

"From the rising of the sun even unto the going down of the same My Name shall be great among the Gentiles ; and in every place incense shall be offered unto My Name, and a Pure Offering : for My Name shall be great among the heathen, saith the LORD of Hosts."—MALACHI i. 11.

"This do in remembrance of Me."—LUKE xxii. 19.

"He that eateth Me, even he shall live by Me."—JOHN vi. 57.

"In the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain."—REVELATION v. 6.

# AN INTRODUCTION TO THE LITURGY.

In the ancient Church of England, as in all other branches of the Western Church, the Celebration of the Holy Communion, and the Office for its celebration, were designated by the common name of "Missa,"<sup>1</sup> the true technical meaning of which word is probably the "Offering," and which assumed the form of "Mass" in the vernacular tongue. This name was retained in 1549, the title of the Office in the Prayer Book of that date being, "The Supper of the Lord, and the Holy Communion, commonly called the Mass;" but it was dropped in 1552, has not since appeared in the Prayer Book, and has been generally disused in the Church of England as a name either for the Office or the Rite: the latter being most frequently called the Holy Communion, or the Holy Eucharist, and the Office being conveniently distinguished by the primitive name of "The Liturgy." This latter word appears to have been derived from classical Greek through the Septuagint.

Λειτουργία originally signified the public duties, or office, of any λειτουργός, or public officer, and especially of those persons who had to undertake the principal care and expense of public entertainments. In the Septuagint the use of the word was restricted to the public Service of the Sanctuary [Numb. iv. 12, 26, vii. 5, viii. 22, xviii. 6; 1 Chron. ix. 13, xxvi. 30, xxviii. 13; 2 Chron. viii. 14, xxxv. 16]; and in the New Testament it passes on to the Christian Divine Service, which during that age, and until the destruction of the Jewish system, consisted almost entirely of the celebration of the Holy Communion. [Acts xiii. 2; Rom. xv. 16; 1 Tim. ii. 1.] In the Primitive Church, "The Liturgy" meant both the Office and the Rite itself, just as "Mass" did in the Mediaeval Church; but in more recent times it has been restricted to the Office alone.<sup>4</sup>

## THE HISTORY OF THE LITURGY.

Like the rest of the Prayer Book, the English Liturgy is an inheritance from former ages. It was principally translated, in the first instance, from the *Ordinarium Missæ*, and *Canon Missæ* of the Salisbury Use, which had been the chief rule of Divine Service in the Church of England, from A.D. 1085 to A.D. 1549, a period of nearly five hundred years. The Mass of the Salisbury Rite (as well as of other English rites, such as those of York, Hereford, Bangor, and Lincoln) was a revised form of a more ancient Service, which had been in some very slight degree influenced by the Roman under St. Augustine and his successors, but which substantially represented the Liturgy used also in the Churches of France and Spain: and this Liturgy was derived from the great Patriarchate of Ephesus, which was founded by the Apostle St. Paul, and ruled by the Apostle St. John for many years before his death.<sup>2</sup> To understand this independent primitive origin of the English Liturgy, it will be necessary to trace out shortly the course of liturgical history from the first.

When our Blessed Lord instituted the Sacrament of the Holy Communion, and commanded it to be perpetually celebrated, He used the words, "This do in remembrance of Me," and thus imposed a certain form upon the Apostles as the one which they were to use in its celebration, and which would ever after be considered as essential by them, and the rest of the Church, as was the form given by Christ for Holy Baptism. This essential nucleus of the Liturgy consisted of at least Benediction, the breaking of the Bread, the giving of thanks, and the taking of the Cup into the hands, as is seen from the Gospel narrative [Matt. xxvi. 22; Mark xiv. 22; Luke xxii. 19]; and also from the special revelation made to St. Paul [1 Cor. xi. 23, 24].<sup>3</sup>

But as the words with which our Lord "blessed" the elements, and with which He "gave thanks," are not recorded, it can only be concluded that He left them to the inspired memory of His Apostles; to whom, at the proper time, the Holy Spirit was to call all things to remembrance that our Lord had taught them for the work which they had to do. It may well have been, also, that further details

respecting the celebration of this principal rite of the Church were among those "things pertaining to the kingdom of God" which our Lord communicated to the Apostles during the forty days between His Resurrection and Ascension.

There is, however, no strong evidence that the Apostles adopted, or handed down, one uniform system of celebrating the Holy Communion, except in respect to these central features of the rite. Proclus, Patriarch of Constantinople in the fifth century, asserts that the Apostles arranged a Liturgy before they parted for their several fields of labour [see BONA, *Rer. Liturg.* I. v. 3], and a passage from a Homily of St. Chrysostom [*Ad Cor.* xxvii. 7], in which he says, "Consider, when the Apostles partook of that holy supper, what they did? Did they not betake themselves to prayers and hymns?" has been supposed to signify the same settled character of the Liturgy which they used. On the other hand, St. Gregory appears to say [*Ep.* lxiii.] that the Apostles used only the Lord's Prayer in consecrating the holy oblation; and although it is certain his words must not be taken strictly, they may be considered to shew that the Apostolic form of Liturgy was not originally a long one. Bona considers that the diversity in the evidence may be reconciled by supposing that the Apostles used a short form (containing only the essential part of the rite), when danger or other urgent circumstances gave them time for no more; and that when time permitted they used a longer form; although even this longer form he believes must have been short, compared with the Liturgies afterwards used, on account of the difficulties which Christians experienced in celebrating Divine Service during the age of persecutions. Several early liturgical commentators allege that the development of the Liturgy was gradual; and the truth seems to be expressed by one of them when he says that the Lord Himself instituted the rite in the simple manner narrated in the Gospel, that the Apostles added some things to it (as, for example, the Lord's Prayer), and that then some of their successors appointed Epistles and Gospels to be read; others, hymns to be sung; and others, again, made such additions to the Liturgy from time to time as they considered suitable for contributing to the glory of God in the holy Sacrament.<sup>5</sup> The Gospels and Epistles were certainly not written until a Liturgy had been in use for many years, in some form.

The ancient Liturgies which remain shew, nevertheless, so much general agreement as to bring conviction to the mind that they were all of them originally derived from some common source; and the same kind of synthetic criticism which traces back all known languages to three original forms of speech can also trace back the multitude of differing Liturgies which are used by the various Churches of East and West to a few—that is to say, four or five—normal types, all of which have certain strong features of agreement with each other, pointing to a derivation from the same liturgical

<sup>1</sup> "Missa" is a name of great antiquity, being found in an Epistle of St. Ambrose to his sister Marcellina. [AMBR. *Op.* ii. 853, Bened. ed.] Many explanations of the word have been given, but that of Cardinal Bona seems the most reasonable, viz. that it is derived from the words "Ita missa est," with which the congregation is dismissed by the deacon at the conclusion of the service, and which are equivalent to the "Let us depart in peace" of the Eastern Liturgies. That the term comes from "mittendo" is equally clear, and as early as Micrologus we find the explanation, "In festis diebus, Ita missa est, dicitur, quia tunc generalis conventus celebrari solet, qui per hujusmodi denuntiationem licentiam discendi accipere solet." [xlvii.] St. Thomas Aquinas explains the word as meaning that the sacrifice of the Holy Eucharist has been sent up to God by the ministrations of angels [iii. qu. 83, art. iv.]: and as *missis*, "do this," is well known to have a technical association with sacrifice, so doubtless has "missa."

The following names were given to the Holy Eucharist in the early ages of the Church: Collecta, Dominicum, Agenda, Communio, Oblatio, Eoconomia, Λειτουργία, Μεσσηγυρία, Εὐλογία, Συναξίς, Τελετή, Προσφορά. [BONA, *Rer. Liturg.* I. iii. 2.]

<sup>2</sup> See pp. 1, 2 of the Historical Introduction.

<sup>3</sup> For evidence of a traditional Divine worship in the Apostolic age, see *Ann. Bible*, New Testament, p. 432. For similar evidence respecting an early Liturgy, see the same work, pp. 430, 435-437, 443, 445, 458, 513, 527, 532.

<sup>4</sup> Inexact writers sometimes designate the whole of the Offices used in Divine Service by the name of "The Liturgy," but it is much more proper, as well as convenient, to limit the use of the word as above.

<sup>5</sup> *Gemma Animæ*, l. 86. WALAFLD, *STRABO de Rebus Eccles.* xxii.

fountain. That there is any difference at all in these may be attributed probably to three causes: [1] That the Apostles did not limit themselves or others solely to the use of the central and essential portion of the rite; and that while this was substantially kept uniform by them all, each added such prayers as he saw fit. [2] That Liturgies were, to a certain extent, adapted to the circumstances of the various nations among whom they were to be used, by such changes in the non-essential portions, and such additions, as appeared desirable to the Patriarch or Bishop. [3] That as Liturgies were not committed to writing until the end of the second century,<sup>1</sup> diversities of expression, and even greater changes, would naturally arise, among the variety of which it would be impossible to recover the exact original, and therefore to establish an authoritative uniformity.

It may be added that the lawfulness of an authorized diversity in non-essential rites, when combined with an orthodox uniformity in those which are essential, has always been recognized by the Catholic Church;<sup>2</sup> and that this principle is stated in the 34th Article of Religion of the Church of England.

Of the many Liturgies which are very ancient there are several which undoubtedly belong to the primitive age of Christianity, and from these all others that are known (as has been already said) have evidently branched off. They are the Liturgies which go by the names of St. James, St. Mark, St. Peter, and St. John; the first was the Liturgy of Jerusalem, the second of Alexandria, the third of Rome, and the fourth of Ephesus.<sup>3</sup>

The *Liturgy of St. James*, or of *Jerusalem*, was that used in Palestine and Mesopotamia, the dioceses of both which countries were included within the Patriarchate of Antioch. A singular proof of its primitive antiquity is found in the fact that the Monophysite heretics, who now occupy all these dioceses, use a Syriac Liturgy which they attribute to St. James, and which is nearly identical with that attributed to him by the orthodox, between whom and the Monophysites there has been no intercommunion since the Council of Chalcedon, which was held A.D. 451. Such a coincidence goes far to prove that this Liturgy is at least fourteen centuries old, and also offers some evidence that it was the one in use by the Churches of the Patriarchate of Antioch before the great division which arose out of the Eutychian heresy. The Liturgy of St. James is also mentioned in the 32nd Canon of the Constantinopolitan Council held in Trullo, A.D. 692; and traces of it are to be found in the writings of Fathers who lived or had lived within the Patriarchate of Antioch, and may thus be supposed to have been familiar with its words. Among such are Theodoret, St. Jerome, St. Chrysostom (once a priest of Antioch), and St. Cyril, Bishop of Jerusalem, two of whose Catechetical Lectures (preached in the latter half of the fourth century) are expressly on the subject of the Holy Eucharist, and describe the Service minutely. In the Apostolical Constitutions, written in the third century, there is a Liturgy, or synopsis of one, which has been called by the name of St. Clement, but appears to be that of St. James; and with the latter also agrees the description of the celebration of the Eucharist which is given by Justin Martyr, who was a native of Samaria (within the Patriarchate of Antioch), and died about sixty years only after St. John.<sup>4</sup> From this evidence it appears almost certain that the Liturgy of St. James which is used by the Monophysites, and that which is used on the Feast of St. James by the orthodox Church of Jerusalem, are versions of the primitive Liturgy which was used for the celebration

<sup>1</sup> This rule was observed from feelings founded on our Lord's words, "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." [Matt. vii. 6.] For the same reason great reserve was used in speaking and writing on the subject of the Holy Eucharist, and hence little can be learned from the Fathers of the first three centuries about the mode in which it was celebrated.

<sup>2</sup> See, e.g., St. GREGORY'S *Epistle to St. Augustine*, p. 2 of the Historical Introduction.

<sup>3</sup> To these Neale adds that of St. Thaddeus, used in Persia, and also called the "Liturgy of the East."

<sup>4</sup> Justin Martyr describes the celebration of the Holy Eucharist, about A.D. 140, in the following terms: "Upon the day called Sunday we have an assembly of all who live in the towns or in the country, who meet in an appointed place; and the records of the Apostles, or the writings of the Apostles, are read, according as the time will permit. When the reader has ended, then the Bishop [*ἡ ἐπισκοπή*] admonishes and exhorts us in a discourse that we should imitate such good examples. After that we all stand up and pray, and, as we said before, when that prayer is ended bread is offered, and wine and water. Then the Bishop also, according to the authority given him [*ἡ εὐχαριστία ἀπόστολος*], sends up [*ἑὸν θυμίαμα*, comp. *missa est*] prayers and thanksgivings; and the people end the prayer with him, saying, Amen. After which, distribution is made of the consecrated elements, which are also sent by the hands of the deacons to those who are absent." [JUSTIN MARTYR, *Apol.*]

of the Holy Communion in Judæa and the surrounding countries in the age which immediately followed that of the Apostles. From it St. Basil's Liturgy was derived, and from St. Basil's that of St. Chrysostom, which is the one used at the present day in the Eastern Church, and in Russia.

