

AN INTRODUCTION TO THE LITANY.

THE Greek word *Litaneia*, meaning Prayer or Supplication, appears to have been used in the fourth century for devotions public or private; but it soon came to have a narrower and more technical sense as applied to solemn acts of processional prayer. Whether St. Basil uses it in this sense, when in his 107th epistle he reminds the clergy of Neocæsarea that "the Litanies which they now practise" were unknown in the time of their great apostle Gregory, and therefore might form a precedent for other salutary innovations, is a matter of opinion, on which Bingham and Palmer (the latter more expressly than the former) take the affirmative side, the Benedictine Editor and Keble [note to HOOKER'S *Eccles. Pol.* v. 41, 2] taking the negative. But when we are told [MANSI, *Concil.* iv. 1428] that the aged abbat Dalmatius had for many years never left his monastery, though repeatedly requested by Theodosius II. when Constantinople was visited by earthquakes "to go forth and perform a Litany," there can be no doubt as to the meaning of the statement.

The history, however, of Litanies, in the proper sense of the term, is rather Western than Eastern. We find, indeed, in the Eastern Liturgy and Offices some four or five specimens of a kindred form of prayer, called *Ectene*, *Synapte*, etc., in which the Deacon bids prayer for several objects, sometimes beginning with "In peace let us beseech the Lord," and the people respond with "Kyrie eleison," or with "Vouchsafe, O Lord." The reader of Bishop ANDREWES' *Devotions* will be familiar with this type of prayers. [See Oxford edition, pp. 5, 92.] And we have it represented in the Western Church by two sets of "Preces" in the Ambrosian Missal, one used on the first, third, and fifth Sundays in Lent, the other on the second and fourth. One of these begins, "Beseeching the gifts of Divine peace and pardon . . . we pray Thee," etc., proceeding to specify various topics of intercession with the response, "Lord, have mercy." The other is shorter, but in its imploring earnestness ("Deliver us, Thou Who deliverest the children of Israel . . . with a strong arm and a high hand. . . O Lord, arise, help us, and deliver us for Thy Name's sake") is even more interesting as a link between the Ectene and the Litanies of the West, an essential characteristic of which is their deprecatory and more or less penitential tone. Somewhat similar are the Mozarabic "Preces" for Lenten Sundays, with their burdens of "Have mercy," "We have sinned," etc. It may also be observed that "Preces," like the "Pacifica" of the Ambrosian rite, were anciently sung at Mass in Rome (at first only on days when the Gloria in Excelsis and Alleluia were omitted) until the ninth century. They formed an Eastern feature in the service, and may be compared with the Preces of the Abbey of Fulda, which, like a Greek Ectene, intercede for various persons and classes, supplicate for a Christian and peaceful end, and have for their responses, "We pray Thee, O Lord, hear and have mercy," "Grant it, O Lord, grant it:" also with a series of Invocations, followed by "Tu illum adjuva," occurring in an old form for an Emperor's coronation in MURATORI, *Lit. Rom.* ii. 463.

But to confine ourselves to the Western Litany. It became common among the Gallic churches in the fifth century, as it was in the East, to invoke the Divine mercy in time of excessive rain or drought by means of Rogations or processional supplications. But these, according to the testimony of Sidonius Apollinaris [v. 14], were often carelessly performed, with lukewarmness, irregularity, and infrequency—devotion, as he expresses it, being often dulled by the intervention of meals. The shock of a great calamity wrought a change and formed an epoch. The illustrious city of Vienne, already famous in Christian history for the persecution under M. Aurelius [EUSEB. *Eccles. Hist.* v. 1], was troubled for about a year—probably the year 467-68 [FLEURY, *Eccles. Hist.* xxix. c. 38]—with earthquakes. In the touching language of Gregory of Tours [*Hist. Francor.* ii. 34] the people had hoped that the Easter festival would bring a cessation of their distress. "But during the very vigil of the glorious night, while

Mass was being celebrated," the palace took fire, the people rushed wildly out of the church, and the Bishop Mamertus was left alone before the altar, entreating the mercy of God. He formed then a resolution, which he carried out in the three days before the Ascension festival, of celebrating a Rogation with special solemnity and earnestness. A fast was observed, and with prayers, psalmody, and Scripture lessons the people went forth in procession to the nearest church outside the city. Mamertus, says Fleury, had so appointed, "voulant éprouver la ferveur du peuple . . . mais le chemin parut trop court pour la dévotion des fidèles." Sidonius imitated this "most useful example" in Auvergne at the approach of the Goths. He tells Mamertus [vi. ep. i.] that the Heart-searcher caused the entreaties made at Vienne to be a model for imitation and a means of deliverance. Gregory of Tours writes that these Rogations were "even now celebrated throughout all churches with compunction of heart and contrition of spirit;" and tells how St. Quintianus in Auvergne, celebrating one in a drought, caused the words "If the heaven be shut up," etc. [2 Chron. vi. 26], to be sung as an anthem, whereupon at once rain fell; how King Guntram ordered a Rogation, with fasting on barley-bread and water, during a pestilence [*Hist. Francor.* ix. 21]; how St. Gall instituted Rogations in the middle of Lent [*ibid.* iv. 5]; how the Bishop of Paris performed them before Ascension, "going the round of the holy places" [ix. 5]. St. Cæsarius of Arles [A.D. 501-542] in his Homily "de Letania" (it became usual so to spell the word) calls the Rogation days "holy and spiritual, full of healing virtue to our souls," and "regularly observed by the Church throughout the world;" and bids his hearers come to church and stay through the whole Rogation service, so as to gain the full benefit of this "three days' healing process." The Second Council of Lyons [A.D. 567] ordered also in its sixth Canon that Litanies should be said in every church in the week before the first Sunday in November in the same manner as before Ascension Day.

In order to estimate the comfort which these services then gave, one must take into account not only such afflictions as drought or pestilence, but the painful sense of confusion and insecurity which in those days brooded over Western Europe, and which still speaks in some of our own Collects, imploring the boon of peace and safety. We cannot wonder that, while the Rogation Mass in the Old Gallican Missal speaks of "sowing in tears, to reap in joys," a Collect in the Gallican Sacramentary "in Letanias" dwells on "the crash of a falling world." So it was that, as Hooker expresses it, "Rogations or Litanies were then the very strength, stay, and comfort of God's Church." Council after Council—as of Orleans in 511, Tours in 567—decreed Rogation observances in connection with a strict fast. But the Spanish Church, not liking to fast in the Paschal time, placed its Litanies in Lent, in Whitsun week, and in the autumn, while the Milanese Rogations were in the week after Ascension. We learn from the Council of Cloveshoo [A.D. 747] that the English Church had observed the Rogations before Ascension ever since the coming of St. Augustine: and the anthem with which he and his companions approached Canterbury, "We beseech Thee" (*deprecamur te*), "O Lord, in Thy great mercy, to remove Thy wrath and anger from this city, and from Thy holy house, for we have sinned, Alleluia," was simply part of the Rogation Tuesday service in the Church of Lyons. [MARTENE, *de Ant. Eccles. Rit.* iii. 529.] This urgent deprecatory tone, this strong "crying out of the deep," which expresses so marked a characteristic of the Litanies, appears again in another Lyons anthem for Rogations, "I have seen, I have seen the affliction of My people;" in the York suffrage, which might seem to be as old as the days of the dreaded heathen King Penda, "From the persecution by the Pagans and all our enemies, deliver us;" and yet more strikingly in the Ambrosian, "Deliver us not into the hand of the heathen: Thou art kind, O Lord, have pity upon us; encom-

pass Thou this city, and let Angels guard its walls; mercifully accept our repentance, and save us, O Saviour of the world; In the midst of life we are in death:” although this latter anthem, so familiar to us, was composed on a different occasion by Notker of St. Gall. [See Notes to Burial Office.] The strict rule which forbade in Rogation time all costly garments, and all riding on horseback, may be illustrated by the decree of the Council of Mayence in 813, that all should “go barefoot and in sackcloth in the procession of the Great Litany of three days, as our holy fathers appointed.”

This name, “Litania Major,” was thus applied in Gaul to the Rogations, but in Rome it has always been used (as it now is throughout the Roman Church) for the Litany of St. Mark’s Day, which traces itself to St. Gregory the Great, and of which the Ordo Romanus says that it is not “in jejuniis.” In order to avert a pestilence, Gregory appointed a “sevenfold Litany,” using the term for the actual processional company, as the Litany of clergy, the Litany of laymen, that of monks, of virgins, of married women, of widows, of the poor and children; and, in fact, the Roman Bishops did not adopt the Rogation Litany, properly so called, until the pontificate of Leo III., which began in 795. This was some fifty years after England, on the other hand, had adopted the Litany of St. Mark’s Day as that which at Rome was called the Greater.

But although in strictness, as Hugh Menard says, “*Litania ad luctum pertinet*,” the Litany was not always confined to occasions of distress or of special humiliation. As early as the close of the fifth century the Gelasian Sacramentary, in its directions for Holy Saturday, had the following [Muratori, i. 546, 568]: “They enter the Sacristy, and vest themselves as usual. And the Clergy begin the Litany, and the Priest goes in procession, with those in holy orders, out of the Sacristy. They come before the altar, and stand with bowed heads: until they say, ‘Lamb of God, Who takest away the sins of the world.’” Then comes the blessing of the Paschal taper; and after the series of lessons and prayers which follows it, they go in procession with a Litany to the fonts, for the baptisms: after which they return to the Sacristy, “and in a little while begin the third Litany, and enter the church for the Vigil Mass, as soon as a star has appeared in the sky.”

And so it became natural to adopt a form of prayer which took so firm a hold of men’s affections on various occasions when processions were not used. At ordinations, or at consecrations, at the conferring of monastic habits, at coronations of Emperors, at dedications of churches, etc., it became common for the “school,” or choir, to begin, or as it was technically called, to “set on” (imponere) the Litany,—for the Subdeacon to “make the Litanies,”—for the first of the Deacons to “make the Litany,” that is, to present its suffrages [Muratori, ii. 423, 426, 439, 450, 452, 458, 467], beginning with “Kyrie eleison,” or with “O Christ, hear us.” A Litany never came amiss: it was particularly welcome as an element of offices for the sick and dying: its terseness, energy, pathos, seemed to gather up all that was meant by “being instant in prayer.”

For some time the Litanies were devoid of all Invocations of Angels and Saints. The Preces of Fulda simply asked God that the Apostles and Martyrs might “pray for us.” But about the eighth century Invocations came in. A few Saints are invoked in an old Litany which Mabillon calls Anglo-Saxon [MABILLON’S *Vet. Anal.* p. 168; *comp.* HADDAN and STUBBS’ *Councils*, etc. ii. 81], and Lingard Armoric [LINGARD’S *Angl. Sax. Ch.* ii. 386]. Names of Angels, with St. Peter or any other Saint, occur in another, which Mabillon ascribes to the reign of Charlemagne. The Litany in the Ordo Romanus [Bib. *Vet. Patr.* viii. 451] has a string of saintly names. As the custom grew, more or fewer Saints were sometimes invoked according to the length of the procession; “quantum sufficit iter,” says the Sarum Processional; and the York, “secundum exigentiam itineris.” The number was often very considerable: a Litany said after Prime at the venerable Abbey of St. Germain des Prés had, Martene says [iv. 49], ninety-four Saints originally: an old Tours form for visitation of the sick has a list of Saints occupying more than four columns [ibid. i. 859]: and a Litany of the ninth century which Muratori prints, as “accommodated to the use of the Church of Paris,” has one hundred and two such Invocations. [Muratori, i. 74.] The Invocations generally came between the Kyrie, etc., at the beginning, and the Deprecations which, in some form or other, constituted the most essential element of the Litany. Palmer thinks that the space thus occupied had originally been filled by many repetitions of the Kyrie, such as the Eastern Church loved, and the Council of Vaison in 529 had

recommended; and in consequence of which St. Benedict had applied the name of Litany to the Kyrie, just as, when Invocations had become abundant, the same name was popularly applied to them, which explains the plural form, “*Litania Sanctorum*,” in Roman books. Sometimes we find frequent Kyries combined with still more frequent Invocations, as in a Litania Septena for seven subdeacons on Holy Saturday, followed by a Litania Quina and Terna. [Martene, i. 216.] A Litania Septena was used on this day at Paris, Lyons, and Soissons.

The general divisions of Mediæval Litanies were—1. Kyrie, and “Christ, hear us,” etc. 2. Entreaties to each of the Divine Persons, and to the whole Trinity. 3. Invocations of Saints. 4. Deprecations. 5. Obsecrations, “by the mystery,” etc. 6. Petitions. 7. Agnus Dei, Kyrie, Lord’s Prayer. 8. Collects.

The present Roman Litany should be studied as it occurs in the Missal, on Holy Saturday; in the Breviary, just before the Ordo Commendationis Animæ; and in the Ritual, just before the Penitential Psalms; besides the special Litany which forms part of the Commendatio. The Litany of Holy Saturday is short, having three deprecations and no Lord’s Prayer. The ordinary Roman Litany, as fixed in the sixteenth century, names only fifty-two individual Saints and Angels. It is said on St. Mark’s Day, and during Lent, in choir, and “extra chorum pro opportunitate temporis.”

