestri omnipotens Deus : et dimittat vobis omnia peccata vestra : liberet vos ab omni malo : conservet et confirmet in bono : et ad vitam perducatur æternam. Amen.

Absolutionem et remissionem omnium peccatorum vestrorum, spatium veræ penitentiae, emendationem vitæ, gratiam et con-

## Compline.

2. *Psalms. Ps. iv. xxxi. 1—6. xci., cxxxiiv.*3. *The Chapter. [Jer. xiv. 9.]*5. *The Hymn and Versicle.*6. *Nunc dimittis.*7. *The Suffrages, with Lord's Prayer and Creed.**Mutual Confession and Absolution.*

Compline.

solutionem Sancti Spiritus : tribuat vobis omnipotens et misericors Dominus. Amen.

℣. Deus tu conversus vivificabis nos.

℞. Et plebs tua lætabitur in te.

℣. Ostende nobis Domine misericordiam tuam.

℞. Et salutare tuum da nobis.

℣. Dignare Domine nocte ista. ℞. Sine peccato nos custodire.

℣. Miserere nostri Domine. ℞. Miserere nostri.

℣. Fiat misericordia tua Domine super nos.

℞. Quemadmodum speravimus in te.

℣. Domine Deus virtutum converte nos.

℞. Et ostende faciem tuam et salvi erimus.

℣. Domine, exaudi orationem meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum. ℞. Et cum spiritu tuo.

[Alternative suffrages

*Hæ preces prædictæ dicuntur supradicto modo per totum annum ad Completorium, tam in festis duplicibus quam simplicibus, etiam sine regimine chori: et in feriis, nisi a Cæna Domini usque ad oct. Paschæ.*

*[Ita tamen quod in omnibus feriis per Adventum, et a Domine ne in ira, usque ad Cænam Domini, et a Deus omnium, usque ad Adventum Domini, (quando de feria agitur), post versiculum Fiat misericordia, statim sequatur,*

℣. Exaudi Domine vocem meam qua clamavi ad te.

℞. Miserere mei et exaudi me.

*Sequitur Ps. Miserere. Totus Ps. dicitur cum Gloria, et Sicut erat, sine nota. Et tunc omnia fiant in prostratione ab inceptione primi Kyrie eleison usque post orationem, et Confiteor, et Misereatur, et Absolutionem; ita tamen quod immediate post psalmum erigat se sacerdos solus sic dicens:*

℣. Exsurge Domine, adjuva nos.

℞. Et libera nos propter nomen tuum.

℣. Domine Deus virtutum converte nos.

℞. Et ostende faciem tuam et salvi erimus.

℣. Domine exaudi orationem meam.

℞. Et clamor meus ad te veniat.

℣. Dominus vobiscum.

℞. Et cum spiritu tuo.]

Oremus.

Illumina, quæsumus, Domine Deus, tenebras nostras : et totius hujus noctis insidias tu a nobis repelle propitius. Per Dominum.

℣. Dominus vobiscum. ℞. Et cum spiritu tuo.

℣. Benedicamus Domino. ℞. Deo gratias.

(The Collect for Aid.)

Closing Versicles.

Liturgy of S. Chrysostom.

## II.—The Deacon's Litany of the Liturgy of S. Chrysostom.<sup>1</sup>

Ὁ Διάκονος· Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ Χορός· Κύριε ἐλέησον.

Ἐπὲρ τῆς ἀνωθεν εἰρήνης, καὶ τῆς σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν. Κύριε ἐλέησον.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, εὐσταθείας τῶν ἀγίων τοῦ Θεοῦ Ἐκκλησιῶν, καὶ τῆς τῶν πάντων ἐνώσεως.

Ἐπὲρ τοῦ ἁγίου Οἴκου τούτου, καὶ τῶν μετὰ πίστews, ἐνλαβείας, καὶ φόβου Θεοῦ εισιόντων ἐν αὐτῷ.

Ἐπὲρ τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος), τοῦ τιμίου Πρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, παντὸς τοῦ Κλήρου, καὶ τοῦ λαοῦ.

Ἐπὲρ τῶν εἰσεβυστάτων καὶ Θεοφυλάκτων Βασιλέων ἡμῶν, παντὸς τοῦ Παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν.

Ἐπὲρ τῆς ἁγίας Μονῆς (ἢ τῆς πόλεως) ταύτης, πάσης πόλεως καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς.

Ἐπὲρ εὐκρασίας ἀέρων εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καρῶν εἰρηνικῶν.

Ἐπὲρ πλεόντων, ὀδοιπορούντων, νοσοῦντων, καμνόντων, αἷχμα λωπῶν, καὶ τῆς σωτηρίας αὐτῶν.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πασης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεὸς, τῇ σῇ χάριτι.

Τῆς Παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν Ἁγίων ἀνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθῶμεθα.

Ὁ Χορός· Ζοὶ Κύριε.

Ὁ Ἱερεὺς ἐκφώνως· Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ Ἁγίῳ Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ Χορός· Ἀμήν.

<sup>1</sup> *Euchologion*, p. 47; *L. E. W.*, 362. Cp. below pp. 274, 275.

Liturgy of S. Chrysostom.

III.—*The Anaphora of S. Chrysostom's Liturgy*.<sup>1</sup>

Η ΑΝΑΦΟΡΑ ΤΗΣ ΘΕΙΑΣ ΛΕΙΤΟΥΡΓΙΑΣ ΤΟΥ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΙΩΑΝΝΟΥ ΤΟΥ ΧΡΥΣΟΣΤΟΜΟΥ.<sup>1</sup>

The Anaphora.

Ὁ Διάκονος· Στῶμεν καλῶς· στῶμεν μετὰ φόβου· πρόσχωμεν τὴν ἅγιαν Ἀναφορὰν ἐν εἰρήνῃ προσφέρειν.

Ὁ Χορός· Ἐλεον εἰρήνης, θυσίαν αἰνέσεως.

Καὶ ὁ μὲν Ἱερεὺς, ἐπάρας τὸν Ἀέρα<sup>2</sup> ἀπὸ τῶν Ἀγίων, ἀποτίθεισιν αὐτὸν ἐν ἐνὶ τόπῳ, λέγων τὸ, Ἡ χάρις, κ.τ.λ. Ὁ δὲ Διάκονος προσκυνήσας εἰσέρχεται ἐν τῷ ἁγίῳ Βήματι· καὶ λαβὼν Ῥιπίδιον<sup>3</sup> ριπίζει τὰ Ἅγια εὐλαβῶς.

Ὁ Ἱερεὺς, στραφεὶς πρὸς τὸν λαὸν, ἐκφωνεῖ·

The Salutation.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

Ὁ Χορός· Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ Ἱερεὺς· Ἄνω σχῶμεν τὰς καρδίας.

and Sursum Corda.

Ὁ Χορός· Ἐχομεν πρὸς τὸν Κύριον.

Ὁ Ἱερεὺς· Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ Χορός· Ἄξιον καὶ δίκαιον ἐστὶ προσκυνεῖν Πατέρα, Υἱὸν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.

Ὁ Ἱερεὺς μυστικῶς, πρὸς ἀνατολὰς ἐστραμμένος·

The Commemoration (Cf. Preface).

Ἄξιον καὶ δίκαιον σέ ὑμνεῖν, σέ εὐλογεῖν, σέ αἰνεῖν,<sup>4</sup> σοὶ εὐχαριστεῖν, σέ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου· σὺ γὰρ εἶ Θεὸς ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, αἰὶ ὢν, ὡσαύτως ὢν, σὺ καὶ ὁ μονογενὴς σου Υἱὸς καὶ τὸ Πνεῦμά σου τὸ ἅγιον· σὺ ἐκ τοῦ μη ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ

<sup>1</sup> Εὐχολόγιον τὸ μέγα, περιέχον τὰς τῶν ἐπὶ μυστηρίων ἀκολουθίας· pp. 61 sqq. Venice, 1862. Αἱ θείαις λειτουργίαι· pp. 17 sqq. Venice, 1867.

<sup>2</sup> The Fans (*Flabella, Muscaria*), originally of light material, to keep away insects, in process of time came to signify mystically the vibration of the wings of the Seraphim: they are now generally made of silver, and in the shape of cherubs' heads and wings. Neale, *Liturgies*, p. xxv. note.

<sup>3</sup> The Air (*ἀήρ* or *νεφέλη*) is the outer covering, placed over the Paten and Cup, each being first covered with its own veil. Neale, p. 170; *Divine Liturgy*, p. 4.

<sup>4</sup> Cf. *Martyrium S. Polycarpi*, § 14.

Liturgy of S. Chrysostom.

παραπεσόντας ἀνίστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν σου ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμεν σοὶ, καὶ τῷ μονογενεῖ σου Υἱῷ, καὶ τῷ Πνεύματί σου τῷ ἁγίῳ· ὑπὲρ πάντων ὧν ἴσμεν, καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσιῶν τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς Λειτουργίας ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας· καίτοι σοι παρεστήκασι χιλιάδες Ἀρχαγγέλων, καὶ μυριάδες Ἀγγέλων, τὰ Χερουβὶμ καὶ τὰ Σεραφίμ, ἑξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτά.

Ἐκφώνως· Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βυῶντα, κεκραγόντα, καὶ λέγοντα·

Ὁ Χορός· Ἅγιος, ἅγιος, ἅγιος, Κύριος Σαβαῶθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ δόξης σου. Ὡσαννά ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· ὡσαννά ἐν τοῖς ὑψίστοις.

The Sanctus.

Ἐνταῦθα πάλιν λαβὼν ὁ Διάκονος τὸν Ἀστερίσκον<sup>1</sup> ἐκ τοῦ ἁγίου Δίσκου ποιεῖ Σταυροῦ τύπον ἐπάνω αὐτοῦ, καὶ ἀσπασάμενος αὐτὸν ἀποτίθεισιν ἐν μέρει τινί.

Ὁ δὲ Ἱερεὺς ἐπέυχεται μυστικῶς·

Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων Δυνάμεων, Δέσποτα φιλόφθωπε, βοῶμεν καὶ λέγομεν· Ἅγιος εἶ καὶ πανάγιος, Σὺ, καὶ ὁ μονογενὴς σου Υἱὸς, καὶ τὸ Πνεῦμά σου τὸ ἅγιον. Ἅγιος εἶ καὶ πανάγιος, καὶ μεγαλοπρεπὴς ἡ δόξα σου· ὅς τὸν κόσμον σου οὕτως ἠγάπησας, ὥστε τὸν μονογενῆ σου Υἱὸν δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχῃ ζωὴν αἰώνιον· ὅς ἔλθων, καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἢ παρεδίδοιο, μᾶλλον δὲ ἑαυτὸν παρεδίδοιο ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς ἁγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσίν, εὐχαριστήσας καὶ εὐλογήσας, ἀγιάσας, κλάσας, ἔδωκε τοῖς ἁγίοις αὐτοῦ Μαθηταῖς καὶ Ἀποστόλοις, εἰπών·

Commemoration of redemption, including

Ἐκφώνως· Λάβετε, φάγετε, τοῦτό μου ἐστὶ τὸ Σῶμα, τὸ ὑπὲρ ὑμῶν κλάμενον, εἰς ἄφεσιν ἁμαρτιῶν. Ὁ Χορός· Ἀμήν.

The Recital of the Institution.

Μυστικῶς· Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων·

Ἐκφώνως· Πίετε ἐξ αὐτοῦ πάντες, τοῦτό ἐστι τὸ Αἷμά μου

<sup>1</sup> Two crossed strips of metal, arranging the portions of Bread used to cover the Paten, to prevent Neale, *Liturgies*, p. 170. the Veil (*δισκοκάλυμμα*) from dis-

Liturgy of S.  
Chrysostom.

τὸ τῆς καινῆς Διαθήκης, τὸ ὑπὲρ ἡμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν. Ὁ Χορός· Ἀμήν.

Μυστικῶς· Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς, καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ Σταυροῦ, τοῦ Τάφου τῆς τριήμερον Ἀναστασεως, τῆς εἰς οὐρανοὺς Ἀναβάσεως, τῆς ἐν δεξιῶν Καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν Παρονσίας·

Ἐκφώνως· Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέρομεν κατὰ πάντα, καὶ διὰ πάντα.

Ὁ Χορός· Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε, καὶ δεόμεθά σου, ὁ Θεὸς ἡμῶν.

Ὁ δὲ Ἱερεὺς κλίνας τὴν κεφαλὴν ἐπεύχεται μυστικῶς·

Ἐπι προσφερόμέν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμέν σε, καὶ δεόμεθα, καὶ ἱκετεύομεν· Κατάπεμψον τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκείμενα Δωρα ταῦτα.

Καὶ ὁ μὲν Διάκονος ἀποτίθησι τὸ Ῥιπίδιον, καὶ ἔρχεται ἐγγύτερον τῷ Ἱερεῖ, καὶ προσκυνοῦσιν ἀμφοτέρω τρις ἔμπροσθεν τῆς ἁγίας Τραπέζης.

Ἔττα τὴν κεφαλὴν ὑποκλίνας ὁ Διάκονος δεικνύει σὺν τῷ Ὠραρίῳ<sup>1</sup> τὸν ἅγιον Ἄρτον, λέγων μυστικῶς·

Εὐλόγησον, Δέσποτα, τὸν ἅγιον Ἄρτον.