The *Liturgy of St. Mark*, or of *Alexandria*, is known to have been used by the orthodox Churches of North-eastern Africa down to the twelfth century, and is still used in several forms by the Monophysites, who supplanted them. The most authentic form of it is that entitled "The Liturgy of Mark which Cyril perfected," and which is extant in the Coptic, or vernacular language of Egypt, as well as in Greek, in MSS. of very ancient date. This Liturgy is traceable, by a chain of evidence similar to that mentioned in the preceding paragraph, to the second century, to which date it is assigned by Bunsen.<sup>5</sup> Palmer says respecting it, "We can ascertain with considerable certainty the words and expressions of the Alexandrian Liturgy before the Council of Chalcedon, A.D. 451; and we can trace back its substance and order to a period of far greater antiquity. In fact, there is nothing unreasonable in supposing that the main order and substance of the Alexandrian Liturgy, as used in the fifth century, may have been as old as the Apostolic age, and derived originally from the instructions and appointment of the blessed Evangelist."<sup>6</sup>

The *Liturgy of St. Peter*, or of *Rome*, is found, substantially as it is used in the Latin Church at the present day, in the Sacramentaries of St. Gregory [A.D. 590], Gelasius [A.D. 491], and St. Leo [A.D. 483], although many additions have been made to it in later times. The Roman Liturgy is attributed to St. Peter by ancient liturgical commentators, who founded their opinion chiefly upon a passage in an Epistle of Innocent, Bishop of Rome in the fifth century, to Decentius, Bishop of Eugubium.<sup>7</sup> But no doubt St. Innocent refers to the "Canon of the Mass" (as it has been called in later ages), that part of the Office which begins with the actual consecration of the Sacrament. There seems no reason to believe that this confident opinion of so eminent a Bishop in the fifth century was otherwise than correct; and like the preceding Liturgies, that of Rome may reasonably be assigned to the age succeeding the Apostles. St. Gregory revised the variable parts of this Liturgy, the Collects, Epistles, and Gospels; but the only change which he made in the Ordinary and the Canon was by that addition of a few words which is noticed by the Venerable Bede. [See p. 192, note.] From the Roman Liturgy in its primitive form were derived that used by the Churches of North-western Africa, and the famous Ambrosian Rite which is used in the Church of Milan. Since the time of St. Gregory this Liturgy has been used over a large part of the Western Church, and is now the only one allowed by the See of Rome.

The *Liturgy of St. John*, or of St. Paul, i.e. the *Ephesine Liturgy*, was the original of that which was used, probably in three various forms, in Spain, France, and England during the earlier ages of Christianity, and the only one besides the Roman which obtained a footing in the Western Church. This appears to have been disused in the dioceses of which Ephesus was the centre, at the time of the Council of Laodicea in Phrygia some time in the fourth century: the nineteenth Canon of that Council giving such directions respecting the celebration of the Holy Communion as shew that it substituted the Liturgy of St. Basil and St. Chrysostom, which is still used in those dioceses. But, at a much earlier date, missionaries had gone forth from the Church of Ephesus, and had planted the standard of Christianity at Lyons, that city thus becoming the great centre from which the Church spread itself throughout France; and as late as A.D. 177, the Christians of Lyons wrote to the Churches of Asia respecting the martyrdoms which had occurred in that city as to those who represented their mother Church, and had therefore a special sympathy with them. The primitive Liturgy of Ephesus thus became that of France, and, probably by the missionary work of the same apostolic men, of Spain also. This Liturgy continued to be used in the French Church until the time of Charlemagne [A.D. 742—814]. It had received such additions from the hands of Musæus, Sidonius, and St. Hilary of Poitiers, as St. Gregory had made to the Roman rite, but these additions or alterations did not affect

<sup>5</sup> *Analecta Ante-Nicæna*, iii. 106.

<sup>6</sup> *Origin. Liturg.* i. 105.

<sup>7</sup> "Si instituta ecclesiastica, ut sunt a beatis apostolis tradita, integra vellent servare Domini sacerdotibus, nulla diversitas, nulla varietas in ipsis ordinibus et consecrationibus haberetur—quis enim nesciat, aut non advertat, id quod a principe apostolorum Petro Romana Ecclesie traditum est. . . ." [LABBE, *Concil.* ii. 1245.] Cardinal Bona remarks on a similar passage from St. Isidore's writings, "Hoc de re et substantia, non de verborum tenore et ceremoniis intelligendum est." [BONA, *Res. Liturg.* l. vii. 6.]

the body of the Liturgy, consisting, as they did, of Introits, Collects, and other portions of the Service belonging to that which precedes the Ordinary and Canon.

The Gallican Liturgy was partly supplanted by the Roman in the time of Pepin, who introduced the Roman chant and psalmody into the Churches of France; and it was altogether superseded by Charlemagne, who obtained the Sacramentary of St. Gregory from Rome, and issued an edict that all priests should celebrate the Holy Sacrament only in the Roman manner. In Spain the same Liturgy had been used in a form called the Mozarabic; but by the influence of Pope Gregory VII., Alphonso VI., King of Castille and Leon, was persuaded to do as Charlemagne had done in France, to abolish the use of the national rite and substitute that of the Roman Church. It was thus wholly discontinued until the beginning of the sixteenth century, when Cardinal Ximenes endowed a college and chapel for the use of it at Toledo, and there it still continues to be used.

The early connection between the Church of France and the Church of England was so close that there can be no reasonable doubt of the same Liturgy having been originally used in both countries. When St. Augustine came to England in A. D. 596, expecting to find it an altogether heathen land, he discovered that there was an ancient and regularly-organized Church, and that its usages were different in many particulars from those of any Church with which he had been previously acquainted. [See p. 1.] By the advice of St. Gregory he introduced some changes into the Liturgy which he found in use; the changes coming, not directly from the Roman Sacramentary of St. Gregory, but "from a sister rite,

formed in the south of France by the joint action, probably, of St. Leo and Cassian, about two hundred years before [A. D. 420]; having a common basis, indeed, with the Roman Office, but strongly tinged with Gallican characteristics derived long ago from the East, and probably enriched, at the time, by fresh importations of Oriental usages."<sup>2</sup> Thus the Liturgy of the Church of England after St. Augustine's time became a modified form of the more ancient Gallican, which itself was originally the Liturgy of the Church of Ephesus, owing its germ to St. Paul or St. John. The English Church of St. Augustine's day, and long after, distinctly averred that its customs were derived from the latter Apostle; but in many particulars the work of St. John and St. Paul appears to have traversed the same ground, as it certainly did in the Church of Ephesus, and probably did in the Church of England.

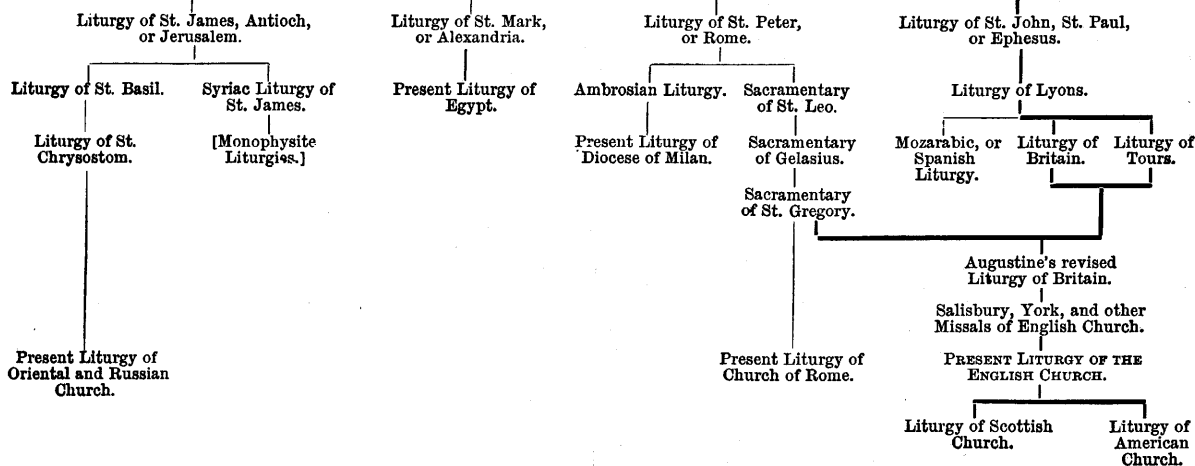
The Liturgy thus derived from the ancient Gallican, and the more recent version of it which had been introduced by Cassian, was again revised by St. Osmund, Bishop of Salisbury, in A. D. 1085; and it was the same Liturgy which also formed the basis of the other slightly varying Offices that were used in different dioceses of England, and have come down to us by the names of these dioceses. The Salisbury Liturgy eventually supplanted all the others which were used by the Church of England, and became the principal basis of the vernacular Liturgy which has now been used for more than three hundred years in all the churches of the Anglican communion.<sup>3</sup>

The historical particulars thus given respecting the connection between ancient and modern Liturgies may be conveniently reduced into one general view by a tabular form:—

§ Table showing the Origin of the principal Liturgies used throughout the Church.

OUR LORD'S WORDS OF INSTITUTION.

An unknown Apostolic Nucleus  
of a Liturgy.



§ Structure of Primitive Liturgies.

In all the primitive Liturgies there is a consistency of structure which shows that they were based on one common model, or else on certain fixed principles. They consist of two principal portions, the Pro-Anaphora and Anaphora. The Anaphora, or Oblation, is represented in the Latin Liturgies by the Canon of the Mass, and in our English Office by the part which begins with the versicle, "Lift up your hearts." The Pro-Anaphora is represented by the Ordinary of the Mass, which is all that goes before the Sursum Corda. The general structure of each of these portions of the Liturgy is as follows, the respective portions of the several parts varying, however, in different Liturgies:—

*The Pro-Anaphora.*

The Prefatory Prayer.

The Introit [known by various names].

The Little Entrance, or bringing the book of the Gospels in procession to the Altar.

The Trisagion.

The Epistle and Gospel.

The Prayers after the Gospel [after these prayers the Catechumens left the Church, and only "the faithful" or baptized and confirmed persons remained].

The Great Entrance, or bringing the prepared Elements in procession to the Altar.

The Offertory.

The Kiss of Peace.

The Creed.

*The Anaphora.*

The Triumphal Hymn [Tersanctus] with its Preface. These come in between two portions of a long prayer, called the Prayer of the Triumphal Hymn.

Commemoration of the Institution.

The Words of Institution.

Oblation of the Consecrated Elements.

Prayer for the Descent of the Holy Ghost.

<sup>1</sup> For further details the reader may conveniently consult NEALE'S *Introduction to the History of the Holy Eastern Church*, 1850; HAMMOND'S *Liturgies, Eastern and Western*, 1878; and MASKELL'S *Ancient Liturgy of the Church of England*, 3rd ed. 1882.

<sup>2</sup> FREEMAN'S *Principles of Divine Service*, II. ii. 405.

<sup>3</sup> The Roman Liturgy was never used by the Church of England; and it was not generally adopted by the English sect of Romanists until enforced through the influence of the Jesuits about the middle of the eighteenth century.



Prayer for the Transmutation of the Elements.  
 Prayer for the living and the departed.  
 The Lord's Prayer, preceded by a prayer of preparation, and followed by the Embolismus.  
 Adoration, with an appointed prayer.  
 Elevation.  
 Union of the two Consecrated Elements.  
 Prayer of humble access.  
 Communion.  
 Thanksgiving.  
 Without going into very great detail it is impossible to

show the elaborate character of the ceremonial, and of the responsive part of the primitive Liturgies. These details may all be found in the original languages, and also in Dr. Neale's translation of the Primitive Liturgies; and it is sufficient here to say that the early Christians appear to have had no thought of what is called "simplicity" in Divine Worship, their Liturgies exhibiting a complicated structure, much ceremony, and an elaborate symbolism. All of them agree in the above general characteristics, but there are variations in the order of the different parts, the chief of which are represented in the following table:—

§ Table shewing the Order in which the principal features of the Primitive Liturgies occur.

ST. JAMES [JERUSALEM].	ST. MARK [ALEXANDRIA].	ST. PETER [ROME].	ST. JOHN [EPHESUS].
1. Kiss of Peace.	1. Kiss of Peace.	2. Lift up your hearts.	7. Prayer for the living.
2. Lift up your hearts.	2. Lift up your hearts.	3. Tersanctus.	8. Prayer for the departed.
3. Tersanctus.	7. Prayer for the living.	7. Prayer for the living.	1. Kiss of Peace.
4. Commemoration of Institution.	8. Prayer for the departed.	6. Prayer for descent of the Holy Ghost.	2. Lift up your hearts.
5. The Oblation.	3. Tersanctus.	4. Commemoration of Institution.	3. Tersanctus.
6. Prayer for descent of the Holy Ghost.	4. Commemoration of Institution.	5. The Oblation.	4. Commemoration of Institution.
7. Prayer for the living.	5. The Oblation.	8. Prayer for the departed.	5. The Oblation.
8. Prayer for the departed.	6. Prayer for descent of the Holy Ghost.	10. Union of the Consecrated Elements.	6. Prayer for descent of the Holy Ghost.
9. The Lord's Prayer.	10. Union of the Consecrated Elements.	9. The Lord's Prayer.	10. Union of the Consecrated Elements.
10. Union of the Consecrated Elements.	9. The Lord's Prayer.	1. Kiss of Peace.	9. The Lord's Prayer.
11. Communion.	11. Communion.	11. Communion.	11. Communion.
12. Thanksgiving.	12. Thanksgiving.	12. Thanksgiving.	12. Thanksgiving.

It will be seen at once that the order of St. John, or the Ephesine Liturgy, is that which is most closely represented by our own Communion Office. The same correspondence between the two may also be traced in several particulars in which the Liturgy of St. John differs from the other two Eastern Liturgies; especially in the provision of varying collects, and proper prefaces, and in the use of the versicle, "Glorify to Thee, O Lord," before the Gospel.

The Liturgy of St. John was handed down (as has been already stated) through the French Church, to which it was conveyed from Ephesus by missionaries, at a period very near to that of the Apostles themselves. The Gallican Liturgy itself is thus described by Palmer: "Germanus informs us that the Liturgy began with an Anthem, followed by *Gloria Patri*, after which the Deacon proclaimed silence; and a mutual salutation having passed between the priest and people, the hymn *Trisagios*, in imitation of the Greek rite, was sung, and was followed by *Kyrie eleison*, and the song of Zacharias the prophet beginning *Benedictus*, after which the priest read a collect entitled *Post prophetiam*, in the Gallican missals. The office so far, though ancient, cannot be traced to the most primitive ages of the Gallican Church, as doubtless the Liturgy originally began with the lessons from Holy Scripture, which I now proceed to consider.