The Litanies of the Mediæval English Church are a truly interesting subject. Procter, in his *History of the Common Prayer*, p. 254, has printed an early Litany much akin to the Litany of York, and considered by him to be of Anglo-Saxon date. The Breviaries and Processionals exhibit their respective Litanies: and the ordinary Sarum Litany used on Easter Eve, St. Mark’s Day, the Rogations, and every weekday in Lent (with certain variations as to the Saints invoked), occurs in the Sarum Breviary just after the Penitential Psalms. It is easy, by help of the Processionals, to picture to oneself the grandeur of the Litany as solemnly performed in one of the great churches which followed the Sarum or York rites. Take, for instance, Holy Saturday. The old Gelasian rule of three Litanies on that day was still retained. In Sarum a “Septiform Litany” was sung in the midst of the choir by seven boys in surplices (compare the present Roman Rubric, that the Litany on that day is to be sung by two chanters “in medio chori”); the York Rubric says, seven boys, or three where more cannot be had, are to sing the Litany. It was called septiform, because in each order of saints, as apostles, martyrs, etc., seven were invoked by name. After “All ye Saints, pray for us,” five deacons began the “Quinta-partita Letania” in the same place (the York says, “Letaniam puerorum sequatur Letania diaconorum”); but after “St. Mary, pray for us,” the rest was said in solemn procession to the font, starting, “ex australi parte ecclesiæ.” First came an acolyte as cross-bearer, then two taper-bearers, the censer-bearer, two boys in surplices with book and taper, two deacons with oil and chrism, two subdeacons, a priest in red cope, and the five chanters of the Litany. In these two Litanies the four addresses to the Holy Trinity were omitted. After the blessing of the font, three clerks of higher degree in red copes began a third Litany, the metrical one which, Cassander says, was called Litania Norica, “*Rex sanctorum Angelorum, totum mundum adjuva*” (with which may be compared, as being also metrical, what Gibbon, vol. vii. p. 76, calls the “fearful Litany” for deliverance from the arrows of Hungarians): after the first verse was sung, the procession set forth on its return. In York the third Litany was sung by three priests, and was not metrical. There were processions every Wednesday and Friday in Lent (on other Lenten week-days the Litany was non-processional), the first words of the Litany being sung “before the altar, before the procession started” [*Process. Sar.*], and the last Invocation being sung at the steps of the choir as it returned. In York, on Rogation Tuesday, the choir repeated after the chanter, processionally, the Kyrie and Christe eleison with the Latin equivalents, “Domine, miserere; Christe, miserere.” then, “Miserere nobis, pie Rex, Domine, Jesu Christe.” The responses in this Litany were curiously varied. The chanter said, for instance, “St. Mary, pray for us;” and the choir responded, “Kyrie eleison.” Again, “St. Michael, pray for us;” the response was, “Christ, hear us.” The York Litany of Ascension Eve has, “Take away from us, O Lord, our iniquities,” etc.; the response being a repetition of the first words. Then, “Have mercy, have mercy, have mercy, Lord, on Thy people,” etc., the response being “Have mercy;” then “Hear, hear, hear our prayers, O Lord;” response, “Hear.” The Rubric adds, “Et dicatur Letania per cir-

equitum ad introitum chori." On the same Eve, in Sarum, a metrical invocation to St. Mary was chanted, "Sancta Maria, Quæsumus, alium Poscere Regem Jure memento; Salvete ut omnes Nos jubilantes." On St. Mark's Day, in Sarum, as in the Rogation Litany of York above quoted, the suffrage included "pray for us," and the response was Kyrie. The Sarum rule was, "Whatever part of the Litany is said by the priest must be fully and entirely repeated by the choir, as far as the utterance of 'We sinners beseech Thee to hear us.' For then after 'That Thou give us peace,' the choir is to respond, 'We beseech Thee, hear us,' and after each verse, down to 'Son of God.'" So the Processional; the same rule is given, in somewhat different form, by the Breviary.

The Litany was nearly always sung in procession in the Mediaeval Church of England, the singers sometimes singing the whole within the church, and at others going into the churchyard, or on particular occasions, as on the Rogations, into the streets, roads, and fields around. The supplications which preceded the Invocations of the Saints were said in front of the Altar, before the procession started; and the rule was that the procession should return to the same place to sing all that followed the last of these Invocations. All that is now said in the church, according to our modern use, was therefore said in the church in mediæval times, and was said kneeling as at present.¹

Besides the Latin Litanies for church use, the Primer contained one (in English) which may be seen in Mr. Maskell's Sarum Primer of about A.D. 1400; with two other English Litanies from MSS. in the Bodleian. [MASKELL'S *Monumenta Rituala*, iii. 99, 227, 233.] A MS. English Litany of the fifteenth century, somewhat different from these, is in the Library of University College, Oxford.

Coming down to the sixteenth century, we find the first form of our present Litany in that of 1544, probably composed by Cranmer, who would have before him the Litany in the Goodly Primer of 1535, and perhaps the Cologne Litany published in German 1543, or Luther's of 1543; and it was imposed on the Church by Henry VIII., to be used "in the time of processions." It contains only three Invocations of created beings, as follows:—

"Saint Mary, Mother of God our Lord Jesu Christ, pray for us.

All holy angels and archangels, and all holy orders of blessed spirits, pray for us.

All holy patriarchs and prophets, apostles, martyrs, confessors and virgins, and all the blessed company of Heaven, pray for us."

These were dropped in 1548. In Henry's reign there was also a Litany published in the King's Primer of 1545. It is curious that "procession," in Cranmer's language [see a passage in *Private Prayers*, Parker Soc. pref. p. 25], meant the actual supplication.² In 1547 the Injunctions of Edward VI. forbade processions about the Church or Churchyard; and, borrowing part of the Sarum rule above mentioned as to the Easter Eve Litanis Septiformis, ordered the priests, with other of the choir, to kneel in the midst of the church immediately before High Mass, and sing or say the Litany, etc., which Injunction was repeated by Queen Elizabeth in 1559, with the alteration of "before Communion," etc.³ In the Prayer Book of 1549 the Litany was ordered to be said or sung on Wednesdays and Fridays, and was printed after the Communion; but in the Book of 1552 it was printed in its present place, "to be used on Sundays, Wednesdays, Fridays, and at other times," etc. About Christmas, 1558, Elizabeth sanctioned the English Litany nearly as before, for her own Chapel [see CARDWELL, *Docum. Ann.* i. 209, and *Lit. Services*, Parker Soc. p. xii]; it soon came into more general use, and was inserted in the Prayer Book of 1559, the Rubric of 1552 being repeated. The Injunctions of Elizabeth in 1559 ordered the Curate to "say

the Litany and prayers" in church every Wednesday and Friday; but the Litany of the procession, in Rogation week, was to be continued also, and the custom of "Beating the Bounds" of parishes on Ascension Day still in some sort represents it. [See Note on Rogation Days.]

The fifteenth canon of 1604 provides for the saying of the Litany in church after tolling of a bell, on Wednesdays and Fridays. In the last review of the Prayer Book the words "to be sung or said" were substituted for "used" (both phrases having occurred in the Scotch Prayer Book), and are very carefully added—an erasure being made to give precedence to the word "sung"—in Cosin's Durham Book. The Litany was sung by two Bishops at the coronation of George I.

With regard to the place for saying or singing the Litany, the present Prayer Book in its rubric before the 51st Psalm in the Commination, appears implicitly to recognize a peculiar one, distinct from that in which the ordinary offices are performed. As we have seen, the Injunctions of Edward, followed herein by those of Elizabeth, specified the midst of the Church; and Bishop Andrewes had in his chapel a *faldstool* (folding-stool) for this purpose, between the western stalls and the lectern. So Cosin, as archdeacon of the East Riding in 1627, inquired whether the church had "a little faldstool or desk, with some decent carpet over it, in the middle alley of the church, whereat the Litany may be said after the manner prescribed by the Injunctions;" and in his first series of Notes on the Common Prayer he says, "The priest goeth from out his seat into the body of the church, and at a low desk before the chancel door, called the faldstool, kneels, and says or sings the Litany. Vide *Proph. Joel de medio loco inter porticum et altare*," etc.⁴ Compare also the frontispiece to Bishop SPARROW'S *Rationale*, and to the Litany in Prayer Books of 1662, etc. Cosin gave such a faldstool to Durham Cathedral, which is constantly used by two priests; and the Rubric of the present Coronation office speaks of two Bishops kneeling in the same manner at a faldstool to say the Litany. The custom doubtless signified the deeply supplicatory character of this service. Finally, in the Durham Book the Rubric before the Litany ends with these words: "The Priest (or Clerks) kneeling in the midst of the Quire, and all the people kneeling, and answering as followeth."

In the present day there is a disposition to make the Litany available as a separate service. Archbishop Grindall's order in 1571, forbidding any interval between Morning Prayer, Litany, and the Communion Service, was far from generally observed.⁵ At Winchester and Worcester Cathedrals the custom of saying the Litany some hours after Mattins has prevailed; and we learn from PRICK'S *Desiderata Curiosa* [lib. xii. no. 21] that in 1730 the members of Ch. Ch. Oxford, on Wednesdays and Fridays, went to Mattins at six, and to Litany at nine. The 15th Canon, above referred to, recognizes the Litany as a separate office. Freedom of arrangement in this matter is highly desirable; and if it be said that the Litany ought to precede the Communion, according to ancient precedent, instead of being transferred, as it sometimes now is, to the afternoon, it may be replied that the Eucharistic Ectene of the East is not only much shorter than our Litany, but far less plaintive, so to speak, in tone, and therefore more evidently congruous with Eucharistic joy. The like may be said, on the whole, of the "Preces Pacificæ" once used at Rome (as we have seen) in the early part of the Mass, and at Milan on Lenten Sundays: although indeed a Lenten Sunday observance could be no real precedent for all the Sundays in the year.⁶ Of the Puritan cavils at the Litany, some will be dealt with in the Notes. One, which accuses it of perpetuating prayers which had but a temporary purpose, is rebuked by Hooker [HOOKER'S *Echl. Pol.* v. 41, 4], and is not likely to be revived. He takes occasion to speak of the "absolute" (i.e. finished) "perfection" of our present Litany: Bishop Cosin, in his *Devotions*, uses the same phrase, and calls it "this principal, and excellent prayer" (excellent being, in the English of his day, equivalent to matchless); and Dr. Jebb describes it as "a most careful, luminous, and comprehensive collection of the scattered treasures of the Universal Church." [JEBB'S *Choral Service*, p. 423.]

It may also be regarded as a comprehensive form of prayer

⁴ This note is found also in a Prayer Book in the Bodleian Library, which contains many annotations written about 1655 by Bishop Duppa; and he adds, "So ordered by the composers of this Book in imitation of the Lutheran Churches."

⁵ In fact, there is a direction exactly opposite in an Occasional Service of Queen Elizabeth's reign, exhorting the people to spend a quarter of an hour or more in private devotion between Morning Prayer and the Communion.

⁶ See also a note on the expanded Kyrie eleison in the Communion Service.

¹ "Seynte Marke fallyng in Ester wyke, or up on any Sondag, he schal neyther haue faste nor procession that yere." [Rule of St. Saviour, ch. xl.; AUNGIER'S *Hist. Syon*, p. 353.]

² So also "Processioners" was the name given to copies of the English Litany which were sold in Cambridge for twopence each in 1558. [CARTER'S *King's Coll. Chap.*]

³ The English Litany was nevertheless used in procession at the Queen's court "in copes to the nombur of xxx," on St. George's Day, April 23, 1560 and 1561. Again at Windsor on May 23, 1561, "After matens done, they went a processyon rond about the cherche, so done the mydes and so ront a-bowt . . . the clarkes and prestes a xxxiij synging the Englyss processyon in chopes xxxiij, and sum of them in gray ames and in calabur." The same is narrated of the years 1562 and 1563. [MACHYN'S *Diary*, 232, 267, 258, 280, 306.] There is also an engraving by Hollar of a similar procession, ten or twelve years later, in ASHEMOLLE'S *Order of the Garter*, p. 515.

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which especially carries into practice the Apostolic injunction, "I exhort therefore that . . . supplications, prayers, intercessions . . . be made for all men." After the Acts of Adoration with which it opens, there follow a number of "Deprecations," relating to the sins or dangers of national or individual life, from which we pray Christ, as our "Good Lord," to deliver us. After these the "Obsecrations" plead the acts and sufferings of our Redeemer, as each having an efficacious power of its own. Then come the "Petitions" or "Supplications," which are full of intercessory prayer, for the Sovereign and the Royal Family, for the Clergy, for the Sovereign's counsellors and agents in the government of the Kingdom and in the administration of justice, for all

Christians, for all nations, for the increase of ourselves in love and obedience, for the advancement of all Christians in grace, for the conversion of those who are not yet in the way of truth, for persons in various troubles and dangers, for God's mercy to all men, and for our enemies; the whole closing with a prayer for the Divine Blessing on all the labours of our hands, and for His forgiveness of our sins, negligences, and ignorances. Such a fulness of supplications, combined with the comparative familiarity and homeliness of its subjects, makes the Litany welcome to the lips of every age; and it is none the less so in that it speaks a language of prayer which has been substantially that of our forefathers for twelve centuries.

"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

a The Litany and Suffrages [1549 only]. It was printed, preceded by this title only, after the Communion Service.
b The first Rubric at the end of the Communion Service began thus, in 1549 only: Upon Wednesdays and Fridays the English Litany shall be said or sung in all places after such form as is appointed by the King's Majesty's Injunctions: or as it or shall be otherwise appointed by his Highness. The Communion Service was then to be begun on these days, after the Litany ended.
c Sundays . . . by the Ordinary [1551]
d Sat.

e Here followed the Invocations of Saints, which sometimes numbered as many as two hundred ; each Invocation, as "Sancte Paule," being followed by the Response, "Ora pro nobis."

PATER de coelis DEUS : miserere nobis.

FILI Redemptor mundi DEUS : miserere nobis.

SPIRITUS SANCTE DEUS : miserere nobis.

Sancta Trinitas, unus DEUS : miserere nobis.

Ne reminiscaris, DOMINE, delicta nostra, vel parentum nostrorum : neque vindictam sumas de peccatis nostris. Parce, DOMINE, parce populo Tuo, quem redemisti pretioso sanguine Tuo : ne in æternum irascaris nobis.

Ab omni malo : Libera nos, DOMINE.

THE INVOCATIONS.

by the Ordinary] In the MS. of the Prayer Book the final words of the Rubric were originally written "*by the Ordinary: the Minister and People all kneeling.*" The last six words are crossed out with a pen, perhaps with the idea that they excluded the use of the Litany in procession.

O God the Father] The old Sarum Litany prefixes to this, "Kyrie Eleison, Christe Eleison:" then, "Christe, audi nos." The Roman has a complete Kyrie, with "Christe, audi nos ; Christe, exaudi nos." The Litany of Ordo Romanus, and the Utrecht Litany, have also "Salvator mundi, adjuva nos."

The sense of the original Latin would be best brought out by, e.g. "Son, Redeemer . . . Who art God," etc.