Καὶ ὁ Ἱερεὺς ἀνιστάμενος σφραγίζει τρις τὰ ἅγια Δῶρα, λέγων·

Καὶ ποίησον τὸν μὲν Ἄρτον τοῦτον, τίμιον Σῶμα τοῦ Χριστοῦ σου.

Ὁ Διάκονος· Ἀμήν. Καὶ αὐθις ὁ αὐτὸς δεικνύων σὺν τῷ Ὠραρίῳ τὸ ἅγιον Ποτήριον·

Εὐλόγησον, Δέσποτα, τὸ ἅγιον Ποτήριον.

Καὶ ὁ Ἱερεὺς εὐλογῶν λέγει·

Τὸ δὲ ἐν τῷ Ποτηρίῳ τοῦτον, τίμιον Αἷμα τοῦ Χριστοῦ σου.

Ὁ Διάκονος· Ἀμήν. Καὶ αὐθις ὁ Διάκονος, δεικνύων μετὰ τοῦ Ὠραρίου ἀμφοτέρα τὰ ἅγια, λέγει·

Εὐλόγησον, Δέσποτα, τὰ ἀμφοτέρα.

<sup>1</sup> Ὠραρίον, seu potius ὄραριον, denotat *brachium oblongum*, brachio Sacerdotis imponi solitum. Suicer. 'It appears only to be used of the *deacon's*: "stole," as we now call it,

not as in Latin of the corresponding vestment (*περιτραχήλιον*) worn by priests.' Marriott, *Vestiarium Christianum*, p. 84, note. Hammond, *Liturgies*, p. 391.

The Oblation and Invocation.

Liturgy of S.  
Chrysostom.

Ὁ δὲ Ἱερεὺς εὐλογῶν ἀμφοτέρα τὰ ἅγια λέγει·

Μεταβαλὼν τῷ Πνεύματι σου τῷ Ἁγίῳ.

Ὁ Διάκονος· Ἀμήν, Ἀμήν, Ἀμήν. Καὶ τὴν κεφαλὴν ὑποκλίνας τῷ Ἱερεῖ, καὶ εἰπὼν τὸ, Μνήσθητί μου, ἄγε Δέσποτα, τοῦ ἁμαρτωλοῦ, ἴσταται ἐν ᾧ πρότερον ἴστατο τόφῳ· καὶ λαβὼν τὸ Ῥιπίδιον, ῥιπίζει τὰ ἅγια, ὡς καὶ τὸ πρότερον.

Ὁ Ἱερεὺς μυστικῶς· Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου σου Πνεύματος, εἰς βασιλείας οὐρανῶν πλήρωμα, εἰς παρῆσιν τὴν πρὸς σέ, μὴ εἰς κρίμα, ἢ εἰς κατάκριμα. Ἐπι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῶν ἐν πίστει ἀναπισμένων Προπατόρων, Πατέρων, Πατριαρχῶν, Προφητῶν, Ἀποστόλων, Κηρύκων, Εὐαγγελιστῶν, Μαρτύρων, Ὁμολογητῶν, Ἐγκρατειῶν, καὶ παντὸς πνεύματος ἐν πίστει τετελειωμένου·

Ἔττα θυμιῶν τὴν ἁγίαν Τράπεζαν κατέμπροσθεν, λέγει ἐκφώνως·

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, Δεσποίνης ἡμῶν Θεοτόκου, καὶ ἀειπαρθένου Μαρίας.

Καὶ ἐπιδίδωσι τὸ θυμιατήριον τῷ Διακόνῳ, ὅστις θυμιάσας τὴν ἁγίαν Τράπεζαν κύκλω, μνημονεῦει ἔπειτα τὰ Δίπτυχα τῶν Κεκοιμημένων. Μνημονεῦει δὲ καθ' ἑαυτὸν καὶ ὧν βούλεται ζώντων καὶ τεθνεώτων.

Ὁ δὲ Ἱερεὺς ἐπεύχεται μυστικῶς·

Τοῦ ἁγίου Ἰωάννου, Προφήτου, Προδρομοῦ, καὶ Βαπτιστοῦ· τῶν ἁγίων ἐνδόξων, καὶ πανευφήμων Ἀποστόλων· τοῦ ἁγίου (τοῦ δεῖνος) οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων σου τῶν Ἁγίων· ὧν ταῖς ἱκεσίαις ἐπίσκειαι ἡμᾶς ὁ Θεός. Καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου· (Ὁ Ἱερεὺς μνημονεῦει ὧν θέλει) καὶ ἀνάπαισον αὐτούς, ὁ Θεὸς ἡμῶν, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

Ἐπι παρακαλοῦμεν σε· Μνήσθητι, Κύριε, πάσης Ἐπισκοπῆς Ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ Ἠρεσβυτερίου, τῆς ἐν Χριστῷ Διακονίας, καὶ παντὸς Ἱερατικοῦ, καὶ Μοναχικοῦ Τάγματος.

Ἐπι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς Οἰκουμένης, ὑπὲρ τῆς ἁγίας Καθολικῆς καὶ Ἀποστολικῆς Ἐκκλησίας, ὑπὲρ τῶν ἐν ἀγνεΐᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων, ὑπὲρ

The Intercession.

The Dptychs of the Dead.



Liturgy of S.  
Chrysostom.

ἰῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν Βασιλέων, παντός τοῦ Παλατίου καὶ τοῦ Στρατοπέδου αὐτῶν. Δός αὐτοῖς, Κύριε, εἰρηνικὸν τὸ Βασίλειον, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡμέρον καὶ ἡσυχίον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Ἐκφώνως· Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ Ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος), ὃν χάρισαι ταῖς ἀγίαις σου Ἐκκλησίαις ἐν εἰρήνῃ, σῶον, ἐντιμον, ὑγιᾶ, μακροημερεύοντα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Ὁ Διάκονος μνημονεῦει τὰ δίπτυχα τῶν ζώντων.

Ὁ Ἱερεὺς μυστικῶς· Μνήσθητι, Κύριε, τῆς Πόλεως ἐν ἣ παροικοῦμεν, καὶ πάσης πόλεως καὶ χώρας καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς. Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν. Μνήσθητι, Κύριε, τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου Ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων· καὶ ἐπὶ πάντα ἡμᾶς τὰ ἐλέη σου ἔξαποστεῖλον.

Ἐκφώνως· Καὶ δός ἡμῖν ἐν ἐνὶ στόματι καὶ μῦ· καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ὁ Χορός· Ἀμήν.

Καὶ στραφεῖς πρὸς τὸν λαόν, καὶ εὐλογῶν αὐτόν. λέγει·

Καὶ ἔσται τὰ ἐλέη τοῦ Μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ἡμῶν.

Ὁ Χορός· Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ δὲ Διάκονος λαβὼν καιρὸν παρὰ τοῦ Ἱερέως, καὶ ἐξελθὼν, καὶ στὰς ἐν τῷ συνήθει τόπῳ, λέγει·

Πάντων τῶν Ἀγίων μνημονεύσαντες, ἔτι, καὶ ἔτι, ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἐπερ τῶν προσκομισθέντων καὶ ἁγιασθέντων τιμίω Δώρων τοῦ Κυρίου δεηθῶμεν.

Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ἱεροειράνιον καὶ νοερὸν αὐτοῦ Θουσιαστήριον, εἰς ἔσμην ἐνώδιας πνευματικῆς, ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεάν τοῦ ἁγίου Πνεύματος, δεηθῶμεν.

Ἐπερ τοῦ ρυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Ὁ Ἱερεὺς μυστικῶς· Σοὶ παρακατατίθεμεθα τὴν ζωὴν ἡμῶν

and of the  
living.The Bless-  
ing.Deacon's  
Litany, said  
at the same  
time asPriest's  
prayer.Liturgy of S.  
Chrysostom.

ἅπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλόανθρωπε· καὶ παρακαλοῦμαι, καὶ δεόμεθα, καὶ ἱκετεύομεν· Καταξίωσον ἡμᾶς μεταλαβεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν Μυστηρίων ταύτης τῆς Ἱερᾶς καὶ Πνευματικῆς Τραπέζης, μετὰ καθαρῶ συνειδήτους, εἰς ἄφειον ἁμαρτιῶν, εἰς συγχώρησιν πλημμελημάτων, εἰς Πνεύματος ἁγίου κοινωνίαν, εἰς βασιλείας οὐρανῶν κληρονομίαν, εἰς παρρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα, ἢ εἰς κατάκριμα.

Ὁ Διάκονος· Ἀνταλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς ὁ Θεὸς τῇ σῇ χάριτι.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Συγγνώμην καὶ ἄφειον τῶν ἁμαρτιῶν καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικὰ, καὶ καλὴν ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ Βήματος τοῦ Χριστοῦ, αἰτησώμεθα.

Τὴν ἐνότητα τῆς Πίστεως, καὶ τὴν κοινωνίαν τοῦ ἁγίου Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθήμεθα.

Ὁ Ἱερεὺς ἐκφώνως· Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας ἀκατακρίτως τολμᾶν ἐπικαλεῖσθαι σέ τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγει·

Ὁ Λαὸς τό· Πάτερ ἡμῶν.

Ὁ Ἱερεὺς· Ὅτι σου ἐστίν.

Εἶτα· Εἰρήνη πᾶσι.

Ὁ Διάκονος· Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνατε.

Ὁ Ἱερεὺς μυστικῶς· Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀράτε, ὁ τῇ ἀμετρήτῳ σου δυνάμει τὰ πάντα δημιουργήσας, καὶ τῷ πλήθει τοῦ ἔλεους σου ἐξ οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παραγαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἔπιθε ἐπὶ τοὺς ὑποκεκλιότας σοὶ τὰς ἑαυτῶν κεφαλὰς· οὐ γὰρ ἔκλειαν σαρκὶ καὶ αἵματι ἀλλὰ σοὶ τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα τὰ προκείμενα πᾶσιν ἡμῖν

Deacon's  
Litany con-  
tinued.End of the  
Priest's  
Prayer,  
leading toLord's  
Prayer.The Inci-  
nation.

Liturgy of S.  
Chrysostom.

εἰς ἀγαθὸν ἔξομάλισον, κατὰ τὴν ἐκάστου ἰδίαν χρίαν· τοῖς πλέουσι σύμπλευσον· τοῖς ὁδοιποροῦσι συνόδευσον· τοῖς νοσοῦντας ἴασαι, ὁ ἱατρὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν·

Ἐκφώνως· Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητός εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ὁ Χορὸς· Ἀμήν.

The Eleva-  
tion.

Ὁ Ἱερεὺς μυστικῶς· Πρόσχε, Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ἔλθε εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθήμενος, καὶ ὦδε ἡμῖν ἀοράτως συνῶν· καὶ καταλίψον τῇ κραταιᾷ σου χειρὶ μεταδοῦναι ἡμῖν τοῦ ἀχράντου Σώματός σου, καὶ τοῦ τιμίου Αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

Εἶτα προσκυνεῖ ὁ Ἱερεὺς, ὁμοίως καὶ ὁ Διάκονος ἐν ᾧ ἔστι τόπῳ, λέγοντες μυστικῶς τρίς· Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ. Ἐν τοσούτῳ δὲ ὁ Διάκονος ζώννυται καὶ τὸ Ὠράριον αὐτοῦ σταυροειδῶς. Ὅταν δὲ ἴδῃ τὸν Ἱερέα ἐκτείνοντα τὰς χεῖρας, καὶ ἀπτόμενον τοῦ ἁγίου Ἄρτου, πρὸς τὸ ποιῆσαι τὴν ἁγίαν Ὑψωσιν, ἐκφωνεῖ· Πρόσχωμεν.

Καὶ ὁ Ἱερεὺς, ὑψῶν τὸν ἅγιον Ἄρτον, ἐκφωνεῖ·

Τὰ ἅγια τοῖς ἁγίοις.

Manual  
Acts.

Εἶτα ὁ Διάκονος εἰσέρχεται ἐν τῷ ἁγίῳ Βήματι, καὶ στάς ἐκ δεξιῶν τοῦ Ἱερέως κρατοῦντος τὸν ἅγιον Ἄρτον, λέγει· Μελίσσον, Δέσποτα, τὸν ἅγιον Ἄρτον. Ὁ δὲ Ἱερεὺς, μελίσας αὐτὸν εἰς μερίδας τέσσαρας, μετὰ προσοχῆς καὶ εὐλαβείας, λέγει·

Μελίζεται, καὶ διαμερίζεται ὁ Ἄμνος τοῦ Θεοῦ, ὁ μελιζόμενος, καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιόμενος, καὶ μηδέποτε δαπαιόμενος, ἀλλὰ τοὺς μετέχοντας ἀγιάζων.

Καὶ τίθῃσιν αὐτὰς ἐν τῷ ἁγίῳ Δίσκῳ σταυροειδῶς, εὐτως·<sup>1</sup>

ΙΣ

ΝΙ ΚΑ

ΧΣ

<sup>1</sup> Five loaves of oblation are usually prepared, but in Greece frequently only one. These loaves are flat lea-

vened cakes, somewhat resembling pieces of money: in the middle is a square projection, stamped with a

Liturgy of S.  
Chrysostom.

