



Alcuin Club Tracts

IX

PRAYER BOOK REVISION

THE *IRREDUCIBLE MINIMUM* OF
THE HICKLETON CONFERENCE
SHOWING THE PROPOSED RE-
ARRANGEMENT OF THE ORDER
FOR HOLY COMMUNION TO-
GETHER WITH FURTHER SUG-
GESTIONS EDITED WITH AN
INTRODUCTION NOTES AND AN
APPENDIX CONTAINING THE
CANONS OR ANAPHORÆ OF
OTHER RITES

By ATHELSTAN RILEY, M.A.

Seigneur de la Trinité

*Member of the Canterbury House of Laymen, and
Chairman of the Alcuin Club*

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PRAYER BOOK REVISION

INTRODUCTION

PRAYER Book Revision may be regarded from two very definite points of view, that of the ecclesiastical statesman, and that of the liturgical student. With the former, as members of the Alcuin Club, we have nothing to do ; those of us who have any influence in the councils of the Church of England have probably weighed the balance for and against Revision ; have come to definite conclusions as to whether the time is propitious for such a venture, and have publicly expressed ourselves thereon. These matters are quite foreign to our present purpose ; the service the Alcuin Club can render is of a different nature. When any serious liturgical propositions are put before Churchmen we can offer the contribution of their scientific and dispassionate examination ; and that this is the first contribution of the kind is due to the fact that no such propositions have up to the present time been put forward by any considerable body of Churchmen, official or non-official. The labours of the Convocations, especially those of the Lower House of Canterbury are not forgotten, but they are of a kind which challenge the examination of the ecclesiastical politician or the theologian, not of the liturgical student, and, indeed, their title to a liturgical revision has been disclaimed by some of their promoters. It seems not improbable that the whole

of the Report of the Committee of the Lower House of Canterbury on Prayer Book Revision will be eventually withdrawn, and that some other set of proposals, elaborated under the guidance of a committee of liturgical experts, as foreshadowed by the Upper House, substituted for them.

The proposals set forth in the present Declaration are of a very definite liturgical character. That they have also a political side is true of them as of all such proposals, but this, as has been already said, does not concern our present examination. They centre round the Eucharistic Office and thus go straight to the weakest part of our present Book of Common Prayer, weakest because it was the theological battle-ground of contending parties in the sixteenth century, which necessitated compromises and accommodations if the Church of England was to be kept together. The day has gone for ever when the present Office for Holy Communion can be regarded with satisfaction, or defended except on the grounds of past and present expediency; the humblest liturgical student knows too much for this. And it is to be noted that scholars have always felt its inadequacy. Bishop Overall, one of the chief revisers of the Prayer Book in 1603, was so little content with the Office as it stood that when he celebrated he was accustomed to transpose the order of the prayers so as to obtain a better Canon, very much as is suggested in the present Declaration; and at a later date, after the Tractarian Movement had turned men's attention to liturgical sources, ecclesiastics of authority and influence so widely apart as Archbishop Benson and Dr. Liddon, set the example, now carried by many of the clergy to such prodigious lengths, of farcing the Prayer Book Office with private prayers taken from the older missal. The dangers inherent in such a practice can hardly be exaggerated; in particular, it breeds a dissatisfaction with the authorized rites of the Church which

easily passes into dissatisfaction with the Church itself,¹ but they are the outcome of a newly-acquired liturgical knowledge which is widespread amongst the English priesthood, though not very profound. Whether the time is propitious for such a revision as will bring the Eucharistic Office of the English Church into closer conformity with the ancient practice of the Christian Church, still exhibited in every other rite at the present day, it is not the purpose of this Introduction to enquire. Such a revision might follow two courses. It might be uncompromisingly thorough, prompted by a general desire to obtain the very best possible liturgy, and, indeed, with the enormous advance in liturgical knowledge, both in England and on the Continent, during the past thirty years, it would not be difficult for a band of liturgical scholars to compile a liturgy which should be the best in Christendom. But if ever such a revision is attempted it is to be hoped that the claims of history and tradition may be carefully respected ; to cut a Church off from her past is to condemn her to sterility and decay. In this case it would seem the wisest course to go behind 1549, taking the Western Liturgy as used by the English Church from the time of the Apostle of the English, and reforming it afresh in the light of our present knowledge, handling it reverently and adapting it soberly to our present needs. That its Canon needs revision from the purely liturgical standpoint will be hardly disputed by competent critics even amongst Roman Catholics themselves. The Roman Church may well shrink from touching her venerable rite, the disadvantages of such a

¹ This much, however, must be said, in fairness, on the other side. The long history of liturgical development shows that innovations in the received order have been constantly made by private initiative without authority, or even in opposition to authority, and have subsequently won their way into official recognition, and also that a rigid uniformity, whether imposed by a Sacred Congregation of Rites or enforced by an Act of Parliament, may be purchased too dearly. But our present danger in the Church of England is all the other way.

course when calmly calculated might quite easily outweigh the advantages. But we are in a different position ; we have passed the peril of the religious revolution of the sixteenth century, though scarred and marred by that tremendous conflict ; the old liturgy has been disused for over three centuries and a half, and what may be wisdom in the Roman Church would be folly in our own. In one particular, alas ! we cannot hope to improve upon the work of the reformers of the sixteenth century ; all attempts at the present day to translate liturgical forms from the Latin, or to compose new ones, are productive of results which will not bear comparison with those masterpieces, the English Prayer Book, and the English Bible, and we may well believe that in any future revision of our service-books, the language of Cranmer and of Coverdale ¹ will be preserved.

Next to a complete and thorough liturgical revision comes the proposal to substitute, or provide as an alternative, one or other of the English rites confessedly superior to that of the present English Prayer Book ; such as the Scottish Office, the American Office or that of the First Prayer Book of Edward VI. The latter, as an alternative, was seriously discussed by the Lower House of the Southern Convocation last summer (1911), and was rejected chiefly on the ground that alternative uses would add to the confusion in the services of the Church. And, indeed, it seems better that whatever is done should be done once for all and thoroughly, rather than by halves, and at the general demand of the entire body of Churchmen, not for the mere accommodation of a party.