The four Invocations offer a very striking application of the statement with which the Athanasian Creed opens, "And the Catholick Faith is this: That we worship one God in Trinity, and Trinity in Unity." Each of them is an act of solemn adoration passing into an act of prayer.

of heaven] i.e. from heaven, "de coelis." The phrase comes from S. Luke xi. 13, ὁ Πατήρ ὁ ἐξ οὐρανοῦ, your Father Who heareth from heaven. [Comp. 2 Chron. vi. 21.] "Exaudi . . . de coelis," Vulg.

miserable sinners] Added in 1544.
proceeding from] Added in 1544. The Utrecht has "Spiritus Sancte, benigne Deus."

O holy, blessed] The fourth Invocation was thus amplified in 1544, partly from the old Sarum antiphon after the Athanasian Creed, for Trinity week : "O beata et benedicta et gloriosa Trinitas, Pater et Filius et Spiritus Sanctus." It must be borne in mind that the term Person, in regard to the

Holy Trinity, is not equivalent to "individual," as when it is applied to three men. When we say, "three Persons and one God," we mean, as the original Invocation shows, that the three are severally distinct, yet are one God.

Remember not] Before 1544 these words formed part of the antiphon which was added to the Penitential Psalms as prefixed to the Litany. In the original, after "ne in æternum," etc., came, "et ne des hereditatem tuam in perditionem: ne in æternum obliviscaris nobis." But there was also, just before the special Deprecations, and after the Invocations of Saints, "Propitius esto: Parce nobis, Domine." The word "good" was inserted in 1544. The sins of fathers may be visited on children in temporal judgements.

good Lord] It is much to be observed that this supplication and the whole of what follows down to the Kyrie is one continuous act of worship offered to our Blessed Lord ; and it is this which gives the Litany such peculiar value in days when His Divinity is too often but faintly realized.

THE DEPRECATIONS.

From] These Deprecations, which in the old Litanies, as in the present Roman, were broken up into separate forms, each relating to one topic, were in 1544 combined in groups, as at present ; probably in order to give more intensity and energy to the "Deliver us." The like was done with the Observations. *all evil*] Sarum, York, Hereford, Carthusian, Dominican, and the old Ordo Romanus ; Litanía Latina in Luther's Enchiridion, 1543.

mischief] Added to the old form in 1544.

sin] Added in 1544 from the Litany in the Primer of 1535. The Roman has it, and it is in Hermann of Cologne's *Simplex*

the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation,
Good LORD, deliver us.

^a [York.]

From 'all blindness of heart; from pride, vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,
Good LORD, deliver us.

^b all [1552]
^c Sar.
^d [York.]
^e Sar.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,
Good LORD, deliver us.

From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from sudden death,
Good LORD, deliver us.

^f [York.]

Ab insidiis diaboli: Libera . . .
Ab infestationibus dæmonum: Libera . . .
[^aA ventura ira: Libera . . .]
A damnatione perpetua: Libera . . .

[^a cæcitate cordis: Libera . . .
[^a peste superbiæ: Libera . . .]
Ab appetitu inanis gloriæ: Libera . . .
Ab ira, et odio, et omni mala voluntate:
Libera . . .

A spiritu fornicationis: Libera . . .

A fulgure et tempestate: Libera . . .
A subitanea et improvisa morte: Libera . . .
[^aA subita et æterna morte: Libera . . .]

ac Pia Deliberatio, translated from German into Latin in 1545; his Litany is nearly identical with that of Luther named above.

crafts and assaults] Two distinct modes of diabolic attack, secret and open. So a Jewish evening prayer, "Keep Satan from before and from behind us. [*Bible Educator*, iv. 239.] Sarum Primer has, "from the awaitings of the fiend." [*Comp. 2 Cor. ii. 11.*]

assaults] Not in York nor in Roman, but in Dominican. [*Brev. Ord. Prædic.*]

Thy wrath] Roman has this; and so the Ordo Romanus. York has "from the wrath to come." So it is in the Lyons Rogations, and in Carthusian. In Litanies for the Sick it was common to deprecate "Thy wrath." [Martene, i. 858, etc.] The Narbonne had "from Thy wrath greatly to be feared."

everlasting damnation] Sarum, Hereford, Utrecht, Cistercian, Dominican, have "perpetual." [*Comp. Roman*, "a morte perpetua."] If the force of this Deprecation can be evaded in the interests of Universalism, no words can retain any meaning. York combines "sudden and eternal death."

blindness of heart] This, which is in Sarum and Utrecht, not in York nor Roman, was derived from the Vulgate of Eph. iv. 18, "propter cæcitatem cordis sui:" but the word *ωπρωσθη* should rather be rendered "hardness" or "callousness." [*pride*] York and Utrecht more emphatically, "the plague of pride." Not in Roman. The Carthusian has "the spirit of pride."

vain-glory] Compare Sarum, "the desire of vain-glory." Not in Roman.

hypocrisy] Added in 1544.

envy] Added in 1544. We do not specify anger, as Sarum and York do.

hatred] Here Sarum, York, Roman agree.

malice] Sarum, York, Roman, Utrecht, Dominican, "all ill-will."

fornication] Sarum, Roman, Carthusian have "the spirit of fornication." The Sarum addition, "from all uncleanness of mind and body," is in Hereford, Utrecht, Carthusian, Dominican; so York, "from all uncleanness. . ." Sarum further adds "from unclean thoughts," so Dominican.

deadly sin] In 1544 "all deadly sin." "Other" added in 1549. This phrase has been more than once objected to. The Committee of the House of Lords in 1641 suggested "grievous sin," doubtless from dislike of the Roman distinction of mortal and venial sins. The Puritan divines, at the Savoy Conference, made a similar suggestion, observing that the wages of sin, as such, were death. The Bishops answered, "For that very reason, 'deadly' is the better word." They therefore must have understood the phrase to refer to all wilful and deliberate sin. At the same time it must be remembered that among wilful sins there are degrees of heinousness. "It would be introducing Stoicism into the Gospel to contend that all sins were equal." [Dr. PUSEY'S *Letter to Bishop of Oxford*, p. liii.]

deceits of the world, the flesh] Added in 1544; but York has "from fleshly desires." So Utrecht, Carthusian, "from wicked concupiscence." "Deceits of the devil," in fact, is a repetition of "crafts of the devil" above. The deceits of the

world, of course, mean "the vain pomp and glory" of it, the hollow splendour, the false attractiveness, the promises of satisfaction and of permanence, etc., which as the Apostle reminds us, have no reality. [1 S. John ii. 17; *comp.* 1 Cor. vii. 31.]

lightning and tempest] Not in York nor Hereford. Roman has it; and a Poitiers Litany [Martene, iii. 438] has, "That it may please Thee to turn away *malignitatem tempestatum*." Thunderstorms impelled St. Chad to repair to church, and employ himself in prayer and psalmody; being asked why he did so, he cited Psalm xviii. 13. [BEDE'S *Ecl. Hist.* iv. 3.] There are two Orationes "contra fulgura," and one "ad repellendam tempestatem," in Menard's edition of the Gregorian Sacramentary.

plague, pestilence] Sarum, York, Hereford, have not this Deprecation, which is in Roman. The Litany of 1535 had "from all pestilence." So also a Tours Litany, "to remove pestilence or mortality from us;" and St. Dunstan's Litany for Dedication of a Church has "from pestilence."

famine] Not in Sarum, York, Hereford, but in Roman. In 1535 "from pestilence and famine." Dunstan's also "et fame." The Fleury Litany in Martene has "from all want and famine."

battle] York has "from persecution by Pagans, and all our enemies," like the Anglo-Saxon Litany. The Roman and Dominican deprecate "war." So Primer of 1535, and Hermann. Dunstan's and Fleury mention slaughter. Laud says that the Puritans' objection to the deprecation of famine and battle "is as ignorant as themselves." [*Works*, i. 12.]

murder] Added 1544. Hermann has it. The Latin Book of 1560 has "latrocinio."

sudden death] So Sarum Primer has "sudden death and unadvised." The Roman agrees with the Sarum. So Hermann, adding "evil." The same Deprecation is in the Rogations of Lyons. The Puritans objected that "the godly should always be prepared to die." Hooker replies, in one of his most beautiful and thoughtful chapters [*Ecl. Pol.* v. 46], that it is lawful to "prefer one way of death before another;" that it is religion which makes men wish for a "leisurable" departure; that our prayer "importeth a twofold desire"—[1] For some "convenient respite;" [2] If that be denied, then, at least, "that although death unexpected be sudden in itself, nevertheless, in regard of our prepared minds, it may not be sudden." Archbishop Hutton, of York, before the Hampton Court Conference was held, explained this as implying a condition, "if it be Thy will," supposing "sudden" were taken simply; but "sudden" might be taken as equivalent to "giving no time for repentance." The aversion of Lord Brook to this Deprecation, and his own terrific instantaneous death by a shot from the great spire of Lichfield Cathedral, are well-known. In a Prayer Book in the Bodleian, "worn by the daily use" of Bishop Duppa, of Salisbury (while residing at Richmond, between the overthrow of Episcopacy and the Restoration), and containing marginal notes in his own hand, this comment occurs, "Vainly excepted against, because we should always be prepared for it: for by the same reason, we should not pray against any temptations." At the Savoy Conference the Puritans again raised the old objection, and proposed to

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.

^a [Met.]
^b Sar.

By Thine Agony and Bloody Sweat; by Thy Cross and Passion; by Thy precious Death and

Per mysterium sanctæ Incarnationis Tuæ:
Libera . . .

[^a Per sanctam Nativitatem Tuam: Libera . . .]
^b Per sanctam Circumcisionem Tuam: Libera

Per Baptismum Tuum: Libera . . .
Per Jejuniū Tuum: Libera . . .

Per Crucem et Passionem Tuam: Libera . . .
Per pretiosam Mortem Tuam: Libera . . .

read, "from dying suddenly and unprepared." The Bishops replied, "From sudden death, is as good as from dying suddenly; which we therefore pray against, that we may not be unprepared." [CARDWELL, *Conferences*, pp. 316, 352.] "A person," says Bishop Wilson, *Sacra Privata*, p. 358, "whose heart is devoted to God, will never be surprised by death."

[*sedition*] In 1544, from Primer of 1535. Hermann, "a seditione et similitate."

[*privy conspiracy*] In 1544. After this, in 1549 and 1552, came, "from the tyranny of the Bishop of Rome, and all his detestable enormities," which was omitted under Elizabeth; and Cosin, in his First Series of Notes, says that the Puritans (of James I.'s time) wished to have it restored. It had been in the Primer of 1545, with "abominable" for "detestable."

[*rebellion*] Added, for obvious reasons, in 1661, by Cosin. His proposed version of the whole clause was, "From all open rebellion and sedition; from all conspiracy and treason; from all false doctrine, heresy, and schism; from . . ."

[*false doctrine, heresy*] In 1544. Hermann, "ab omni errore."

[*schism*] In 1661. The Primer of 1535 had had "schismies."

[*hardness of heart, and contempt*] In 1544. [Comp. the Third Collect for Good Friday. See Prov. i. 25.] The force of this Deprecation is best seen by remembering that a final hardening of the heart is a penal infliction, provoked by habitual indifference to Divine love. We may well entreat our Lord to save us from repaying His love by coldness, lest the capacity of loving Him be justly taken away. We may well implore Him, also, to keep us from the terrible possibility of ignoring, and practically despising, His revelation and His commands. Compare the beautiful Parisian Litany of the Holy Name of Jesus, "from neglect of Thy inspirations, Jesus, deliver us."

THE OBSECRATIONS.

[*By the mystery*] Here begin the Obsecrations, as they are called. They go on the principle that every several act of our Lord's Mediatorial life has its appropriate saving energy; that virtue goes out of each, because each is the act of a Divine Person, and has a Divine preciousness. When, therefore, we say, "Deliver us by Thy Nativity, by Thy Temptation," etc., we do not merely ask Him to remember those events of His human life, but we plead them before Him as mystically effective, as instinct with life-giving grace, as parts of a Mediatorial whole. Doubtless, the Death of our Lord is the meritorious cause of our salvation; we are redeemed by it, not by His Circumcision, or His Fasting; and to efface the distinction between it and all other parts of the "Economy," in regard to His office as the Lamb of God, would be an indication of theological unsoundness. At the same time it is also true that, in St. Leo's language, all our Lord's acts, as being related to His atoning Passion, are "sacramental" as well as "exemplary;" His Nativity is our spiritual birth, His Resurrection our revival, His Ascension our advancement. They are not only incentives and patterns, but efficient causes in the order of grace. So St. Bernard, in his second Pentecost Sermon, says that His Conception is to cleanse ours, His Resurrection to prepare ours, etc. More vividly, St. Anselm, in his fifteenth Prayer, "O most sweet Lord Jesus, by Thy holy Annunciation, Incarnation . . . Infancy, Youth, Baptism, Fasting . . . scourges, buffets, thorny crown," etc. But the deepest and tenderest expression of this principle (surpassing

even Bishop Andrewes' Obsecrations, "by Gethsemane, Gabbatha, Golgotha," etc.) is in the mediæval Golden Litany, printed by MASKELL, *Monumenta Ritualia*, iii. 267, 272, "By Thy great meekness, that Thou wouldst be comforted by an angel, so comfort me in every time. . . For that piteous cry, in the which Thou commendedst Thy soul to Thy Father, our souls be commended to Thee," etc. The coarse and heartless fanaticism which could cavil at these Obsecrations as "a certain conjuring of God," was characteristic of John Knox and his friends. They so expressed themselves when criticizing the Litany ("certain suffrages devised of Pope Gregory") in a letter to Calvin against the Prayer Book of 1552. This cavil is alluded to by Bishop Pearson. [*Minor Works*, ii. 99.] Bishop Duppa writes, "No oath, nor no exorcism."

[*of Thy holy Incarnation*] So Sarum, York, Hereford, Roman, Cistercian, Dominican. "The mystery" is doubtless an allusion to 1 Tim. iii. 16. The thought which it suggests is that which of old made men bow down in adoration at the words in the Creed, "et Homo factus est." "By all the stupendous truths involved in Thine assumption of our humanity, wherein Thou, being true God, becamest true Man, combining two Natures in Thy single Divine Person, without confusion, and without severance; so that, in the Virgin's womb, Thou didst bring God and man together, undergoing all the conditions of infant life, Thyself unchangeably the Creator and Life-giver." The Roman adds, "By Thine Advent." Utrecht has "By Thine Annunciation, by Thine Advent and Nativity."