Καὶ ὁ Διάκονος δεικνύων σὺν τῷ Ὠραρίῳ τὸ ἅγιον Ποτήριον, λέγει· Πλήρωσον, Δέσποτα, τὸ ἅγιον Ποτήριον. Ὁ δὲ Ἱερεὺς, λαβὼν τὴν ἄνω κειμένην μερίδα, τὴν ἔχουσαν δηλαδὴ τὸ ὄνομα ΙΣ, ποιεῖ σὺν αὐτῇ σταυρὸν ἐπάνω τοῦ ἁγίου Ποτηρίου, λέγων·

Πλήρωμα Ποτηρίου, πίστεως, Πνεύματος Ἁγίου.

Καὶ οὕτως ἐμβάλλει αὐτὴν εἰς τὸ ἅγιον Ποτήριον.

Ὁ Διάκονος· Ἀμήν. Καὶ δεχόμενος ὁ αὐτὸς τὸ Ζέον,<sup>1</sup> λέγει πρὸς τὸν Ἱερέα· Εὐλόγησον, Δέσποτα, τὸ Ζέον. Ὁ δὲ Ἱερεὺς εὐλογεῖ, λέγων·

Εὐλογημένη ἡ ζέσις τῶν Ἁγίων σου πάντοτε· νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Καὶ ὁ Διάκονος ἐγχεῖ τοῦ ζέοντος τὸ ἄρκοῦν σταυροειδῶς, ἔνδον τοῦ ἁγίου Ποτηρίου. λέγοντος τοῦ Ἱερέως· Ζέσις πίστεως, πλήρης Πνεύματος Ἁγίου.

Ὁ Διάκονος· Ἀμήν. Καὶ ἀποθέμενος τὸ Ζέον, ἵσταται μικρὸν ἄποθεν. Ὁ δὲ Ἱερεὺς, κλίνας κάτω τὴν κεφαλὴν, προσεύχεται, λέγων· Πιστεύω, Κύριε, καὶ ὁμολογῶ, ὅτι σὺ εἶ ἀληθὴς ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὃν πρῶτος εἰμι ἐγώ. Ἐπι πιστεύω, ὅτι τοῦτο αὐτὸ ἐστὶ τὸ ἄχραντον Σώμά σου, καὶ τοῦτο αὐτὸ ἐστὶ τὸ τίμιον Αἷμά σου. Δέομαι οὖν σου· Ἐλέησόν με, καὶ συγχώρησόν μοι τὰ παραπτώματά μου, τὰ ἐκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἀγνοίᾳ· καὶ ἀξιώσόν με ἀκατακρίτως μετασχεῖν τῶν ἀχράντων σου Μυστηρίων, εἰς ἄφεισιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον. Ἀμήν. Εἶτα· Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον, Υἱὲ Θεοῦ, κοινωνόν με παράλαβε· οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ Μυστήριον εἶπω· οὐ φίλημά σοι δώσω, καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ Ληστής ὁμολογῶ σοι· Μνήσθητί μου, Κύριε, ἐν τῇ βασιλείᾳ σου.<sup>2</sup> Καὶ τελευταῖον τὸ, Μὴ μοι εἰς κρίμα ἢ εἰς κατάκριμα γένοιτο ἡ μετάληψις τῶν ἁγίων σου Μυστηρίων, Κύριε, ἀλλ' εἰς ἴασιν ψυχῆς τε καὶ σώματος.

Communion  
of Priest,

cross and the letters noted above in the quarters. This projection is called the *Holy Lamb*, and is used for the Sacrament, being cut out of the loaf and divided with a chisel-shaped in-

strument, called the *Spear*. *The Divine Liturgy*, p. 3.

<sup>1</sup> Warm water, poured into the Chalice after consecration.

<sup>2</sup> These prayers occur in the *de-*

Liturgy of S.  
Chrysostom.

Εἶτα, λαβὼν μίαν μερίδα τοῦ ἁγίου Ἄρτου, λέγει·  
Τὸ τίμιον καὶ παναγιον Σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος  
ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδοται μοι (τῷ δεῖνι) Ἱερεῖ, εἰς ἄφεσιν  
μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

of Deacon.

Καὶ οὕτω μεταλαμβάνει τοῦ ἐν χερσὶ, μετὰ φόβου καὶ  
πάσης ἀσφαλείας. Εἶτα λέγει· Ὁ Διάκονος, πρόσελθε.

Καὶ προσελθὼν ὁ Διάκονος, ποιεῖ μετάνοιαν<sup>1</sup> εὐλαβῶς,  
αἰτῶν συγχώρησιν· ὁ δὲ Ἱερεὺς, κρατῶν τὸν ἅγιον  
Ἄρτον, δίδωσι τῷ Διακόνῳ καὶ ἀσπασάμενος ὁ Διάκονος  
τὴν μεταδιδούσαν αὐτῷ χεῖρα, λαμβάνει τὸν ἅγιον  
Ἄρτον, λέγων· Μετάδοτα μοι, Δέσποτα, τὸ τίμιον καὶ ἅγιον  
Σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.  
Ὁ δὲ Ἱερεὺς λέγει·

(Τῷ δεῖνι) Ἱεροδιακόνῳ μεταδίδοται σοι τὸ τίμιον καὶ ἅγιον καὶ  
ἄχραντον Σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ  
Χριστοῦ, εἰς ἄφεσιν σου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Καὶ ἀπέρχεται ὁ Διάκονος ὀπισθεν τῆς ἱερᾶς Τραπέζης·  
καὶ κλίνας τὴν κεφαλὴν προσεύχεται, καὶ μεταλαμβάνει,  
ὡς ὁ Ἱερεὺς.

Εἶτα ἀναστὰς ὁ Ἱερεὺς λαμβάνει ταῖς χερσὶν ἀμφο-  
τέραις μετὰ τοῦ Καλύμματος τὸ ἅγιον Ποτήριον, καὶ  
μεταλαμβάνει τρίτον ἐξ αὐτοῦ· καὶ οὕτω τὰ τε ἴδια  
χεῖλη, καὶ τὸ ἱερὸν Ποτήριον τῷ ἐν χερσὶ Καλύμματι  
ἀποσπογγίσας, καλεῖ τὸν Διάκονον, λέγων· Διάκονε, πρόσ-  
ελθε. Καὶ ὁ Διάκονος ἔρχεται, καὶ προσκυνεῖ ἅπαξ,  
λέγων· Ἰδοὺ προσέρχομαι τῷ ἀθανάτῳ Βασιλεῖ· καὶ τὸ, Πιστεύω,  
Κύριε, καὶ ὁμολογῶ, ὄλον. Καὶ λέγει ὁ Ἱερεὺς·

Μεταλαμβάνει ὁ δοῦλος τοῦ Θεοῦ Διάκονος (ὁ δεῖνα) τὸ τίμιον  
καὶ ἅγιον Αἷμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ  
Χριστοῦ, εἰς ἄφεσιν αὐτοῦ ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Μεταλαβόντος δὲ τοῦ Διακόνου, λέγει ὁ Ἱερεὺς·

λουθία τῆς μεταλήψεως, *Horologion*,  
p. 450. In administering the com-  
munion to the people, the whole  
form is pronounced slowly and dis-  
tinctly by the priest in the native  
tongue, and should be repeated after  
him by the communicants. See

*Sketches of the Rites and Customs of  
the Greco-Russian Church*, by Ro-  
manoff (Lond. 1868), p. 134.

<sup>1</sup> 'makes an obeisance,' Neale: *πο-  
εῖν μετάνοιαν μικράν* is *to bow the  
head*; — *μεγάλην* is *prostration*:  
*Horologion*, p. 3, note.

Liturgy of S.  
Chrysostom.

Τοῦτο ἤφατο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ  
τὰς ἁμαρτίας σου περικαθαριεῖ.

Τότε λαβὼν τὸν ἅγιον Δίσκον ὁ Διάκονος, ἐπάνω τοῦ  
ἁγίου Ποτηρίου, ἀποσπογγίζει τῷ ἁγίῳ σόγγῃ πάνυ  
καλῶς, καὶ μετὰ προσοχῆς καὶ εὐλαβείας σκεπάζει τὸ  
ἅγιον Ποτήριον τῷ Καλύμματι· ὁμοίως καὶ ἐπὶ τὸν  
ἅγιον Δίσκον ἀνατίθῃσι τὸν Ἀστέρα, καὶ τὸ Κάλυμμα.

Εἶτα ἐπιλέγει τὴν τῆς Εὐχαριστίας Εὐχὴν ὁ Ἱερεὺς  
μυστικῶς·

Εὐχαριστοῦμεν σοι, Δέσποτα φιλάνθρωπε, εὐεργέτα τῶν ψυχῶν  
ἡμῶν, ὅτι καὶ τῇ παρουσίᾳ ἡμέρα κατηξίωσας ἡμᾶς τῶν ἐπουρανίων  
σου καὶ ἀθανάτων Μυστηρίων. Ὁρθοτόμησον ἡμῶν τὴν ὁδόν, στή-  
ριζον ἡμᾶς ἐν τῷ φόβῳ σου τοὺς πάντας, φροῦρησον ἡμῶν τὴν ζωὴν,  
ἀσφάλισαι ἡμῶν τὰ διαβήματα, εὐχαῖς καὶ ἰκεσίαις τῆς ἐνδόξου  
Θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάντων τῶν Ἁγίων σου.

Καὶ οὕτως ἀνοίγουσι τὴν Θύραν τοῦ ἁγίου Βήμα-  
τος. Καὶ ὁ Διάκονος προσκυνήσας ἅπαξ, λαμβάνει  
παρὰ τοῦ Ἱερέως τὸ ἅγιον Ποτήριον μετὰ εὐλαβείας, καὶ  
ἔρχεται εἰς τὴν Θύραν, καὶ ὑψῶν αὐτὸ δείκνυσι τῷ λαῷ,  
λέγων·

Μετὰ φόβου Θεοῦ, πίστεως, καὶ ἀγάπης προσέλθετε.<sup>1</sup>

Ὁ δὲ Ἱερεὺς εὐλογεῖ τὸν λαόν, ἐπιλέγων ἐκφώνως·

Σῶσον, ὁ Θεός, τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν  
σου.

Καὶ ἐπιστρέφουσιν, ὁ τε Διάκονος καὶ ὁ Ἱερεὺς, εἰς  
τὴν ἅγιαν Τραπέζαν. Καὶ ὁ μὲν Διάκονος, ἀποθέμενος  
ἐν αὐτῇ τὸ ἅγιον Ποτήριον, λέγει πρὸς τὸν Ἱερέα· Ὑψωσον,  
Δέσποτα.

Ὁ δὲ Ἱερεὺς θυμιᾷ τρίς, λέγων καθ' ἑαυτόν·

Ὑψώθητι ἐπὶ τοὺς οὐράνους, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἢ  
δόξα σου.

<sup>1</sup> *The communicants come forwards  
with reverence, having their arms  
crossed on their breasts; and the Priest  
communicates them as they stand at  
the door of the sanctuary, saying to  
each, Μεταλαμβάνει ὁ δοῦλος τοῦ  
Θεοῦ τ. δ. τὸ ἄχραντον καὶ ἅγιον Σῶμα  
καὶ Αἷμα τοῦ Κυρίου καὶ Θεοῦ καὶ*

*Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς  
ἄφεσιν αὐτοῦ (or αὐτῆς) ἁμαρτιῶν,  
καὶ εἰς ζωὴν αἰώνιον. The Divine  
Liturgy, p. 78. The Bread, in very  
small pieces, is put into the Cup, and  
administered in a spoon with a little  
Wine: Sketches, &c., by Romanoff,  
p. 135.*

Priest's  
thanks-  
giving.Communion  
of people.

Liturgy of S.  
Chrysostom.

Εἶτα λαβὼν τὸν ἅγιον Δίσκον τίθησιν ἐπὶ τὴν κεφαλὴν τοῦ Διακόνου· καὶ ὁ Διάκονος κρατῶν αὐτὸν μετ' εὐλαβείας, καὶ θεωρῶν ἕξω πρὸς τὴν Θύραν, οὐδὲν λέγων, ἀπέρχεται εἰς τὴν Προθέσειν, καὶ ἀποιίθησιν αὐτόν. Ὁ δὲ Ἱερεὺς προσκυνήσας, καὶ λαβὼν τὸ ἅγιον Ποτήριον, καὶ εἰςτραφεὶς πρὸς τὴν Θύραν, ὁρᾷ τὸν λαὸν, λέγων μυστικῶς· Εὐλογητὸς ὁ Θεὸς ἡμῶν· εἶτα ἐκφωνεῖ· Πάντοτε νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Thanks-  
giving.

Καὶ ἐξελθὼν ὁ Διάκονος, καὶ στὰς ἐν τῷ συνήθει τόπῳ λέγει·

Ὁρθοὶ· μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐκουρανίων, καὶ ζωοποιῶν φρικτῶν τοῦ Χριστοῦ Μυστηρίων, αἰῶς εὐχαριστήσωμεν τῷ Κυρίῳ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῆ χάριτι.