¹ It is not generally known that a translation of the Latin Canon is to be found in the early editions of Foxe's *Book of Martyrs*. There seems no reason to doubt the authorship assigned to the translation ; Foxe could have had no motive for a false statement. He says : " I have here set fourth the chefest part thereof (which is the Canon) in English, so as I found it in a certain written copy, by maister Couerdale translated," p. 891, Edition of 1563.

The proposals contained in the Declaration now under consideration are far less drastic. No alteration is suggested in the familiar text of the Communion Office in the Prayer Book ; that text is simply re-arranged to bring the whole into something like liturgical order and out of the chaos created by the ignorant fanatics of 1552.¹ It follows very closely the suggestions made by Dr. Frere in his recent work *Some Principles of Liturgical Reform* (Murray, 1911), and if any revision of the Prayer Book is attempted all liturgical scholars will agree that less than this re-arrangement could not well be considered.

What is the liturgical order of which we speak ? The arrangement of the primitive Canon is a matter of elementary knowledge. Briefly it consisted of the following parts :—

1. The Salutation and *Sursum Corda*.
2. The Preface and *Sanctus*.
3. The Prayer containing the Recitation of the Institution of the Eucharist.
4. The Prayer of Oblation with the *Epiclesis*, or invocation of the Holy Spirit upon the Bread and Wine.
5. The Fraction and Lord's Prayer, or these inversely.
6. The Communion of the Priest and of the Faithful.

If we look at the Roman Canon we find this ancient structure fairly well preserved : (3) is *Qui pridie*, (4) is *Unde et memores* ; and the *Epiclesis* is represented, more or less, by the *Supplices te rogamus*, though the Western development of focussing the whole service round the Words of Institution has really deprived this prayer of any intelligible meaning. The Eastern liturgies also preserve it, and with greater fidelity. In both East and

¹ This language may be thought harsh. But what can be said of those foreign reformers who, in their eagerness to destroy the old structure of the Mass through hatred of Rome, fastened on the English Church, with the connivance of Cranmer, a form of consecration in complete harmony with the teaching of extreme Latinism ?

West, at an early date, the Intercessions, with the Diptychs of the Living and the Departed, were brought from the pre-anaphoral portion of the liturgy, and inserted in one or more places within the Canon itself. In the Roman rite these are represented by the *Te igitur* and the *Memento*.¹

The body of this Tract consists of the Office for Holy Communion printed exactly as it would appear in our Prayer Book if the alterations suggested by the Declaration were made.

In the Appendix four rites are printed side by side so as to admit of comparison. The Anaphora of the Liturgy of S. Chrysostom, used at the present day by over a hundred millions of Christians, follows closely the ancient Canon of the primitive liturgies, though in Eastern dress. The Roman Canon shows the Western development of the primitive order, i.e. that brought to our English forefathers with the gospel by S. Augustine. The Canon of the First Prayer Book maintains the general structure of the Roman Canon, and puts its language, slightly modified and curtailed, into the incomparable English with which we are familiar. The American Canon exhibits a compromise between the rite of the First Prayer Book (with a more definite Epiclesis) and our own. The American rite has been taken in preference to the Scottish because the former is the recognized Office of the Anglican Church in the United States of America, whilst the latter, though the proto-type, has hardly won for itself the position of a national rite, being by no means universally used by the Anglican Church north of the Tweed. The Rev. F. E. Brightman has kindly revised this Appendix.

With regard to the remaining points emphasized by the

¹ In our Prayer Book Office these may be said to be represented by the Prayer for the Church Militant. Though this finds a place within the Canon in both the First Prayer Book of Edward VI and the present Scottish Office it will be noted that the Declaration proposes to leave it where it is.

Declaration, it has been thought well to give the Collect, Epistle and Gospel for the Departed from the First Prayer Book, and also the form for Anointing the Sick, greatly simplified from the old Sarum form, but containing what is essential, from the same source.¹

The Declaration aims at giving formal and explicit sanction within the Prayer Book for such Reservation for the Sick and Dying, and also Unction of the Sick, as now obtain in certain dioceses under episcopal regulations, and which are the subject of a wide-spread revival within the Church of England.

The question of the Athanasian Creed is almost wholly one of theology, and does not directly concern liturgical students. Until 1549 the only Creeds sung publicly in the Church of England were the Nicene Creed at Mass and the Athanasian Creed daily at Prime. In the First Prayer Book the present use began of reciting the Apostles' Creed publicly as well, and at the same time it was ordered that the Athanasian Creed should be used as an alternative on the six chief festivals. To these, in 1552, the seven Saint's days were added. It may, perhaps, be noted that the language of the Declaration is slightly ambiguous; and it would appear that the Declarants are not prepared to insist on the maintenance of the rubric exactly in its present form so long as the Symbol finds a place in public worship "on certain holy days."
A. R.

¹ Nothing is said in the Declaration about the benediction of the oil. This has varied greatly, and still varies, in different parts of Christendom. It may be maintained that the hallowing of the oil is no more essential to the grace or efficacy of Unction than the hallowing of the water is to that of Baptism. On the other hand, as the present Prayer Book admits a form for the sanctification of the creature of water, a revised Prayer Book might admit one for the sanctification of the creature of oil. Furthermore, when the Church of England uses oil in her ministrations, as in the Sacring of the King, it is actually hallowed and consecrated, either beforehand or in the service.

THE DECLARATION,

ADOPTED AT A
CONFERENCE AT HICKLETON, 1911.

A DETERMINED effort is now being made to force upon the Church of England a revision of the Book of Common Prayer, in spite of the probable future effects of such revision on the peace of the Church, and the actual anxiety which has already been caused. In view of this effort certain things need to be distinctly stated.

Hitherto all parties within the Church of England have conscientiously professed to interpret the Prayer Book, as it is, to the best of their ability, though it is admitted by many that in the upheaval of the sixteenth century much was lost which it would have been well to retain, many changes introduced which have not fulfilled their purpose, and many mistakes made which later experience has shown to need correction.