[*Thy holy Nativity*] After Hereford. So the Sarum Primer. [Maskell, iii. 106.] The Latin Book of 1560 made "Nativity, Circumcision," etc., dependent on "mysterium." York has no mention of the Nativity.

[*Circumcision*] This is not in the present Roman, but in two old Roman forms in Menard's notes to the Gregorian Sacramentary [741 and 923]. The Parisian of the Holy Name places after "Nativity," "Thine infancy, Thy most Divine life, Thy labours." Sarum Litany for the Dying adds "apparitionem tuam;" and Utrecht has "circumcisionem et oblationem tuam."

[*Baptism, Fasting*] Roman combines "Baptism and holy Fasting." Utrecht, "Baptism and Fasting." Maskell's Sarum Primer, "Thy Fasting and much other penance doing."

[*Temptation*] 1544. Primer of 1535, and Hermann, "temptations." Golden Litany, in Maskell, "The tempting of the fiend in the desert."

[*Agony and Bloody Sweat*] 1544. So Hermann. Golden Litany, "For that agony in which Thou offerdest Thee willingly to death, obeying Thy Almighty Father; and Thy bloody sweat." Primer of 1535, "Thy painful agony, in sweating blood and water."

[*Cross and Passion*] So Roman, York for Easter Eve, and Anglo-Saxon (probably an old York form), in Procter, p. 255, and Hermann. Mabillon's Anglican, or Armerican, Hereford, Utrecht, Carthusian, Cistercian, Dominican, have "Passion and Cross;" so Sarum for the Dying. This is the more natural order. Sarum Primer, "Thy holy Passion." The Tours omits "Thy Cross," which forms the only Obsecration in the Corbey MS. Litany [Menard, note 380], and in the Litany of the ninth century, in Muratori, i. 76. The Golden Litany dwells with intense tenderness on all the details of the Crucifixion, and on some points which are traditional or legendary. Parisian of the Holy Name; "Thine Agony and Passion, Thy Cross and forsaking, — *lanquores tuos.*"

[*precious Death*] Sarum. So in Sarum Litany for the Dying,

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 judgement,
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.

ⁱ Sar.
ⁱ [Sar.]
ⁱ [Sar.]
ⁱ Ord.]
Celebr.

Per gloriosam Resurrectionem Tuam: Libera
Per (admirabilem) Ascensionem Tuam: Libera
Per adventum SANCTI SPIRITUS (Paracliti):
Libera . . .
In hora mortis: (Succurre nobis), DOMINE.
In die iudicii: Libera nos, DOMINE.

ⁱ Peccatores: Te rogamus, audi nos.
Ut [²sanctam] Ecclesiam Tuam [¹Catholicam] regere (et defensare) digneris: Te rogamus, audi nos.

"piissimam mortem tuam." Sarum Primer, "most piteous death." Ordo Romanus mentions the Cross, Passion, Death. *Burial*] Not in Sarum; but in Sarum Primer, "Thy blessed burying." "Thy Death and Burial" in Roman, Utrecht, Strasburg, for Easter Eve, Primer of 1535, Hermann, Parisian. *Thy glorious Resurrection*] So Sarum, Hereford, Narbonne, Moiscac, Cistercian, Carthusian, Dominican, Sarum and Parisian Litanies for the Dying. Anglo-Saxon, York, Strasburg, Utrecht, Roman, and ordinary Parisian, "holy Resurrection."
Ascension] Anglo-Saxon, Sarum, York, Hereford, Roman, Moiscac, Narbonne, Cistercian, Carthusian, Dominican, Parisian, prefix "admirabilem" to "Ascensionem;" Strasburg and Utrecht have "glorious." Remiremont, "radiant." Golden Litany, "wonderful and glorious." Parisian of the Holy Name has after "Ascension," "by Thy joys, by Thy glory."

the coming of the Holy Ghost] Sarum, for the Dying, "The coming of the Holy Ghost, the Paraclete;" so Ordo Romanus, present Roman, and Hermann. "The Paraclete" was omitted in 1544, as in Primer of 1535. Sarum, York, Hereford, Anglo-Saxon, Sarum Primer, Cistercian, Dominican, and Benedictine of M. Cassino, have "grace" instead of "coming." Armoricain, "by the descent of the Holy Ghost." Tours and Utrecht simply, "by the Spirit, the Paraclete." Utrecht and others add an Obsecration by the Second Advent, e.g. "by Thy future Advent," "by the majesty of Thine Advent."

In all time of our tribulation . . . wealth] 1544. After Primer of 1535, "in time of our tribulations, in the time of our felicity;" Hermann, "in all time," etc. The Scottish and American Books have "prosperity" for "wealth." The suffrage seems to refer not only to deliverance out of afflictions, but to deliverance from the special moral dangers which attend them. [Exod. vi. 9; Jer. v. 3; Hos. vii. 14; Amos iv. 6. See too the remarkable case of Ahaz, 2 Chron. xxviii. 22, and the awful picture in Rev. xvi. 11.] Suffering often hardens instead of softening the heart; and therefore "not without reason has the Church taught all her faithful children to say, 'Suffer us not . . . for any pains of death to fall from Thee!'" [MILL, *Univ. Sermons*, p. 332.] The trials of prosperity [Deut. viii. 14; Jer. v. 24; and Uzziah's case, 2 Chron. xxvi. 16, etc.] are more commonly recognized. Even the Greeks knew, as an ethical commonplace, that it was hard to bear success without insolence and moral depravation. [ARIST. *Eth.* iv. 8.] It is the Christian's wisdom and happiness to learn the secret of strength against both these forms of trial, as St. Paul learned it. [Phil. iv. 12.]

in the hour of death] So Sarum and Hereford, adding, as the response, "Succour us, O Lord." This suffrage, for which York substitutes "from the pains of hell," comes before the Obsecrations in Benedictine of M. Cassino.

in the day of judgement] Sarum, York, Hereford, Roman, Ordo Romanus, Utrecht, Dominican, etc. The vernacular Litanies in Maskell have "in the day of doom." Golden Litany, "Succour us, most sweet Jesu, in that fearful day of the strict judgement." [Comp. the *Dies Iræ*.]

The following is a tabular view of the Deprecations and Obsecrations of the Sarum and Roman Litanies:—

<i>Sarum.</i>	<i>Roman.</i>
From all evil (also in York and Hereford).	From all evil.
From the snares of the devil (Y. H.).	From all sin.

Sarum.

Roman.

From perpetual damnation (H.).	From Thy wrath.
From perils imminent for our sins.	From sudden and unforeseen death.
From assaults of demons.	From the snares of the devil.
From the spirit of fornication.	From the scourge of earthquake.
From the desire of vain-glory.	From anger and hatred, and all ill-will.
From all uncleanness of mind and body (Y. H.).	From the spirit of fornication.
From anger and hatred, and all ill-will (Y.).	From lightning and tempest.
From unclean thoughts.	From everlasting death.
From blindness of heart.	
From lightning and tempest.	
From sudden and unforeseen death (Y. sudden).	From pestilence, famine, and war.
By the mystery of Thy holy Incarnation (Y. H.).	By the mystery of Thy holy Incarnation.
By Thy Nativity (H. holy).	By Thine Advent.
By Thy holy Circumcision.	By Thy Nativity.
By Thy Baptism.	By Thy Baptism and holy Fasting.
By Thy Fasting.	
By Thy Cross and Passion (H. Passion and Cross).	By Thy Cross and Passion.
By Thy precious Death.	By Thy Death and Burial.
By Thy glorious Resurrection (H. Y. holy).	By Thy holy Resurrection.
By Thy wonderful Ascension (Y. H.).	By Thy wonderful Ascension.
By the grace of the Holy Ghost the Paraclete (Y. H.).	By the coming of the Holy Ghost the Paraclete.
In the hour of death, succour us, O Lord (H.).	
In the day of judgement, deliver us, O Lord (Y. H.).	In the day of judgement.

THE SUPPLICATIONS.

We sinners] Here begin the Petitions, or Supplications; introduced by a confession of our sinfulness. So in Sarum, York, Hereford, Roman, Cistercian, Carthusian, Dominican, etc., "We sinners beseech Thee to hear us." In some the suffrage is, "We sinners," and the response, "Beseech Thee, hear us." But the Dominican makes the reader say the whole, and the choir repeat the whole. As we have seen, the Sarum use was for the choir to repeat all after the reader, until after this petition. The Litany of 1544, which joined this with the suffrage for the Church, added the word "God." And this may be set against the substitution of "Lord," for the original "our God," in "O Saviour of the world." Afterwards, in Sarum, Hereford, Dominican, come two suffrages, which remind us of the older "Pacificæ," "That Thou wouldst give us peace . . . That Thy mercy and pity may preserve us." York places the first of these here, the second further on. The Roman has three suffrages, "That Thou spare us . . . That Thou forgivest us . . . That it may please Thee to bring us to true repentance." Utrecht has two, for peace and pardon: Cistercian, for peace, only.

Thy holy Church universal] The Preces of Fulda pray for "deepest peace and tranquillity," and then for "the Holy

That it may please Thee to keep ^a and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy Servant **VICTORIA**, our most gracious Queen and Governor;

We beseech Thee to hear us, good LORD.

That it may please Thee to rule her heart in Thy faith, fear, and love, and that she 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 her defender and keeper, giving her the victory over all her enemies;

We beseech Thee to hear us, good LORD.

That it may please Thee to bless and preserve *Albert Edward Prince of Wales*, the Princess 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.

^a and strengthen
^b Sar. ^{life} [1559].

^b Ut Regi nostro et principibus nostris pacem et veram concordiam atque victoriam donare digneris: Te rogamus, audi nos.

^c See note below.

^d [Met.]

Ut Episcopos—nostros [^d et Prælatos nostros], in sancta religione [^d in Tuo sancto servitio], conservare digneris: Te rogamus, audi nos.

^e [Liber Festivalis. Bidding of Bedes.]

[. . . and for all the Lords of the Council, and all other of the Nobilitie which dwell in the countreyes having protection and government of the same, that Almighty God may send grace so to governe and ride the land . . .]

Catholic Church, which is from one end of the earth to the other." Sarum simply, "Thy Church." So Hereford, Cistercian, Dominican. Procter's, York, and Roman, "Thy holy Church." Sarum at Ordination, "Thy Catholic Church." Sarum reads, "to govern and defend;" so Cistercian. Roman, "to govern and preserve." The Ordo Romanus, "to exalt Thy Church." The Primer of 1535, "to govern and lead Thy holy Catholic Church." The Book of 1559 has "universally." The Latin Book of 1560, "Catholicam." The Scottish Book, "Thy holy Catholic Church universally."

in the right way] This expresses generally what in the Sarum had a special reference to the ecclesiastical state and religious orders,—“in holy religion . . . That it may please Thee to preserve the congregations of all holy persons in Thy service,” or, as Hereford, in “Thy holy service.”

That it may please Thee to keep] To pray for the Sovereign before the Bishops was not absolutely a novelty at the time when our Litany was drawn up. The Sarum, indeed, before the separation from Rome, had prayed first for “Domnum Apostolicum” (the Pope), “and all degrees of the Church,” then for “our Bishops and Abbats,” then for “our King and Princes.” York and Hereford had a like order (Hermann's Litany places “Sovereign” after “Clergy,” and indeed after other classes). But the three vernacular Litanies printed by Maskell all place “our Kings . . . and Princes” before “Prelates” or “Bishops,” although one of them prays first for the Pope and for “each degree of holy Church.” [Maskell, iii. 107.] The words “and strengthen . . . of life” were first added in the Litany of 1558. Prayers for the spiritual good of the Sovereign had not been usual in old Litanies; that of 1544 prayed that Queen Catherine might be kept in the Lord's fear and love, with increase of godliness, etc. The present Roman prays generally that Christian kings and princes may have peace and true concord. The Ambrosian Preces for First Sunday in Lent have, “for Thy servants, the Emperor N., and the King N., our Duke, and all their army.” Fulda, “for the most pious Emperor, and the whole Roman army.”

may evermore have affiance] In 1549 and 1552 the reading was “always.” *Affiance*, in the sense of *trust*, is found in Shakespeare. [Henry V. ii. 2; 2nd Part of Henry VI. iii. 1.] It is also used in a letter addressed to Suffolk by Wolsey, who writes, “Having also such an assured affiance in your truth that . . . ye would not have broken your promise.” [Henry VIII. State Papers, Dom. and For. 224.]

giving her the victory] So Sarum, York, Hereford. [See

above.] The thought probably came from Ps. cxliv. 10. The Lyons has “to preserve our King . . . That Thou grant him life and victory.” Hermann has a suffrage, “to give to our Emperor perpetual victory against the enemies of God” (i.e. the Turks): Luther's, “his enemies.”

Royal Family] In our Mediæval Litanies “our Princes” are mentioned. In 1544, beside the suffrage for Queen Catherine, there is one for “our noble Prince Edward, and all the King's Majesty's children.” The Primer of 1535 prayed for Queen Anne and the King's posterity. Under Edward and Elizabeth there was no suffrage of this kind. James I. inserted the present suffrage in this form, “. . . and preserve our gracious Queen Anne, Prince Henry, and the rest of the King and Queen's royal issue.”

Bishops, Priests, and Deacons] Sarum (after a suffrage for the Pope, see above) prays for “our Bishops and Abbats.” York, “our Archbishop, and every congregation committed to him” (as in the York form of our Collect for Clergy and People). See Hereford above, where “Prelates” would include Abbats and Priors, Deans and Archdeacons. Utrecht, “to preserve our Prelate in Thy holy service.” Compare the Lyons, “to preserve our Pontiff . . . That Thou wouldest grant him life and health;” and it proceeds to pray for the Clergy and People. So the Ambrosian Preces, “for all their Clergy . . . and all Priests and Ministers;” and Fulda, “our father the Bishop, all Bishops, Priests, and Deacons, and the whole Clergy.” The whole body of the Clergy were not definitely prayed for in our Church Litanies until 1544, when the form ran, “Bishops, Pastors, and Ministers of Thy Church” (after the pattern of the Primer of 1535), and so continued until the last review, when the present form was adopted by way of more expressly negating the ministerial claims of persons not in Holy Orders. Hermann's has “pastors and ministers,” and also, like the Primer of 1535, prays for the sending of “faithful labourers into the harvest.”