Τὴν ἡμέραν πᾶσαν, τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀναμάρτητον αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθώμεθα.

Ὁ Ἱερεὺς ἐκφώνως· Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ὁ Χορός· Ἀμήν.

Ὁ Ἱερεὺς· Ἐν εἰρήνῃ προέλθωμεν.

Ὁ Διάκονος· Τοῦ Κυρίου δεηθώμεν.

Εὐχὴ Ὁπισθάμβωνος, ἣν λέγει ὁ Ἱερεὺς ἐκφώνως·

Ὁ εὐλογῶν τοὺς εὐλογουμένους σε, Κύριε, καὶ ἀγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαὸν σου, καὶ εὐλογησον τὴν κληρονομίαν σου. Τὸ πλήρωμα τῆς Ἐκκλησίας σου φύλαξον ἁγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ Οἴκου σου. Σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπης ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ. Εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς Ἐκκλησίαις σου, τοῖς Ἱερεῦσι, τοῖς Βασιλεῦσιν ἡμῶν, τῷ Στρατῷ, καὶ παντὶ τῷ λαῷ σου. Ὅτι πᾶσα δόσις ἀγαθῆ, καὶ πᾶν δῶρημα τέλειον ἀνωθέν ἐστι καταβαῖνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Ταύτης δε τελεσθείσης, ὁ μὲν Ἱερεὺς εἰσέρχεται διὰ

The Dis-  
missal.Liturgy of S.  
Chrysostom.

τῶν ἁγίων Θεοῶν, καὶ ἀπελθὼν ἐν τῇ Προθέσει λέγει τὴν παροῦσαν Εὐχὴν μυστικῶς·

Τὸ πλήρωμα τοῦ Νόμου καὶ τῶν Προφητῶν αὐτὸς ὑπάρχων, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πληρώσας πᾶσαν τὴν Πατρικὴν οἰκονομίαν, πληρώσον χαρὰς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάντοτε, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Ὁ Διάκονος· Τοῦ Κυρίου δεηθώμεν.

Ὁ Ἱερεὺς ἐκφώνως· Εὐλογία Κυρίου, καὶ ἔλεος αὐτοῦ, ἔλθοι ἐφ' ὑμᾶς, τῇ αὐτοῦ χάριτι καὶ φιλανθρωπίᾳ, πάντοτε, νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Εἶτα· Δόξα σοί, Χριστὲ ὁ Θεὸς ἡμῶν, ἡ ἐλπίς ἡμῶν, δόξα σοί.

Ὁ Λαός· Δόξα Πατρὶ, καὶ Υἱῷ, καὶ ἁγίῳ Πνεύματι· καὶ νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Καὶ γίνεται Ἀπόλυσις.<sup>1</sup>

Ὁ δὲ Διάκονος, εἰσελθὼν καὶ αὐτὸς διὰ τοῦ βορείου μέρους, συστέλλει τὰ Ἅγια μετὰ φόβου καὶ πάσης ἀσφαλείας, ὥστε μηδὲν τι τῶν ἄγαν λεπτοτάτων ἐκπεσεῖν, ἢ καταλειφθῆναι, καὶ ἀπονίπτεται τὰς χεῖρας ἐν τῷ συνήθει τόπῳ.

Ὁ δὲ Ἱερεὺς ἐξελθὼν δίδωσι τῷ λαῷ τὸ Ἀντίδωρον. Εἶτα εἰσελθὼν ἐν τῷ ἁγίῳ Βήματι ἀποδύεται τὴν Ἱερατικὴν στολὴν, λέγων· Νῦν ἀπολύεις τὸ Τρισάγιον· καὶ τὰ λοιπά. Εἶτα τὸ Ἀπολυτικίον τοῦ Χρυσοστόμου·

Ἢ τοῦ στόματός σου, καθάπερ πυρσός, ἐκλάμψασα χάρις τὴν οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέθετο, τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν· ἀλλὰ σοῖς λόγοις παιδεύων, Πάτερ Ἰωάννη Χρυσόστομε, πρέσβενε τῷ Λόγῳ Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

Τὸ, Κύριε ἐλέησον, ἰβ'. Δόξα, καὶ νῦν. Τὴν τιμωτέραν.

Καὶ ποιεῖ Ἀπόλυσιν· καὶ προσκυνήσας καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πᾶσιν, ἐξέρχεται.

<sup>1</sup> The ordinary Dismissal is:— Ὁ Διάκ. Ἀμήν. *Euchologion*, p. 43. Χριστὸς, ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου αὐτοῦ be—Ὁ ἀναστὰς ἐκ νεκρῶν Χριστὸς, κ.τ.λ.: and this opening phrase varies on the Festivals of our Lord; e.g. for Christmas it is—Ὁ ἐν σπηλαίῳ γεννηθεὶς, καὶ ἐν φάτῃ ἀνακλιθεὶς, ἡμᾶς ὡς ἀγαθὸς καὶ φιλάνθρωπος. διὰ τὴν ἡμῶν σωτηρίαν. *Ib.*, p. 684.

The Eulo-  
gia.  
Dismissal  
of the  
Ministers.

The Sarum  
Mass.ORDI-  
NARIUM  
MISSÆ.1. *Prepara-  
tion—Col-  
lect for  
purity.*2. *Psalm,  
Lesser  
Litany,  
Lord's  
Prayer, and  
Salutation.*3. *Introit,  
and ap-  
proach to  
the altar.**Mutual  
Confession  
and Absolu-  
tion of the  
Celebrant  
and the  
Ministers.  
Versicles.*IV.—*The Mass of the First Sunday in Advent according to the use of Sarum.**Ad missam dicendam dum sacerdos induit se sacris vestibus dicat hymnum: Veni creator Spiritus, &c.*

V. Emitte Spiritum tuum et creabuntur.

R. Et renovabis faciem terræ.

*Oratio.* Deus cui omne cor patet et omnis voluntas loquitur, et quem nullum latet secretum: purifica per infusionem Sancti Spiritus cogitationes cordis nostri; ut perfecte te diligere et digne laudare mereamur. Per Christum*Deinde sequatur Antiph.* Introibo ad altare. *Ps.* Judica me Deus. *Deinde dicitur Antiph.* Introibo ad altare Dei, ad Deum qui lætificat juventutem meam.

Kyrie eleison. Christe eleison. Kyrie eleison.

Pater noster. Ave Maria.

*His finitis et Officio missæ inchoato, cum post Officium Gloria Patri incipitur, accedat sacerdos cum suis ministris ad gradum altaris, et dicat ipse confessionem, diacono assistente a dextris, et subdiacono a sinistris, hoc modo incipiendo: V. Et ne nos, &c. R. Sed libera, &c. V. Confitemini domino quoniam bonus.*

R. Quoniam in sæculum misericordia ejus.

Confiteor. Misereatur. Absolutionem (ut supra, p. 267).

*Deinde dicat sacerdos: V. Adjutorium nostrum in nomine Domini.*

R. Qui fecit cælum et terram.

V. Sit nomen Domini benedictum.

R. Ex hoc, nunc, et usque in sæculum.

*Off.* Ad te levavi animam meam: Deus meus, in te confido, non erubescam, neque irideant me inimici mei: etenim universi qui te expectant non confundentur. *Ps.* Vias tuas, Domine, demonstra mihi, et semitas tuas edoce me. *Repetatur Officium:* Ad te levavi. *Et postea dicatur:* Gloria Patri. *Quo dicto iterum: repetatur Officium ut prius.*The Sarum  
Mass.*Deinde finitis precibus, sacerdos osculetur diaconum, et postea subdiaconum, ita dicens: Habete osculum pacis et dilectionis, ut apti sitis sacrosancto altari ad perficiendum officia divina.**His itaque peractis, ceroferarii candelabra cum cereis ad gradum altaris dimittant: deinde accedat sacerdos ad altare, et dicat in medio altaris tacita voce inclinatoque corpore et junctis manibus: Oremus. Aufer a nobis Domine cunctas iniquitates nostras: ut ad sancta sanctorum puris mentibus mereamur introire. Per Christum.**Tunc erigat se sacerdos et osculetur altare, et hoc in medio, et signet se in facie sua, ita dicens: In nomine Patris, et Filii, et Spiritus Sancti. Amen.**Deinde ponat diaconus thus in thuribulum, et dicat prius sacerdoti: Benedicite. Et sacerdos dicat: Dominus. Ab ipso benedicatur in cuius honore cremabitur: In nomine Patris, &c. Tunc diaconus ei thuribulum tradens osculetur manum ejus; et ipse sacerdos thurificet medium altaris, et utrumque cornu altaris, primo in dextera, secundo in sinistra parte, et interim in medio. Deinde ab ipso diacono ipse sacerdos thurificetur: et postea Textum ministerio subdiaconi sacerdos osculetur.**His itaque gestis in dextro cornu altaris, cum diacono et**Sequatur Kyrie eleison (iij) Christe eleison (iij) Kyrie eleison (iij).**Gloria in excelsis Deo. Et in terra pax hominibus bonæ voluntatis. Laudamus te, Benedicimus te, Adoramus te Glorificamus te, Gratias agimus tibi propter magnam gloriam tuam. Domine Deus, Rex cælestis, Deus Pater omnipotens. Domine Fili unigenite Jesu Christe. Domine Deus, Agnus Dei, Filius Patris. Qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi, suscipe deprecationem nostram. Qui sedes ad dexteram Patris, miserere nobis. Quoniam tu solus*

Collect.

Censing  
with  
4. Kyrie.5. Gloria in  
Excelsis.

The Sarum  
Mass.

subdiacono officium missæ usque ad orationem prosequatur vel usque ad Gloria in excelsis quando dicitur. Quo facto sacerdos et sui ministri in sedibus paratis se recipiant, et expectent usque ad Gloria in excelsis, quod incipiatur semper in medio altaris quancumque dicitur. Post inceptionem Gloria in excelsis divertat se sacerdos ad dextrum cornu altaris et ministri cum eo prosequentes diaconus a dextris et subdiaconus a sinistris submissa voce dicant idem.

His peractis, factoque signaculo crucis in facie sua, vertat se sacerdos ad populum; elevatisque aliquantulum brachiis, junctisque manibus, dicat: Dominus vobiscum. Chorus respondeat: Et cum spiritu tuo. Et iterum revertat se sacerdos ad altare, et dicat: Oremus. Deinde dicitur Oratio. Excita quæsumus domine potentiam, &c. (p. 263).

Et si aliqua memoria habenda est, iterum dicat sacerdos, Oremus, ut supra. Et quando sunt plures collectæ dicendæ, tunc omnes orationes quæ sequuntur sub uno Per Dominum, et uno Oremus dicuntur: ita tamen quod septenarium numerum excedere non debeat secundum usum ecclesiæ Sarum.

Post introitum missæ unus cæroferariorum panem, vinum, et aquam, quæ ad Eucharistiæ ministrationem disponuntur, deferat: reliquos vero pelvim cum aqua et manutergio portet.

Incepta vero ultima oratione ante epistolam, subdiaconus per medium chori ad legendum Epistolam in pulpitu accedat.

Lectio Epistolæ Beati Pauli apostoli ad Romanos.

Fratres scientes quia hora est, &c. (Rom. xiii, 11-14).

Quando epistola legitur, duo pueri in superpelliceis facta inclinatione ad altare ante gradum chori in pulpitu per medium chori ad Gradale incipiendum se præparent, et suum versum cantandum.

Grad. Universi: Chorus idem prosequatur per totum usque ad finem: qui te expectant non confundentur, Domine. V. Vias tuas Domine notas fac mihi et semitas tuas edoce me.

Post versum chorus repetat Gradale.

sanctus, Tu solus Dominus, Tu solus altissimus, Jesu Christe, cum Sancto Spiritu, in gloria Dei Patris. Amen.

6. The Col-  
lect for the  
day and  
Memorials.7. The Epis-  
tle and the  
chants fol-  
lowing.

8. Gradual.

The Sarum  
Mass.

Dum versus gradalis canitur, duo de superiori gradu ad Alleluya cantandum cappas sericas se induant, et ad pulpitu per medium chori accedant.

Sequatur Alleluya. Chorus idem repetat et prosequatur cum pneuma. Clerici V. Ostende nobis domine misericordiam tuam, et salutare tuum da nobis. Et finiatur a choro. Deinde clerici repetant Alleluya sine neupma.

Finito Alleluya, sequatur Sequentia.

Salus eterna indeficiens mundi vita.

Lux sempiterna et redemptio vere nostra, &c.

In fine Alleluya, vel Sequentiæ, vel Tractus, diaconus antequam accedat ad evangelium pronuntiandum, thurificet medium altaris tantum.

Deinde accipiat Textum, scilicet librum Evangeliorum, et humilians se ad sacerdotem stantem coram altari, versa facie ad meridiem, ita dicat: Jube domne benedicere. Sacerdos respondeat: Dominus sit in corde tuo et ore tuo ad pronuntiandum sanctum evangelium Dei, in nomine Patris, et Filii, et Spiritus Sancti. Amen. Et sic procedat diaconus per medium chori, ipsum textum super sinistram manum solenniter gestando ad pulpitu accedat, thuribulario et cæroferario precedentibus. . . . Et semper legatur evangelium versus aquilonem. Cum autem inceperit evangelium, post Dominus vobiscum, faciat signum crucis super librum, deinde in sua fronte, et postea in pectore cum pollice.