"A lesson from the prophets or Old Testament was first read, then one from the Epistles, which was succeeded by the hymn of the three children, *Benedicite*, and the Holy Gospel. In later times the book of the Gospels was carried in procession to the pulpit by the Deacon, who was accompanied by seven men bearing lighted tapers, and the choir sung Anthems before and after the Gospel. After the Gospel was ended, the Priest or Bishop preached, and the Deacon made prayers for the people (probably in imitation of the Greek Liturgies, where a litany of the kind occurs after the Gospel), and the Priest recited a collect *Post precem*.

"Then the Deacon proclaimed to the catechumens to depart, but whether any previous prayers were made for them seems doubtful. Germanus speaks of its being an ancient custom of the Church to pray for catechumens in this place, but his words do not absolutely prove that there were particular prayers for them in the Gallican Church, and no other author refers to the custom, as far as I am aware. The catechumens, and those under penitential discipline, having been dismissed, silence was again enjoined, and an address to the people on the subject of the day, and entitled *Præfatio*, was recited by the Priest, who then repeated another prayer. The oblations of the people were next received, while the choir sang an offertory anthem, termed *sonum* by Germanus. The elements were placed on the holy table, and covered with a large and close veil or pall, and in later times the Priest here invoked the blessing of God on the gifts.

"Then the tablets called *diptychs*, containing the names of

the living and departed saints, were recited, and the Priest made a collect, 'post nomina.' Then followed the salutation and kiss of peace; after which the Priest read the collect, 'ad pacem.' The mystical liturgy now commenced, corresponding to the Eastern 'prophora,' or 'anaphora,' and the Roman *preface* and *canon*. It began with the form 'sursum corda,' etc., and then followed the preface, or thanksgiving, called 'contestatio,' or 'immolatio,' in which God's benefits to the human race were variously commemorated; and at the proper place the people all joined in singing the hymn *Tersanctus*.

"The thanksgiving then continued in the form called 'post sanctus,' which terminated with the commemoration of our Saviour's deed and words at the institution of this sacrament. Afterwards the Priest recited a collect entitled 'post mysterium,' or 'post secreta,' probably because the above commemoration was not committed to writing, on account of its being esteemed to have great efficacy in the consecration. The collect, 'post mysterium,' often contained a verbal oblation of the bread and wine, and an invocation of God to send His Holy Spirit to sanctify them into the sacraments of Christ's body and blood. After this the bread was broken, and the Lord's Prayer repeated by the Priest and people, being introduced and concluded with appropriate prayers, made by the Priest alone.

"The Priest or Bishop then blessed the people, to which they answered, Amen. Communion afterwards took place, during which a psalm or anthem was sung. The Priest repeated a collect of thanksgiving, and the service terminated." [PALMER'S *Orig. Liturg.* i. 158.]

It was on this rite that the Eucharistic customs of the Church of England were founded, although they were plainly revised and altered at several periods, and in several dioceses; as, for example, by St. Augustine in the seventh century, and St. Osmund in the eleventh.

§ *The Mediæval Liturgy of the Church of England.*

As, in the early Church throughout the world, there were various forms of the Liturgy, all having a substantial unity, so while England was divided into several distinct districts, by dialect and civil government, the form of Liturgy which was used in various parts of the country was affected by local circumstances; especially as each diocese had the right of adopting (within certain limits) its own particular customs, or "use," in Divine Service until the sixteenth century.

Soon after the Conquest, however, about the year 1085, a great liturgical successor of St. Gregory arose in the person of Osmund, Bishop of Salisbury, of whom we know little beyond the fact that he revised the Breviary and Missal, and brought both into a form which commended itself to a large portion of the Church of England, and even to some foreign dioceses. There were, indeed, independent Breviaries and Missals of York, Hereford, Lincoln, and perhaps other

churches; but those of Salisbury were the most generally used throughout the southern counties, and besides gradually becoming the standard books of English use, were generally adopted in Scotland from the time, it is said, of Edward I. In 1541-42 the Missal as well as other books of the use of Sarum were formally adopted for the whole province of Canterbury by an act of Convocation. Notwithstanding the variations that had so long existed in the ritual customs of different districts and dioceses, it must not be supposed that these variations extended to any *essential* matters. On the contrary, there was a distinct generic identity, which shewed that all were, in reality, local forms of one great national rite, that rite itself being a branch of one great Catholic system; and this was especially the case with the Communion Office or Liturgy.

The substance of the Salisbury Liturgy is given in the Appendix to this Introduction, but it is necessary to give some account of it here to shew the manner in which the Church of England celebrated the Holy Communion from A. D. 1080 to A. D. 1549. Many further illustrations of it, and of the other English uses, as well as of the connection between them and our present Communion Office, will be found in the subsequent notes.

The Mediæval Liturgy of the Church of England was made up, like all others, of the two great divisions which are called in the Eastern Church the Pro-Anaphora and the Anaphora, and in the Western Church, the Ordinarium and the Canon; the former part ending with the Sanctus, the latter part beginning with the Prayer of Consecration and Oblation.

The first portion of the Ordinary consisted of the hymn "Veni Creator;" the Collect, "Almighty God, to Whom all hearts be open;" the forty-third Psalm, "Give sentence with me, O God;" the lesser Litany and the Lord's Prayer, all of which were said in the vestry while the Celebrant was putting on his albe, chasuble, etc. The public part of the service began with the "Officium," or Introit, of which many examples are given in the notes to the Epistles and Gospels, and which was sung [in the manner described at p. 247] while the Celebrant and his ministers were going from the vestry to the altar. After this followed the Confession and Absolution, said as at Prime and Compline, and as described in a note at p. 184, the Gospeller and Epistoler taking part with the choir in the alternate form used. This mutual confession of unworthiness was sealed with a kiss of peace given by the Celebrant to the Deacon and Sub-deacon,<sup>1</sup> and burning incense having been waved before the altar by the former, the Gloria in Excelsis was sung (except at certain seasons) as the solemn commencement of the rite. The Mutual Salutation [see p. 199] was then said, and after that the Collect of the Day, the Epistle and Gospel, and the Nicene Creed. The Gospel was preceded by a procession with singing [the Gradale], somewhat similar to the "little entrance" of the Eastern Church [p. 346], and was generally read (in large churches) from the "Jube" or "pulpit," a desk placed between the cross and the chancel wall on the rood-loft. The Nicene Creed was followed by the Offertory, the solemn Oblation of the Elements, short supplications that the sacrifice might be acceptable to God for the living and the departed, and certain private prayers of the Celebrant, with which the first part of the service, or Ordinarium, may be said to have ended.

The Canon of the Mass was introduced by the Apostolic versicles, the Proper Preface, and the Tercius, which we still use in the same place; and then followed a long prayer, interspersed with many ceremonies, but substantially equivalent to the "Prayer for the Church Militant," the "Consecration Prayer," and the first "Thanksgiving Prayer" of our modern English Liturgy. This will be found given at length in the Appendix to the Communion Office.

The Prayer of Consecration was not immediately followed by the Participation, as in our modern Liturgy, but there was a considerable interval, as in the Primitive Liturgies, which was filled up with other prayers. First came the Lord's Prayer, preceded by a short preface, and followed by a prayer for deliverance from all evil, analogous to the Embolismus of the Eastern Church [p. 185]. Then came the Agnus Dei, sung thrice, in the same manner as it is sung twice in the modern Litany. After the Agnus Dei followed the ceremony of the commixture of the consecrated elements, by placing a portion of the wafer into the chalice, in symbolical signification of the union of natures in our Lord. The Kiss of Peace was then

passed round from the Celebrant by means of his ministers (the Deacon and Sub-deacon, or Epistoler and Gospeller), some private prayers were said by the Celebrant, and afterwards the Prayer of Humble Access.

Here came in the Communion, first of the Celebrant, and then of the other Clergy and of the people, that of the latter being preceded by an exhortation; and, with the exception of a Thanksgiving Prayer and a Post-Communion Collect, this substantially completed the service.

There were, however, some subsequent ceremonies, such as the ablation of the sacred vessels, and of the Celebrants' hands, which are left to tradition and individual devotion in our modern English rite, but which were provided for with minute exactness in the ancient one. During these ceremonies the congregation still remained, and after their conclusion were dismissed by the Deacon saying, *Benedicamus Domino*, or, *Ite, missa est*, according to the season.

There is no reason to think that this mode of celebrating the Holy Communion underwent any great changes from the time of St. Osmund until 1549; and indeed it was probably very much the same as had been used in the Church of England even before the time of St. Osmund. Many ceremonies were doubtless introduced during the Middle Ages, and some had probably been added by St. Osmund himself; but these ceremonies affected the Rubrics rather than the substance of the Liturgy, and the Ordinary and Canon were otherwise in the same condition in the sixteenth century that they had been in the eleventh. It must, however, be remembered that numerous additions were made to the variable parts of the Missal [p. 241], special Collects, Epistles, and Gospels, etc., being appointed for particular days and occasions; and it was in these additions that the Reformers found so much which they regarded as inexpedient or superstitious. What the great French liturgical scholar, Guéranger, says respecting the MSS. of the Roman Liturgy was doubtless true, to some extent, of the English, that they had come to be "loaded with gross and even superstitious additions, consisting chiefly of apocryphal histories, unknown and even rejected in the early ages, but which had been afterwards introduced into the Lessons and Anthems, and in votive Masses (which had become superstitiously numerous), barbarous forms, and furtively introduced Benedictions." But these abuses were far more common in the southern countries of Europe than in England; and the most conspicuous innovations connected with the celebration of the Holy Eucharist in our own Church were [1] the withdrawal of the Cup from the Laity, and [2] the rare communion of the Laity under any circumstances except at the approach of death.

In respect to the first, it is sufficient to say that although the Eucharist appears to have been always sent to the sick under the form of one element only until 1549, the Laity were certainly accustomed to partake of it in both kinds at church until the twelfth century. Even so late as A. D. 1175 the Convocation of Canterbury forbade the introduction of the novel custom, and it is probable that it did not become common in England until its adoption was ordered by the Council of Constance in 1415. There is no recognition whatever of the administration in one kind in the Liturgy itself, though in an Exhortation used before the Communion of the Laity it is distinctly referred to.

The second custom arose out of that inattention to the *ἀναλογία* of doctrine which so often leads men to error in practice. The Holy Eucharist being both a Sacrifice and a Sacrament, theologians of the Middle Ages were so intent upon the duty and necessity of the first that they overlooked the duty and necessity of the second; and while the Mass was offered daily in most, if not in all, churches, and in some many times in the day, few except the Clergy ever partook of it more than once or twice in the year, considering that it was sufficient for them to be present while it was being offered.

But this too was an innovation that had found its way into practice without finding any recognition in the Liturgy. Nor can it be said that there was anything in the authorized forms for the celebration of the Holy Eucharist which could have originally given rise, or encouragement, to either practice.

#### § The Reformed Liturgy of the Church of England.

The general steps which were taken towards a reconstruction of all the Offices used in Divine Service, and their translation into English, have been traced out in the Historical Introduction, pp. 7-13, and need not be repeated in treating particularly of the Liturgy. Suffice it to say that the abstinence of the Laity from Communion appeared

<sup>1</sup> This is peculiar to the Sarum rite, not being found in any other Liturgy in this part of the service.

so great and pressing an evil to the Reformers that they added on an English Office for the Communion of the Laity in both kinds to the ancient Salisbury Liturgy, even before they had finished the preparation of the Prayer Book.<sup>1</sup>

The general consideration of the Theology of the Sacraments had been committed by Henry VIII. to a Commission of Divines in 1540, and the revision of the Services had also been undertaken about the same time. In 1546, shortly before his death, "the King commanded" Archbishop Cranmer "to pen a form for the alteration of the Mass into a Communion."<sup>2</sup> On November 30, 1547, the Prolocutor of the Lower House of Convocation "exhibited, and caused to be read publicly, a form of a certain ordinance, delivered by the Most Reverend the Archbishop of Canterbury, for the receiving of the body of our Lord under both kinds, viz. of bread and wine. To which he himself subscribed, and some others, etc."<sup>3</sup> This "form of a certain ordinance" was embodied in an Act of Parliament [1 Edward VI. cap. i.] which received the Assent of both Houses on December 20, 1547; but for some time no Liturgical formulary was issued, and the Clergy obeyed the law by adopting their own mode of administration. But on March 8, 1548, an "Order of Communion" was put forth under a Proclamation by the Crown in Council.<sup>4</sup> This proclamation ordered that "the most blessed Sacrament of the Body and Blood of our Saviour Christ should from thenceforth be commonly delivered and ministered unto all persons within our realm of England and Ireland, and other of our dominions, under both kinds, that is to say, of bread and wine (except necessity otherwise require), lest every man phantasing and devising a sundry way by himself, in the use of this most blessed Sacrament of unity, there might arise any unseemly and ungodly diversity."

The "Order of Communion," thus authorized,<sup>5</sup> and the substance of which is printed in the Appendix to this Introduction, begins with an Exhortation, to be used on the Sunday or Holyday next before the Administration. This Exhortation was reproduced in the Liturgy of 1549, and is identical (except that the last paragraph is omitted) with that now standing first in our present Liturgy. After this came the following Rubric, which explains the use of the Office: "The time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided), but as heretofore usually the Priest hath done with the Sacrament of the Body, to prepare, bless, and consecrate so much as will serve the people; so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine with some water put into it; and that day, not drink it up all himself, but taking one only sup or draught, leave the rest upon the altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth." Then follows the Exhortation beginning, "Dearly beloved in the Lord, ye that mind," etc., which replaced an older form, previously used in the same place, when the holy Sacrament was administered in one kind only. After this Exhortation the Priest was directed to "pause awhile, to see if any man will withdraw himself," and then to say the Invitation, "Ye that do truly," the Confession, the Absolution, the Comfortable Words, and the Prayer of Humble Access, the Communion following immediately after the latter Prayer, "the Peace of God" being given in English afterwards, and the Mass concluding in its ancient form.

