

AN INTRODUCTION

TO THE

MARRIAGE SERVICE.

WHEN Marriage was originally instituted by God, its institution was accompanied by the highest form of religious ceremony which is possible, that of the Divine Benediction pronounced by Himself. [Gen. i. 28, ii. 22, v. 2; Mark x. 6, 9.] As, therefore, our Lord's benediction of little children when He took them into His arms is the original type of Baptismal ceremonies, so the Divine benediction of our first parents is the original type of the Marriage Service, which is essential as a benediction of the natural conjugal union and of the civil contract by which husband and wife are bound together under human laws.

The continuity of this phase of Marriage may be seen by our Lord's association of it under Christian rule with its original institution, when He adopted the words of Adam, doubtless inspired words, as the exposition of the nature of Marriage which He would leave with His Church, saying, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." Hence St. Paul speaks of marriage of Christians as a marrying "in the Lord" [1 Cor. vii. 39], and from Apostolic times forward there is distinct evidence that Christians were married with ecclesiastical ceremonies by ecclesiastical persons.

Among the earliest of all Christian writings after the New Testament are the Epistles of St. Ignatius; and in one of these, which he wrote to St. Polycarp and the Church of Smyrna, as he was journeying onward to his martyrdom, he writes: "It is fitting for those who purpose matrimony to accomplish their union with the sanction of the Bishop; that their marriage may be in the Lord, and not merely in the flesh. Let all things be done to the honour of God." [IGNAT. *ad Polycarp.* v.] Tertullian speaks of Marriage being "ratified before God," and says afterwards, "How can we find words to describe the happiness of that marriage in which the Church joins together, which the Oblation confirms, the benediction seals, the angels proclaim when sealed, and the Father ratifies!" [TERTULL. *ad Ux.* ii. 7, 8.] In the thirteenth canon of the fourth Council of Carthage [A.D. 398] it is enjoined that the bride and bridegroom shall be presented by their parents and friends to a priest for benediction. St. Basil calls Marriage a yoke which *διὰ τῆς εὐλογίας*, by means of the benediction, unites in one those who were two. [BASIL. *Hexaem.* vii.] St. Ambrose calls Marriage a sacrament, as does also St. Augustine in many places of his treatise "on the Good of Marriage:" and the former, again, says, "As marriage must be sanctified by the priest's sanction and blessing, how can that be called a marriage where there is no agreement of faith?" [AMBROS. *Ep.* xix.] Lastly, to pass from the Fathers of the fourth century to our own land and to the tenth, there is among the laws of King Edmund [A.D. 946], respecting espousals, one which provides that "the priest shall be at the marriage, and shall celebrate the union according to custom with God's blessing, and with all solemnity." Our English Office, which is substantially the same as the old Latin one, is probably a fair representative of the one which was in use in that distant age.

Nothing more need be said by way of Introduction to this Office than to shew what provisions are made beforehand [1] to secure the publicity of Marriage, and [2] to prevent the union of those who cannot be lawfully joined together in Holy Matrimony.

§ The Publicity of Marriage.

It is reasonably supposed, from the manner in which Marriage is referred to by the primitive Fathers, that some

public notice was given to the Bishop, or to the assembled Church, equivalent to that now in use: and traces of such a practice have been observed in the French Church of the ninth century. The earliest extant canon of the Church of England on the subject is the eleventh of the Synod of Westminster, A.D. 1200, which enacts that "no marriage shall be contracted without banns thrice published in church" [JOHNSON'S *Canons*, ii. 91]: but this seems only like a canonical enactment of some previously well-known custom. The law of the Church of England has always been very strict on the subject, the Rubrics of the Latin Manuals declaring that any clergyman celebrating a marriage without banns or licence was *ipso facto* suspended for a whole year. The existing law is even more stringent, as may be seen from the first part of the sixty-second Canon.

"CANON 62.

"Ministers not to marry any Persons without Banns or Licence.

"No Minister, upon pain of suspension *per triennium ipso facto*, shall celebrate Matrimony between any persons, without a faculty or licence granted by some of the persons in these our Constitutions expressed, except the Banns of Matrimony have been first published three several Sundays, or Holydays, in the time of Divine Service, in the Parish Churches and Chapels where the said parties dwell, according to the Book of Common Prayer. . . ."

The licence is an Episcopal dispensation, permitting the marriage to take place without any previous publication of banns. Such licences have been granted by English Bishops at least since the fourteenth century, and the power of granting them was confirmed by 25 Hen. VIII. c. 21. Marriages to be performed under an ordinary licence are subject to the same restrictions in respect to time and place as those by banns; but special licences can be granted by the Archbishop of Canterbury, which are not subject to these restrictions.¹ Banns hold good for three months, and no longer, from the date of the last publication; and licences for the same time from the day on which they were granted.

The law respecting clandestine marriages is so very strict, and the consequences to any clergyman who performs the ceremony are so serious, that it may be well to state shortly what means are provided for guarding against them. [1] By Statute 4 Geo. IV. c. 76, s. 7, "no minister shall be obliged to publish banns, unless the persons shall *seven days at least* before the time required for the first publication deliver or cause to be delivered to him a notice in writing of their names, of their house or houses of abode, and of the time during which they have dwelt, inhabited, or lodged in such house or houses." The clergyman is not bound to demand this notice, but the power of doing so is given, that he may have opportunity of inquiring into the truth of the statements made respecting the alleged residence of the persons in his parish: and if after the marriage it is discovered that the persons were not so residing, and that the clergyman marrying them made no inquiry, he is liable to the full penalty of three years' suspension imposed by the Canon. [2] The Rubric enjoins that where the persons whose banns are to be published reside in different parishes, they shall be married in one of them, and

¹ These special licences were originally a privilege of the Archbishop of Canterbury as "Legatus natus" of the Pope. The right to grant them is confirmed by the Marriage Act of 1836.

a certificate of the due publication of banns in the other shall be given to the clergyman required to marry them before he be allowed to perform the ceremony. [3] The sixty-second Canon forbids a clergyman (under penalty of three years' suspension) to marry any persons by banns or licence except between the hours of eight and twelve in the morning, and in the Church.

"CANON 62.

" . . . Neither shall any Minister, upon the like pain, under any pretence whatsoever, join any persons so licensed in marriage at any unseasonable times, but only between the hours of eight and twelve in the forenoon, nor in any private place, but either in the said Churches or Chapels where one of them dwelleth, and likewise in time of Divine Service. . . ."

[4] The marriage of minors by banns is forbidden (under the same Canon and Statute of Geo. IV.) unless with the consent of parents or guardians.

"CANON 62.

" . . . Nor when banns are thrice asked, and no licence in that respect necessary, before the parents or governors of the parties to be married, being under the age of twenty and one years, shall either personally, or by sufficient testimony, signify to him their consents given to the said marriage."

The eighth section of the Act, however, enacts that no clergyman shall be punishable for celebrating the marriage of minors without the consent of parents or guardians, unless he has had notice of their dissent. If such dissent is openly declared or caused to be declared, at the time of the publication of the banns, such publication becomes "absolutely void." Where a licence is brought to the clergyman (however wrongly obtained) he is not legally responsible.

In modern Prayer Books the Rubric respecting the publication of Banns is seldom printed correctly. About the year 1805 (the alteration having been resolved upon by them in 1797) the Delegates of the press at Oxford [see Bishop of Exeter's Speech in *Hansard*, III. vol. lxxviii. p. 21] caused it to be altered in all the Oxford Prayer Books, so as to make it direct that the banns shall be published after the Second Lesson at Morning or the Second Lesson at Evening Prayer, their object being to bring the Rubric into agreement with 26 Geo. II. c. 33, s. 1. But that statute only provided for the publication to take place after the Second Lesson at Evening Prayer, in the absence of a Morning Service; and, according to the decision of Lord Mansfield and Baron Alderson, left the Rubric untouched. In *Reg. v. Benson*, 1856, Sir Edward Alderson expressed a doubt whether the publication of banns is valid under the Act of Parliament in question, when it has taken place after the Second Lesson instead of after the Nicene Creed. The law, said the judge, had not altered the injunction of the Rubric. As, chiefly through the neglect of Bishops and Clergy in past times, Morning Service was not always celebrated, "the statute enacted that in such cases the publication should be made in the Evening Service after the Second Lesson." The Marriage Act of 1836 expressly confirms "all the rules prescribed by the rubrick" in its first clause.¹

The limitation of the hours during which the celebration of marriages may take place is partly to ensure publicity.² So in 1502 a priest was presented to the Archdeacon for marrying a man and woman "in hora secunda post mediam noctem, januis clausis;" and in 1578 another was presented for marrying in the afternoon. [*HALE'S Precedents*, 247, 507.] But it is conjectured with some reason that the practice of morning marriages necessarily arose from the Office being followed by the Holy Communion. It is some confirmation of this that the wedding breakfast is always eaten after the marriage, as if in traditional though unintentional compliance with the rule of not breaking the night's fast before Communion.

After the form of the Banns (which was inserted by him) Bishop Cosin proposed to print the following Rubrics, which are written in the margin of his Durham Prayer Book:—

"¶ The impediments of Marriage are Pre-contract, or a suit depending thereupon, Consanguinity, or Affinity within

the degrees prohibited by the laws of God and this realm, Sentence of divorce from a party yet living, Want of competent years, Consent of parents in minors, and of Confirmation and such like.

"¶ And none shall be married till their Banns be thrice thus published, unless a lawful dispensation to the contrary be procured: neither shall any persons under the age of twenty-one years complete be married without the express consent of their parents or guardians.

"¶ No Minister shall celebrate any Marriage but publicly in the Parish Church or Chapel where one of the parties dwelleth; nor at other times than between the hours of eight and twelve in the forenoon.

"¶ And here is to be noted that by the Ecclesiastical Laws of this Realm, there be some times in the year when Marriage is not ordinarily solemnized."³

The "times in the year" thus referred to by Cosin are settled by Ecclesiastical custom of ancient standing, founded on a law of the Primitive Church.

As early as the fourth century the Council of Laodicea [circa A.D. 365] forbade, by its fifty-second canon, the celebration of marriages during Lent. Durandus states the times as from Advent Sunday to the Epiphany, from Septuagesima to the Octave of Easter, the three weeks before the feast of St. John, and from the first day of the Rogations to the Octave of Pentecost inclusive. [Durand. I. ix. 7.] The Manual of Salisbury has a Rubric on the subject as follows: "¶ Et sciendum est quod licet omni tempore possint contrahi sponsalia, et etiam matrimonium quod fit privatum solo consensu: tamen traditio uxorum, et nuptiarum solemnitas certis temporibus fieri prohibentur: videlicet ab adventu Domini usque ad octavam Epiphaniæ: et a Septuagesima usque ad octavam Paschæ: et a Dominica ante Ascensionem Domini usque ad octavam Pentecostes. In octava die tamen Epiphaniæ licite possunt nuptiæ celebrari: quia non invenitur prohibitum, quamvis in octavis Paschæ hoc facere non liceat. Similiter in Dominica proxima post festum Pentecostes licet celebrantur nuptiæ: quia dies Pentecostes octavam diem non habet."⁴ After the Reformation an entry of the prohibited times was often made in the Parish Register; and inquiries on the subject are found in some Episcopal Visitation Articles. A Latin notice of this kind appears in the register-book of Dymchurch, in Kent, dated 1630; a rhyming English one, of the same tenor, in that of St. Mary, Beverley, dated November 25, 1641. In that of Wimbish, in Essex, there is one dated 1666, of which the following is a copy:—

"The Times when Marriages are not usually solemnized.

From	{	Advent Sunday	}	until	{	8 days after Epiphany.
		Septuagesima				8 days after Easter.
		Rogation Sunday				Trinity Sunday."

A similar entry appears in the register-books of South Benfleet, Essex, and of Hornby, in Yorkshire, and probably of many other parishes; and Sharpe, Archbishop of York, in a charge of 1750 names the prohibited times as then observed. They will sometimes also be found mentioned in old Almanacs, as if the practice still continued during the last century. Although there is no modern canon of the Church of England respecting these prohibited times, the consentient testimony of these various centuries will have great weight with those who would supply, by a voluntary obedience, the absence of a compulsory law, when the mind of the Church appears to be plain and clear.

§ *The Prohibited Degrees.*

The restrictions which forbid the marriage of relatives within certain degrees of consanguinity (or blood-relationship), and of affinity (or relationship by marriage), are founded on the Divine Law laid down for the Jews in Leviticus xviii.

Before the Reformation, the rule of the Church of England was the same as that of the foreign Canon Law, which forbade marriages within the fourth degree of consanguinity or affinity.

After the Reformation had begun, an Act of Parliament was passed [25 Hen. VIII. c. 22], forbidding marriages between persons within certain degrees of relationship therein specified. This prohibition was re-enacted by 28 Hen. VIII. c. 7. But a later one [32 Hen. VIII. c. 38], confirmed by 1 Eliz. c. 1, s. 3, is the existing authority on the subject, and

¹ It has been doubted whether banns published upon Holydays which are not Sundays would be considered legal, as Holydays are not mentioned, while Sundays are, in the Marriage Act, 4 Geo. IV. c. 76; but the later Act seems to resolve the doubt, and the Latin Rubric shews the rationale.

² The provisions to secure publicity were very stringent in the mediæval Church of England. [See JOHNSON'S *Canons*, II. 64, 91.]

³ See note to Table of Vigils and Fasts, etc., for Cosin's list of these times.

⁴ There is a much longer Rubric to the same effect in the Ordo Sponsalium of the Sarum Missal.

it forbids marriage between any persons who are not "without the Levitical degrees."

In explanation of this law, Archbishop Parker issued a Table of forbidden Degrees in the year 1563, and this was adopted in the 99th Canon of 1603. The Table is constructed in rather a cumbrous manner, but the following is a summary of its contents:—

1. Relatives whom a Man may not Marry.

Mother or Stepmother	} of his own, or his wife's parents.
Widow of	
	} of his Father, or Father-in-law. — Uncle. — Brother. — Son, or Stepson. — Nephew.
Aunt	
Sister	
Daughter, or Niece	
Daughter, or Stepdaughter	} of himself, or of his wife. } of his own, or of his wife's, children.

2. Relatives whom a Woman may not Marry.

Father, or Stepfather	} of her own, or of her husband's, parents.
Widower of	
	} her Mother, or her Mother-in-law. — Aunt. — Sister. — Daughter, or Stepdaughter. — Niece.
Uncle	
Brother	
Son, or Nephew	
Son, or Stepson	} of herself, or of her husband. } of her own, or of her husband's, children.

These prohibitions are founded upon the two principles that [1] the relationships forbidden by God in the case of either sex are equally forbidden to the other sex; and that [2] the husband and wife being one flesh, relationships by marriage become, to either of them, blood-relationships. These principles have been uniformly adopted in all judicial decisions on the subject.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

a Ordo ad Faciendum Sponsalia.

¶ First the Banns of all that are to be married together must be published in the Church three several Sundays, or Holydays, in the time of Divine Service, immediately before the sentences for the Offertory, the Curate saying after the accustomed manner,

a *b* *c* *d* *e* *f* *g* *h* *i* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*

b Non fidabit Sacerdos nec consentiet ad fidationem inter virum et mulierem ante tertium edictum banno- rum. Debet enim sacerdos banna in facie ecclesie infra missarum solemniam cum major populi adfuerit multitudo, per tres dies solemnes et disjunctas, interrogare: ita ut inter unumquemque diem solemnem cadat ad minus una dies ferialis . . . et si contrahentes diversarum sint parochiarum, tunc in utraque ecclesie parochiarum illarum sunt banna interroganda . . .

I PUBLISH the Banns of Marriage between *M.* of — and *N.* of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy matrimony, ye are to declare it. This is the first [second, or third] time of asking.

¶ And if the persons that are to be married dwell in divers Parishes, the Banns must be asked in both Parishes; and the Curate of the one Parish shall not solemnize Matrimony betwixt them, without a Certificate of the Banns being thrice asked, from the Curate of the other Parish.

c For the Sarum form of Certificate, see MASKELL'S *M. R.* iii. 376.
d *e* *f* *g* *h* *i* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*
a *b* *c* *d* *e* *f* *g* *h* *i* *k* *l* *m* *n* *o* *p* *q* *r* *s* *t* *u* *v* *w* *x* *y* *z*
Stat autem vir a sinistris mulieris, mulier autem a dextris viri, coram Presbytero amictu, alba, fanoie, et stola reuestito. [HENDERSON'S *York Man. R.* 115*.]

¶ At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the Body of the Church with their Friends and Neighbours: and there standing together,

¶ *a* In primis statuatur vir et mulier ante ostium ecclesie coram Deo, sacerdote, et populo, vir a dextris mulieris, et mulier a sinistris viri.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

into the Body of the Church . . . and there standing] The ancient Rubric, as will be seen above, required this part of the Office to be said *ante ostium ecclesie*. This seems to mean the same as the *ad valvas ecclesie* of the first Rubric in the Office for making a Catechumen. [See Holy Baptism.] The porch was probably intended in both cases, not the exterior of the Church.

"She was a worthy woman all her live,
Housbondes at ye chirche dore had she had five."
CHAUCER'S *Wife of Bath*, Prol. 1. 461.

It is clearly from the ancient Rubric that the English one is derived; and it is also equally clear that "the Body of the Church" means some portion of the Nave. Of this practice it is difficult to find any explanation, unless it be that the betrothal anciently took place some time previously to the marriage, and that the latter only was associated with the Holy Communion. This was the opinion of the Bishops at the Savoy Conference; for when the Puritans objected to the "change of place and posture mentioned in these two Rubrics," the Bishops replied, "They go to the Lord's Table because the Communion is to follow." [CARDW. *Conf.* 360.] Whatever may have been the origin of the custom, it is undoubtedly enjoined by the present Rubric, and the Rubric has been so carried out in many churches down to our own time. In Bishop Wren's "orders and directions for the diocese of Norwich," the ninth Injunction directs that immediately after the "close of the first service," the "marriage (if there be any) be begun in the body of the Church and finished at the table;" and the eleventh orders "that they go up to the holy table at marriages at such time thereof as the Rubric so directeth." [CARDW. *Doc. Ann.* ii. 203, 204.] At Broadwater, in Sussex, the custom was found existing in 1800 by a new Rector, who continued it for the fifty years of his ministry there. It has also continued to the present day in some Yorkshire, Lincolnshire, and Somersetshire churches, and doubtless in many

others elsewhere. In our modern churches the open space in front of the Choir screen seems to be the most proper place for the first part of the Service; although, of course, any other and more convenient part of the nave would equally suit the words of the Rubric.¹

with their Friends and Neighbours] Marriages are always

¹ A record of a marriage at the Choir door, which took place about 1450, has been handed down to us in the *Plumpton Correspondence*; and it contains so much interesting illustration of the custom of the time that it is here given at length:—

"Richard Clerk, parish clerk of Knaresburgh, Yorkshire, of the age of fifty years and more, deposed, that he had known Sir William Plumpton for fifty years and more, and Joan Wintringham from the time of her birth—that on a certain Friday, which exactly he does not remember, between the feasts of Easter and Pentecost, about twenty-one years ago, in the parish church of Knaresburgh, was solemnized a marriage between the said Sir William and Joan—that at that time he was, as now, parish clerk of Knaresburgh, and was present on this occasion—that the preceding night John Brown, then perpetual Vicar of Knaresburgh, sent word to the deponent that Sir William Plumpton intended to marry Joan Wintringham on the morrow, she then sojourning with Alice Wintringham her mother in Knaresburg, and therefore he bade him wait on him very early the next morning and open the doors of the church for him, and so he did—and very early in the morning of the said Friday came the said Sir William and Joan to the parish church of Knaresburgh, and they standing at the door of the chancel of the said church within the said church, the aforesaid John Brown came from the high altar in his vestments and solemnized marriage between them in the presence of the deponent, the said Sir William taking the said Joan with his right hand and repeating after the Vicar, *Here I take the Jhennett to my wedded wife to hold and to have, att bed and att bord, for furer or lather, for better for worse, in sickness and in hele, to dede us depart, and thereto I plight the my trowth,* and the said Joan making like response incessantly to the said Sir William,—that the Vicar, having concluded the ceremony in the usual form, said the mass of the Holy Trinity in a low voice in the hearing of the deponent—that there were present at the marriage the said Vicar, the contracting parties, Alice Wintringham, mother of the bride, Thomas Knaresburgh of Knaresburgh, Richard Askham of Kirkdighton, Richard Exilby of Knaresburgh, and John Croft, his fellow-witness, and no more—and immediately after the marriage the said Sir William earnestly entreated those present to keep the matter secret, until he chose to have it made known—and further, that Sir William was clad in a garment of green checkery, and Joan in one of a red colour," [Plumpton *Corresp.* p. lxxvi, Camden Soc.]

the Man on the right hand, and the Woman on the left, the Priest shall say,

DEARLY beloved, we are gathered together here in the sight of GOD, and in the face of this congregation, to join together this man and this woman in holy Matrimony; which is an honourable estate, instituted of GOD in the time of man's innocency, signifying unto us the mystical union that is betwixt CHRIST and His Church; which holy estate CHRIST adorned and beautified with His presence, and first miracle that He wrought, in Cana of Galilee; and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be enterprised, nor taken in hand, unadvisedly, lightly, or wantonly, to satisfy men's carnal lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly, soberly, and in the fear of GOD; duly considering the causes for which matrimony was ordained.

First, It was ordained for the procreation of children, to be brought up in the fear and nurture of the LORD, and to the praise of His holy Name.

Secondly, It was ordained for a remedy against sin, and to avoid fornication; that such persons as have not the gift of continency might marry, and keep themselves undefiled members of CHRIST's body.

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy state these two persons present come now to be joined. Therefore if any man can shew any just cause, why they may not lawfully be

^a Sar. [From a Manual belonging to Charford, a chapelry of Breamore, Hunts, in A.D. 1408. Bibl. Reg. 2. a. xxi.]

^b 3.

^c Sar. Harl. MS. 873. 3. similar.

¶ Tunc interroget sacerdos banna dicens in lingua materna sub hac forma,

TO breyren & sustren her we beon comyn to gedre i ye woryschipe of god & his holy seintes i ye face of holy chirche to joyner^t to gedre yuse tweyne bodyes yat heynforward yei beon body i ye beleue & in ye lawe of god forte deserven evelastyngge lyf. Wat so yei hau don here byfore. Wherefore i charge zou on holy chirche by half alle y^t here bes yat zif eni mon or woman knowen eny obstacle puiet or apert why y^t yey lawefully mowe nozt come to ged^t in ye sacrament of holy chirche sey ey now or neu more.

TO bretheren we are comen here before God and his angels, and all his halowes, In the face and presence of our moder holy Chyrche, for to couple and to knyt these two bodyes togyder: that is to saye, of this man and of this woman. That they be from this tyme forthe, but one body and two soules in the fayth and lawe of God and holy Chyrche: For to deserue euerlastyng Lyfe, what someter that they haue done here before. . . . I charge you on Goddes behalfe and holy Chirche, that if there be any of you that can say any thyng why these two may not be lawfully wedded togyder at this tyme, say it nowe, outhr pryuely or apertly, in helpyng of your soules and theirs bothe.

I WARNE you alle that yf there bee any of you whych wost owht by thys man and thys

supposed to be celebrated in the face of the Church, and both the civil and the ecclesiastical laws have always been severe in reprobating anything like secrecy in the performance of the rite. The sixty-second Canon even directs that the marriage shall take place in time of Divine Service, and an extract given above from Bishop Wren's Injunctions shews that such was the practice in his time. The words "in the face of this congregation" seem to signify the intention of the Prayer Book in 1661 to be the same as that of the Canon in 1603. By the Marriage Act witnesses are required to be present, and to sign the register; and although it is not expressly ordered that these shall be friends of the bridegroom or bride, it is certainly more conformable to the spirit of the enactment as well as to that of the Church that they should be so rather than strangers, or than the parish clerk and sexton impressed *sicco pede* for the purpose.

[*the Man on the right hand*] The custom is to read this portion of the Rubric (which was added by Bishop Cosin) in the sense of the ancient one from the Sarum and the York Manuals which is placed by its side. But the Hereford Rubric reverses the position, as is shewn above, placing the man on the woman's left hand and the woman on the man's right hand. It would be in conformity with ritual habit to suppose that "on the right hand" means on the right hand of the priest, as he faces the man and woman. This was the Jewish custom, which may reasonably be supposed to have been followed by the early Christians; and it may also be remarked that the north side of the Church is that which is appropriated to the men when the sexes are divided. Such a position would receive a significant meaning from the beautiful Marriage Psalm of Solomon, "Upon thy right hand did stand the Queen in a vesture of gold" [Ps. xlv. 10]: for, as the selection of this psalm for Christmas Day shews, these words are written prophetically of "the mystical union betwixt Christ and His Church," which is "signified" by holy matrimony.

It is worthy of notice that in the later part of the ancient Sarum Service there is a Rubric directing that "when the prayers are ended and all have gone into the presbytery, that is, to the south side of the Church between the Choir and the Altar, the woman being placed on the right hand of the man,

that is, between him and the Altar," the Service for the Holy Communion shall commence. After which the bride and bridegroom are to kneel in front of the altar in the same order while the pall is held over them, and also during their communion.

It must be said, however, in support of the received custom, that where ancient effigies of man and wife lie side by side on a tomb, the wife is on the left hand of her husband. So also the bodies of an Earl and Countess of Gloucester were recently found lying under their effigies in Tewkesbury Abbey. [*Comp. Cant. ii. 6.*]

[*the Priest shall say*] The ancient rule of the Church was that marriages should be celebrated "per presbyterum sanctis ordinibus constitutum:" no change was made in this rule at the Reformation or subsequently, and there is not a shadow of authority for the celebration of the rite of marriage by Deacons. Chief-Justice Tindal gave his opinion, and that of his brother judges, before the House of Lords on July 7, 1843, that it was the rule of the Church of England to require the ceremony to be performed by a priest. From an ecclesiastical point of view it must be remembered that [1] The Marriage Office is especially one of Benediction; that [2] Benedictions are beyond the power of a deacon; that [3] The Rubrics throughout contemplate the Minister of the Office as a Priest; and that [4] No authority to celebrate marriages is given, either in words or by implication, to the Deacon at his ordination or at any other time. The duty of celebrating marriages ought not to be imposed upon Curates in their diaconate by their Rectors; and the laity should insist strongly upon being married by Priests, remembering that their marriages cannot receive the fulness of Benediction which the Church has provided for them in the Office except from a Priest or a Bishop.

This Exhortation seems to have been condensed from the article on "The Sacrament of Matrimony" in the *Institution of a Christian Man*, a work which was printed by authority, having been compiled by a large Commission of Bishops and Clergy in the year 1537. [LLOYD'S *Formul. of Faith*, p. 82.] But "the causes for which matrimony was ordained are also set out by the mediæval Canonist Lyndwood, who writes,

joined together, let him now speak, or else hereafter for ever hold his peace.

¶ And also, speaking unto the persons that shall be married, he shall say,

α Sar.

I REQUIRE and charge you both, (as ye will answer at the dreadful day of judgement when the secrets of all hearts shall be disclosed,) that if either of you know any impediment, why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured, that so many as are coupled together otherwise than God's Word doth allow are not joined together by GOD; neither is their matrimony lawfull.

β H.

¶ At which day of Marriage, if any man do allege and declare any impediment, why they may not be coupled together in matrimony, by God's Law, or the Laws of this Realm; and will be bound, and sufficient sureties with him, to the parties; or else put in a Caution (to the full value of such charges as the persons to be married do thereby sustain) to prove his allegation: then the solemnization must be deferred, until such time as the truth be tried.

γ Sar.

¶ If no imoediment be alleged, then shall the Curate say unto the man,

δ S. H.

ε sub hac forma.

ζ.

N. WILT thou have this woman to thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all other, keep thee only unto her, so long as ye both shall live?

woman where fore they won nat lawfully kome to gedry, knowleche ye hyt here now or never.

¶ α Eadem admonitio fiat ad virum et ad mulierem, ut si quid ab illis occulte actum fuerit, vel si quid deoverint, vel alio modo de se noverint quare legitime contrahere non possint: tunc confiteantur.

ALSO I charge you both, and eyther be your selfe, as ye wyll answer before God at the day of dome, that yf there be any thyng done pryuely or openly, betwene your selfe: or that ye knowe any lawfull lettyng why that ye may not be wedded togyther at thys time: Say it nowe, or we do any more to this mater.

¶ γ Si vero aliquis impedimentum aliquod proponere voluerit: et ad hoc probandum cautionem praestiterit: differantur sponsalia quousque rei veritas cognoscatur. Si vero nullus impedimentum proponere voluerit: interroget sacerdos dotem mulieris . . .

¶ δ Postea dicat sacerdos ad virum cunctis audientibus in lingua materna sic. ε

N. VIS habere hanc mulierem in sponsam, et eam diligere: honorare: tenere: et custodire sanam et infirmam, sicut sponsus debet sponsam: et omnes alias propter eam dimittere, et illi soli adhærere quamdiu vita utriusque vestrum duraverit?