Any revision, whatever character that revision may take, must involve a disturbance of the "Reformation Settlement," and must also modify those obligations of the clergy which arise from their subscription to the present Book. And in view of the general circumstances of the present situation, of such action as that of the Bishop of Hereford, and of such utterances as those of many of the Bishops in the Northern Convocation, a revision seems likely to drive many of the clergy and laity into independent action in defence of the Catholic doctrines and practices which it is

the duty of the Church of England to maintain. There is reason to believe that such action is already being seriously contemplated.

Mindful of such contingencies, and of the grave anxieties which have been aroused, a number of leading and influential clergymen and laymen met in the course of the summer at Hickleton, by the invitation of Lord Halifax, when the circumstances of the present time were fully discussed for three days, with the result that those who were present, and others who have since been consulted, pledged themselves to the following line of conduct :—

To resist, and refuse to employ, any revised form of the Book of Common Prayer which—

1. Relaxes the present directions of the Ornaments Rubric.

2. Alters the substance of the Athanasian Creed, or removes the duty of reciting it on certain holy days.

3. Sanctions the giving of Holy Communion to persons who are neither confirmed nor desirous to be confirmed.

4. Fails to restore a better and more primitive "Order of the Administration of the Lord's Supper," the irreducible *minimum* of improvement being :—

(a) the linking together of—

1. Preface and *Sanctus*.

2. The present Prayer of Consecration.

3. The present Prayer of Oblation.

4. The Lord's Prayer.

and (b) the placing of the Exhortation, Confession, Absolution, and Comfortable Words in their proper place after the Communion of the Priest.

5. Sanctions the postponement of Holy Baptism beyond the limits of time appointed in the present Book of Common Prayer.

6. Fails to provide a form for the Scriptural and Catholic practice of anointing the sick.

7. Fails to recognize or in any way interferes with the continuous reservation of the Sacrament of Christ's Body and Blood, the object of this reservation being to ensure, so far as is possible, that the sick and dying shall not be deprived of Holy Communion.

8. Fails to sanction direct prayers for those "who are fallen asleep in Christ," together with a Collect, Epistle, and Gospel for the celebration of the Lord's Supper on their behalf.

They held that such opposition would be justified by the fact that the presence of all or any of these defects would imply on the part of the revisers a want of fidelity to the universally received doctrine or practice of the Catholic Church.

THE ORDER OF THE
ADMINISTRATION OF THE LORD'S SUPPER
OR
HOLY COMMUNION

*The Ornaments Rubric.*¹

“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.”

¶ *The Priest standing at the north side of the Table shall say the Lord's Prayer, with the Collect following, the people kneeling.*

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.

¹ It seems convenient to print this rubric here. It is now found, of course, before the Order for Morning and Evening Prayer.

THE COLLECT

ALMIGHTY God, unto whom all hearts be open, all desires known, and from whom no secrets are hid ; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name ; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS ; and the people still kneeling shall, after every Commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.*

Minister.

GOD spake these words, and said ; I am the Lord thy God : Thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless, that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother ; that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall follow one of these two Collects for the King, the Priest standing as before, and saying,*

Let us pray.

ALMIGHTY God, whose kingdom is everlasting, and power infinite ; Have mercy upon the whole Church ; and so rule the heart of thy chosen Servant *GEORGE*, our King and Governor, that he (knowing whose minister he is) may above all things seek thy honour and glory : and that we, and all his subjects (duly considering whose authority he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed Word and ordinance ; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. *Amen.*

Or,

ALMIGHTY and everlasting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom ; We humbly beseech thee so to dispose and govern the heart of *GEORGE* thy Servant, our King and Governor, that, in all his thoughts, words, and works, he may ever seek thy honour and glory, and study to preserve thy people committed to his charge, in wealth, peace, and godliness : Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day. And immediately after the Collect the Priest shall read the Epistle, saying, The Epistle [or, The portion of Scripture appointed for the Epistle] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the*

people all standing up) saying, The holy Gospel is written in the — Chapter of — beginning at the — Verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing, as before.

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God, Begotten, not made, Being of one substance with the Father, By whom all things were made : Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man, And was crucified also for us under Pontius Pilate. He suffered and was buried, And the third day he rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead : Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord and giver of life, Who proceedeth from the Father and the Son, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.

¶ *Then the Curate shall declare unto the people what Holy-days, or Fasting-days, are in the Week following to be observed. And then also (if occasion be) shall notice be given of the Communion ; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the*

Church, during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the King, or by the Ordinary of the place.

¶ *Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.*

¶ *When the Minister giveth warning for the celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day, immediately preceding,) after the Sermon or Homily ended, he shall read this Exhortation following.¹*

DEARLY beloved, on — day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God,

¹ We may, perhaps, assume that, following the ordinary practice of the present day, these Exhortations would be used on the Sunday preceding the Great Festivals, and that similarly the Long Exhortation would be added to the Short Exhortation only on those days of general Communion.

with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours ; then ye shall reconcile yourselves unto them ; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand : for otherwise the receiving of the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime, repent you of your sins, or else come not to that holy Table ; lest, after the taking of that holy Sacrament, the devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in God's mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned Minister of God's Word, and open his grief ; that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Or, in case he shall see the people negligent to come to the holy Communion, instead of the former, he shall use this Exhortation.*

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper : unto which, in God's behalf, I bid you all that are here present ; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down ; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved ? Who would not think a great injury and wrong done unto him ? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with

worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come : wherefore then do ye not repent and amend ? When God calleth you, are ye not ashamed to say ye will not come ? When ye should return to God, will ye excuse yourselves, and say ye are not ready ? Consider earnestly with yourselves how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready ; and, according to mine Office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation ; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded : which if ye shall neglect to do, consider with yourselves how great injury ye do unto God, and how sore punishment hangeth over your heads for the same ; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind : for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *Then shall the Priest return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient in his discretion.*

LET your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

St. Matth. v.

Lay not up for yourselves treasure upon the earth ; where the rust and moth doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven ; where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

St. Matth. vi.

Whatsoever ye would that men should do unto you, even so do unto them ; for this is the Law and the Prophets.

St. Matth. vii.

Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven ; but he that doeth the will of my Father which is in heaven.

St. Matth. vii.

Zacchæus stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor ; and if I have done any wrong to any man, I restore four-fold.

St. Luke xix.