Lords of the Council . . . Nobility . . . Magistrates] 1544. The Primer of 1535 has, “That our ministers and governors may virtuously rule Thy people;” and Hermann's prays for “principem nostrum cum præsidibus suis,” and for “magistratus.” Palmer compares an ancient Soissons formula, “Life and victory to the Judges, and the whole army of the Franks.” The Preces of Fulda apparently refer to Magistrates in the words, “For all who are set in high place.” Our present form certainly points to the Tudor government by the Sovereign in his Privy Council. “Truth” means the Faith held by the Church.

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;

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.

Ut cunctum populum Christianum (pretioso sanguine Tuo redemptum) conservare digneris: Te rogamus . . .

[*Ut pacem et concordiam nobis dones.*]

the Magistrates] Cosin wished to substitute for "the Magistrates" "all the subordinate Magistrates."

all Thy people] Compare Sarum, York, Hereford. So a Litany of the ninth century in Muratori, i. 77, Carthusian, and Dominican. Tours is nearer to our form, "to preserve the whole Christian people." The Corbey MS., "to remove Thy wrath from the whole Christian people."

to give to all nations unity, peace, and concord] This comes partly from the old suffrage, "peace and true concord to our King and Princes," and partly from the York. [See above.] Mabilion's Anglican or Armorican prays for peace and unity to be given to the whole Christian people; as does the Roman. In our present suffrage "unity" may be understood in a religious or spiritual sense, while "peace" would mean freedom from external foes, and "concord" freedom from internal dissension.

to give us an heart to love] 1544. Similar prayers exist in ancient Litanies; thus, the Corbey MS., "right faith, and a sure hope in Thy goodness, Lord Jesus." The Fleury, "to give us holy love . . . right faith . . . firm hope." So the Chigi MS., in three suffrages for faith, hope, and love. Parisian, for the same, in one suffrage. Compare also the Sarum, "That Thou wouldest make the obedience of our service reasonable . . . That Thou wouldest lift up our minds to heavenly desires." So the Dominican. The Sarum-Primer, "ordain in Thy holy will our days and works." Roman has also, "to strengthen and keep us in Thy holy service." The Anglican or Armorican, "Grant us perseverance in good works . . . keep us in true faith and religion." "*Dread*," in the sense of holy and reverent fear; which can never be dispensed with by faithful worshippers of the God-Man, Who will come to be their Judge. Here again is a thought much needed in times when there is a tendency to dwell on our Lord's human character without due regard to the Divinity of His Person.

to give to all Thy people increase of grace] A beautiful combination of the passage about the good ground in the parable of the Sower, with James i. 21 and Gal. v. 22. Its date is 1544; but the Sarum Primer has something like it, "Vouchsafe to inform us with right-ruled understandings," from "Ut regularibus disciplinis nos instruere digneris." [MS. Lit. of fifteenth century, Univ. Coll.] The same form is in Cistercian and Dominican, and has a monastic import. And the Primer of 1535 has the first form of it, "to give the hearers of Thy Word lively grace to understand it, and to work thereafter, by the virtue of the Holy Ghost." So Hermann, "to

give the hearers increase of Thy Word, and the fruit of the Spirit." Litanies for the Sick have similar topics, "to pour into his heart the grace of the Holy Spirit . . . to bestow on him grace;" and the Ordo Romanus, Utrecht, Carthusian, and Eucharistic Litany in Chigi's MS., have "to pour into our hearts," etc. An exquisite Litany in the Breviary of the Congregation of St. Maur prays, "That Thou wouldest write Thy law in our hearts . . . wouldest give Thy servants a teachable heart . . . That we may do Thy will with all our heart and mind . . . That we may gladly take on us Thy sweet yoke," etc.

to bring into the way of truth] In 1544. After 1535, "That all which do err and be deceived may be reduced into the way of verity." Hermann, "errantes et seductos reducere in viam veritatis." The Church has always prayed for this. So St. Clement of Rome, "Convert those of Thy people who are gone astray." [Ep. Cor. c. 59.] "It becomes us to pray for all who are gone astray." [St. ATHANASIUS, *de Sent. Dion.* 27.] St. Chrysostom's Liturgy prays for those who are wandering in error. "Thou hearest God's Priest at the altar, exhorting God's people to pray for the unbelievers, that God would convert them to the faith." [St. AUG. Ep. 217.] Compare the old Gelasian intercession on Good Friday, for all heretics and all in error; the Mozarabic Preces for the same day, "May forgiveness set right those who err from the faith;" and, still more like our suffrage, the Lyons form, "That Thou wouldest bring back the erring into the way of salvation."

to strengthen such as do stand] 1544. Hermann, "stantes confortare."

the weak-hearted] 1544. Primer of 1535 prays for those who are "weak in virtue, and soon overcome in temptation." Hermann, "pusillanimes et tentatos consolari et adjuvare." So St. Clement of Rome, "Comfort the faint-hearted."

that fall] 1544. Compare the old Gelasian prayer at Absolution of Penitents, "succurre lapsis." Hermann, "lapsos erigere." St. Clement of Rome, "Raise up the fallen."

beat down Satan] 1544. From Rom. xvi. 20; a text quoted in the Intercessory Prayer of St. Mark's Liturgy. Compare the Greek Office for making a Catechumen. Primer of 1535, "That we may the devil, with all his pomps, crush and tread under foot." Hermann, "Ut Satanam sub pedibus nostris conterere digneris." Strasburg, "That Thou wouldest grant us heavenly armour against the devil."

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.

^a Sar.

“Ut miserias pauperum . . . relevare digneris : Te rogamus, audi nos.

^b [York. Bidding of Bedes. 1403.] A.D.

[. . . for all parishioners whereso they be on land or on water . . . and for all women that are with child in this parish . . . for all them that are sick . . .]

^c [York.]

[^c Ut fratribus nostris et omnibus fidelibus infirmis sanitatem mentis et corporis donare digneris : Te rogamus, audi nos.]

Ut miserias . . . captivorum intueri et relevare digneris : Te rogamus, audi nos.

Ut fructus terræ dare et conservare digneris : Te rogamus, audi nos.

to succour, help, and comfort] 1544. Primer of 1535 prays for “all extreme poverty,” “Thy people in affliction or in peril, and danger by fire, water, or land.” Hermann, “afflictos et periclitantes.” Sarum and York have “to look upon and relieve the miseries of the poor.” So Dominican.

all that travel] 1544. Compare Hereford, “That Thou wouldest dispose the journey of Thy servants in salutis tue prosperitate” (as in the Collect, “Assist us mercifully,” originally a prayer for one about to travel); and Dominican, “to bring to a harbour of safety all faithful persons, *navigantes et itinerantes*.”

all women labouring of child] So Primer of 1535, “that teeming women may have joyful speed in their labour.” So Hermann, for “pregnant women.”

all sick persons, and young children] So Primer of 1535, for “sick people.” So Hermann, for “infants, and the sick.”

all prisoners and captives] So Hermann. Compare the Sarum and Primer for “thralls.” This intercession of the English Litany had also probably a special reference to Christians in captivity among the Mahometans in Algiers, etc. Many legacies were left for the redemption of such captives, and briefs were sometimes issued for the same purpose.

the fatherless children, and widows] One of the tenderest petitions in the Prayer Book, and full of touching significance, as offered to Him Who intrusted His Mother to His Apostle. It was placed here in 1544 (the words being clearly suggested by such passages as Ps. cxlvi. 9; Jer. xlix. 11), but, like other passages of that date, is true to the old spirit of Church prayer. St. Mark’s Liturgy prays for the widow and the orphan. Hermann, “Ut pupillos et viduas protegere et providere digneris.”

all that are desolate and oppressed] In these words the Church seems to sweep the whole field of the sorrow which comes from “man’s inhumanity to man,” and which no civilization can abolish; and invokes for every such sufferer the help of Him Whose sympathy is for all at once, and for each as if there were none beside. This indeed is one of the most stupendous results of the Incarnation, although perhaps but seldom faced in thought; that our Lord’s sacred Heart is, so to speak, really accessible at once to all who need its inexhaustible compassion: He cares for each, not only as God, but as Man, with a special, personal, human tenderness, to which His Godhead gives a marvellous capacity of extension. Compare also this and the preceding suffrages of our Litany, with intercessions in St. Clement of Rome’s Epistle, “Shew Thyself to those who are in need . . . feed the hungry . . .

ransom those of us who are in bonds;” in St. Chrysostom’s Liturgy, “for the young, for those that travel by land or by water;” in St. Basil’s, “Sail Thou with the voyagers, travel with the travellers, stand forth for the widows, shield the orphans, deliver the captives, heal the sick, remember all who are in affliction or necessity . . . be all things to all men;” with the Gelasian prayer on Good Friday, that God would “open prisons, loosen chains, grant a return to travellers, health to the sick, a safe harbour to those at sea;” and with the Ambrosian Preces for first Sunday in Lent, “for orphans, captives . . . voyagers, travellers, those placed in prisons, in mines” (at forced labour there), “in exile.”

mercy upon all men] This also is of 1544: the Primer of 1535 had expressed the same all-comprehending charity: “That unto all people Thou wilt shew Thy inestimable mercy.” The Church has ever prayed for all men. That her prayers do not avail for all, is not from any defect in her charity, or in the Divine benignity, but from the bar which a rebellious will can oppose to the powers of the kingdom of grace. Bishop Duppa’s note is, “The objection against this is answered by what St. Paul saith, 1 Tim. ii. 4: the prayer being made in the same sense as God is said to will that all men should be saved.” [Comp. Hooker, v. 49.]

forgive our enemies] 1544: Primer of 1535, “forgive all warriors, persecutors, and oppressors of Thy people, and convert them to grace.” Our present form (which is the same as Hermann’s) is certainly preferable, and more like the Anglo-Saxon, “to bestow on our enemies peace and love.” Compare St. Chrysostom’s Liturgy: “For those who hate and persecute us for Thy Name’s sake, that Thou wouldest convert them to what is good, and appease their wrath against us.”

to give and preserve to our use the kindly fruits] “Kindly” means natural, produced after their kind. [See Archbishop TRENCH, *English Past and Present*, p. 167.] So Wycliffe and Purvey, Rom. xi. 21, “the kyndli branches;” and *Much Ado about Nothing*, iv. 1, “that natural and kindly power,” etc. This suffrage may represent to us the oldest Western use of Litanies, to avert excessive droughts or rains, and to secure a good harvest. The substance of it is in Sarum, York, and Hereford, as in Anglo-Saxon, Lyons, Roman, Cistercian, Dominican. York adds, “Ut aeris temperiem bonam nobis dones.” So Ordo Romanus and Utrecht. So Tours, “give us the fruit of the earth . . . serenity of sky . . . good temperature of weather.” So the Fleury: for “abundance of fruits, serenity of sky, seasonable rain.” So in Ambrosian Preces: “Pro aeris temperie, ac fructu, et fecunditate terrarum, precamur te.” The Sarum Primer asks for “wholesome and reasonable air.” Compare the anthems.

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.

a [In elevation corporis Christi. Hore. B. V. M. A.D. 1530.]

b Comp. Ps. 25. 6. Vulg.

c Sar.

d [Lyons.]

e Sar.

f [Sar.]

[*a* Sanguis Tuus, DOMINE JESU CHRISTI, pro nobis effusus, sit mihi in remissionem omnium peccatorum, negligentiarum, et ignorantiarum mearum.*b*]

c FILII DEI: Te rogamus, audi nos.

AGNUS DEI, Qui tollis peccata mundi: [*d* dona nobis pacem.]

e AGNUS DEI, Qui tollis peccata mundi: miserere nobis.

f CHRISTE, audi nos.]

sung processionally in Sarum for rain or fair weather. "O Lord, King, God of Abraham, give us rain over the face of the earth, that this people may learn that Thou art the Lord our God, Alleluia." Jer. xiv. 22 is then quoted. Then, "The waters are come in like a flood, O God, over our heads:" then Ps. lxi. 1.

In the Prayer Book as used in the Isle of Man there is added "and to restore and continue to us the blessings of the seas," a petition which has reference to the herring fishery. These words were inserted in 1705 by Bishop Wilson with the approval of the insular government; and he was enabled to do so without contravening the Act of Uniformity, as that Act does not extend to the Isle of Man.

so as in due time] Was added 1544. The whole suffrage was never more valuable than at a time like the present, when there is a tendency to substitute "laws of nature" for a Living God, and to ignore the fact that behind, above, beneath, around all "laws" is the absolute sovereign Personality of Him Who "is ever present with His works, one by one, and confronts everything which He has made by His particular and most loving Providence," at once the Lord of life and death, of health and sickness, of rain and drought, of plenty and famine. If men will not pray for reasonable weather, they cannot logically pray for recovery from sickness, for escape from shipwreck, or any temporal good whatever. Such prayer leaves it to God to employ what means He will.

to give us true repentance; to forgive us] This suffrage, as it stands, was framed in 1544. Sarum, York, and Hereford have not this petition for repentance, but Roman has it, with prayers for pardon, before the suffrage for the Church. [See above.] York has, "That it may please Thee to give us remission of all our sins:" so the Ordo Romanus, which also asks for "spatium penitentiae;" and Sarum has "to bring again upon us the eyes of Thy mercy." Carthusian, "spatium penitentiae et emendationem vitae:" so the Chigi MS., "That Thou wouldst grant us a place of repentance;" and Utrecht asks for "compunction of heart and a fountain of tears;" so Tours; so Fleury, "to give us forgiveness of all our sins, Lord Jesus, we beseech Thee . . . That Thou wouldst grant us *veram penitentiam agere*." The ordinary Parisian has suffrages for true repentance, for remission of all sins, for compunction of heart and a fountain of tears. Litanies for the Sick have several suffrages of this kind. Ratold's MS. [in Menard, note 923], "That Thou wouldst grant him compunction of heart . . . a fountain of tears . . . space of repentance, if possible." Moissac, "to bestow on him fruitful and saving repentance . . . a contrite and humbled heart . . . a fountain of tears." Salzburg, "compunction of heart . . . a fountain of tears." Narbonne, "That Thou wouldst give him remission of all sins." Remiremont, "pardon, remission, forgiveness of all his sins," etc. So in the Sarum Litany of Commendation of the Soul, and the Jumièges Litany: "Cuncta ejus peccata oblivioni perpetuae tradere . . . remember not the sins and ignorances of his youth." This, from the Vulgate of our Ps. xxv. 7, has supplied our present "sins . . . and ignorances." "Negligentiam" occurs in the Vulgate of Numb. v. 6. "Negligences" mean careless omissions (compare Hammond's prayer, "Lord, forgive my sins, especially my sins of omission"). "Ignorances," faults done in ignorance of our duty, such ignorance being itself a fault, because the result of carelessness.