From March 8, 1548, until June 9, 1549, the authorized Liturgy of the Church of England consisted, therefore, of the ancient Salisbury Mass, with this "Order of Communion" in English superadded when any of the laity wished to communicate. At the end of that year and a quarter the first complete Book of Common Prayer in English was taken into use, that is, on Whitsunday (June 9), 1549; and it contained a Liturgy formed from the ancient Latin and this recent English Office. The substance of the Liturgy, so

reconstructed and translated, is given in the Appendix to this Introduction; and as the history of the Liturgy is henceforth part of that of the Prayer Book itself, which has been already given in the Historical Introduction, it is unnecessary to go further into it here. The various changes which ensued in 1552, 1559, and 1661 will be shewn in the footnotes.

The consequence of these several changes has been that the Office for the Celebration and Administration of the Holy Communion in the modern Church of England presents a very great apparent deviation from that which was used before the ancient Service-books were reconstructed in English: and there has, in fact, been a greater alteration in this than in any other part of the Prayer Book. But the changes which have taken place at successive times have resulted chiefly in the simplification of the Service, the consolidation of separate portions, the omission of special and particular commemoration of the saints and the departed, and the rearrangement of the Service, such as placing the "Gloria in Excelsis" at the end instead of at the beginning. The Gospels and Epistles remain almost wholly the same as in the Mediæval Missals. Of the Collects three-fourths are the same. The acts and words of Consecration are substantially the same, and so also are the words of Administration. The greatest change of all is that all communicants now receive in both kinds, whereas in the later Mediæval Church of England few ever partook of the Cup except the Celebrant.

Notwithstanding, therefore, the apparent diversity between the old and the modern Service, there is, as will be shewn in detail in the Annotations, a substantial and vital identity: and this may be conveniently represented here by the following Table:—

§ Comparison of the Ancient and Modern Liturgy of the Church of England.

Mediæval Missals.	1st English Book, 1549.	Present Book.
Veni Creator.		[A hymn, optional.]
Collect for Purity. Psalm 43rd. Introit.	The Lord's Prayer. Collect for Purity. Introit.	The Lord's Prayer. Collect for Purity.
Kyrie Eleeson, 3 times.	Kyrie Eleeson, 3 times.	Ten Commandments, and Kyrie Eleeson, 10 times.
The Lord's Prayer. Confession and Absolution. Gloria in Excelsis.	Gloria in Excelsis.	Collect for the Sovereign. Collect for the Day.
Collect for the Day.	Collect for the Day. Collect for the Sovereign.	Collect for the Day.
Epistle and Gospel. Nicene Creed.	Epistle and Gospel. Nicene Creed. Exhortation.	Epistle and Gospel. Nicene Creed.
Oblation of alms and elements. Lift up your hearts, etc. Prayer for Church [with special words of oblation and special commemoration of Saints and others].	Oblation of alms and elements. Lift up your hearts, etc. Prayer for Church.	Oblation of alms and elements. Prayer for Church. Exhortation. Invitation. Confession and Absolution. Comfortable words. Lift up your hearts, etc. Prayer of Access.
THE ACTS AND WORDS OF THE CONSECRATION.		
Commemoration of the departed.	Commemoration of Saints and the departed.	
The Lord's Prayer.	The Lord's Prayer. Invitation. Confession and Absolution.	
Agnus Dei. Prayer of Access.	Comfortable words. Prayer of Access.	
THE COMMUNION.		
Thanksgiving. Anthem. Benediction.	Agnus Dei. Thanksgiving. Benediction.	The Lord's Prayer. Thanksgiving. Gloria in Excelsis. Benediction.

<sup>1</sup> Translations of the Epistles and Gospels of the Sarum Use had been common for some time, and a great number of them exist at the end of Primers of the period, as well as in separate volumes.

<sup>2</sup> STRYKE'S *Memorials of Cranmer*, i. 311. Eccl. Hist. Soc.

<sup>3</sup> *Ibid.* ii. 37.

<sup>4</sup> It will be remembered that Charlemagne substituted the Roman for the Gallican Liturgy by his own authority alone.

<sup>5</sup> Original copies of this "Order of Communion" are extremely rare. There are two in the British Museum Library, one in the Bodleian, one in the Public Library, Cambridge, one in Cosin's Library, and one in Routh's Library, both the latter of Durham: and a few in private libraries.

It need only be added, to complete the account of the English Liturgy, that it has been the source from which the modern Scottish Church has drawn its Communion Office. In this the modern Church has followed the ancient, for the

Salisbury Missal, in a complete or a modified form, was used in Scotland in Mediæval times. The American Liturgy is also an adaptation of the English; and will, as well as the Scottish, be found in the Appendix to this Introduction.

### THE DOCTRINE OF THE HOLY COMMUNION.

Before the great Sacrament of the Christian Church was actually instituted by our Blessed Lord, it was foretold and prefigured by words and acts of His own, and by prophecies and material types of more ancient date. A due consideration of these antecedents of the Holy Communion is a great help towards a clear understanding of its true meaning and use in the Christian economy.

1. First of all is the Tree of Life in the garden of Eden. From the manner in which this is spoken of, it appears to have been a tree bearing a kind of natural Sacrament, by partaking of which as food the natural wear and tear of the physical body was so counteracted that its decay and death became impossible; a tree to which man might "put forth his hand and eat and live for ever." [Gen. iii. 22.] Of this means of life we hear again in the regenerated city of God, "the New Jerusalem coming down from God, out of Heaven, prepared as a bride adorned for her husband;" for "in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." [Rev. xxii. 2.] But we also hear of it from our Lord Himself, Who, about the time of the institution of the Holy Eucharist, proclaimed Himself as the "True Vine," and spoke of the Sacrament which He originated as the "Fruit of the Vine." [John xv. 1; Matt. xxvi. 29.]

2. The chosen people of God were fed for forty years, during their penal and probationary wandering in the wilderness, with manna, a mysterious "bread from heaven," to which they gave the name it bore because of its mystery, "for they wist not what it was." And Moses said unto them, "This is the bread which the Lord hath given you to eat." [Exod. xvi. 15.]

Of this also we hear in the Book of the Revelation, where, in His message to the Angel of the Church of Pergamos, the Lord says, "To him that overcometh will I give to eat of the hidden manna." [Rev. ii. 17.]<sup>3</sup> But it had been heard of in a still more remarkable way from the lips of the same Lord, in His discourse to the people after the miracle of the loaves and fishes. When our Lord had thus "filled them with bread in the wilderness," the people, still unconvinced, asked Him for a sign, not from earth, but from Heaven, and greater than this. Moses had given them not only common bread, but even manna, "bread from Heaven," not man's, but "angel's food;" what could He do more than Moses, to convince them that He was greater than Moses? Then our Lord directed their attention to His own Person, as "the Bread of God which cometh down from Heaven and giveth life unto the world; . . . the Bread of life . . . the Bread which cometh down from Heaven, that a man may eat thereof and not die . . . the living Bread which came down from Heaven: if any man eat of this Bread, he shall live for ever: and the Bread which I will give is My flesh, which I will give for the life of the world." [John vi. 31, 51.]

3. It is impossible not to associate the manna of the wilderness with the "true Bread from Heaven," the "hidden manna," and that bread of which our Lord said, "This is My Body;" with all of which is connected the idea of nourishment and life. Our Lord's words respecting this Bread from Heaven drove away many of His followers, who were impatient of a mystery which they could not understand; but when He said to the Apostles, "Will ye also go away?" the reply was, "Lord, to whom shall we go? Thou hast the words of

eternal life." They continued with Him, notwithstanding this trial of their faith, and their perseverance was rewarded by the interpretative acts and words of our Lord when He instituted the Holy Communion, and shewed them the inner meaning of the miracle of the loaves and of His mysterious words respecting Himself, "For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him." [John vi. 55, 56.] "Take, eat; this is My body. . . . Drink ye all of it; for this is My blood." [Matt. xxvi. 27, 28.]

These antecedent types and words are the most prominent of a class which need not be referred to in further detail, since the two referred to are sufficient to shew that a preparation was being made for the right understanding of that great Sacrament which our Lord instituted to be the means of spiritual life to the world. The "bread and wine" of Melchizedek's offering, the "Mincha" of the Temple Service, the "bread" and "mingled wine" of Wisdom's "table" in the Book of Proverbs, the "pure offering" of the prophet Malachi, are all anticipative shadows of that which was to be revealed in the Kingdom of Christ: and many other such shadows cast their forms across the page of Holy Scripture, leading up to Him and His work, in Whom and in Which was to be the fulfilment of all types and figurative representations.

#### § The Holy Communion as a Sacrament.

Thus, then, we are led up to the consideration of the rite instituted by our Lord as a new tree of life, a manna for the new chosen people, a Heavenly food, the Sacrament or Mystery of the Body and Blood of Christ.

Strange as it appeared to those who heard the truth for the first time, there must have been some absolute necessity for making the Body and Blood of Christ a healing food. What this necessity was the Holy Spirit has not yet revealed to us; but we seem to be tracing out the general outline of it, when we acknowledge that only our Lord's perfect Human Nature could remedy the imperfections of that human nature which is still subject to the influences of evil, first brought to bear upon it by the Fall. "Wherefore," says the Exhortation which follows the Prayer for the Church Militant, "it is our duty to render most humble and hearty thanks to Almighty God, our heavenly Father, for that He hath given His Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament." It is impossible to explain why our Lord's death was not sufficient for the full prospective accomplishment of His work; why it was still necessary for Him to be the spiritual food and sustenance of His people through all the ages that were afterwards coming upon the world; why He should not build up each soul into the living Temple without the intervention of any sacramental medium between the soul and His Almighty power. And since it is impossible to give a reason for this, there is the more cause to acknowledge humbly that God does nothing without necessity, and to bow our intellect with reverence before the inscrutable fact which lies open before it in Christ's words, "My flesh is meat indeed, and My blood is drink indeed." "This is My body, this is My blood."

Such a reverent awe for this great fact will not be at all diminished by inquiry as to the particular circumstances under which the Holy Eucharist was instituted, if we are careful not to give ourselves a false impression of those circumstances by yielding to the seductive bias of mere "local colouring." For however true it may be that the rite which our Lord instituted was associated with some previous custom of the temple, the synagogue, or the household, yet this truth is only part of the whole truth; and it would be a perversion of a truth to say that this association amounted to the actual foundation of the Christian rite upon the Jewish. It is a more rational, as well as a more reverent, answer to the question, Whence was the Holy Eucharist derived? to reply that it was *absolutely originated* by our Blessed Lord, and not founded on any previous ordinance or custom. As He took our human nature into His Divine Nature by an originative act of Creation, although He was pleased to follow up the Creative act by the natural process of its development from the substance of His

<sup>1</sup> Comp. Notes on Ps. i.

<sup>2</sup> See margin of the passage.

<sup>3</sup> The manna was "a small round thing . . . like coriander seed, white; and the taste of it was like wafers, made with honey . . . and the colour thereof as the colour of bdellium." [Exod. xvi. 14, 31; Numb. xi. 7.] Pious writers have seen in the sweetness of the manna a type of that Word which is "sweeter than honey" to the mouth; in its suitability to every man's taste, of the Eucharist which is so to every man's faith; and in the sufficiency of the quantity, however much more or less had been gathered than the assigned measure, a type of the fulness of the Gift of Christ in every particle of the consecrated element. There seems to be a curious traditional memorial of the manna, and of the Passover, in Good Friday buns, which are flavoured with coriander seed. They probably represented the ancient Jewish form of Passover cakes, Christianized by the mark of the Cross; but they also represent almost exactly the loaf out of which the portions of bread to be consecrated are taken in the Liturgies of the Eastern Church.

Mother; so an originative act preceded, and stood above, all associations between the Eucharist and earthly rites or earthly substances. His Body and His Blood first existed, and then were associated with bread and wine; the former taking the latter up into themselves by His Divine power. It is true that our Lord did use the words of David, at the most solemn epoch of His sufferings; that He associated His Prayer with ancient formularies of the older dispensation; and that He did, in like manner, associate the Holy Eucharist with the Temple rite of the Mincha offering of bread and wine, with the Sabbath Eve Synagogue Memorial of the Exodus, and with the domestic usages of the Passover. But the association in each case was that of the antitype with the type. He did not use the words of the Psalms as those of David, but David used them prophetically as the words of Christ. Those Jewish prayers which bore some resemblance to the Lord's Prayer were typical foreshadowings of that Divine formulary in which all prayer was to be gathered into one ever-prevailing intercession; and, finally, the Eucharist was not evolved out of former rites, but fulfilled them, and absorbed them. The Mincha became the "pure offering," the Sabbath Eve service of the Synagogue merged in the Lord's Day Eucharist, and the domestic rites of the Passover passed into the Sacrament of His love, of Whom the whole family in heaven and earth is named.

Thus then we are led to look primarily, not at the outward signs of the Holy Eucharist, but at that which they signified. Bread and wine, the common food and common drink, not the exceptional luxuries, of a Jewish meal, were indeed used by our Lord as the media of His great gift; but it is to the gift itself that He draws our attention, saying, not "This Bread," but "This is My Body," . . . not "This Wine," but "This is My Blood." He takes them up into a higher nature; and when so consecrated, although their original nature is not annihilated, it passes out of spiritual cognizance, and the eye of faith sees, or desires to see, it no more.