Who goeth a warfare at any time of his own cost ? Who planteth a vineyard, and eateth not of the fruit thereof ? Or who feedeth a flock, and eateth not of the milk of the flock ?

1 Cor. ix.

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things ?

1 Cor. ix.

Do ye not know, that they who minister about holy things live of the sacrifice ; and they who wait at the altar are partakers with the altar ? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel.

1 Cor. ix.

He that soweth little shall reap little ; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessity ; for God loveth a cheerful giver.

2 Cor. ix.

Let him that is taught in the Word minister unto him that teacheth, in all good things. Be not deceived, God is not mocked : for whatsoever a man soweth that shall he reap.

Gal. vi.

While we have time, let us do good unto all men ; and specially unto them that are of the household of faith.

Gal. vi.

Godliness is great riches, if a man be content with that he hath : for we brought nothing into the world, neither may we carry any thing out.

1 Tim. vi.

Charge them who are rich in this world, that they be ready to give, and glad to distribute : laying up in store for themselves a good foundation against the time to come, that they may attain eternal life.

1 Tim. vi.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love ; which love ye have shewed for his Name's sake, who have ministered unto the saints, and yet do minister.

Heb. vi.

To do good, and to distribute, forget not ; for with such sacrifices God is pleased.

Heb. xiii.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ?

1 St. John iii.

Give alms of thy goods, and never turn thy face from any poor man ; and then the face of the Lord shall not be turned away from thee.

Tobit iv.

Be merciful after thy power. If thou hast much, give plenteously : if thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thyself a good reward in the day of necessity.

Tobit iv.

He that hath pity upon the poor lendeth unto the Lord : and look, what he layeth out, it shall be paid him again.

Prov. xix.

Blessed be the man that provideth for the sick and needy :
the Lord shall deliver him in the time of trouble.

Psalm xli.

¶ *Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the people, in a decent bason to be provided by the Parish for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.*

¶ *And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient.*

After which done, the Priest shall say.

Let us pray for the whole state of Christ's Church militant here in earth.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks, for all men ; We humbly beseech thee most mercifully [*to accept our alms and oblations, and*] to receive these our prayers, which we offer unto thy Divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord : And grant, that all they that do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors ; and specially thy Servant *GEORGE* our King ; that under him we may be godly and quietly governed : And grant unto his whole Council, and to all that are put in authority under him, that they may

truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments : And to all thy people give thy heavenly grace ; and specially to this congregation here present ; that, with meek heart and due reverence, they may hear, and receive thy holy Word ; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear ; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lord's Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

*These words
[Holy Father]
must be omitted on Trinity
Sunday.*

¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow.*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory: Glory be to thee, O Lord most High. Amen.

PROPER PREFACES.

Upon Christmas-day, and seven days after.

BECAUSE thou didst give Jesus Christ thine only Son to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, *etc.*

Upon Easter-day, and seven days after.

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with Angels, *etc.*

Upon Ascension-day, and seven days after.

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who after his most glorious Resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, *etc.*

Upon Whit-sunday, and six days after.

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of

fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth ; giving them both the gift of divers languages, and also boldness with fervent zeal constantly to preach the Gospel unto all nations ; whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, *etc.*

Upon the Feast of Trinity only.

WHO art one God, one Lord ; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, *etc.*

¶ After each of which Prefaces shall immediately be sung or said,

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name ; evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory : Glory be to thee, O Lord most High. Amen.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

ALMIGHTY God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption ; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death, until his coming again ; Hear us, O merciful Father, we most humbly beseech thee ; and grant

that we receiving these thy creatures of bread and wine,

^a Here the Priest is to take the Paten into his hands :

^b And here to break the Bread :

^c And here to lay his hand upon all the Bread.

^d Here he is to take the Cup into his hand :

^e And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any Wine to be consecrated.

according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood : who, in the same night that he was betrayed, ^a took Bread ; and, when he had given thanks, ^b he break it, and gave it to his disciples, saying, Take, eat, ^c this is my Body which is given for you : do this in remembrance of me. Likewise after supper he ^d took the Cup ; and, when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this ^e is my Blood of the New Testament, which is shed for you and for many for the remission of sins : Do this, as oft as ye shall drink it, in remembrance of me.

Amen.

[**W**HEREFORE] O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee, that all we, who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold sins, to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service ; not weighing our merits, but pardoning our offences, through Jesus

Christ our Lord ; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Then shall the Priest say the Lord's Prayer, the people repeating after him every Petition.*¹

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 shall the Priest, kneeling down at the Lord's Table, say in the name of all them that shall receive the Communion this Prayer following.*²

¹ There seems to be no reason why some form of the ancient introduction should not be used, e.g., "As our Saviour Christ hath commanded and taught us, we are bold to say."

² The terms of the Declaration leave the Prayer of Humble Access, rather awkwardly, in this place. The point is that, though said in the name of all the communicants, it provides the priest with his authorized preparation for communion. The other alternative (on the fundamental assumption of the Declaration that no addition is to be made to the text of our present Prayer Book) would be to restore exactly the order of communion of the First Prayer Book, i.e., Exhortation, Confession, Absolution, Comfortable Words, Prayer of Humble Access, followed immediately by the communion of priest and people. It may be noted that the Liturgy of St. Chrysostom provides a *common* form of preparation, said *twice*, for *clergy* and *laity* respectively ; the Roman Liturgy places the preparation for *celebrant* and *people* at *separate times* and provides *different* forms ; whilst in the First Prayer Book a *common* form is provided for *celebrant* and *people*, to be said *once*, and this order has been continued in successive revisions. There seems to be no important principle involved ; it is really a matter of convenience. But it is a matter of importance that when the priest is performing his "bounden duty and service" he should have *some* duly authorized form of preparation, one, that is, of obligation, and not be left simply to a private form, of devotion.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Then shall the Minister first receive the Communion in both kinds himself.*

¶ *At the time of the celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this Exhortation.¹*

DEARLY beloved in the Lord, ye that mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;) so is the danger great, if we receive the same unworthily. For then we are guilty of the Body and Blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's Body; we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death

¹ See note on page 16.

upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death ; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us ; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks ; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *Then shall the Priest say to them that come to receive the holy Communion,*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways ; Draw near with faith, and take this holy Sacrament to your comfort ; and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made, in the name of all those that are minded to receive the holy Communion, by one of the Ministers ; both he and all the people kneeling humbly upon their knees, and saying,*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men ; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings ; The remembrance of them is grievous unto us ; The burden of them is intolerable. Have mercy upon us,

Have mercy upon us, most merciful Father ; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past ; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name ; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest (or the Bishop, being present,) stand up, and turning himself to the people, pronounce this Absolution.*

ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him ; Have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring you to everlasting life ; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

COME unto me all that travail and are heavy laden, and I will refresh you.

