

TABLE III.

THE ORDER FOR
MORNING AND EVENING PRAYER.

PASCAL FULL MOON.	SUNDAY LETTERS.	THE GOLDEN NUMBERS.																		
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Mar. 31	C	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26
Mar. 22	D	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27
Mar. 23	E	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28
Mar. 24	F	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29
Mar. 25	G	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0
Mar. 26	A	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1
Mar. 27	B	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2
Mar. 28	C	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3
Mar. 29	D	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4
Mar. 30	E	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5
Mar. 31	F	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6
April 1	G	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7
April 2	A	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8
April 3	B	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9
April 4	C	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10
April 5	D	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11
April 6	E	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12
April 7	F	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13
April 8	G	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14
April 9	A	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15
April 10	B	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16
April 11	C	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17
April 12	D	0	11	22	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18
April 13	E	1	12	23	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19
April 14	F	2	13	24	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20
April 15	G	3	14	25	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21
April 16	A	4	15	26	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22
April 17	B	5	16	27	8	19	0	11	22	3	14	25	6	17	28	9	20	1	12	23
April 17	C	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24
April 18	B	6	17	28	9	20	1	12	23	4	15	26	7	18	29	10	21	2	13	24
April 18	C	7	18	29	10	21	2	13	24	5	16	27	8	19	0	11	22	3	14	25

¶ THE ORDER FOR

MORNING AND EVENING PRAYER

DAILY TO BE SAID AND USED THROUGHOUT THE YEAR.

THE Morning and Evening Prayer shall be used in the accustomed Place of the Church, Chapel, or Chancel; except it shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of *England*, by the Authority of Parliament, in the Second Year of the Reign of King *Edward* the Sixth.

(A) The first Rubric, as to the PLACE OF PRAYER, is the same which was inserted in 1559, and has considerable historic interest. In 1549 it was directed that the Service should be said "in the Quire," and "with a loud voice," evidently with a view to its being heard in the body of the Church. In 1552, apparently to meet objection as to audibility, it was ordered that it "shall be said in such place of the Church, Chapel, or Chancel, and the Minister shall so turn himself, as that the people shall best hear"; and, in case of controversy, the decision of the place was left to the Ordinary. It was then added, probably to prevent needless alteration and destruction, "the Chancels shall remain as in times past." The Prayer Book of 1559 inclined, as usual, in the direction of the older arrangement. A direction was inserted (probably by Royal authority alone) that the Service should be said "in the accustomed place," which would probably, in most cases, be the Chancel; but discretion of ruling otherwise was left to the Ordinary. Out of the use of this discretion the "reading pue" or "reading desk" outside the Chancel appears to have originated, being first mentioned (as "a decent and convenient seat in the body of the church") in some Episcopal Articles of Visitation at Norwich in 1569. In 1662 the mention of it was introduced into the Rubric before the Communion Service.

It will be sufficient to give a brief summary of that history, without entering into the controversies which have arisen on the subject. It is best considered under two heads, (1) the Vestments of the Minister, (2) the Ornaments of the Church.

1. The Rubric had no existence in 1549; but, so far as the dress of the Minister was concerned, there was direction given in a Rubric preceding the Communion Service, that the Priest for that Office should put on "the Vesture appointed for that ministration, that is to say, a White Albe plain, with a Vestment or Cope," and the assisting Priests or Deacons "Albes with tunicles" (sometimes called "Dalmatics"). At the end of the Preface "Of Ceremonies," &c., it was laid down, that "in saying or singing of Matins and Evensong, Baptizing and Burying, the Minister in parish churches, and chapels annexed to the same, shall use a Surplice"; and that in Cathedrals and Colleges the academic hood might be worn by graduates. It was added that "in all other places every Minister shall be at liberty to use the Surplice or no"; and that "it is seemly that graduates, when they preach, shall use such hoods as pertaineth to their degrees." It was also ordered "that the Bishop celebrating the Holy Communion, or executing any other public ministration, should have on him, besides his Rochet, a Surplice or Albe, and a Cope or Vestment, and also his Pastoral Staff in his hand, or else borne or holden of his Chaplain." This Prayer Book was

(B) The second, the well-known "ORNAMENTS RUBRIC," has a still more remarkable history.

formally authorized by Parliament in 1549.

In 1552 the Rubric was inserted here, running thus: "The Minister, at the time of the Communion, and at all other times of his ministrations, shall use neither Albe, Vestment, nor Cope; but, being Archbishop or Bishop, he shall have and wear a Rochet, and, being a Priest or Deacon, he shall have and wear a Surplice only."

In 1559, without reviving the Rubric to the Communion Service, or the other directions of 1549, this Rubric was altered thus: "The Minister at the time of the Communion, and at all other times of his ministrations, shall use such Ornaments in the Church as were in use by authority of Parliament in the second year of Edward vi., according to the Act of Parliament set forth in the beginning of this book." The Act referred to (1 Eliz. c. 2. sect. 25) authorized this condition of things, "till other order shall be taken by authority of the Queen's Majesty, with the advice of her Commissioners, appointed and authorized under the Great Seal of England for Causes Ecclesiastical, or of the Metropolitan of the Realm"; and it then went on to give the Queen authority, if there should be "misusing of the orders appointed in this book," to ordain, with the same advice, "such further ceremonies or rites as may be most for the advancement of God's glory, the edifying of His Church, and the due reverence of Christ's holy Mysteries and Sacraments." Whether other "order" was taken by the Queen under the conditions prescribed by the Act, has been matter of controversy. But in the "Interpretation" by the Archbishop and Bishops of the Royal Injunctions of 1559, it is

ordered that "the Cope in the Administration of the Lord's Supper, and the Surplice in all other ministrations," should be used. In the "Advertisements" of 1564, it is laid down that, "in Cathedrals and Collegiate Churches, in ministrations of the Holy Communion, the principal Minister shall use a Cope, with Gospeller and Epistoler agreeably, and, at all other Prayers to be said at that Communion Table, to use no Copes, but Surplices"; that "the Dean and Prebendaries shall wear a Surplice with silk hood in the Choir (when they preach)"; and that "every Minister, saying public Prayers, or ministering the Sacraments, or other rites of the Church, shall use a comely Surplice with sleeves, to be provided at the charge of the Parish." Here no other Vestment than the Cope and Surplice is named.

This Rubric remained unaltered in the Revision of 1604; but the order laid down in the Advertisements of 1564 was expressly referred to, and adopted, in the 24th Canon, passed in that year.

In 1662, to the remonstrance from the Puritan party, at the Savoy Conference, against the Rubric, on the ground that "it seemeth to bring back the Cope, Albe, and other Vestments forbidden" in 1552, the Bishops simply answered, "We think it fit that the Rubric remain as it is," without either denying or confirming the inference thus drawn from it. It was, however, re-cast in its present form, in which it follows the exact words of the Act (1 Eliz. c. 2. sect. 25)—omitting, however, all notice of any provisional character of the arrangement—and is couched in a somewhat less peremptory form than the old Rubric.

Now, as a matter of history, it is hardly questionable that (with few and doubtful exceptions) all Vestments, except the Surplice and Hood in parish Churches, and Copes in some Cathedrals, had been disused after 1564; and this fact made the words "*retained* and be in use," natural enough in the original Act of Parliament, somewhat inapplicable on their revival in 1662. The alteration, however, of the Rubric to its present form seems to shew, on the one hand, that the Revisers considered it important, and intended it to have some practical effect in the future, and, on the other hand, that they regarded it as having something of a permissive character, and as not enforcing the introduction of the vestments where they had not been "*retained*." It is, however, doubtful whether it had any practical effect at the time. Subsequently the Cope also fell into disuse; and for many generations the Surplice and Hood, with Stole or Scarf, and sometimes the Black Gown in preaching, were the only Vestments known. Of late years, the use of the old Vestments ordered in the First Prayer Book, and authorized by Parliament accordingly, has been revived, on the strong *prima facie* authority of the Rubric of 1662. This revival gave occasion to much controversy and some litigation. The Supreme Court, while sanctioning the provisions of the Canons of 1604, pronounced against the legality of the general revival of the Vestments named in this Rubric. But, notwithstanding this decision, and certain trials proceeding out of it, this revival of the old Vestments has considerably advanced.

The Convocation of Canterbury in 1879 recommended, in its report to the Crown, the follow-

ing Rubric, "until further order be taken by lawful authority":—"In saying Public Prayers and ministering the Sacraments and other rites of the Church, every Priest and Deacon shall wear a Surplice with a Stole or Scarf, and the Hood of his degree; and in preaching he shall wear a Surplice with a Stole or Scarf and the Hood of his degree, or, if he think fit, a Gown with Hood or Scarf; and no other ornament shall at any time of his ministrations be used by him contrary to the monition of the Bishop of the diocese. Provided always, that this Rubric shall not be understood to repeal the 24th, 25th, and 58th of the Canons of 1604." No alteration has, however, been actually made.

2. As to the Ornaments of the Church, the directions are far less clear. It will be observed that the Ornaments sanctioned are not simply those that were in use in the second year of Edward vi., but those that were in use *by authority of Parliament*; and it is hard to refer this phrase to anything but the authorization of the Prayer Book of 1549. The nature, therefore, of these Ornaments has to be gathered from indications in the Prayer Book of 1549, from consideration of the old usages, so far as they are unrepealed, and from the enactments and Injunctions of the time. This is often a task of much difficulty.

Thus, in respect of Candles upon the Holy Table, lighted at the time of Celebration, ceremonially and not for the purpose of giving light, the Royal Injunctions of 1547, while ordering other lights to be removed, expressly authorize "two lights upon the High Altar before the Sacrament, for the signification that Christ is the very true Light

of the World." In 1549 a Draft of Articles, apparently intended to be embodied in Injunctions, and certainly carried out in some Episcopal Visitations, forbids the Minister "to set any light on the Lord's Board." But yet, in the reign of Elizabeth, and subsequently, the lights were used, especially in the Royal Chapel and in certain Cathedrals. Gradually they fell into general disuse, till they were revived in our own time. But the Lambeth Judgment of 1890 has shewn and pronounced that they are not illegal, and—whatever may be thought of the appropriateness of the symbolism—the idea symbolized is absolutely true and vital.

The Canons of 1604 (xx., lxxx.—lxxxiv.) enumerate various furniture for the Church. Thus in Canon xx., in addition to the Paten and Chalice ordered in the Rubrics of the Communion Service, it is ordered that the wine be brought to the Com-

ANALYSIS OF THE MORNING AND EVENING SERVICES.

These Services, as first issued (beginning with the Lord's Prayer), were condensed and reformed reproductions of some of the "Hours" of the Sarum Breviary—the Morning Service uniting (with omission of all repetitions of common elements) the Services of Matins, Lauds, and Prime; the Evening Service similarly uniting the ancient Vespers and Compline. The other Hours (Tierce, Sexts, and Nones), which appear to have been less frequently used, were omitted. The Prefatory portion, subsequently added—the Sentences, Exhortation, Confession, and Absolution—is mainly original, though it may have been suggested by some forms of

munion Table in "a clean and sweet standing pot or stoop of pewter, if not of purer metal." In Canons lxxx.—lxxxiv. among things pertaining to the Church are enumerated (1) a great Bible and Prayer Book, (2) a Font of Stone, (3) "a decent Communion Table covered in time of Divine Service with a carpet of silk or other decent stuff," (4) "the Ten Commandments to be set up," and "other chosen sentences written," (5) a Pulpit, (6) an Alms chest. No mention is here made of Candlesticks.

In our own time the Supreme Court has formally sanctioned the "Credence Table," although not expressly named, as implied in the directions given for placing the Elements on the Holy Table in the Communion Service, and while prohibiting the placing of a Cross on the Holy Table itself, has recognised its appropriateness as an Ornament in the Church and above the Holy Table.

Service used by foreign Protestant congregations in England.

Out of these materials, however, the compilers of the Prayer Book framed Services, which have a thorough coherency and completeness of idea, and a singular adaptation to the true order of spiritual devotion.