Among the mediæval suffrages omitted in our present Litany are, "That Thou wouldst repay everlasting good to our benefactors . . . that Thou wouldst give eternal rest to all the faithful departed . . . that it may please Thee to visit and comfort this place:" and last of all the petitions came, "That it may please Thee to hear us;" as now in the Roman. This was omitted in 1544 as superfluous.

Son of God] The Sarum rule, in the procession after the Mass "for brethren and sisters," was that the choir should repeat in full "Son of God," etc., with the Agnus and the Kyrie. Tallis' Litany shews that this practice was continued by our Choirs.

O Lamb of God] The custom of saying Agnus Dei here is referred to in the Gelasian Rubric for Easter Eve. In Sarum, York, Hereford, as now in Roman and Parisian, Carthusian, Dominican, the Agnus is thrice said. The Sarum responses are, "Hear us, O Lord, Spare us, O Lord, Have mercy upon us:" the first and second of these are transposed in Roman and Parisian, as in York, Hereford, Dominican. The responses in Tours were, "Spare us, Give us pardon, Hear us." The Ordo Romanus has a twofold Agnus. Lyons a fourfold, with "Spare us, Deliver us, Grant us peace, Have mercy upon us:" so that our present form is just the second half of Lyons. The Agnus comes but once in the Cistercian. "Grant us peace" is the third response in Utrecht, Carthusian, Hermann. The Sarum Litany for the Dying had also, "Grant him peace:" the ordinary Sarum Litany had a special suffrage for peace, and "Grant us peace" was familiar as the response to the third Agnus said at Mass, immediately after the breaking of the Blessed Sacrament: the Primer of 1535 has "Have mercy, Have mercy, Give us peace and rest."

that takest away the sins] The great value of this supplication consists in its recognition of our Blessed Lord as the Victim that was once indeed slain, but is of perpetual efficacy. He took away our sins, in one sense, by His atoning Passion: and the Atonement can never be repeated. In another sense, He continually takes away our sins, by appearing for us as "the Lamb that was slain," presenting Himself as such to the Father, and pleading the virtue of His death. In this sense, as Bishop Phillpotts says [*Pastoral of 1851*, p. 54], "though once for all offered, that Sacrifice is ever living and continuous . . . To Him His Church . . . continually cries, 'Lamb of God' . . . not, 'that tookest away,' but still 'takest.'" With regard to the petition to the Prince of Peace, Who "is our Peace," for peace, compare the second Collect at Evensong. It is Christ's peace, not the world's: and this is brought out by the addition of "Thy" in our form. Very touching are the entreaties in the Litany of the Abbey of St. Denis for St. Mark's Day [Martene, iv. 353], "O Bestower of peace, vouchsafe us perpetual peace, Have mercy . . . O benignant Jesus, receive our souls in peace," etc.

O Christ, hear us] Hereford: so too in Sarum Primer and Roman. The Supplication also occurs in Mabillon's Caroline Litany; after "Agnus . . . mundi, Christ, hear us; three Kyries; Christ reigns, Christ commands, Christ conquers (thrice), Christ, hear us." It also occurs in his Anglican, or Armorican. Lyons, Corbey, Tours, have it thrice, Strasbourg once. The ordinary Ambrosian Litany has thrice, "O Christ, hear our voices:" then thrice, "Hear, O God, and have mercy upon us." Such "repetitions" are not "vain," unless those in Ps. cxxxvi. are so; and compare St. Matt. xxvi. 44.

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.

¶ *P* Priest.

O LORD, deal not with us after our sins.

A 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.

a Sar.

* KYRIE eleison.

CHRISTE eleison.

KYRIE eleison.

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

DOMINE, non secundum peccata nostra facias
 nobis.

Neque secundum iniquitates nostras retribuas
 nobis.

DEUS, Qui contritorum non despicias gemi-
 tum, et mœrentium non spernis affectum;
 adesto precibus nostris, quas pietati Tuæ pro
 tribulatione nostra offerimus: implorantes ut nos
 clementer respicias, et solito pietatis Tuæ intuitu
 tribuas, ut quicquid contra nos diabolicae fraudes
 atque humanæ moliuntur adversitates ad nihilum
 redigas, et consilio misericordiæ Tuæ allidas:
 quatenus nullis adversitatibus læsi, sed ab omni
 tribulatione et angustia liberati, gratias Tibi in
 ecclesia Tua referamus consolati. Per.

Exurgè, DOMINE, adjuva nos, et libera nos
 propter nomen Tuum.

b The Versicle [1549-1662].

c The Answer [1549-1662].

Lord, have mercy] Sarum, York, etc. This is the only occa-
 sion on which, with us, the people repeat every one of the
 three sentences of the Kyrie after the Minister. Such was
 the old Sarum rule as to this Kyrie. [See also p. 199.]

THE SUFRAGES.

Our Father] Here begins the Second Part of the Litany. At
 some few Cathedrals two Lay Clerks sing the Litany at the
 faldstool to Tallis' music as far as this, that music extending
 no further, and the rest is said by one of the Priests.

O Lord, deal not with us] In Sarum this verse and response,
 adapted from Ps. ciii. 10, were separated from the Lord's
 Prayer by "O Lord, shew Thy mercy—And grant—Let Thy
 mercy come also upon us, O Lord, Even Thy salvation, accord-
 ing to Thy word: We have sinned with our fathers, We have
 done amiss and dealt wickedly." In York only this last verse
 and response intervene. In Roman, "O Lord, deal not,"
 comes later. In the ordinary Parisian it comes, as with us,
 immediately after the Lord's Prayer.

after our sins] That is, "according to our sins." So Ham-
 let says, "Use every man after his desert, and who shall
 scape whipping?" [Hamlet, ii. 2].

O God, merciful Father] This is very slightly altered from
 the Collect in the Sarum Mass, "pro tribulatione cordis:" the
 Epistle being 2 Cor. i. 3-5; the Gospel, S. John xvi. 20-22.
 There is something pathetically significant in this adoption
 (1544) into the ordinary Litany of a prayer composed for
 "cloudy and dark days." It may remind us of the selection
 of part of this same passage from 2 Cor. i., as the capitulum
 of the ordinary Sunday Vespers in Roman, and Saturday
 Vespers in Sarum. The lesson is obvious,—that God is *always*
 needed as a Comforter. It may be added that a somewhat
 different version of this Sarum prayer occurs in the Missal

published in 1552 by Flacius Illyricus, and supposed to repre-
 sent the use of Salzburg in the tenth or eleventh century. By
 comparing our English with the Sarum form, it will be seen
 that we have added "merciful Father," "Thy servants,"
 "evermore," and made a general reference to "all" troubles,
 "whensoever they oppress us:" omitting a reference to God's
 "accustomed" loving-kindness,—the clause, "but delivered
 from all tribulation and distress,"—and "being comforted"
 in the final clause. Hermann's and Luther's form is very like
 ours, but somewhat stronger, "in the afflictions which conti-
 nually oppress us."

O Lord, arise] This, the last verse of our Psalm xlv.,
 slightly altered, occurs, after several Preces, in the York
 Litany. It also occurs in the Sarum and York rites for
 Rogation Monday. In Sarum the whole choir in their stalls
 repeated this "O Lord, arise," with Alleluia. Then was
 said, "O God, we have heard with our ears, our fathers have
 told us," that being the whole of the first verse of the psalm
 according to the Vulgate: and then "immediately follows,
 Gloria." Then again, "O Lord, arise:" after which the pro-
 cession set forth, the chanter commencing the Antiphon,
 "Arise, ye saints, from your abodes," etc. Another Anti-
 phon began, "We and all the people will walk in the Name
 of the Lord our God." In York the first "Exurge" was an
 anthem, "in eundo cantanda;" then came the first verse of
 the psalm, then a second "Exurge," after which the next
 words of the psalm were recited, "The work which Thou
 didst," etc., and so on through the whole psalm: "Exurge"
 being again said at the end. Among the processional Anti-
 phons was, "Kyrie eleison, Thou Who by Thy precious
 blood hast rescued the world from the jaws of the accursed
 serpent." It may be observed that in "Exurge" the
 "redime" of the Vulgate was altered into "libera:" and in

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

DEUS, auribus nostris audivimus, patresque nostri annuntiaverunt nobis,

[^aOpus quod operatus es in diebus eorum, et in diebus antiquis.]

^bExurge, DOMINE, adjuva nos, et libera nos propter nomen Tuum.

Gloria PATRI, et FILIO, et SPIRITUI SANCTO.

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

Ab inimicis nostris defende nos, CHRISTE.

Afflictionem nostram benignus vide.

Dolorem cordis nostri respice clemens.

Peccata populi Tui pius indulge.

Orationes nostras pius exaudi.

FILI (DEI vivi), miserere nobis.

Hic et in perpetuum nos custodire digneris,

CHRISTE.

Exaudi nos, CHRISTE ; exaudi, exaudi nos,

CHRISTE.

Fiat misericordia Tua, DOMINE, super nos.

Quemadmodum speravimus in Te.

INFIRMITATEM nostram, quæsumus, DOMINE, propitius respice, et mala omnia quæ juste

the second repetition of "O Lord, arise," we have altered "Name's sake" into "honour."

O God, we have heard] An appropriate representative of the Psalmody which followed the Litanies. [JEFF'S *Choral Service*, p. 426.] In the ordinary Sarum Litany, as used out of Rogation-tide, there is no psalm : our Litany, as we have seen, here represents the old Rogation use. It also resembles the present Roman Litany, inasmuch as the latter has a psalm (our 70th) with a Gloria, after the Lord's Prayer : after the psalm come certain Preces, partly intercessory, then ten Collects, and a Conclusion. The ordinary Parisian has Preces before the psalm, and twelve Collects after it. The order in Sarum, York, Hereford, is, Lord's Prayer, Preces, and Collects :—seven in Sarum, ten in York (the York Use has various minute resemblances to the Roman), and nine in Hereford. Among the York Collects are ours for the first and fourth Sundays after Trinity,—the Collect for Clergy and People,—for Purity,—“O God, Whose nature ;” “Assist us ;” “O God, from Whom.” With respect to the forty-fourth Psalm, this fragment of it is specially apposite, as suggesting the true comfort amid despondency. [Comp. Ps. lxxvii. 10 ; Isa. li. 9, etc.] The history of God's past mercies is a fountain of hope for those who own Him as the Rock of Ages, the “I AM” to all ages of His Church.

O Lord, arise] In this repetition we have a relic of the old use of Antiphons to intensify the leading idea of the psalm as used at the time. [See NEALE'S *Commentary on the Psalms*, p. 46.]

Glory] This Gloria is an appendage to “O God, we have heard.” Coming as it does amid supplications for help, it witnesses to the duty and the happiness of glorifying God at all times and under all circumstances. [Comp. the end of Ps. lxxxix.] “Deo gratias” was in the fourth century a perpetual watchword ; and the “Vere dignum” testifies to the duty of “giving thanks always.” [Comp. Acts xvi. 25.]

From our enemies] These Preces, to the end of “Graciously hear us,” were sung in procession, according to the use of Sarum, on St. Mark's Day, “if it was necessary, in time of war.” The choir repeated every verse. They were also in a Litany for the Dedication of a Church in the pontificals of

St. Dunstan, and of Egbert of York [A.D. 732-766]. In the St. Denis Litany [Martene, iv. 353] we have a touching series of entreaties to Christ, “O good Jesu, protect us everywhere and always. Have mercy . . . O our Redeemer, let not Thy Redemption be lost in us. Have mercy . . . Lord God our King, pardon the guilt of us all. Have mercy,” etc.

O Son of David] This is substituted for the “Fili Dei vivi” of the Latin Litany, and it is not known why the variation was introduced. The form “Jesu, Fili David, miserere . . .” was, however, not an uncommon one in the popular devotions of mediæval times. In the Book of Records of University College, Oxford, there is an entry to the following effect: “A composition twixt K. Henry VII. and y^e College concerning Dame Anne late Countess of Warwick, 8 H. 7 . . . and that the said Master, or any other Fellows of the said place that so shall sing the said high Masse in his stede that daye, shall devoutly remembre in his Masse these words in his second Memento : ‘Jesu, Fili David, miserere animæ Famulæ tuæ Anne nuper Countesse Warwick . . .’ and that every poure scholar of the ten poure scholers founded by the charitable alms of the Founders of the said College shall say devoutly kneeling on their knees, betweene the Levation and the Reception of the most glorious and blessed Body of Criste, ‘Jesu, Fili David, miserere famulæ tuæ . . .’”

Similar words are also found in a Composition of a Benefactor to Magdalen College, Oxford, in the time of Henry VIII., “Jesu Fili David, miserere famuli tui Roberti.” [Stat. Magd. Coll. Oxford, ii. 121.]

The words were in use even at a much earlier date :—

“Voce lamentabili et querula clamavit,
Creaturam respice Tuam, Fili David.”

These verses occurring in the *Dialogue between Body and Soul*, a poem known in almost every European language, and translated into Latin by Walter Mapes about the end of the twelfth century. [Poems of Mapes, Camd. Soc. ed. p. 105.]

O Lord, let Thy mercy] This verse and response, Ps. xxxiii. 21, are part of the Sarum Preces of Prime. In several editions of our Litany they were called the *Versicle* and the *Answer*.

We humbly beseech Thee] This is an enlarged and improved.

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 Name's sake [1549-1662]

meremur (omnium Sanctorum Tuorum intercessionibus) averte. Per.

† 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.*

b The Prayer for the Sovereign and that for the Clergy followed here in 1559; and the Prayers for the Royal Family and for Ember Weeks were placed after that for the Sovereign in 1604.

† 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.*

c This Benediction was inserted in 1558.

Here endeth the Litany.

PRAYERS.