St. Matth. xi. 28.

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life.

St. John iii. 16.

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners.

1 Tim. i. 15.

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous ; and he is the propitiation for our sins.

1 St. John ii. 1.

¶ *Then shall the Minister proceed to deliver the Communion in both kinds to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and after that to the people also in order, into their hands, all meekly kneeling. And, when he delivereth the Bread to any one, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ *And the Minister that delivereth the Cup to any one shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be all spent before all have communicated, the Priest is to consecrate more according to the Form before prescribed; beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.¹*

¶ *When all have communicated, the Minister shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¹ This rubric would probably disappear. It represents a theory of consecration of the most extreme mediaeval Western type, and this rearrangement of the Office emphasizes its incongruity. The formal recognition of Reservation of the Sacrament would provide a better way of meeting the difficulty.

¶ *After which shall be said as followeth.*

ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ ; and dost assure us thereby of thy favour and goodness towards us ; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people ; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in ; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said or sung,*

GLORY be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy ; thou only art the Lord ; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop if he be present) shall let them depart with this Blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always.
Amen.

THE COLLECT, EPISTLE, AND GOSPEL, AT
THE BURIAL OF THE DEAD, FROM THE
FIRST PRAYER BOOK OF EDWARD VI.

Collect.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life : In whom whosoever believeth shall live, though he die : and whosoever liveth, and believeth in him shall not die eternally ; who also hath taught us (by his holy apostle Paul) not to be sorry as men without hope for them that sleep in him : We meekly beseech thee (O Father) to raise us from the death of sin unto the life of righteousness, that when we shall depart this life we may sleep in him (as our hope is this our brother doth) : and at the general Resurrection in the last Day both we, and this our brother departed, receiving again our bodies, and rising again in thy most gracious favour, may with all thine elect Saints obtain eternal joy. Grant this we beseech thee, O merciful Father, by the means of our Advocate, Jesus Christ, which with thee and the Holy Ghost, liveth and reigneth one God for ever. Amen.¹

¹ This prayer cannot be considered altogether satisfactory as a collect. It is too wordy, lacking that terseness which is characteristic of collects. And the objection of the Presbyterians in 1661 to the expressions of thankfulness and hope (which remain in the prayer in its altered form familiar to us) surely have weight.

We bury many a poor sinner, not in confidence, but putting our trust in the infinite mercies of God, and we all must be buried as penitents, remembering the awful judgement seat of Christ before which even the just need mercy. Unreality in the solemn rites of death is of all unreality the most

The Epistle. (1 Thess. iv.)

I WOULD not, brethren, that ye should be ignorant concerning them which are fallen asleep, that ye sorrow not, as other do, which have no hope. For if we believe that Jesus died, and rose again : even so them also which sleep by Jesus, will God bring again with him. For this say we unto you in the word of the Lord, that we which shall live, and shall remain in the coming of the Lord, shall not come ere they which sleep. For the Lord himself shall descend from heaven with a shout, and the voice of the archangel, and trump of God : and the dead in Christ shall arise first : then we which shall live (even we which shall remain) shall be caught up with them also in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord. Wherefore comfort yourselves one another with these words.

The Gospel. (John vi.)

JESUS said to his disciples and to the Jews : All that the Father giveth me shall come to me : and he that cometh to me I cast not away. For I came down from heaven, not to do that I will, but that he will, which hath sent me, that of all which he hath given me, I shall lose nothing : but raise them up again at the last day. And this is the will of him that sent me : that every one which seeth the Son, and believeth on him, have everlasting life : and I will raise him up at the last day.

painful. The old Collect from the Sarum missal is certainly better liturgically and more in accordance with Catholic sentiment.

It ran as follows :

Almighty and everlasting God, we thy suppliants beseech thy mercy that thou wouldest command the soul of thy servant, whose body we now commit unto the grave, to be gathered into Abraham's bosom : so that when the day of thine appearing shall come, it may rise at thy bidding amidst thy saints and thine elect.

FORM FOR UNCTION OF THE SICK, FROM
THE FIRST PRAYER BOOK OF EDWARD VI.

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

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

Usque quo, Domine? Psalm xiii.

HOW long wilt thou forget me, (O Lord,) for ever?
how long wilt thou hide thy face from me?

How long shall I seek counsel in my soul, and be so vexed
in mine heart : how long shall mine enemy triumph over
me ?

Consider and hear me, (O Lord my God) : lighten mine
eyes, that I sleep not in death.

Lest mine enemy say, I have prevailed against him : for
if I be cast down, they that trouble me will rejoice at it.

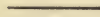
But my trust is in thy mercy : and my heart is joyful in
thy salvation.

I will sing of the Lord, because he hath dealt so lovingly
with me : yea, I will praise the Name of the Lord the most
highest.

Glory be to the Father, etc.

As it was in the beginning, etc.

APPENDIX



COMPARATIVE TABLE OF CANONS OR ANAPHORÆ

THE NORMAL

EASTERN LITURGY : THAT
OF ST. JOHN CHRYSOSTOM

Deacon. Stand we well : stand we with fear : give we heed to offer the holy anaphora (or oblation) in peace.

Ry. The mercy of peace, the sacrifice of praise.

Priest. The grace of our Lord Jesus Christ, and the love of God the Father, and the fellowship of the Holy Ghost be with you all.

And with thy spirit.

Lift we up our hearts.

We lift them up unto the Lord.

Let us give thanks unto the Lord.

It is meet and right.