“. . . duæ principales causæ quare contrahitur Matrimonium: una est susceptio sobolis, alia est vitatio fornicationis. Secundariæ causæ sunt personarum conjunctio,” etc. [LYNDW. lib. iv. tit. iii.].

[like brute beasts that have no understanding] These unnecessarily coarse words were erased by Cosin in his revised Prayer Book. He also reinserted from the book of 1549 the words “that such as be married may live chastely in matrimony” before “keep themselves,” etc., at the end of the third paragraph.

[Therefore if any man can shew any just cause] These ancient words are equivalent (as the next Rubric (but one shews) to a fourth publication of Banns. They are exactly analogous to the admonition of the Bishop to the people at the Ordination of Deacons and Priests, and to a similar one used at the Confirmation of Bishops. As will be seen above, the Address is substantially that which was used in the Pre-Reformation Church; but the more homiletic form of it appears to have been imitated from Archbishop Hermann's book.

[I require and charge you both] This last and solemn appeal to the consciences of the persons to be married shews how great care has always been taken by the Church to prevent improper marriages. What are impediments to marriage is shewn in the proposed Rubrics of Bishop Cosin on a preceding page.

[if any man do allege and declare any impediment] This is a very difficult Rubric, and does not seem ever to have received a judicial interpretation. On the one hand, it appears to stop the marriage only in case the objector submits to “be bound, and sufficient sureties with him, to the parties; or else to put in a caution,” etc. On the other, the mere fact of a real impediment alleged by any apparently trustworthy person seems to put it out of the power of the Clergyman to proceed with the marriage (whether the objector offers security or not) until a legal investigation has taken place. Impediments have been alleged at this part of the Service, and the marriage has been stopped in consequence

without any other formality; but such a proceeding does not seem to meet the requirement of the Rubric, nor to be just to the persons desiring to be married.

§ The Mutual Consent.

Although this ceremony may appear to be a mere formality, since it is very improbable that persons will appear before the Clergyman for the purpose of being married unless they have previously come to a decision and agreement on the subject, yet it is a formality respecting which the Church has always been strict; and in the civil contracts which have been adopted under modern legislation equal strictness has been observed. In point of fact, forced marriages have not unfrequently taken place, and they are as alien to the spirit in which Holy Matrimony is regarded by the Church as the worst clandestine marriages are. At the last moment, therefore, before the irrevocable step is taken, and the indissoluble bond tied, each of the two persons to be married is required to declare before God and the Church that the marriage takes place with their own free will and consent. This declaration is also worded in such a manner as to constitute a promise in respect to the duties of the married state; and although no solemn adjuration is annexed to this promise, as in the Invocation of the Blessed Trinity afterwards, yet the simple “I will,” given under such circumstances, must be taken to have the force of a vow as well as that of an assent and consent to the terms of the marriage covenant as set forth by the Church.

The above English forms of the consent are given from a Salisbury Ordinale in the British Museum. The following are from the York Manual:—

“N. Wilt thou have this woman to thy wyfe: and loue her and kepe her in syknes and in helthe, and in all other degrese be to her as a husbände sholde be to his wyfe, and all other forsake for her: and holde thee only to her, to thy lyues ende? Respondet vir hoc modo: I wyll.

“N. Wylt thou have this man to thy husbände, and to be buxum to him, serue him and kepe him in syknes and in

^a Sar. Harl. MS.
873.

^a *N.* **W**YLT thou have thys woman to thy weddyd wyf and her loue honour holde and kepe heyl and syke as a housbonde owyth to kepe hys wyf and all other for her to lete and holde the only to her as long as your eyther lyf lastyth?

¶ The man shall answer,
I will

¶ Respondeat vir.
Volo.

¶ Item dicat sacerdos ad mulierem hoc modo.

N. **V**IS habere hunc virum in sponsum et i obedire et servire: et eum diligere, honorare,^b accustodire sanum et infirmum sicut sponsa debet sponsum: et omnes alios propter eum dimittere, et illi soli adherere quamdiu vita utriusque vestrum duraverit?

¶ Then shall the Priest say unto the woman,
N. **W**ILT thou have this man to thy wedded husband, to live together after God's ordinance in the holy estate of matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

^b These four words are all found in an injunction given to parishioners in a form for Collation to a Benefice, A.D. 1139—1162: "Ut predictum Presbyterum vestrum diligatis, honoratis, serviat, obediatis." [KENNETT'S *Case of Improp.*, App. IV.]
^c Harl. MS. 873.

^c *N.* **W**YLT thou have thys man unto thy housbonde and obeye to hym and serve and hym to love and honour and kepe heil and syke as a wyf owyth to do the housbonde and to lete alle other men for hym and holde the only to hym whylys your eyther lyf lasteth?

¶ The woman shall answer,
I will.

¶ Respondeat mulier hoc modo.
I wyll.

¶ Deinde Sacerdos.

¶ Then shall the Minister say,
Who giveth this woman to be married to this man?

^d 12.

^e Sar. MS. Bibl.
Reg. 2, a. XXI., A.D.
1408.

^f 12.

¶ Who schal geve yis woman?
¶ Who gyues me this wyfe?

helthe: And in all other degre be vnto hym as a wyfe should be to hir husbände, and all other to forsake for hym: and holde thee only to hym to thy lyues ende? *Respondeat mulier hoc modo*: I wyll."

§ The Betrothal.

That espousal which used, in very ancient times, to take place some weeks or months before the marriage, and which constituted a formal religious recognition of what is now called an "engagement," is represented in our present Office by the previous words of consent, which were called a contract "de futuro." Even when they were thus used, a contract "per verba de presenti" was also made; but the two contracts have long been habitually placed together by the Church as is now the case; and the Betrothal more properly consists of this part of the ceremony in which the hands are joined, and each gives their troth or promise of fidelity (which is the marriage vow) to the other.

The present words of betrothal are substantially identical with those which have been used in England from ancient times. Three variations are here printed; which, with that given above, will fully illustrate the language in which they were spoken from about the thirteenth to the sixteenth century.

Salisbury Use.

York Use.

Hereford Use.

I N. take the *N.* Here I tak the *N.* *I, N.*, underfyng to my weddyd wyf to my wedded wyff the, *N.*, for my to haue and to holde to holde and to have wedded wyf, for fro thys day wafor att bed and att betere for worse,

beter, for worse, for rycher, for porer: in sykenesse and in helthe, tyl deth us departe² yf holy chyrch wol it ordeyne and ther to I plycht the my trouth.³

I N. take the *N.* to my weddyd husb-
bonde to haue and
to holde fro⁵ thys
day for bether, for
wurs, for richer, for
porer, in sykenesse
and hin elthe to be
bonour and buxum⁶
in bed and at bort:
tyll deth us departe
yf holy chyrche wol
it ordeyne: and ther
to I plyche te my
trouthe.

² "Depart" is sound English for "part asunder," which was altered to "do part" in 1661, at the pressing request of the Puritans, who knew as little of the history of their national language as they did of that of their national Church. "And yt is also departed in two." [*Mirror of Our Lady*, p. 174.]

³ "Troth," or "Trouth," is commonly identified with "truth;" but this is an error, the meaning of the word being "fidelity," or "allegiance." To "give troth" is equivalent to "fidem dare."

⁴ "Laiter:" this is the old comparative degree of "loath," as in "I am him the laither." [LAZAMON'S *Brut*. i. 37.] The word "fouler" is used in some Salisbury Manuals: and each, of course, expresses the idea of "less fair," or "less pleasing."

⁵ This is a conjectural emendation. The word is "for" in two copies.

⁶ "Bonour and buxum" are the representatives of "Bonnaire," gentle (as in *debonair*), and "Boughsome," obedient. Some Manuals added "in all lawful places." In the Golden Litany printed by Maskell [*Mon. Rit.* ii. 245] one of the petitions is, "By Thy infinite buxomnes: have mercy on us." In the *Promptorium Parvulorum* the two equivalents *Humilitas* and *Obedientia* are given under the word Buxumnesse. Another illustration may be given from Fuller, who gives a form of abjuration, of the date 1395,

¹ Yet there is evidence of separate espousals having been made as late as the time of Charles I. For in the Parish Register of Boughton Monchelsea, in Kent, is the following entry: "Michaelis. 1630. Sponsalia inter Gulielm. Maddox et Elizabeth Grimestone in debiti^o juris formā transacta, 10 die Januarii." Two years and three-quarters afterwards comes the entry of the marriage: "Michaelis. 1633. Nuptiæ inter Gulielmū Maddox et Elizabethā Grimestone, ultimo Octobris." [BURNS' *Hist. of Fleet Marriages*, p. 2.] The ancient oath of espousals was administered in this form: "You swear by God and His holy saints herein, and by all the saints in Paradise, that you will take this woman, whose name is *N.*, to wife, within forty days, if Holy Church will permit." The hands of the man and woman being then joined together by the priest, he also said, "And thus ye affianc yourselves," to which they made an affirmative reply, an exhortation concluding the ceremony.

¶ Then shall they give their troth to each other in this manner. 4 5. 9.

¶ The Minister, receiving the woman at her father's or friend's hands, shall cause the man with his right hand to take the woman by her right hand, and to say after him as followeth,

I *N.* take thee *N.* to my wedded wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth. 4 5. 9. 9.

¶ Then shall they loose their hands; and the woman, with her right hand taking the man by his right hand, shall likewise say after the Minister,

I *N.* take thee *N.* to my wedded husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love, cherish, and to obey, till death us do part, according to God's holy ordinance; And thereto I give thee my troth. 4 5. 9. 9.

¶ Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed duty to the Priest and Clerk. And the Priest taking the ring, shall deliver it unto the man, to put it upon the fourth finger of the woman's left hand. And the man holding the ring there, and taught by the Priest, shall say,

WITH this ring I thee wed, with my body I thee worship, and with all my worldly 4 5. 9. 9.

The words, and the accompanying ceremony, which are thus handed down to us from the ancient Church of England, have a very striking Christian significance. In the ceremony of betrothal it will be observed that woman is recognized throughout as still subject to the law of dependence under which she was originally placed by the Creator. As soon as the mutual consent of both the man and the woman has been solemnly given in the face of God and the Church, the minister of the Office is directed to ask, "Who giveth this woman to be married to this man?" Then she is given up from one state of dependence to another, through the intermediate agency of the Church; "the minister receiving the woman at her father's or friend's hands" (to signify that her father's authority over her is returned into the hands of God, Who gave it), and delivering her into the hands of the man in token that he receives her from God, Who alone can give a husband authority over his wife. The quaint but venerable and touching words with which the two "give their troth to each other" express again and in a still more comprehensive form the obligations of the married state which were previously declared in the words of mutual consent. Each promises an undivided allegiance to the other, until the death of one or the other shall part them asunder; God joining them together, and His Providential dispensation alone having power to separate them. On both sides a promise is given of love and support under all the circumstances of life, prosperous or adverse. The duties of support, shelter, and comfort, which ordinarily devolve upon the husband chiefly, may, under some circumstances (though they rarely arise), fall chiefly upon the wife; and if by sickness and infirmity he is unable to fulfil them towards her, he has a claim upon her, by these words, that she shall perform them towards him. Under any circumstances each promises to be a stay to the other, according to their respective positions and capacities, on their way through life. In the marriage vow of the woman the modern phrase "to obey" is substituted for the obsolete one "to be buxom," which had the same meaning. It implies that although the woman's dependence on and obedience to her father has been given up by him into God's hands, it is only that it may be given over to her husband. Since it pleased our Blessed Lord to make woman the instru-

from the Tower rolls, in which are the words, "And also I shall be buxom to the laws of holy chyrche and to yhowe as myn archbishop, and to myn oyer ordinares and curates." [FULLER'S *Ch. Hist.* i. 466, ed. 1837.]

¶ "Deinde detur femina a patre suo, vel ab amicis ejus: quod si puella sit discoopertam habeat manum: si vidua tectam: quam vir recipiat in Dei fide et sua servandam, sicut novit coram sacerdote, et teneat eam per manum dextram in manu sua dextra, et sic det fidem mulieri per verba de presentia, ita dicens docente sacerdote.

I *N.* take the *N.* to my wedded wyf to haue and to holde fro this day forwarde for better: for wors: for richere: for poorer [for fairer for fowler. *Harl. MS.*]: in sykenesse and in hele: tyl dethe vs departe if holy chyrche it woll ordeyne, and therto I plight the my trouthe.

Manum retrahendo.

Deinde dicat mulier docente sacerdote.

I *N.* take the *N.* to my wedded housbonder to haue and to holde fro this day forwarde for better: for wors: for richer: for poorer: in sykenesse and in hele: to be bonere and buxum in bedde and at the borde tyll dethe vs departe if holy chyrche it wol ordeyne and therto I plight the my trouthe.

Manum retrahendo.

Deinde ponat vir aurum: argentum: et annulum super scutum vel librum: . . . tunc . . . accipiens sacerdos annulum tradat ipsum viro: quem vir accipiat manu sua dextera cum tribus principalioribus digitis, et manu sua sinistra tenens dexteram sponsæ docente sacerdote dicat,

WITH this ryng I the wed, and this gold and siluer I the geue, and with my body

ment of His Incarnation, her condition has been far more honourable than it was before; but part of that honour is that "the husband is the head of the wife, even as Christ is the Head of the Church." Natural instinct, good sense, mutual love, and, above all, religious feeling, will always enable the wife to discern how far she is bound to obey, and the husband how far it is his duty to rule; and regulated by these the yoke of obedience will never be one which the woman need regret to wear or wish to cast aside. Jeremy Taylor has well pointed out that nothing is said in the husband's part of the marriage vow about "rule," for this is included in the word "love." "The dominion of a man over his wife is no other than as the soul rules the body; for which it takes a mighty care, and uses it with a delicate tenderness, and cares for it in all contingencies, and watches to keep it from all evils, and studies to make for it fair provisions, and very often is led by its inclinations and desires, and does never contradict its appetites but when they are evil, and then also not without some trouble and sorrow; and its government comes only to this—it furnishes the body with light and understanding, and the body furnishes the soul with hands and feet; the soul governs because the body cannot else be happy." So also he writes in respect to the obedience of the wife: "When God commands us to love Him, He means we should obey Him: 'this is love, that ye keep My commandments;' and 'if ye love Me, keep My commandments.' Now, as Christ is to the Church, so is the man to the wife, and therefore obedience is the best instance of her love, for it proclaims her submission, her humility, her opinion of his wisdom, his pre-eminence in the family, the right of his privilege, and the injunction imposed by God upon her sex, that although 'in sorrow she bring forth children,' yet with 'love and choice she should obey.' The man's authority is love, and the woman's love is obedience."¹

§ The Marriage.

With this ring I thee wed! The use of the wedding ring was probably adopted by the early Church from the marriage customs which were familiar to Christians in their previous life as Jews and Heathens:² for the ring, or something

¹ Bishop Taylor's Sermon on the Marriage Ring.

² Tertullian speaks of the Roman matron's "one finger, on which her husband had placed the pledge of the nuptial ring." [TERTULL. *Apol.* vi. *De Idol.* xvi.]

goods I thee endow: In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

a honore. 贊.

¶ Then the man leaving the ring upon the fourth finger of the woman's left hand, they shall both kneel down and the Minister shall say,

Let us pray.

○ ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send Thy blessing upon these Thy servants, this man and this woman, whom we bless in Thy Name; that, as Isaac and Rebecca lived faithfully together, so these persons may surely perform and keep the vow and covenant betwixt them made, (whereof this ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to Thy laws; through JESUS CHRIST our LORD. Amen.

b 五. 節. 贊. [Ad benedictionem annuli.]

¶ Then shall the Priest join their right hands together, and say,

c Daye's transl. of Hermann's Consult., A.D. 1547.

Those whom God hath joined together, let no man put asunder.

I the worshipec, and with all my worldely cathel I the "endowe. *Et tunc inserat sponsus anulum pollicis sponsæ dicens. In nomine PATRIS: deinde secundo digito dicens. et FILII: deinde tertio digito dicens. et SPIRITUS SANCTI. deinde quarto digito dicens. Amen. ibique dimittat anulum. . . Deinde inclinatis eorum capitibus dicat sacerdos benedictionem super eos.*

○ CREATOR et conservator humani generis. dator gratiæ spiritualis: largitor æternæ salutis: Tu, DOMINE, mitte benedictionem Tuam super hunc anulum, respice, ut quæ illum gestaverit sit armata virtute cœlestis defensionis, et proficiat illi ad æternam salutem. Per CHRISTUM. Benedic, DOMINE, hunc anulum, respice, quem nos in Tuo sancto nomine benedicimus: ut quæcumque eum portaverit in Tua pace consistat: et in Tua voluntate permaneat: et in Tuo amore vivat et crescat et senescat: et multiplicetur in longitudinem dierum. Per DOMINUM.]

¶ And so lette the minister ioine their right handes together, and saye,

That, that God hath ioyned, lette no man dissever.

equivalent to it, appears to have been given by the man to the woman at the marriage or at espousals, even from those distant patriarchal days when Abraham's steward betrothed Rebekah on behalf of Isaac, by putting "the earrings upon her face, and the bracelets upon her hands." Much pleasing symbolism has been connected with the wedding ring, especially that its form having neither beginning nor end, it is an emblem of eternity, constancy, and integrity. This meaning is brought out in the ancient form of consecrating a Bishop, when the ring was delivered to him with the words, "Receive the ring, the seal of faith, to the end that being adorned with inviolable constancy, thou mayest keep undefiled the spouse of God, which is His holy Church." The same form of blessing the ring was used in this case as was used in the Marriage Service, and which is printed above. Probably it has always been taken as a symbol of mutual truth and intimate union, linking together the married couple, in the words of the ancient Exhortation, "That they be from this tyme forthe, but one body and two souls in the fayth

and lawe of God and holy Chyrche." It is the only relic of the ancient tokens of spousage,—gold, silver, and a ring being formerly given at this part of the Service: and as the gold and silver were given as symbols of dowry, so probably one idea, at least, connected with the ring, was that of the relation of dependence which the woman was henceforth to be in towards her husband. In the Prayer Book of 1549 the gold or silver were still directed to be given (and in Bishop Cosin's revised Prayer Book he proposed a restoration of the custom, inserting, "and other tokens of spousage as gold, silver, or bracelets," after the word "ring"), but in 1552 "the accustomed duty to the Priest and Clerk" was substituted, and ultimately retained in the revision of 1661. It is possible that the "gold or silver" had customarily been appropriated as the marriage fee: but Hooker says that the use of them had "in a manner already worn out" even so early as the time of Queen Elizabeth. The following forms of the words with which the ring was given, and Cosin's proposed form, will further illustrate the subject:—

York Use.

With this ryng I wedde the, and with this gold and silver I honoure the, and with this gyft I honoure the. In nomine Patris: et Filii: et Spiritus Sancti. Amen.

Hereford Use.

Wyth thys ryng y the wedde, and thys gold and seluer ych the zeue, and wyth myne body ych the honoure. In nomine Patris: et Filii: et Spiritus Sancti. Amen.

Prayer Book of 1549.

With this ring I thee wed, this gold and silver I thee give, with my body I thee worship, and with all my worldly goods I thee endow: in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Form proposed by Bishop Cosin, 1661.

With this ring I thee wed, and receive thee into the holy and honourable estate of matrimony: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

An old manual in the British Museum [*Bibl. Reg. 2, a. xxi.*] has also the following words in addition, explaining the object of the gold and silver:—

"Loo this gold and this siluer is leyd down in signifyinge that the woman schal haue hure dower of thi goodes, ʒif heo abide aftur thy disces."

The ring was anciently placed first on the thumb at the invocation of the First Person of the Trinity, on the next finger at the Name of the Second, on the third at the Name of the Third, and on the fourth at the word Amen. The expression of the second Rubric, "leaving the ring upon the fourth finger," seems to point to this custom as still observed, and still intended. The ancient Rubric also gave as a reason for its remaining on the fourth finger, "quia in medico est quedam vena procedens usque ad cor;" and this reason has become deeply rooted in the popular mind. The same Rubric

also adds "et in sonoritate argenti designatur interna dilectio, quæ semper inter eos debet esse recens."

with my body I thee worship] The meaning of the word "worship" in this place is defined by the word used in its place in some of the ancient Manuals, which (as may be seen above) was "honour." The Puritans always objected to the word; and in 1661 it was agreed that "honour" should be substituted, the alteration being made by Sancroft in Bishop Cosin's revised Prayer Book instead of the change suggested by Cosin himself. But either by accident, or through a change of mind on the part of the Revision Committee, the old word was allowed to remain. The more exclusive use of this word in connection with Divine Service is of comparatively modern date. In the *Liber Festivalis*, printed by Caxton in 1483, an Easter homily calls every gentleman's house a "place of worship," and in the same century a prayer

¶ Then shall the Minister speak unto the people.

FORASMUCH as *N.* and *N.* have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joining of hands; I pronounce that they be man and wife together, In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

¶ And the Minister shall add this Blessing,

GOD the FATHER, GOD the SON, GOD the HOLY GHOST, bless, preserve, and keep you; the LORD mercifully with His favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ Then the Minister or Clerks, going to the LORD'S table, shall say or sing this Psalm following.

Beati omnes. **B**LESSED are all they that fear the LORD : and walk in His ways.

For thou shalt eat the labour of thine hands ; O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitful vine : upon the walls of thine house ;

¶ And lette the pastour say more over, with a lowde voice, that maye be hearde of all men,

FORASMUCHE as than thys Johan *N.* desireth thys Anne to be hys wife in the Lorde, and this Anne desireth thys Johan to be hir husbände in the Lorde, and one hath made the other a promisse of holie and Christian matrimonie, and haue now both professed the same openly, and haue confirmed it with giuinge of ringes ech to other, and ioininge of handes : I the minister of Christ and the congregacion pronounce that they be ioyned together with lawfull and Christian matrimony, and I confirme this their mariage in the Name of the Father, the Sonne, and the Holie Gost. Amen.

BENE^{*}DICAT vos DEUS PATER, custodiat vos JESUS CHRISTUS, illuminet vos SPIRITUS SANCTUS. Ostendat DOMINUS faciem Suam in vobis et misereatur vestri. Convertat DOMINUS vultum Suum ad vos : et det vobis pacem : impleatque vos omni benedictione spirituali, in remissionem omnium peccatorum vestrorum ut habeatis vitam aeternam, et vivatis in sæcula sæculorum. Amen.

¶ Hic intrent ecclesiam usque ad gradum altaris : et sacerdos in eundo cum suis ministris dicat hunc psalmum sequentem.

Psalmus cxvii.

BEATI omnes qui tintent DOMINUM : qui ambulat in viis Ejus.

Labores manuum tuarum quia manducabis : beatus es, et bene tibi erit.

Uxor tua sicut vitis abundans : in lateribus domus tuæ.

begins "God that commandest to worship fadir and modir." This secular use of it is still continued in the title "your worship," by which magistrates are addressed, and in the appellation "worshipful companies." The expression, "with my body I thee worship" or "honour" is equivalent to a bestowal of the man's own self upon the woman, in the same manner in which she is delivered to him by the Church from the hands of her father. Thus he gives first the usufruct of his person in these words, and in those which follow the usufruct of his possessions or worldly goods.

As far as the ceremony of marriage is a contract between the man and the woman, it is completed by the giving of the ring with this solemn invocation of the Blessed Trinity. In all that follows they are receiving the Benediction of the Church, and its ratification of their contract.

they shall both kneel down] All present should also kneel at this prayer, except the Priest. It is the only part of the Service, in the body of the Church, at which the bystanders are required to kneel; but the married couple ought to continue kneeling until the commencement of the Psalm or Introit. The prayer which follows is founded upon the ancient benediction of the ring. It takes the place of a long form of blessing which followed the subarrhation in the ancient Office. In 1549 the parenthesis "(after bracelets and jewels of gold given of the one to the other for tokens of their matrimony)" followed the names of Isaac and Rebecca; which indicates the origin of Cosin's proposed dowry of bracelets.

Those whom God hath joined together] This sentence of marriage with its accompanying gesture of joining the bride and bridegroom's hands is a noble peculiarity of the English rite, though probably derived originally from Archbishop HERMANN'S Consultation. It completes the Marriage rite so far as to make it spiritually indissoluble, and may be considered as possessing a sacramental character in that lower sense in which those rites have it, the outward signs of which were not ordained by Christ Himself. There are hardly any words in the Prayer Book which more solemnly declare the faithful conviction of the Church that God ratifies the work of His Priests. In this case and in the Ordination Service

the very words of our Lord Himself are adopted as the substantial and effective part of the rite: and each case is an assertion of the very highest spiritual claims that can be made on behalf of an earthly ministry. As there the Bishop says unconditionally, "Receive the Holy Ghost;" so here the Priest says unconditionally, that "God hath joined together" these two persons by his ministry. The words were part of the ancient Gospel at the Missa Sponsalium.

Forasmuch as N. and N. have consented] This declaration of the completed union is also taken from Archbishop Hermann's Cologne book. It bears an analogy to the words used at the consignation of the child after Baptism; and, as in that case, it is a proclamation to the Church of what has already been effected by previous parts of the rite.

And the Minister shall add this Blessing] In the Prayer Book of 1549 this blessing stood as follows: "God the Father bless you + God the Son keep you : God the Holy Ghost lighten your understanding : the Lord mercifully with His favour look upon you, and so fill you with all benediction and grace, that you may have remission of your sins in this life, and in the world to come, life everlasting." It was changed to the present form in 1552.

Then the Minister or Clerks, going to the Lord's table] This originally stood, "Then shall they go into the quire," and Cosin wished so to restore it, with the alteration, "they all." The proper interpretation of the Rubric doubtless is that the Clergy, the Choir, the bride and bridegroom, and the bridal party are to go from the body of the church in procession to the Chancel, singing the processional psalm Beati Omnes: that the Clergy proceed to the Altar as at ordinary celebrations of the Holy Communion, the bride and bridegroom kneeling in front of the Altar, with the bridal party behind them, while the Choir go to their usual places. To effect this without confusion, the Choir should move first in their proper order, the Clergy next, after them the bride and bridegroom, and then the remainder of the bridal party. Thus the singers can at once file off to their places in the choir, while the Clergy pass on to the sacarium, and the bridal party to the presbytery or space between the Altar steps and choir stalls.

Thy children like the olive-branches : round about thy table.

Lo, thus shall the man be blessed : that feareth the LORD.

The LORD from out of Sion shall so bless thee : that thou shalt see Jerusalem in prosperity all thy life long ;

Yea, that thou shalt see thy children's children : and peace upon Israel.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

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

¶ Or this Psalm.

GOD be merciful unto us, and bless us : and shew us the light of His countenance, and be merciful unto us.

That Thy way may be known upon earth : Thy saving health among all nations.

Let the people praise Thee, O God : yea, let all the people praise Thee.

O let the nations rejoice and be glad : for Thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise Thee, O God : yea, let all the people praise Thee.

Then shall the earth bring forth her increase : and GOD, even our own GOD, shall give us His blessing.

GOD shall bless us : and all the ends of the world shall fear Him.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

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

¶ The Psalm ended, and the man and the woman kneeling before the LORD's table, the Priest standing at the table, and turning his face towards them, shall say,

LORD, have mercy upon us.

¶ Answer.

CHRIST, have mercy upon us.

¶ Minister.

LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation ; But deliver us from evil. Amen.

¶ Minister.

O LORD, save Thy servant, and Thy handmaid ;

¶ Answer.

Who put their trust in Thee.

Filii tui sicut novellæ olivarum : in circuitu mensæ tuæ.

Ecce, sic benedicetur homo : qui timet DOMINUM.

Benedicat tibi DOMINUS ex Sion : et videas bona Hierusalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum : pacem super Israël.

¶ Tunc prostratis sponso et sponsa ante gradum altaris, roget sacerdos circumstantes orare pro eis, dicendo,

KYRIE Eleison.

CHRISTE Eleison.

KYRIE Eleison.

PATER noster, Qui es in cœlis ; sanctificetur nomen Tuum : adveniat regnum Tuum : fiat voluntas Tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris : et ne nos inducas in tentationem : sed libera nos a malo. Amen.

“Salvum fac servum Tuum et ancillam Tuam.

“DEUS meus, sperantes in Te.

Such arrangements can only be carried out well in large churches, but they give the key to the manner in which the spirit of the Rubric may be acted upon, as far as circumstances will allow, elsewhere : and as a procession is an invariable part of every wedding, where there is a bridal party of friends, it is very desirable that it should be properly worked into the system of the Church, instead of being left to the chance of the moment, and the confused attempts of nervous people.

The portion of the Service which follows the psalm, onward to the end of the benediction, is to be regarded as preparatory

to the Holy Communion. In the old Offices it was followed by the Sunday Missa Votiva, that of the Blessed Trinity, the Epistle being however 1 Cor. vi. 15-20, and the Gospel Matt. xix. 3-6.