Evangelium secundum Matthæum. In illo tempore cum appropinquasset Jesus, &c. (S. Mat. xxi, 1-9).

Lecto evangelio osculetur librum. . . .

Finito evangelio, incipiat sacerdos in medio altaris: Credo in unum Deum. Deinde cantetur a choro non alternatim sed a toto choro.

Sequatur: Dominus vobiscum. Et Oremus.

Deinde dicitur Offertorium.

Post Offertorium vero porrigat diaconus sacerdoti calicem cum patena et sacrificio; et osculetur manum ejus utraque vice. Ipse vero accipiens ab eo calicem diligenter ponat in loco suo debito super medium altare; et inclinato parumper elevet calicem utraque manu offerens

Ad te, Domine, levavi animam meam: Deus meus, in te confido, non erubescam: neque irrideant me inimici mei; etenim universi qui te expectant non confundentur.

V. Dirige me in veritate, &c.  
V. Respice in me et miserere mei, &c. Isti duo versus dicuntur per ebdomadam alternis

9. (ii) Alle-  
luya.(iii) Se-  
quence, or  
(iv) Tract.10. Censing  
and prayers,and reading  
of  
11. The  
Gospel.12. The  
Creed.13. Versicle  
and bidding.14. Offertory  
sung during  
the offer-  
tory, and

The Sarum  
Mass.15. its pray-  
ers.

*sacrificium Domino, dicendo hanc orationem :*

Suscipe, sancta Trinitas, hanc oblationem quam ego indignus peccator offero in honore tuo, beatæ Mariæ, et omnium sanctorum tuorum, pro peccatis et offensionibus meis, et pro salute vivorum et requie omnium fidelium defunctorum.

In nomine Patris, et Filii, et Spiritus Sancti, acceptum sit omnipotenti Deo hoc sacrificium novum.

*Dicta oratione reponat calicem, et cooperiat cum corporalibus : ponatque panem super corporalia decenter ante calicem vinum et aquam continentem ; et osculetur patenam, et reponat eam a dextris sacrificii super altare sub corporalibus parum cooperiendo. Hoc peracto accipiat thuribulum a diacono, et thurificet sacrificium . . . et dum thurificat, dicat :*

Dirigatur Domine ad te oratio mea, sicut incensum in conspectu tuo.

*Postea thurificetur ipse sacerdos, &c.*

*His itaque peractis, eat sacerdos ad dextrum cornu altaris, et abluat manus, dicens :*

Munda me Domine ab omni inquinamento cordis et corporis mei : ut possim mundus implere opus sanctum Domini.

*Deinde revertat se, et stans ante altare inclinatoque capite et corpore, junctis manibus dicat :*

In spiritu humilitatis et in

*vicibus quando de feria agitur et non in dominica.*

The censuring  
of the Ele-  
ments and  
altar,and the  
LavatoryThe Sarum  
Mass.

animo contrito suscipiamur Domine a te : et sic fiat sacrificium nostrum in conspectu tuo, ut a te suscipiatur hodie et placeat tibi, Domine Deus meus :

*Et erigens se deosculetur altare a dextris sacrificii ; et dans benedictionem ultra sacrificium : postea signet se, dicens :*  
In nomine Patris, et Filii, et Spiritus Sancti.

*Deinde vertat se sacerdos ad populum, et tacita voce dicat :* Orate fratres et sorores pro me, ut meum pariterque vestrum acceptum sit Domino Deo nostro sacrificium. *Responsio cleri privatim :* Spiritus Sancti gratia illuminet cor tuum et labia tua ; et accipiat Dominus digne hoc sacrificium laudis de manibus tuis pro peccatis et offensionibus nostris.

*Et reversus ad altare sacerdos secretas orationes dicat juxta numerum et ordinem antedictarum ante epistolam, ita incipiens :*  
Oremus.

*Or.* Hæc sacra nos, Domine, potenti virtute mundatos ad suum faciant puriores venire principium. Per Dominum.

*Quibus finitis dicat sacerdos aperta voce :* Per omnia sæcula sæculorum : *manibus non levatis donec dicitur* Sursum corda. *Et tunc accipiat subdiaconus offertorium et patenam de manu diaconi, &c. . . .*

*Hoc modo incipiantur omnes præfationes ad missam per totum annum, tam in feriis quam in festis :* Per omnia sæcula sæculorum. Amen.

Dominus vobiscum. Et cum spiritu tuo.  
*Hic elevet sacerdos manus, ita dicendo :*  
Sursum corda.

Habemus ad Dominum.

Gratias agamus Domino Deo nostro.

Dignum et justum est.

*Hæc Præfatio est quotidiana.*

Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus : per Christum Dominum nostrum : Per quem majestatem tuam laudant Angeli, adorant Dominationes, tremunt Potestates, Cæli, cælorumque Virtutes, ac beata Seraphin socia exultatione

16. The  
Secret.The Ana-  
phora  
begins.  
17. The  
Salutation.  
Cp. p. 450.18. The  
Preface.

The Sarum  
Mass.19. The  
Sanctus.

concelebrant. Cum quibus et nostras voces ut admitti jubeas deprecamur, supplici confessione dicentes :

Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth. Pleni sunt cœli et terra gloria tua : osanna in excelsis. Benedictus qui venit in nomine Domini : osanna in excelsis.

*Deinde confestim manibus junctis et oculis elevatis incipiat :*

TE IGITUR, clementissime Pater, per Jesum Christum, Filium tuum, Dominum nostrum, supplices rogamus ac petimus,

*Hic erigens se sacerdos osculetur altare a dextris sacrificii, dicens :*

Uti accepta habeas et benedicas hæc ✠ dona, hæc ✠ munera, hæc ✠ sancta sacrificia illibata ;

(i) Interces-  
sion.

*Factisque signaculis super calicem, eleve manus suas, ita dicens :*

Imprimis quæ tibi offerimus pro ecclesia tua sancta catholica, quam pacificare, custodire, adunare, et regere digneris toto orbe terrarum ; una cum famulo tuo papa nostro N. et antistite nostro N. (*id est proprio episcopo tantum*) et rege nostro N. et omnibus orthodoxis, atque catholicæ et apostolicæ fidei cultoribus.

*Hic oret cogitando pro vivis.*

Memento, Domine, famulorum famularumque tuarum N. et N. et omnium circumstantium, quorum tibi fides cognita est et nota devotio : pro quibus tibi offerimus, vel qui tibi offerunt, hoc sacrificium laudis pro se, suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ : tibi que reddunt vota sua æterno Deo, vivo et vero.

Communicantes, et memoriam venerantes, imprimis gloriosæ semper virginis Mariæ, genetricis Dei et Domini nostri Jesu Christi : sed et beatorum Apostolorum ac Martyrum tuorum, Pëtri, et Pauli, Andreæ, Jacobi, Joannis, Thomæ, Jacobi, Philippi, Bartholomæi, Matthæi, Simonis, et Thaddæi : Lini, Cleti, Clementis, Sixti, Cornelii, Cypriani, Laurentii, Grisogoni, Joannis et Pauli, Cosmæ et Damiani : et omnium Sanctorum tuorum : quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per eundem Christum Dominum nostrum. Amen.

*Hic respiciat sacerdos hostiam cum magna veneratione, dicens :*

Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine, ut placatus accipias : diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum. Amen.

*Hic iterum respiciat hostiam dicens :*

Quam oblationem tu Deus omnipotens in omnibus, quæsumus,

The Sarum  
Mass.(ii) Conse-  
cration.

bene✠dictam, adscrip✠tam, ra✠tam, rationabilem, acceptabilem-que facere digneris, ut nobis Cor✠pus et San✠guis fiat dilectissimi Filii tui Domini nostri Jesu Christi.

*Hic erigat sacerdos manus et conjungat : et postea tergat digitos, et eleve hostiam, dicens :*

Qui, pridie quam pateretur, accepit panem in sanctas et venerabiles manus suas, et elevatis oculis in cœlum (*Hic eleve oculos suos*) ad te Deum Patrem suum omnipotentem, (*Hic inclinet se, et postea eleve paululum dicens :*) tibi gratias agens, bene✠dixit, fregit, (*Hic tangat hostiam, dicens :*) deditque discipulis suis, dicens : Accipite et manducate ex hoc omnes : Hoc est enim corpus meum.

*Et debent ista verba proferrî cum uno spiritu et sub una prolatione, nulla pausatione interposita. Post hæc verba inclinet se sacerdos ad hostiam, et postea eleve eam supra frontem, ut possit a populo videri ; et reverenter illud reponat ante calicem in modum crucis per eandem factæ. Et tunc discooperiat calicem et teneat inter manus suas non disjungendo pollicem ab indice, nisi dum facit benedictiones tantum, ita dicens :*

Simili modo, posteaquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi (*Hic inclinet se dicens :*) gratias agens, bene✠dixit, deditque discipulis suis, dicens : Accipite, et bibite ex eo omnes : (*Hic eleve sacerdos parumper calicem, ita dicens :*) Hic est enim calix sanguinis mei, novi et æterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum : *Hic eleve calicem usque ad pectus vel ultra caput dicens :*) Hæc quotienscunque feceritis, in mei memoriam facietis.

*Hic reponat calicem, et eleve brachia in modum crucis, junctis digitis, usque ad hæc verba, de tuis donis.*

Unde et memores, Domine, nos servi tui, sed et plebs tua sancta, ejusdem Christi Filii tui Domini Dei nostri tam beatæ passionis, necnon et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis, offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam pu✠ram, hostiam sanc✠tam, hostiam imma✠culatam ; Panem sanc✠tum vitæ æternæ, et Ca✠licem salutis perpetuæ : supra quæ propitio ac sereno vultu respicere digneris : et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et sacrificium patriarchæ nostri Abrahamæ, et quod tibi obtulit summus sacerdos tuus Melchisedech, sanctum sacrificium, immaculatam hostiam.

*Hic sacerdos corpore inclinato et cancellatis manibus dicat :*

Supplices te rogamus, omnipotens Deus, jube hæc perferri per

(iii) Obla-  
tion.



The Sarum  
Mass.

manus sancti angeli tui in sublime altare tuum, in conspectu divinæ majestatis tuæ : ut quotquot (*Hic erigens se osculetur altare a dextris sacrificii, dicens :*) ex hac altaris participatione sacrosanctum Filii tui Cor-†pus, et San-†guinem sumpserimus, omni (*Hic signet se in facie, dicens :*) bene-†dictione cœlesti et gratia répleamur. Per eundem Christum Dominum nostrum. Amen.

*Hic oret pro mortuis.*

Memento etiam, Domine, animarum famulorum famularumque tuarum, N. et N., qui nos præcesserunt cum signo fidei, et dormiunt in somno pacis. Ipsis, Domine, et omnibus in Christo quiescentibus, locum refrigerii, lucis et pacis, ut indulgeas, deprecamur. Per eundem Christum Dominum nostrum. Amen.

*Hic percutiat pectus suum semel, dicens :*

Nobis quoque peccatoribus famulis tuis, de multitudine miserationum tuarum sperantibus, partem aliquam et societatem donare digneris cum tuis sanctis apostolis et martyribus ; cum Joanne, Stephano, Matthia, Barnaba, Ignatio, Alexandro, Marcellino, Petro, Felicitate, Perpetua, Agatha, Lucia, Agnete, Cæcilia, Anastasia, et cum omnibus sanctis tuis : intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, (*Hic sacerdos ter signet calicem, dicens :*) sancti-†ficas, vivi-†ficas, bene-†dicis, et præstas nobis.

*Hic sacerdos discooperiat calicem, et faciat signaculum crucis cum hostia quinquies. . . .*

Per ip-†sum, et cum ip-†so, et in ip-†so, est tibi Deo Patri omni-†potenti, in unitate Spiritus † Sancti, omnis honor et glória, (*Hic coopertat sacerdos calicem, et teneat manus suas super altare usque dum dicitur Pater noster, ita dicens :*) Per omnia sæcula sæculorum. Amen.

Oremus. Præceptis salutaribus moniti, et divina institutione formati audemus dicere, (*Hic accipiat diaconus patenam, eamque a dextris sacerdotis extento brachio in altum, usque Da propitiis, discoopertam teneat. Hic elevet manus sacerdos, ita dicens :*) Pater noster, &c. Et ne nos inducas in tentationem. *Chorus respondeat :* Sed libera nos a malo. *Sacerdos privatim, Amen.*

Libera nos, quæsumus Domine, ab omnibus malis, præteritis præsentibus, et futuris : et intercedente beata et gloriosa semperque virgine Dei genitrice Maria, et beatis apostolis tuis Petro et Paulo, atque Andrea, cum omnibus sanctis, (*Hic committat diaconus patenam sacerdoti, deosculans manum ejus ; et sacerdos deosculetur patenam : postea ponat ad sinistrum oculum ; deinde ad dextrum :*

(iv) Lord's  
Prayer.The Sarum  
Mass.