† Prayers and Thanksgivings upon several occasions, to be used before the two final Prayers of the Litany, or of Morning and Evening Prayer.

^a PRAYERS.

† For Rain.

O GOD, heavenly FATHER, Who by Thy SON JESUS CHRIST hast promised to all them

a See notes below.

that seek Thy Kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech Thee, in this our

form of the Sarum Collect in the Memorial of All Saints (among the Memoriam Communes at the end of Lauds, feria 2). In 1544 it ran simply, "We humbly . . . and for the glory of Thy Name sake, turn from us all those evils that we most righteously have deserved. Grant this, O Lord God, for our Mediator and Advocate, Jesu Christ's sake;" and was followed by four other Collects and the Prayer of St. Chrysostom. In 1549 it took its present form, save that "Name sake" was still read, and that "holiness" was not prefixed to "pureness" until 1552.

A Prayer of St. Chrysostom] This was added to the end of the Litany on its first introduction in its present form, in 1544.

The grace of our Lord] Was placed at the end of the Litany, after the Prayer of St. Chrysostom, in the Queen's Chapel Litany of 1558. [See note to it, p. 205.]

THE OCCASIONAL PRAYERS.

This collection of prayers and thanksgivings for special occasions was appended to Morning and Evening Prayer in 1661, but some of the prayers had been in use at an earlier date. Such a collection had occupied a place at the end of the ancient Service-books of the Church: and the use of prayers similar to these is very ancient.

In a printed Missal of 1514 (which formerly belonged to Bishop Cosin, and is now in his Library at Durham) there are *Missæ* and *Memoriam Communes* (among others) with the following titles:—

Missæ.

- Missæ pro serenitate aëris.
- — pluvia.
- — tempore belli.
- — contra mortalitatem hominum.
- — pro peste animalium.

Memoriam Communes.

- Contra aëreas tempestates.
- — invasores ecclesiarum.
- — adversantes.
- — paganos.

But such occasional prayers were not uniformly the same in the ancient Service-books; varying at different times according to the necessities of the period and of the locality.

In the first edition of the English Prayer Book two occasional prayers, the one "for Rain," and the other "for fair Weather," were inserted among the Collects at the end of the Communion Service. These were the same as those now placed here. Four more were added in 1552, the two "in time of Dearth," and those "in time of War," and of "Plague or Sickness;" and the whole six were then placed at the end of the Litany. Thanksgivings corresponding to these were added in 1604: and the remainder, both of the prayers and thanksgivings, were added in 1661, when all were placed where they now stand. These occasional Prayers and Thanksgivings are almost entirely original compositions, though they were evidently composed by divines who were familiar with expressions used for the same objects in the old Services. With several a special interest is connected, but others may be passed over without further notice. What few changes were made in this collection of occasional prayers are traceable to Bishop Cosin, except the important insertion of the

necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to Thy honour; through JESUS CHRIST our LORD. *Amen.*

† For fair Weather.

○ ALMIGHTY LORD GOD, Who for the sin of man didst once drown all the world, except eight persons, and afterward of Thy great mercy didst promise never to destroy it so again; We humbly beseech Thee, that although we for our iniquities have worthily deserved a plague of rain and waters, yet upon our true repentance Thou wilt send us such weather, as that we may receive the fruits of the earth in due season; and learn both by Thy punishment to amend our lives, and for Thy clemency to give Thee praise and glory; through JESUS CHRIST our LORD. *Amen.*

† In the time of Dearth and Famine.

○ GOD, heavenly FATHER, Whose gift it is, that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; Behold, we beseech Thee, the afflictions of Thy people; and grant that the scarcity and dearth (which we do now most justly suffer for our iniquity), may through Thy goodness be mercifully turned into cheapness and plenty, for the love of JESUS CHRIST our LORD; to Whom with Thee and the HOLY GHOST be all honour and glory, now and for ever. *Amen.*

† Or this.

○ GOD, merciful FATHER, Who, in the time of Elisha the prophet, didst suddenly in Samaria turn great scarcity and dearth into plenty and cheapness; Have mercy upon us, that we, who are now for our sins punished with like adversity, may likewise find a seasonable relief: Increase the fruits of the earth by Thy heavenly

benediction; and grant that we, receiving Thy bountiful liberality, may use the same to Thy glory, the relief of those that are needy, and our own comfort, through JESUS CHRIST our LORD. *Amen.*

† In the time of War and Tumults.

○ ALMIGHTY God, King of all kings, and Governor of all things, Whose power no creature is able to resist, to Whom it belongeth justly to punish sinners, and to be merciful to them that truly repent; Save and deliver us, we humbly beseech Thee, from the hands of our enemies; abate their pride, assuage their malice, and confound their devices; that we, being armed with Thy defence, may be preserved evermore from all perils, to glorify Thee, Who art the only Giver of all victory; through the merits of Thy only SON, JESUS CHRIST our LORD. *Amen.*

† In the time of any common Plague or Sickness.

○ ALMIGHTY God, Who in Thy wrath didst send a plague upon Thine own people in the wilderness for their obstinate rebellion against Moses and Aaron; and also, in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering Thy mercy didst save the rest; Have pity upon us miserable sinners, who now are visited with great sickness and mortality; that like as Thou didst then accept of an atonement, and didst command the destroying Angel to cease from punishing, so it may now please Thee to withdraw from us this plague and grievous sickness; through JESUS CHRIST our LORD. *Amen.*

† In the Ember Weeks to be said every day, for those that are to be admitted into Holy Orders.

ALMIGHTY God, our heavenly FATHER, Who hast purchased to Thyself an universal

Prayer for the Parliament, that for all Conditions of Men, and the General Thanksgiving. The Rubric standing at the head of the prayers is Cosin's; but he would have explained "occasional" by adding "if the time require" at the end of it; which words were not printed. His revised Prayer Book also contains a rubrical heading in the margin, "*For the Parliament and Convocation during their sessions,*" but no prayer is annexed. [See further, notes on the Prayer for the Parliament.]

§ *In the time of Dearth and Famine.*

The second of these prayers was—for what reason is not apparent—left out of the Prayer Book in several of the editions published during the reigns of Queen Elizabeth and James I. Bishop Cosin wrote it in the margin of his revised Prayer Book, and it was reinserted in 1661, with some slight alterations of his making.

§ *In the time of any common Plague or Sickness.*

The Collect form which is so strictly preserved in these prayers was strengthened in this one by the addition of another Scriptural allusion in the Invocation. This—from "didst send a plague" as far as "and also"—was inserted by Bishop Cosin, as were also the words relating to the Atonement offered. The general tendency of such alterations by Bishop Cosin was to raise the objective tone of the prayers here and elsewhere, making our addresses to God of a more reverent and humble character.

§ *The Ember Collects.*

every day] The principle laid down in the Rubric before the Collects, Epistles, and Gospels applies to the use of these Collects. One of them ought, therefore, to be said at Evensong of the Saturday before Ember Week, and at Mattins and Evensong every day afterwards until the Ordination Sunday. The Evensong previous to the latter should be included as being the eve of the Sunday itself.

The first of these Ember Collects is to be found in Bishop Cosin's *Collection of Private Devotions*, which was first published in 1627.¹ It is also found in the margin of the Durham Prayer Book in his handwriting, with a slight alteration made by him at the end after it was written in. No trace of it has hitherto been discovered in any early collections of prayers or in the ancient Services; and therefore it may be concluded that it is an original composition of Bishop Cosin's, to whom we are thus indebted for one of the most beautiful and striking prayers in the Prayer Book, and one which is not surpassed by anything in the ancient Sacramentaries or the Eastern Liturgies. The second Collect is taken from the Ordination Services, and is written into the margin of the Durham Prayer Book under the other in the handwriting of Sancroft, having been already inserted at the

¹ An earlier edition was privately printed, but this the writer has not seen. See the address of the printer to the reader in a beautiful copy of the 1627 edition which is preserved in the British Museum Library [3405 a].

Church by the precious blood of Thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of Thy servants the Bishops and Pastors of Thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of Thy Church. And to those which shall be ordained to any holy function, give Thy grace and heavenly benediction; that both by their life and doctrine they may set forth Thy glory, and set forward the salvation of all men; through JESUS CHRIST our LORD. *Amen.*

¶ A Prayer that may be said after any of the former.

O GOD, Whose nature and property is ever to have mercy and to forgive, receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of Thy great mercy loose us, for the honour of JESUS CHRIST, our Mediator and Advocate. *Amen.*

¶ Sat. Greg. Sac. Orationes pro peccatis. Mur. ii. 200.

¶ A Prayer for the High Court of Parliament to be read during their Session.

MOST gracious GOD, we humbly beseech Thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious Queen at

¶ Form of Prayer for the fast day in 1625, 1643, 1644, and 1648.

¶ Or this.

ALMIGHTY GOD, the Giver of all good gifts, Who of Thy divine providence hast appointed divers orders in Thy Church; Give Thy grace, we humbly beseech Thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of Thy doctrine, and endue them with innocence of life, that they may faithfully serve before Thee, to the glory of Thy great Name, and the benefit of Thy holy Church, through JESUS CHRIST our LORD. *Amen.*

DEUS, Cui proprium est misereri semper et parcere, suscipe deprecationem nostram: ut quos delictorum catena constringit, miseratio Tuæ pietatis absolvat. Per CHRISTUM DOMINUM nostrum.

MOST gracious GOD, we humbly beseech Thee, as for this Kingdom in general, so especially for the High Court of Parliament, under our most religious and gracious King at

end of the Litany in the Prayer Book for the Church of Scotland, printed in 1637.

Under the old system of the Church there were special masses for the Wednesday, Friday, and Saturday at all the four Ember Seasons; but the use of a special prayer every day during the Ember Weeks is peculiar to the modern Church of England. It may be added that the very pointed character of the words used is also modern, the older Ember-day Collects and Post-Communions making little direct reference to the ordainers or those to be ordained.

The Ember-day Collect is a continual witness before God and man of the interest which the whole body of the Church has in the ordination of the Clergy who are to minister in it. The entreaty of St. Paul, "Brethren, pray for us," is the entreaty that continually goes forth to the Church at large from its ministry; but never with greater necessity, or with greater force, than when the solemn act of Ordination is about to be performed by the Bishops, and a number of the future guides and leaders of the Church are about to be empowered and authorized to undertake their office. This is, in fact, one of the most valuable of our Collects, wielding as it does the strong weapon of general prayer throughout the land on behalf of the Bishops, through whom all ministerial authority and power is conveyed from our Lord, and of the priests and deacons, to whom, from time to time, their ministry is delegated. A faithful reliance upon the promises of our Blessed Lord respecting prayer will give us an assurance that so general a supplication for a special object could not be without effect; and no age ever required that such a supplication should be offered more than the present, when the Clergy are growing more and more faithful, but when the necessities of some dioceses lead to a far too promiscuous admission of persons who are "fit," only by some stretch of language, "to serve in the sacred ministry of God's Church."

It is worth noticing that "the Bishops and Pastors of Thy flock" does not refer to the Bishops and the Priests who with them lay their hands on the heads of those who are ordained Priests. "Bishop and Pastor" is the expression used in all the documents connected with the election and confirmation of a Bishop; and "all Bishops, the Pastors of Thy Church," are prayed for in the first Collect in the Office for Consecration of a Bishop. No doubt the expression is here also used in the same sense, with reference to the Bishop as the earthly

fountain of pastoral authority, ability [2 Cor. iii. 6], and responsibility.

The times for using one or other of these Collects are as follows:—

From Saturday Evensong before	<table border="0"> <tr> <td>1st Sunday in Lent</td> <td rowspan="3">} to Saturday Evensong before</td> <td>2nd Sunday in Lent</td> <td rowspan="3">} inclusive.</td> </tr> <tr> <td>Whitsunday</td> <td>Trinity Sunday</td> </tr> <tr> <td>Sept. 18th</td> <td>Sept. 25th</td> </tr> <tr> <td></td> <td></td> <td>Dec. 17th</td> <td>Dec. 24th</td> </tr> </table>	1st Sunday in Lent	} to Saturday Evensong before	2nd Sunday in Lent	} inclusive.	Whitsunday	Trinity Sunday	Sept. 18th	Sept. 25th			Dec. 17th	Dec. 24th
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Whitsunday		Trinity Sunday											
Sept. 18th		Sept. 25th											
		Dec. 17th	Dec. 24th										

¶ A Prayer that may be said, etc.

This ancient prayer, which is one of the "Orationes pro Peccatis" in the Sacramentary of St. Gregory, comes into our Prayer Book through the Litany of the Salisbury Use, and is found in all the Primers of the English Church. It occupied its ancient place in the Litany of 1544, but was omitted from later Litanies until 1559. In 1661 it was transferred to this place, where it stands in the MS. The most ancient English version of it known is that of the fourteenth-century Prymer [MASKELL'S *Monumenta Ritualia*, iii. 110], which is as follows:—

"God, to whom it is prope to be merciful and to spare euermore, undirfonge" (undertake, "take," in Hilsey's Prymer) "oure preieris; and the mercifulnesse of thi pitee asoile hem, that the chayne of trespas bindith. Bi crist oure Lord. So be it."

The proper times for the use of this prayer are seasons of penitence. All days in Lent, Fridays, the Rogation Days, and the days of Ember Weeks, are obviously occasions when it comes in with a marked appropriateness; its use "after any of the former" clearly supposing that "the former" Collects are accompanied by fasting and humiliation.

It may also be pointed out as a most suitable prayer for use by Clergy and Laity alike after any confession of sins in private prayer; or in praying with sick persons, in cases when an authoritative absolution is not to be used.

¶ The Prayer for the Parliament.

There is every reason to think that this prayer, so consonant with the constitutional principles of modern times, was composed by Archbishop Laud when Bishop of St. David's. The

this time assembled: That Thou wouldest be pleased to direct and prosper all their consultations to the advancement of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and her "Dominions; that all things may be so ordered and settled by their endeavours upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety may be established among us for all generations. These and all other necessities for them, for us, and Thy whole Church we humbly beg in the Name and mediation of JESUS CHRIST our most blessed LORD and SAVIOUR. Amen.

a Kingdoms in MS. and Sealed Books.

this time assembled: That Thou wouldest be pleased to bless and direct all their consultations to the preservation of Thy glory, the good of Thy Church, the safety, honour, and welfare of our Sovereign, and his Kingdoms. Look, O LORD, upon the humility and devotion with which they are come into Thy courts. And they are come into Thy house in assured confidence upon the merits and mercies of CHRIST our blessed SAVIOUR, that Thou wilt not deny them the grace and favour which they beg of Thee. Therefore, O LORD, bless them with all that wisdom, which Thou knowest necessary to make the maturity of his Majesty's and their counsels, the happiness and blessing of this commonwealth. These and all other necessities for them, for us, and Thy whole Church, we humbly beg in the Name and mediation of CHRIST JESUS our most blessed LORD and SAVIOUR. Amen.