[the Priest standing at the table] There is no pretence whatever for the priest to place himself awkwardly in the angle formed by the north end of the Lord's Table and the east wall. He is clearly to stand in front of the table. The Office having the nature of a benediction is therefore said towards the persons blessed. There was, indeed, in the ancient Office, and in that of 1549, a “Let us pray” after

† Minister.
O LORD, send them help from Thy holy place;
† Answer.
And evermore defend them.
† Minister.
Be unto them a tower of strength,
† Answer.
From the face of their enemy.
† Minister.
O LORD, hear our prayer.
† Answer.
And let our cry come unto Thee.

a. s. 觀.
b. 觀.

c. s. 觀.
d. 觀.

e. s. 觀.
f. 觀.

g. s. 觀.
h. 觀.

i. s. 觀.

k. s. 觀.
l. s. 觀. 觀.

† Minister.
O GOD of Abraham, GOD of Isaac, GOD of Jacob, bless these Thy servants, and sow the seed of eternal life in their hearts; that whatsoever in Thy holy Word they shall profitably learn, they may in deed fulfil the same. Look, O LORD, mercifully upon them from heaven, and bless them. And as Thou didst send Thy blessing upon Abraham and Sarah, to their great comfort, so vouchsafe to send Thy blessing upon these Thy servants; that they obeying Thy will, and always being in safety under Thy protection, may abide in Thy love unto their lives' end; through JESUS CHRIST our LORD. *Amen.*

m. s. 觀.

n. s., 觀. 觀. similar.

† This Prayer next following shall be omitted, where the woman is past childbearing.

O MERCIFUL LORD, and heavenly FATHER, by Whose gracious gift mankind is increased; We beseech Thee, assist with Thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children christianly and virtuously brought up, to Thy praise and honour; through JESUS CHRIST our LORD. *Amen.*

o. s. 觀.

O GOD, Who by Thy mighty power hast made all things of nothing; Who also (after other things set in order) didst appoint that out of man (created after Thine own image and similitude) woman should take her beginning; and knitting them together, didst teach that it should never be lawful to put asunder those whom Thou by matrimony hadst made one: O God, Who hast consecrated the state of matri-

p. s. 觀. 觀. *Ad Missam.*

^aMitte eis, DOMINE, auxilium de sancto.
[^bDOMINUS custodiat vos ab omni malo.]

^cEt de Syon tuere eos.
[^dCustodiat animas vestras DOMINUS.]

^eEsto eis, DOMINE, turris fortitudinis.
[^fDOMINUS custodiet introitum vestrum et exitium vestrum.]

^gA facie inimici.
[^hEx hoc, nunc, et usque in sæculum.]

ⁱDOMINE, exaudi orationem meam.

^kEt clamor meus ad Te veniat.
^lDOMINUS vobiscum.
Et cum spiritu tuo.

Oremus.

^mDEUS Abraham, DEUS Isaac, DEUS Jacob, bene⁺dic adolescentes istos: et semina semen vitæ æternæ in mentibus eorum: ut quicquid pro utilitate sua didicerint, hoc facere cupiant. Per.

Oremus.

ⁿRespice, DOMINE, de caelis, et bene⁺dic conventionem istam. Et sicut misisti sanctum angelum Tuum Raphaellem ad Tobiam et Saram filiam Raguelis: ita digneris, DOMINE, mittere bene⁺dictionem Tuam super istos adolescentes: ut in Tua voluntate permaneant: et in Tua securitate persistant: et in amore Tuo vivant et senescant: ut digni atque pacifici fiant et multiplicentur in longitudinem dierum. Per CHRISTUM DOMINUM nostrum.

Oremus.

^oRESPICE, DOMINE, propitius super hunc famulum Tuum, *respice.* et super hanc famulam Tuam: *respice.* ut in nomine Tuo bene⁺dictionem caelestem accipiant: et filios filiarum suorum et filiarum suarum usque in tertiam et quartam progeniem incolumes videant, et in Tua voluntate perseverent, et in futuro ad caelestia regna perveniant. Per CHRISTUM.

Oremus.

^pDEUS, Qui potestate virtutis Tuæ, de nihilo cuncta fecisti: Qui dispositis universitatis exordiis, homini ad imaginem DEI facto ideò inseparabile mulieris adiutorium condidisti, ut foemineo corpori de virili dares carne principium, docens quod ex uno placuisset institui, nunquam liceret disjungi. *Hic incipit benedictio sacramentalis:* DEUS, Qui tam excellenti mysterio conjugalem copulam consecrasti, ut CHRISTI et

the versicles, from which it might be reasonably concluded that the Priest was then to turn towards the Altar, in the direction in which all prayers were intended to be said: but the nature of the rite is essentially benedictory; and as even the final blessing is preceded by "Oremus" in the Latin form, the former conclusion seems to be the correct one.

The concluding prayers have undergone little change in the course of translation from the ancient Latin Office; and only a portion of the last of all can be traced back to the ancient Sacramentaries.

christianly and virtuously brought up] This expression was substituted for "see their children's children unto the third and fourth generation," at the last revision in 1661.

Who hast consecrated the state of matrimony] Among the exceptions offered against the Prayer Book by Baxter and his friends in 1661 was the following: "Seeing the institution of Marriage was before the Fall, and so before the promise of Christ, as also for that the said passage in this Collect seems to countenance the opinion of making matrimony a sacrament, we desire that clause may be altered or omitted." To this

mony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt CHRIST and His Church; Look mercifully upon these Thy servants, that both this man may love his wife, according to Thy Word, (as CHRIST did love His spouse the Church, Who gave Himself for it, loving and cherishing it even as His own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O LORD, bless them both, and grant them to inherit Thy everlasting kingdom; through JESUS CHRIST our LORD. *Amen.*

¶ Then shall the Priest say,

ALMIGHTY GOD, Who at the beginning did create our first parents, Adam and Eve, and did sanctify and join them together in marriage; Pour upon you the riches of His grace, sanctify and bless you, that ye may please Him both in body and soul, and live together in holy love unto your lives' end. *Amen.*

α. β. γ. δ.

ecclesiae sacramentum praesignares in foedere nuptiarum. *Hic finitur benedictio sacramentalis.*
 . . . respice, propitius super hanc famulam Tuam quae maritali jungenda est consortio, quae se Tua expetit protectione muniri. Sit in ea jugum dilectionis et pacis: fidelis et casta nubat in CHRISTO: imitatrixque sanctarum permaneat feminarum. Sit amabilis ut Rachel viro: sapiens ut Rebecca: longæva et fidelis ut Sara . . . et ad beatorum requiem atque ad caelestia regna perveniat. Per DOMINUM . . . Per omnia saecula saeculorum. Amen.

Deinde benedicat eos dicens. *Oremus. Oratio.*

OMNIPOTENS misericors DEUS, Qui primos parentes nostros Adam et Evam Sua virtute creavit, et Sua sanctificatione copulavit: . . . superabundet in vobis divitias gratiae Suae, et erudiat vos in verbo veritatis, ut ei corpore pariter et mente complacere valeatis . . . atque in societate et amore verae dilectionis conjungat. Per CHRISTUM, DOMINUM nostrum. Amen.

¶ After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth,

δ Eph. 5. 25-33.

ALL ye that are married, or that intend to take the holy estate of matrimony upon you, hear what the holy Scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

'Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as CHRIST also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water, by the Word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing;

the Committee of Convocation replied: "Though the institution of Marriage was before the Fall, yet it may be now, and is, consecrated by God to such an excellent mystery as the representation of the spiritual marriage between Christ and His Church. [Eph. v. 23.] We are sorry that the words of Scripture will not please. The Church, in the twenty-fifth article, hath taken away the fear of making it a sacrament." [CARDW. Conf. 330, 360.] The singular answer of the Puritan opponents of the Prayer Book to this was, "When was Marriage thus consecrated? If all things, used to set forth Christ's offices, or benefits, by way of similitude, be consecrated, then a Judge, a Father, a Friend, a Vine, a Door, a Way, etc., are all consecrated things. Scripture phrase pleaseth us in Scripture sense." [Grand Debate, p. 140.] *loving and amiable*] After these words there followed, until 1661, "to her husband, as Rachael, wise as Rebecca, faithful and obedient as Sara," as in the ancient form.

"Forth cometh the prest, with stole about his nekke,
 And bade hire be like Sara and Rebekke."

CHAUCER'S *Wife of Bath*, l. 9577.

Pour upon you the riches] In this benediction the sign of the Cross was printed in the Prayer Book of 1549, thus: "sanctify and +bless you." It was omitted in 1552, being no doubt left out to conciliate the Puritan superstition on the subject, and intended, as in other places, to be part of a Rubrical tradition which those would use who respected and loved that holy sign. The benediction is made up from two consecutive Sarum forms.

After which, if there be no Sermon] Until 1661 this Rubric stood in this form: "¶ Then shall begin the Communion, and after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared, according to Holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth." Bishop Cosin altered this to, "Then shall begin the Communion, if any be that day appointed. And after the Gospel and Creed shall be said a Sermon wherein it is expedient that the office of man

and wife be declared according to Holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth." Bishop Jeremy Taylor and Dr. Donne have left some beautiful sermons preached on occasion of marriages: and the custom seems to have been not uncommon.

It is convenient . . . the holy Communion] The practice of connecting the Marriage Office with the Holy Communion fell into strange disuse during the last and present centuries. In the old manuals the Mass of the Holy Trinity concluded the Office, and there is no reason to suppose that it was ever omitted. Until 1661 the Rubric stood: "¶ The new married persons (the same day of their marriage) must receive the holy Communion." This is altered in Bishop Cosin's revised Prayer Book to "The new married persons, the same day of their marriage, must receive the Holy Communion; unto which the minister is now to proceed, reading the Offertory, etc., according to the form prescribed." The present form of the Rubric was adopted in deference to the objection of the Puritans, who wished to dissociate the Office from the Holy Communion, from the morbid fear which they had of attaching too much importance to the religious rite with which Marriage is celebrated by the Church. But "*convenient*" is used in its strict and primary sense of "fit" or "proper," the secondary sense being a more modern one. From Bishop Cosin's proposed Rubric it would appear as if the Holy Communion was used on such occasions without the introductory lection of the Ten Commandments. "To end the public solemnity of marriage," says Hooker, "with receiving the blessed Sacrament, is a custom so religious and so holy, that if the Church of England be blameable in this respect, it is not for suffering it to be so much, but rather for not providing that it may be more put in use." [HOOKER'S *Ecc. Polit.* V. lxxiii. 8.]

A custom which retains its hold in some churches, that of kissing the bride, is derived from the Salisbury Rubric concerning the Pax in the Missa Spousalium, which is: "Tunc amoto pallio, surgant ambo sponsus et sponsa: et accipiat sponsus pacem a sacerdote, et ferat sponsæ osculans eam et

but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the LORD the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning CHRIST and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

α Col. 3. 18.

δ 1 Pet. 3. 1, 3-6.

ε Col. 3. 19.

‘Likewise the same Saint Paul, writing to the Colossians, speaketh thus to all men that are married; Husbands, love your wives, and be not bitter against them.

δ 1 Pet. 3. 7.

‘Hear also what Saint Peter, the Apostle of CHRIST, who was himself a married man, saith unto them that are married; Ye husbands, dwell with your wives according to knowledge; giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise, ye wives, hear and learn your duties toward your husbands, even as it is plainly set forth in holy Scripture.

ε Eph. 5. 22-

‘Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the LORD. For the husband is the head of the wife, even as CHRIST is the Head of the Church: and

He is the SAVIOUR of the body. Therefore as the Church is subject unto CHRIST, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

‘And in his Epistle to the Colossians, Saint Paul giveth you this short lesson; Wives, submit yourselves unto your own husbands, as it is fit in the LORD.

‘Saint Peter also doth instruct you very well, thus saying; Ye wives, be in subjection to your own husbands; that, if any obey not the Word, they also may without the Word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible; even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord; whose daughters ye are as long as ye do well, and are not afraid with any amazement.

¶ It is convenient that the new married persons should receive the holy Communion at the time of their Marriage, or at the first opportunity after their Marriage.

neminem alium, nec ipse nec ipsa: sed statim diaconus vel clericus a presbytero pacem accipiens, ferat aliis sicut solitum est.” This took place immediately before the Communion of the newly-married couple.

It is curious to find that the registration of marriages is directed in a Rubric of the Ambrosian Ritual: “Notabit

vero ipse (Parochus) quam primum in libro parochiali matrimoniorum proprio, nomine ‘conjugum’ et ‘testium,’ diem præterea ‘annum’ et ‘locum’ contracti matrimonii ex formula præscripta, quem librum apud se accurate custodiat.” [Ex Rituali Ambrosiano jussu Cesaris Montii Cardinalis et Arch. Mediolanensis editio Martene, vol. ii. p. 139.]

AN INTRODUCTION

TO THE

OFFICE FOR THE VISITATION OF THE SICK.

THE duty of visiting the sick is specially enjoined on the Curates of souls in the New Testament: "Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the Name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." [James v. 14, 15.] The Visitation of the Sick is not therefore in the minister of Christ a mere piece of civility or neighbourly kindness, but an act of religion. He comes in the Name of Christ to pray with and for the sick man; if necessary, to reconcile him to the Church by the blessing of absolution, and to communicate to him the Sacrament of our Lord's Body and Blood. That the primitive clergy of the Church made this visitation in time of sickness their special duty, is proved to us by many passages in early writers. Polycarp, the disciple of St. John, in his Epistle to the Philippians, gives it as advice to presbyters, *ἐπισκεπτεσθαι τοὺς ἀσθενοῦντας*. Posidonius, in his Life of St. Augustine [cap. 27], relates that the Saint, as soon as he knew any man was sick, went unto him immediately. The decrees of various early Councils enjoined this duty on the Clergy whenever they were called for; and the Council of Milan goes even further than this, and orders "Etiamsi non vocati inuisant." Our own Provincial Constitutions require all Rectors and Vicars of Parishes to be diligent in their visitations to those who are sick, and warn them, "Ut quoties fuerint accessit, celeriter accedant et hilariter ad ægrotos." [LYNDWOOD, *Prov. Const.* i. 2.] In our Post-Reformation system we find also that ample provision is made for the continuance of this ancient and laudable custom. Canon 67, "*Ministers to visit the Sick*," directs, "When any person is dangerously sick in any Parish, the Minister or Curate (having knowledge thereof) shall resort unto him or her (if the disease be not known or probably suspected to be infectious) to instruct and comfort them in their distress, according to the order of the Communion Book, if he be no Preacher, or if he be a Preacher, then as he shall think most needful and convenient." In the Ordination of Deacons it is also stated to be part of their duty to search out the sick and poor in the parish in which they are appointed to minister, and to give notice of such cases to the Incumbent: "And furthermore it is his office, where provision is so made, to search for the sick, poor and impotent people of the Parish, to intimate their estates, names and places where they dwell unto the Curate, that by his Exhortation they may be relieved with the alms of the Parishioners and others. Will you do this gladly and willingly?" This question, and the first parenthesis in the Canon (which speaks in general terms of the knowledge by the Minister of a case of sickness), imply that the Incumbent is expected to do something more than merely visit sick people who send for him. Whether he become acquainted with the case directly or indirectly, he is bound to visit, and even, if circumstances permit, he is to search for, or at any rate cause to be sought for, the sick and impotent, and to act up to the maxim quoted above, "*Etiamsi non vocatus*." For giving full force to this Visitation of the Sick, the English Ritual contains a formulary which has been used with slight alteration in our churches from the earliest times. Nearly all the Rubrics and prayers are to be found in the ancient Manuals of the Church of England, and some of the prayers can be traced to almost primitive times. Where some variation has been made from these originals (as, for example, in the Exhortation, and in the substitution of a Rubric directing the Minister to examine whether the Sick Man repent him truly of his sins, etc., for a somewhat lengthy form), the spirit of the original is still adhered to. The only portions which have been altogether omitted in our Prayer Book are the procession of the Priest and his Clerks to the house saying the seven penitential Psalms, and the Service of Extreme Unction. The original object of anointing with oil, as we see from the passage in St. James cited above, was to "save," or procure a miraculous recovery of the infirm, by remission of the temporal punishment which they had merited for their sins. Though it should also be added that Extreme Unction was used in very early times without any expectation of cure, *in extremis*: and

it seems probable that there was a primitive ordinance of this kind which was used for the dying, as well as that which was used with a view to recovery. The Reformers retained the practice in the first Prayer Book, but it was dropped out of the second in 1552. The Office then in use is given in a note at the end of this Service.

An Appendix of four Prayers was added to the Visitation Office in 1661, to meet particular cases; the first for a sick child, the second for a sick person when there appears little hope of recovery, the third a *Commendatio Animæ* for a dying person, and the fourth a Prayer for one troubled in mind or conscience. These have not as yet been traced to any ancient source.

§ *The Use of the Office.*

The structure of the Office for the Visitation of the Sick shews that it is intended as a formal rite, to be once used over the Sick Person, and not to be used as the customary prayers of the Clergyman in his ordinary and frequent visits to the sickrooms of his parishioners. It is a solemn recognition of the person over whom it is used as one who is in the fellowship of the Church, and for whom the Church, by its authorized Minister, offers prayer to God; and it is also a solemn recognition of the fact that the sicknesses and infirmities incident to human nature are a consequence of sin, a part of that heritage of death which came upon us through the Fall.

The promiscuous use of the Office would evidently be a departure from the intention with which it is put into the hands of her priests by the Church of England. Their duties towards the sick divide themselves, indeed, into two distinct general branches, the one consisting of ordinary pastoral instruction, consolation, and prayer; and the other of the use of the two services for Visitation and Communion; and every clergyman must find himself obliged to exercise his discretion as to those cases in which he can adopt the more solemn course which the Church has appointed for him and his parishioners in the latter branch of his duties.

Those who really have any religious convictions, and who have made religious principles the rule of their life, will either be consistent Church people or religious Dissenters. The former are well accustomed to the system and services of the Church, and have been trained, consciously or unconsciously, by means of it: the latter are in more or less ignorance about the principles of the Church, and have not ordinarily been under its training influence. In the case of the one the Visitation Service would be appropriate even if used on a sudden, supposing the case to be one of imminent danger; and no prayers could be used with so great advantage. To the other it would be like a strange language, if used without much preparation and instruction: and would not be applicable at all, except it were accompanied by an understanding that its use presupposed reconciliation to the Church.

In the case of other classes of persons, who have led irreligious and wicked lives, and who are ill instructed in the way of salvation, the Visitation Service can only be properly applicable after much instruction has been given, and much progress made towards penitence. An abrupt use of it might tend to bring into their view the comforts of the Office more prominently than would be advisable for those who do not fully appreciate the necessity of repentance towards the attainment of pardon and true peace.

It may be added, in conclusion, that the Visitation Office should be used with all the proper solemnity belonging to a formal rite of the Church. The first Rubric of the ancient Service was, "*In primis induat se sacerdos superpellicio cum stola . . .*" and the same rule should still be observed. Care should also be taken that there is some one present to say the responses. In his revised book Bishop Cosin provided for this by so far reviving the ancient practice as to direct the attendance of one lay Clerk with the Priest. But some members of the sick person's family, or a parish visitor, or other friend, can always be found ready to take this charitable duty on themselves.

THE ORDER FOR THE VISITATION OF THE SICK.

Ordo ad Visitandum Infirmum.

¶ When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's house, shall say,

PEACE be to this house, and to all that dwell in it.

¶ When he cometh into the sick man's presence he shall say, kneeling down,

REMEMBER not, LORD, our iniquities, nor the iniquities of our forefathers. Spare us, good LORD, spare Thy people whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Answer.

¶ Spare us, good LORD.

¶ Then the Minister shall say,
Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy

a "And the Priest with his Clerk, entering into." [Cosin's Book.] Durham b S. 36

¶ Et cum intraverit domum dicat,

PAX huic domui et omnibus habitantibus in ea: pax ingredientibus et egredientibus.

NE reminiscaris, DOMINE, delicta nostra, vel parentum nostrorum: neque vindictam sumas de peccatis nostris: parce, DOMINE, parce famulo Tuo: quem redemisti precioso sanguine Tuo ne in æternum irascaris ei.

Et statim sequatur.

KYRIE eleison.

CHRISTE eleison.

KYRIE eleison.

PATER noster, Qui es in cœlis; sanctificetur nomen Tuum: adveniat regnum Tuum:

THE SALUTATION.

The Priest, on entering the house, is ordered to use the salutation enjoined by our Lord upon His Apostles: "And into whatsoever house ye enter, first say, Peace be to this house." [Luke x. 5.] It is specially appropriate when thus pronounced by the Minister of God on entering a house of sickness. In a household so circumstanced there is often much of disquietude and anxiety. The relations are perplexed and agitated, inclined to forget, perhaps, that this sickness is of the Lord. The words of the Priest remind them of that peace which is to be found in resting in the Lord, and casting their cares on Him. But the Salutation has a special reference to the sick man, to whom the Priest comes as the Messenger of Peace. He is very probably under deep conviction of sin, longing for pardon and reconciliation; and the object of this visitation is to strengthen his faith, awaken his charity, move him to sincere confession and repentance, and on his sincere repentance and confession to give him the free and full forgiveness vouchsafed by the Saviour to all who truly turn to Him, and so to make the sinner at peace with God.

These words, too, used at the very entrance of the Priest into the house, help to remind those who hear them that he comes on no ordinary errand of condolence, but specially in his character as a representative of Him Who said to His ministers, "My peace I leave with you." They thus serve to bring about a tone of mind in unison with the Service that is to follow.

THE ANTHEM.

In the older Service-books the Priest and his Clerks were directed, on their way to the house of the sick man, to say the seven Penitential Psalms, with the Gloria Patri after each, and to conclude with the Antiphon, "Ne reminiscaris."

In the Prayer Book of 1549 one of the Penitential Psalms, the 143rd, was said by the Priest on entering the sick man's presence, followed by the Gloria Patri and this anthem, "Remember not," etc. Subsequently the Psalm was omitted, and the anthem, "Remember not," alone retained. The Respond, "Spare us, good Lord," was added at the last revision in 1661.

This Antiphon memorializes God of the redemption of His people by the most precious Blood of Christ. To those present in the sickroom, as well as to the sick person himself, it also gives the keynote of the Service at its very beginning: pointing out that sickness is a chastisement permitted by God; that sin has brought it into the world; and that our prayers for benefits to the body ought to be founded on the confession of God's undeserved mercy in Christ. The words are, of course, spoken to God, and are a kind of Litanic hymn; but they cannot fail to have a subjective side also in warning the sick of their true relation to His mercy, and of the worthlessness as well as impiety of self-reliance. They remind him that God's mercy must be sought; that His anger against sin is often shewn by bodily chastisement; and that temporal judgements are frequently sent by Him in mercy, that He may not be compelled to be "angry with us for ever."

THE LORD'S PRAYER.

The prayer of our Blessed Lord is used here, as elsewhere, at the beginning of the Service in token of its prevailing power with God, and as the gate by which all other prayer is to enter into Heaven, and be heard by Him. The structure of the Service suggests that it should be said by all present as well as by the Priest, and "with" him, as in the end of the Litany. It should also be said with a special intention directed towards the subsequent portion of the Service, remembering that God is Our Father to chastise and Our

will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Minister.

“O LORD, save Thy servant;

¶ Answer.

Which putteth *his* trust in Thee.

¶ Minister.

“Send *him* help from Thy holy place,

¶ Answer.

And evermore mightily defend *him*.

¶ Minister.

“Let the enemy have no advantage of *him*;

¶ Answer.

Nor the wicked approach to hurt *him*.

¶ Minister.

“Be unto *him*, O LORD, a strong tower,

¶ Answer.

“From the face of *his* enemy.

¶ Minister.

“O LORD, hear our prayers.

¶ Answer.

“And let our cry come unto Thee.

α Ps. 86. 2.

δ Ps. 20. 1, 2; 79. 9.

ε Ps. 89. 22, 23.

δ Ps. 61. 3.

ε Prov. 18. 10.

ζ Ps. 61. 1.

g Ps. 102. 1.

fiat voluntas Tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

℣. *Salvum fac servum Tuum vel ancillam Tuam.*

℞. *DEUS meus sperantem in Te.*

℣. *Mitte ei, DOMINE, auxilium de sancto.*

℞. *Et de Syon tuere eum.*

℣. *Nihil proficiat inimicus in eo.*

℞. *Et filius iniquitatis non apponat nocere ei.*

℣. *Esto ei, DOMINE, turris fortitudinis.*

℞. *A facie inimici.*

℣. *DOMINE, exaudi orationem meam.*

℞. *Et clamor meus ad Te veniat.*

Father to heal; that “He woundeth, and His hands make whole;” and that the first prayer of the sick and of those who love them should be in the tone of His Whose holy example teaches us to say, “Thy will be done.”

The lesser Litany precedes the Lord's Prayer in this place with a special emphasis, for it is the very language of those who came to Jesus to be healed of their infirmities in the days of His earthly life. Thus the two blind men mentioned in St. Matthew ix. came to Christ, “crying and saying, Thou Son of David, have mercy upon us;” and in like manner the two mentioned in St. Matthew xx. “cried out, saying, Have mercy on us, O Lord, Thou Son of David.” In almost the same terms the father prayed for his lunatic son, “saying, Lord, have mercy on my son” [Matt. xvii. 15]; and the woman of Syro-Phœnicia, who came to Jesus on behalf of her sick daughter, “cried unto Him, saying, Have mercy on me, O Lord.”

THE VERSICLES.

These suffrages are the same which are used throughout the Occasional Offices, slight variations being made in them according to the nature of the Service in which they are introduced. They are taken from the 20th, the 61st, the 86th, and the 89th Psalms, and represent a strain of responsive supplication which has been ascending to the Throne of God for the sick during as many ages as the Service itself can be traced back.

THE PRAYERS.

In the Sarum Manual, immediately after the responses follow nine collects, two of which only have been translated, and retained in our present Service. The collect now standing first was the last of this series. In the original, mention is made of God's blessing on Abraham, Isaac, and Jacob, and it is prayed that God in like manner will visit and bless His servant. This clause has been omitted in translation. The sentence which opens the collect is doubtless originally derived from Deut. xxvi. 15, “Look down from Thy holy habitation, from heaven, and bless Thy people Israel;” a form which, if we may judge from Isa. lxiii. 15, was long in use

in the Jewish Church: “Look down from heaven, and behold from the habitation of Thy holiness and of Thy glory.” Solomon in like manner prayed at the Dedication of the Temple: “Whatsoever sickness there be . . . then hear Thou in heaven Thy dwelling-place, and forgive . . .”

The object of the prayer is to beg God's help on behalf of the sick man. It asks that the Lord would look on him in mercy, not remembering his sins, but considering his weakness; that He would be pleased to comfort him under his trial, and enable him to have firm faith in God. Not only does it ask that the Almighty will remember him for good, but that He will defend him from the evil, specially that He will guard him against the assaults of the Devil, that He will grant him perpetual peace, and ever keep him in safety.

If we compare this prayer and the preceding versicles, we shall see how naturally the collect re-echoes what has been already prayed for. It gathers up into a connected whole all the previous petitions, and again lays them before God. This is no idle repetition: the blessings sought are of so great value, and so deeply needed, that the Church purposely enables us here to set them once and again before God, according to the example of our Blessed Lord, Who in the hour of His distress prayed three times, using the same words: “If it be possible, let this cup pass from Me; yet not My will, but Thine.”

The next prayer is the third of the group of collects in the Sarum Manual. In the original prayer mention is made of the miraculous cure of Peter's wife's mother and of the centurion's servant, of Tobias and of Sara, which allusions were all omitted at the last revision in 1661. The former prayer is directed to seeking comfort and help for the sick man from God in the time of his affliction; this second collect sets forth sickness as an instrument in the hand of the Almighty for good, and prays that the present trial may be sanctified to the sufferer. The “accustomed goodness” of God is here invoked, not for the recovery of the patient, or even for support under trial, but that the fatherly correction may work the end God has intended in sending it. If sickness is to answer any good end, it must be viewed as Fatherly correction; and if it comes from our Father, to Him we may go for help and comfort under it, and we may be persuaded that it comes for some good purpose. Looking to God as

¶ Minister.

O LORD, look down from heaven, behold, visit and relieve this Thy servant. Look upon *him* with the eyes of Thy mercy, give *him* comfort and sure confidence in Thee, defend *him* from the danger of the enemy, and keep *him* in perpetual peace and safety, through **JESUS CHRIST** our LORD. *Amen.*

α Ps. 80. 14; 106. 4.

HEAR us, Almighty and most merciful God and SAVIOUR; extend Thy accustomed goodness to this Thy servant who is grieved with sickness. Sanctify, we beseech Thee, this Thy fatherly correction to *him*; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance. That, if it shall be Thy good pleasure to restore *him* to *his* former health, *he* may lead the residue of *his* life in Thy fear, and to Thy glory: or else give *him* grace so to take Thy visitation, that after this painful life ended *he* may dwell with Thee in life everlasting, through **JESUS CHRIST** our LORD. *Amen.*

¶ Then shall the Minister exhort the sick person after this form, or other like.