(A) First, it will be noticed that the Service recognises distinctly what may be called GOD'S PART and MAN'S PART in the communion of worship. As now ordered, it opens with the message of God to His people, calling for penitence and promising forgiveness, which is met by the response of Confession. Next comes the pronouncement

of Absolution in God's Name, which naturally awakens in the pardoned soul the outburst of Praise and Thanksgiving in Lord's Prayer, Psalms, and Canticles. Before this dies away, the voice of God speaks again in the Lessons from His Word; and His revelation is accepted by the response of faith in the Creed. Lastly, in the sense of His grace, and the knowledge of His will, we turn to Prayer for ourselves and for others, and end with commendation of all to His blessing. The Minister is now the messenger of God to the people, now the spokesman of the people to God. In both aspects of his Ministry he is the representative of the One Mediator, who has promised to be in the midst of those who are gathered in His Name, and in whom God and Man are realized as having communion with each other.

(B) Next, taking man's part only, we observe the care with which, as the Opening Exhortation shews, the WHOLE COMPLEX IDEA OF WORSHIP is grasped. After the preparation of CONFESSION and ABSOLUTION, follows, first, that element of worship which is highest, purest, most unselfish, and therefore most like the worship of Heaven—the element of PRAISE and THANKSGIVING, delighting in God's glory and His goodness. To this succeeds the more

serious and thoughtful attitude of the soul, listening to the VOICE OF GOD IN HIS WORD, and gladly and reverently answering in CONFESSION OF FAITH. Lastly, the consciousness of His glory and the righteousness of His will, and the contrast with these of our own weakness and sinfulness, stir the desire of PRAYER, which belongs to our condition of imperfection and progress, and is, indeed, a "fellow-working with God," according to His will, for our salvation. In this we may trace, not only the fulness, but the right spiritual order, of all the elements of Christian worship.

The analysis of the Service is therefore obvious,—

I. INTRODUCTION—the Sentences, Exhortation, Confession, and Absolution.

II. PRAISE AND THANKSGIVING—the Lord's Prayer, Versicles, Canticles, Psalms, and (out of the strict order) the General and Special Thanksgivings.

III. THE WORD OF GOD—the Lessons and the truth confessed in the Creed.

IV. PRAYER—the Lord's Prayer, the Versicles, the Collects before the Anthem (general), the Collects after the Anthem (intercessory), the Occasional Prayers, and the "Grace of our Lord."

I. THE INTRODUCTION TO THE SERVICE.

This Introduction was first prefixed to the Service in 1552, probably because the general practice of Private Confession and Absolution began to be disused.

The OPENING SENTENCES at once illustrate the twofold character of all "Divine Service," as (a) the manifestation of God to man by Word and grace, and (b) the answer of man's worship to God. They are (so to speak) a dialogue between God and His people, like the "Lord's controversy" in Micah vi., vii.

Thus the first sentence is a prophetic promise of pardon to the individual sinner; to which answer the 2nd, 3rd, and 4th sentences—all drawn from the great Psalm of David's penitence—expressing acknowledgment of guilt, prayer for pardon, and confidence in God's mercy to the penitent.

Again, the 5th sentence is a similar prophetic exhortation and promise, addressed to the whole congregation; and, in reply to this, the 6th and 7th sentences (taken from the prophets of the Captivity) confess our past abuse of God's forbearance, and accordingly pray, not to escape chastisement, but to be chastised in mercy.

Lastly, in the 8th sentence we have the Gospel call to repentance; and this draws out first (in the 9th sentence), the cry of the repentant child of God, which Christ Himself taught us; and then (in the 10th and 11th), in remarkable contrast, an utterance of godly fear from the Old Testament, and from the New a striking declaration of godly confidence, that (in virtue of the Atonement and Intercession of Christ) God is, not "merciful," but "faithful and just," to forgive acknowledged sin.

The EXHORTATION—the first of many inserted by our Compilers in the Prayer Book, for the much-

needed object of plain religious teaching—unites perfect simplicity with fulness and accuracy of idea. It is chiefly notable as bringing out the three great elements of worship, (a) Thanksgiving and Praise; (b) Hearing God's Word; (c) Prayer; as emphasizing especially, in preparation for these, Confession of sin (and Absolution); as implying the conditions of pardon in "the humble, lowly, penitent, and obedient heart," and the hope of pardon, in the knowledge that the Throne of God is a "Throne of the heavenly grace." (See the Analysis of the Service.)

The GENERAL CONFESSION, drawn up in 1552, again illustrates the remarkable union of simple fervour of tone with solidity and exactness of thought, characteristic of our Prayer Book. It divides itself naturally into three parts, (a) *Confession of sin*, which, simple as it is, brings out with singular completeness the whole doctrine of evil—its essential character, as a "straying from the ways" of God's appointment—its root, in the self-choosing of our own "devices," and the self-will of our own "desires"—its test, in contrariety to God's declared laws—its division into sins of omission and commission—and its effect in destroying not the life, but the "health" of the soul. On this whole passage see Rom. vii. 8—25; (b) *Prayer for pardon*, on condition, indeed, of penitence and confession, but in dependence solely on God's "promises declared unto mankind in Christ Jesu Our Lord"; (c) *Prayer for Grace*, "for His sake" (i.e. through His Atonement and Intercession), that we may live (see Tit. ii. 12) in "godliness" (our duty to God); in "righteousness" (our duty to our neighbour); and in "sobriety" (our duty to ourselves)—all being done "to His glory" (see 1 Cor. x. 31).

With this Confession compare the more fervent, but less comprehensive, Confessions in the

MORNING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ At the beginning of Morning Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalm li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalm li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalm li. 17.*

Render your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel ix. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalm vi. 1.*

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

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more

worthy to be called thy son. *St. Luke xv. 18, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalm cxliiii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore

Communion and Commination Services.

The ABSOLUTION, also drawn up by the Compilers—taking the place of an older precatory form (not unlike the Absolution of our Communion Service) found in the old Sarum Use of Prime and Compline—is an authoritative declaration of pardon. Pronounced by the Priest alone, standing in the attitude of authority over the kneeling people, it is God's answer to the Confession. It is properly the "Absolution and Remission of sins"; for to "absolve" is to deliver from the bondage of sin, and to "pardon" or "remit" is to take away its guilt—such guilt and bondage being distinct, though inseparable.

It contains (a) a Preamble, declaring the source of both Absolution and Remission to be in the love of God, revealed as "the Father of the Lord Jesus Christ," and therefore as the God of mercy to penitent sinners, adopted to sonship in Him, and setting forth the "power and commandment given to His Ministers to pronounce" both in His Name. For the Scriptural authority for this power—distinctly claimed in the words of Ordination of Priests—see, first, Our Lord's declaration on the power belonging to Himself as "Son of Man" (Matt. ix. 6); next, His charges to His disciples (Matt. xvi. 19; xviii. 18; John xx. 22, 23); and lastly, the Apostolic action thereon (1 Cor. v. 3-5; 2 Cor. ii. 6-8). It should be gathered from the word "commandment" that the Priest is here, as in relation to the Sacraments, simply a Minister, and has no right to withhold Absolution, if the conditions are fulfilled; (b) the Absolution itself, "He pardoneth . . . Gospel." The conditions—necessarily emphasized in a General Absolution—as (see Catechism) for Baptism and the Holy Communion, are "Repentance and Faith" ("made perfect by love"); for Repentance casts off trust in self, and Faith places it in God, revealed in the Gospel of the Lord Jesus Christ (comp. Acts xx. 21); (c) an Exhortation

to prayer for these requisites—for repentance, for the regenerating grace of the Holy Spirit, present and future, and for final triumph—a prayer substantially covered by the three petitions of the Lord's prayer following, "Forgive us our trespasses," "Lead us not into temptation," "Deliver us from evil."

With this Absolution compare the Absolutions in the Communion Service and in the Visitation of the Sick—differing in tone and directness of application, but in principle the same.

It is clear that the Church of England, while providing for exceptional cases and characters the benefit of Private Confession and special Absolution (see the first Exhortation in the Holy Communion Service and the Visitation of the Sick) yet is content that, as the normal condition of things (to use the words of that Exhortation in 1549), her children generally should "be satisfied with humble Confession to God and the General Confession of the Church."

The Rubric directing the "Amen" "here and at the end of all other Prayers" is curiously worded, for the Absolution is, of course, no prayer. Probably "prayer" is used generally of all religious forms.

II. THE SERVICE OF PRAISE AND THANKSGIVING interwoven with

III. THE HEARING OF THE WORD OF GOD.

From this point the Prayer Book follows generally the Old Service.

This section of the Service, like the other chief sections, opens with the LORD'S PRAYER (for which see p. 41); but it should be noticed that here (as in the Post-Communion Service), since it opens the Service of Praise, it has appended to it the Doxology, "Thine is . . . ever." This Doxology is not found in St. Luke (xi. 2-4), nor in the best MSS. of St. Matthew (vi. 9-13); and it has been thought that it was not originally a part of the Lord's Prayer, but was added in ancient Liturgical use.

I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit,

that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

¶ *The people shall answer here, and at the end of all other prayers, Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer with an audible voice; the people also kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

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.

¶ *Then likewise he shall say,*
O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;
Answer. As it was in the beginning, is now, and ever shall be: world without end. Amen.

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung this Psalm following: except on Easter-Day, upon which another Anthem is appointed; and on the Nineteenth day of every Month it is not to be read here, but in the ordinary Course of the Psalms.*

The Rubric in 1549 and 1551 directed that the *Priest (or Minister)* should begin the *Lord's Prayer* with a loud voice. The present Rubric was substituted in 1662.

The **VERSICLES** (*Preces*), which follow, are the first specimens of the short ejaculatory prayers of our Service, contrasted with the *Collects* (*Orationes*), which are the longer and more thoughtful prayers. The first four are taken, as usual, from the *Psalms* (li. 15; lxx. 1), and pray for God's help to praise Him aright, and for His Salvation.

Then follows the **GLORIA PATRI**, the utterance of distinctively Christian Praise to the Holy Trinity, as co-equal and co-eternal. It is first clearly traceable in the East, during the Arian controversy of the 4th century, although it probably belonged in substance to older Christian use. Thence it made its way to the West, with some variation as to the latter clause; and has been used in its present form and position for at least 1,300 years. The Exhortation following, "Praise ye the Lord," is a paraphrase of the Hebrew "Hallelujah"; which in 1549 was ordered to be sung after it from Easter to Trinity. The response, "the Lord's Name be praised," was added in 1662, from the Scotch Liturgy of 1637.

The **Psalm VENITE EXULTEMUS** is found (with interspersed *Invitatories*) in the *Sarum Breviary*, used from time immemorial as the "Invitatory Psalm," opening the Service of Praise. In the Service of the Synagogue it is used on Friday Evening (as preparatory to the Sabbath), and the reference to it in Heb. iii. 7—iv. 9 seems to shew that it was thoroughly familiar to the Jews. In the Eastern Church a condensed form of it is used.

After the invitation itself (*vs.* 1, 2) it gives a two-fold reason for praising God: first (*vs.* 3—5), because He is the Creator and Ruler of the great universe; and next (*vs.* 6, 7), as the "Lord our God," caring for us individually as the Good Shepherd for His sheep (comp. Ps. viii. 3—9);

lastly, it passes to a warning to us His people, drawn from the history of Israel, not to harden our hearts, and, like Israel in the wilderness, lose the promise of His rest (comp. Heb. iii. 7—iv. 11). It thus strikes at once the key-note of mingled confidence and awe, characteristic of true Christian worship.

The version of the *Venite* (as also of the *Jubilate, Cantate Deo, Deus Misereatur*, and the *Psalms* in the *Occasional Services*) naturally follows that of the *Psalter*, which is taken from the "Great Bible" of Henry VIII.; but a few slight variations are traceable here and there.

For the use of the *Psalms*, see notes on the **PSALTER**.

The use of the **GLORIA** at the end of each *Psalm* may be taken as a symbol of the duty of Christianizing the *Psalms*, by interpreting them—doctrinally, morally, and spiritually—in the light of Our Lord's life and teaching, which brings out into perfection what under the Old Covenant was in all points necessarily imperfect (see Heb. vii. 19).