It is meet and right to hymn thee, to bless thee, to praise thee, to give thanks to thee, to worship thee, in all places of thy dominion. For thou art God ineffable, inconceivable, invisible, incomprehensible, everlasting, unchanging ; thou and thine only-Begotten Son, and thy Holy Ghost. For it is thou that didst bring us into being out of nothing, and when we had fallen didst raise us up again, and didst not give over doing everything until thou hadst brought us back to heaven, and bestowed on us thy kingdom to come. For all these things we give thanks to thee, and to thine only-Begotten Son, and thy Holy Ghost, for all things which we know, and which we know not, the benefits open and con-

THE NORMAL

WESTERN LITURGY : THAT
OF THE ROMAN CHURCH

The Lord be with you.

And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto the Lord our God.

It is meet and right.

It is very meet and right, just and profitable that we should at all times and in all places give thanks unto thee, O holy Lord, almighty Father, everlasting God : And therefore with Angels and Archangels, with Thrones and Dominations, and with all the array of the heavenly host we sing the hymn of thy glory, evermore saying :

THE LITURGY OF THE
FIRST PRAYER BOOK, 1549

(OBSOLETE)

THE
AMERICAN LITURGY

(AS NOW USED)

(The Invitation, Confession, and Comfortable Words precede the Canon as in our English Rite.)

The Lord be with you.

And with thy spirit.

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord
God.

It is meet and right so to do.

It is very meet, right, and our bounden duty that we should at all times and in all places give thanks unto thee, O Lord, Holy Father, almighty everlasting God : therefore with Angels and Archangels, and with all the holy company of heaven, we laud and magnify thy glorious name evermore praising thee and saying :

Lift up your hearts.

We lift them up unto the Lord.

Let us give thanks unto our Lord
God.

It is meet and right so to do.

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord,
Almighty, Everlasting God. Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name ; evermore praising thee and saying :

EASTERN LITURGY

cealed, which have been wrought upon us. We give thee thanks for this ministry also, which thou hast vouchsafed to receive at our hands: albeit there stand beside thee thousands of Archangels, and ten thousands of Angels, the Cherubim, and the Seraphim, six winged, many-eyed, soaring, winging, singing, shouting, crying and saying the triumphal hymn:

Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

With these blessed hosts, we also O Lord thou Lover of men, shout and say, Holy and All-Holy art thou, and thine only-Begotten Son, and thy Holy Ghost. Holy art thou and All-Holy, and thy glory is magnificent.

Who didst so love thy world, as to give thine only-Begotten Son, that whoso believeth in him might not perish, but might have everlasting life:

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Holy, Holy, Holy, is the Lord God of Sabaoth; heaven and earth are full of thy glory; Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

(*Te igitur.*) Therefore most merciful Father, through Jesus Christ thy Son, our Lord, we humbly pray and beseech thee to hold accepted and to bless these gifts, these offerings, these holy undefiled sacrifices: chiefly those which we offer to thee for thy holy Catholic Church, which do thou vouchsafe to pacify, to guard, to unite and to govern throughout the whole world, together with thy servant our Pope \mathcal{N} , and our Bishop \mathcal{N} , [and our King \mathcal{N} ,] and all right-

Holy, Holy, Holy, Lord God of hosts ; heaven and earth are full of thy glory : Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Glory to thee, O Lord, in the highest.

Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of thy glory :

Glory be to thee, O Lord Most High. Amen.

Let us pray for the whole state of Christ's Church.

Almighty and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications and to give thanks for all men, we humbly beseech thee most mercifully to receive these our prayers, which we offer unto thy Divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity and concord : and grant that all they that do confess thy holy name may agree in the truth of thy holy word and live in unity and

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believers and maintainers of the Catholic and Apostolic faith.

(Memento.) Remember, O Lord, thy servants and handmaidens, \mathcal{N} and \mathcal{N} , and all here standing around whose faith is known to thee and their devotion acknowledged ; for whom we offer unto thee, or who themselves offer unto thee, this sacrifice of praise for themselves and all theirs, for the redemption of their souls, for the hope of their salvation and safety, and are paying their vows to thee, the everlasting God, living and true.

In communion with and venerating the memory, chiefly of the glorious ever-Virgin Mary, mother of our God and Lord Jesus Christ ; and also of thy blessed Apostles and Martyrs Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew,

godly love. Specially we beseech thee to save and defend thy servant, *N.*, our King, that under him we may be godly and quietly governed. And grant unto his whole council, and to all that are put in authority under him that they may truly and indifferently minister justice to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue.

Give grace (O Heavenly Father) to all Bishops, Pastors and Curates, that they may both by their life and doctrine set forth thy true and lively word and rightly and duly administer thy holy sacraments.

And to all thy people give thy heavenly grace that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness (O Lord) to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity.

And especially we commend unto thy merciful goodness this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son.

And here we do give unto thee most high praise and hearty thanks for the wonderful grace and virtue declared in all thy saints from the beginning of the world: and chiefly in the glorious and blessed Virgin Mary, mother of thy Son Jesus Christ our Lord and God, and in the Holy Patriarchs, Prophets, Apostles and Martyrs; whose examples (O Lord)

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Matthew, Simon and Thaddeus, Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and of all thy saints ; by whose merits and prayers grant that we may in all things be defended by the help of thy protection, through the same Christ our Lord. Amen.

(For the corresponding Intercession for the Departed see below, page 50.)

and stedfastness in thy faith and keeping thy holy commandments grant us to follow.

We commend unto thy mercy (O Lord) all other thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech thee, thy mercy and everlasting peace, and that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice : Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world : Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy : Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed with his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

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This oblation therefore of our service, as also of thy whole household, we beseech thee, O Lord, favourably to accept, and to order our days in thy peace, and command that we be delivered from eternal damnation, and numbered in the flock of thine elect ; through Christ our Lord. Amen.

The which oblation, do thou, O God, we beseech thee, vouchsafe to render altogether blessed, approved, ratified, reasonable and acceptable, that it may be made unto us the Body and Blood of thy most dearly beloved Son our Lord Jesus Christ.

who having come, and having fulfilled for us all the dispensation, in the night wherein he was betrayed, or rather surrendered himself for the life of the world, took bread in his holy and pure and spotless hands, and gave thanks, and blessed, and hallowed, and brake, and gave to his holy Disciples and Apostles, saying, Take, eat : this is my Body which is broken for you for the remission of sins. Amen.