DEARLY beloved, know this, that Almighty GOD is the LORD of life and death, and of all things to them pertaining, as youth, strength,

Father, our own weakness will lead us more to Him, will make us feel our dependence on Him more; in short, will strengthen our faith. The sense of weakness will force on us the uncertainty of life, will make us remember how short our time is, and bring us to more earnest repentance for all we have done amiss, as remembering the account we may soon have to give before our God. The prayer, too, reminds those who hear it, that the repentance and sorrow are not to be limited simply to a sickbed, but that in case of recovery the good work begun in time of affliction must be carried out. How necessary to pray, "If it shall be Thy good pleasure to restore him to his former health, he may lead the residue of his life in Thy fear!" How many are there who promise well when God's hand is upon them, who seem full of godly sorrow for sin, and Christian hatred of it, who yet on recovery forget all, and fall back into old sins, and form new evil habits!

And since the issues of life and death are with the Lord, and we know not what the event may be, recovery or death, the collect prays, not only that in case of restoration the sick man may be enabled to live to God, but that in case his illness prove fatal, he may, through the grave and gate of death, pass to a joyful resurrection, and, this life ended, dwell for ever with God in life everlasting.

THE EXHORTATIONS.

The use of Exhortation after Prayer has long formed part of the Service in the Western Church. The principal heads of the Exhortation as given in our Prayer Book are prescribed by an ancient Canon, in which the Priest is ordered, after he hath prayed for the sick, "to speak comfortably and mildly to him, exhorting him to place all his hope in God, and to bear his scourging patiently; to believe it is designed for his purifying and amendment, and also to confess his sins, and promise reformation if God grant him life, and that he engage to do acts of Penance for his faults; also that he dispose of his estate while his reason and senses remain entire; that he break off his iniquities by Almsdeeds; that he forgive all that have offended him; that he hold a right Faith and Belief, and never despair of God's mercy." [*Concil. Nannetens. cap. 4, ap. Binium tom. 3, p. 2, pag. 131.*] In the

Oremus.

RESPICE, DOMINE, de cœlo, et vide et visita hunc famulum Tuum *N.* et benedic eum sicut benedicere dignatus es Abraham, Isaac, et Jacob. Respice super eum, DOMINE, oculis misericordiæ Tuæ: et reple eum omni gaudio et lætitia et timore Tuo: Expelle ab eo omnes inimici insidias: et mitte Angelum pacis qui eum custodiat, et domum istam in pace perpetua. Per DOMINUM nostrum.

Oremus.

EXAUDI nos, omnipotens et misericors DEUS, et visitationem Tuam conferre digneris super hunc famulum Tuum *N.* quem diversa vexat infirmitas. Visita eum, DOMINE, sicut visitare dignatus es socrum Petri, puerumque centurionis, et Tobiam, et Saram, per sanctum angelum Tuum, Raphaellem. Restitue in eo, DOMINE, pristinam sanitatem: ut mereatur in atrio domus Tuæ dicere, castigans castigavit me DOMINUS, et morti non tradidit me: Salvator mundi. Qui cum DEO PATRE, et SPIRITU SANCTO vivis et regnas DEUS: per omnia sæcula sæculorum. Amen.

health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly that it is GOD's visitation. And for what cause soever this sickness is sent unto you, whether it be to try your patience for the

Sarum Manual the first form of Exhortation, which probably in some measure suggested the two Exhortations here set forth, is but short: "Frater charissime, gratias age omnipotenti Deo pro universis beneficiis suis: patienter et benigne suscipiens infirmitatem corporis quam tibi Deus immisit: nam si ipsam humiliter sine murmure toleraveris, infert animæ tuæ maximum præmium et salutem. Et frater charissime quia viam universæ carnis ingressurus es; esto firmus in fide. Qui enim non est firmus in fide infidelis est: et sine fide impossibile est placere Deo. Et ideo si salvus esse volueris: ante omnia opus est ut teneas catholicam fidem: quam nisi integram inviolatamque servaveris: absque dubio in æternum peribis."

Some traces of similarity with our own form may also be found in a mediæval Exhortation of early date, given by Maskell. It is taken from an ancient MS., *De Visitatione Infirmorum*, in the Library of St. John's College, Oxford:—

"How thou shalt comfort a man that he grucche nouzt when he is seke.

"Sone oueste thou thi Lord God? he will sai, ze. Than thus, if thou loue God, thou louest that He doith, and He skorgeth the, and therfor thou shalt gladli suffice it. Here of spekit Salamon, and seith, Sone speke nouzt azen the chastising of thi fader, for it is no sone whom the fadir chastisith nouzt, and it accordith with commine maner of speche. For if a man see anotheris child do schreudeli in his fader presence, and the fader chastised him nouzt, than wold that othir man seie, it is nouzt his sone, or ellis he loueth him nouzt, for if he were his child or ellis loued him, he wold chastise him: and therfor be nouzt evil afraid of thi Faders chastising of heuene; for he seith himself; whom I loue, him I chastise. Also sekene of bodi makith soule hele, and soule hele is nouzt but of God; therfor despice nouzt Godis scorge, but when God ponissche the, thanke him and loue him, that he emendith the, and undernemith the, and blameth the, and ponissche the nouzt in his wrath ne in his wodnes, but in his grete mercy . . ." [MASKELL'S *Mon. Rit.* iii. 354.]

The Exhortation, as set forth in our Service, is divided into two portions, whereof the second part may be omitted if the person visited be very sick. The first part is devoted to instruction regarding the cause of sickness, and the purpose of it as concerns the sufferer. The second portion is purely

example of others, and that your faith may be found in the day of the LORD laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly FATHER; know you certainly that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for His dear SON JESUS CHRIST's sake, and render unto Him humble thanks for His Fatherly visitation, submitting yourself wholly unto His will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the Curate may end his exhortation in this place, or else proceed.

“TAKE therefore in good part the chastisement of the LORD: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the LORD loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, GOD dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the FATHER of spirits, and live? For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be

α Heb. 12. 6-10.

partakers of His holiness. These words, good brother, are written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly FATHER's correction, whensoever by any manner of adversity it shall please His gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto CHRIST, by suffering patiently adversities, troubles, and sicknesses. For He Himself went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So, truly, our way to eternal joy is to suffer here with CHRIST; and our door to enter into eternal life is gladly to die with CHRIST; that we may rise again from death, and dwell with Him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the Name of GOD, to remember the profession which you made unto GOD in your baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by Whom all must be judged without respect of persons; I require you to examine yourself and your estate, both toward GOD and man; so that accusing and condemning yourself for your own faults, you may find mercy at our heavenly FATHER's hand for CHRIST's sake, and not be accused and condemned in that fearful judgement. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

hortatory, exhorting to patience, self-examination, and faith. In the earlier portion the sick man is reminded that all things are of God, as life, death, health, and sickness. Whatever his trial may be, it is God's visitation. If from the Lord, it comes with some definite end and purpose, for the Almighty does not work at random. The object may be the trial of his patience for the example of others, that they may see in the sick man visible proof of God's sustaining grace, and be brought to seek it for themselves; or that his faith may be tried, to see of what sort it is, whether it will endure in the furnace of affliction; or that he may be moved to see his sins, and the need of repentance and amendment of life. One or other of these, or a combination of all, may be the end purposed by God; but although we may not be able to see clearly the cause for which the sickness is sent, one thing is certain, that if it be accepted in a right spirit, it will turn to the good of the sufferer. If he truly repent him of his sins, if he bear his sickness patiently, trusting in God's mercy through Christ,—nay more, if, strong in faith, he is able to see goodness in this fatherly visitation, and to thank God for it; then, whether he recover or whether he die, the sickness shall turn to his profit. If he recover, health will find him strengthened, established in the faith, earnest to run his Christian race, to press forward toward the mark of the prize of his high calling in Christ Jesus, with deeper love to his Lord and firmer faith. If he die, there will be ministered unto him, through the grace of God, an entrance into life eternal.

The second part is founded, as far as the earlier portion of it is concerned, on Heb. xii. 6-10. These words are set before the sick man as an argument for patience under the chastening hand of God. He is reminded, too, of the example of Christ. The Christian before all things should long to be as his Master, Who going through sorrow and pain on earth, entered not into His glory until after His agonizing Death on the cross. They who would share the blessedness of Christ must be willing to take up the cross when it is set before them, and follow Him in the path of suffering.

It is also observable that the continued obligation of the vows made in Baptism is set before the sick person; and that these vows are spoken of as the substantial matter on which that

Judgement will be founded which mortal sickness so vividly brings into view. Thus the Christian system is shewn to us, consistent with itself in all its parts, as is the Christian revelation: and when a person is lying on a sickbed in expectation of death, he is forcibly reminded by the ministrations of the Church to him that the life of this world is, in its spiritual reality, a preparation for a life to come with which it is intimately associated.

THE PROFESSION OF FAITH.

In the ancient English Office the Priest is directed to recite to the sick man the fourteen articles of the faith, of which the seven first relate to the mystery of the Trinity, and the seven others to the humanity of Christ. After these articles it is, however, added, “And if the sick man be a laic or simply a literate, then the priest may question him generally on the articles of the faith under this form.” The form prescribed in this case is simply the Creed slightly paraphrased.

Maskell cites a form of examination from the MS. *De Visitatione Infirmorum*, already quoted. Part of it is: “Whan thou hast told him alle this, or ellis if thou haue no time to sai alle for hast of deth, begin here, and speke to him on this maner, whan thou seest that he neieth the deth. Brother, art thou glad that thou shalt die in Christin feith? Resp. ʒe. Knowleche that thou hast nouʒt wel liued as thou shuldest? Resp. ʒe. Art thou sori therfor? Resp. ʒe. Hast thou wil to amende the, if thou haddist space of lif? Resp. ʒe. Leuist thou in God, Fader Almighty, Maker of heuene and erthe? Resp. ʒe. Leuist thou in the Fader and the Sone and the Holi Gost three persons and on God? Resp. ʒe. Leuist thou that oure Lord Jesus Crist Godis Sone of heuene was consequid of the Holi Gost, and toke flesche and blode of oure ladi seint Marie, and was borne of hir, she being moder and mayde? Resp. ʒe. Leuist thou that he suffrid pine and deth, for oure trespas, and nouʒt for his gilt under Pounce Pilate, and that he was don on the cros, and died for the on god Friday, and was buried? Resp. ʒe. Thankest thou him therfor? Resp. ʒe. Leuist thou that thou may nouʒt be sauid but throw his deth? Resp. ʒe.” [MASKELL'S *Mon. Rit.* iii. 357.]

¶ Here the Minister shall rehearse the Articles of the Faith, saying thus,

DOST thou believe in GOD the FATHER Almighty, Maker of heaven and earth?

And in JESUS CHRIST His only begotten SON our LORD? and that He was conceived by the HOLY GHOST, born of the Virgin Mary; that He suffered under Pontius Pilate, was crucified, dead, and buried; that He went down into hell, and also did rise again the third day; that He ascended into heaven, and sitteth at the right hand of GOD the FATHER Almighty, and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the HOLY GHOST, the holy Catholick Church, the Communion of Saints, the Remission of sins, the Resurrection of the flesh, and everlasting life after death?

¶ The sick person shall answer,
All this I stedfastly believe.

¶ Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive from the bottom of his heart all persons that have offended him, and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished

* Sar.

* Sar.

¶ *Et si infirmus laicus vel simpliciter literatus fuerit: tunc potest sacerdos articulos fidei in generali ab eo inquirere, sub hac forma.*

CARISSIME frater: credis PATREM et FILIUM et SPIRITUM SANCTUM, esse Tres Personas et Unum DEUM, et ipsam benedictam atque indivisibilem Trinitatem creasse omnia creata visibilia et invisibilia. Et solum FILIUM, de SPIRITU SANCTO conceptum, incarnatum fuisse ex Maria Virgine: passum et mortuum pro nobis in cruce sub Pontio Pilato: sepultum descendisse ad inferna: die tertia resurrexisse a mortuis: ad caelos ascendisse: iterumque venturum ad iudicandum vivos et mortuos, omnesque homines tunc in corpore et anima resurrecturos, bona et mala secundum merita sua recepturos. Et remissionem peccatorum per sacramentorum ecclesiae perceptionem. Et sanctorum communionem: id est, omnes homines in caritate existentes, esse participes omnium bonorum gratiae quae fiunt in ecclesia: et omnes qui communicant cum iustis hic in gratia, communicare cum eis in gloria?

¶ Deinde respondeat infirmus,
Credo firmiter in omnibus . . .

¶ Deinde dicat sacerdos.

CARISSIME frater: quia sine caritate nihil proderit tibi fides, testante Apostolo qui dicit: Si habuero omnem fidem ita ut montes transferam, caritatem autem non habuero, nihil sum: Ideo oportet te diligere DOMINUM DEUM tuum super omnia ex toto corde tuo, et ex tota

This form of Exhortation appears to belong to a type commonly used in the Middle Ages. Mr. Maskell's form is taken from a MS. in St. John's College Library, Oxford; the following is from a MS. in the Bodleian [Rawlinson, c. 587, ff. 53, 54.] In the same collection [Rawlinson, c. 108, 90] there is a Latin form apparently drawn up for the use of priests in the diocese of Laudun, in the fifteenth century, which begins in a similar manner.

“Antequam communicetur infirmus et ante unccionem:—
“Brother, be ye gladde y^t ye shall dye in Chrysten beleve?
Re. Ye, syr.

“Knowe ye well y^t ye have not so well lyved as ye shulde?
Ye, syr.

“Hauē ye wille to amende yow if ye had space to lyve?
Ye, syr.

“Beleve ye that o^r Lorde Christ Jhu goddys soon of heaven was born of the blessyd vyrgyne ou^r ladie saynt Mary?
Ye, syr.

“Beleve ye that our Lorde Christ Jhu dyed vpon the crosse to bye mans sowle upō the good ffrydaie? Ye, syr.

“Thancke ye him entierly therof? Ye, syr.
“Beleve ye y^t ye may not be saved but by his precious death? Ye, syr.

“Tunc dicat sacerdos.

“Therfor, Brother, while yo^r sowle is in yo^r bodye, thancke ye god of his death, and haue ye hole truste, to be saved, through his precyouse death, and thyncke ye on non other worldly goode, but onely in Christe Jhus deathe, and on his pytefull passyon, and saye after me, My swete Lorde Christ Jhu, I put thy precyous passion betwene the and my evill werke and betwene me and thy wrathe.

“Et dicat infirmus ter.

“In manus tuas Domine, etc. *Vel sic*:—
“Lorde Christ Jhu, in to thy handes I betake my sowle and as thow boughtest me, bodye and soule I betake to the.”

The beautiful words, “I put Thy precious Passion,” etc., are taken from St. Anselm; unless indeed the reverse be the

case, and St. Anselm quoted them from a form familiar in his time.

In our Prayer Book the Creed simply has been retained as containing all things necessary to be believed by a Christian man, and on account of its great conciseness, an important point to be considered in selecting or composing a form for use in time of sickness and consequent weakness. In the case of ignorant persons there should be some previous instruction in the doctrines of the Creed before the Visitation Office is used, and this profession of faith thus solemnly made. A concise exposition of it will be found in the Notes to Morning Prayer, p. 197.

Then shall the Minister examine] In the Sarum Manual, after the patient's confession of faith, there follows a long exhortation to charity (grounded on 1 Cor. xiii.), to make amends for injuries done, to forgive injuries received, to love of enemies, to firm hope and faith in God, to confession of sin; and after the special confession the priest is directed to use an exhortation to almsgiving and good deeds and to works of penance in case of recovery. The Exhortation directed by the various Rubrics that follow the confession of faith in our Service is to be similar in its general character. In addition, however, to moving the sick man to repent him truly of his sins, to be in love and charity with all men, and to make amends to the uttermost of his power if he have wronged any, the priest is directed to admonish him, if he hath not before disposed of his property, to make his will. This may seem at first sight to be too purely a secular matter to find place in a deathbed Exhortation. Yet when we reflect what heartburning and jealousy is often caused by the fact of no disposition of property having been made, and when we remember that from this very cause families are often broken up and relations estranged, we can see at once that it is a part of the duty of the minister of Christ to do his utmost to prevent such a state of things. After having counselled the sick man to make a just and equitable provision for his family or relations, the priest is directed earnestly to move him to be liberal to the poor. First, he is exhorted to consider how his affairs stand, then to be charitable, that in his giving there may be no injustice to those who have prior claims upon him either by debt or relationship. It has

to make his will, and to declare his debts, what he oweth, and what is owing unto him, for the better discharging of his conscience, and the quietness of his executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

¶ These words before rehearsed may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister should not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.

a Sar.

¶ Here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After

anima tua: et proximum tuum propter DEUM sicut te ipsum: nam sine hujusmodi caritate nulla fides valet. Exerce ergo caritatis operam dum vales: et si multum tibi affuerit, abundanter tribue: si autem exiguum, illud impartiri stude. Et ante omnia si quem injuste læseris, satisfacias si valeas: sin autem, expedit ut ab eo veniam humiliter postules. Dimitte debitoribus tuis et aliis qui in te peccaverunt, ut DEUS tibi dimittat.

¶ "Deinde stabilito sic infirmo in fide, caritate, et spe dicat ei sacerdos,

CARISSIME frater: si velis ad visionem DEI pervenire, oportet omnino quod sis mundus in mente et purus in conscientia: ait enim CHRISTUS in evangelio: Beati mundo corde, quoniam ipsi DEUM videbunt. Si ergo vis mundum cor et conscientiam sanam habere, peccata tua universa confitere. . . .

always been the custom of the Church to stir up men to liberality in time of sickness: it is supposed that the heart at such a season will be most readily touched with sympathy for the sorrows of others, therefore specially at such times are men exhorted by the Church, "To do good and to communicate forget not: for with such sacrifices God is well pleased."¹

THE SPECIAL CONFESSION OF SINS.

Here shall the sick person] This Rubric is, as will be seen, an abbreviated form of the ancient Latin Rubric and Exhortation. Its transition from the ancient to the modern form may be further illustrated by the following comparison:—

1549.	1552.	1661.
Here shall the sick person	Here shall the sick person	Here shall the sick person
make a special confession, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him	make a special confession, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him	make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him (if he humbly and heartily desire it) after this sort.
after this form: and the same form of absolution shall be used in all private confessions.	after this sort.	

The parenthesis in the last form of this Rubric was introduced by Bishop Cosin, who has written it in the margin of the Durham Book.

It is plain that the kind of Confession named in this Rubric is that which is popularly known as "Auricular" Confession; for although privacy is not enjoined, it is quite certain that it would be sought both by Priest and penitent, and that without it the Confession would most likely be of a very general, instead of a "special" character. That it is also intended to be private or "auricular"—spoken to the ear of the Priest alone—is shown by the original form of the Rubric in 1549, which speaks of "all private confessions" with an evidently inclusive sense,—this here enjoined being one of the kind included.

¹ Great caution should, however, be used in carrying out these duties. Dying persons are not only susceptible in respect to true Christian charity and justice; but they are also open to impressions from fear, sentiment, and other influences incidental to their state of prostration. In acting upon this Rubric, therefore, the Clergyman should rather use Exhortations of a general character, stating principles, than any which descend into detail. It may also be remarked that he should assist in making a will only in cases where a more proper person cannot be found in time.

Before proceeding further, it may be well to enquire what references to private confession are to be found in the official documents of the Church of England, in addition to the one now before us. The most familiar is that at the close of the Exhortation directed to be used by the Minister when giving warning of the celebration of the Holy Communion: "And because it is requisite, That no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort and counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief; that by the ministry of God's Holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness." The 113th Canon also refers to the subject; enjoining secrecy on the Minister in respect to all confessions confided to him:—

"Provided always, That if any man confess his secret and hidden sins to the Minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him, we do not any way bind the said Minister by this our Constitution, but do straitly charge and admonish him, that he do not at any time reveal or make known to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as by the Laws of this Realm his own life may be called in question for concealing the same) under pain of irregularity."²

And, lastly, in the second part of the Homily of Repentance it is said, "If any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned man, and shew the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's Word."

These quotations might be illustrated by many cases recorded in the lives of good Churchmen and Churchwomen of the last and previous centuries, in which private Confession was used both in health and sickness; and numberless practical writers speak of it as a recognized habit in the Church of England since the Reformation as well as before.³ Nearly

² The force of this Canon is apparently weakened by the indefinite character of the last word in the quotation, as used in modern times. In ecclesiastical law "irregularity" means deprivation, accompanied by a perpetual incapacity for taking any benefice whatever. It is the severest punishment which can be inflicted on a Clergyman under the Canon law, short of degradation from his Orders.

³ An interesting document has lately come to light among the papers of Grenville, Dean of Durham, and son-in-law to Bishop Cosin. The papers referred to are in the Bodleian Library: Rawlinson MS. Miscell. 1109. They are also published by the Surtees Society. The Dean writes as follows:—

"We having no directions given by the Church for private Confession and Absolution, but what is in the Office for the Sick, as to the manner of performance, we ought to proceed in that method, for the matter of examination, as far as time, and place, and person will permit.

The form of Absolution is there set down, and therefore ought to be retained, but as for the form of prayers before or after, it is left to the discretion of the Minister. And accordingly several Ministers have several ways and methods of performance of it; more or less to edification.

The rule of the Apostle—let all things be done to edification—ought to guide priests in this, and all other performances.

Being moved thereto by these considerations and the practice of the most

which confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.

a S. 2.

OUR LORD JESUS CHRIST, Who hath left power to His Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences: And by His authority committed to me, I absolve thee from all thy sins, In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

b Al. triss.

¶ And then the Priest shall say the Collect following.

¶ Let us pray.

O MOST merciful God, Who, according to the multitude of Thy mercies, dost so put

c S. 2. Gelas. Reconciliatio Penitentis ad mortem; in MARTENE de Antiq. Ecc. Rit. iii. 15. MENARD'S Notes to Greg. Sacr. Mur. l. 504. p. 353.

¶ Deinde absolvat sacerdos infirmum, ab omnibus peccatis suis, hoc modo dicens,

DOMINUS noster JESUS CHRISTUS pro Sua magna pietate te absolvat: et ego auctoritate Ejusdem DEI et DOMINI nostri. JESU CHRISTI, et beatorum Apostolorum Petri et Pauli, et auctoritate mihi tradita, absolvo te ab omnibus peccatis his de quibus corde contritus et ore mihi confessus es: et ab omnibus aliis peccatis tuis de quibus si tuæ occurrerent memoriæ libenter confiteri velles: et sacramentis ecclesiæ te restituo. In nomine PATRIS, et FILII, et SPIRITUS SANCTI. Amen.

Oremus.

DEUS misericors, DEUS clemens, Qui secundum multitudinem miserationum Tuarum pec-

all such writers, however, protest against its compulsory injunction; and it does not seem to be proved that frequent and habitual Confession has ever been very common in the Church of England since the Reformation.

Having to deal here only with cases of sickness, the question comes before us, What is a clergyman's duty under the circumstances indicated by the Visitation Office?

It is plain that we cannot say, he must press no one, but must simply be willing, if confession is volunteered, to hear it; for the Rubric expressly says, "Then shall the sick person be moved," and the addition was made in 1661. Still the Church interposes a condition, "if he feel his conscience troubled with any weighty matter," which implies that only in special cases, even in time of sickness, is confession to be urged as absolutely essential to the health of the soul.

A clergyman often meets with such special cases; where it is plain (for example) that the time is short, the sick man suffering from some severe accident probably soon to end in death, or lying under mortal sickness. He possibly knows little of the dying person's previous life, and even if he does know something of his outward conduct, he can hardly be acquainted with his secret sins. In such a case he could not take a more direct course towards promoting the dying man's peace with God than by moving him to make a special confession of his sins, if his conscience be troubled with any weighty matter. Such a confession is almost the best proof

we can have of a dying man's sorrow for sin, of his penitent mind, and of his desire for pardon. It is easy for him to say that he is "comfortable in his mind," or that "he is happy;" but such words are too often used by those who ought neither to be comfortable nor happy when the Judgement is immediately before them. On the other hand, if a dying person opens out his sinfulness to the sorrowing gaze of Christ's minister, he does that which is extremely distasteful, and perhaps very painful, to himself; and does it with no other object than that by his humble confession he may gain the benefit of Christ's cleansing Blood through the word of absolution pronounced by the Priest in his Master's Name.

It is most evident that where a person is thus desirous of unburdening his mind, [1] the Priest has no right to refuse to hear and receive such confession; and also that [2] the Priest is even bound to suggest and advise it as the remedy provided by the Church to those who are thus burdened.

The form in which Special Confessions are to be made is not laid down in the Prayer Book. The following is a common one: "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen. I confess to God the Father Almighty, to His only-begotten Son Jesus Christ our Lord, to God the Holy Ghost, and to you, father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault. [Here comes in a statement of the sins troubling the person's conscience.] For these and all my other sins which I cannot now remember I humbly beg pardon of Almighty God, and grace to amend; and of you, my father, I ask [penance,] counsel, and absolution. And therefore I beseech God the Father Almighty, His only-begotten Son Jesus Christ, and God the Holy Ghost, to have mercy upon me, and you, father, to pray for me."

THE ABSOLUTION.

The substantial part of this Absolution is ancient, as will be seen by comparing it with the Latin original. A prefatory addition was made to it at the time of its translation in 1549; and this was taken from the Absolution in the "Order of Communion" of 1548, which, again, was derived from Archbishop HERMANN'S Consultation.

Daye's Transl. of Hermann's Consultation, 1547. The Order of Communion, 1548.

Because our blessed Lord hath left this power to His congregation, that it may absolve them from sins, and restore them into the favour of the heavenly Father, being repentant for their sins, in Christ; Have mercy upon Lord, I the minister of Christ

Like the two other Absolutions contained in the Prayer Book, this is intended to convey what it professes to convey, pardon of sin. That pardon cannot, however, be conveyed without the co-operation of the person to whom it is spoken. It is nullified by a false confession (even although the

godly and eminent Divines under whom I have had my edification, I do make use of the form following:—

BEGIN first with the LORD'S Prayer, saying together: OUR FATHER Which art, etc.

Vers. O LORD, open Thou our lips.

Ans. And our mouth shall shew forth Thy praise.

Vers. O GOD, make speed to save us.

Ans. O LORD, make haste to help us.

Glory be to the FATHER, etc.

As it was in the beginning, etc.

Then recite together Psalm cxxxix., Domine probasti,—O LORD, Thou hast searched me out and known me, etc.

After this is said the Priest takes his place in his chair, and requires the penitent to kneel down before him, and to answer sincerely in the Name and fear of God to such questions as he shall by Christ's authority demand of him.

It is expedient and thought good for the ease and encouragement of the penitent to have some form of examination and answers given to him some convenient time before to consider of for the greater profit of his soul, and better preparation for so solemn a duty.

Then let the penitent repeat one of the forms of Confession after the Priest, with due deliberation and intention. After which the Priest rising up shall add, O LORD, I beseech Thee, etc., and then solemnly pronounce that excellent form of Absolution, Our LORD JESUS CHRIST, etc.

Then let the Priest pronounce such sentences of Scripture as he conceives most to edification. Reciting afterwards on their knees together Psalm xxxii., Blessed, etc., concluding with these following prayers:—

Let us pray.

1. O most merciful God, Who according to the multitude of Thy mercies, etc., with some few alterations.

Or,

O most mighty God and merciful Father, etc.

2. LORD, we beseech Thee give us grace to withstand, etc.

3. O LORD, Who knowest that all our doings are nothing worth, etc.

4. LORD, we pray Thee that Thy grace, etc.

ALMIGHTY GOD, the Fountain of all wisdom, etc.

Benediction.

A long paper of questions is appended which appears to have been used by Grenville for some person who came to him habitually for Confession,

away the sins of those who truly repent, that Thou rememberest them no more; Open Thine eye of mercy upon this Thy servant, who most earnestly desireth pardon and forgiveness. Renew in *him* (most loving FATHER) whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to Thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in Thy mercy, impute not unto *him* *his* former sins; but strengthen *him* with Thy blessed SPIRIT, and when Thou art pleased to take *him* hence, take *him* unto Thy favour, through the merits of Thy most dearly beloved SON JESUS CHRIST our LORD. Amen.

¶ Then shall the Minister say this Psalm,

In Te, Domine, speravi. Ps. lxxi. **I**N Thee, O LORD, have I put my trust; let me never be put to confusion: but rid me, and deliver me in Thy righteousness; incline Thine ear unto me, and save me.

Be Thou my strong hold, whereunto I may always resort: Thou hast promised to help me; for Thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For Thou, O LORD GOD, art the thing that I long for: Thou art my hope, even from my youth.

Through Thee have I been holden up ever since I was born: Thou art He that took me out of my mother's womb; my praise shall always be of Thee.

I am become as it were a monster unto many: but my sure trust is in Thee.

O let my mouth be filled with Thy praise: that I may sing of Thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

cata poenitentium deles, et præteritorum criminum culpas venia remissionis evacuas: respice super hunc famulum Tuum N., sibi remissionem omnium peccatorum suorum tota cordis contritione poscentem. Renova in eo, piissime PATER, quicquid diabolica fraude violatum est: et unitati corporis ecclesiæ Tuæ membrum infirmum, peccatorum percepta remissione, restitue. Miserere, DOMINE, gemituum ejus: miserere lachrymarum: miserere tribulationum atque dolorum: et non habentem fiduciam nisi in Tua misericordia, ad sacramentum reconciliationis admitte. Per CHRISTUM DOMINUM nostrum.