*postea faciat crucem cum patena ultra caput : et tunc reponat eam in locum suum, dicens :*) Da propitiis pacem in diebus nostris : ut ope misericordiæ tuæ adjuvi, et a peccato simus semper liberi, et ab omni perturbatione securi. (*Hic discooperiat calicem, et sumat corpus cum inclinatione, transponens in concavitate calicis, retinendo inter pollices et indices, et frangat in tres partes dum dicitur :*) Per eundem Dominum nostrum Jesum Christum Filium tuum. (*Secunda fractio.*) Qui tecum vivit et regnat in unitate Spiritus Sancti Deus. (*Hic teneat duas fracturas in sinistra manu, et tertiam fracturam in dextera manu in summitate calicis, ita dicens aperta voce :*) Per omnia sæcula sæculorum. Amen.<sup>1</sup>

*Hic faciat tres cruces infra calicem cum tertia parte hostiæ dicendo :* Pax Do-†mini sit sem-†per vobiscum.

*Chorus respondeat :* Et cum spiritu tuo.

*Ad Agnus dicendum accedant diaconus et subdiaconus ad sacerdotem uterque a dextris ; diaconus propior, subdiaconus remotior ; et dicant privatim :*

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, miserere nobis.

Agnus Dei, qui tollis peccata mundi, dona nobis pacem.

*Hic cruce signando deponat dictam tertiam partem hostiæ in sacramentum sanguinis, sic dicendo :*

Hæc sacro † sancta commixtio Corporis et Sanguinis Domini nostri Jesu Christi fiat mihi omnibusque sumentibus salus mentis et corporis, et ad vitam æternam promerendam et capescendam præparatio salutaris. Per eundem Christum Dominum nostrum. Amen.

*Antequam pax detur, dicat sacerdos :*

Domine sancte, Pater omnipotens, æterne Deus, da mihi hoc sacrosanctum Corpus et Sanguinem Filii tui Domini nostri Jesu Christi ita digne sumere, ut merear per hoc remissionem omnium

<sup>1</sup> Here the episcopal benediction was given. For the First Sunday in Advent it was :—

‘Omnipotens Deus, cujus Unigeniti adventum et præteritum creditis et futurum expectatis, ejusdem adventus vos illustratione sanctificet, et sua benedictione locupletem. Amen.’

‘Benedictio Dei omnipotentis, Pa-†tris, et Fi-†lii, et Spiritus-† Sancti, descendat super vos et maneat semper. Amen.’

‘In præsentis vitæ stadio vos ab omni adversitate defendat, et se vobis in judicio placabilem ostendat. Amen.’

‘Quo a cunctis peccatorum conta-

giis liberati in præsentis vitæ curriculo cum sanctis animabus tanto intercessore inveniamini digni, et illius tremendi examinis diem expectetis interriti. Amen.

‘Quod ipse præstare dignetur, cujus regnum et imperium sine fine permanet in sæcula sæculorum. Amen.’

‘Benedictio Dei omnipotentis, Pa-†tris, et Fi-†lii, et Spiritus-† Sancti, descendat super vos et maneat semper. Amen.’

21. Agnus  
Dei22. Prayers  
at Commix-  
ture

and Pax.

The Sarum  
Mass.

peccatorum meorum accipere, et tuo sancto Spiritu repleri, et pacem tuam habere. Quia tu es Deus, et non est alius præter te: cujus regnum gloriosum permanet in sæcula sæculorum. Amen.

*Hic osculetur sacerdos corporalia in dextera parte et summitatem calicis, et postea diaconum, dicens:* Pax tibi et ecclesiæ Dei.

*Responsio:* Et cum spiritu tuo.

The Pax.

*Diaconus a dextris sacerdotis ab eo pacem recipiat, et subdiacono porrigat: deinde ad gradum chori ipse diaconus pacem portet rectoribus chori: et ipsi pacem choro porrient uterque suæ parti, incipiens a majoribus. . . . Post pacem datam dicat sacerdos orationes sequentes privatim, antequam se communicet, tenendo hostiam duabus manibus:*

23. Prayers  
at reception.

Deus Pater, fons et origo totius bonitatis, qui ductus misericordia Unigenitum tuum pro nobis ad infima mundi descendere et carnem sumere voluisti, quam ego indignus hic in manibus meis teneo: (*Hic inclinēt se sacerdos ad hostiam, dicens:*) Te adoro, te glorifico, te tota cordis intentione laudo: et precor, ut nos famulos tuos non deseras, sed peccata nostra dimittas: quatenus tibi soli Deo vivo et vero puro corde ac casto corpore servire mereamur. Per eundem Christum Dominum nostrum. Amen.

Domine Jesu Christe, Fili Dei vivi, qui ex voluntate Patris, cooperante Spiritu Sancto, per mortem tuam mundum vivificasti: libera me per hoc sacrosanctum Corpus et hunc Sanguinem tuum a cunctis iniquitatibus meis, et ab universis malis: et fac me tuis semper obedire mandatis: et a te nunquam in perpetuum permittas separari: qui cum Deo Patre et eodem Spiritu Sancto vivis et regnas Deus; per omnia sæcula sæculorum. Amen.

Corporis et Sanguinis tui, Domine Jesu, sacramentum, quod licet indignus accipio, non sit mihi iudicio et condemnationi, sed tua prosit pietate corporis mei et animæ saluti. Amen.

*Ad corpus dicat cum humiliatione antequam percipiat:*

Ave in æternum sanctissima caro Christi, mihi ante omnia et super omnia summa dulcedo. Corpus Domini nostri Jesu Christi sit mihi peccatori via et vita, in nomine ✠ Patris, et Filii, et Spiritus Sancti. Amen.

*Hic sumat corpus, cruce prius facta cum ipso corpore ante os.*

*Deinde ad sanguinem cum magna devotione dicat:*

Ave in æternum cœlestis potus, mihi ante omnia et super omnia summa dulcedo. Corpus et Sanguis Domini nostri Jesu Christi prosint mihi peccatori ad remedium sempiternum in vitam æternam, in nomine ✠ Patris, et Filii, et Spiritus Sancti. Amen.

The Sarum  
Mass.

*Hic sumat sanguinem: quo sumpto inclinēt se sacerdos, et dicat cum devotione orationem sequentem:*

Gratias tibi ago, Domine sancte, Pater omnipotens, æterne Deus, qui me refecisti de sacratissimo Corpore et Sanguine Filii tui Domini nostri Jesu Christi: et precor, ut hoc sacramentum salutis nostræ quod sumpsi indignus peccator, non veniat mihi ad iudicium neque ad condemnationem pro meritis meis, sed ad profectum corporis et animæ in vitam æternam. Amen.

*Qua dicta eat sacerdos ad dextrum cornu altaris cum calice inter manus, digitis adhuc conjunctis sicut prius; et accedat subdiaconus, et effundat in calicem vinum et aquam; et resinceret sacerdos manus suas, ne aliqua reliquæ corporis vel sanguinis remaneant in digitis vel in calice. . . .*

*Post primam ablutionem dicitur hæc oratio:*

Quod ore sumpsimus, Domine, pura mente capiamus: et de munere temporali fiat nobis remedium sempiternum.

*Hic lavet digitos in concavitate calicis cum vino infuso a subdiacono; quo hausto, sequatur oratio:*

Hæc nos communio, Domine, purget a crimine: et cœlestis remedii faciat esse consortes.

*Post perceptionem ablutionum ponat sacerdos calicem super patenam, ut si quid remaneat stillet; et postea inclinando se dicat:*

Adoremus crucis signaculum, per quod salutis sumpsimus sacramentum.

*Deinde lavet manus: diaconus interim corporalia complicit. Ablutis manibus et redeunte sacerdote ad dextrum cornu altaris, diaconus calicem porrigat ori sacerdotis, si quid infusionis in eo remanserit resumendum.*

*Postea vero dicat cum suis ministris Communionem.*

Co. Dominus dabit benignitatem, et terra nostra dabit fructum suum.

*Deinde tacto signo crucis in facie, vertat se sacerdos ad populum, elevatisque aliquantulum brachiis, et junctis manibus, dicat: Dominus vobiscum. Et iterum revertens se ad altare dicat: Oremus. Deinde dicat Postcommuniones, juxta numerum et ordinem antedictarum orationum ante Epistolam.*

*Postcom.* Suscipiamus Domine misericordiam tuam in medio templi tui: et reparationis nostræ ventura solemnia congruis honoribus præcedamus. Per Dominum.

*Finita ultima Postcommunionem, factoque signo crucis in fronte, iterum vertat se sacerdos ad populum, et dicat: Dominus vobiscum.*

24. Prayers  
at Ablu-  
tions.25. The An-  
them 'Com-  
munio.'26. Postcom-  
munion.

The Sacrament

27. Dismissal.

28. Closing Prayer

*Deinde diaconus* : Benedicamus Domino. *Alio vero tempore dicitur*, Ite missa est. *Quotiescunque enim dicitur*, Ite, missa est, *semper dicitur ad populum convertendo, et cum dici debeat*, Benedicamus Domino, *vel Requiescat in pace, convertendo ad altare dicitur*.

*His dictis sacerdos inclinato corpore, junctisque manibus, tacita voce coram altari in medio dicat hanc orationem* :

Placeat tibi, sancta Trinitas, obsequium servitutis meæ : et præsta, ut hoc sacrificium, quod oculis tuæ majestatis indignus obtuli, tibi sit acceptabile, mihi que et omnibus pro quibus illud obtuli sit, te miserante, propitiabile. Qui vivis et regnas Deus ; Per omnia sæcula sæculorum. Amen.

*Qua finita erigat se sacerdos, signans se in facie sua, dicens* : In nomine Patris, etc.

and Gospel.

*Et sic inclinatione facta, eo ordine quo prius accesserunt ad altare in principio missæ, sic induti cum ceroferario et cæteris ministris redeant. Et statim post Deo gratias, incipiat in choro hora nona quando post missam dicitur. Sacerdos vero in redeundo dicat Evangelium* : In principio, &c. (S. John i. 1—14.)

### V.—Celebratio Ordinum.<sup>1</sup>

1. The Eucharist begins.

2. Presentation

*Dum officium (Missæ) canitur, vocentur nominatim illi qui ordinandi sunt* ; quibus vocatis et introductis sequatur oratio. . . .

*Deinde sedeat episcopus ante altare conversus ad ordinandos, et archidiaconus capa indutus humiliter respiciens in episcopum cum his verbis alloquatur, ita dicens* : Postulat hæc sancta ecclesia, reverende pater, hos viros ordinibus aptos consecrari sibi a vestra paternitate. *Resp. episcopi* : Vide ut natura, scientia, et moribus tales per te introducantur, immo tales per nos in domo Domini ordinentur personæ, per quas diabolus procul pellatur, et clerus Deo nostro multiplicetur. *Resp. archidiaconi* : Quantum ad humanum spectat examen, natura, scientia, et moribus digni habentur, ut probi cooperatores effici in his, Deo volente, possint.

*Quibus expletis dicat episcopus* : Auxiliante Domino, et Salvatore nostro Jesu Christo, præsentibus fratres nostri in sacrum ordinem

<sup>1</sup> Maskell, *Mon. Rit.* III. p. 154 *agantur*, pp. 76 & ff : and other [II. 164] *Celebratio Ordinum.* Cp. Pontificals. The distinctions of type Lib. Pontif. Exon. (ed. Barnes, are explained below, p. 656. 1847), *Qualiter ordines generales*

The Ordinal.

electi sunt a nobis, et clericis huic sanctæ sedi famulantibus. Alii ad officium presbyterii, diaconii, vel subdiaconii, quidam vero ad cæteros ecclesiasticos gradus. Proinde admonemus et postulamus, tam vos clericos quam cæterum populum, ut pro nobis et pro illis, puro corde et sincera mente apud divinam clementiam intercedere dignemini, quatenus nos dignos faciat pro illis exaudiri : et eos unumquemque in suo ordine eligere, et consecrare per manus nostras dignetur. Si quis autem habet aliquid contra hos viros, pro Deo et propter Deum, cum fiducia exeat et dicat, verumtamen memor sit communionis suæ.

*Tunc dicat archidiaconus* : Accedant qui ordinandi sunt ostiarii.

*Tunc accedant immediate antequam lectio legatur vel gradale ad consecrandum. Episcopus sedens cum mitra eos instruendo dicat sine nota* : Ostiarium oportet percutere cymbalum, aperire ecclesiam et sacrarium et librum tenere ei qui predicat.

*Et cum ordinantur, surgens tradat eis episcopus claves ecclesiæ et ipsi eas ambabus manibus recipiant : et dicat eis plane episcopus . . . Sic agite quasi reddituri rationem pro iis rebus quæ istis clavibus recluduntur.*

*Tunc ducat eos archidiaconus ad ostium ecclesiæ et tradat eis ostium præfero ostiario* : quibus reversis dicat episcopus cum nota, *stando, præfationem ad eos conversus hoc modo* :

Deum patrem omnipotentem fratres carissimi suppliciter deprecemur, ut hos famulos suos benedicere dignetur, quos in officium ostiariorum eligere dignatus est ; ut sit eis fidelissima cura diebus ac noctibus ad distinctionem horarum certarum, ad invocandum nomen D.N.J.C.