Much trouble would have been spared to the Church if there had been less endeavour to define on the one hand what our Lord's words mean, and, on the other hand, what they do not mean. Up to a certain point we can define; beyond a certain point we must be content to leave definition and accept mystery. We can say that the elements before consecration are bread and wine, and we can also say that they are bread and wine after consecration: we can say that the bread and wine are *not* the Body and Blood of Christ before consecration, and we can also say that, according to our Lord's words, they *are* the Body and Blood of Christ after consecration. But how these apparently contradictory facts are to be reconciled, what is the nature of the change that occurs in the bread and wine, in what manner that change is effected, how far that change extends, beyond the use of the Sacrament—these are questions that no one can answer but God. When

Nicodemus said, "How can these things be?" and the people at Capernaum, "How can this Man give us His flesh to eat?" our Lord did not explain, but reiterated, the truths which had excited the wonder and doubt of the questioners. In doing so He doubtless taught the lesson, that when God speaks in words of mystery He does so with a purpose; and that it is our duty to believe exactly what He tells us, even though we cannot understand all that His words mean. There can never be any real antagonism between one truth and another, nor can there be any real conflict between His gift of Faith and His gift of Intellect.

§ *The Holy Communion as a Sacrifice.*

In the prophecy of Malachi to which previous reference has been made, the Holy Ghost gave the following prediction respecting Gospel times: "From the rising of the sun, even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense shall be offered unto My Name, and A PURE OFFERING: for My Name shall be great among the heathen, saith the Lord of Hosts." [Mal. i. 11.] The words rendered "pure offering" are "Mincha t'hora" in Hebrew, *θυσια καθαρη* in the Septuagint, and "oblatio munda" in the Vulgate. The whole text "was once, and that in the oldest and purest time of the Church, a text of eminent note, and familiarly known to every Christian, being alleged by their pastors and teachers as an express and undoubted prophecy of the *Christian sacrifice*, or solemn worship in the Eucharist, taught by our blessed Saviour unto His disciples, to be observed of all that shall believe in His Name; and this so generally and grantedly, as could never have been, at least so early, unless they had learned thus to apply it by tradition from the Apostles." [Mæde, *Christian Sacrif.* 355.] The deep and habitual conviction of the truth here expressed is illustrated by the names which were given to the Holy Communion in the early Church: they were "Oblation, Sacrifice, Eucharist, Sacrifice of Thanksgiving, Sacrifice of Praise, reasonable and unbloody Sacrifice, Sacrifice of our Mediator, Sacrifice of the Altar, Sacrifice of our Ransom, Sacrifice of the Body and Blood of Christ. It would be infinite to note all the places and authors where and by whom it is thus called." [Ibid.] In all these terms it will be seen that the most prominent idea of the Eucharist was not that of Communion, but of Oblation or bloodless Sacrifice. And they were terms advisedly taken into use by holy men and the Church at large, at a time when sacrifices were still offered beyond the pale of the Church.

This habitual dwelling upon the Sacrificial aspect of the Eucharist was founded upon the acts and words of our Lord at His Institution of the Sacrament. These are narrated by the three former Evangelists and by St. Paul in the following passages:—

MATT. xxvi. 26-28.

And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; This is My Body.

And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My Blood of the New Testament, which is shed for many for the remission of sins.

MARK xiv. 22-24.

And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; This is My Body.

And He took the cup, and when He had given thanks, He gave it to them; . . . and He said unto them, This is My Blood of the New Testament, which is shed for many.

LUKE xxii. 19, 20.

And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My Body which is given for you: this do in remembrance of Me. Likewise

also the cup after supper, saying, This cup is the New Testament in My Blood, which is shed for you.

1 COR. xi. 23-25.

The Lord Jesus . . . took bread: and when He had given thanks, He brake it, and said, Take, eat; This is My Body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped,

saying, This cup is the New Testament in My Blood:

This do ye, as oft as ye drink it, in remembrance of Me.

In these narratives certain definite acts and words of our Lord are clearly recorded. [1] He took bread: [2] He blessed it, or "gave thanks" over it: [3] He brake it: [4] He gave it to those present: [5] He said that what He so gave them

to eat was His Body: [6] He took the cup: [7] He gave thanks over it also: [8] He gave it to those present: [9] He called that which He so gave them to drink His Blood: [10] He directed them to do as He had done for a memorial of Him.



In the words recorded there are several terms of a special character. [1] When our Lord blessed [εὐλογήσας] and gave thanks [εὐχαριστήσας], He did so in no ordinary sense, as in the benediction of food before a meal, or the thanksgiving for it afterwards. He blessed the elements of bread and wine with the fulness of a Divine benediction, so that His eucharistization of them caused them to possess properties which they did not previously possess; especially, to become spiritual entities, His Body and His Blood.<sup>1</sup> [2] In commanding His Apostles to "do [ποιεῖτε] this," our Lord was using a well-known expression significant of the act of Sacrifice; and one which St. Paul (who uses it twice of the Institution) uses also of the Passover, when he says of Moses, that "through faith he kept [ἐποίησε] the Passover and sprinkling of blood." The use of the word for both is found afterwards in St. Chrysostom, when he writes, "See how He weans and draws them from Jewish rites; 'For,' says He, 'as ye offered that'" (i.e. the Passover, ἐκεῖνο ἐποίησθε) "'in remembrance of the miraculous deliverance from Egypt, so offer' [ποιεῖτε] 'this in remembrance of Me: that blood was shed for preservation of the first-born, this for the remission of the sins of the whole world.'" [CHRYS. Matt. xxvi. lxxxii.] The word is constantly translated "offer" and "sacrifice," and by equivalent terms in the English version of the Old Testament, and it clearly has that meaning in Luke ii. 27. It would therefore be watering down the sense of it in this place if any less meaning were to be assigned to it as all the meaning that it contained.<sup>2</sup> [3] The expression "in remembrance of Me" [εἰς τὴν ἐμὴν ἀνάμνησιν] is also of a sacrificial character, meaning, in conjunction with the preceding, "Offer this as a Memorial of Me before the Father." So the word μνημόσυνον is used in Leviticus ii. 2, 9, "the priest shall burn the memorial of it upon the altar," and ἀνάμνησις itself in Numbers x. 10 and Leviticus xxiv. 7; "and when so applied," says Keble, it "means always 'a portion of something offered to Almighty God, to remind Him' of the worshipper himself, or of some other person or object in whom the worshipper takes an interest; or of His own loving-kindness, shewn by mercies past or gracious promises for the future. . . . This is the proper drift of the word *remembrance* in our Lord's institution of the Sacrament. 'Do this;' He seems to say, Bless, break, distribute, receive this Bread; bless, distribute, drink of this Cup; say over the two respectively, This is My Body, This is My Blood, in order to that Memorial Sacrifice which properly belongs to Me; the Memorial which My servants are continually to make of Me, among one another, and before My Father."<sup>3</sup> This term also is used twice in St. Paul's account of the Institution. [4] Lastly, St. Paul uses an expression which must be interpreted in a similar manner, when he says, "ye do shew [καταγγέλλετε] the Lord's death." That the whole early Church thus understood our Lord's words, applying them to the offering of the Holy Eucharist by His Ministers, and not only to His one oblation of Himself, is shewn by the words of the Fathers, by decrees of Councils, and more than all by the constant witness of the ancient Liturgies. Thus, St. Cyprian says, "For if Jesus Christ, our Lord and God, is Himself the great High Priest of God the Father, and first offered Himself a Sacrifice to the Father, and commanded this to be done in remembrance of Himself, surely that priest truly acts in Christ's stead who imitates that which Christ did; and he then offers a true and full Sacrifice in the Church to God the Father, when he begins to offer it according as he sees Christ Himself offered it." [CYPR. *Ep.* lxiii. 11.] In the fifth Canon of the Nicene Council an injunction is given respecting the appeasing of disputes in Lent that "the *Gift* may be offered pure to God." In the eleventh Canon one kind of penitents are directed to join in the prayers "without offering;" and in the eighteenth those are spoken of "who offer the Body of Christ."<sup>4</sup> How distinctly the ancient Church spoke on the subject, in its solemn public language before God, may be seen by the following Prayers of Oblation taken from some of its Liturgies:—

*Liturgy of St. James.*—We therefore also, sinners, remembering His life-giving Passion, His salutary Cross, His Death

and Resurrection from the dead on the third day, His Ascension into Heaven, and Session on the right hand of Thee His God and Father, and His glorious and terrible coming again, when He shall come with glory to judge the quick and the dead, and to render to every man according to his works, offer to Thee, O Lord, this tremendous and unbloody Sacrifice, beseeching Thee that Thou wouldst not deal with us after our sins, nor reward us according to our iniquities; but according to Thy gentleness and ineffable love, passing by and blotting out the handwriting that is against us, Thy suppliants, wouldst grant us Thy heavenly and eternal gifts, which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which Thou, O God, hast prepared for them that love Thee.

*Liturgy of St. Clement.*—Wherefore having in remembrance . . . we offer to Thee our King and our God, according to this Institution, this bread and this cup; giving thanks to Thee through Him, that Thou hast thought us worthy to stand before Thee, and to sacrifice unto Thee.

*Liturgy of St. Mark.*—[Before Consecration] . . . Our Lord and God and Saviour Jesus Christ, by Whom, rendering thanks to Thee with Himself and the Holy Ghost, we offer to Thee this reasonable and unbloody Sacrifice, which all nations offer to Thee, O Lord, from the rising of the sun unto the going down of the same; from the north and from the south; for Thy Name is great among the Gentiles, and in every place incense is offered to Thy Name, and a pure offering. [After words of Institution] O Almighty Lord and Master, King of Heaven, we announcing the death of Thine only-begotten Son our Lord and God and Saviour Jesus Christ . . . O Lord our God, we have set before Thee Thine own of Thine own gifts.

*Liturgy of St. Chrysostom.*—We therefore, remembering this salutary precept, and all that happened on our behalf, the Cross, the Tomb, the Resurrection on the third day, the Ascension into Heaven, the Session on the right hand, the second and glorious coming again, in behalf of all, and for all, we offer Thee Thine own of Thine own. . . . Moreover we offer unto Thee this reasonable and unbloody Sacrifice; and beseech Thee and pray and supplicate; send down Thy Holy Ghost upon us, and upon these proposed gifts.

*Sacramentary of St. Gregory.*—Wherefore, O Lord, we Thy servants, and also Thy holy people, having in remembrance Thy Son Jesus Christ our Lord, as well His blessed Passion, as also His Resurrection from the lower parts of the earth [ab Inferis], and His glorious Ascension into Heaven: offer unto Thine excellent Majesty of Thine own donations and gifts which Thou hast given a pure offering [hostiam], an holy offering, an immaculate offering, the holy Bread of eternal life, and the Cup of everlasting salvation.

The last of these is the Prayer of Oblation which was used by the Church of England (in common with the rest of the Western Church) before the translation of her offices into English. In the Prayer Book of 1549 the Prayer was substantially retained, the following words succeeding the words of Institution:—

*English Communion Office of 1549.*—Wherefore, O Lord and heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesu Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make: having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks for the innumerable benefits procured unto us by the same; entirely desiring Thy Fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ . . . [as in the present Office].

When the Canon was separated into three parts in 1552, these words of oblation were placed after the Communion and the Lord's Prayer. In the Scottish Office of 1637 a return was made to the Liturgy of 1549; and in the revision of 1661 Bishop Cosin proposed to restore this form rather than that of 1552, as Queen Elizabeth and Lord Burleigh had also wished. But Bishop Cosin's wishes were overruled, probably because it was considered that the times were too dangerous to admit of any conspicuous change in the Communion Service.

Although, however, the change in the position of the words

<sup>5</sup> It must be remembered that the Oriental Church believes the consecration to be incomplete without an Invocation of the Holy Ghost, as well as the words of Institution.

<sup>1</sup> The same word is used in John vi. 11, where our Lord "eucharistized" the five loaves before putting them into the hands of His disciples with the new capacity of feeding five thousand men. The whole action of this miracle has an Eucharistic character. [See note at p. 272, on the Gospel for Mid-Lent Sunday.]

<sup>2</sup> See CARTER on the Priesthood, p. 84, note. *Comp. Lev. ix. 7, in LXX.; Isa. xix. 21; 1 Kings xi. 33.* See also a Table of the Septuagint and Vulgate use of the word *anemnis* in BISHOP HAMILTON'S *Charge for 1867*, pp. 165-168. This Table is from the pen of Bishop Kingdon.

<sup>3</sup> *Euch. Ador.* p. 68.

<sup>4</sup> *Routh's Script. Eccl.* i. 373, 377, 381.

of Oblation has tended to obscure the meaning of the Service, it cannot for a moment be supposed that the revisers of our Liturgy in 1552 were so exceedingly and profanely presumptuous as to wish to suppress the doctrine of the Eucharistic Sacrifice. There were probably some unfortunate temporary reasons (such as the unscrupulous tyranny of ignorant and biassed rulers), which influenced them to make such a change as would save the doctrine, while it left the statement of it more open than before: and they probably thought it better to consult expediency to a certain extent, than to run the risk of such an interference as would have taken the Prayer Book out of the hands of the Church, and moulded it to the meagre faith of Calvinistic Puritans. After the alteration was made, some of our best and holiest Divines, such as Andrewes and Overall, were accustomed to say the "first Thanksgiving," or Prayer of Oblation, before administering the elements, and the second, "Almighty and everliving God," after the Lord's Prayer, but this practice has been discontinued since the last Revision, though its revival is much to be desired.

From the very nature of the Holy Eucharist it is, however, impossible for any such change as that which was thus made to vitiate its sacrificial character. The Act of Consecration is in itself an act of Sacrifice, whether or not it is accompanied by express words of oblation. So long therefore as properly ordained Priests use the proper formula of consecration, there must necessarily be an offering of the Holy Eucharist to God; although such a *minimum* of form is, it is true, quite discordant with the spirit and letter of Apostolic Liturgies. The whole Service is also a virtual memorial before God, even if there were not in any part of it specific words on the subject.