¶ Deinde dicatur Psalmus.

^a **I**N Te, DOMINE, speravi . . . non confundar in æternum.

^a Sar. De extrema Unctione.

deception is not detected by the Priest), and by any act of sin which places a bar between the sinner and God's pardon. The Priest has acted, of course, to the best of his judgement in regard to the true penitence of the person over whom he pronounces the Absolution, but his judgement is human, and the eye of God alone can detect the full truth.

It was probably with the object of making clear in the form of words itself what relation the Priest stands in towards the penitent and towards the One Forgiver of sins, that the Name of our Lord Jesus Christ was placed in the very forefront of the Absolution. He, by His death, purchased remission of sin for all men; therefore He alone is the Judge of all, having the supreme power in Himself originally to save or to condemn. The right foundation being thus laid, the power delegated by Christ to His ministers is introduced. It is their part, first, to bring sinners to submit to Jesus; and, secondly, as His Ambassadors to reconcile them. But this reconciliation is only on certain fixed conditions, repentance and faith. Without these there can be no forgiveness; without evident tokens of these the Priest has no right or power to pronounce the Absolution; without these, even if the Absolution be pronounced by the Priest, there is no pardon. The Lord Jesus being set forth as the Author of all pardon, the authority of His ministers as derived from Him laid down, the conditions of forgiveness stated, the Petition follows that He will confirm in heaven what is done on earth, that He Who is the Priest's Lord will forgive by His servant's ministry. Then follows the indicative part of the Absolution: "And by His authority committed to me, I absolve thee," etc. Reverting again to the opening clause, we thus see that Christ has power on earth to forgive sins,

which power He has deputed to His ministers; and since He has promised that He will forgive under certain conditions, it is subject to those conditions that His deputies dispense His pardon.

Thus, in this very solemn form of Absolution, the Priest acts ministerially throughout; that is, he acts as the instrumental agent for the declaration by an audible word of that pardon which God will give by an inaudible sentence to the person who bows down to receive it with a faithful and penitent heart. To such it will be a true comfort; a word of pardon and a word of peace.¹

THE COLLECT.

This ancient "reconciliation of a penitent near death" is not only found in the old formularies of the English Church, where it was used long before the preceding indicative form of Absolution was introduced, but in the Sacramentary of Gelasius, A.D. 494; and for many centuries it was commonly used in the Churches of the West, as the marginal references shew.

The prayer opens with an appeal to the unfailing mercy of

¹ There is a practical note about the manner of giving Absolution in the Salisbury Manual which may be usefully annexed:—"Et post absolutionem convenienter apponitur. 'In Nomine Patris, et Filii, et Spiritus Sancti. Amen.' Ad signandum, quod sacerdos non propria auctoritate absolvit: sed quasi minister: tamen hoc relinquunt sacerdotibus arbitrio. Nec requiritur in absolutione manus impositio, quia hoc sacramentum non ordinatur ad exequendam aliquam excellentiam gratiæ, sed remissionem culpe, et ideo magis competit crucis signatio, quia fuit instrumentum nostræ redemptionis." [Manual, Sarisb. 1580. Mask. ii. 302.]

For mine enemies speak against me, and they that lay wait for my soul take their counsel together, saying : God hath forsaken him, persecute him, and take him ; for there is none to deliver him.

Go not far from me, O GOD : my God, haste Thee to help me.

Let them be confounded and perish that are against my soul : let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway : and will praise Thee more and more.

My mouth shall daily speak of Thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the LORD GOD : and will make mention of Thy righteousness only.

Thou, O GOD, hast taught me from my youth up until now : therefore will I tell of Thy wondrous works.

Forsake me not, O GOD, in mine old-age, when I am gray-headed : until I have shewed Thy strength unto this generation, and Thy power to all them that are yet for to come.

Thy righteousness, O GOD, is very high, and great things are they that Thou hast done : O GOD, who is like unto Thee ?

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

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

¶ Adding this,

O SAVIOUR of the world, Who by Thy Cross and precious Blood hast redeemed us, save us, and help us, we humbly beseech Thee, O LORD.

¶ Then shall the Minister say,

THE Almighty LORD, Who is a most strong tower to all them that put their trust in

a A.D. 1549.
b [GREG. Ad Visitationem. m.]

VIRTUTUM cœlestium DEUS, Qui ab humanis corporibus omnem languorem

¶ Finito psalmo cum.

Gloria PATRI, et FILIO : et SPIRITUI SANCTO.

Sicut erat in principio, et nunc, et semper : et in sæcula sæculorum. Amen.

Tota dicatur Antiph.

SALVATOR mundi, salva nos, Qui per Crucem et Sanguinem redemisti nos : auxiliare nobis Te deprecamur, DEUS noster.

God in putting away the sins of those who truly repent, and remembering them no more : it then beseeches the pity of the Almighty on behalf of the sick man. From this the prayer rises to a petition for internal sanctification, praying that as by the frequent commission of sin the desires have been biased towards evil, the faith weakened, the heart hardened, the devotion quenched, the love to God cooled ; God would be pleased to renew these, to strengthen faith, to soften the heart, to give life to devotion, warmth to love. Then follows a petition for external continuance in the Communion of the Saints, that though from circumstances the sick man is unable publicly to associate with God's people in the outward ordinances of religion, he may still be united in heart to Christ's mystical Body.

The prayer then asks that God will accept his contrition, will mitigate his pain, will grant him remission of all his sins, and finally will give him eternal salvation ; and all for the merits of Jesus Christ his Lord.

THE PSALM.

This Psalm holds a place in the Services for the Visitation of the Sick in both the Western and Eastern Churches. In the Sarum Manual it is given at full length : in our Prayer Book the last five verses have been omitted, since they speak of the sick man as already delivered and restored to health, and are therefore not so suitable to the case of one still in affliction.

The Psalm is most appropriate for the position it holds ; throughout it runs a mingled strain of fervent petition and earnest profession of firm faith in the promises and love of God. It opens with prayer for deliverance, protection, and help ; and grounds these petitions on the Psalmist's constant

resort to God in time of trouble as his castle and house of defence. Then follows a memorial of God's past dealings, how even from the hour of birth upward He has been the stay and strength of His servant ; then, again, fresh prayer that God, Who has so long shewn His goodness, will not now desert and leave His follower, when His help is specially needed and doubly required.

Above all, the Psalm points to the great Example offered to His suffering servants by the greatest of all sufferers ; for it is of Him chiefly that it speaks ; and in His "patient abiding always" may the servant see the meekness and submission of his Master as a pattern which he himself is humbly to copy in the time of affliction. This application of the Psalm is indicated by the Antiphon which follows the Doxology.

THE ANTIPHON.

This Antiphon is extremely interesting as being the only one retained in the Book of Common Prayer ; and as still shewing the manner in which Antiphons were formerly appended to Psalms for the purpose of drawing out their spiritual meaning or giving them the turn required for the special occasion on which they were used. In this case it clearly points to the preceding Psalm as spoken in the Person of Christ, our suffering Saviour ; and pleads the sufferings there expressed as the cause of that human sympathy which is still and ever felt for His members by the Divine Redeemer. [See also p. 234, note.]

THE BENEDICTIONS.

The first of these benedictory forms was inserted as the conclusion of the Visitation Office in 1549, and bears some

Him, to Whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence, and make thee know and feel, that there is none other Name under heaven given to man, in Whom, and through Whom, thou mayest receive health and salvation, but only the Name of our LORD JESUS CHRIST. Amen.

¶ And after that shall say,

UNTO God's gracious mercy and protection we commit thee. The LORD bless thee and keep thee. The LORD make His face to shine upon thee, and be gracious unto thee. The LORD lift up His countenance upon thee, and give thee peace, both now and evermore. Amen.¹

¶ A Prayer for a sick child.

O ALMIGHTY God and merciful FATHER, to Whom alone belong the issues of life and death; Look down from heaven, we humbly beseech Thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O LORD, with Thy salvation; deliver *him* in Thy good appointed time from *his* bodily pain, and save *his* soul for Thy mercies' sake. That if it shall be Thy pleasure to prolong *his* days here on earth, *he* may live to Thee, and be an instrument of Thy glory, by serving Thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the LORD JESUS enjoy perpetual rest and felicity. Grant this, O LORD, for Thy mercies' sake, in the same Thy SON our LORD JESUS CHRIST, Who liveth

et omnem infirmitatem præcepti Tui potestate depellis, adesto propitius huic famulo Tuo *III.* ut, fugatis infirmitatibus et viribus receptis, Nomen sanctum Tuum instaurata protinus sanitate benedicat. Per DOMINUM.]

“BENEDICAT vos DOMINUS et custodiat semper. Ostendat DOMINUS faciem Suam super vos et misereatur vestri. Convertat DOMINUS vultum Suum ad vos, et det vobis pacem. Per DOMINUM.

a Miss. Gallic. Grimold. Sacram. Benedict. quotid. diebus dicend.

and reigneth with Thee and the HOLY GHOST, ever one God, world without end. Amen.

¶ A Prayer for a sick person, when there appeareth small hope of recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto Thee for succour in behalf of this Thy servant, here lying under Thy hand in great weakness of body. Look graciously upon *him*, O LORD; and the more the outward man decayeth, strengthen *him*, we beseech Thee, so much the more continually with Thy grace and HOLY SPIRIT in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in Thy SON JESUS, that *his* sins may be done away by Thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no

resemblance to a Collect in the Sacramentary of St. Gregory which was used for the Visitation of the Sick. The other, the ancient Jewish Benediction, first appears in Bishop Cosin's handwriting, at the end of the Office in his Durham book. Mr. Palmer found it used as a Benediction in an ancient Irish Manual or *Rituale*, published by Sir William Betham, in the first number of his *Antiquarian Researches*, from a MS. which he refers to the seventh century. It is also extant in ancient Gallican and Anglo-Saxon Missals, as in that of Grimoldus printed by Pamelius. [*Liturgicon*, ii. 509.]

THE SPECIAL PRAYERS.

The four prayers appended to the Visitation Office were added in 1661. The first of them, for a sick child, seems

¹ The following is the Office for anointing which was inserted here in 1549, but omitted in 1552:—

¶ If the sick person desire to be anointed, then shall the Priest anoint *him* upon the forehead or breast only, making the sign of the cross, saying thus,

AS with this visible oil thy body outwardly is anointed: so our heavenly Father, Almighty God, grant of His infinite goodness, that thy soul inwardly may be anointed with the Holy Ghost, Who is the Spirit of all strength, comfort, relief, and gladness: and vouchsafe for His great mercy (if it be His blessed will) to restore unto thee thy bodily health, and strength, to serve Him; and send thee release of all thy pains, troubles, and diseases, both in body and mind. And howsoever His goodness (by His divine and unsearchable providence) shall dispose of thee: we, His unworthy ministers and servants, humbly beseech the Eternal Majesty to do with thee according to the multitude of His innumerable mercies, and to pardon thee all thy sins and offences, committed by all thy bodily senses, passions, and carnal affections: Who also vouchsafe mercifully to grant unto thee ghostly strength, by His Holy Spirit, to withstand and overcome all temptations and assaults of thine adversary, that in no wise he prevail against thee, but that thou mayest have perfect victory and triumph against the devil, sin, and death, through Christ our Lord: Who by His death hath overcomen the prince of death; and with the Father and the Holy Ghost evermore liveth and reigneth God, world without end. Amen.

Uoque quo, Domine? [Ps. xiii.]

intended as a provision for those whom extreme youth or infancy would incapacitate from taking part in the actual Visitation Office; and to whom also the greater part of it would be inapplicable. The second prayer is for a sick man when there appears small hope of recovery. Its chief intent is to pray God to vouchsafe spiritual consolations in Christ Jesus, to give the man unfeigned repentance for the errors of his life past; if it seems fit in His eyes, to raise him up again; if not to receive his soul into the everlasting kingdom of Heaven. The third is a commendatory prayer. In the Sarum Manual there is given a Service, “*Commendatio Animarum*,” but it contains no prayer from which this could have been derived. A hint seems to have been taken for a portion of it from the Litany in the service of Extreme Unction: “*Ut quicquid vitiorum fallente diabolo et propria iniquitate atque fragilitate contraxit clementer indulgere digneris. Te rogamus, audi nos.*” The application to the survivors seems to be quite peculiar to our Prayer Book.

The fourth is a prayer for those troubled in conscience. Its chief aim is to pray to God to enable the man rightly to know and judge himself, that he may not on the one hand be unduly cast down, or on the other too self-confident; that he may fully understand the threatenings and promises in God's Word, that so he may not be driven into despair, or tempted to presume falsely on the mercy of the Almighty. Finally, that God would deliver him and give him peace through the merits and mediation of Christ.

In Bishop Cosin's Durham Prayer Book the following Rubric was inserted by him at the end of the Visitation Office:—

“If any sick persons desire the prayers of the Church in publick, they are to send their names in writing to the Curate, who immediately after the final Collect of Morning or Evening Prayer shall declare the same, and use the form above prescribed, beginning at the words, *O Lord, save Thy*

more seen. We know, O LORD, that there is no word impossible with Thee; and that, if Thou wilt, Thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech Thee, against the hour of death, that after *his* departure hence in peace, and in Thy favour, *his* soul may be received into Thine everlasting kingdom, through the merits and mediation of JESUS CHRIST, Thine only SON, our LORD and SAVIOUR. *Amen.*

† A commendatory Prayer for a sick person at the point of departure.

O ALMIGHTY GOD, with Whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this Thy servant, our dear *brother*, into Thy hands, as into the hands of a faithful CREATOR, and most merciful SAVIOUR; most humbly beseeching Thee, that it may be precious in Thy sight. Wash it, we pray Thee, in the blood of that immaculate LAMB that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before Thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number

our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of JESUS CHRIST Thine only SON our LORD. *Amen.*

† A Prayer for persons troubled in mind or in conscience.

O BLESSED LORD, the FATHER of mercies, and the GOD of all comforts, We beseech Thee, look down in pity and compassion upon this Thy afflicted servant. Thou writest bitter things against *him*, and makest *him* to possess *his* former iniquities; Thy wrath lieth hard upon *him*, and *his* soul is full of trouble: But, O merciful GOD, Who hast written Thy holy Word for our learning, that we, through patience and comfort of Thy holy Scriptures, might have hope; give *him* a right understanding of *himself*, and of Thy threats and promises, that *he* may neither cast away *his* confidence in Thee, nor place it any where but in Thee. Give *him* strength against all *his* temptations, and heal all *his* distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Thy tender mercies in displeasure; but make *him* to hear of joy and gladness, that the bones which Thou hast broken may rejoice. Deliver *him* from fear of the enemy, and lift up the light of Thy countenance upon *him*, and give *him* peace, through the merits and mediation of JESUS CHRIST our LORD. *Amen.*

servant, etc., unto the *Exhortation*, and ending with these two last prayers. *The Almighty Lord, etc. Unto God's gracious protection, etc.*"

This Rubric was erased by the Committee of Revision, probably on account of that which was connected with the Prayer for all conditions of men. But that the custom had been adopted is evident from the ninth of Bishop Wren's

Injunctions, which orders that "when any need is, the sick by name be prayed for in the reading-desk, and nowhere else, at the close of the first Service; except it be in the afternoon, and then to be done immediately after the Creed, using only there two Collects, which be set down in the Service-book for the Visitation of the Sick." [CARDW. *Doc. Ann.* ii. 203. See also GRANVILLE'S *Remains*, ii. 42, 103.]

THE COMMUNION OF THE SICK.

¶ Forasmuch as all mortal men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in a readiness to die, whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time (but especially in the time of pestilence, or other infectious sickness) exhort their Parishioners to the often receiving of the holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice^a to the Curate, signifying also how many there are to communicate with him (which shall be three, or two at the least), and having a convenient place in the sick man's house, with all things necessary so prepared, that the Curate may reverently minister, he shall there celebrate the holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

¶ The Collect.

ALMIGHTY, everliving GOD, Maker of mankind, Who dost correct those whom Thou

a Erased in the MS., "overnight or else early in the morning."

dost love, and chastise every one whom Thou dost receive; We beseech Thee to have mercy upon this Thy servant visited with Thine hand, and to grant that *he* may take *his* sickness patiently, and recover *his* bodily health, (if it be Thy gracious will,) and whensoever *his* soul shall depart from the body, it may be without spot presented unto Thee, through JESUS CHRIST our LORD. Amen.

¶ The Epistle. Heb. xii. 5.

MY son, despise not thou the chastening of the LORD, nor faint when thou art rebuked of Him. For whom the LORD loveth He chasteneth; and scourgeth every son whom He receiveth.

¶ The Gospel. John v. 24.

VERILY, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

It has been a universal practice in the Catholic Church to administer the Holy Communion to the sick, and especially to the dying. We have evidence of this in the writings of the Fathers, in Canons, and other ancient documents. In the Eastern Church it was called *ἐφόδιον*, in the Western *viaticum*, both words meaning provision for the journey which is "too great for" us except God feed us. [1 Kings ix. 7.] In the earlier documents of the English Church we find great stress laid upon the reception of the Eucharist by the sick: as the following examples shew. Archbishop Theodore [*Penitential*, cap. 41], after speaking of the penance imposed before reconciliation of penitents, adds: "Si vero periculum mortis, propter aliquam infirmitatem, incurrerint, ante constitutum tempus reconciliari eos oportet, ne forte, quod absit, sine communione ab hoc sæculo discedant." And again, in the 4th section of the same chapter, the like indulgence is to be granted even to those who had not previously begun a course of repentance: "Si quis non pœnitet, et forsitan ceciderit in ægritudine, et quæsierit communicare, non prohibeatur, sed date ei sanctam communionem, ita tamen ut omnia sit ante confessus: et mandate illi ut si placuerit Dei misericordiæ ut evaserit de ipsa ægritudine, mores suos et actus in quibus antea deliquit, omnino corrigere debeat, cum pœnitentia."

The Excerpts of Archbishop Egbert exhibit a similar case: they direct "Ut cuncti sacerdotes . . . omnibus infirmis ante exitum vitæ viaticum et communionem corporis Christi misericorditer tribuant," while in the 22nd of the said Excerpts it is further ordered, "Ut presbyter eucharistiam habeat semper paratam ad infirmos, ne sine communione moriantur."

So far was this feeling carried, that it was even directed that Priests should carry about with them the consecrated Eucharist, to administer it upon sudden occasions. This custom, however, seems never to have prevailed to any extent in the English Church. King Edgar's 65th Canon [A. D. 960] orders every priest "to give housel to the sick, when they need it;" and the Canons of Ælfric direct "the priest shall housel the sick and infirm, while the sick can swallow the housel; and he shall not administer it, if he be half living,

because Christ commanded that the housel should be eaten."

A Canon of the Synod of Westminster [A. D. 1138] goes also indirectly to prove the constant care which was taken in the early English Church that all sick persons might receive the Holy Communion. "2. Sancimus etiam, ut ultra octo dies corpus Christi non reservetur; neque ad infirmos, nisi per sacerdotum, aut per diaconum, aut necessitate instante, per quilibet cum summa reverentia deferatur." [*MASK. Mon. Rit.* I. ccxxiii.]

The reservation of the Holy Sacrament for the purpose of administration to the sick was probably a primitive practice; for it is named at a very early period. Justin Martyr, in his *Apology*, tells us that those who were absent from the public celebration had the elements brought to them at their own houses, and this seems to have been part of the duty of the deacons of that day—*καλούμενοι παρ' ἡμῶν Διάκονοι δέδασιν ἐκάστῳ τῶν παρόντων, μεταβαλεῖν ἀπὸ τοῦ εὐχαρισθέντος, ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσι ἀποφέρουσι.*

There is ample evidence in the history of the Church to shew that this was the common mode of proceeding; and the practice of reservation was provided for in the first Rubric of the Office for the Communion of the Sick in the Prayer Book of 1549: "If the same day there be a celebration of the Holy Communion in the church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the Body and Blood as shall serve the sick person, and so many as shall communicate with him (if there be any), and so soon as he conveniently may, after the open Communion ended in the church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any) and last of all to the sick person himself. But before the Curate distribute the Holy Communion, the appointed *general confession* must be made in the name of the communicants, the Curate adding the *Absolution with the comfortable words of Scripture* following in the open Communion; and after the Communion ended, the Collect, *Almighty and everliving God, we most heartily thank Thee*, etc. But if the day be not

† After which, the Priest shall proceed according to the form before prescribed for the holy Communion, beginning at these words [*Ye that do truly, etc.*].

† At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that are appointed to communicate with the sick, and last of all to the sick person.

† But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our

a Sar. Man. de
Extrem. Unct.

† "Deinde communicetur infirmus nisi prius communicatus fuerit: et nisi de vomitu vel alia irreverentia probabiliter timeatur: in quo casu dicat sacerdos infirmo.

Frater, in hoc casu sufficit tibi vera fides, et bona voluntas: tantum crede, et manducasti.

appointed for the open Communion in the church, then (upon convenient warning given) the Curate shall come and visit the sick person afore noon. And having a convenient place," etc.

The same practice was also provided for in another way by the second Rubric at the end of the same Office: "And if there be more sick persons to be visited the same day that the Curate doth celebrate in any sick man's house; then shall the Curate (there) reserve so much of the Sacrament of the Body and Blood as shall serve the other sick persons, and such as be appointed to communicate with them (if there be any), and shall immediately carry it and minister it unto them."

It will thus be seen that the original form of our Office provided for reservation in ordinary cases, and for private celebration in exceptional ones. In 1552 both the above Rubrics were dropped, and private celebration alone provided for, the present Collect, Epistle, and Gospel being then appointed. The Rubric respecting reservation reappears, however, eight years later, in the Latin Prayer Book of Queen Elizabeth's reign; from which fact it may be reasonably concluded that the practice did not cease when the Rubric dropped out of the English Book in 1552. The same conclusion may be drawn from the continuance of the practice in the Scottish Church, and by the Nonjurors. Mr. Perry, as of his own knowledge, states [A. D. 1863] "that a member of the present English Episcopate (and one who would certainly not be said to hold very high views on the Eucharist) not unfrequently, in his ministrations as a parochial Incumbent, reserved the Sacrament, at the public celebration, for the use of the sick." The same writer also says that Longley, Archbishop of Canterbury, when Bishop of Ripon, was appealed to on the subject of reservation during the cholera in Leeds, and that "while saying that he could not *authorize* reservation, he did not feel himself justified in forbidding it in that emergency."¹ The fact is, that in this, as in many other particulars, the temporary dangers and errors which led the Reformers to discourage ancient usages have long passed away; and practical men feel that a return to them is often expedient, both for the promotion of God's glory, and for the good of souls.

The modern practice is, however, justified on ancient authority by Mr. Palmer in his *Origines Liturgicæ*, where he adduces the following instances of ancient private celebration (*Orig. Liturg. ii. 232*):—

"Paulinus, Bishop of Nola, caused the Eucharist to be celebrated in his own chamber not many hours before his death. 'Cum ante triduum, quam de hoc mundo ad celestis habitaculum vocaretur, cum jam de salute ejus omnes desperassent, et duo ad eum episcopi visitandi studio convenissent, id est, S. Symmachus et Benedictus Hyacinthinus . . . quasi profecturus ad Dominum, jubet sibi ante lectulum suum sacra mysteria exhiberi, scilicet ut una cum sanctis

episcopis oblato sacrificio animam suam Domino commendaret. *Vita Paulini Nolani* auctore Uranio Presb. apud Surium Junii 22, p. 733." Gregory Nazianzen informs us that his father communicated in his own chamber, and that his sister had an altar at home. [*Gregor. Nazien. Orat. 19, de Laude Patris; Orat. 11, de Gorgonia.*] St. Ambrose is also said to have administered the Sacrament in a private house in Rome. Per idem tempus cum trans Tiberim apud quendam clarissimum invitatus, sacrificium in domo offerret, etc. [*Vita Ambrosii a Paulino*, p. iii. Append. tom. ii. *Oper. Ambros. edit. Benedict.*]"

At the same time that the private celebration has been adopted more freely than in ancient times, restriction has been laid upon a too free use of it by Canon 71, which enjoins that "no minister shall preach or administer the Holy Communion in any private house, except it be in times of necessity, when any being either so impotent as he cannot go to the church, or very dangerously sick, are desirous to be partakers of the holy Sacrament, upon pain of suspension for the first offence, and excommunication for the second," while the Rubric directs, "if the sick person be not able to come to the church, and yet is desirous to receive the Communion in his house; then he must give timely notice, etc." Thus considerable limitation is indicated with respect to private celebrations of the Holy Communion; and it is very desirable that this limitation should be practically acted upon in the spirit of the Canon, as the celebration of the Holy Communion in a room used for ordinary living, and on a table used for meals or other domestic purposes is a practice which it is difficult to guard from irreverence and from dishonour towards so holy a Sacrament.

To guard against it as much as possible, care should be used to carry out the spirit of the Rubric, by having "a convenient place" and "all things necessary" for ministering the Communion. The proper vestments should be worn by the Priest: proper vessels should be provided for the celebration; and fine linen cloths should also be taken by him to be used as at the Altar in the church.

† At the time of the distribution, etc.] The object of this Rubric was probably to avoid any danger from contagion to those who partook with the sick man; in addition to this there are many cases where it would be felt there were reasons which made it undesirable for the fellow-communicants to receive after the sick person. Care should be taken not to consecrate more of the Elements than is absolutely necessary, so that none may remain over after the sick man has communicated. If any remain, and circumstances prevent its being partaken of by the sick man or the Priest, it may be consumed in the fire. "Sed hoc quod reliquum est de carnibus et panibus in igne incendi præcepit. Quod nunc vidimus etiam sensibilibiter in ecclesia fieri, ignique tradi quæcunque remanere contingerit inconsumpta." [HESEYCH. in Leo. lib. ii.]

† But if a man, either by reason, etc.] This Rubric sets forth certain cases in which, though a man may be prevented from actually receiving the Sacrament of Christ's Body and Blood, he may yet spiritually be a partaker. Extremity of sickness, want of warning to the Curate, lack of company, or any other just impediment, are all alleged as reasons which may make actual Communion impossible. Ignorance, want

¹ *Historical Considerations relating to the Declaration on Kneeling, etc.*, by the Rev. T. W. Perry, 1863, p. 139. As is well known, Archbishop Taft consumed as the Holy Eucharist, reverently kneeling before the Altar in his domestic chapel to receive it, a wafer which had been consecrated elsewhere many months before.

Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest, for more expedition, shall cut off the form of the Visitation at the Psalm [*In Thee, O Lord, have I put my trust*] and go straight to the Communion.

¶ In the time of the plague, sweat, or such other like contagious times of sickness or diseases, when none of the Parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon special request of the diseased, the Minister may only communicate with him.

of due understanding of the Sacrament, carelessness about receiving it, cannot be just impediments; the man must be fitted and willing to receive the Holy Sacrament, if he is to be able spiritually to partake.

In the York Manual a direction is given as to those who are not to receive the Holy Communion—

“Dum vomet infirmus, non debet sumere corpus, Christi nisi credit; credendo fideliter egit; Ebrius, insanus, erroneus, et male credens, Et pueri, corpus Christi non suscipiant hi; Non nisi mense semel, aliquis communicet æger.”

In the Sarum Manual provision is made for spiritual Communion in cases where actual reception of the Elements is impossible. The subject is touched on in a very reverential spirit in the Penitential of Egbert, Archbishop of York, a work dating from the eighth century: “Si homini alicui eucharistia denegata sit, et ipse interea moriatur, de his rebus nihil aliud conijcere possumus, nisi quod ad iudicium Dei pertineat, quoniam in Dei potestate erat, quod absque eucharistia obierit.”

The Curate, in a case where the sick man is prevented from communicating, is to instruct him that “if he truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.”

The Priest should instruct the sick man to call to mind all that Christ did and suffered for his sake; how He left the glory that He had from all eternity with the Father to take upon Him the form of a servant; how He humbled Himself and became of no reputation for our sakes; how He endured the contradiction of sinners; how He had not a place where to lay His head; how for us He died and for us rose again and ascended into heaven, where He ever liveth to make intercession for His people. He should bid the sufferer meditate on the infinite love of the Redeemer, as set forth in a life during which He went about doing good, as exemplified in a death of suffering most intense, of humiliation most abject. He should bid him see in Jesus the Way, the Truth, and the Life; should urge him to look to that Saviour, not simply as his Teacher, but as the source of his spiritual life. Specially should the Priest direct the sick man's thoughts to the full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world once offered by Christ on the cross for our redemption. He should lead him to plead that all-sufficient sacrifice with God the Father, to trust to it for the forgiveness of all his sins, to believe that through it he may receive strength to stand against the wiles and snares of the devil; that through it he may receive the grace, the blessing, he needs. He should lead him to see in this sacrifice his hope for a peaceful death, his expectation of a glorious resurrection. The sick man should be taught to present himself, his soul and body, to be a reasonable, holy, and lively sacrifice unto God, beseeching the Lord that neither in will nor deed he may ever again depart from His ways. He should be reminded that he has to do with One Who sees the sincere desire of his heart, and Who accepts the earnest wish and longing where the power actually to communicate is wanting. Thus instructed, the sick man may receive in his soul the comforts and strength to be derived from the blessed Communion of his Saviour's Body and Blood, though from some

just impediment he is prevented from actually eating that Bread and drinking that Cup. And, if possible, his intentions should be directed towards the Holy Sacrament at the very time of its celebration in church.