The **TE DEUM**, by a tradition, expressed in the title in some of the later MSS., was commonly ascribed to St. Ambrose, or to St. Ambrose and St. Augustine. Its origin is not certainly known. Although a Western Hymn, it bears in some places a marked likeness to the Eucharistic Hymn of the Liturgy of Jerusalem, and to the Morning Hymn of the Eastern Church (found in the Alexandrine MS. of the New Testament). The 7th, 8th, and 9th verses are singularly like a well-known passage of St. Cyprian. It is found also with much variety of reading in various MSS. The earliest liturgical notice of it is in the 6th century; but it is obviously of much earlier date, at least as old as St. Augustine.

It is the great hymn of triumphant Praise in the Western Church, as the *Gloria in Excelsis* in the Eastern. It may be described as at once (a) *A Hymn of Praise* (*vs.* 1—13), first, the uni-

Venite, exultemus Domino.

Psalm xcvi.

O COME, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew ourselves glad in him with *Psalms*.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the dry land.

O come, let us worship, and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hand.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness;

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do err in their hearts, for they have not known my ways.

Unto whom I swear in my wrath: that they should not enter into my rest.

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 *Psalms* in order as they be appointed. And at the end of every *Psalm* throughout the Year, and likewise at the end of *Benedicite, Benedictus, Magnificat, and Nunc dimittis, shall be repeated,*

Glory be to the Father, and to the Son: and to the Holy Ghost; *A answer.* As it was in the be-

ginning, is now, and ever shall be: world without end. Amen.

¶ Then shall be read distinctly with an audible voice the *First Lesson, taken out of the Old Testament, as is appointed in the Calendar, except there be proper Lessons assigned for that day: He that readeth so standing and turning himself, as he may best be heard of all such as are present. And after that, shall be said or sung, in English, the Hymn called Te Deum Laudamus, daily throughout the Year.*

¶ Note, That before every *Lesson* the Minister shall say, Here beginneth such a Chapter, or Verse of such a Chapter, of such a Book: And after every *Lesson*, Here endeth the First, or the Second *Lesson.*

Te Deum Laudamus.

WE praise thee, O God: we acknowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all Angels cry aloud: the Heavens, and all the Powers therein.

To thee Cherubin, and Seraphin: continually do cry,

Holy, Holy, Holy: Lord God of Sabaoth;

Heaven and earth are full of thy Majesty: of thy Glory.

The glorious company of the Apostles: praise thee.

The goodly fellowship of the Prophets: praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world: doth acknowledge thee;

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the Holy Ghost: the Comforter.

Thou art the King of Glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee

versal praise to the One God, the Father everlasting, from earth and heaven, ending in the seraphic song of the vision of Isaiah, offered to the Thrice-Holy, as "the Lord of hosts," that is, of all rational beings (Isa. vi. 2, 3); next, the Christian song of praise from Apostles, Prophets, Martyrs, and the whole Church to the Three blessed Persons of the Holy Trinity; (b) *A Creed of the Lord Jesus Christ* (vs. 14-19), under form of address to Him, dwelling on His eternal Royalty and Sonship, His Incarnation and Passion for us, His Conquest of death, opening to us the Kingdom of Heaven, His Enthronement at the right hand of God, and His future Judgment—traversing, in fact, almost exactly the ground of the second paragraph of the Apostles' Creed, and strikingly illustrating the infinite value of liturgical use as a standard of living truth; lastly, (c) *A Prayer to God in Christ* (vs. 20-29), broken by a burst of thanksgiving, "Day by day... end"; much as the series of Collects is broken by the Anthem. The prayer is first for the whole Church of the Redeemed, as His people and heritage, that He will save and bless, govern and lift them up for ever, numbering them with the Saints in glory everlasting, and then for ourselves, that God will keep us from sin, and let His mercy lighten upon us. The whole ends with an utterance of confidence, "O God, in thee have I trusted: I shall never be confounded."

There are a few mistranslations, which slightly detract from the beauty of the original; (1) v. 1 should begin, "We praise Thee as God"; (2) in v. 9, "the noble army" should be "the white-robed army" (see Rev. vi. 9-11); (3) v. 16 should run, "When for our deliverance Thou wast about to take on Thee the nature of man," a clear declaration of the Incarnation; (4) in v. 21 "numbered" (*numerari*) should perhaps be "rewarded" (*munerari*); and (5) in v. 29 we should probably read, "I shall never be confounded" (*non confundar in eternum*).

This grand Canticle, by its whole tenour, shews itself peculiarly appropriate as a link between the Lessons from the Old Testament and the New. It is a splendid example of the union of the light of Christian doctrine with the glow of praise and adoration. It has naturally been used at all times as the great festal expression of Christian Thanksgiving and Praise. The musical setting, called the Ambrosian *Te Deum*, dates from the end of the 5th century.

The **BENEDICITE**—used from ancient times in the Service of Lauds, both in the East and in the West, and in 1549 directed to be used in Lent in place of the *Te Deum* (although it has no special Lenten character)—has no such peculiar appropriateness. It is one of the Apocryphal additions to the Book of Daniel, inserted (with a prefatory Prayer of Azarias) between vs. 23 and 24 of *ch. iii.*: and looks like an expansion of Ps. cxlviii. The idea is simple in the extreme, though worked out with great detail—calling again and again on all Creation to sing the Creator's praise. But we may trace an order and method in it; first, (a) the call is given (vs. 1-10) to all the great Natural Powers and Forces—the "Angels" being clearly looked upon as God's ministers therein (see Ps. civ. 4; Heb. i. 7). Next (b), in vs. 11-17, the hymn addresses itself to all the phenomena and changes through which Nature passes, manifesting her special beauty in each. Then (c) in vs. 18-25, the Earth and Sea, with all the wealth of vegetable and animal life, are called to join the hymn of Praise; and lastly, (d) in vs. 26-32, the crowning sacrifice of thanksgiving is demanded from man generally, from Israel, as God's people, from His priests and servants, from His Saints, living and dead, and finally from the "Three Children" in particular, in the hour of their miraculous deliverance. The whole is (like Job xxxviii., xxxix., or Ps. civ.) a eucharistic commentary on the history of Creation (in

MORNING PRAYER.

to deliver man : thou didst not abhor the Virgin's womb.

When thou hadst overcome the sharpness of death : thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God : in the Glory of the Father.

We believe that thou shalt come : to be our Judge.

We therefore pray thee, help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbered with thy Saints : in glory everlasting.

O Lord, save thy people : and bless thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnify thee ; And we worship thy Name : ever world without end.

Vouchsafe, O Lord : to keep us this day without sin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our trust is in thee.

O Lord, in thee have I trusted : let me never be confounded.

¶ Or this Canticle,

Benedicite, omnia Opera.

O ALL ye Works of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Angels of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Heavens, bless ye the Lord : praise him, and magnify him for ever.

O ye Waters that be above the Firmament, bless ye the Lord : praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord : praise him, and magnify him for ever

O ye Sun and Moon, bless ye the Lord : praise him, and magnify him for ever.

O ye Stars of Heaven, bless ye the Lord : praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord : praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord : praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord : praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord : praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord : praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord : praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord : praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord : praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord : praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord : praise him, and magnify him for ever.

O let the Earth bless the Lord : yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord : praise him, and magnify him for ever.

O all ye Green Things upon the Earth, bless ye the Lord : praise him, and magnify him for ever.

O ye Wells, bless ye the Lord : praise him, and magnify him for ever.

O ye Seas and Floods, bless ye

Gen. i., ii.). Except when this has been read in the First Lesson—on Septuagesima and Trinity Sundays—the *Benedicite* has no special appropriateness to this place in the Service, and is, therefore, rightly used only as an occasional variation from the far grander and more apposite *Te Deum*. The custom of using it in Advent seems especially inappropriate to the Season.

The *BENEDICTUS*, or Song of Zacharias (Luke i. 68)—also used in the old Service of Lauds—was originally the only Canticle provided to follow the Second Lesson. It would be difficult to find any which could better sum up the messages of both Testaments. For in its first part (*vs.* 1-8), it is a thanksgiving to the "Lord God of Israel" for the fulfilment in the Redemption of Christ of the promise to David, as drawn out by the Prophets, and of the Covenant of deliverance and holiness made with Abraham; in the latter (*vs.* 9-12), by the prophetic charge to Our Lord's forerunner, it sets forth the essence of the salvation of the Gospel, in the remission of sins through the mercy of God, and in the two-fold gift of light to those who are in darkness, and guidance for the wanderer into the way of peace.

The version of the *Benedictus* (as also of the *Magnificat* and *Nunc Dimittis*) differs slightly, both from the Great Bible and from our Authorized Version.

The *JUBILATE*—added in 1552 as an occasional variation from the *Benedictus*—has indeed some appropriateness to this place between the two Lessons, because it calls all nations to the worship of thanksgiving and praise to the God of Israel, as the Creator and Shepherd of His people, everlasting in mercy from generation to generation. But (unlike the *Benedictus*) it has, from the nature of the case, no special Christian reference; and it should not, therefore, be made, as it often is made, the Canticle of regular use.

III. The third part of the Service, the *HEARING THE WORD OF GOD*, includes the LESSONS, and the answer of Faith in the *CREED*. On the LESSONS, both Proper and Common, see above, *pp.* 12-14. The Preface, "Concerning the Service of the Church," declares emphatically the paramount importance attached by the Church of England to the orderly public reading of Holy Scripture; and this is implied also in the very careful directions for audibility and distinctness of reading given here in the Rubric.

For notes on the *CREED*, see the corresponding place in the *EVENING SERVICE*.

IV. THE SERVICE OF PRAYER.

After the mutual blessing of the *Dominus vobiscum*, and the three-fold *Kyrie eleeson* (which is an Invocation of the Holy Trinity), this part of the Service opens with the Lord's Prayer.

In 1549 it was to be said by the Minister, with the response, "But deliver us from evil," from the people. The present Rubric was substituted in 1552.

The *LORD'S PRAYER* is given us as the model of the universal prayer of all humanity and of every day. Our Lord has left us the types of more exceptional utterances, in the Prayer of the Agony (Matt. xxvi. 39-42), and the great Intercession (John xvii.).

In the fact of its appointment we have Our Lord's sanction, in spite of all mystery, of the natural instinct and general scope of human prayer; and also His authority for the continual repetition of set forms of prayer. Indirectly, moreover, as being necessarily in perfect accordance with the Will of God (see 1 John v. 14) it throws a flood of light on God's relation to man, and on the needs and capacities of human life.

The *ADDRESS* stamps on our daily worship the fundamental truth of the Fatherhood of God over all, implied in all vital

the Lord : praise him, and magnify him for ever.

O ye Whales, and all that move in the Waters, bless ye the Lord : praise him, and magnify him for ever.

O all ye Fowls of the Air, bless ye the Lord : praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord : praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord : praise him, and magnify him for ever.

O let Israel bless the Lord : praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord : praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord : praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord : praise him, and magnify him for ever.

O Ananias, Azarias, and Misael, bless ye the Lord : praise him, and magnify him for ever.

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 be read in like manner the Second Lesson, taken out of the New Testament. And after that, the Hymn following; except when that shall happen to be read in the Chapter for the Day, or for the Gospel on Saint John Baptist's Day.

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel : for he hath visited, and redeemed his people ;

And hath raised up a mighty

salvation for us : in the house of his servant David ;

As he spake by the mouth of his holy Prophets : which have been since the world began ;

That we should be saved from our enemies : and from the hands of all that hate us ;

To perform the mercy promised to our forefathers : and to remember his holy Covenant ;

To perform the oath which he swore to our forefather Abraham : that he would give us ;

That we being delivered out of the hands of our enemies : might serve him without fear ;

In holiness and righteousness before him : all the days of our life.