But the Prayer of Oblation yet remains in our Liturgy, though displaced from its ancient position, and said after Communion; and while any portion of the consecrated elements remain upon the altar (even after a portion has been consumed), the ancient Sacrificial Act of the Church is literally and verbally continued in respect to that portion: supposing that it is not sufficiently continued towards the portion previously consumed by the more general form of the Prayer of Consecration. There need, therefore, be no room for saying that the Eucharistic Sacrifice is not effectually offered by the modern Liturgy of the Church of England; and all that can be truly said is, that a deviation from ancient practice has been made in consuming a part of the consecrated elements before a formal, verbal oblation of them has been made.

The constant language and practice of the Church having thus been shewn, it remains to state in a few words what the Eucharistic Sacrifice is, and what its relation to the one "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," which was made by our Lord and Saviour upon the cross.

1. The very nature of the rite makes it sufficiently evident that whenever the words of Oblation are used, they apply to that which the elements of Bread and Wine become by the Act of Consecration. An oblation of the Bread and Wine, as such, is made in the Prayer for the Church Militant, and before the Act of Consecration they are spoken of as "these Thy creatures of Bread and Wine," with special reference to this oblation of them as unconsecrated elements, offered to God as part of His natural creation, that He may sanctify

them. But, after the Act of Consecration they are no longer called Bread and Wine, but the Body and the Blood of our Lord Jesus Christ. What is offered to our heavenly Father in the Holy Communion is the whole substance of the Sacrament, that which (even although the natural bread and wine are not annihilated by Consecration) is reverently called by the name of the Body and Blood of Christ, and by that name alone.

2. This Sacrifice or Oblation is a solemn memorial offered to God the Father "according to His Son our Saviour Jesus Christ's holy institution," of the Sacrifice which was offered upon the Cross. There is no new immolation of the Body of Christ, but a re-presentation of that immolation once for all accomplished at Calvary, a showing—*καταγγελία*, or *ἀνάμνησις*, a proclamation or memorial—of the Lord's death until He come. When we can understand *how* the elements become the Body and Blood of Christ by Consecration, then we may understand in what manner the offering of those consecrated elements to God the Father is a re-presentation of the Sacrifice of the Cross. But as the fact is a mystery in the one case, so there is a mystery connected with the act in the other; and the very nature of the Sacrament is such as to lead to the belief that these mysteries will not be unveiled to the Church in its Militant condition; but that Faith must still be exercised towards it when Understanding can go no further.

3. The Eucharistic Sacrifice is not the offering of the Celebrant alone, but of the whole Church, and especially of those who are then before the altar where it is being offered. This was made especially clear in the language of the ancient Church of England, which carefully used a plural pronoun even in several places where the singular is used in the Roman Liturgy. But in both the Roman and the English rite the Prayer of Oblation is worded, "We Thy servants, and also Thy holy people, offer to Thy Divine Majesty . . ." And in one part of it the Priest is directed to turn to the people and say, "Pray, brethren and sisters, for me that this my sacrifice, which is also equally yours, may be accepted by our Lord God."<sup>1</sup> In our modern Liturgy this important recognition of the priesthood of the laity is still made by a similar use of plural pronouns, by the "Amen" of the people at the end of the Prayer of Consecration, and by the Rubric which directs that when the Priest says the Lord's Prayer after Communion the people are to repeat it as well.

4. It must be remembered that as the *anticipatory* Sacrifices of the Jewish Church were acceptable to the Father only through Christ, so the *memorial* Sacrifice of the Christian is also acceptable through Him alone. The Priest on earth does his sacerdotal work as the agent, deputy, and representative of the eternal High Priest from Whom he receives his commission; and the work done by him is efficacious, because it is taken up into the continual intercession of Christ in heaven. So the Sacrifice of the Holy Eucharist is acceptable to the Father because it is associated with the perpetual presentation of Himself which our Intercessor is making for our sakes: because, that is, the Body and Blood of Christ which are offered upon the earthly altar are, in a mystery, the Body and Blood of that "Lamb as it had been slain," which stands in the midst of the throne, and in the midst of the four created beings, and in the midst of the elders; and Whom all the host of heaven adore as the Lamb Who has redeemed men by His blood out of every kindred, and tongue, and people, and nation.

## THE USE OF THE HOLY COMMUNION.

The preceding sections have shewn with how great reverence the Church has always regarded the Holy Eucharist, and what grounds there are in the nature of the rite, as a Sacrament and a Sacrifice, why it should be so regarded. The question which naturally follows is, What is the place held by this holy rite in the economy of grace and salvation: that is, independently of What it is,—or rather, following on What it is,—What is its use?

### § The Divine Presence maintained in the Church by the Holy Eucharist.

The nature of the Sacrament being what it is, the Divine Presence is associated with it in a special manner on every occasion of its celebration. For where the Body and Blood of Christ are, there is the Human Nature of Christ; and where the Human Nature of Christ is, there is the Divine Nature of Christ. For as that Divine Nature was united to the dead Body of our Lord when it lay in the tomb, preserving it from corruption, and with His Soul when it descended

into Hell, triumphing by Divine might over Satan and breaking the bonds of those He had ransomed, so much more is that Divine Nature inseparable from His reunited Body and Soul now that they are in a glorified condition. Although, therefore, it would be rash over-definition to allege anything as to the manner in which our Lord vouchsafes His Divine Presence in and by the holy Sacrament, yet the fact is so clear that it may be almost called self-evident; and no one who believes that the "inward part or thing signified" is present, can logically withhold his assent from the further conclusion that He Who is "One Christ" is present as God as well as present as Man. And as we believe that the elements of Bread and Wine are by consecration taken up into a higher nature and become the Body and Blood of Christ, so we must believe also that the effectuation of that marvellous mystery effectuates likewise a special fulfilment of the

<sup>1</sup> The Roman words are "meum ac vestrum sacrificium;" those of all the English uses, "meum pariterque vestrum . . . sacrificium."

gracious promise, "Where two or three are gathered together in My Name, there am I in the midst of them."

Hence a simple faith finds no difficulty in respect to the adoration of our Divine and Human Lord at the time of, and in special association with, His Presence in the Holy Eucharist. Such a faith draws its possessor into close agreement with the spirit of the Liturgy, in which the elements of Bread and Wine pass out of its language after consecration, and only the Body and Blood of Christ are then spoken of. Such a faith looks beyond the means to the end. To it the outward part of the Sacrament is as if it were invisible, for its gaze is absorbed on the inward part. From the material substance it passes onward to the Divine Presence, and without asking Where? or How? it bows down in humble adoration, saying, not so much "My God is here, as, I am before my God, even the God Whom Heaven and earth must worship.

§ *The Eucharist a Sacrifice offered for the benefit of the Church.*

As the Holy Communion is the great Oblation or Sacrifice of the Christian Church to memorialize the Father of our Blessed Lord's work, so it is offered with a purpose, which is, to memorialize Him on behalf of the souls whom our Lord's work is saving. Thus it is the great means by which the Church *out of Heaven* participates in that propitiatory Sacrifice of Intercession which is being for ever offered in *Heaven* by our Lord and Saviour.

The habit of thought on this subject in the Primitive Church is very clearly illustrated by the words of St. Cyril of Jerusalem in the fourth century. In describing the rites of the Holy Eucharist to the newly-confirmed he speaks as follows: "Then, after the spiritual Sacrifice is perfected, the bloodless Service upon that Sacrifice of propitiation, we entreat God for the common peace of the Church; for the tranquillity of the world; for kings; for soldiers and allies; for the sick; for the afflicted; and, in a word, for all who stand in need of succour we all supplicate and offer this Sacrifice. Then we commemorate also those who have fallen asleep before us; first, Patriarchs, Prophets, Apostles, Martyrs, that at their prayers and intervention God would receive our petition. Afterward also on behalf of the holy Fathers and Bishops who have fallen asleep before us; and in a word, of all who in past years have fallen asleep among us, believing that it will be a very great advantage to the souls for whom the supplication is put up, while that holy and most awful Sacrifice is presented." [*Catech. Lect. xxiii. 9, 10.*] These words exactly represent the tone and custom of the Primitive Liturgies. The following most beautiful prayer is from that of St. James, and was offered up day by day in the Church of Jerusalem, where St. Cyril was one of that holy Apostle's successors. It was said immediately after the Consecration.

*Eucharistic Prayer for the Living and the Departed, from the Liturgy of St. James.*

That they may be to those that partake of them, for remission of sins, and for eternal life, for sanctification of souls and bodies, for bringing forth good works, for the confirmation of Thy holy Catholic Church, which Thou hast founded upon the rock of faith, that the gates of hell may not prevail against it; freeing it from all heresy and scandals, and from them that work wickedness, and preserving it till the consummation of all things. We offer them also to Thee, O Lord, for Thy holy places which Thou hast glorified by the Divine appearing of Thy Christ, and by the Advent of Thine All-Holy Spirit, especially for the glorious Zion, the mother of all Churches. And for Thy holy Catholic Apostolic Church throughout the world. Supply it, O Lord, even now, with the plentiful gifts of Thy Holy Ghost. Remember also, O Lord, our holy fathers and brethren in it, and the Bishops that in all the world rightly divide the word of Thy truth. Remember also, O Lord, every city and region, and the Orthodox that dwell in it, that they may inhabit it with peace and safety. Remember, O Lord, Christians that are voyaging, that are journeying, that are in foreign lands, in bonds and in prison, captives, exiles, in mines, and in tortures, and bitter slavery, our fathers and brethren. Remember, Lord, them that are in sickness or travail, them that are vexed of unclean spirits, that they may speedily be healed and rescued by Thee, O God. Remember, Lord, every Christian soul in tribulation and distress, desiring the pity and succour of Thee, O God, and the conversion of the erring. Remember, Lord, our fathers and brethren that labour and minister to us through Thy holy Name. Remember, Lord, all for good; have pity, Lord, on all; be reconciled to all of us; give peace to the multitude of Thy people; dissipate scandals; put an end to wars; stay

the rising up of heresies. Give us Thy peace and Thy love, O God our Saviour, the succour of all the ends of the earth. Remember, Lord, the healthfulness of the air, gentle showers, healthy dews, plenteousness of fruits, the crown of the year of Thy goodness; for the eyes of all wait upon Thee, and Thou givest them their meat in due season; Thou openest Thine hand, and fillest all things living with plenteousness. Remember, Lord, them that bear fruit and do good deeds in Thy holy Churches, and that remember the poor, the widows, the orphans, the stranger, the needy; and all those who have desired us to remember them in our prayers. Furthermore, O Lord, vouchsafe to remember those who have this day brought these oblations to Thy holy Altar; and the things for which each brought them, or which he had in his mind; and those whom we have now commemorated before Thee. Remember also, O Lord, according to the multitude of Thy mercy and pities, me Thy humble and unworthy servant; and the Deacons that surround Thy holy Altar. Grant them blamelessness of life, preserve their ministry spotless, keep in safety their goings for good, that they may find mercy and grace with all Thy Saints that have been pleasing to Thee from one generation to another, since the beginning of the world, our ancestors, and fathers, Patriarchs, Prophets, Apostles, Martyrs, Confessors, Teachers, Holy Persons, and every just spirit made perfect in the faith of Thy Christ. . . . Remember, Lord, the God of the spirits and of all flesh, the Orthodox whom we have commemorated, from righteous Abel unto this day. Give them rest there, in the land of the living, in Thy kingdom, in the delight of paradise, in the bosom of Abraham, Isaac, and Jacob, our holy fathers, whence pain, sorrow, and groaning is exiled, where the light of Thy countenance looks down, and always shines. And direct, Lord, O Lord, in peace the ends of our lives, so as to be Christian, and well-pleasing to Thee, and blameless; collecting us under the feet of Thine elect, when Thou wilt, and as Thou wilt, only without shame and offence; through Thine only-begotten Son, our Lord and God and Saviour Jesus Christ; for He alone hath appeared on the earth without sin.<sup>1</sup>

Such commemorations of the living and of the departed are found in all the Liturgies of the Primitive Church; and it is to be observed that they were not only general commemorations, but that the names of persons who were to be prayed for were read out from the Diptychs, folded tables of wood or other material on which they were inscribed. At a later period the names were not so numerous as they had been when the dangers of the living and the martyrdoms of the departed were a part of everyday experience, and they then came to be inserted in the prayer itself, at least in the Western Church.

In our present English Liturgy the commemorations are of a much more general character than they were in these ancient ages of the Church. In the Collect for the Church and Sovereign, and in the Prayer for the Church Militant, the living and the servants of God departed this life in His faith and fear, are still, however, commemorated, as they are also in the prayer for "all Thy whole Church," which is now a Prayer both of Oblation and Thanksgiving; and if the language used is more concise than formerly, it cannot be said to be less comprehensive.

Such intercessory prayer particularizes those for whom the benefit of the Eucharistic Sacrifice is sought, but it is through the Sacrifice itself that the benefit is to be obtained. By it is conveyed to the Church without the gates of Heaven, the blessing of that Sacrifice Which is being offered up before the Throne of God within. And as the collected Church prays by the mouth of the celebrating priest at its head, that God will be mercifully pleased to accept its sacrifice of praise and thanksgiving, it also adds "most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood," first "we" and secondly "all Thy whole Church" (made up of those that are in Christ here and in the invisible world) "may obtain." first, "remission of our sins," and, secondly, "all other" known and unknown "benefits of His Passion." To such general words each individual may reverently add the mention of his own particular needs, and of those of others for whom he offers up intercession to God. And although in the case of the departed we know not what is the nature of the advantage gained for them by the intercession of the living Church, yet we may well say with St. Chrysostom, "Not unmeaningly have these things been devised, nor do we in vain make mention of the departed in the course of the Divine mysteries, and approach God in their behalf, beseeching the Lamb, Who is before us,

<sup>1</sup> NEALE'S *Transl. of Primitive Liturg.* p. 52.