¶ *In the time of the plague*] This Rubric shews that in certain cases it is plainly the duty of a Parish Priest to visit persons suffering from infectious diseases. It is evident from the parenthesis in the 67th Canon, which directs the minister to resort to the sick person “(if the disease be not known, or probably suspected to be infectious),” that some discretion is allowed in visiting such cases.

There are circumstances in which nothing should prevent a parish priest visiting even where the risk of infection is strongest. If he be called upon to baptize a dying child, or be sent for by a sick person, or by some friend who has a right to speak on his behalf, no clergyman should for a moment think of refusing to incur any danger; especially if the infected person express a hearty desire for the Holy Communion, the minister must go without any hesitation or attempt to excuse himself. He is going about his Master's business, and should go in humble trust that that Master will be with him and protect him in his work. Where it may be perfectly allowable for others to shrink and hold back, as in the case of the diseases mentioned in the Rubric, and in sicknesses of similar malignity, a clergyman has no right to hesitate. His duty is clear, to be ready to comfort and help those who need his spiritual advice and counsel. Still, while a clergyman goes to such cases trusting to the watchful care of his Master, he should not omit any proper precautions that he can take, for his own sake, for that of his family, and for that of other sick persons he may have to visit.

The following rules for avoiding infection are taken from BLUNT'S *Directorium Pastorale*, fourth edition, p. 220:—

Some Rules for avoiding Infection.

1. Avoid visiting dangerous cases of illness in a hurry with the stomach in a very empty condition, or with the lungs exhausted by running or quick ascent of stairs. Calmness is a great safeguard. It is better to take a biscuit and glass of wine before starting to visit very extreme cases of infectious disease.
2. Do not place yourself between the patient and the fire, where the air is drawn from the former to the latter over your person.
3. Do not inhale the breath of the patient.
4. Do not keep your hand in contact with the hand of the sufferer.
5. Avoid entering your own or any other house until you have ventilated your clothes and person by a short walk in the open air. You are morally bound to take this precaution in respect to other sick persons whom you have to visit; and in the case of your own family, although they must abide by the risks which belong to your calling, they have a claim upon you for the use of all lawful precautions in making that risk as small as possible. [Clergymen should know that it is almost certain death to a lying-in woman to be visited by a person fresh from the bedside of another suffering from puerperal fever.]
6. In times when you are much among infectious cases, use extra care to keep the perspiratory ducts of the skin clear of obstruction, that the excretive force of the perspiration may have fair play in throwing off infectious matters floating in the air.

By taking such precautions as these, clergymen may visit infectious cases with at least as much security as medical men.

AN INTRODUCTION TO THE BURIAL SERVICE.

RELIGIOUS ceremonies at Burial are to be traced up to the earliest ages of mankind, being as universal among polytheistic nations, like the Egyptians, Greeks, and Romans, as among people to whom the true knowledge of God was preserved, as the Patriarchs and the Jews. But the Resurrection of our Lord so changed the feelings of the world respecting death that, doubtless, new ideas were soon connected with the ceremonies of Burial. The Body of the Saviour had consecrated the earth as a place of rest for their bodies in the eyes of His people, and when devout men carried Stephen to burial they carried the body as of one who had "fallen asleep," even as the graves of the departed soon came to be called in general "cemeteries" or sleeping-places.

These new ideas respecting the state of the departed soon crystallized around the great central act of early Christian worship, and the Catacombs give evidence that the Holy Eucharist was an accompaniment to the burial of martyrs at least, while Saints' Days are a never-fading memorial of its celebration year by year at their tombs on the anniversaries of their deaths.¹ Nor did such an association of the Eucharist with Burial belong only to the martyrs, as may be seen by St. Augustine's words respecting the burial of his mother Monica: "And, behold, the corpse was carried to the burial: we went and returned without tears. For not even did I weep in those prayers which we poured forth unto Thee, when the Sacrifice of our Ransom was offered for her, as the manner is, while the corpse was by the side of the grave, previous to being laid therein."²

That such was the custom of the Church may also be seen by the ancient Sacramentaries of the Primitive Church, in which there are Collects and Prefaces for the celebration of the Holy Communion, "In die depositionis defuncti." The ancient Lectionary of St. Jerome,³ also, which is so frequently referred to in this volume in connection with our system of Gospels and Epistles, preserves to us another relic of the primitive rite of Burial in the selection of Scripture passages which were used. There are nine of theselections, "In Agenda Mortuorum," all of which were found in the Pre-Reformation Burial Services of the Church of England, and four of which have been used in the later system of the Prayer Book. The following columns shew how these portions of Scripture have been handed down to our Burial Office from the Primitive Church:—

<i>St. Jerome's Lectionary.</i>	<i>Salisbury Use.</i>	<i>Book of Common Prayer.</i>
2 Macc. xii. 43.	Anniversary and Trental Epistle.	
1 Thess. iv. 13.	Funeral Epistle.	Funeral Epistle.
1 Cor. xv. 49.	Alternate Daily Epistle.	Funeral Lesson.
Ezek. xxxvii. 1.		
Rev. xiv. 13.	Alternate Daily Epistle.	Funeral Anthem.
John v. 21.	Thursday, Funeral Gospel.	Funeral Gospel (1560).
" vi. 37.	Tuesday, Funeral Gospel.	Funeral Gospel.
" vi. 51.	Friday, Funeral Gospel.	
" xi. 24.	Sunday and Monday Funeral Gospel.	

In mediæval times a great multitude of ceremonies gathered round the rite of Burial, as round all other rites of the Church, but the celebration of the Holy Eucharist was always the chief part of them. And when those rites were translated and abridged at the Reformation, provision was made for a continuance of this primitive custom by placing at the end of the Service an introit—"Like as the hart desireth the water-brooks," etc.—the existing Collect based on the Sunday Gospel at burial, and an Epistle and Gospel, the whole being headed, "The Celebration of the Holy Communion when there is a Burial of the Dead." In the Latin Prayer Book of 1560 the old title was translated with an addition, "Celebratio cœnæ Domini, in funebribus, si amici et vicini defuncti communicare velint," and so were the Epistle and two Gospels, the alternative one being John xxv. 24-29. The

English Service underwent several alterations through the influence of the Puritans, who were extremely averse to any service at the burial of the dead. "They would have no minister," says Cosin, "to bury their dead, but the corpse to be brought to the grave and there put in by the clerk, or some other honest neighbour, and so back again without any more ado." [COSIN, *Works*, v. 168. See also HOOKER, *Eccles. Polit.* V. lxxv. 1, 4.] And the best of them wished to restrict the ceremonies to exhortation and preaching only. They objected to the Psalms, and these were given up till 1661; and as they had a peculiar aversion to the celebration of the Lord's Supper on any but very rare occasions, so its celebration at funerals was very distasteful to them, and was ignorantly associated by them with the Roman doctrine of purgatory. Thus this practice was also much discouraged. When the Psalms were again printed in the Office, after a hundred years' suppression, the Gospel and Epistle were not; and the funeral Communion had almost passed out of memory in the first half of this century, the only relic of it being the funeral offertory, which still retained its hold upon the Church in Wales. But even this was deprived of its primitive character by being appropriated for fees by the clergyman, clerk, and sexton.

There are, however, sound reasons why the pious, ancient, and primitive custom should be observed.

[1] The Holy Eucharist is essentially a sacrificial act offered up for the departed as well as for the living. The petition in the Prayer of Oblation, "humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins and all other benefits of His Passion," is one which includes the departed members of Christ's whole Church, or it would be only a petition for a portion of the Church; and "all other benefits of His Passion" seems especially to apply to the departed, as "remission of our sins" applies to the living. "So that the virtue of this Sacrifice (which is here in this prayer of oblation commemorated and represented) doth not only extend itself to the living and those that are present, but likewise to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ." At no time could this benefit be so appropriately sought, as when for the last occasion the body of the deceased Christian lies in front of the Altar.

[2] A funeral Eucharist is also an act of communion with the departed, by which we make an open recognition of our belief that he still continues to be one of God's dear children; that the soul in Paradise and the body in the grave are still the soul and body of one who is still a member of Christ, still a branch (as much as those who remain alive) of the true Vine.

[3] The Holy Communion being the special means by which the members of Christ are brought near to their Divine Head, it is to it that the surviving friends of the deceased may look for their chief comfort in bereavement. By it they may look to have their faith strengthened in Him Who has proclaimed Himself to be "The Resurrection and the Life:" and by the strengthening of their faith they may hope to see, even in the Burial of their loved ones, the promise of a better resurrection when that which has borne the image of the earthly shall also bear the image of the Heavenly, when death shall be swallowed up in victory, and when God shall wipe away all tears from their eyes in the joy of a reunion before His Presence.

§ Prayers for the Departed.

There are few persons who have not felt the want of prayers which they could use with definite reference to a departed relative or friend while the body of the deceased was yet waiting to be carried to the grave. To ignore the departed at such a season, when we are praying to our heavenly Father in the Communion of Saints, is repugnant to Christian feeling; nor can those who have a vivid sense of the intermediate state feel any hesitation in praying for a continuance of His mercy to the soul which has just entered upon it.

Although there is no direct command in Holy Scripture respecting prayers for the departed, there are several indirect

¹ TERTULL. de Coron. iii. *Ibid.* de Monogam. x. CYPR. Ep. xxxiv. xxxvii. lvii. lxxvi. AUG. *Enchirid.* cx. POSIDONIUS, *Vita S. Aug.* xiii. AMBROSE, de *Obitu Valentini*.

² AUG. *Conf.* ix. 11, 12.

³ For an account of the *Comes Hieronymi*, see p. 244.

pieces of evidence that the use of them was habitual to Christians of the Apostolic age, as it had been to the Jews,¹ and as it was to the Christians of the Primitive Church after the Apostles. St. Paul offers a prayer for Onesiphorus in the words, "The Lord grant unto him that he may find mercy of the Lord in that day." [2 Tim. i. 18.] That Onesiphorus was not then living seems to be proved, [1] by the omission of his name from the salutation, which shews that he was neither at Rome nor at Ephesus: [2] by the manner in which St. Paul speaks of his association with him as belonging to that which was long past and gone by: [3] by the salutation sent to the household of Onesiphorus, as if he were not now one of that household: [4] by the direction of the prayer towards the Day of Judgement, and not to the time of grace and probation. In another Epistle St. Paul enjoins on the Ephesians that they should offer intercessory prayer as well as prayer for themselves: "praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." [Eph. vi. 18.] This inclusive phrase is one which brings to mind the sense in which it is used on "All Saints' Day, of the departed in Christ, and also the passage of Scripture respecting our Lord's Resurrection, in which it is said also that "many bodies of the saints which slept arose." [Matt. xxvii. 52.]

Every primitive Liturgy that exists contains prayers for the departed, and the works of early Christian writers make innumerable references to the habit as one which was evidently as familiar to them as that of praying for the living. Some specimens of such primitive intercessions will be found in an earlier part of this volume, in the notes to the Liturgy. In short, it may be said that no one ever thought of *not* praying for the departed until in comparatively recent times; and when the question whether such prayers were lawful or not in the Church of England was brought before a court of ecclesiastical law, Sir Herbert Jenner, the judge, proved, and decided, that they were constantly recognized by our holiest divines since the Reformation.

But few have written more wisely and feelingly on this subject than the holy Bishop Heber:—

"Having been led attentively to consider the question, my own opinion is on the whole favourable to the practice, which indeed is so natural and so comfortable, that this alone is a presumption that it is neither unpleasing to the Almighty nor unavailing with Him.

"The Jews so far back as their opinions and practices can be traced since the time of our Saviour, have uniformly recommended their deceased friends to mercy; and from a passage in the Second Book of Maccabees it appears that (from whatever source they derived it) they had the custom before His time. But if this were the case the practice can hardly be unlawful, or either Christ or His Apostles would, one should think, have in some of their writings or discourses condemned it. On the same side it may be observed that the Greek Church and all the Eastern Churches, though they do not believe in purgatory, pray for the dead; and that we know the practice to have been universal, or nearly so, among the Christians little more than a hundred and fifty years after our Saviour. It is spoken of as the usual custom by Tertullian and Epiphanius. Augustine, in his *Confessions*, has given a beautiful prayer, which he himself used for his deceased mother, Monica; and among Protestants, Luther and Dr. Johnson are eminent instances of the same conduct. I have accordingly been myself in the habit for some years of recommending on some occasions, as after receiving the Sacrament, etc. etc., my lost friends by name to God's goodness and compassion through His Son, as what can do them no harm, and *may*, and I hope *will*, be of service to them. Only this caution I always endeavour to observe—that I beg His forgiveness at the same time for myself if unknowingly I am too presumptuous, and His grace lest I, who am thus solicitous for others, should neglect the appointed means of my own salvation."²

It has been thought, therefore, that the following Collect from the ancient Vesper Office for the Departed will be

¹ The books of Maccabees were probably written in the century before our Lord, and the habit of the Jews is shewn by what is recorded of Judas Maccabæus: "When he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favour laid up for those that died godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead, that they might be delivered from sin." [2 Macc. xii. 43-45.]

² *Diary of a Lady of Quality*, p. 196.

acceptable to many, as one that may be incorporated with their private or their household prayers, together with such Psalms as the 42nd, 121st, and 130th:—

O GOD, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions for the soul of Thy servant whom Thou hast [this day] called to depart out of this world: and because Thy servant did hope and believe in Thee, we beseech Thee that Thou wilt neither suffer *him* to fall into the hand of the enemy, nor forget *him* for ever; but wilt give Thine holy angels charge to receive *his* soul, and to transport it into the land of the living, there to be found worthy to rejoice in the fellowship of Thy saints; through Jesus Christ our Lord, Who ever liveth and reigneth with Thee in the Unity of the Holy Ghost, one God, world without end. *Amen.*

DEUS, cui proprium est misereri semper et parcere; te supplices deprecamur pro anima famuli tui (vel famulæ tuæ), quam hodie de hoc sæculo migrare jussisti; ut non tradas eam in manus inimici, nec obliviscaris in finem; sed jubeas illam ab angelis sanctis suscipi, atque ad regionem vivorum perduci; et quia in te speravit et credidit, sanctorum tuorum mereatur societate letari. Per Dominum nostrum Jesum Christum Filium tuum, qui tecum vivit et regnat in unitate Spiritus Sancti Deus, Per omnia sæcula sæculorum.

§ The Right to the Use of the Service.

A question not unfrequently arises, whether this Office must necessarily be used over all persons buried in consecrated ground, provided they do not belong to one of the three classes mentioned in the first Rubric. There are [1] cases in which clergymen would rather avoid saying the Service over ill-living and ill-dying parishioners, and also [2] in which the survivors, being Dissenters, would prefer the omission of the Service, such omission being also in known agreement with the principles and wishes of the deceased. The only law of the Church on the subject, besides the Rubric, is the following:—

"CANON 68.

"Ministers not to refuse to Christen or Bury.

"No Minister shall refuse or delay to christen any child according to the form of the Book of Common Prayer, that is brought to the Church to him upon Sundays or Holy Days to be christened, or to bury any corpse that is brought to the Church or Churchyard, convenient warning being given him thereof before, in such manner and form as is prescribed in the said Book of Common Prayer. And if he shall refuse to christen the one, or bury the other, (except the party deceased were denounced excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance,) he shall be suspended by the Bishop of the diocese from his ministry by the space of three months."

This Canon of 1603 thus imposes a penalty on the clergyman for *refusing* to bury any person not excommunicated; does not impose it for delay unaccompanied by refusal; and says nothing about omission by mutual consent of the clergyman and the friends of the deceased. The Rubric was added (at the suggestion of Bishop Cosin) in 1661. Bishop Gibson, in his Codex, evidently takes for granted that the Service is to be said over all except those mentioned in the Rubric, and his opinion is reproduced by Burn and later writers. But, until recent times, many persons were buried in private grounds, such as gardens, orchards, and fields; and probably a case had never arisen in which the omission of the Service was desired when the body of the deceased was brought to consecrated ground. Sir John Nicholl says [Kemp v. Wickes], "Our Church knows no such incency as putting the body into the consecrated ground without the Service being at the same time performed:" but this dictum must have been uttered in forgetfulness of the law of 1821, which directs that suicides (*felo de se*) shall be buried there without Service, and which seems to be in accordance with the practice indicated by the first Rubric, in which there is no prohibition of burial in consecrated ground.

An Act of Parliament [5 Geo. IV. c. 25] empowers the Irish Clergy to omit the Service in certain cases other than those defined by the Rubric, and the preamble assumes that the Clergy are bound to use it in every case which is not excepted

by the Statute or the Rubric. The question seems never to have been fairly raised, and no judicial decision has defined the exact duty of a clergyman in respect to it. The nearest approach to such a definition is contained in an opinion given by Dr. Lushington on September 7, 1835, in which he says, "I think when the friends of the deceased apply to the clergyman to abstain from performing the funeral Service, on the ground that the deceased when alive was a dissenter, the clergyman may comply with such request." In Lancashire, Roman Catholics have constantly been buried without any Service in the Church or Churchyard; while, on the other hand, at the burial of Robert Owen the socialist, and of the infidel Carlile, the clergymen thought it their duty to say the Service, in the face of a strong protest against its use on the part of the relatives.

There are cases of notorious wickedness or infidelity, in which it might be the painful duty of the clergyman to refuse, on that account, to use the Office. In such cases it would not probably be difficult to obtain the assent of the survivors to such a course, if the reasons for taking it were solemnly told to them beforehand. Should it be impossible to obtain such an assent, there are few clergymen who would not be prepared to abide the consequences. But in the majority of cases, even where the life has been notoriously evil, there is still room for the charitable hope that the sinner has not been utterly forsaken by God's mercy in his death.

But three classes are distinctly excluded from the right to the use of this Office by the first Rubric—[1] the unbaptized, [2] the excommunicate, and [3] those who "have laid violent hands upon themselves." Each of these cases should be noticed in some detail.

[1] *The unbaptized.* Many infants and even adult persons die, of whom it is quite certain that they have not been baptized; and in such cases the law is clear. But it is an ancient rule of the Church that while conditional baptism should be administered to a living person, of whom it is uncertain whether or not he has been baptized previously, in the case of deceased persons, in a Christian country, their baptism is to be taken for granted unless there is proof to the contrary. Archbishop Longley once wrote to a remonstrant, "that the Service of the Church of England for the Burial of the Dead is intended for those who have been made members of the Church of Christ by Baptism, and that to use that Service over the unbaptized would be an anomalous and irregular proceeding on the part of a minister of the Church of England."¹ A strict observance of the Rubric tends very much to impress upon parents the necessity of Holy Baptism for their children.

[2] *The excommunicate.* The Rubric of 1661 is to be interpreted in accordance with the Canon of 1603: and hence a person "excommunicate" must mean one "denounced, excommunicated *majori excommunicatione*, for some grievous and notorious crime, and no man able to testify of his repentance." A formal absolution before death by the authority which has passed the sentence of excommunication is not, therefore, of absolute necessity to admit the use of the Office: an opening being left for the exercise of the charity of the Church towards even one excommunicated from its fold, if his repentance before death can be credibly shewn to have taken place. While discipline is so little exercised as at present, there is seldom any occasion for taking this part of the Rubric into consideration; but it is possible that a revival of discipline may take place to the extent, at least, of excommunicating open and notorious evil livers, when it might sometimes become necessary to decide whether this charity of the Church could be exercised or not.

It is clear that *sentence* of excommunication is contemplated by the Rubric, and that it does not include those who have deserved it, but upon whom it has not been actually pronounced.²

[3] *Suicides.* Suicides are divided by the common law of the land into two classes—those who have committed felony by a wilful murder of themselves, and those who have killed themselves while in a state of insanity. The first are held fully responsible for the consequences of their act; their property being forfeited to the Crown, and their bodies ordered to be buried in a churchyard or cemetery without

any religious rite, and between the hours of nine and twelve at night. The second are considered to be in no degree responsible for their act, and the law does not impose any penal consequences upon it.

Such a distinction does not seem to be contemplated by the Rubric, which speaks inclusively of all "who have laid violent hands upon themselves." Yet Christian charity requires that some distinction should be made, and such a distinction was implied, at least, by the ancient canons on the subject. Thus the Council of Bracara, or Braga, in Spain [A.D. 563], enjoins, "Concerning those who *by any fault* inflict death on themselves, let there be no commemoration of them in the Oblation. . . . Let it be enjoined that those who kill themselves by sword, poison, precipice, or halter, or by any other means bring violent death upon themselves, shall not have a memorial made of them in the Oblation, nor shall their bodies be carried with Psalms to burial." This Canon was adopted among the Excerpts of Egbert, in A.D. 740, and is substantially repeated among some Penitential Canons of the Church of England in A.D. 963, and indicates the general principle of the canon law on the subject. This principle certainly indicates that a distinction should be made between those who "by any fault" cause their own deaths, and those who do so when they are so far deprived of reason as not to be responsible in the sense of doing it by "any fault," wilfully and consciously. And the Rubric being thus to be interpreted by a law of charity, the responsibility of deciding in what cases exceptions shall be made to its injunction is, by the nature of the case, thrown upon the clergyman who has cure of souls in the parish where the suicide is to be buried.

Numerous writers have laid it down that the verdict of the Coroner's jury relieves the clergyman from this responsibility, and that if that verdict is "Temporary Insanity" he is bound to disregard the fact that the deceased person has laid violent hands upon himself.³ But to adopt such a rule is to throw up the discipline of the Church and to place it in the hands of a secular tribunal; one, moreover, which is apt to be influenced by secondary motives and feelings in this particular matter which are quite irrespective of the religious question. If the same jury were to be asked, quite independently of the question of forfeiture, whether the suicide was a person over whom they themselves could pronounce the words of the Burial Service, the reply would often be in the negative, and that the verdict of Temporary Insanity was one of charity towards the living rather than of justice towards the dead. There cannot be a doubt that many men would return such a verdict under the feeling that the self-murder was a great crime indeed, one for which the suicide deserved punishment if it had been possible to punish him, and one from which others ought to be deterred; but that not being able to punish him for his crime, they would not punish his family by adding to their sufferings. The question of the verdict is, therefore, legally and morally distinct from that of the Rubric; and though the two are analogous, yet they must be judged by separate persons and by separate standards. The jury are the deputies of the State, to decide whether or not the suicide was a felon by the laws of the State. The priest is the deputy of the Church, to decide whether the benediction of the Church can rightly be dispensed in the case of one who has taken away life contrary to the law of God.

In coming to this decision the verdict of the jury should have respectful attention, though it is not to be considered as an invariable law for the clergyman. It is not often, perhaps, that any circumstances within his own knowledge will compel him to act in a way that seems to be discordant with it; nor need he seek out information to disturb his mind on the subject. But if circumstances have come to his knowledge which make it plain that there was no such insanity as to deprive the suicide of ordinary moral responsibility, then he is to remember [1] that he is a "steward of the mysteries of God," who has no right to misapply the blessings given him to dispense; and [2] that the scandal, and encouragement to suicide, which result from a too easy compliance, are in themselves great evils which it is his duty, as it is within his power, to prevent. In this case, as in the previous one of excommunication, a solemn explanation of the painful necessity might often win the sorrowful acquiescence of conscientious survivors.

¹ Letter to a Unitarian preacher at Tenterden, May 20, 1865.

² Sentence of excommunication was very frequently pronounced in the sixteenth and seventeenth centuries; and there are entries in Parish Registers of those who have died and been buried as excommunicates. Lord George Gordon was excommunicated towards the end of the last century.

³ It may be as well to state that the "Coroner's Warrant" for the burial of a body over which an inquest has been called is simply a discharge of the body from the custody of the Crown. In ordinary cases it is unconditional, and imposes no obligation of any kind as to interment. In a case of *felo de se* it orders burial in the manner stated above.

THE ORDER FOR THE BURIAL OF THE DEAD.

Inhumatio Defuncti.

¶ Here is to be noted, that the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.

¶ The Priest and Clerks meeting the Corpse at the entrance of the Churchyard, and going before it, either into the Church, or towards the Grave, shall say, or sing,

I AM the Resurrection and the Life, saith the LORD: he that believeth in Me, though he were dead, yet shall he live: And whosoever liveth and believeth in Me shall never die.

a John 11. 25. 26.
b Sar. Ant. to
Benedictus, at the
burial.

A. EGO sum Resurrectio et Vita: qui credit in Me, etiamsi mortuus fuerit, vivet: et omnis qui vivit et credit in Me, non morietur in aeternum.

I KNOW that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another.

c Job 19. 25-27.
Comp. Chrys. in
1 Thess. 4. 13.
d Sar. Vigils of the
Dead.

R. CREDO quod Redemptor meus vivit: et in novissimo die de terra surrecturus sum: Et in carne mea videbo DEUM Salvatorem meum.
¶ Quem visurus sum ego ipse et non alius: et oculi mei conspecturi sunt. Et in carne mea videbo DEUM Salvatorem meum.

WE brought nothing into this world, and it is certain we can carry nothing out: the LORD gave, and the LORD hath taken away; blessed be the Name of the LORD.

e 1 Tim. 6. 7. Job
1. 21.

¶ After they are come into the Church, shall be read one or both of these Psalms following.

Dixi custodiam. Psalm xxxix.

I SAID, I will take heed to my ways: that I offend not in my tongue.

I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

I held my tongue, and spake nothing: I kept silence, yea, even from good words; but it was pain and grief to me.

My heart was hot within me, and while I was thus musing the fire kindled: and at the last I spake with my tongue;

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

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

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

And now, LORD, what is my hope: truly my hope is even in Thee.

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

I became dumb, and opened not my mouth: for it was Thy doing.

Take Thy plague away from me: I am even consumed by means of Thy heavy hand.

When Thou with rebukes dost chasten man for

Here is to be noted] For a full interpretation of this Rubric, see the preceding Introduction to the Service.

either into the Church, or towards the Grave] This clearly authorizes the Priest to read the whole Service at the Grave if, in his discretion, he should think it advisable to do so. In bad cases of infectious disease, it would be more proper that the body should not be taken into the Church; and there are many cases (with modern habits of delaying funerals for a week) in which it is not right to take it there when the Church is, or is about soon to be, occupied by a congregation.

shall say, or sing] The first of these beautiful processional Anthems is traceable to the ancient *Inhumatio Defuncti*, and was also a Compline Antiphon "in agenda Mortuorum" in the Antiphonarius of St. Gregory. The second was used in the *Vigilæ Mortuorum* or Dirge of the Sarum rite. In MERBECKE'S *Common Prayer* Noted, they are arranged as

Responses and Versicles, the divisions being made where the musical points stand, in the text above. The Response is also commenced again, with an "etc." after the Versicle, from which it would appear that it should be repeated by the Choir. The second was thus arranged in the Primer of the fourteenth century:—

R. I bileene that myn azenbiere lyueth and I am to rise of the erthe in the last day, and in my fleish I shal se God my Sauyour.

V. Whom I my self shal se and noon other: and myn yzen ben to se.

R. And in my fleishe I shal se god my Sauyour.
these Psalms following] In the ancient Burial Office of the Church of England a number of Psalms, cxiv. xxv. cxviii. xlii. cxxxii. cxxxix. cxlviii. cxlix. cl, together with the seven Penitential Psalms, or, instead of them ["vel saltem

sin, Thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

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

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

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

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

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

Domine, refugium. Psalm xc.

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

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

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

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

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

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

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

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

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

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

But who regardeth the power of Thy wrath : for even thereafter as a man feareth, so is Thy displeasure.

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

Turn Thee again, O LORD, at the last : and be gracious unto Thy servants.

O satisfy us with Thy mercy, and that soon : so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that Thou hast plagued us : and for the years wherein we have suffered adversity.

Psalmum"], the De Profundis, Psalm cxxx. It may be doubted whether all these Psalms were used at every burial. In the Prayer Book of 1549, after the two prayers which followed the placing of the corpse in the grave, came this Rubric, "¶ These Psalms, with other suffrages following, are to be said in the Church, either before or after the burial of the corpse:" the Psalms being cxvi. cxxxix. cxlvi. At the Holy Communion, Psalm xlii., "Like as the hart desireth the water-brooks," was used as the Introit. Singular to say, no Psalms were printed in the Burial Service from 1552 to 1661, nor did the Introit appear in the Latin Office for the celebration of the Holy Communion at funerals. They appear to have been omitted in deference to the scruples of Bucer, who objected to prayers for the dead. [COSIN'S Works, v. 498.] At the last revision, in 1661, the Psalms xxxix. and xc. were inserted, and thus the Office regained its ancient and primitive character.

Shew Thy servants Thy work : and their children Thy glory.

And the glorious Majesty of the LORD our God be upon us : prosper Thou the work of our hands upon us, O prosper Thou our handy-work.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

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

¶ Then shall follow the Lesson taken out of the fifteenth Chapter of the former Epistle of Saint Paul to the Corinthians.