And thou, child, shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways ;

To give knowledge of salvation unto his people : for the remission of their sins,

Through the tender mercy of our God : whereby the day-spring from on high hath visited us ;

To give light to them that sit in darkness, and in the shadow of death : and to guide our feet into the way of peace.

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,

Jubilate Deo. Psalm c.

OBE joyful in the Lord, all ye lands : serve the Lord with gladness, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture.

religion, but expressly revealed in the Gospel (John i. 18). It is thus a guide to the true spirit of prayer—filial trustfulness and reverence towards God, and sense of communion with our brethren in Him.

In the PETITIONS we are taught the true order of the objects of our desire, and therefore of our life. First—in accordance with Our Lord's teaching (Matt. vi. 33)—before all thought of self, we pray for that acknowledgment of God's glory, which is necessarily the highest blessing of man—by the reverence of true devotion, "hallowing his Name," by loyalty of heart, acknowledging and hastening His Kingdom, and, by doing His will in active and unwearied obedience—all done "on earth, as in heaven," that is, "all for love, and nothing for reward" (comp. Matt. vi. 33). Next, for our own needs; and here note that prayer for temporal blessings is expressly sanctioned, but strictly confined to the simple and modest desire for "daily bread,"—"all things (see Catechism) actually needful for our souls and bodies,"—while the prayer for spiritual blessings expands into definiteness and earnestness. In God's forgiveness we seek the beginning, in His support in and through temptation the continuance, and in deliverance from the evil—"all sin and wickedness, and our ghostly enemy and everlasting death"—the triumphant close, of spiritual life. To one petition alone—the prayer for forgiveness—is a condition attached, viz., that of shewing forgiveness; because (we may suppose) that duty is at once the hardest to the natural man, and the most characteristic of "the mind of Christ Jesus." It is, of course, not the meritorious cause of the Divine forgiveness, but the means of rightly receiving it and making it our own (see Matt. xviii. 21-35).

The DOXOLOGY, used above in the Service of Thanksgiving, is omitted here in the Service of Prayer. For it is probably a very early Liturgical addition, following the general rule of

closing prayer with ascription of glory. In form it reminds us of the famous words of David (in 1 Chron. xxix. 11), "Thine, O Lord, is the greatness, and the power, and the glory," &c. It ascribes to God the majesty of universal "Kingdom" with its intrinsic reality of "power," and its "glory" of manifestation.

The Lord's Prayer is followed by the VERSICLES, which are in themselves a complete "Shorter Litany"; first, praying generally for God's mercy and salvation, then interceding for the King, Ministers, and People, and lastly, asking for Peace in God as our only strength, and for His grace to cleanse and hallow our souls. They thus anticipate in brief the Collects which are to follow. These Versicles are old, taken from the Festal and Ferial (common) *Preces* of the Sarum Breviary, an antiphon to the Collect for Peace, and the 51st Psalm, which followed the *Preces*.

As usual they are drawn largely from the Psalms (see Ps. lxxxv. 7; cxxxii. 9; xxviii. 10; li. 10, 11). The "standing up" of the Priest during the Versicles, which is exceptional—applying (if the Rubric be taken literally) neither to the Lord's Prayer preceding nor to the Collects following—is apparently borrowed from the practice in the old Service of his rising up after the 51st Psalm, with the words "*Exurgat Deus*," and proceeding to the steps of the Altar to say the rest of the Prayers.

These petitions are drawn out, more completely and thoughtfully, in the COLLECTS. The word "Collect" is variously derived; (a) by some from being said "*ad Collectam*," i.e. at the assembly of public worship; (b) by others from being a comprehensive summary of devotion and doctrine; (c) by others, from being the collective prayer of the congregation, offered by one voice.

For the character and principle of arrangement of the COLLECTS OF THE DAY, see pp. 57-58.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and speak good of his Name.

For the Lord is gracious, his mercy is everlasting: and his truth endureth from generation to generation.

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 be sung or said the Apostles' Creed by the Minister and the people, standing: except only such days as the Creed of Saint Athanasius is appointed to be read.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice.

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

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.

¶ Then the Priest standing up shall say,

O Lord, shew thy mercy upon us.

Answer. And grant us thy salvation.

Priest. O Lord, save the King.

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

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; the first of the Day, which shall be the same that is appointed at the Communion; the second for Peace; the third for Grace to live well. And the two last Collects shall never alter, but daily be said at Morning Prayer throughout all the Year, as followeth; all kneeling.

The second Collect, for Peace.

O GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is

The two Collects following are, with a special emphasis, ordered to be used unceasingly, because they ask for the two blessings—God's peace (passively received) and His grace (used for action), without which life is not worth living.

The COLLECT FOR PEACE is a free translation from an old Latin Collect, found in the Sacramentary of Gelasius (A.D. 494), used at Lauds and in the Post-Communion Service of the Sarum Use. The comparison of the terseness of the Latin (*quem nosse vivere, cui servire regnare est*) with the freedom of the noble English version is singularly striking, and instructive as to right principles of translation. The preamble addresses God, as He is especially known in Christ to be the God of Peace (Luke ii. 14; Isa. lvii. 19); and then, first looking to the life of thought, declares that "in the knowledge of God standeth" (consists) "our eternal life" (John xvii. 3); next, looking to the life of action, declares service to Him to be perfect freedom (John viii. 31–36; Rom. vi. 15–23). The prayer itself is both for safety from all adversaries (objective), and for the knowledge of that safety, casting out anxiety and fear (subjective).

The COLLECT FOR GRACE is again an old Collect, found in the Sacramentary of Gregory (A.D. 600), and used in the Service of Prime in the Sarum Breviary. By the clause "who hast safely brought us to the beginning of this day," we see that it is especially appropriate to an early Service. The prayer still, like the former, asks for God's defence, although now from sin, as well as danger; but it goes on to pray first for the governance of all our actions by His providence, and next for our own willing acceptance of that governance as a means to righteous service.

Between these prayers for ourselves, and the Intercessory Collects which follow, is interposed the ANTHEM. The Rubric directing its use was inserted in 1662, probably stereotyping the earlier

practice, in which it would come after the Service, then closing with the Third Collect.

Curiously as the word has been corrupted, there is little doubt that "Anthem" is derived from "Antiphon" (*Antefn* in old English). The old Antiphons were properly musical responds of Praise or Prayer, frequently appended to Collect, Psalm, or Lection. Of these, mostly struck out (see Preface to Prayer Book), we have still survivals in the musical responds before and after the Gospel, and in the "O Lord, arise, help us," &c., of the Litany.

Subsequently the name *Antiphon* came to be applied to any sentence sung or said, whether responsive or not. Thus in 1549 the name was applied not only to the "Christ being raised from the dead," &c., of the Easter-Day Service, but also to two sentences ("Remember not," &c., and "O Saviour of the World," &c.) in the Visitation of the Sick, and the "Turn Thou us," &c., of the Communion Service. Out of this last use the modern Anthem has been developed. For it has altogether lost the old responsive idea, and has, moreover, allowed itself much freedom and expansion—often being even dramatic or descriptive, instead of simply an utterance of Prayer or Praise, and now representing in our Service the element of the higher non-congregational music.

It is notable that this is the only place in which the Prayer Book itself gives direct authority for the use of that variable utterance of Praise, which has now been so largely developed in Hymnody, and has been formally legalized in the amended Act of Uniformity (1879).

The five Prayers which follow were placed in their present position in 1661, having been previously inserted in the Litany.

The COLLECT FOR THE KING is of unknown authorship, but belongs to the 16th century. It is first found appended to a Selection of "Psalms and Prayers" printed by authority from 1546 to 1548, and it was included in

perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

The third Collect, for Grace.

O LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings may be ordered by thy governance, to do always that is righteous in thy sight; through Jesus Christ our Lord. *Amen.*

† *In Quires and Places where they sing, here followeth the Anthem.*

† *Then these five Prayers following are to be read here, except when the Litany is read; and then only the two last are to be read, as they are there placed.*

A Prayer for the King's Majesty.

O LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord, King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plenteously with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

Here endeth the Order of Morning Prayer throughout the Year.

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Mary*, *Edward* Prince of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and people.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

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 Primer of 1553. Originally it was of greater length, and addressed, as the title "King of Kings" (see Rev. xix. 16) shews, to Our Lord Himself. In 1559 it was inserted in its present form in the Litany, after "We humbly beseech Thee," &c. It is a fine specimen of the more flowing rhetorical style of the later Collects, with a magnificent preamble on the supreme sovereignty of God—praying with much fervour for the Sovereign, both personally and officially, and asking for him present grace to obey God's will, fulness of spiritual gifts, temporal prosperity and victory, and future felicity in heaven.

The PRAYER FOR THE ROYAL FAMILY is first found in 1604 (in the Litany), and was probably composed by Archbishop Whitgift. Originally it ran, "O God, who hast promised to be a father to thine elect and their seed for ever." It was altered to its present form in the Scotch Prayer Book of 1637. It is (as is natural) a fainter copy of the prayer for the King.

The PRAYER FOR CLERGY AND PEOPLE is from the Sacramentary of Gelasius, used after the Litany in the Sarum Breviary. It is found in English in a Primer of the 14th century, and was appended to the English Litany of 1544, but it was not inserted in the Prayer Book till 1559. The allusion in the preamble, "Who alone workest great marvels," is, no doubt, to the supernatural gift of Pentecost. The word "Curate" is

here, of course, used of all who, under the Bishop, have "cure of souls." The prayer is two-fold, for "preventing" and "following" grace (see Collect for Seventeenth Sunday after Trinity); first, for "healthful" renewal of the soul, and next, for the continual refreshment—the daily "dew"—of God's blessing.

The PRAYER OF ST. CHRYSOSTOM is a free translation from a Greek Collect found in the Liturgies of St. Basil and St. Chrysostom. It is a concluding petition for the acceptance of all our prayers, offered by the grace of God, in virtue of the promised Presence of Christ in the midst of us (Matt. xviii. 19, 20); and (plainly alluding to John xvii. 3) it asks for the knowledge of God's truth, and through this that knowledge of God Himself, which is the life eternal, in earnest here, in fulness in the world to come.

The BENEDICTION (2 Cor. xiii. 13) is the fullest expression by St. Paul of the blessing which was his "token in every Epistle" (see 2 Thess. iii. 17). It begins with Our Lord's Mediation ("the grace of the Lord Jesus Christ"), and through it passes to the love of God the Father, to which He restores us, and the communion of the Holy Spirit, which is His gift to us (see John xv. 26; xvi. 7). In it, as in the Baptismal formula, we have a clear declaration of the doctrine of the Holy Trinity, revealed to us through the "Christian verity" of the Incarnation.

EVENING PRAYER.

NOTE.—The printing of the Introductory portion—the Sentences, Confession, and Absolution—as an integral portion of the Evening Service, dates from 1662. In 1549 the Service, both in the Morning and in the Evening, began with the Lord's Prayer; from 1552 onwards the Rubric at the beginning of the Morning Service ran thus: "At the beginning, both of Morning Prayer, and likewise of Evening Prayer, the Minister shall . . . the said Sentences." This, no doubt, implied the use not only of the Sentences and Exhortation, but of the Confession and Absolution also; and this use was, indeed, explicitly ordered in the Scotch Liturgy of 1637.

THE ORDER FOR EVENING PRAYER,

DAILY THROUGHOUT THE YEAR.

¶ At the beginning of Evening Prayer the Minister shall read with a loud voice some one or more of these Sentences of the Scriptures that follow. And then he shall say that which is written after the said Sentences.

WHEN the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. *Ezek. xviii. 27.*

I acknowledge my transgressions, and my sin is ever before me. *Psalms li. 3.*

Hide thy face from my sins, and blot out all mine iniquities. *Psalms li. 9.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

Render your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him: neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us. *Daniel ix. 9, 10.*

O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing. *Jer. x. 24. Psalms vi. 1.*

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

I will arise, and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 13, 19.*

Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified. *Psalms cxliiii. 2.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us: but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

DEARLY beloved brethren, the Scripture moveth us in sundry places to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me;

The **MAGNIFICAT**, or thanksgiving "Song of the Blessed Virgin Mary" after the Annunciation, seems obviously suggested by the Song of Hannah (1 Sam. ii. 1-10) on the birth of Samuel—a song, no doubt, familiar to every Jewish maiden. Not only, however, has it a calmer and deeper simplicity; but it is notable that in the Song of Hannah there is a conclusion of exultation and triumph over the enemies of the Lord, to which we find nothing to correspond in the sweeter strains of the *Magnificat*.