Who taketh away the sin of the world ; not in vain, but that some refreshment may thereby ensue to them. Not in vain doth he that standeth by the altar cry out, when the tremendous mysteries are being celebrated, 'For all that have fallen asleep in Christ, and for those who perform commemorations in their behalf.' For if there were no commemorations for them, these things would not have been spoken, since our service is not mere scenery, God forbid ; yea, it is by ordinance of the Spirit that these things are done." [Hom. xli. on 1 Cor. xv. 46.] We cannot trace all the details of the benefits which are to be gained for the Church at large, and for its individual members, by the Oblation of the most holy Sacrament of Christ's Body and Blood ; but we can accept with our reason the general doctrine of the ancient Church on this subject, and with our faith we can make a reverent application of that doctrine to the details of our own necessities and those of others.

Such being the principle of the Eucharistic Sacrifice as regards the benefit to be gained by means of it, there is one further consideration to be named. These benefits are connected with the Sacrament as an Act of Oblation, not as an Act of Communion : and although Communion adds still greater blessing to those who receive it, yet the Communion of one person cannot be of advantage to another, and the benefits referred to must thus be considered as independent of the Act of Communion, so far as the latter is not necessary to complete the Act of Oblation. It would therefore be extremely rash to assert that a person can gain *no* benefit from being present at the Holy Communion without receiving it. Moreover we may well shrink from saying so, since the Church has never authoritatively asserted that God limits the blessings of the Holy Eucharist to its reception ; the practice of the Church teaches her belief that He does not do so ; and many saints have been convinced that they themselves had been spiritually gainers even by being devoutly present only at the celebration of the Holy Communion without partaking of it. Although, therefore, certain abuses of this holy Sacrament may associate themselves with a frequent habit of being present without communicating, there is no theological reason for believing it a useless or injurious practice ; and whatever legitimate objections there may be to it must rest on their proper ground, that of reverent and pious expediency.

§ *The Eucharist as a means of Union with God.*

Among our Lord's words, in His anticipatory exposition of the Holy Eucharist, there is a clear declaration that it is a means of union between the receiver and Himself. "He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in Him." [John vi. 56.] Of these words an interpretation is given in an exhortation of our Communion Office : "The benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink His blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us)."

The union thus spoken of in such solemn tones is not a mental conformity of opinion, sympathy, and will, although these necessarily result from it, but it is a real and actual incorporation of the spiritual portion of man's nature with the Sacramental Body and Blood of Christ, and hence with Christ Himself. Such an incorporation is initiated in Holy Baptism,<sup>1</sup> by which the foundation of spiritual life is laid ; and it is ever being renewed, strengthened, and perfected in the Holy Communion by which the superstructure of spiritual life is built up in the soul.

Union between God and man is represented in Holy Scripture as the height, length, breadth, and depth of spiritual work in the soul. No reasoning can explain what it means, but neither can any reasoning explain away the statements made by God respecting it, as if they had no meaning. But as in tracing up physical life we pass from one step to another until we are stopped at the threshold of the Eternal Self-Existence, so as we follow up the phenomena of the spiritual life of our nature, we find them lead us from the outward operation of the Holy Ghost upon it to the indwelling of Christ's Human Nature, and thence to Union with the Divine Nature itself through the Man Christ Jesus. Thus the words of our Lord at the Institution tell us that participation in the elements which have been consecrated by Him (through the ministrations of His Word by the priest of the earthly altar) enables the partaker to receive spiritual food, the Body and Blood of Christ. His previous discourse, in John vi.,

had declared that by means of that spiritual food the partaker would dwell in Christ and Christ in him. The Apostle St. Paul speaks of this indwelling as so close an incorporation that we "are members of His body, of His flesh, and of His bones," and his words exactly reflect the sense of our Lord's own when He spoke of Himself as a Vine and of His disciples as branches, and added, "He that abideth in Me, and I in him, the same bringeth forth much fruit : for without Me ye can do nothing." [John xv. 5.] Still going to our Lord's discourses, we find Him declaring, "At that day ye shall know that I am in My Father, and ye in Me, and I in you" [John xiv. 20], words which are again reflected in those of His Apostle St. Peter that we are "partakers of the Divine Nature." [2 Pet. i. 3.]

Thus a continuous chain of Unity is formed between the altar of the Church on earth and the Throne of the Divine glory in Heaven ; and by an inscrutable operation of grace the Christian soul is linked into that chain, so that Union with God becomes no metaphor, but an actual fact : and the Holy Communion is not merely a federal bond of love between God and man, but a means of spiritual incorporation through the Human Nature of our Lord Jesus Christ.

§ *The Eucharist as a symbol, and a means, of Union among Christians.*

The name "Sacrament" shews that an analogy was soon observed between the Holy Communion and the "Sacramentum," or military oath, by which the secular armies of the Roman Empire were bound together in one body. It was probably given to the Holy Eucharist because the latter was an outward sign of the bond of love in which the soldiers of the Christian army are bound together.

The circumstances under which the Institution took place gave it this character. It was in some now unintelligible connection with the first administration of the Holy Communion that our Blessed Lord gave the Apostles His great example of humility and love by washing their feet. It was at that time also that He said, "A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." [John xiii. 34, 35.] No doubt, then, that the significant rite of a common participation in a sacrifice was a self-evident symbol to the disciples, and would be so to others also, of that love which was so solemnly enjoined upon them at the time ; and of that spiritual relation to each other in which they were bound by their Christian profession.

But though the Christian *sacramentum* was a symbol, it was also far more than a symbol. It was a sign, but it was an efficacious sign. And in the particular aspect under which we are now viewing it, we must consider the Holy Communion as not only a symbol and sign of spiritual union between Christians, but also as a means by which that union is effected.

For the true cause of Christian unity is the Presence of Christ ; and that Presence is bestowed upon the Christian community by sacramental means and agency. The wills of many may combine together, and combine in a holy manner and for a holy purpose, but it is by the will of Christ pervading the individual members of which the Church is made up that such a combination becomes truly spiritual. Hence unity proceeds, not from the members of the Body mystical binding themselves to each other, but from their being united to their Head. The branches of the Vine have an unity with each other by the Unity which they have with the Stem and Root. Thus it is our Lord's action in the holy Sacrament, cementing and consolidating the collateral union by cementing and consolidating the direct union, which gives real unity to the various members of the Body, and to the various branches of the Vine.

This is a very important consideration in respect to the divisions of Christendom. No two Churches can be really separate from each other if they are really united to their Head. In proportion also as the life of Churches is maintained in vigour by means of the blessed Sacrament, in such proportion must they be drawing near to each other ; nearer and nearer as they draw into closer union with Christ. Such a consideration may tend to mitigate the sorrow which is felt at the separation between the orthodox, living, churches of Christendom : and to establish a conviction that notwithstanding the want of external signs of unity, there is yet a vital unity underlying apparent separation which is most precious, and the development of which is doubtless the true pathway to a restoration of the outward tokens of charity

<sup>1</sup> See end of Introduction to Baptismal Offices.

and intercommunion. Neither individual Christians nor corporate Churches can be really in a condition of spiritual separation when the One Christ is dwelling in each, and each is thus a living branch of the True Vine.

§ *The Eucharist strengthening and refreshing the Soul.*

The Gift bestowed in the Holy Communion is the spiritual wine that maketh glad the heart of man, and the Bread of Heaven which strengtheneth man's heart; that food of the spirit respecting which our Lord said, "He that eateth Me, even he shall live by Me." [John vi. 57.] Its effect upon the Christian nature, to those who faithfully receive it, may be said, generally, to be a renewal of spiritual life: a reinvigoration of that nature from spiritual weakness: a continual elevation of it from a lower to a higher sphere of good.

This is effected by the power of Christ's indwelling, *i.e.* by the greater or less communication of His power according to the measure of the Gift of Himself. Hence the Scriptural language respecting Christ being "formed" in us; the "measure of the stature of Christ" being attained by us; the building up, or "edification," of our Christian nature in Him. For the Body and Blood of Christ are the true recuperative Substance which is represented in the New Testament by the word "Grace;" the antidote of the Fall; and the germinating nucleus of the restored Life. A careful distinction must, however, be drawn between the action of natural food on the body, and the operation of the holy Sacrament. In the former case the living body assimilates the food, and draws it into its own system and substance and life: but in the latter the higher life is that which is received by the lower, and the process of assimilation is reversed. For he who, eating Christ, lives by Him, is by such sacramental feeding taken

up into and transformed by that which he receives: and his whole spiritual nature elevated to a nearer degree of conformity with that of his Lord.

And thus it may be seen that as the Holy Communion is a means for elevating the life of the spirit by communicating to it Him Who said, "I am the Life," so also it is the means by which the perceptions or faculties of the spiritual nature are to be elevated and intensified. Christ is the true Wisdom, in Whom dwells all the fulness of knowledge. He is "the Light," and "the Truth:" and as the disciples who walked with Him in faith when He was on earth were illuminated by Him, so those who faithfully receive Him in the Sacrament of His Body and Blood may look for spiritual illumination and quick perception of Truth. With Him is the well of Life, and in His Light shall we see light. The power of faith in perceiving the "things that are unseen" will be increased, the capacity of knowledge for grasping them will be developed, and continual approximation will be made to that condition in which we shall no more "see as through a glass darkly," but "face to face."

And as the life of the soul, its faith, and its knowledge, are thus to be refreshed and strengthened by the inward part of the holy Sacrament, so the love of God and man is to be developed by the same participation at the Fountain of Divine Love. For, as we love God because He first loved us, so it is by the Presence of Him Who shewed His Love for men by giving up His life for them that the gift of charity will grow and increase. Thus the cold heart will become warm: thus the relationship of the Christian brotherhood will be carried out in practical life: thus devotion will fix itself upon its Divine object, and the earnestness of worship in the Church Militant will train the heart for the fervour of heavenly adoration.

RITUAL USAGES OF THE ENGLISH LITURGY.

The Holy Communion being an institution of so exalted a character, and bringing both the Celebrant and all other communicants into such solemn proximity to the Person of our Lord, Saviour, and God, the ritual provisions for its celebration have ever been carefully regulated and guarded either by the rules of the written Liturgies, or by the known traditional practice of Churches. The Rubrics of our own Office will be considered in detail in their respective places, but it will be convenient to say a few words separately, in this Introduction, by way of sketching out the system on which the Holy Communion is celebrated, as to the place of its celebration, the persons engaged in celebrating it, and one or two other subjects connected with its reverent and profitable administration.

§ *The Matter of the Sacrament.*

The "outward part," or "matter,"<sup>1</sup> which our Lord ordained to be used in the celebration of the Holy Eucharist, and as the means whereby the Gift bestowed in the Holy Eucharist is conveyed to the communicants, is Bread and Wine, which are called the "Elements" of the Sacrament. The Bread and Wine which He used when He said "Do this" were part of those which had been provided for the evening meal of Himself and His Apostles, this being the first supper of the Passover week, the week of Unleavened Bread. No leaven or leavened bread was permitted in any Jewish house at this time [Exod. xiii. 3]; and as all the meals of the season partook of its festal and sacred character, it is highly probable that the bread was made of "wheaten flour" [comp. Exod. xxix. 2], the "fine flour" which is so often mentioned in the Law; the wine being, undoubtedly, the fermented juice of the grape.

Wheaten bread has therefore been the only kind of bread recognized by the Church throughout the world as that proper to be used at the Holy Eucharist: and although it has never been formally decided that the use of barley-bread, rye-bread, or oatmeal-bread, would invalidate the Sacrament, it has certainly been a general opinion that nothing but extreme necessity would justify the consecration of these inferior grains, if indeed any necessity could be regarded as so extreme as to justify it at all. Whether the sacramental Bread should be leavened or unleavened has, however, been a question respecting which there has been much diversity of opinion; the uniform tradition and custom of the Eastern

Church being in favour of leavened bread, while that of the Western Church has been as uniformly in favour of unleavened: the theologians on either side fully allowing, however, that whichever kind of bread is used the Sacrament is valid. The strict following of our Lord's example undoubtedly necessitates the use of unleavened bread: but, on the other hand, as it was not enjoined that the Eucharist should be celebrated only in association with the Feast of Unleavened Bread, so it may be reasonably said that it was no part of Christ's injunctions that it should be celebrated only with the particular kind of bread which He used, since He may have used it without any special purpose, as being the only bread that was to be obtained at that time. The principal argument used by Greek theologians in supporting the use of leavened bread is that bread is not "perfect bread" unless it is fermented. Western theologians, on the other hand, have maintained that leaven or yeast are impurities, and that unleavened bread is therefore the purest, and, so far as the Sacrament is concerned, the most perfect bread that can be obtained. The Roman Church forbids the use of leavened bread: but the English Church permits the exceptional use of it as sufficing for the validity of the Sacrament. [See notes on the Rubrics at the end of the Liturgy.]

The other element to be used in this Sacrament is that which alone can be truly called "wine," the pure fermented juice of the grape.<sup>2</sup> That it should be the juice of the grape, and not any other liquor, has always been held by theologians to be essential; but it has been allowed by many that if wine, the fermented juice of the grape, cannot be obtained, then the unfermented juice expressed from a bunch of grapes into the chalice, or in the condition in which it runs from the wine-press, is to be regarded as wine for the purpose of the Sacrament. This opinion should be received with very great caution; and the practice should certainly not be adopted unless it is absolutely impossible to obtain true wine. Where it is impossible to procure either of the elements it is impossible to celebrate the Holy Eucharist; and as it would be actually wrong, and also unavailable, to use water or milk, or any other fluid than the juice of the grape, so it may be doubted whether the absence of true wine should not throw persons back on spiritual communion rather than on the substitution of that which can only be regarded as wine by a kind of fiction.