Likewise after supper he took the cup, saying, Drink ye all of this : This is my Blood of the New Testament, which is shed for you and for many for the remission of sins. Amen.

(*Qui pridie.*) Who the day before he suffered took bread into his holy and venerable hands, and with his eyes uplifted toward heaven unto thee, O God, his Almighty Father, giving thanks to thee, he blessed, brake, and gave to his disciples, saying : Take and eat ye all of this, for this is my Body.

Likewise after supper, taking also this most excellent cup into his holy and venerable hands, again giving thanks unto thee, he blessed, and gave to his disciples, saying ; Take and drink ye all of this, for this is the cup of my Blood of the new and everlasting Testament, the mystery of faith, which shall be shed for you and for many for

O God, Heavenly Father, which of thy tender mercy didst give thine only Son Jesu Christ, to suffer death upon the cross for our redemption, who made there by his one oblation once offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and did institute and in his holy Gospel command us to celebrate a perpetual memory of that his precious death until his coming again :

Hear us (O merciful Father) we beseech thee, and with thy Holy Spirit and word vouchsafe to bless and sanctify these thy gifts and creatures of bread and wine, that they may be unto us the Body and Blood of thy most dearly beloved Son Jesus Christ.

Who in that same night that he was betrayed, took bread, and when he had blessed and given thanks, he brake it and gave it to his disciples, saying : Take, eat, this is my Body, which is given for you. Do this in remembrance of me.

Likewise after supper he took the cup, and when he had given thanks, he gave it to them saying : Drink ye all of this, for this is my Blood of the New Testament, which is shed for you and for many, for remission of sins. Do this as oft as you shall drink it in remembrance of me.

All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption ; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world ; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again :

For in the night in which he was betrayed, he took Bread ; and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my Body, which is given for you ; Do this in remembrance of me.

Likewise, after supper, he took the Cup ; and when he had given thanks, he gave it to them, saying, Drink ye all of this ; for this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins ; Do this, as oft as ye shall drink it, in remembrance of me.

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Wherefore remembering this saving precept, and all that hath been wrought on our behalf, the Cross, the Tomb, the Resurrection on the third day, the Ascension into heaven, the Session on the right hand, the second and glorious coming again, in behalf of all, and for all, we offer thee thine own of thine own.

Ry. Thee we hymn, thee we praise : to thee we give thanks, O Lord, and pray to thee, O our God.

(EPICLESIS)

Moreover we offer unto thee this reasonable and unbloody service : and beseech thee and implore and supplicate : Send down thy Holy Ghost upon us, and on these gifts set forth.

Deacon. Bless, Sir, the holy bread. And make this bread the precious Body of thy Christ.

Deacon. Amen. Bless, Sir, the holy cup.

And that which is in this cup, the precious Blood of thy Christ.

Deacon. Amen. Bless, Sir, them both.

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remission of sins. As often as ye do these things, ye shall do them in remembrance of me.

(*Unde et memores.*) Wherefore also, O Lord, we thy servants, and also thy holy people, having in remembrance the so blessed passion of the same Christ thy Son our Lord, and also his resurrection from hell and as well his glorious ascension into the heavens, do offer unto thy excellent Majesty of thy gifts and bounties a pure offering, a holy offering, an undefiled offering, the holy bread of life eternal and the cup of everlasting salvation : upon which do thou vouchsafe to look with favourable and gracious countenance, and hold them accepted, as thou didst vouchsafe to hold accepted the presents of thy righteous servant Abel, and the sacrifice of our patriarch Abraham, and that which thy high priest Melchisedek did offer unto thee, for a holy sacrifice, an immaculate offering.

(*Supplices te rogamus.*) We humbly beseech thee, Almighty God, command these things to be carried by the hands of thy Holy Angel to thy altar on high in the sight of thy divine Majesty ; that so many of us, as by this partaking of the altar shall have received the most sacred Body and Blood of thy Son, may be fulfilled with all heavenly benediction and grace ; through the same Christ our Lord. Amen.

Wherefore O Lord and Heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty with these thy holy gifts the memorial which thy Son hath willed us to make : having in remembrance his blessed passion, mighty resurrection and glorious ascension ; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same, entirely desiring thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving : most humbly beseeching thee to grant that by the merits and death of thy Son Jesus Christ, and through faith in his Blood, we and all thy whole church may obtain remission of our sins and all other benefits of his passion. And here we offer and present unto thee (O Lord) ourself, our souls and bodies, to be a reasonable, holy and lively sacrifice unto thee :

Humbly beseeching thee that whosoever shall be partakers of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesus Christ, that he may dwell in them and they in him. And although we be unworthy through our manifold sins to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service : and command these our prayers and supplications by the ministry of thy Holy

Wherefore, O Lord and heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make ; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension ; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

(EPICLESIS.)

And we most humbly beseech thee, O merciful Father, to hear us ; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine ; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.

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Changing them by thy Holy Ghost.

Deacon. Amen, Amen, Amen.

(Holy Sir, remember me a sinner.)

That so they may be to those that participate, for sobriety of soul, forgiveness of sins, communion of thy Holy Ghost, fullness of the kingdom of heaven, boldness towards thee, and not to judgement or to condemnation.

Further we offer to thee this reasonable service on behalf of those who have gone to their rest in faith, Forefathers, Fathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Virgins, and every just spirit made perfect in faith.

Especially our all holy, pure, immaculate, more than blessed, glorious Lady, the mother of God and ever-Virgin Mary.