The whole subject of the *Magnificat* is (a) thanksgiving for that which the Annunciation had so graciously declared to the "handmaiden of the Lord" herself—the exaltation of her "low estate" to a high blessedness in the eyes of all people; (b) the recognition of it as a glorious instance of the general law of exaltation of the lowly over the great, the meek over the proud, the poor and hungry over the wealthy; (c) the acknowledgment of the culminating manifestation of this general law in the blessing to Israel—least and "fewest of all people" (Deut. vii. 7)—according to the promise made to Abraham and to his promised seed (in whom "all families of the earth were to be blessed").

This Canticle (like the *Te Deum* in the Morning Service) links the two Lessons most appropriately together—dwelling on the promises of the Old Testament, and their fulfilment in the New.

The **CANTATE DOMINO**—another of that remarkable group of Psalms of Praise (xc. - c.), to which the *Venite* and the *Jubilate* belong—though not inappropriate to this place in the Service, is obviously inserted only for occasional variation from the still more appropriate *Magnificat*. It is simply a magnificent summons, first, to the House of Israel, blessed by God in the sight of the heathen (vs. 1-4), then to all the nations of the world themselves (vs. 5-7), and lastly to the earth and the sea, the rivers and the moun-

tains, to rejoice before the Lord, as the Conqueror of all His enemies, and the righteous Judge of the earth (vs. 8-10). Only so far as it has reference to the universal Kingdom of the Messiah, does it bear upon the New Testament, as well as the Old.

Next comes the sweetest and most solemn of all the Canticles, breathing emphatically the spirit of the evening calm, the **NUNC DIMITTIS**—the thanksgiving of the aged saint, ready to lie down to rest, for the signal of his departure in peace, given by the sight of the Saviour, at once the "glory of Israel" and the "light of the Gentiles." In that twofold view of the mission of the Lord Jesus Christ, the teaching of the Old and New Testaments is again most appropriately summed up.

The **DEUS MISEREATUR**, although a Psalm more of prayer than of praise, yet bears strong likeness to the **CANTATE DOMINO** in this, that it is an aspiration for the manifestation of the blessing of God, first, to His people in the sight of the nations (vs. 1-3), then to the nations themselves, whose righteous Judge He is (vs. 4, 5), then over the earth, calling forth fruitfulness and peace (vs. 6, 7). Like that Psalm, it has only a secondary appropriateness to its place here.

THE APOSTLES' CREED.

These of a Creed—a short summary of the essentials of Christian Truth, resting ultimately on faith in the word of the Lord Jesus Christ—is necessarily as old as Christianity itself. For from the Day of Pentecost onwards, only "they who received" the truth of Christ "were baptized"; and the expression of the reception of that truth would naturally follow the order and the substance of the Baptismal formula, "in the Name of the Father, and of the Son, and of the Holy Ghost." The well-known passage (Acts viii. 37), where a profession of faith is required from the Ethiopian eunuch as a condition of Bap-

EVENING PRAYER.

¶ *A general Confession to be said of the whole Congregation after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou them, O God, which confess their faults. Restore thou them that are penitent; According to thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

¶ *The Absolution, or Remission of sins, to be pronounced by the Priest alone, standing; the people still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness, and live; and hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins: He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy Gospel. Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him, which we do at this present; and that the rest of our life hereafter may be pure, and holy; so that at the last we may come to his eter-

nal joy; through Jesus Christ our Lord. Amen.

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

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.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.
Answer. And our mouth shall shew forth thy praise.

Priest. O God, make speed to save us.

Answer. O Lord, make haste to help us.

¶ *Here all standing up, the Priest shall say,*

Glory be to the Father, and to the Son: and to the Holy Ghost;

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

Priest. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the Psalms in order as they be appointed. Then a Lesson of the Old Testament, as is appointed. And after that, Magnificat (or the Song of the blessed Virgin Mary) in English, as followeth.*

Magnificat. St. Luke i.

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

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

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

For he that is mighty hath

tism, is omitted by the best MSS.; but, if not genuine, it is at least an early gloss, testifying to the historical existence of this requirement in primitive practice. "The good confession before many witnesses" (cf. 1 Tim. v. 12), and "the form of sound words" (cf. 2 Tim. i. 13), are generally thought to be exemplifications of the same practice.

Such Creeds grew up freely and naturally, varying in form and in fulness, while agreeing in main substance. Frequently, perhaps usually, they took the form of interrogations with answers of adhesion, as in our own Baptismal Service. Hence the ancient name of the Creed (*Symbolum*)—as the watchword of enrolment in the army of God. The teaching of its truths to those preparing for Holy Baptism, of which we have many specimens, was called the *Tractatio Symboli*; its recitation by them at Baptism, the *Redditio Symboli*. Through fear of misuse or profanation it was not committed to writing; it was to be "written on the heart."

Now the Apostles' Creed—the great Creed of the West—is the very type of this kind of Creed. It is traceable in various forms from very early times. At the close of the 2nd century we find its substance in Irenæus and Tertullian; we have record of it in interrogative form at Rome in the 3rd century; in the 4th century it is found, almost identical with its present form, in Rufinus and St. Augustine; gradually it emerges in written form and with commentaries upon it, till it appears in its present completeness in the 8th century, and from that time onward never varies. We see, therefore, that it grew up freely, and with local variations, out of the Baptismal Confession: having in itself no polemical purpose, and no anathema appended to it; but intended only to bring out with clearness, simplicity, and due proportion, the essential rudiments of the Christian faith. Embodying, as its name implies, the essence of the Apostolic teaching, it is now to Holy Scrip-

ture what a grammar is to a literature, although it must have grown up in substance before the New Testament was complete. Of such Creeds we have embryo formations in Scripture itself (see 1 Cor. xv. 3–8; Phil. ii. 6–8; Heb. vi. 1, 2; 1 Tim. iii. 16); in which doctrine (so to speak) crystallizes into formal definite shape. They are a practical necessity and an unmixed blessing to the Church.

SUBSTANCE.—This Creed is the one accepted by our Church in Baptism, taught in the Catechism, used daily in the Services, and made (see Visitation of the Sick) the test of Christian faith in the dying; as containing the absolute essentials of true Christianity. Its first paragraph is simply the assertion of Religion as such—the belief in a Living God, Creator of the Universe, but Father of man. The second sets forth, from the Gospel, the Nature of the Lord Jesus Christ, as "the only Son" of God, and the various acts of His Manifestation—His Incarnation, His Passion, His Resurrection and Ascension, in the past; His sitting at the right hand of God in the present; His Coming to Judgment in the future—without theological comment or deduction. The third is the belief (expressed in the simplest terms) in the Holy Ghost. These three elements of the Faith (as is shewn by the summary given in the Catechism) are indispensable to the reality of the Christian life. The fourth—naturally arising out of the belief in the Holy Ghost—declares the existence of the Church into which we are baptized—"Holy" because centred in God—"Catholic" because the home of all humanity—with its four great privileges—Unity, Forgiveness of Sin, certainty of Resurrection, and the indwelling "Eternal life." It may be noted that on the first three the great mass of Christians are absolutely at one. Division, where it exists, turns mainly on the interpretation (rather than the acceptance) of the last subsidiary article.

VARIATIONS.—In different forms of the Creed the chief

magnified me : and holy is his Name.

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

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

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

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

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

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or else this Psalm; except it be on the Nineteenth Day of the Month, when it is read in the ordinary Course of the Psalms.*

Cantate Domino. Psalm xxviii.

OSING unto the Lord a new song : for he hath done marvellous things.

With his own right hand, and with his holy arm : hath he gotten himself the victory.

The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

Shew yourselves joyful unto the Lord, all ye lands : sing, rejoice, and give thanks.

Praise the Lord upon the harp : sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms : O shew yourselves joyful before the Lord the King.

Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the Lord : for he cometh to judge the earth.

With righteousness shall he judge the world : and the people with equity.

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Then a Lesson of the New Testament, as it is appointed. And after that, Nunc dimittis (or the Song of Symeon) in English, as followeth.*

Nunc dimittis. St. Luke ii. 29.

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

For mine eyes have seen : thy salvation,

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

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

Glory be to the Father, &c.

As it was in the beginning, &c.

¶ *Or else this Psalm; except it be on the Twelfth Day of the Month.*

Deus miseratur. Psalm lxvii.

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

variations consist in the frequent absence (a) of the Article "He descended into Hell (Hades)"—never found in any Eastern Creed—not, probably, because it was held doubtful Scripturally, or because it does not belong to the conception of Our Lord's perfect humanity, but because it is not of the same cardinal importance as the rest; (b) of "the Communion of Saints," wrongly supposed to be merely a synonym of the "Holy Catholic Church"; (c) of the "Life Eternal," supposed to be implied in "the Resurrection of the Body."

It may be noted that in the American Prayer-Book the clause "He descended into Hell" was bracketed, and the use of it made optional; but in the revised Prayer-Book of 1892 this provision is removed, and either the clause itself, or its paraphrase, "He went to the place of departed spirits," is to be used.

Note.—At the recitation of the Creed two customs prevail generally in the Church,—

(a) The custom of bowing at the name of Jesus; which belongs, however, not to this occasion only, although in practice it has naturally attached itself to it with especial solemnity. It is ordered in the xviiiith Canon of 1604 (repeating a direction of the Injunctions of Elizabeth) that, "when in time of Divine Service the Name of the Lord Jesus shall be mentioned, due and lowly reverence shall be done in due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the only Saviour of the world." There is an evident allusion in this reverent custom to Phil. ii. 9—11, where St. Paul marks out "the Name which is above every name" as that "at which" (or rather "in which") "every knee shall bow"; and this moreover in direct connection with the exaltation of Our Lord's humanity, after His two-fold humiliation for us in the Incarnation and the Passion.

(b) The custom less universal, but now increasingly observed, of turning to the East. This

also is a survival of a general custom of worship towards the East—as the region of light, and as accordingly symbolizing to us the rising of Christ as the "Sun of Righteousness" and "Day-spring from on high"—which is at least as old as Tertullian, in the 2nd century. In the recitation of the Creed, as the *Symbolum* or watchword of the Christian warfare, there is a special appropriateness in the marshalling of all, as one army of Christ, towards the East. But the custom, as peculiarly attaching to the Creed, may perhaps be traced to the use of the Creed in the ancient Baptismal Service, in which the Renunciation of Satan was recited towards the West, as the region of darkness, and it was then the practice to turn for the recitation of the Creed to the East, as the region of light. This custom has, however, no Canonical authority in our Church.

With this Creed compare and contrast the NICENE and ATHANASIAN CREEDS; as agreeing with it in substance and differing in history and in character.

The two Evening Collects (like the Morning Collects) are to be used continually, because they ask for that which we continually need. They are not unlike the others in idea: but the Morning Collects breathe the spirit of freshness and activity, these of quiet restfulness and calm.

The COLLECT FOR PEACE, like the corresponding Collect of the Morning Service, is found in the Sacramentary of Gelasius, and was used in the Litany of the Sarum Breviary. The general idea is the same, but it emphasizes more strongly the blessing of peace, and it has still greater beauty and fullness of meaning. The preamble traces the course of the spiritual experience of God's grace, first to kindle holy desires, then to shape them into "counsels," i.e. deliberate resolutions of good; and finally to bring them to the fruit of "just works" (see Collects for Easter-Day, 5th Sunday after Easter,

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, &c.

As it was in the beginning, &c.

¶ Then shall be said or sung the Apostles' Creed by the Minister and the people, standing.

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body, And the life everlasting. Amen.

¶ And after that, these Prayers following, all devoutly kneeling; the Minister first pronouncing with a loud voice,

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us

Lord, have mercy upon us.