1 Cor. xv. 20.

NOW is CHRIST risen from the dead, and become the First-fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in CHRIST shall all be made alive. But every man in his own order : CHRIST the First-fruits ; afterward they that are CHRIST'S at His coming. Then cometh the end, when He shall have delivered up the kingdom to God, even the FATHER ; when He shall have put down all rule, and all authority, and power : For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him, it is manifest that He is excepted, Which did put all things under Him. And when all things shall be subdued unto Him, then shall the SON also Himself be subject unto Him that put all things under Him, that GOD may be all in all. Else what shall they do which are baptized for the dead ? if the dead rise not at all, why are they then baptized for the dead ? And why stand we in jeopardy every hour ? I protest by your rejoicing, which I have in CHRIST JESUS our LORD, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not ? Let us eat and drink, for to-morrow we die. Be not deceived : evil communications corrupt good manners. Awake to righteousness, and sin not ; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up ? and, with what body do they come ? Thou fool, that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some

Then shall follow the Lesson] This and other portions of the New Testament which are used in the Burial Service have been in use from the primitive ages of Christianity.

There is no part of the New Testament which so comprehensively sets forth the doctrine that our Lord's Incarnation is the source of all spiritual life, and therefore the source of eternal life, as the chapter now read for the Lesson. [See notes in BLUNT'S Annot. Bible.]

§ The Holy Communion.

If the Holy Communion is celebrated at a funeral, the proper place for it is immediately after the Lesson, while the body of the deceased is yet in the Church.

Introit. Ps. xlii.

Epistle. 1 Thess. iv. 13-18.

Gospel. John vi. 37-40.

other grain : But God giveth it a body, as it hath pleased Him, and to every seed his own body. All flesh is not the same flesh ; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial ; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars ; for one star differeth from another star in glory. So also is the resurrection of the dead : It is sown in corruption ; it is raised in incorruption : It is sown in dishonour ; it is raised in glory : It is sown in weakness ; it is raised in power : It is sown a natural body ; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul ; the last Adam was made a quickening Spirit. Howbeit, that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy : the second Man is the LORD from heaven. As is the earthy, such are they also that are earthy : and as is the heavenly, such are

they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God ; neither doth corruption inherit incorruption. Behold, I shew you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.) For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality ; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave, where is thy victory ? The sting of death is sin, and the strength of sin is the law. But thanks be to GOD, Which giveth us the victory through our LORD JESUS CHRIST. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the LORD, forasmuch as ye know that your labour is not in vain in the LORD.

¶ When they come to the Grave, while the Corpse is made ready to be laid into the earth, the Priest shall say, or the Priest and Clerks shall sing :

MAN that is born of a woman hath but a short time to live, and is full of misery.

a. S. B. In the
Dirge.

HOMO natus de muliere brevi vivens tempore repletur multis miseriis. Qui quasi flos

When they come to the Grave] Bishop Cosin altered this Rubric as follows : "¶ If there be any Divine Service to be read, or Sermon to be made at this time, the Corpse shall be decently placed in the midst of the Church till they be ended. Then all going in decent manner to the grave, while the Corpse is made ready," etc. By "Divine Service" Cosin doubtless meant the Holy Communion, as no other Service was ever mixed up in this manner with the Burial Office.¹ Provision had been made for this in Edward VI.'s reign and in that of Queen Elizabeth. Sermons at funerals were also common in the sixteenth and seventeenth centuries ; and a very excellent "Sermon at burienges" is provided at the end of TAVERNER'S *Postils*, printed A.D. 1540.

Clerks shall sing] This expression here and in the preceding Rubric recognizes the presence of a choir as a matter of course ; but their absence is provided for by the alternative direction for the Priest to say the Anthem alone.

THE BURIAL ANTHEM.

This was printed continuously until the last revision, when it was separated into paragraphs at the suggestion of Bishop Cosin. It was printed by the Reformers of 1549 in two portions—first, the two verses from Job ; and, secondly, "In the midst of life," etc., the latter being translated (with some slight changes in the last paragraph) from an Anthem used at Compline on the third Sunday in Lent.²

The use of this noble Anthem, Sequence, or Prose, at Burials is peculiar to the English Communion ; and it never had a place in any part of the Roman Breviary. It comes into the Ambrosian Office for the second and fifth weeks in Lent, and is used at Tours on New Year's Eve. In some old German Breviaries it was appointed for a Compline Anthem on Saturdays, and it is often used also at Compline on Sundays.

The original composition of the *Media vita* is traced back to Notker, to whom that of the *Dies Iræ* can be traced, and who was a monk of St. Gall, in Switzerland, at the close of

the ninth century. It is said to have been suggested to him by some circumstance similar to that which gave birth to a noble passage in Shakespeare.³ As our English poet watched the sapphire-gatherers on the cliffs at Dover, so did Notker observe similar occupations elsewhere. And as he watched men at some "dangerous trade," he sang, "In the midst of life we are in death," moulding his awful hymn to that familiar form of the Trisagion, "Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us," which is found in the primitive Liturgies. In the Middle Ages it was adopted as a Dirge on all melancholy occasions in Germany : armies used it as a battle-song ; and superstitious ideas of its miraculous power rose to such a height, that in the year 1316 the Synod of Cologne forbade the people to sing it at all except on such occasions as were allowed by their Bishop. A version of it by Luther, "Mitten wir im Leben sind," is still very popular in Germany as a hymn.

When sung to such strains as befit its beautiful words, this Anthem has a solemn magnificence, and at the same time a wailing prayerfulness, which makes it unsurpassable by any analogous portion of any ritual whatever. It is the prayer of the living for themselves and for the departed, when both are in the Presence of God for the special object of a final separation (so far as this world and visible things are concerned) until the great Day. At such a season we do not argue about Prayers for the departed, but we pray them. For them and for ourselves we plead the mercies of the Saviour before the eternal Judge. Not as those to whom the brink of the grave brings no thought but that of our own mortality do we tremblingly cry out for fear ; but as standing up before our dead who still live, as in anticipation of the Day when we shall again stand together, dying no more, before the Throne of the Judge, we acknowledge that Death is a mark of God's displeasure, that it is a result of sin, and that it ends in the bitter pains of an eternal death, unless the holy, mighty, and merciful Saviour deliver us. Such deep words of penitent humiliation on our own behalf, and on that of the person whose body is now to be removed from our sight, are a fitting termination to the last hour which is spent in the actual presence of those with whom we have, perhaps, spent many hours which need the mercy of God.

¹ It is right to add, however, that at St. Paul's Cathedral the Burial Office has been sometimes amalgamated with Evenson, the proper Psalms and Lesson being substituted for those of the day.

² At Peterborough, part of the Sentences of the Burial Service were sung as the anthem during Service on the Eve of the Annunciation [1642. Gunton, p. 99.]

³ *King Lear*, iv. 6.

He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succour, but of Thee, O LORD, Who for our sins art justly displeased?

Yet, O LORD God most holy, O LORD most mighty, O holy and most merciful SAVIOUR, deliver us not into the bitter pains of eternal death.

Thou knowest, LORD, the secrets of our hearts; shut not Thy merciful ears to our prayer; but spare us, LORD most holy, O God most mighty, O holy and merciful SAVIOUR, Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from Thee.

¶ Then, while the earth shall be cast upon the body by some standing by, the Priest shall say,

FORASMUCH as it hath pleased Almighty God of His great mercy to take unto Himself the soul of our dear *brother* here departed, we therefore commit *his* body to the ground;

a Lenten Ant. to Nunc Dimittis.

b Sar. At the burial

egreditur et conteritur: et fugit velut umbra, et nunquam in eodem statu permanet.

“A. Media vita in morte sumus: Quem quærimus adiutorem nisi Te, DOMINE? Qui pro peccatis nostris juste irasceris. Sancte DEUS, Sancte Fortis, Sancte et misericors SALVATOR:

Amaræ morti ne tradas nos.
 ¶. Ne projicias nos in tempore senectutis: Cum defecerit virtus nostra, ne derelinquas nos, DOMINE.

Sancte DEUS, Sancte Fortis, Sancte et misericors SALVATOR:

Amaræ morti ne tradas nos.
 ¶. Noli claudere aures Tuas ad preces nostras. Sancte Fortis, Sancte et misericors SALVATOR: Amaræ morti ne tradas nos.

¶. Qui cognoscis occulta cordis, parce peccatis nostris.

Sancte et misericors SALVATOR: Amaræ morti ne tradas nos.

c Finitis orationibus executor officii terram super corpus ad modum crucis ponat . . .

COMMENDO animam tuam DEO PATRI Omnipotenti, terram terræ, cinerem cineri, pulverem pulveri, in nomine PATRIS, et FILII, et SPIRITUS SANCTI.

In the ancient Latin rite of the Church of England, the 114th Psalm, “When Israel came out of Egypt,” was sung during the procession to the grave; and if the procession was long in going, the 25th Psalm also, “Unto Thee, O God, will I lift up my soul.” The Antiphon to the Psalm was, “May the angels carry thee to Paradise: may the martyrs receive thee into their assembly, and bring thee unto the City of the heavenly Jerusalem.”

Then, while the earth shall be cast This striking ceremony was anciently performed by the Priest himself, and so the Rubric directed in 1549; but was ordered to be performed by “some standing by” in 1552. The practice of casting it thrice appears to be one not peculiar to Christians, since it is referred to by Horace [*Carm.* I. xxviii. 35]—

“Licebit
 Injecto ter pulvere curras.”

Bishop Cosin says that it was the custom in most places for this to be done by the Priest in his day. In some parts of England four or five of the mourners usually assist the sexton in filling up the grave. Both customs arise out of that instinct of human nature that the Burial of the Dead is one of the works of mercy.

The original intention of the Office appears to have been that the Priest should cast in the three symbolical handfuls of earth, saying the words of commendation, and that then

the Anthem should be sung while the grave was being filled up by “some standing by.”¹ This reconciles the Rubric, the custom above referred to, and Cosin’s words, “Still the priest uses to cast the earth upon the corpse, before the clerk or sexton meddles with it.” [*COSIN’S Works*, v. 168.] In the Greek Church the Priest casts earth on the body, saying, “The earth is the Lord’s and the fulness thereof, the compass of the round world, and they that dwell therein.” A touching memorial that the earth is being sown with the bodies of the saints as Paradise is being filled with their souls.

Forasmuch as it hath pleased These words are founded on several texts of Scripture. “Then shall the dust return to the earth as it was: and the spirit shall return unto God Who gave it.” [*Eccles.* xii. 7.] “Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes.” [*Gen.* xviii. 27.] “Dust thou art, and unto dust shalt thou return.” [*Gen.* iii. 19.] “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.” [*Phil.* iii. 20, 21.]

The various forms in which these commendatory words have been cast may be seen at a glance by the following parallel arrangement:—

1549.	1552.	Proposed by Cosin. ²	1661.	Burial at Sea.
I commend thy soul to God the Father Almighty, and thy body to the ground; earth to earth, ashes to ashes, dust to dust;	Forasmuch as it hath pleased Almighty God . . .	Forasmuch as it hath pleased Almighty God . . .	Forasmuch as it hath pleased Almighty God . . .	Forasmuch as it hath pleased Almighty God . . .
in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ . . .	in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ . . .	in hope of a general and joyful resurrection to eternal life, through our Lord Jesus Christ . . .	in sure and certain hope of the resurrection to eternal life through our Lord Jesus Christ . . .	We therefore commit his body to the Deep, to be turned into corruption, looking for the resurrection of the body, (when the sea shall give up her dead,) and the life of the world to come, through our Lord Jesus Christ . . .

¹ “This is left arbitrary for any bystander to perform, by which it is implied that it shall be the state and condition of every one one day. He that casts earth upon the dead body to-day may have earth cast upon his to-morrow, ‘Hodie mihi, cras tibi.’” [*ELBOROW On Occasional Offices*, p. 115.]

² This is the form which was originally written in the MS. now preserved in the House of Lords; but under “general and joyful” a reviser has interlined “sure and certain.”

earth to earth, ashes to ashes, dust to dust; in "sure and certain hope of the Resurrection to eternal life, through our LORD JESUS CHRIST; Who shall change our vile body, that it may be like unto His glorious body, according to the mighty working, whereby He is able to subdue all things to Himself.

† Then shall be said or sung,

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the LORD; even so saith the SPIRIT; for they rest from their labours.

† Then the Priest shall say,

LORD, have mercy upon us.
CHRIST, have mercy upon us.
LORD, have mercy upon us.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

† Priest.

ALmighty God, with Whom do live the spirits of them that depart hence in the LORD, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give Thee hearty thanks, for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world; beseeching Thee, that it may please Thee, of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those

^a The words "sure and certain" were originally omitted from the MS., but were afterwards interlined.

^b Rev. 14. 13.
^c SAT. Vigils of the dead. Ant. to Magnificat. So also in the Dirige of the Primers of 1535, 1539.

^d At the burial.

^e S. P. Greg. Mur. li. 216.

^f Prayer Book of 1549.

AUDIVI vocem de caelo dicentem: Beati mortui qui in DOMINO moriuntur.

. . . ^d deinde sequatur.

KYRIE eleison.
CHRISTE eleison.
KYRIE eleison.

PATER noster, Qui es in caelis; sanctificetur nomen Tuum: adveniat regnum Tuum: fiat voluntas Tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

DEUS, apud Quem spiritus mortuorum vivunt, et in Quo electorum animæ, deposito carnis onere, plena felicitate lætantur, præsta supplicantibus nobis, ut anima famuli Tui . . .

ALmighty God, we give Thee hearty thanks for this Thy servant, whom Thou hast delivered from the miseries of this wretched world. . . . Grant, we beseech Thee, that at the day of judgement his soul, and all the souls of Thy elect, departed out of this life, may with us,

The latter form has been substantially adopted by the American Church.

These words sometimes appear out of place when used over persons who have lived evil lives, and have not given evidence of dying penitent deaths. But it must be remembered that the Burial Office is framed on the supposition that it should be used only over those who are Christians; those, that is, who have been made members of Christ, children of God, and inheritors of the Kingdom of Heaven. If they have ceased to be Christians, they have no right to the use of the Office. But who have ceased to be Christians? And who would dare, of their own unauthorized judgement, to go against the spirit of the injunction laid on us by the Apostle, "Judge nothing before the time"? It may be regretted that the original form of 1549 was ever altered; but it is instructive to learn that the form adopted to please the Puritans of 1552 was thoroughly distasteful to the Puritans of 1661.

What the words do, in fact, express, is this: That [1] the body of a Christian, our "dear brother" in Christ (even if an erring brother) is being committed to the ground. That [2] God has taken him to Himself in the sense that his spirit has "returned to God Who gave it." That [3] while we thus commit the body of one to the ground, who (whatever he was, was yet a sinner) we do it with faith in a future Resurrection of all. That [4] without any expression of judgement as to our departed brother, we will yet call that hope a "sure and certain hope," since it is founded on the Word of God.

There may be cases in which persons have died in the actual committal of some grievous sin, and in which these words might be manifestly unsuitable; but in such cases the whole Office is out of place, and the clergyman should decline to use it. And in almost all others, if not in all, there is room for an expression of hope, in the spirit of charity in which the Church appoints the words to be used; and as the

Bishops replied to the Puritans in 1661, "It is better to be charitable and hope the best, than rashly to condemn."

Then the Priest shall say] In the Book of 1549 the Psalms and Lesson were directed to be said in the Church either before or after the burial of the corpse, "with other suffrages following." Those suffrages consisted of the lesser Litany and the Lord's Prayer, with these from the ancient Office.

Priest. Enter not (O Lord) into judgement with Thy servant.

Answer. For in Thy sight no living creature shall be justified.

Priest. From the gates of hell,

Answer. Deliver their souls, O Lord.

Priest. I believe to see the goodness of the Lord,

Answer. In the land of the living.

Priest. O Lord, graciously hear my prayer.

Answer. And let my cry come unto Thee.

After which followed this prayer, of which that now in use is a modified form, "O Lord, with Whom do live the spirits of them that be dead, and in Whom the souls of them that be elected, after they be delivered from the burden of the flesh be in joy and felicity; Grant unto this Thy servant that the sins which he committed in this world be not imputed unto him; but that he escaping the gates of hell, and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible. Set him on the right hand of Thy Son Jesus Christ, among the holy and elect, that then he may hear with them these most sweet and comfortable words . . ."

With this prayer the Office (excepting the celebration) ended from 1549 until the last revision in 1661, when the benediction was added.

that are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory; through JESUS CHRIST our LORD. *Amen.*

¶ The Collect.

○ MOST merciful GOD, the FATHER of our LORD JESUS CHRIST, Who is the Resurrection and the Life; in Whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in Him, shall not die eternally; Who also hath taught us, by His holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in Him; We meekly beseech Thee, O FATHER, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in Him, as our hope is this our *brother* doth; and that, at the general Resurrection in the last day, we may be found acceptable in Thy sight; and receive that blessing, which Thy well-beloved SON shall then pronounce to all that love and fear Thee, saying, Come, ye blessed children of My FATHER, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech Thee, O merciful FATHER, through JESUS CHRIST our Mediator and Redeemer. *Amen.*

a Prayer Book of 1549. Celebration of Holy Communion at Burials.

b Prayer Book of 1549. Burial of the Dead.

c A. D. 1661. 2 Cor. 13. 14.

‘THE grace of our LORD JESUS CHRIST, and the love of GOD, and the fellowship of the HOLY GHOST, be with us all evermore. *Amen.*

and we with them, fully receive Thy promises, and be made perfect altogether; through the glorious resurrection of Thy SON JESUS CHRIST our LORD.

Collect.

○ MERCIFUL GOD, the FATHER of our LORD JESUS CHRIST, Who is the Resurrection and the Life; in Whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in Him, shall not die eternally; Who also hath taught us, (by His holy Apostle Paul,) not to be sorry, as men without hope, for them that sleep in Him; We meekly beseech Thee, (O FATHER,) to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may sleep in Him, as our hope is this our *brother* doth; and at the general Resurrection in the last day, both we, and this our brother departed, receiving again our bodies, and rising again in Thy most gracious favour, may, with all Thine elect saints, obtain eternal joy. Grant this, O LORD GOD, by the means of our Advocate JESUS CHRIST; Which, with Thee and the HOLY GHOST, liveth and reigneth one GOD for ever. *Amen.*

... ‘Set him on the right hand of Thy SON JESUS CHRIST, among Thy holy and elect, that then he may hear with them these most sweet and comfortable words, Come to Me, ye blessed of My FATHER, possess the kingdom which hath been prepared for you from the beginning of the world. Grant this, we beseech Thee, O merciful FATHER, through JESUS CHRIST, our Mediator and Redeemer. *Amen.*

The Collect] This most beautiful Collect properly belongs (as was previously shewn) to the Office for the celebration of the Holy Communion at funerals, and hence its title. The first part of it is founded on the Gospel used at funerals when they took place on Sunday, and on the Epistle, which was used without variation, following in this many of the Collects for Sundays and other Holydays.

When the revision of 1552 took place, the Introits were uniformly removed from the Prayer Book, including that used in the Burial Office. The special Epistle and Gospel were also removed from the English Book, although retained in the Latin one. Hence the Collect only was left, and this was (according to the usual manner in which the Missal was printed) placed with the other parts of the Service for use when required. In 1661 the Apostolic Benediction was placed after it; and thus led to its being regarded as part of the ordinary Burial Service, even when there is no celebration of the Holy Eucharist. The Communion Collect being used at Morning and Evening Prayer, analogy *permits* the use of the Funeral Communion Collect in the Funeral Service without Communion; but probably its omission in such cases is strictly the proper rule.

When there is a Celebration, this Collect takes the place of the Collect for the day, and should not be repeated at the grave after having been said at the Altar.

The latter part of the prayers is translated from that belonging to the “*Missal de quinque vulneribus*,” in the Sarum Missal: “*Domine Jesu Christe, Fili Dei vivi: qui de cœlo ad terram de sinu Patris descendisti; et in ligno crucis quinque plagas sustinisti: et sanguinem tuum preciosum in remissionem peccatorum nostrorum effudisti; Te humiliter deprecamur ut in die judicii ad dexteram Tuam statuti a Te*

audire mereamur illam vocem dulcissimam, Venite, benedicti, in regnum Patris mei. Qui cum eodem Patre in unitate. Per.”

The grace of our Lord] This was inserted here by Bishop Cosin, who at first wrote out for insertion, “The blessing of God Almighty the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always;” thus illustrating the form in which that Benediction should be used when not given at the Holy Communion. Used in the Burial Service this Apostolic form of blessing has a particular meaning, for it especially includes the deceased person, and thus becomes a very solemn farewell to him as his body is left in the grave.

APPENDIX TO THE BURIAL OFFICE.

In the Primitive Church, and in the Church of England before the Reformation, it was the custom to celebrate a Service of Commemoration on the anniversaries of the death of a friend, relative, or benefactor. These services were, of course, only continued for a time, according to the provision made by survivors or by the will of the deceased persons. And, as is well known, they too often degenerated into superstition, in connection with the erroneous dogma of a penal Purgatory.

The principle of such services has, however, been retained in the Church of England to the present day; and the following two Offices offer an illustration of the manner in which that principle is carried out in the language of modern devotion. The first is used in the Chapel Royal, Windsor, once in every quarter. The second (which varies in some respects) is used in some of the Colleges of Oxford and Cambridge (though neglected in some) once during every term;

and is substantially the same as that which was authorized in the Latin Prayer Book of 1560. The particular form printed here is that used at Trinity College, Cambridge. That of Queen Elizabeth is also given.

(A)

"THE SERVICE APPOINTED FOR OBIT SUNDAY.

Proper Psalms { XXI
CXLVI
CXLVII.

The First Lesson. Ecclesiasticus xlv.

The Second Lesson. Hebrews xi.

These two Collects following are read daily at Morning and Evening Prayer, immediately before the Prayer of St. Chrysostom.

ALMIGHTY God, we beseech Thee to keep Thy servant VICTORIA, our most gracious Queen and Governor, and so rule her heart in Thy Faith, Fear, and Love, that evermore she may have Affiance and Trust in Thee, and ever seek Thy Honour and Glory, through Jesus Christ our Lord. *Amen.*

GOD save our gracious Sovereign, and all the Companions of the most Honourable and Noble Order of the Garter. *Amen.*

In the Communion Service, the portion of Scripture for the Epistle is Deuteronomy xxxiii.

The Gospel is St. John v. verse 24 to 30.

The following PRAYERS are used immediately after the *Gloria in Excelsis Deo.*

Priest.

O Lord, save our Queen.

Choir.

And mercifully hear us when we call upon Thee.

O LORD our heavenly Father and merciful Saviour Jesus Christ, assist our most worthy Queen continually with Thy Holy Spirit, that as she is anciently and truly descended from the noble Princes of this Realm, and the bountiful Patrons and Founders of this noble Order and Church, so she may proceed in all good works; namely, for sustentation of Learning, and help of Poverty; and that all Noblemen of this Realm (especially such as be Companions of this most honourable Order of the Garter) may likewise dispose themselves in Honour and Virtue at all times, that God thereby may be the better honoured, the Commonwealth served, and their Fame remain to their Posterity; and that we all may continue in the true Faith, and walk in good Works that God hath appointed us, through Jesus Christ our Lord. *Amen.*

WE praise and thank Thee, O Lord, in all the noble Kings, Patrons, and Founders of this Order, and our Benefactors Thy Servants, humbly beseeching Thy Majesty, that as they for their time honourably and charitably did bestow their gifts to our relief, so we may faithfully use them, to the end that thereby others may be moved by such examples, to provide for good and learned Ministers to teach Thy Word, and to be merciful in relieving the Poor, through Jesus Christ our Lord and Saviour. *Amen.*

GOD save our gracious Sovereign, and all the Companions of the most Honourable and Noble Order of the Garter. *Amen.*

(B)

Forma Commendationis Fundatoris et aliorum Benefactorum.

Primo recitetur, Pater noster, etc.

Deinde decantentur hi tres Psalmi;

Exaltabo Te, Deus. Psal. cxlv.

Lauda, anima mea, Dominum. Psal. cxlvi.

Laudate Dominum. Psal. cxlvii.

Post hæc legatur caput 44 Ecclesiastici

Tum unus e Concionatoribus concionem habeat.

Finita concione, decantentur Hymnus sequens.

Verse and Chorus.

Oh, give thanks unto the Lord.

SOLO Contra-Tenor.

The righteous shall be had in everlasting remembrance, and the just as the brightness of the firmament.

Verse and Chorus.

Blessed be the Lord God of Israel, for everlasting, and let all the people say, Amen.

Ad extremum hæc oratio adhibeatur;

Minister.

The memory of the righteous shall remain for evermore;

Chorus.

And shall not be afraid of any evil report.

Minister.

The souls of the righteous are in the hand of God;

Chorus.

Neither shall any grief hurt them.

Minister.

The Lord be with you;

Chorus.

And with thy spirit.

Let us give thanks.

O LORD, Who art the Resurrection and the Life of them that believe, Who always art to be praised, as well in those that live as in those that are departed; we give Thee thanks for King HENRY the Eighth our Founder, Queen MARY, EDWARD the Third, HERVY of STANTON, and others our Benefactors, by whose Beneficence we are here maintained for the farther attaining of godliness and learning; beseeching Thee to grant, that we, well using to Thy glory these Thy gifts, may rise again to eternal life, with those that are departed in the faith of Christ, through Christ our Lord. *Amen.*

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

The following is the Elizabethan form of this Office:—

IN COMMENDATIONIBUS BENEFACTORUM.

Ad cujusque termini finem, commendatio fiat fundatoris, aliorumque clarorum virorum, quorum beneficentia Collegium locupletatur. Ejus hæc sit forma.

Primum recitetur clara voce Oratio dominica.

Pater noster qui es in celis, etc.

Deinde recitentur tres Psalmi. { Exaltabo te Deus meus rex.
Psalmus cxlv.
Lauda anima mea Do. cxlv.
Laudate Dominum, quoniam bonus. Psalmus cxlvi.

Posthæc legatur caput 44. Ecclesiastici.

His finitis, sequatur concio, in qua concionator Fundatoris amplissimam munificentiam prædicet: quantus sit literarum usus ostendat: quantis laudibus efficiendi sunt, qui literarum studia beneficentia sua excitent: quantum sit ornamentum Regno doctos viros habere, qui de rebus controversis vere judicare possunt: quanta sit scripturarum laus, & quantum illæ omni humanæ auctoritati antecedant, quanta sit ejus doctrinæ in vulgus utilitas, & quam late pateat: quam egregium & regium sit (cui Deus universæ plebis suæ curam commisit) de multitudine ministrorum verbi laborare, atque hi ut honesti atque eruditi sint, curare: atque alia ejus generis, quæ pii & docti viri cum laude illustrare possint.

Hæc Concione perorata decantetur.

Benedictus Dominus Deus Israel.

Ad extremum hæc adhibeantur.

Minister. In memoria æterna erit justus.

Responsio. Ab auditu malo non timebit.

Minister. Justorum animæ in manu Dei sunt.

Responsio. Nec attinget illos cruciatus.

Oremus.

Domine Deus, resurrectio & vita credentium, qui semper es laudandus, tam in viventibus, quam in defunctis, agimus tibi gratias pro fundatore nostro N. ceterisque benefactoribus nostris, quorum beneficiis hic ad pietatem & studia literarum alimur: rogantes, ut nos his donis ad tuam gloriam recte utentes, una cum illis ad resurrectionis gloriam immortalem perducamur. Per Christum Dominum nostrum. Amen.

The following is the actual form authorized in 1560 for the celebration of the Holy Communion at Funerals :—

CELEBRATIO CENÆ DOMINI, IN FUNEBRIBUS, SI AMICI & VICINI DEFUNCTI COMMUNICARE VELINT.

Collecta.

Misericors Deus, Pater Domini nostri Jesu Christi, qui es resurrectio & vita, in quo qui credidit, etiamsi mortuus fuerit, vivet; & in quo qui crediderit & vivit, non morietur in æternum: quique nos docuisti per sanctum Apostolum tuum Paulum, non debere mœrere pro dormientibus in Christo, sicut ii qui spem non habent resurrectionis: humiliter petimus, ut nos a morte peccati resuscites ad vitam justitiæ, ut cum ex hac vita emigramus, dormiamus cum Christo, quemadmodum speramus hunc fratrem nostrum, & in generali resurrectione, extremo die, nos una cum hoc fratre nostro resus-

citati, & receptis corporibus, regnemus una tecum in vita æterna. Per Dominum nostrum Jesum Christum.

Epistola. 1 Thess. iv.

Nolo vos ignorare, fratres, de his qui obdormierunt, . . . Proinde consolemini vos mutuo sermonibus his.

Evangelium. Joan. vi.

Dixit Jesus discipulis suis, & turbis Judæorum: Omne quod dat mihi Pater . . . habeat vitam æternam, & ego suscitabo eum in novissimo die.

Vel hoc Evangelium. Joan. v.

Dixit Jesus discipulis suis, & turbis Judæorum: Amen, Amen, dico vobis, qui sermonem meum audit . . . qui vero mala egerunt, in resurrectionem condemnationis.

INTRODUCTION TO THE CHURCHING SERVICE.