The holy John the Prophet, Forerunner, and Baptist, the holy, glorious, and all celebrated Apostles, Saint \mathcal{N} , whose memory we are celebrating, and all thy Saints, by whose supplications do thou visit us, O God. And remember all those that have fallen asleep in the hope of the resurrection of eternal life, and give them rest, O our God, where the light of thy countenance shines. Furthermore we beseech thee, remember, O Lord, every bishopric of the orthodox that rightly divide the word of truth, all the presbyterate, the diaconate in Christ, and every hieratical

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(*Memento.*) Remember also O Lord the souls of thy servants and handmaidens, \mathcal{N} , and \mathcal{N} , who have gone before us with the sign of faith, and do rest in the sleep of peace. Unto them, we beseech thee, O Lord, and to all that rest in Christ to grant a place of refreshment, light and peace; through the same Christ our Lord. *Amen.*

Unto us sinners also, thy servants that hope in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles, and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cicely, Anastasia, and all thy saints; into whose company do thou admit us.

Not weighing our merits, but bestowing pardon, we beseech thee, through Christ our Lord.

Angels to be brought up into thy Holy Tabernacle before the sight of thy Divine Majesty.

(For the corresponding prayer to the one in the Roman Liturgy opposite see above, page 45.)

And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be reasonable, holy, and living sacrifice unto thee ; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and be made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice ; yet we beseech thee to accept this our bounden duty and service ;

Not weighing our merits, but pardoning our offences through Christ our Lord.

not weighing our merits, but pardoning our offences, through Jesus Christ our Lord ;

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order. Furthermore we offer to thee this reasonable service for the whole world : for the Holy Catholic and Apostolic Church, and for them that live in chastity and honest conversation. For our most faithful Christ-loving kings ; for all their court and army. Grant to them, Lord, a peaceful reign, that we, in their serenity may lead a quiet and peaceable life in all godliness and honesty. Chiefly, O Lord, remember our Archbishop *℟*, whom grant to thy holy Churches in peace, in safety, in honour, in health, in length of days, and rightly dividing the word of thy truth.

Remember, Lord, the city in which we dwell, and every city and region, and them that dwell therein in faith. Remember, Lord, them that travel by land and by water, them that are sick, them that are labouring, captives, and their safety. Remember, Lord, them that bear fruit, and do good deeds in thy holy Churches, and that remember the poor. And send forth thy compassions on us all, and grant us with one mouth and with one heart to glorify and celebrate thy all honourable and magnificent Name, of the Father, and of the Son, and of the Holy Ghost, now and ever, and world without end. *Amen.*

And the mercies of our great God and Saviour Jesus Christ shall be with you all.

And with thy spirit.

The Deacon. Commemorating all the saints, again and again in peace let us make our supplications unto the Lord.

Lord, have mercy upon us.

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Through whom, O Lord, all these good gifts thou dost ever create, sanctify, quicken, bless and bestow upon us.

By him and with him and in him in the unity of the Holy Ghost all honour and glory is unto thee, God the Father Almighty, world without end. Amen.

By whom and with whom in the unity of the Holy Ghost all honour and glory be unto thee, O Father Almighty, world without end. Amen.

By whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

(N.B.—In the Scottish Liturgy the Prayer for the Church Militant, with an added clause of praise for all Saints departed, occurs in this place.)

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For the precious gifts that have been offered and hallowed let us make our supplications unto the Lord.

Lord, have mercy upon us.

That our God, the Lover of mankind, who hath accepted them unto his holy and heavenly and spiritual Altar, for an odour of a spiritual sweet savour, may send down on us in return the divine grace, and the gift of the Holy Ghost, let us make our supplications unto the Lord.

Lord, have mercy upon us.

That we may be delivered from all tribulation, wrath, peril, and necessity, let us make our supplications unto the Lord.

Lord, have mercy upon us.

Priest (meanwhile inaudibly). To thee, O Lord thou Lover of men, we commit all our life and our hope, and beseech and pray, and supplicate: account us worthy to partake of the heavenly and appalling mysteries of this sacred and spiritual Table, with a pure conscience, for remission of sins, forgiveness of offences, participation of the Holy Ghost, inheritance of the kingdom of heaven, boldness towards thee: not to judgement or to condemnation.

The Deacon. Succour, save, and have mercy upon us, and keep us, O God, by thy grace.

Lord, have mercy upon us.

That the whole day may be perfect, holy, peaceful, and sinless, let us ask of the Lord.

Grant it, O Lord.

An angel of peace, a faithful guide and guardian of our souls and bodies, let us ask of the Lord.

Grant it, O Lord.

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Pardon and remission of our sins and offences, let us ask of the Lord.

Grant it, O Lord.

What things are good and profitable for our souls, and peace for the world, let us ask of the Lord.

Grant it, O Lord.

To spend the residue of our life in peace and penitence, let us ask of the Lord.

Grant it, O Lord.

That the end of our life be Christian without pain, or shame, peaceful, and a good account before the awful judgement-seat of Christ, let us ask of the Lord.

Grant it, O Lord.

Asking for the unity of the faith, and the fellowship of the Holy Ghost, let us commend ourselves and one another and all our life to Christ our God.

To thee, O Lord.

Priest, aloud. And account us worthy, O Lord, with freedom and without condemnation to be bold to call upon thee, the heavenly God as Father, and to say :

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.

Priest. For thine is the kingdom, the power and the glory, Father, Son and Holy Ghost, now and ever and world without end. Amen.

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Let us pray.

Admonished by salutary commands and directed by divine teaching, we are bold to say :

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.

(Here follows the COMMUNION.)

Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to say :

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.

Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation ; But deliver us from evil :

For thine is the kingdom, and the power, and the glory, for ever and ever.
Amen.

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Deliver us, we beseech thee, O Lord, from all evils, past, present and to come, and at the intercession of Mary the blessed, glorious ever-virgin Mother of God with thy blessed Apostles Peter and Paul, and Andrew and all Saints graciously give peace in our days; that aided by the succour of thy mercy we may be both evermore free from sin and secure from all disquiet; through the same our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Spirit God, world without end. Amen.

Peace be to all.

And with thy spirit.

(Here follows the Fraction, Commixture, and COMMUNION.)

The peace of the Lord be always with you.

And with thy spirit.

(Here follows the Fraction, Commixture, and COMMUNION.)

The peace of the Lord be alway
with you.
And with thy spirit.

(Here follows "Christ our paschal
Lamb," etc., Invitation, Confession,
Comfortable Words, Prayer of Humble
Access, and COMMUNION.)

(Here follows "Almighty and
everliving God," etc., concluding
as in English Prayer Book.)

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