¶ Then the Minister, Clerks, and people, shall say the Lord's Prayer with a loud voice.

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.

¶ Then the Priest standing up shall say,

O Lord, shew thy mercy upon us; Answer. And grant us thy salvation.

Priest. O Lord, save the King.

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

Priest. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Priest. O Lord, save thy people.

Answer. And bless thine inheritance.

Priest. Give peace in our time, O Lord.

Answer. Because there is none other that fighteth for us, but only thou, O God.

Priest. O God, make clean our hearts within us.

Answer. And take not thy holy Spirit from us.

¶ Then shall follow three Collects; the first of the Day; the second for Peace; the third for Aid against all Perils, as hereafter followeth: which two last Collects shall be daily said at Evening Prayer without alteration.

The second Collect at Evening Prayer.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that both our hearts may be set to obey thy commandments, and also that by thee we being defended from the fear of our enemies may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. Amen.

The third Collect, for Aid against all Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by

&c.). The prayer itself asks for the two essential elements of the "peace which the world cannot give," first, from within, a heart in harmony with the law of our being, because set to obey God's commandments, and, next, a consciousness of God's guardianship against all evil from without.

The COLLECT FOR AID AGAINST ALL PERILS comes originally

THE ATHANASIAN CREED.

It should be noted that the Prayer Book here lays down nothing as to the authorship or origin of the Creed. Till 1662 it was simply called a "Confession of Christian Faith," the words then added only designate it as "commonly called the Creed of St. Athanasius."

(A) USE OF THE CREED.—In the Sarum Breviary this Creed was appointed for the Service of Prime; there sung as a Psalm in connection with the other Psalms of the Service; used, of course, in Latin, and in a Service which was hardly a Service for the people. At the Reformation it was determined not only to accept it (as in Art. viii.) in its original purpose, as a Rule of Faith; but to take a new step by bringing it before the people in public, although but occasional, use—evidently with a view of asserting Catholicity of doctrine, and of providing a "bulwark of the faith" in days of much rash speculation. Till 1662 it was directed to be "sung after *Benedictus*," without (apparently) any displacement of the Apostles' Creed from its usual place. This use accords well with its original character as an Exposition of the Faith, which might naturally be followed by a recitation of the Creed. In 1549 it was used only on six great Festivals; in 1552 the other days were added, with the effect of bringing the number of recitations to thirteen in the year, and arranging them so as to occur about once a month. While, therefore, the Church of England does not make the acceptance of the Creed a condition of membership or of

from the same source, and was used in the Sarum Breviary for the later Service of Compline, as indeed its language clearly shews. It is the last prayer of one who lies down to rest; that God will be to his own soul within a light in the darkness, and from without a salvation against all dangers which may beset the helplessness of the sleeper.

communion, she uses it as an authoritative Confession of Faith, which all her members are bound to study and understand.

(B) TRANSLATION.—In the translation some imperfections may be noticed. (a) In v. 1 and in v. 42 "be saved" (*salvus esse*) is properly "be in the way of salvation," referring to the present, not to the future. (b) In v. 25 we should read, "In this Trinity nothing is," &c., that is, "there is no such thing as before or after, greater or less." (c) V. 28 should run, "He therefore that will be in the way of salvation, let him thus think of the Trinity." (d) In v. 29, instead of "believe rightly," we should read "believe faithfully." (e) In v. 42 to the word "faithfully" "and firmly" should be added.

All the variations (except the last, which appears to be accidental) tend to emphasize, even more strongly than in the original, the importance of a clear conviction of absolute truth.

(C) AUTHORSHIP AND HISTORY.—The authorship of this Confession, and some points of its history, are still uncertain. But the main points of practical importance are, on the whole, sufficiently ascertained.

1. It is not in any proper sense "Athanasian." The Latin text is clearly the original, from which there are several Greek translations; and the Creed is certainly of Western origin, bearing distinct traces of the influence of the writings of St. Augustine, especially the *De Trinitate*. It was probably called the *Fides Athanasii*, in opposition

thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In Quires and Places where they sing, here followeth the Anthem.*

A Prayer for the King's Majesty.

(O) LORD our heavenly Father, high and mighty, King of kings, Lord of lords, the only Ruler of princes, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee with thy favour to bestow our most gracious Sovereign Lord, King *GEORGE*; and so replenish him with the grace of thy Holy Spirit, that he may always incline to thy will, and walk in thy way: Endue him plentifully with heavenly gifts; grant him in health and wealth long to live; strengthen him that he may vanquish and overcome all his enemies; and finally, after this life, he may attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

A Prayer for the Royal Family.

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless our gracious Queen *Mary*, *Edward* Prince of *Wales*, and all the Royal Family: Endue them with thy Holy Spirit; enrich them with thy heavenly grace; prosper them with all happiness; and

Here endeth the Order of Evening Prayer throughout the Year.

AT MORNING PRAYER.

¶ *Upon these Feasts; Christmas-day, the Epiphany, Saint Matthias, Easter-day, Ascension-day, Whitsunday, Saint John Baptist, Saint James, Saint Bartholomew, Saint Matthew, Saint Simon and Saint Jude, Saint Andrew, and upon Trinity-Sunday, shall be sung or said at Morning Prayer, instead of the Apostles' Creed, this Confession of our Christian Faith, commonly called The Creed of Saint Athanasius, by the Minister and people standing.*

Quicumque vult.

WHOSOEVER will be saved: before all things it is neces-

bring them to thine everlasting kingdom; through Jesus Christ our Lord. *Amen.*

A Prayer for the Clergy and people.

ALMIGHTY and everlasting God, who alone workest great marvels; Send down upon our Bishops, and Curates, and all Congregations committed to their charge, the healthful Spirit of thy grace; and that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests: Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii.

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.*

sary that he hold the Catholick Faith.

Which Faith except every one

to the *Fides Arii*, against which it was especially directed. But out of the name arose the old tradition, which has no historical foundation, that it was presented to the Roman Church by St. Athanasius, when he took refuge there from proscription and persecution in the East.

2. It is not strictly a Creed (*Symbolum*), as is clear by its expository form, its fulness of theological explanation, and its admonitory clauses; but rather a "Rule of Faith,"—an Exposition and Defence of the Catholic Creed of Christendom. The name (*Symbolum*) is not applied to it till the 12th century. Previously it is called *Fides*, *Sermo*, *Expositio*, and known most commonly as the Psalm *Quicumque Vult*.

3. It probably originated in Spain or Gaul, towards the close of the long conflict against the deep-rooted Arianism of the Gothic races. The remarkable Canon of the Council of Chalcedon, A.D. 451, as to the Nature of Our Lord, seems to have been the model of its second part. In the Canons of three Councils of Toledo (A.D. 529, 633, and 638) its substance (with variations) is found; and in a Council at Autun, supposed to be the Council held in A.D. 670, it is directed that all Clerics "shall learn the Apostles' Creed (*Symbolum*) and the *Fides sancti Episcopi Athanasii*." In documents put forth by authority in connection with the Council of Trieste (A.D. 791) and the great Council of Frankfort (A.D. 794), we find Expositions of the faith, coinciding with it in parts, but not quoting it as a whole. It was not adopted in the Roman Service till 930. It was never formally authorized by any General Council, or received by the Eastern Church; but from the year 800 onwards, it won its way into regular and general use in the Western Church.

4. The question of the date of its composition is still undetermined. It depends partly on external evidence—the date of Psalters (e.g. the Utrecht Psalter) containing it, and the genuineness of the Commentary

of Venantius Fortunatus (about A.D. 570) upon it; partly on internal evidence, such as a consideration of the heresies contemplated by it, especially the Eutychian, condemned at Chalcedon in 451; and of the insertion of the *et Filio* ("and from the Son") in v. 23, which is not known authoritatively till the 6th century; and of the various Expositions of the Faith similar but not identical with it, put forth in the 6th, 7th, and 8th centuries. It is certain that from the 9th century onwards it has been used authoritatively and universally in the Western Church.

5. The question of its authorship is still more uncertain. There is no external evidence. Conjecture has referred it to various authors, from *Hilary of Arles*, in the 5th century, to *Paulinus*, or some other theologian in the days of Charlemagne, in the 9th.

6. Looking at all the circumstances of the case, it seems at least doubtful whether it can be referred, as it now stands, to any one date or any single authorship. It is not improbable that it was gradually elaborated to its present completeness out of older materials, and gradually accepted as an authoritative Exposition of the Faith.

(D) PRACTICAL CONCLUSIONS.—Both these points (4 and 5), however, which are thus undecided, are of high critical interest, rather than of practical importance. The Creed has at any rate a prescription in its favour of the use of 1000 years in the Western Church generally, and of use in the vernacular in the Church of England for more than 300 years. It is well to distinguish between its authority, as a Rule of Faith, which was its original purpose, and its fitness for the public use in the Service, which has now been added to that purpose. The former obviously depends simply on its accordance with Scriptural truth. The latter on its intelligibility to the people, and its power of edification. The Irish Prayer Book draws this distinction: for, in disusing the

do keep whole and undefiled : without doubt he shall perish everlastingly.

And the Catholick Faith is this : That we worship one God in Trinity, and Trinity in Unity ;

Neither confounding the Persons : nor dividing the Substance.

For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

Such as the Father is, such is the Son : and such is the Holy Ghost.

The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible : and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal : and the Holy Ghost eternal.

And yet they are not three eternals : but one eternal.

As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

And yet they are not three Almightyes : but one Almighty.

So the Father is God, the Son is God : and the Holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we are compelled by the Christian verity : to ac-

knowledge every Person by himself to be God and Lord ;

So are we forbidden by the Catholick Religion : to say, There be thre Gods, or three Lords.

The Father is made of none : neither created, nor begotten.

The Son is of the Father alone : not made, nor created, but begotten.

The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

And in this Trinity none is afore, or after other : none is greater, or less than another ;

But the whole three Persons are co-eternal together : and co-equal.

So that in all things, as is aforesaid : the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that will be saved : must thus think of the Trinity.

Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of our Lord Jesus Christ.

For the right Faith is, that we believe and confess : that our Lord Jesus Christ, the Son of God, is God and Man ;

God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of his Mother, born in the world ;

Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

Equal to the Father, as touching his Godhead : and inferior to the Father, as touching his Manhood.

Who although he be God and

public recitation of the Creed, it adds "this Church has not withdrawn its witness, as expressed in the Articles of Religion and here renewed, to the truth... therein contained."

It seems clear that, since the Church of England has taken the bold and exceptional course of requiring, not only (as in the old Canons) that it should be studied by the clergy, but that it should be heard and repeated by the people, it is incumbent on her members to study, and on her ministers to teach, its true meaning.

(E) SUBSTANCE OF THE CREED.—In considering the substance of the Creed, it is convenient to distinguish the exposition of the Catholic Faith itself from the clauses called by some the "damnatory," by others the "monitory" clauses, by which it is guarded.

As AN EXPOSITION OF FAITH it stands out unique, in comparison with other Creeds, as containing (a) an explicit declaration of the doctrine of the Trinity in Unity, which in earlier Creeds, as in Holy Scripture, is taught implicitly—by dwelling successively on the true Deity of the Three Divine Persons, and taking for granted the unity of the Godhead; (b) an exposition of the relation to each other of the two Natures of Our Lord Jesus Christ, which, again, earlier Creeds are content simply to assert as coexistent in His Person.

In both respects, although it deals with profound mystery, any careful study will shew that its exposition is eminently clear and masterly, and based at every point on "most certain warranty of Holy Scripture."

This will be best seen by an analysis of the Creed itself.

(I.) *The exposition of the doctrine of the Holy Trinity* (vs. 3-28).

1. *The statement of the essential doctrine as a whole* (vs. 3-6); defining it as a recognition of Unity in Trinity and Trinity in Unity, with distinction of Persons, but unity of Substance, *i.e.* of essence or Godhead—"the Glory equal, the Majesty coeter-

nal." The statement is evidently as short, simple, and clear as the subject can permit.