**Oremus.** *Diaconus.* Flectamus genua. **Levate.**

*Oratio.* Domine sancte, Pater omnipotens, æterne Deus, benedicere dignare hos famulos tuos in officio ostiariorum ut inter janitores ecclesiæ tuæ pareant obsequio : et inter electos tuos partem tuæ mereantur habere mercedis. **Per.**

*Similar forms follow at intervals in the service for (2) readers, (3) exorcists, (4) acolytes, (5) sub-deacons.*

*These last, after receiving their instruments and after the bidding and prayer, have these additional ceremonies.*

*Tunc tradat eis singulis in sinistro brachio episcopus manipulos dicens.* . . . Accipe manipulum, imple ministerium tuum ; potens est enim Dominus ut augeat tibi gratiam : qui vivit et regnat.

Pax tecum. **R̄** Et cum spiritu tuo.

and final inquiry. Notice to the people, or 'Si quis.'

3. Admission to Minor Orders.

The Ordinal.	<i>Ad induendam tunicam dicat episcopus.</i> Induat te Dominus vestimenta salutis et indumento justitiæ circumdet te semper.
4. Deacons and Priests.	<i>Then after the Epistle and tract,</i> Recedant qui ordinati sunt subdiaconi ; accedant qui ordinandi sunt diaconi et sacerdotes. <i>Deinde accedentes qui ordinandi sunt diaconi et sacerdotes cum vestibus suis, et prostrato episcopo ante altare cum sacerdotibus et levitis ordinandis, postea duo clerici incipiant litaniam.</i>
The Litany, with special suffrages inserted.	<b>Kyrie eleison, &amp;c.</b> <i>Cum ventum fuerit ad, Ut domnum apostolicum, &amp;c.</i> <b>Te rogamus, &amp;c., erigens se episcopus et vertens se ad ordinandos dicat :</b> <b>Ut electos istos bene+dicere digneris. Te rogamus.</b> <b>Ut electos istos bene+dicere et sancti+ficare digneris. Te rogamus.</b> <b>Ut electos istos bene+dicere, sancti+ficare, et consecrare digneris. Te rogamus.</b> <i>Hoc peracto, genuflectat episcopus cum cæteris ministris, usque ad finem litanie . . .</i>
5. Instruction of Deacons.	<i>Finis litanie, redeant sacerdotes electi ad loca sua, remanentibus levitis ad consecrandum et episcopus dicat eis sine nota, sedendo :</i> Diaconum oportet ministrare ad altare, evangelium legere, baptizare et prædicare.
6. Imposition of hands,	<i>Quibus inclinantibus, solus episcopus, qui eos benedicit, manum super capita singulorum ponat, dicens solus secrete :</i> Accipe Spiritum Sanctum. <b>Quia non ad sacerdotium sed ad ministerium consecrantur.</b> <sup>1</sup>
7. Bidding	<i>Sequitur præfatio super inclinatos diaconos.</i> <b>Oremus, dilectissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad officium diaconatus assumere dignatus est, bene+dictionis suæ gratiam clementer effundat, et consecrationis indultæ propitius dona conservet, et preces nostras clementer exaudiat ; ut quæ nostro gerenda sunt ministerio, suo benignus prosequatur auxilio, et quos sacris mysteriis exequendis pro nostra intelligentia credimus offerendos, sua electione sanctificet.</b>
and Collect	<b>Oremus. Diaconus. Flectamus genua. Levate.</b> <b>Oratio. Exaudi Domine preces nostras et super hos famulos tuos spiritum tuæ benedictionis emitte ut</b>

<sup>1</sup> This rubric is from the *Statuta Antiqua* (see p. 651) but the form of words is a later addition.

The Ordinal.	coelesti munere ditati et tuæ gratiam possint majestatis acquirere et bene vivendi aliis exemplum præbere. Per. Dominus vobiscum. <b>Et cum spiritu tuo.</b> <b>Sursum corda.</b> <b>Habemus ad dominum.</b> <b>Gratias agamus Domino Deo nostro.</b> <b>Dignum et justum est.</b> <b>Vere dignum et justum est æquum et salutare nos tibi semper et ubique gratias agere, Domine sancte, Pater omnipotens, æterne Deus, Honorum dator ordinumque distributor qui in te manens. . .</b> ( <i>Long consecratory prayer.</i> ) <i>Tunc ponat singulis super sinistrum humerum stolam usque ad axillam dexteram subtus, dicens sine nota :—</i> In nomine Sanctæ Trinitatis, accipe stolam immortalitatis : imple ministerium tuum : potens est enim Deus ut augeat tibi gratiam. Qui vivit et regnat. Pax tecum. <b>℟.</b> Et cum spiritu tuo. <i>Post hæc tradat eis librum Evangeliorum, dicens sine nota :</i> In nomine Sanctæ Trinitatis, accipe potestatem legendi evangelium in ecclesia Dei, tam pro vivis quam pro defunctis, in nomine Domini. Amen. <b>℟.</b> Deo gratias. <b>Ad consummandum diaconatus officium. Commune votum communis oratio prosequatur et hi totius ecclesiæ prece, qui in diaconatus officii ministerio preparantur, leviticæ benedictionis ordine clarescant et spirituali conversatione præfulgentes gratia sanctificationis eluceant. Per.<sup>1</sup></b> <i>Sequitur Benedictio cum nota.</i> Dominus vobiscum. Oremus. <b>Domine sancte, Pater fidei, spei, gratiæ, et perfectuum munerator, qui in cælestibus et terrenis angelorum ministeriis ubique dispositis per omnia elementa voluntatis tuæ diffusis effectum : hos quoque famulos tuos speciali dignare illustrare aspectu, ut tuis obsequiis expediti, sanctis tuis altaribus ministri puri accrescant, et indulgentia puriores, eorum gradu, quos Apostoli in septenario numero, beato Stephano duce ac prævio, Sancto Spiritu auctore, elegerunt, digni</b>	The Ordinal. 8. Consecratory Prayer. 9. Vesting with Stole. 10. Tradition of Gospel Book. 11. Bidding. 12. Consecration.
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<sup>1</sup> This Gallican bidding which (in appendix to *De Bernham's Pontifical*, p. 62), Sampson's Pontifical (Corpus Christi Camb. MS. 146) and English Pontificals. It is in its place in Brit. Mus. Cotton MS. Claudius Egbert (p. 20), in Cuthbert's Pontifical A. III. &c.

The Ordinal.

existent, et virtutibus universis, quibus tibi servire oportet, instructi polleant. Per Dominum. . . .

13. Vesting in dalmatic.

*Tunc tradat singulis eos circueundo dalmaticam dicens sine nota: Induat te Dominus vestimento salutis.<sup>1</sup>*

14. The Gospel.

*The Gospel follows.*

15. Instruction of priests.

*Post evangelium . . . dicat archidiaconus: Recedant qui ordinati sunt diaconi; accedant qui ordinandi sunt sacerdotes.*

*Deinde episcopus dicat: Sacerdotem oportet offerre, benedicere, præesse, prædicare, conficere, et baptizare.*

16. Imposition of hands.

*Benedicente eos episcopo postea et manum super capita eorum tenente, {et nihil eis dicente, et una manu tangente,} et omnes presbyteri, qui præsentés sunt, manus suas super capita eorum {levatas} teneant.<sup>2</sup>*

17. Bidding

*Sequitur præfatio sacerdotum: <sup>3</sup>*

*Oremus, dilectissimi, Deum Patrem omnipotentem, ut super hos famulos suos, quos ad presbyterii munus elegit, cœlestia dona multiplicet, et quod ejus dignatione suscipiunt, ipsius consequantur auxilio.*

*Oremus. Diaconus. Flectamus genua. Levate.*

and Collect.

*Oratio. Exaudi nos quæsumus Domine Deus noster et super hos famulos tuos benedictionem Sancti Spiritus et gratiæ spiritualis effunde virtutem: ut, quos tuæ pietatis aspectibus offerimus consecrandos, perpetua muneris tui largitate prosequaris. Per.*

<sup>1</sup> Here follow in the earlier English Pontificals the prayers for the vestments, *Egbert* p. 16 (cp. Sampson and Claudius, &c.), and the consecration of hands, *Egbert* p. 21.

<sup>2</sup> This rubric is drawn from the *Statuta antiqua*: the bracketed words are a later addition, analogous to the similar addition above, but in the opposite sense.

<sup>3</sup> This is preceded by a short form of examination in the Compiègne Pontifical and the Salzburg Pontifical of about the eleventh century. *Episc.* Est justus? *R.* Justus est. *Episc.* Est dignus? *R.* Dignus est. *Episc.* Faciat illum Deus semper in suo servitium dignum et justum manere. *Deinde interrogat episcopus presbyterum his verbis: Vis presby-*

*terii gradum in nomine Domini accipere? R.* Volo. Vis in eodum gradu quantum prævalet et intelligis secundum canonum sanctiones jugiter manere? *R.* Volo. Vis episcopo tuo, ad cujus parochiam ordinandus es, obediens et consentiens esse secundum justitiam et ministerium tuum. *R.* Volo. Voluntatem tuam bonam et rectam ad perfectionem sibi bene placitam Deus perducere dignetur. *Tunc eo inclinato, imponat manum super caput ejus, et omnes presbyteri qui adsunt manus suas juxta manum episcopi super caput illius teneant: et ille det orationem super eum.* Martene, *Eccl. Rit.* Lib. I. Cap. VIII. Ordines VII. and VIII.

The Ordinal.

Dominus vobiscum.

Et cum spiritu tuo.

Sursum corda, &c.

18. Consecratory Prayer.

Vere dignum et justum. . . . Domine sancte Pater omnipotens æternæ Deûs, Honorum dator et distributor omnium dignitatum, per quem proficiunt universa. . . . (*Long consecratory prayer.*)

*Hic reflectat episcopus stolam super humerum eorum dextrum ad pectus, dicens eis per singulos sine nota: Accipe jugum Domini: jugum enim eius suave est et onus eius leve. Stola innocentiae induat te Dominus.*

19. Vesting with Stole and Chasuble.

Pax tecum. *R.* Et cum spiritu tuo.

*Hic vestiat eos casula circa humeros tantum dicens ad unumquemque: Accipe vestem sacerdotalem per quam caritas intelligitur: potens est enim Deus augere tibi caritatem et opus perfectum. R.* Deo gratias.

[*Ad consummandum presbyteratus officium. Sit nobis fratres communis oratio ut hi, qui in adjutorium et utilitatem vestræ salutis eliguntur, presbyteratus benedictionem divinæ indulgentiæ munere consequantur: ut Sancti Spiritus sacerdotalia dona privilegio virtutum, ne impares loco deprehendantur, obtineant. Per.<sup>1</sup>*]

20. Bidding

*Sequitur consecratio. Deus sanctificationum omnium auctor, cujus vera consecratio, plenaque benedictio est, tu, Domine, super hos famulos tuos, quos presbyterii honore dedicamus, munus tuæ benedictionis effunde: ut gravitate actuum et censura vivendi probent se esse seniores, his instituti disciplinis, quas Tito et Timotheo Paulus exposuit, ut in lege tua die ac nocte meditantes, quod legerint credant, quod crediderint doceant, quod docuerint imitentur; justitiam, constantiam, misericordiam, fortitudinem, cæterasque virtutes in se ostendant, exemplo probent, admonitione confirmant, ac purum et immaculatum ministerii sui donum custodiant; et per obsequium plebis tuæ, panem et vinum in corpus et sanguinem Filii tui sancta et immaculata benedictione transformet, et inviolabili caritate, in virum perfectum, in mensuram ætatis plenitudinis Christi, in die justi et æterni judicii,*

21. Consecration.

<sup>1</sup> This Gallican bidding here, as The books vary much in the order of before, should precede the Gallican ceremonies and prayers have been consecratory prayer, as it does in the earlier Pontificals: in the later ones inserted differently in different books. it is omitted or placed elsewhere.

The Ordinal. conscientia pura, fide plena, Spiritu Sancto pleni persolvant. Per eundem.

22. Veni Creator. *Expleta autem hac oratione, genuflectendo coram altare incipiat episcopus hymnum. Veni Creator. . . .*

23. Blessing. *Dicto hymno, omnibus surgentibus, episcopus stando benedicat manus ordinandorum expansas cum nota.*

Dominus vobiscum. R̄. Et cum spiritu tuo. Oremus.

Benedic et sanctifica Domine has manus sacerdotum tuorum ad consecrandas hostias, quæ pro delictis atque negligentis populi offeruntur, et ad cætera benedicenda, quæ ad usus ejus necessaria sunt. Per Christum. *Quæ quidem oratio potest dici vel dimitti ad placitum episcopi. . . .*

and consecration of hands.