¶ A Collect or Prayer for all conditions of men, to be used at such times when the Litany is not appointed to be said.

O GOD, the Creator and Preserver of all mankind, we humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy saving health unto all nations. More especially, we pray for the good estate of the Catholick Church; that it may be so guided and governed by Thy good Spirit, that all who profess and call themselves Christians, may be led

↳ Corruption of the old genitive "Christes."

into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to Thy fatherly goodness all those, who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired.*] that it may please Thee to comfort and relieve them, according to their several necessities, giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for JESUS CHRIST His sake. Amen.

* This to be said when any desire the Prayers of the Congregation.

earliest form in which it is known is that above given, from a Fast-day Service printed in 1625.¹ It also appears in at least two Forms of Prayer which were issued by Laud after he became Archbishop of Canterbury, and during the rule of that "Long" Parliament by the influence of which he and the King suffered. It does not appear in a folio copy of "Prayers for the Parliament," which is bound up at the beginning of Bishop Cosin's Durham Prayer Book, but it was inserted in a Fast-day Service for the 12th of June 1661, and afterwards in its present place. The word "Dominions" was substituted for "Kingdoms" by an Order in Council of January 1, 1801. As, however, the ancient style of our kings was "*Rex Angliæ, Dominus Hiberniæ*," this seems to have been a constitutional mistake, as well as a questionable interference with the Prayer Book; but probably "dominions" was supposed to be the more comprehensive word, and one more suitable than "kingdoms" to an empire so extended and of so mixed a character as that of the English Sovereigns.

There is some reason to think that this is not the prayer which it was originally intended to insert here; the following entries appearing in the Journal of the Lower House of Convocation for 1661: "May 24. A prayer or collect to be made for the parliament sitting, and one for the synod: referred to Dr. Pory and the Archbishop's other chaplains to draw up and present the same to this House the next session." "May 31. Dr. Pory introduxit formam precationum pro parlamento et synodo. The approbation of them referred to the Dean of Wells (Dr. Creighton), Dr. Creed, Dr. Pearson, Dr. Crowther, and the Archbishop's two chaplains." [CARDWELL'S *Conf.* p. 374.] But a general fast was ordered for June 12th, and in the Form of Prayer printed for use on that occasion the Prayer for the Parliament appears in its present form. This looks as if the modification of the prayer of 1625 had been adopted as having already had Royal sanction; and

as if it was afterwards substituted for Dr. Pory's proposed prayers for the Parliament and the Convocation.

This prayer may have been intended only for use before the several Houses of Parliament, when it was inserted here in 1661. Yet the remarks made on the Ember Collect apply to it in no small degree; and the general prayers of the Church may be expected to bring down a blessing upon the deliberations of the Parliament in a higher degree than the local prayers daily used in each House.

It may be mentioned that the expression "*most great, learned, and religious king*," is contained in James I.'s Act for a Thanksgiving on the Fifth of November.

§ Prayer for all Conditions of Men.

This prayer was composed by Dr. Peter Gunning, afterwards Bishop, successively, of Chichester and Ely, and one of the chief instruments, under God, in the restoration of the Prayer Book to national use in 1662. It has usually been supposed to be a condensed form of a longer prayer, in which he had endeavoured to satisfy the objections of the Puritans against the collect form of the Five Prayers, by amalgamating the substance of them into one. The first idea of it seems, however, to be taken from the nine ancient Collects for Good Friday, of which we only retain three. Dr. Bisse states that when Gunning was Master of St. John's College, Cambridge, he would not allow this prayer to be used at Evensong, declaring that he had composed it only for Morning use, as a substitute for the Litany. And certainly, if it had been intended for constant use, it is strange that it was not placed before the Prayer of St. Chrysostom in Morning and Evening Prayer, but among the "Prayers upon Several Occasions." The original intention must certainly have been to confine this general supplication to occasional use; and the meaning of "to be used" is probably identical with "that may be used." There are circumstances under which it may be desirable to shorten the Service; and if the omission of this prayer can thus be considered as permissible, it will offer one means of doing so.

¹ "A Forme of Common Prayer . . . to be read every Wednesday during the present visitation. Set forth by His Majestie's Authority. Reprinted at London by Bonham Norton and John Bill, Printers to the King's most excellent Majestie. Anno 1625."

THANKSGIVINGS.

† A General Thanksgiving.

ALMIGHTY GOD, FATHER of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us, and to all men; *[* particularly to those who desire now to offer up their praises and thanksgivings for Thy late mercies vouchsafed unto them.]* We bless Thee for our creation, preservation, and all the blessings of this life; but above all, for Thine inestimable love in the redemption of the world by our LORD JESUS CHRIST; for the means of grace, and for the hope of glory. And, we beseech Thee, give us that due sense of all Thy mercies, that our hearts may be unfeignedly thankful, and that we shew forth Thy praise, not only with our lips, but in our lives; by giving up our selves to Thy service, and by walking before Thee in holiness and righteousness all our days; through JESUS CHRIST our LORD, to Whom with Thee and the HOLY GHOST be all honour and glory, world without end. *Amen.*

† For Rain.

O GOD our heavenly FATHER, Who by Thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man; We give Thee humble thanks that it hath pleased Thee, in our great necessity, to send us at the

a See notes below.

last a joyful rain upon Thine inheritance, and to refresh it when it was dry, to the great comfort of us Thy unworthy servants, and to the glory of Thy holy Name; through Thy mercies in JESUS CHRIST our LORD. *Amen.*

† For fair weather.

O LORD GOD, Who hast justly humbled us by Thy late plague of immoderate rain and waters, and in Thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify Thy holy Name for this Thy mercy, and will always declare Thy loving-kindness from generation to generation; through JESUS CHRIST our LORD. *Amen.*

† For Plenty.

O MOST merciful FATHER, Who of Thy gracious goodness hast heard the devout prayers of Thy Church, and turned our dearth and scarcity into cheapness and plenty; We give Thee humble thanks for this Thy special bounty; beseeching Thee to continue Thy loving-kindness unto us, that our land may yield us her fruits of increase, to Thy glory and our comfort; through JESUS CHRIST our LORD. *Amen.*

† For peace and deliverance from our enemies.

O ALMIGHTY GOD, Who art a strong tower of defence unto Thy servants against the face of their enemies; We yield Thee praise and thanksgiving for our deliverance from

b AL. may shew forth, as in Irish MS.

The prayer is cast in the mould of that for the Church in the Communion Service. Bishop Cosin altered the preface of that prayer to "Let us pray for the good estate of Christ's Catholick Church," and the title of the prayer in the Rubric at the end of the Communion Service was altered by him in the same way. The title was often so printed in the last century, and had appeared in the same form in a book of Hours printed in 1531. [See notes on Prayer for Church in Communion Service.]

The tone and the language of the prayer very successfully imitate those of the ancient collects, and the condensation of its petitions shews how thoroughly and spiritually the author of it entered into the worth of that ancient mode of prayer, as distinguished from the verbose meditations which were substituted for it in the Occasional Services of James I. The petition, "That all who profess and call themselves Christians, may be led into the way of truth," was evidently framed with reference to the Puritan Nonconformists, who had sprung up in such large numbers during the great Rebellion; but it is equally applicable as a prayer of charity for Dissenters at all times; and no words could be more gentle or loving than these, when connected with the petitions for unity, peace, and righteousness which follow. The concluding petitions have an analogy with the Memoræ Communes of the Salisbury Use, "Pro quacunq; tribulatione," and "Pro infirmo." In another Memoria, that "Pro amico" which comes between these two, the name of the person prayed for was mentioned, which may have suggested the parenthetical reference to individuals in this prayer.¹

There was, beside these Common Memorials, a Daily Prayer for the Sick in the Service at Prime, as follows:—

Omnipotens sempiterna Almighty and everlasting
Deus: salus æterna creden- God, the eternal salvation of
tium, exaudi nos pro famulis them that believe, hear us on

tuis pro quibus misericordiæ
tue imploramus auxilium; ut
reddita sibi sanitate, gratiarum
tibi in ecclesia tua referant
actiones. Per Christum.
Amen. [Gelas.]

behalf of those Thy servants
for whom we beseech the help
of Thy mercy; that health bei-
ng restored unto them, they
may render thanks to Thee in
Thy Church; through Jesus
Christ our Lord. *Amen.*

It is a very excellent practice, when any are known to be dying, to commend them to the prayers of the Church (by name or otherwise) before the Prayer for all Conditions of Men is said. It is equally applicable to cases of mental or bodily distress, as well as to its more familiar use in the case of sick persons; and the afflictions or distresses of "mind, body, or estate," which are so tersely but comprehensively named, shew clearly that the special clause of intercession was not by any means intended to be limited to sickness.

THE OCCASIONAL THANKSGIVINGS.

These were all placed as they now stand in 1661; but they were, with two exceptions, printed at the end of the Litany (by Royal authority only), after the Hampton Court Conference in 1604. The particular circumstances under which this liberty was taken with the Prayer Book by James I. are mentioned in the Historical Introduction. It is unnecessary to add anything further here than that the Occasional Thanksgivings are now as entirely a part of the Prayer Book sanctioned by the Church as any other prayers.

§ The General Thanksgiving.

This is called "General" because it is a Thanksgiving on behalf of "all men," as the preceding collect or prayer is "for all conditions of men."

It was composed or compiled by Reynolds, Bishop of Norwich, for the revision of 1661. The first portion of it appears to be borrowed from the following opening of a Thanksgiving composed by Queen Elizabeth after one of her progresses, and which is printed (from a copy in the State Paper Office) in the

¹ Bishop Cosin provided a short service to be used in this place for any persons desiring the prayers of the Church. [See the note at the end of the Visitation Office, p. 470.]

those great and apparent dangers wherewith we were compassed: We acknowledge it Thy goodness that we were not delivered over as a prey unto them; beseeching Thee still to continue such Thy mercies towards us, that all the world may know that Thou art our Saviour and mighty Deliverer; through JESUS CHRIST our LORD. *Amen.*

¶ For restoring publick peace at home.

○ ETERNAL God, our heavenly FATHER, Who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless Thy holy Name, that it hath pleased Thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching Thee to grant to all of us grace, that we may henceforth obediently walk in Thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto Thee our sacrifice of praise and thanksgiving for these Thy mercies towards us; through JESUS CHRIST our LORD. *Amen.*

¶ For deliverance from the Plague, or other common sickness.

○ LORD God, Who hast wounded us for our sins, and consumed us for our transgres-

sions, by Thy late heavy and dreadful visitation; and, now, in the midst of judgement remembering mercy, hast redeemed our souls from the jaws of death; We offer unto Thy fatherly goodness our selves, our souls and bodies, which Thou hast delivered, to be a living sacrifice unto Thee, always praising and magnifying Thy mercies in the midst of Thy Church; through JESUS CHRIST our LORD. *Amen.*

¶ Or this.

WE humbly acknowledge before Thee, O most merciful FATHER, that all the punishments which are threatened in Thy law might justly have fallen upon us, by reason of our manifold transgressions and hardness of heart; Yet seeing it hath pleased Thee of Thy tender mercy, upon our weak and unworthy humiliation, to assuage the contagious sickness wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings; We offer unto Thy Divine Majesty the sacrifice of praise and thanksgiving, lauding and magnifying Thy glorious Name for such Thy preservation and providence over us; through JESUS CHRIST our LORD. *Amen.*

"Liturgies of Queen Elizabeth" of the Parker Society, p. 667: "I render unto Thee, O Merciful and Heavenly Father, most humble and hearty thanks for Thy manifold mercies so abundantly bestowed upon me, as well for my creation, preservation, regeneration, and all other Thy benefits and great mercies exhibited in Christ Jesus . . ." But it is possible that there is some older prayer, as yet unnoticed, which was the original of both Queen Elizabeth's and Bishop Reynolds'.

The remarks which have been made respecting the special clause in the "Prayer for all Conditions of Men," apply also to the special clause in the General Thanksgiving.

There is no authority whatever for the congregation saying the General Thanksgiving with or after the Minister. Wherever this is intended the several clauses of the formulary are printed with capital initials.

§ For restoring publick peace at home.

This is to be found in the margin of Cosin's Durham Prayer Book in his handwriting, but the original draft of it is due to Bishop Wren, who wrote it in the following form:—

"A Thanksgiving for the Restoring of Public Peace.

"O Eternal God, our Heavenly Father, Who alone makest men to be of one mind in an house, and art the God of peace and unity in every nation, we bless Thy Holy Name for this gracious change among us, and that it hath pleased Thee with so high a hand to appease these seditions and tumults which by the subtlety of the Devil were raised up and long fomented

among us, and so to subdue the oppositions of men of evil minds as that, through Thy grace, we may now assemble in peace and safety to offer up unto Thee this our sacrifice of praise and thanksgiving through Jesus Christ our Lord. *Amen.*"¹

There were two other changes made in the course of writing it, with the evident object of moulding it in as charitable a form as possible. "Madness of a raging and unreasonable people" was one of the original phrases; and, "Grant that we may henceforth live in peace and unity," was another; and both are altered in Cosin's own writing. This Thanksgiving offers another illustration of the restrained and temperate spirit in which the restoration of the Prayer Book and its revision were undertaken by men who had suffered so much from the "outrage of a violent and unruly people," as Wren, Cosin, and their coadjutors had suffered for many years.

Except the General Thanksgiving, none of these Occasional Thanksgivings are well adapted to the necessities of present times; and the introduction of several new "Memoria Communis" would be a good work of revision, provided they were worded in language whose suitableness and dignity made them fit to be placed beside more ancient parts of the Prayer Book.

¹ Bishop JACOBSON'S *Fragmentary Illustrations of Prayer Book*, p. 64.