2. *The illustration of this statement* (vs. 7-28), which might easily be expanded or contracted, and might even be omitted, without impairing the doctrine of the Creed, though with great loss of force and clearness. It takes up successively the Attributes of Godhead—uncreated Being (v. 8), Infinity (v. 9), (for this expresses the true sense of the word *Immensus*, translated "Incomprehensible"), Eternity (v. 10), Omnipotence (v. 13), Deity (v. 15), Lordship (v. 17)—ascribes all to the Three Divine Persons; and then reiterates with a magnificent emphasis, "Not Three, but One."

3. *The statement of the distinction of each of the Three Persons* (vs. 20-24). This is prefaced by a declaration (obviously true and instructive) that this distinction is forced upon us by a contemplation of the "Christian Verity," that is, of the Manifestation of the Incarnate Godhead in Jesus Christ, whereas the unity of the Godhead is a part of the "Catholic Religion" as such. It then proceeds to speak of all the Three Persons as "neither made nor created"; but, keeping strictly to the language of Holy Scripture, without presuming to explain or develop it, designates the Son as "begotten of the Father" (John i. 14), and the Holy Ghost as proceeding from the Father (John xv. 26). (On the addition to the latter statement of the words "and the Son," see notes on the Nicene Creed.) Lastly, it deprecates the application of terms "greater" or "less," "before" or "after," which belong to finite being, to the Divine Personality; and sums up all by returning to the original statement, "the Unity in Trinity and Trinity in Unity is to be worshipped."

It is clear that, like the Nicene Creed, it protests against the two opposite attempts to explain the mystery, which are represented mainly by Sabellianism ("confounding the Persons"),

and Arianism ("dividing the Substance"). But independently of all polemic intention, it obviously contains an eminently explicit and Scriptural exposition of what is meant by the doctrine of the Trinity, which at any rate ought not to be (as it often is) charged with intricacy or obscurity.

(II.) *The exposition of the Two Natures of Jesus Christ* ("the Christian Verity"), (vs. 29-37).

(a) *The declaration of the co-existence in Him of the Two Natures*—perfect Godhead anterior to all created being (on which see Phil. ii. 6; Col. i. 15-17 & ii. 9; Heb. i. 2, 3; John i. 1-14), consubstantial with the Father; and Perfect Manhood, both in human body and human soul, necessarily and infinitely inferior to Godhead.

(b) *The declaration of the perfect union in His Person of these Two Natures*, neither absorbing or destroying the other—a union compared to that which exists in life between the bodily and spiritual natures of each individual man. All is summed up in the simple faith, "God and man is one Christ."

This section, again, clearly rejects the various attempts to explain the mystery of His Person (represented by Apollinarianism, Nestorianism, Eutychianism), which followed the close of the great Arian struggle; but in itself is only an explicit drawing out of what is contained implicitly in the whole doctrinal teaching of the New Testament.

(III.) *The recital of the various Manifestations of Christ* (vs. 38-41), in which it follows the usual line of the early Creeds, dwelling on the Passion, the Descent into Hades, the Resurrection, the Ascension, and the Future Judgment. But it alone adds explicitly the doom of the "eternal fire" (see Matt. xxv. 41), which in other Creeds is implied in the reference to the Judgment, as declared in Holy Scripture.

The Creed in itself, if duly taught and explained, is not beyond the understanding of intelligent Christians, and its pub-

lic use has probably been of great value for defence of the true faith.

(F) THE MINATORY CLAUSES.—To the Creed are appended Clauses (vs. 1, 2, 28, 29, 42), wrongly called the *Anathema*; for this (as, for example, in the old form of the Nicene Creed) is a judicial pronouncement of excommunication on those who will not accept the substance of the Creed. They are not rightly named "damnatory"; for they are properly clauses of solemn warning or threatening ("monitory" or "minatory" clauses), as to the infinite spiritual importance of a grasp of the Truth of God. It is on these, rather than on the Creed itself, that serious difficulty has been felt. They may be divided into—

(a) POSITIVE DECLARATIONS (vs. 1, 28, 29), that, in order to be in the way of salvation, which Christ has opened to us, a man should hold firmly the Catholic Faith, on the Trinity and on the Truth of the Incarnation—not, of course, necessarily in scientific abstract knowledge, but in substantial acceptance of faith. This is a solemn protest, which the words of Holy Scripture abundantly justify, against the shallow notion, contradicted by all analogy of Nature and Humanity, that for a man's spiritual wellbeing it is a thing indifferent whether his belief be true or false, provided that it is sincere; and it can hardly present real difficulty to any thoughtful student of God's Word and His works.

(b) NEGATIVE DECLARATIONS, which appear to go beyond this, by anticipating on false beliefs, however sincere, the final judgment of condemnation. Such are v. 2, "without doubt he shall perish everlastingly" (*in aeternum*), and v. 42, "he cannot be saved" (*i.e.*, "be in the way of salvation"). It may be noted that in one MS. v. 2 is omitted, and that in another v. 42 runs thus: "This is the true and Catholic Faith, which every man, who desires to come to eternal life, ought to know throughly and guard faithfully." It was

proposed in 1689 to append a Rubric to the effect that the condemning clauses are to be understood as relating only to those who obstinately deny the substance of the Catholic Faith. This was not done. But in 1879 a formal declaration was put forth by the Convocation of Canterbury—after full discussion of many proposals for meeting the difficulty—which, although it wants the adhesion of the Convocation of York for full authority, yet conveys substantially the sense in which these clauses are maintained by the Church of England.

“For the removal of doubts, and to prevent disquietude in the use of the Creed, commonly called the Creed of St. Athanasius, it is hereby solemnly declared—

“1. That the Confession of our Christian Faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors, which from time to time

have arisen in the Church of Christ.

“2. That, as Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church in this Confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings of Holy Scripture; for we must receive God’s threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, *the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all.*”

The purpose of this Declaration is evidently to assert the infinite importance of Christian truth, and the spiritual loss attaching to error, and yet to refuse to pronounce that judgment on individuals, which belongs to God alone.

INTRODUCTION TO THE LITANY.

HISTORY.—The origin of the Litany (like its name, *Λιτάνεια*, a service of supplication) is Greek. The Latin equivalent is *Rogatio*. In the East accordingly we find that it is in early times applied to various solemn Services of Prayer. In the Apostolic Constitutions (not later than the 4th century), there is a responsive form of Intercessory Prayer, with the reiteration of the *Kyrie Eleeson* at every clause. In the various ancient Liturgies, what are substantially Litanies of deprecation, obsecration, and intercession, are found as integral parts of the Service. But the name, originally general in sense, came to be technically applied in the 4th century to a Form of Supplication in times of special need, usually sung in procession, with hymns and frequent responses, and with Collects at the various halting places.

But, although in the Greek Service responsive forms of Intercessory Prayer are still preserved, the development of the Litany is chiefly Western. In the Western Church, although it probably grew up naturally, somewhat later than in the East, its systematic use is ordinarily traced to two sources—its institution for the three Rogation Days by Mamertus, Bishop of Vienne (A.D. 467), on occasion of fearful earthquakes, and in view of the many political and social dangers of that troubled age, and its institution on occasion of

pestilence by Gregory the Great (A.D. 590) for St. Mark’s Day. Both were adopted in England; the processional Service, with which St. Augustine approached Canterbury, was a Rogation Day Litany, and the St. Mark’s Day Litany (the “Greater Litany”) was formally accepted by the Council of Clovesho in 747. In its original purpose it was, therefore, a specially penitential Service, to be used in times of calamity, and to be sung in solemn procession. This latter custom, leading to abuse, was afterwards discontinued; the limitation to periods of special trouble was felt to be unnecessary; and so the Litany naturally came into not unfrequent use.

The old Litanies were generally of the same type as our own. A Roman Litany of the 5th century contains the *Kyrie Eleeson*, a long list of petitions for the prayers of the Saints, the Deprecations and Intercessions (with the responses “Deliver us” and “We beseech Thee to hear us”), the “O Lamb of God,” &c. An English Litany of the 9th or 10th century, written in Latin with an interlinear Anglo-Saxon translation, approaches still more nearly to our present form. In the mediæval English Church, Litanies, written in Latin, were used, not only on the Rogation Days, but on the week-days of Lent. In the Primers, from the 14th century onwards, the Litany in English is substantially identical with our own, even in many details, except that it has a long series of Invocations of Saints. Such Invocations are not found in the earliest forms, and, in striking them out, we have returned to the primitive model.

The regular weekly use of the Litany dates from the 16th century. In 1544 Cranmer, by desire of the king, with special reference to “the miserable state of Christendom, plagued with cruel wars and dissensions,” drew up an authorized English Litany, from the old Sarum and York Uses, with the help of Hermann’s *Consultatio*, but with much free handling, both in arrangement and composition. It retained three Invocations, “to St. Mary, Mother of God,” “to Angels and Archangels,” “to all Saints in the blessed company of Heaven” to “pray for us”; and contained a prayer against “the Bishop of Rome, and his detestable enormities.” (The former were struck out in 1549, the latter in 1559.) At first the Litany was a separate Service—a “General Procession” (as it was called in the royal letter accompanying it). In 1547 the Injunctions directed that it be said “before High Mass”; in 1549 it was ordered to be used on Wednesdays and Fridays, before the Communion Service. In 1552 it was to follow Morning Prayer, and was ordered also for Sundays (though not, of course, strictly appropriate to the festal character of Sunday), no doubt because otherwise it would not be heard by the mass of the people; and it was to be used “at other times, when it shall be commanded by the Ordinary.” In 1662 it was expressly ordered to “be sung or said after Morning Prayer.” The new Act of Uniformity licenses its freer use, in the Morning or Evening, or as a separate Service.

It should be, however, noticed that it is not complete in all the elements of Divine Service, as it contains no reading of Scripture or Creed, and hardly a trace of the element of Praise. Its mainly penitential character should, moreover, be considered in any occasional and separate use.

In a Rubric of the Communion Service we find a reference to "the place where they are accustomed to say the Litany" (distinct from the "Reading Pew" and "Pulpit"), which various Injunctions recognise as "in the midst of the Church." This clearly alludes to the use of a "Faldstool or Desk," in that position, often referred to as fulfilling the prophetic direction to the Priest to mourn and pray to God "between the porch and the altar" (Joel ii. 17).

SUBSTANCE.—The Litany divides itself naturally into two chief parts, (a) the more regular and systematic portion, from the beginning to the *Kyrie Eleeson* preceding the Lord's Prayer, (b) a section more broken and varied, from this point to the end. It is notable that there is no direction given to determine by whom the former part shall be "sung or said," while the latter part is expressly assigned to "the Priest" and "the people." The ordinary analogy of the Prayer-Book naturally suggests the usual custom, by which this part also is sung or said by the Priest, with response by the Choir and Congregation; and the alteration is supported by express Rubric, where the Litany is used in the Ordination Service. But from this custom there is occasional variation. The order "sung or said," instead of "said or sung," indicates the original musical character of the Litany.

(A) PART I.

This portion opens with a solemn Invocation of the Holy Trinity, emphasizing the Godhead of each Divine Person, and finally addressing the "Holy, Blessed, and Glorious Trinity," with earnest prayer for mercy and salvation from sin. The rest is addressed directly as **WORSHIP TO OUR LORD JESUS CHRIST**—in this following the precedent of our ancient Litanies and Hymns, but differing from the general tenour of Christian worship, which, from the earliest times, has mainly addressed God the Father through the One Mediator, the Lord Jesus Christ (1 Tim. ii. 5). Note that Our Lord's universal command is "to ask in His Name" (see Matt. xviii. 19, 20; John xiv. 13, 14 & xv. 16 & xvi. 23, 24; and comp. 1 John iii. 23, 24); generally His promise is "the Father will give it you" (Matt. xviii. 19, 20; John xv. 16 & xvi. 23, 24), but in one case, "I will do it" (John xiv. 13, 14). With this the practice of the Church seems exactly to accord. Taken in connection with the opening Invocation, this part of the Litany may be considered as our most solemn

prayer for His Mediation—a Mediation which, by its very nature, implies His Godhead, but which also brings out all the points of His manifestation as Man.