THIS Service underwent scarcely any change in the transition of our Offices from the old English system to the new. In 1549 the ancient title was retained, the "quire door" was substituted for the door of the Church, and the address at the commencement of the Service was substituted for that at the end of the old one. In 1552 the present Title was adopted, and "the place where the table standeth" put instead of "the quire door." In 1661 the two Psalms now in use were substituted for the 121st: the second of them being added to the 121st by Bishop Cosin, but the 116th afterwards inserted instead of it.

Although the Churching Service does not appear in the ancient Sacramentaries, very ancient Offices for the purpose are to be found in the rituals of the Western and Eastern Churches, which are given in the pages of Martene and Goar. The practice itself is referred to in St. Gregory's answer to the questions of St. Augustine [A.D. 601]. The latter had asked, "How long must it be before a woman comes to church after childbirth?" and St. Gregory's reply contains the exact expression now adopted as the title of the Service:¹ "In how many days after her delivery a woman may enter into the church you have learned from the Old Testament. . . . Yet if she enter into the church to make her thanksgiving [actura gratias] the very hour in which she gives birth, she is not to be considered as doing that which is sinful." There is a still more ancient reference to the practice in the seventeenth constitution of the Emperor Leo, published about A.D. 460. In both cases the custom is mentioned in such a way as to give the impression that it was a familiar and established one; but there appears to have been a frequent difficulty as to the interval which should be allowed after childbirth before the thanksgiving was made. It is not unreasonable, therefore,

to conclude that the Churching of Women is a primitive practice derived from the Jews; and that its adoption by the Christian Church was accompanied by some doubts as to the extent to which the law of God respecting it, as given to the Jews, was to be literally obeyed.

This Christian custom is not founded, however, on the Jewish law alone, but on those first principles of religion to which human nature was subjected from the time of the Fall. The word of God to Eve was, "In sorrow thou shalt bring forth children;" and the first words of Eve afterwards are on the birth of Cain; when, as the Psalm says, "Lo, children and the fruit of the womb are an heritage and gift that cometh of the Lord," so the mother of all living said, "I have gotten a man from the Lord." This sense of the Providence of God in the matter of child-bearing, and also of the sorrow and pain which He has connected with it on account of Eve's transgression, must ever lead instinctively to thanksgiving, and to a religious recognition of His goodness in giving safe deliverance. The same principles extend themselves also further than this; and, acknowledging that original sin is inherited by children from their parents, enjoin upon the mother the duty of recognizing the fact by a ceremonial return to the Church with humble prayers.

This Service was not formerly used for unmarried women until they had done penance. So Archbishop Grindal enjoined in 1571, "that they should not church any unmarried woman, which had been gotten with child out of lawful matrimony; except it were upon some Sunday or holyday; and except either she, before childbed, had done penance, or at her churching did acknowledge her fault before the congregation." [CARDW. *Doc. Ann.* i. 335.] So also the Bishops replied to those who excepted against this Service for the mothers of illegitimate children in 1661: "If the woman be such as is here mentioned, she is to do penance before she is church'd."

¹ In the Rubric at the beginning of this Office, in the Greek ritual, the phrase *ἐν τῇ ἰσχυρίσει αὐθιγῆς* is used. [Goar, p. 267.]

THE THANKSGIVING OF WOMEN AFTER CHILDBIRTH,

COMMONLY CALLED,

THE CHURCHING OF WOMEN.

Ordo ad Purificandam Mulierem post Partum, ante Ostium Ecclesie.

¶ The woman, at the usual time after her delivery, shall come into the church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct: And then the Priest shall say unto her,

α Sar.

FORASMUCH as it hath pleased Almighty God of His goodness to give you safe deliverance, and hath preserved you in the great danger of childbirth; you shall therefore give hearty thanks unto God, and say,

[¶ Then shall the Priest say the cxvith Psalm.]

β Ps. 122 and 128.

¶ ^β Primo sacerdos et ministri ejus dicant psalmos sequentes. *Ps. Levavi oculos meos. Ps. Beati omnes. Gloria Patri. Sicut erat.*

Dilexi quoniam. **I** AM well pleased: that the LORD hath heard the voice of my prayer;

That He hath inclined His ear unto me: therefore will I call upon Him as long as I live.

The snares of death compassed me round about: and the pains of hell gat hold upon me.

I found trouble and heaviness, and I called upon the Name of the LORD: O LORD, I beseech Thee, deliver my soul.

Gracious is the LORD, and righteous: yea, our God is merciful.

The LORD preserveth the simple: I was in misery, and He helped me.

at the usual time] The first Rubric as altered by Bishop Cosin in the Durham Book stands thus: "The woman, a month after delivery, being recovered, shall, upon some Sunday or other Holyday, come decently vayed into the Parish Church, and at the beginning of the Communion Service shall kneel down in some convenient place appointed unto her by the Minister before the Holy Table; at which he standing shall thus direct his speech to her."

decently apparelled] In Archdeacon HALE'S *Precedents* there are several presentations of clergymen for refusing to church women who did not wear veils or kerchiefs when they came to their thanksgivings, and of women for coming without them: "The said Tabitha did not come to be churched in a vaille." [p. 259.] "Presentatur, for that she being admonished that when she came to church to give God thanks for her safe deliverance in childbirth, that she should come with such ornaments as other honest women usually have done, she did not, but coming in her hat and a quarter about her neck, sat down in her seat where she could not be descried, nor seen unto what the thanksgiving was read." [p. 237.] It is evident from such records as these that some distinctive dress was considered desirable in former times; and that a veil was thought to be a token of modesty better befitting such an occasion than a mere ordinary head-dress. In an inventory of Church goods belonging to St. Benet's Gracechurch in 1560, there is "a churching-cloth fringed, white damask;" from which it would seem that the veil was in some cases provided by the Church. Elborow speaks of the veil being commonly used in the latter half of the seventeenth century, but adds that it was "scrupled" against by some as if the wearing it were a gross sin.

convenient place] The place assigned by the Rubric before

the Reformation was the Church door.¹ In 1549 this was altered to the Quire door; and "nigh unto the table" in 1552. Now that the place is left to the clergyman's appointment, he will have to consider that the spirit of the Rubric has always been to symbolize by the woman's position during her Churching that she is being readmitted to Church privileges and Divine worship. The Church door is not suited to modern climates and constitutions, but the Choir door seems a very fitting place, and was used by Bishop Andrewes. In the book referred to in the last note, a Churching "stool" or form is referred to, which probably indicates a seat near to the Church door. The tenth of Bishop Wren's orders and injunctions for the diocese of Norwich, in 1636, enjoins, "That women to be churched come and kneel at a side near the communion table without the rail, being veiled according to the custom, and not covered with a hat; or otherwise not to be churched, but presented at the next generals by the minister, or churchwardens, or any of them." In Bishop BRIAN DUPPA'S *Articles of Visitation* of 1638 there is a similar one: "Doth he go into the Chancel, the woman also repairing thither, kneeling as near the Communion Table as may be; and if there be a Communion, doth she communicate in acknowledgement of the great blessing received by her safe delivery? Doth the woman who is to be Churched use the accustomed habit in such cases with a white veil or kerchief upon her head?"

Then shall the Priest say] It may be doubted whether it was ever intended that the Priest should say this alone. As

¹ Yet not always, for in the Churchwardens' accounts of St. Mary Hubbard, Eastcheap, there is the entry:—

"Item. For making of the Chirchyng pewe . . . viiid." This was in A.D. 1465-66.

Turn again then unto thy rest, O my soul : for the LORD hath rewarded thee.

And why? Thou hast delivered my soul from death : mine eyes from tears, and my feet from falling.

I will walk before the LORD : in the land of the living.

I believed, and therefore will I speak ; but I was sore troubled : I said in my haste, All men are liars.

What reward shall I give unto the LORD : for all the benefits that He hath done unto me?

I will receive the cup of salvation : and call upon the Name of the LORD.

I will pay my vows now in the presence of all His people : in the courts of the LORD's house, even in the midst of thee, O Jerusalem. Praise the LORD.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

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

¶ Then the Priest shall say,

¶ Let us pray.

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

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

¶ Minister.

°O LORD, save this woman Thy servant ;

a Ps. 86. 2

¶ Answer.

Who putteth her trust in Thee.

¶ Minister.

°Be Thou to her a strong tower ;

b Ps. 61. 3

¶ Answer.

From the face of her enemy.

¶ Minister.

°LORD, hear our prayer.

c Ps. 61. 1.

¶ Or, Psalm cxxvii.

Nisi Dominus. **E**XCEPT the LORD build the house : their labour is but lost that build it.

Except the LORD keep the city : the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness : for so He giveth His beloved sleep.

Lo, children and the fruit of the womb : are an heritage and gift that cometh of the LORD.

Like as the arrows in the hand of the giant : even so are the young children.

Happy is the man that hath his quiver full of them : they shall not be ashamed when they speak with their enemies in the gate.

Glory be to the FATHER, and to the SON : and to the HOLY GHOST ;

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

Sequatur.

KYRIE eleison.

CHRISTE eleison.

KYRIE eleison.

PATER noster, Qui es in cœlis ; sanctificetur nomen Tuum : adveniat regnum Tuum : fiat voluntas Tua, sicut in cœlo, et in terra. Panem nostrum quotidianum da nobis hodie : et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris : et ne nos inducas in tentationem : sed libera nos a malo. Amen.

DOMINE, salvam fac ancillam Tuam.

DEUS meus sperantem in Te.

Esto ei, DOMINE, turris fortitudinis.

A facie inimici.

DOMINE, exaudi orationem meam.

the old Rubric directed the choral use of the Psalm, and as that in the Marriage Service is to be used in the same way (the very Psalm that formerly stood here), so no doubt it was meant that this should be used as other Psalms are. It has sometimes been used processionally in the same manner as an Introit, to which it bears a close analogy. The Priest should stand during the whole of the Service.

The 116th Psalm is most appropriate where the woman is going to communicate after her Churching ; or where her sorrows have been added to by the death of her infant, in which latter case the 127th Psalm is very inopportune.

[offerings] A due to the Priest offered on the Altar. Compare the words "Easter Offering" and "Easter Dues." So Bishop Andrewes interprets it, and so Hooker, V. lxxiv. 4. The Chrisom was formerly included ; the woman being required to bring it for the use of the Church unless the infant had died, and so been buried in it, as a "Chrisom child" before her Churching. That this was actually done is shewn by the account rolls of Ripon Minster, in which the returned Chrisoms are entered year by year.

[it is convenient] That is, suitable. Convenient is a word that meant "fitting" more distinctly in former days than now. [Comp. Eph. v. 4.]

† Answer.

And let our cry come unto Thee.

† Minister.

Let us pray.

○ ALMIGHTY God, we give Thee humble thanks for that Thou hast vouchsafed to deliver this woman Thy servant from the great pain and peril of childbirth; Grant, we beseech Thee, most merciful FATHER, that she, through Thy help, may both faithfully live, and walk according to Thy will in this life present; and also may be partaker of everlasting glory in the life to come; through JESUS CHRIST our LORD.
Amen.

† The woman, that cometh to give her thanks, must offer accustomed offerings; and, if there be a Communion, it is convenient that she receive the Holy Communion.

Et clamor meus ad Te veniat.
DOMINUS vobiscum.
Et cum spiritu tuo.

Oremus.

DEUS Qui hanc famulam Tuam de periculo liberasti, et eam in servitio Tuo devotam esse fecisti, concede ut temporali cursu fideliter peracto, sub alis misericordiæ Tuæ vitam perpetuam et quietam consequatur. Per CHRISTUM DOMINUM.

[Tunc aspergatur mulier aqua benedicta: deinde inducat eam sacerdos per manum dextram in ecclesiam, dicens: *Ingredere in templum Dei ut habeas vitam æternam et vivas in sæcula sæculorum.*
Amen.]

that she receive] As the Churching Service is a restoration of the woman to the privileges of the Lord's house, it is clear that it should be said at the beginning of, that is, before, any service at which she is to be present for the first time after her recovery. If she is to communicate, a suitable time would be immediately before the Lord's Prayer and Collect for Purity, supposing she has not been present at Litany and Mattins; and such a use of this Service would doubtless be nearest to the intention of the Church in every way. Bishop

Sparrow says that this time was mentioned in Visitation Articles, and Bishop Wren's directions expressly enjoin it; adding that if there is a marriage, the Churching is to come immediately next to the Communion Service after the conclusion of that for the Marriage. In Bishop Cosin's revised Book he began this Rubric, "The Priest here goeth to the Communion Service." This rule about Holy Communion clearly excludes impenitent unmarried women from "Churching."

A COMMINATION,

OR, DENOUNCING OF GOD'S ANGER AND JUDGEMENTS AGAINST SINNERS, WITH CERTAIN PRAYERS,
TO BE USED ON THE FIRST DAY OF LENT, AND AT OTHER TIMES, AS THE ORDINARY SHALL
APPOINT.

<p>¶ After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,</p>	<p>α Zar.</p>	<p>¶ "Feria iv. in capite Jejunii : post sextam in primas fiat sermo ad populum si placuerit . . .</p>
<p>BRETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the LORD; and that others, admonished by their example, might be the more afraid to offend.</p> <p>Instead whereof, (until the said discipline may be restored again, which is much to be wished,) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, <i>Amen</i>: To the intent that, being admonished of the great indignation of GOD against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.</p>	<p>δ Deut. 27. 15.</p> <p>ε Deut. 27. 16.</p> <p>α Deut. 27. 17.</p> <p>ε Deut. 27. 18.</p> <p>ζ Deut. 27. 19.</p>	<p>CURSED is the man that maketh any carved or molten image, to worship it.</p> <p style="text-align: center;">¶ And the people shall answer and say, <i>Amen</i>.</p> <p style="text-align: center;">¶ Minister.</p> <p>‘Cursed is he that curseth his father or mother.</p> <p style="text-align: center;">¶ Answer.</p> <p style="text-align: center;">Amen.</p> <p style="text-align: center;">¶ Minister.</p> <p>‘Cursed is he that removeth his neighbour's landmark.</p> <p style="text-align: center;">¶ Answer.</p> <p style="text-align: center;">Amen.</p> <p style="text-align: center;">¶ Minister.</p> <p>‘Cursed is he that maketh the blind to go out of his way.</p> <p style="text-align: center;">¶ Answer.</p> <p style="text-align: center;">Amen.</p> <p style="text-align: center;">¶ Minister.</p> <p>‘Cursed is he that perverteth the judgement of the stranger, the fatherless, and widow.</p>

THE COMMINATION.

This is a substitute for the dreadful "Form of the greater Excommunication," or "General Sentence," which was read four times a year in the Mediæval Church, by order "of our holy fader the pope of Rome, and his cardinalis, and all his counsell," the days on which it was used being Advent Sunday, the first Sunday in Lent, Trinity Sunday, and the first Sunday after the Assumption of our Lady.

The devotional portion, beginning with the fifty-first Psalm, is, however, an adaptation of an ancient Service which was said after Sext on Ash-Wednesday. The first part of this Service may be understood from the portion incorporated into our own as shewn by the Latin; six other Collects and an Absolution, which followed the Collect *Exaudi, quesumus*, not being included. After the Absolution began the Service for the Benediction of the Ashes, consisting of a Collect (which forms the substance of the one beginning, "O most mighty God"), the Benediction and Distribution of the Ashes, and an Anthem sung while the latter was going on. The Anthem and the Epistle of the succeeding Mass are the foundation of the solemn confession with which the Commination originally ended. "Through the merits," etc., "The Lord bless us and keep us," were added by Bishop Cosin at the Revision of 1661. He also proposed to alter "punished" in the opening Homily to "did humbly submit themselves to undergo

punishment," and succeeded in substituting "*stood convicted of notorious sin,*" for the original words "*were notorious sinners.*"

Reading-Pew or Pulpit] The reading-pew does not mean a reading-desk, but the chancel-pew, or stalls, occupied by the Clergy and singers. The "pulpit" is probably the "Jube," a lectern on the top of the chancel-screen,¹ from which the Epistle and Gospel were read in ancient days, and from which they were ordered to be read by Archbishop Grindal and others in their diocesan injunctions. Pulpits as now understood were extremely rare in Parish Churches before and for some time after the Reformation, and "reading-desks" are of comparatively modern introduction. The modern preaching-pulpit is certainly not the place for the Priest when taking his part in a responsive Service; and now that the ancient Jube is disused for the Epistle and Gospel, it is most proper to follow the analogy of usage in respect to them, and read the Commination Service from the front of the Altar. The analogy between the maledictions and the Decalogue leads to the same conclusion. As the Services out of which this was formed immediately preceded the Mass of the day, so no doubt it was intended that the Commination should precede, with some slight interval, the Ash-Wednesday celebration of the Holy Communion.

at other times] The Commination Service has not been used

¹ See DAVIES'S *Rites of Durham*; and also COSIN'S *Works*, v. 383.

¶ Answer.
Amen.
¶ Minister.
"Cursed is he that smiteth his neighbour secretly.
¶ Answer.
Amen.
¶ Minister.
"Cursed is he that lieth with his neighbour's wife.
¶ Answer.
Amen.
¶ Minister.
"Cursed is he that taketh reward to slay the innocent.
¶ Answer.
Amen.
¶ Minister.
"Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the LORD.
¶ Answer.
Amen.
¶ Minister.
"Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.
¶ Answer.
Amen.
¶ Minister.
"NOW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgement hanging over our heads, and always ready

^a Deut. 27. 24.
^b Matt. 3. 8, 10, marg.

^c Heb. 10. 28, 31;
^d Ps. 11. 6.

^e Lev. 20. 10.

^f Isa. 26. 21.

^g Mal. 3. 2, 3.

^h Deut. 27. 25.
ⁱ Matt. 3. 12; 13. 30.

^k 1 Thess. 5. 2, 3.

^l Jer. 17. 5.

^m Rom. 2. 4, 5.

ⁿ Matt. 25. 41.
^o Cor. 6. 9, 10.
^p Prov. 1. 28-30.

^q Ps. 119. 21, 120.
^r Matt. 25. 10, 11.

^s Matt. 25. 41.

to fall upon us) return unto our LORD GOD, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. "For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. "It is a fearful thing to fall into the hands of the living God: "He shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. "For lo, the LORD is come out of His place to visit the wickedness of such as dwell upon the earth. "But who may abide the day of His coming? Who shall be able to endure when He appeareth? "His fan is in His hand, and He will purge His floor, and gather His wheat into the barn; but He will burn the chaff with unquenchable fire. "The day of the LORD cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. "Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when He calleth them continually to repentance. "Then shall they call upon Me, (saith the LORD,) but I will not hear; they shall seek Me early, but they shall not find Me; and that, because they hated knowledge, and received not the fear of the LORD, but abhorred My counsel, and despised My correction. "Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, "Go, ye

in recent times on any other day than Ash-Wednesday. The title has undergone three changes as follows:—

1549.	1552.	1662.
The First Day of Lent, commonly called Ash-Wednesday.	A Commination against sinners, with certain Prayers, to be used divers times in the year.	A Commination, or denouncing of God's anger and judgements against sinners, with certain prayers, to be used on the first day of Lent, and at other times, as the ordinary shall appoint.

The original title, it will be observed, agrees with the ancient one; and the alteration was made at the suggestion of Martin Bucer, whose Judaizing tendencies led him to wish for a more frequent use of the Commination, and a general revival of open penance, the infliction of which seems to have possessed great charms for Puritan minds. From some Visitation Articles of Bishop Grindal [CARDW. Doc. Ann. i. 398] it seems probable that it was used in some places "on one of the three Sundays next before Easter, one of the two Sundays next before the Feast of Pentecost, and one of the two Sundays next before the Feast of the Birth of our Lord." But such a signal perversion of the Sunday festival was not likely ever to have become general.

The introduction of the awful Judaic maledictions into the ancient Service, and the archaic character of the Homily, will probably always restrict its use to the first day of Lent. The form in which these are used is singularly out of character

with the general tone of the Prayer Book; denunciation of sin ordinarily taking the form of a Litany, not of an Exhortation, under the Christian dispensation. "These dangerous days" and other expressions also give the Exhortations a tone which belongs to the past rather than the present.

It should be remembered that the restoration of discipline which is spoken of in the second paragraph of the opening Exhortation, does not refer to the ordinary discipline of the Church, but to the "godly discipline" of the "Primitive Church." Archdeacon Hale, in his volume of *Precedents* [p. v of the Introductory Essay], illustrates this by a Canon enacted under King Edgar: "Hæ consuetudines trans mare observantur; id est, quod quilibet episcopus sit in sede episcopali sua die Mercurii, quem caput jejunii vocamus; tunc unusquisque eorum hominum qui capitalibus criminibus polluti sunt, in provincia ista, eo die ad illum accedere debet, et peccata sua illi profiteri, et ille tunc præscribit eis penitentiam, cuique pro ratione delicti sui; eos qui eo digni sunt, ab Ecclesiastica communitate segregat, et tamen ad propriam eorum necessitatem animat et hortatur; et ita postea, cum illius venia, domum redeunt." [*Ancient Laws and Institutes of England*, vol. ii. p. 267.] In the times to which this Canon belongs, the Episcopal exercise of this discipline resulted from the intimate admixture of the Ecclesiastical and Secular laws. In the Primitive Church a severity of discipline was gradually established (long after the Apostolic age), which was probably adopted with reference to a state of society in which self-control was rare, and gross vice unrebuked except by the Clergy. Persons "convicted of notorious sin" are now otherwise punished; and an aspiration after the revival of an "open penance" which is utterly impossible, is apt to lead the thoughts away from the restoration of a discipline and penance which is both possible and desirable.

cursed, into the fire everlasting, which is prepared for the devil and his angels. "Therefore, brethren, take ye heed betime, while the day of salvation lasteth; for the night cometh, when none can work. "But let us, while we have the light, believe in the light, and walk as children of the light; "that we be not cast into utter darkness, where is weeping and gnashing of teeth. "Let us not abuse the goodness of God, Who calleth us mercifully to amendment, and of His endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto Him. "For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. "Turn ye (saith the LORD) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done: Make you new hearts, and a new spirit: Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the LORD GOD? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advo-

a 2 Cor. 6. 2.

b Isa. 53. 5, 6.

c John 9. 4, 5.

d Matt. 25. 30.

e Rom. 2. 4.

f Matt. 11. 29, 30.

g Isa. 1. 18.

h Ezek. 18. 30-32.

i Matt. 25. 31-46.

cate with the FATHER, JESUS CHRIST the righteous; and He is the propitiation for our sins. "For He was wounded for our offences, and smitten for our wickedness. Let us therefore return unto Him, Who is the merciful Receiver of all true penitent sinners; assuring ourselves that He is ready to receive us, and most willing to pardon us, if we come unto Him with faithful repentance; if we submit ourselves unto Him, and from henceforth walk in His ways; "if we will take His easy yoke, and light burden upon us, to follow Him in lowliness, patience, and charity, and be ordered by the governance of His HOLY SPIRIT; seeking always His glory, and serving Him duly in our vocation with thanksgiving: This if we do, CHRIST will deliver us from the curse of the law, "and from the extreme malediction which shall light upon them that shall be set on the left hand; and He will set us on His right hand, and give us the gracious benediction of His FATHER, commanding us to take possession of His glorious kingdom: Unto which He vouchsafe to bring us all, for His infinite mercy. Amen.

¶ Then shall they all kneel upon their knees, and the Priest and Clerks kneeling (in the place where they are accustomed to say the Litany) shall say this Psalm.

* Sar.

... * Deinde prosternant se clerici in choro, et dicant septem Psalmos poenitentiales cum Gloria Patri et sicut erat et Antiphona ne reminiscaris.

Miserere mei, Deus. Ps. li.

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

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

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

Against Thee only have I sinned, and done this evil in Thy sight: that Thou mightest be justified in Thy saying, and clear when Thou art judged.

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

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

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

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

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

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

Cast me not away from Thy presence: and take not Thy HOLY SPIRIT from me.

O give me the comfort of Thy help again: and stablish me with Thy free SPIRIT.

Then shall I teach Thy ways unto the wicked: and sinners shall be converted unto Thee.

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

Thou shalt open my lips, O LORD: and my mouth shall shew Thy praise.

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

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

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

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

Glory be to the FATHER, and to the SON: and to the HOLY GHOST;

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

LORD, have mercy upon us.

CHRIST, have mercy upon us.

LORD, have mercy upon us.

KYRIE eleison.

CHRISTE eleison.

KYRIE eleison.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

¶ Minister.

‘O LORD, save Thy servants;

a Ps. 86. 2.

¶ Answer.

That put their trust in Thee.

¶ Minister.

‘Send unto them help from above.

b Ps. 101. 1, 2.

¶ Answer.

And evermore mightily defend them.

¶ Minister.

Help us O GOD our SAVIOUR.

¶ Answer.

‘And for the glory of Thy Name deliver us; be merciful to us sinners, for Thy Name’s sake.

c Ps. 79. 9.

¶ Minister.

‘O LORD, hear our prayer.

d Ps. 102. 1.

¶ Answer.

And let our cry come unto Thee.

¶ Minister.

Let us pray.

‘O LORD, we beseech Thee, mercifully hear our prayers, and spare all those who confess their sins unto Thee; that they, whose consciences by sin are accused, by Thy merciful pardon may be absolved; through CHRIST our LORD. Amen.

e Ps. 4. 1. Joel 2. 17. Acts 2. 37. Ps. 34. 18. Micah 7. 18.

‘O MOST mighty God, and merciful FATHER, Who hast compassion upon all men, and hatest nothing that Thou hast made; Who wouldst not the death of a sinner, but that he should rather turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to Thee only it appertaineth to forgive sins. Spare us therefore, good LORD, spare Thy people, whom Thou hast redeemed; enter not into judgement with Thy servants, who are vile earth, and miserable sinners; but so turn Thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with Thee in the world to come; through JESUS CHRIST our LORD. Amen.

f Ps. 145. 8, 9. Matt. 5. 45. 1 Tim. 2. 3. 4. Ezek. 33. 11. 2 Pet. 3. 9. Heb. 8. 12. Prov. 18. 14. Matt. 11. 28. 2 Thess. 2. 16, 17. Exod. 34. 6, 7. Mark 2. 7. Joel 2. 17. Ps. 143. 2. g Benedictio cinerum. Greg. Gelas.

¶ Then shall the people say this that followeth, after the Minister,

TURN Thou us, O good LORD, and so shall we be turned. Be favourable, O LORD,

h Lectio Johannis proph. ii. in Missa.

PATER noster, Qui es in caelis; sanctificetur nomen Tuum: adveniat regnum Tuum: fiat voluntas Tua, sicut in caelo, et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Salvos fac servos Tuos et ancillas Tuas.

DEUS meus sperantes in Te.

Mitte eis, DOMINE, auxilium de sancto.

Et de Syon tuere eos.

Convertere, DOMINE, usquequo.

Et deprecabilis esto super servos Tuos.

Adjuva nos, DEUS, salutaris noster

Et propter gloriam nominis Tui, DOMINE, libera nos et propitius esto peccatis nostris propter nomen Tuum.

DOMINE, exaudi orationem meam.

Et clamor meus ad Te veniat.

DOMINUS vobiscum.

Oremus.

EXAUDI, quæsumus, DOMINE, preces nostras, et confitentium Tibi parce peccatis: ut quos conscientiae reatus accusat indulgentia Tuæ miserationis absolvat. Per CHRISTUM.

‘O MNIPOTENS, sempiternæ DEUS: Qui miseris omnium, et nihil odisti eorum quæ fecisti. . . .

Oratio.

DOMINE DEUS noster, Qui offensione nostra non vinceris, sed satisfactione placaris: respice, quæsumus, super famulos Tuos qui se Tibi graviter peccasse confitentur: Tuum enim absolutionem criminum dare, et veniam præstare peccantibus; qui dixisti penitentiam Te malle peccatorum, quam mortem: concede, ergo, DOMINE, his famulis Tuis, ut Tibi penitentiae excubias celebrent, et correctis actibus suis conferri sibi a Te sempiterna gaudia gratulentur. Per CHRISTUM.

‘C ONVERTIMINI ad me in toto corde vestro: in jejuniis et fletu et planctu: . . . Inter

Be favourable to Thy people, Who turn to Thee in weeping, fasting, and praying. For Thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in Thy wrath thinkest upon mercy. Spare Thy people, good LORD, spare them, And let not Thine heritage be brought to confusion. Hear us, O LORD, for Thy mercy is great, And after the multitude of Thy mercies look upon us; Through the merits and mediation of Thy blessed SON, JESUS CHRIST our LORD. Amen.

† Then the Minister alone shall say,

^b **T**HE LORD bless us, and keep us; the LORD lift up the light of His countenance upon us, and give us peace, now and for evermore. Amen.

^a Antiph. in Benedictione.
Antiph. Greg.
ibid.

^b Numb. 6. 24-26.

vestibulum et altare plorabunt sacerdotes ministri DOMINI, et dicent Parce, DOMINE, parce populo Tuo: et ne des hæreditatem Tuam in opprobrium.

^a **E**XAUDI nos, DOMINE, quoniam magna est misericordia Tua: secundum multitudinem miserationum Tuarum respice nos, DOMINE.