*Sequitur consecratio manuum sacerdotis. Consecrare et sanctificare digneris Domine manus istas per istam unctionem et nostram benedictionem, ut quæcunque consecraverint consecrentur, et quæcunque benedixerint benedicantur, et sanctificentur in nomine D.N.J.C.<sup>1</sup> . . .*

24. Tradition of instruments.

*Accipiat patenam cum oblatiis et calicem cum vino et det singulis . . . ita dicens sine nota et eos circueundo: Accipe potestatem offerre sacrificium Deo missamque celebrare tam pro vivis quam pro defunctis: in nomine D.N.J.C. R̄. Deo gratias.*

25. Offertory to Communion.

*Tunc vertat episcopus et dicat Offertorium.*

26. Imposition of hands and charge.

*Antequam dicatur postcommunio, ponat episcopus manus suas super capita singulorum, dicens: Accipe Spiritum Sanctum: quorum remiseris peccata, remittuntur eis: et quorum retinueris, retenta erunt.*

27. Kiss and Pax.

*Tunc trahat unicuique casulam in sinu per scapulas, osculans eum et dicens: Pax Domini sit semper tecum. R̄. Et cum spiritu tuo.*

28. Special Blessing.

*Et per manus commendat se orationibus eorum, singulis dicens, Ora pro me frater.*

*Sequitur finalis benedictio cum nota stando et ad eos converso.*

Benedictio Dei Patris et Filii et Spiritus Sancti descendat super vos ut sitis benedicti in ordine sacerdotali et offeratis placabiles hostias pro peccatis et offensionibus populi omnipotenti Deo: cui est honor et gloria in sæculi sæculorum. Amen.

29. Exhortation.

*Quibus expletis proponat eis episcopus stando sine nota: Quia res quam tractaturi estis satis periculosa est, fratres carissimi, moneo ut diligenter et honeste totius missæ ordinem et consecrationem et fractionem atque communicationem ab aliis jam doctis sacerdotibus discatis, priusquam missam cantare præsumatis. . . .*

30. Postcommunion, &c.

*His expletis dicat episcopus Postcommunioem. . . .*

<sup>1</sup> Here followed in the earlier editions of the head; e.g. in *Egbert*, p. Pontificals the consecration and unc- 24.

## VI. Consecratio electi in Episcopum.

1. *Incipit consecratio electi in episcopum, quæ est agenda die dominica, et non in alia festivitate, antequam missa celebretur. Ipse vero electus sacerdotalibus vestibus induatur, præter casulam . . . et duo comprovinciales episcopi deducant eum per manus coram metropolitano examinandum . . . . Tunc dicat metropolitanus:*

Antiqua sanctorum patrum institutio docet et præcipit, ut is qui ad ordinem episcopatus eligitur, antea diligentissime examinetur cum omni caritate de fide Sanctæ Trinitatis, et interrogetur de diversis causis vel moribus, quæ huic regimini congruunt, et necessaria sunt retineri, secundum Apostoli dictum, Manus cito nemini imposueris; et ut etiam is qui ordinandus est antea erudiat, qualiter sub hoc regimine constitutum oporteat conversari in ecclesia Dei, et ut irreprehensibiles sint etiam, qui ei manus ordinationis imponunt. Eadem taque auctoritate et præcepto interrogamus te, dilectissime frater, caritate sincera, si omnem prudentiam tuam, quantum tua capax est natura, divinæ Scripturæ sensibus accommodare volueris? *Resp.* Ita volo, ex toto corde, in omnibus obedire et consentire.

Vis ea quæ ex divinis Scripturis intelligis, plebem cui ordinandus es, et verbis docere et exemplis? *Resp.* Volo.

Vis traditiones orthodoxorum patrum, ac decretales sanctæ apostolicæ sedis constitutiones veneranter suscipere, docere atque servare? *Resp.* Volo.

Vis sanctæ Cantuariensi ecclesiæ et mihi meisque successoribus subjectionem et obedientiam per omnia exhibere, secundum canonicam auctoritatem, et decreta sanctorum pontificum? *Resp.* Volo.

*Tunc dicat pontifex: Profitere.*

*Hic legat professionem. . . . In dei nomine. Amen. Ego N. talis ecclesiæ electus, et a te, reverende pater, nomine N. Cantuariensis archiepiscopo, totius Angliæ primas, consecrandus antistes, tibi et sanctæ Cantuariensi ecclesiæ metropoliticæ, tuisque successoribus in dicta ecclesia Cantuar. canonicè substituendis, debitam et canonicam obedientiam, reverentiam, et subjectionem, me per omnia exhibiturum profiteor et promitto, secundum decreta Romanorum pontificum tuorumque jurium,<sup>1</sup> et prædictæ sanctæ*

<sup>1</sup> This clause, 'secundum . . . jurium,' jura et statuta hujus regni.' Maskell, has been erased, and the following *Mon. Rit.* III. p. 247. [II. 263]. inserted in the margin: 'secundum

The Ordinal.

Consecration of Bishops.

1. Examination.

The Oath of Canonical Obedience.

The Ordinal.

Cantuar. ecclesiæ adjutor ero ad defendendum, retinendum, et conservandum, salvo ordine meo: sic me Deus adjuvet, et sancta Dei evangelia. Et prædicta omnia subscribendo propria manu confirmo.<sup>1</sup>

*Interrogatio.* Vis mores tuos ab omni malo temperare, et quantum poteris, Domino adjuvante, ad omne bonum commutare? *Resp.* Volo.

Vis castitatem et sobrietatem, cum Dei auxilio, custodire et docere? *Resp.* Volo.

Vis semper esse divinis negotiis mancipatus, et a terrenis negotiis vel lucris turpibus esse alienus, quantum te humana fragilitas concesserit posse? *Resp.* Volo.

Vis humilitatem et patientiam in temetipso custodire, et alios similiter docere? *Resp.* Volo.

Pauperibus et peregrinis omnibusque indigentibus vis esse, propter nomen Domini, affabilis et misericors? *R.* Volo.

*Tunc dicat ei pontifex:* Hæc omnia et cætera bona tribuat tibi Dominus, et custodiat te, atque corroboret in omni bonitate. Amen.

*Interrogatio.* Credis . . . .<sup>2</sup>

Credis etiam novi et veteris Testamenti, legis, et prophetarum, et apostolorum, unum esse auctorem Deum ac Dominum omnipotentem? *Resp.* Credo.

Hæc tibi fides augeatur a Domino ad veram et æternam beatitudinem, dilectissime frater in Christo. *Resp.* Amen.

*Deinde cantor incipiat officium missæ de die. . . . usque ad tractum. . . . Interim archiepiscopus . . . . accipiens vestimenta induet eum (qui ordinandus est) cum sandaliis, alba, stola, manipulo, tunica, dalmatica, et casula . . . . Et ascendat ad altare . . . . et sedendo dicit:* Episcopum oportet judicare, interpretari, consecrare, confirmare, ordinare, offerre, et baptizare.

**Oremus, dilectissimi nobis, ut huic viro ad utilitatem ecclesiæ provehendo, benignitas omnipotentis Dei gratiæ suæ tribuat largitatem. Per Dominum.**

*Et statim a duobus episcopis incipiatur litania . . . .*

<sup>1</sup> 'The promise of obedience to the Metropolitan was not customary in the earliest ages. It seems to have commenced in Spain, where the eleventh Council of Toledo (675) directed that every ecclesiastical person should promise obedience to his superior at ordination. In the ninth century the Bishops of Gaul made

written promises to obey their Metropolitan.' Palmer, *Orig. Lit.* II. p. 291.

<sup>2</sup> Inquiries relating to the Holy Trinity and the Church and the latter part of the Nicene Creed, into which in some books there have been interpolated questions as to the Eucharist.

2. Eucharist up to Collect.

3. Instruction.

4. Bidding.

5. The Litany.

The Ordinal.

*Finita litania . . . duo episcopi ponant et teneant evangeliorum codicem super cervicem ejus {et inter scapulas clausum,} et ordinatore super eum fundente benedictionem, episcopi qui adsunt manibus suis caput ejus tangant, {et dicat ordinator: Veni Creator, ut supra.}*<sup>1</sup>

*Sequatur.* Oremus. *Or.* Propitiare domine supplicationibus nostris et inclinato super hunc famulum tuum cornu gratiæ sacerdotalis benedictionis tuæ in eum infunde virtutem. *Per.*

**Dominus vobiscum. Et cum Spiritu tuo. Sursum Corda, &c.**

**Vere dignum . . . . æterne Deus: Honor omnium dignitatum quæ gloriæ tuæ sacris famulantur ordinibus: Deus qui Moysen famulum tuum . . . . (long consecratory prayer.)**

*Tunc consecrator . . . . mittat chrisma cum oleo mixtum super caput eius cum pollice dextro, dicens:* Unguatur et consecratur caput tuum cœlesti benedictione in ordine pontificali per sacri chrisomatis et olei unctionem et nostram benedictionem: in nomine, &c. Pax tibi. *R.* Et cum spiritu tuo.

*Postea abstersis manibus incipiat archiepiscopus et dicat in modum præfationis:* Hoc domine copiose in eius caput influat, hoc in oris ejus subjecta decurrat, hoc in totius corporis extrema descendat, uti tui spiritus virtus et interiora eius repleat et exteriora circumtegat. Abundet in eo constantia fidei, puritas dilectionis, sinceritas pacis. Sint speciosi munere tuo pedes ejus ad evangelizandum pacem, ad evangelizandum bona tua. Da ei, Domine, ministerium reconciliationis, in verbis et in factis, in virtute signorum et prodigiorum. Sit sermo ejus et prædicatio non in persuasibilibus humanæ sapientiæ verbis, sed in ostensione spiritus et virtutis. Da ei, Domine, claves regni cœlorum, ut utatur, non gloriatur, potestate quam tribuis in ædificationem, non in destructionem . . . . Sit fidelis servus et prudens, quem constituas tu, Domine, super familiam tuam ut det illis cibum in tempore opportuno . . . . Per Dominum.

*Tunc sequatur oratio, elevata aliquantulum voce et manu super eum dextera extensa. Pater sancte omnipotens deus qui*

<sup>1</sup> This rubric is drawn from the *Statuta Antiqua*: the bracketed words are later additions: according to many Pontificals the ceremony goes on in silence: elsewhere the words *Accipe Spiritum Sanctum* are

used, as above in the case of deacons, e.g. *Exeter Pont.* p. 95. The ceremony is Gallican not Roman (Amalarius *De. Eccl. Off.* ii. 14) in origin.

6. Imposition of hands and Gospel-book.

7. Veni Creator.

8. Collect.

9. First Consecratory Prayer.

10. Unction of head.

11. Second Consecratory Prayer.

The Prayer, 'Almighty God, and most merciful Father, &amp;c.'

12. Third Consecratory Prayer.

- The Ordinal.** *per D.N.J.C. ab initio cuncta creasti et postmodum.*  
 . . . (*Long consecratory prayer.*)
13. *Blessing.* *Benedictio de septiformi spiritu sic:* Spiritus Sanctus septiformis veniat super te, &c.
14. *Unction of head and hands.*  
 (a) *Ant.* Unguentum in capite. *Ps.* Ecce quam bonum. *Repetatur antiphona post unumquemque versum.*  
 (b) *Hic mittatur solum chrisma super caput eis.* Unguatur et consecratur, &c. (*as above, omitting mention of oil.*)  
 (c) Unguantur manus istæ et sanctificentur, &c.  
 (d) *His peractis, ipse qui consecratur extendat manus. . . . et consecrator fundens chrisma super manus . . . . Deus et Pater D.N.J.C. qui te ad pontificatus sublimari voluit dignitatem, &c.*  
 Immensam clementiam tuam rogamus, omnipotens et piissime deus, ut manus istius famuli tui scilicet fratris nostri sicut exterius obducuntur chirothecis istis, sic interius aspergantur rore tuæ benedictionis: ut quæcunque per eas sint bene dicenda sanctificanda vel consecranda per te benedicentur, sanctificentur et consecrentur. Qui vivis. *Deinde imponantur chirothecæ.*
15. *Putting on of gloves.*  
 (a) *Deinde consecrator benedicat baculum pastoralem sic:* Sustentator humanæ imbecillitatis, &c.  
 (b) *Quum datur baculus, dicat ordinator:* Accipe baculum pastoralis officii: et sis in corrigendis vitiis pie sæviens, iudicium sine ira tenens, in fovendis virtutibus auditorum animos demulcens, in tranquillitate severitatis censuram non deserens. . . .
16. *Pastoral staff.*  
 (a) *Benedictio annuli.* Creator et conservator humani generis, &c.  
 (b) Accipe anulum fidei, &c.
17. *Ring.*  
 (a) *Benedictio mitræ.* Deus cuius providentia statuit, &c.  
 (b) Deus qui mitræ pontificalis, &c.
18. *Mitre.*  
*Postea det eis codicem evangeliorum, dicens:* Accipe evangelium, et vade, prædica populo tibi commisso: potens est enim Deus augere tibi gratiam suam: Qui vivit.
19. *Gospel Book*  
*Missa episcopi pro se in die ordinationis suæ . . . .*  
*Benedictio super populum.* Deus, qui me indignum et peccatorem ad pontificale officium dignatus est promovere, sua vos illustret atque sanctificet benedictione. Amen.  
 Donet mihi per gratiam suam bene operandi facultatem: et vobis sui famulatus promptissimam obeditionem. Amen.  
 Sicque vos doctrinis spiritualibus et operibus bonis repleti in præsentī vita concedat: ut ad pascua vitæ æternæ cum cæteris ovibus suis vos pariter introducat. Amen.
- The last Collect, 'Most merciful Father, &c.'*

## A NEW HISTORY

OF

## THE BOOK OF COMMON PRAYER

PART II.

## THE SOURCES AND RATIONALE OF ITS OFFICES.