This portion of the Litany is commonly divided into the *Deprecations, Obsecrations, and Petitions*. In all these there is a remarkable union of fervour of supplication with a distinct method of order and thought.

(a) **DEPRECATIONS** (*Prayers against all Evil*).

(1) First there is an earnest general prayer to be spared the vengeance on "all our offences, and the offences of our forefathers"—which in effect, though not in guilt (see Exod. xx. 5; Ezek. xviii. 20), are visited upon their children—emphasized by a special pleading of our "redemption in His precious blood."

(2) Then follows, next, a prayer for deliverance from "all evil and mischief"—not in its punishment, but in itself; but especially from all spiritual evil—sin, temptation of the devil, God's wrath, and everlasting damnation. (Comp. the explanation in the Catechism of

THE LITANY.

Man : yet he is not two, but one Christ ;

One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

One altogether ; not by confusion of Substance : but by unity of Person.

For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

Who suffered for our salvation : descended into hell, rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the

Father, God Almighty : from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies : and shall give account for their own works.

And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

This is the Catholick Faith : which except a man believe faithfully, he cannot be saved.

Glory be to the Father, &c.
As it was in the beginning, &c.

THE LITANY.

¶ Here followeth the LITANY, or General Supplication, to be sung or said after Morning Prayer upon Sundays, Wednesdays, and Fridays, and at other times when it shall be commanded by the Ordinary.

O GOD the Father of heaven : have mercy upon us miserable sinners.

O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one

God : have mercy upon us miserable sinners.

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take thou vengeance of our sins : spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief ; from sin, from the crafts and assaults of the devil ; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart ; from pride, vain-glory, and hypocrisy ; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From fornication, and all other deadly sin ; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

"Deliver us from evil"—"all sin and wickedness, our ghostly enemy, and everlasting death."

(3) This is then drawn out into special deprecations of different forms of sin; sin against God, "blindness of heart, pride, vain-glory, and hypocrisy" (all breaches of the Law of Faith); sin against man—"envy, hatred, malice, and all uncharitableness" (all breaches of the Law of Love); sin against self—"fornication and all other deadly sin" (breaches of the Law of Purity). All are summed up (with obvious reference to the Baptismal Vow) in petition against "the deceits of the world, the flesh, and the devil."

(The phrase "deadly sin" is a survival of the old scholastic division between "venial" and "deadly sins"—a distinction altogether delusive, if made between different kinds of sins. For the essential sinfulness of any particular sin clearly varies in different men and at different times, in relation to moral and spiritual conditions, and even to circumstances and degrees of temptation. Moreover, by the mercy of God, all sins are venial if repented of; all sins, if persevered in to hardening of heart, incapable of repentance, are deadly.)

(4) After this, far less detailed and fervent, comes prayer against temporal evils, whether from physical causes or from the sin of man (as in "battle and murder"), and against the "sudden death" which they so often bring; which in itself is an evil only because for it most of us are apt to be unprepared.

(5) Lastly, prayer against the evils which attach to society, as such, and which seem to form a climax—political, ecclesiastical, spiritual. It is apparently implied that "false doctrine," and its two fruits, "heresy and schism," are greater evils than "sedition, conspiracy, and rebellion," but less than the spiritual deadness of "hardness of heart and contempt of God's Word and commandment."

(b) OBSECRATIONS.—These are earnest supplications to Our Lord as our Mediator, pleading the redeeming virtue of all the various acts of His manifestation in our flesh, turning, in fact, the Christian Creed into prayer. But we note that, over and above the great fundamental Articles of that Creed—the Incarnation and Nativity, the Cross and Passion and precious Death, the Resurrection and Ascension, and the Coming of the Holy Ghost—a special stress is laid upon all those things, which shew Our Lord to have been made like us and tempted as we are, though without sin—His "Circumcision," which marks His "obedience to the Law," His Baptism, "fulfilling all righteousness," His "Fasting and Temptation," the solemn preparation through trial for His Ministry, and the "Agony and Bloody Sweat," the struggle of His human will for submission to the Passion. The idea is exactly that of Heb. iv. 14-16. It has been noted that the Intercession is here omitted, and it was proposed in 1689 to supply it. Probably it is considered taken for granted throughout the Litany.

The whole of this section is closed by an application—sublime in its solemn simplicity—both of Deprecations and Obsecrations, to all the vicissitudes of life, in "tribulation" and in "wealth" (prosperity), to the struggle of the last hour (comp. the Prayer in the Burial Service, "Thou knowest, O Lord," &c.), and to the Day of Judgment.

(c) PETITIONS (chiefly intercessory).—(1) The first series (strictly intercessory) is for various conditions of men. It follows the line of the Collects after the Anthem—in prayer for the Holy Catholic Church; for the spiritual blessing and the godliness of the Sovereign, and for God's protection of him; for the Royal Family; for the knowledge, faithful Ministry and godly life of the Clergy; for the Council and Nobility (as the hereditary counsellors of the Crown); for the Magistrates; for all "God's people" (perhaps.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy, and rebellion; from all false doctrine, heresy, and schism; from hardness of heart, and contempt of thy Word and Commandment,

Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy Nativity and Circumcision; by thy Baptism, Fasting, and Temptation,

Good Lord, deliver us.

By thine Agony and bloody Sweat; by thy Cross and Passion; by thy precious Death and Burial; by thy glorious Resurrection and Ascension; and by the coming of the Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

We sinners do beseech thee to hear us, O Lord God; and that it may please thee to rule and govern thy holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy Servant **GEORGE**, our most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory:

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our gracious Queen **Mary**, **Edward** Prince of **Wales**, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of thy Word; and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may please thee to endue the Lords of the Council, and all the Nobility, with grace, wisdom, and understanding;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments;

judging by the connection, our own English people, called elsewhere "God's people committed to the charge" of the Sovereign, although the Sarum Litany has here *cunctum Christianum populum*); beyond this for the unity and peace of all nations.

(2) The next series embraces, in prayer both for ourselves and for others, all the chief needs and graces of human life. Thus it asks for the gift of the love and fear of God, and obedience to His will, which are the duty of man as man; and next for grace to receive the revealed Word and Spirit of God, which is God's gift to Christians as Christians. Then, dealing with special forms of trial, it asks for guidance to the erring; for increase of strength, support of weakness, restoration of the fallen, and victory over Satan for the tempted; for succour, help, and comfort of the distressed; for special protection to those who are in different kinds of danger; for defence of the desolate and oppressed. Finally, it prays for mercy upon all men, and especially (in a petition found in Eastern Litanies, but in the West peculiar to the Anglo-Saxon Litany) for forgiveness and change of heart in our "enemies, persecutors, and slanderers."

(3) Lastly follow two petitions—the first for temporal blessing in the gift and preservation of the "kindly fruits of the earth" (i.e. the fruits of the earth after their various kinds), the second a comprehensive prayer—peculiar to our Litany—for spiritual blessing, for repentance and forgiveness to the penitent, for the gift of the Spirit, and for power to use it to amendment of life.

This portion of the Litany closes (after the ancient models) with the *Agnus Dei*—the prayer to Our Lord, as the "Lamb of God taking away the sins of the world" (John i. 29), that is, emphatically as our Redemption and Propitiation. The prayer is for Peace and Mercy. For both we pray, "O Christ, hear us."

After this the old Litanies mostly end with the Lord's Prayer, a Psalm, and Collects.

(B) PART II.

The second part of the Litany, opening again in the three-fold *Kyrie Eleeson* with an invocation of the Holy Trinity, differs from the former in this, that (except in the Versicles following the *Gloria*) it is addressed to God the Father through Our Lord Jesus Christ. The materials are chiefly old, taken from various sources; but the composition is original, and the style more broken and varied than in the former part.

(a) THE LORD'S PRAYER here seems to correspond to the Lord's Prayer after the *Dominus Vobiscum* in the Morning Service; and the correspondence perhaps suggests that, when the Litany is used with that Service, repetition would have been avoided, if the Collect of the Day and the two following had been included in the Litany, and the Litany had immediately followed the *Dominus Vobiscum*.

The VERSICLES following—praying that God will deal with us in mercy, and not, as in strict justice our iniquities deserve—are suggested, as usual, by the Psalms (Ps. ciii. 10); and lead on naturally to the COLLECT, taken from a Mass to be used in "Tribulation of Heart," and bearing signs of composition in times of persecution. It is an utterance, on the one hand, of deep repentance, under the sense, both of the trouble and adversity, and of the subtle temptations of life, and, on the other, of a confidence in God's acceptance of penitence and His promise to hear our prayer. Its petition is two-fold—first, for safety and protection, then for a thankful sense of that protection (comp. Collect of Peace in the Morning Service).

Instead of the *Amen*, this Collect is followed by an ANTIPHON (see "Anthem" in Morning Service) twice repeated with variation from Ps. xlv. 26, and in-

THE LITANY.

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up them that fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all that are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of child, all sick persons, and young children; and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the fatherless children, and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors,

and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: we beseech thee to hear us.

O Lamb of God: that takest away the sins of the world;

Grant us thy peace.

O Lamb of God: that takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall the Priest, and the people with him, say the Lord's Prayer.*

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.

cluding an intervening Versicle by the Priest from Ps. xlv. 1. The general idea of it is therefore, as in the Psalm, a pleading with God, uttered in time of trouble, praying by His former mercies for present deliverance. But, whereas the Psalm prays to God "for His mercy's sake," the Antiphon, following out the idea of Ps. lxxix. 9 (frequently embodied elsewhere in the Old Testament, as in Exod. xxxii. 12; Num. xiv. 13; Ezek. xx. 9; Dan. ix. 19; Joel ii. 17), pleads with God for "His Name's sake" and "His honour," that it may not be doubted or blasphemed, through the triumph of evil and the failure and sin of His people. So Our Lord gives us as our first petition, "Hallowed be Thy Name." It is not, of course, that anything can increase or diminish God's absolute glory and perfection; but on the honour of His Name depends the essential happiness of His creatures, and in His love He is pleased to consider that He is "glorified" by their faith and adoration.

The plaintive strain of this Antiphon passes, with singular beauty of idea, into the confident praise of the *Gloria Patri*. (Comp. the "Day by day we magnify Thee" in similar context in the *Te Deum*.)

(b) The VERSICLES following are again, like the earlier part of the Litany, addressed to Our Lord Jesus Christ. Taken from the old Sarum Litany for St. Mark's Day, where they are appointed for occasional use "in time of war," they still bear the impress of their original intention; pleading with intense earnestness for deliverance from our enemies, comfort in affliction and sorrow, forgiveness of sin, and merciful acceptance at all times of our prayers; and ending with an expression of full confidence in His mercy.

(The title "Son of David" is substituted, perhaps by error in reading the abbreviated form, for the *Fili Dei Vivi* of the original.)

The COLLECT, addressed to God the Father, is taken, with much alteration, from a Collect in the Sarum Breviary. It is a prayer, first, that He will, in compassion to our infirmities, turn from us the evil we have deserved; next that, even in trouble, we may still trust in Him and serve Him, knowing that what He does is well. In this it is an echo of Our Lord's prayer in Gethsemane, and it is emphatically offered through Him, as our Mediator and Advocate.

Priest. O Lord, deal not with us after our sins.

Answer. Neither reward us after our iniquities.

Let us pray.

O GOD, merciful Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowful; Mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtilty of the devil or man worketh against us, be brought to nought: and by the providence of thy goodness they may be dispersed; that we thy servants, being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church; through Jesus Christ our Lord.

O Lord, arise, help us, and deliver us for thy Name's sake.

O GOD, we have heard with our ears, and our fathers have declared unto us, the noble works that thou didst in their days, and in the old time before them.

O Lord, arise, help us, and deliver us for thine honour.

Glory be to the Father, and to the Son: and to the Holy Ghost;

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

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Priest. O Lord, let thy mercy be shewed upon us;

Answer. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. Amen.

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. Amen.

2 Cor. xiii.

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.

Here endeth the Litany.