<sup>1</sup> This term is applied to the water used in Baptism in the third of the questions to be asked respecting a child privately baptized, "With what matter was this child baptized?" [Serv. Priv. Bapt. Inf.]

<sup>2</sup> There is no anomaly in the fact that fermented wine is regarded as pure, and fermented bread as impure. In the case of the bread the fermenting agent remains as part of its substance, but there is no trace of it remaining in the wine.

But so long as true wine is used it is not of any importance what kind it is, or whether it is red or white. The more general practice in ancient days was to use red wine, the colour being symbolical. "Nec refert an sit album an rubrum, spissum vel tenue, dum tamen sit verum vinum quoad effectum sacramenti; quam vis vinum rubrum sit praeligendum propter expressionem et similitudinem sanguinis." [*Papil. Ocul. iii.*] In modern times the Continental Churches have used white wine most commonly, but only on the ground that it does not stain the linen used in connection with the chalice.

### § The Altar.

Although it is possible that in the "breaking of bread from house to house" no special altar was provided, yet it is beyond all doubt that as soon as ever places were altogether set apart for the Divine Worship of the Christian Church, the "Lord's Table" became their most essential feature.<sup>1</sup> St. Ignatius, who lived in the Apostolic age itself, says, "In every church there is one Altar." [*Ad Philipp.*] Other early Fathers frequently allude to the Christian Altar as an object familiar to Christian sight; and in a detailed description of the Cathedral of Tyre, given by Eusebius in his dedication sermon, he distinctly names the Holy Altar [*ἁγίου θυσιαστήριον*] placed in the midst of the apse at the east end of the church. There were, however, distinct names given by early Christian writers to the heathen altar [*βωμός*] and the Altar of the Church [*θυσιαστήριον*]; and while they constantly declare that they had not the former, they as frequently speak of the latter as that on which was offered the Christian Sacrifice [*θυσία*] of the Holy Eucharist.

Altars were made of both stone and wood in the ancient Church. One of wood, now encased in stone, is preserved in the Church of St. John Lateran at Rome, which has been asserted for many centuries to have been used by the Apostle St. Peter.<sup>2</sup> In the time of St. Augustine wooden altars were in use in African churches, while stone altars existed in some of the Churches of Asia. The Council of Epaone [A.D. 517] forbade any altars, except those of stone, by its twenty-sixth Canon; but such a Canon does not shew that stone was considered to be absolutely essential, although no doubt there were some strong reasons of reverence for the Canon being passed. William of Malmesbury says that wooden altars were originally in common use in England; and that Wulstan, Bishop of Worcester in the eleventh century, caused all such in his diocese to be changed for altars of stone. They are generally of wood in the Eastern Church.

Of whatever material the Altar may have been made, or by whatever name called, it has ever been regarded as the LORD'S Table, because it is the place where the Christian Sacrifice is offered to Him, and whence He bestows the Body and Blood of Christ. And because of the honourable office thus belonging to it, the Altar has ever been placed in the most honourable position of the Church, raised high above its floor, and decorated with such splendour as art and skill could give it. The Emperor Constantine gave some rich tapestry for an altar, but whether this was for a covering or for curtains cannot be determined. It is certain, however, that fine linen cloths were used to cover the Altar during the time of celebration by the Primitive Church. They are mentioned in the Liturgy of St. Chrysostom,<sup>3</sup> by St. Isidore, by Optatus [vi. 95], and by St. Gregory, in whose Sacramentary there is a prayer for the benediction of the Palla Altaris and the Corporis Palla.

The Altar Cross is also handed down to us from the Primitive Church, in which the book of the Gospels was laid upon the Holy Table, resting against, or surmounted by, a Cross, as the sign of the Son of Man, the Word of God, the Saviour Whose sufferings upon the Cross had won the salvation of mankind.

It is only necessary further to notice the Credence Table, which is a reverent adjunct of the Altar for holding the vessels and elements until the time when the latter are offered up at the first Oblation, in the Prayer for the Church Militant.

### § Altar Lights.

The symbolical use of artificial light in Divine worship appears to have been handed on without any break from the

Jewish Temple to the Christian Church. The "many lights" in the "upper chamber" at Troas [Acts xx. 8], and the symbolical references to "candlesticks" in the apocalyptic epistles to the seven Churches [Rev. ii. 1, 5], offer some indications to this effect. In some of the early Fathers there are also allusions to the burning of candles during Divine Service by day, and by night in greater abundance than mere necessity required, as a token of Christian gladness. In the fourth century a Christian poet, St. Paulinus, Bishop of Nola [A.D. 353—431], gives very distinct evidence of the custom, which was plainly a long-established one in his time, by writing that the Altars were crowned with lamps, that the waxen lights perfumed the air, that they shone by night and by day, that they gave to the night the splendour of the day, and that the day itself was made more glorious by their illumination.

"Clara coronantur densis altaria lychnis;  
Lumina ceratis adolentur odora papyris;  
Nocte dieque micant. Sic nox splendore diel  
Fulget: et ipsa dies coelesti illustris honore  
Plus micat innumeris lucem geminata lucernis."

PAULIN. *Nat. iii. S. Felicit.*

The practice was, in fact, made a subject of ridicule by Vigilantius [A.D. 376], who was answered by St. Jerome in words which shew that a definite meaning was associated with it: "Throughout the churches of the East when the Gospel is read candles are lighted, although the sun be shining, not for the purpose of driving away darkness, but as an outward sign of gladness . . . that under the type of an artificial illumination that light may be symbolized of which we read in the Psalter, 'Thy Word, O Lord, is a lantern unto my feet, and a light unto my paths.'" [JEROME, *Epist. adv. Vigilant.* iii.] The same explanation is given by St. Isidore [A.D. 595] in his work on the ritual of the Church [ISIDOR. *Origin.* vii. 12], as also by Amalarius [A.D. 810] and Rabanus Maurus [A.D. 822]; and a multitude of later writers interpret the ritual use of lights as symbolizing the glory of Christ the Personal Word.

For the use of Eucharistic lights in the Church of England a very great number of authorities might be cited, but only a few can here be given. King Edgar's Canons, in the latter half of the tenth century, contain the injunction, "Let there be lights always burning in the church when Mass is singing." [THORPE'S *Laws and Instit.* ii. 253.] A Canon of Ælfric, Archbishop of Canterbury, a few years later [A.D. 990] illustrates the preceding one of Edgar by describing the acolyte as "one who bears the candle or taper in God's ministries, when the Gospel is read, or when the Housel is hallowed at the Altar . . . with that light to announce bliss, in honour of Christ, Who is the One Light." [*Ibid.* 347.] After the Conquest [A.D. 1085] St. Osmund wrote the Consuetudinary or Custom-Book of his Sarum Use. In this he orders the treasurer of the Cathedral to provide four candles on all Sundays for use at Mass, two of which are to be placed "insuper altari," and the other two "in gradu coram altari." By the Council of Oxford, held for the province of Canterbury [A.D. 1222], it is ordered that at the time when Masses are solemnly celebrated, two candles, "vel ad minus una cum lampade," shall be burning at the Altar. [WILKINS, *Concil.* i. 595.] A constitution of Bridport, Bishop of Salisbury [A.D. 1236], shews that the custom extended to all parochial churches, the parishioners being required to provide "wax candles in the chancel, and also sufficient lights throughout the whole year at Mattins, Vespers, and the Mass. The Synod of Exeter [A.D. 1287] has a canon ordering that two candles shall always be burned out of reverence for the Sacrament, and in case one should be accidentally extinguished. [*Ibid.* ii. 132.] A constitution of Archbishop Reynolds [A.D. 1322] enjoins, "Let two candles, or one at the least, be lighted at the High Mass" [*Ibid.* i. 714]; and the gloss of the mediæval canonist Lyndwood is "the candles so burning signify Christ Himself, Who is the Brightness of the Eternal Light." [LYNDWOOD, 236; *comp.* Heb. i. 3.] Lastly, at the Reformation, when many ceremonies were abolished, the Eucharistic lights were retained by the Injunctions, issued under the authority of the Crown A.D. 1547, which ordered that the clergy "shall suffer from henceforth no torches, nor candles, tapers, or images of wax, to be set afore any image or picture, but only two lights upon the High Altar, before the Sacrament, which, for the signification that Christ is the very true Light of the world, they shall suffer to remain still." [CARDW. *Docum. Ann.* i. 7.] Up to the time of the Great Rebellion the custom was still continued in the royal chapels, the cathedrals, and some churches, and is often spoken of by the Puritan writers with their usual bitter hostility to ceremonies. It was also revived

<sup>1</sup> "Altar" and "Table" are used interchangeably in Holy Scripture; both words being used in reference to Jewish, Christian, and Heathen Altars. [See 1 Cor. ix. 13, x. 18-21.]

<sup>2</sup> Perhaps the oldest altar of authentic date is a small portable one of wood covered with silver, which was used by St. Cuthbert, who died A.D. 686. It is preserved in Durham Cathedral Library.

<sup>3</sup> Under the name *εὐχέλων*.

in not a few cases after the Restoration: and in a great number of Churches the candlesticks and candles were retained, but the latter were not lighted.

The manner in which the Eucharistic lights were used, and the number of them, has varied in different ages and different Churches. In the Primitive Church they seem to have been placed in considerable numbers near to or around the Altar. An ancient history of York Cathedral [A. D. 787], printed by Mabillon, speaks of "three great vases" hung on high for the Altar lights. The Consuetudinary of Sarum orders two candles to be placed above the Altar, and two on the steps in front of it. Durandus speaks of two candlesticks placed at the horns of the Altar. Bouquillet, in his *Traité Historique de la Liturgie Sacrée*, says of candles and flowers, that though they were used abundantly in ancient churches, they were placed anywhere but on the Altar during the first twelve centuries: the former being generally carried by acolytes, and placed upon the ground near the Altar. [PUGIN'S *Glossary*, 44.] A very common practice in mediæval times was to have four brass pillars at the four corners of the Altar, each of which was surmounted by a taper, curtains being hung between the standards at the north and south ends of the Altar. The most ancient English custom was probably that which is so clearly indicated in the *Rites of Durham*, a book written in Queen Elizabeth's days by one of the displaced monks of that Abbey.

He says first, in describing the High Altar and its appurtenances, "And two silver candlesticks, double gilt, for two tapers, very finely wrought, of three quarters height, to be taken in sunder with wrests; and other two silver candlesticks for every day's service, parcel gilt." These are described immediately before "two crosses to be borne, on principal days for procession, one of gold, and the staff it stood in was of silver, of goldsmith's work, very curiously and finely wrought, and double gilt. The other cross was of silver. . . . Also there was another cross of crystal that served for every day of the week. There was also borne before the cross every principal day a holy water font, of silver. . . ." The candlesticks mentioned were therefore those carried in procession by the acolytes, on either side of the cross. [See PUGIN'S *Glossary*, p. 45.] They are shewn in the title-page of the printed Sarum Missal, where they are being held by the acolytes; and they are also mentioned by Bede. [Opp. *Hist. Min.* p. 158; Rock's *Ch. Fathers*, i. 268, ed. 1849.] What lights were used at the Altar, not of a processional kind, is shewn by a further passage of the *Rites of Durham*: "Before the High Altar, within the Quire above mentioned, were three silver basins hanging in chains of silver; one on the south side of the Quire, above the steps going up to the High Altar; the second on the north side, opposite to the first; the third in the midst, between them both, just before the High Altar. These three silver basins had latten basins within them, having pricks for serges, or great waxen candles to stand on; the latten basins being to receive the drops of the three candles, which burned day and night, in token that the house was always watching to God. There was also another silver basin hanging in silver chains before the Sacrament of the aforesaid High Altar, but nearer to the said Altar than the others, hanging almost over the priest's back, which was only lighted in time of Mass, and that ended, extinguished."

It will be observed that the phrase "before the Sacrament" is here used with a local signification. That it was so used also in the Injunctions of Edward VI. is shewn by Hooper's well-known letter to Bullinger, written on December 27, 1549: "They still retain their vestments, and the candles before the altars." [Orig. Lett. Park. Soc. p. 71.]

The custom of placing candlesticks on either side of the cross, upon the *mensa*, appears to have originally had reference to the crucifix there placed, not to the Blessed Sacrament: and the "two lights before the Sacrament" were doubtless candles in great standards—the acolytes' candles and candlesticks permanently placed where they had once been temporarily held during celebration, on the platform below the footpace.<sup>1</sup> The crucifix lights had been introduced into many churches during the fourteenth century, and were forbidden among other image-lights by the same Injunctions of Edward VI., which continued the "lights before the Sacrament." Probably the use of the former was revived after the Restoration instead of that of the latter by those who had seen foreign customs, under the idea that they were the ancient Sacrament lights: and in modern times the Eucharistic lights have been very generally revived in this form.

### § The Celebrant.

In all acts of Divine Service the officiating priest appears in a twofold capacity. [1] Firstly, he is the representative of the great High Priest, Who is the Chief Shepherd and Bishop of our souls; and [2] secondly, he is the leader of the people in their adorations and devotions. A little careful reflection will shew to which of these two divisions of the MINISTER'S office particular parts of his duties in Divine Service principally belong; and as regards the celebration of the Holy Communion, it will be observed that except when teaching in the Sermon, reading Holy Scripture in the Epistle and Gospel, speaking the words of pardon in the Absolution, or of blessing in the Benediction, the ministerial work of the Celebrant is that of offering to God the prayers, the alms and oblations, and the "Sacrifice of praise and thanksgiving" (or Eucharist), on behalf of, and at the head of his people. The Church comes together in its corporate capacity (by whatever number it may be represented), as "a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." [1 Pet. ii. 5.] The Minister who stands at the Altar, stands there on behalf of the people, and as their leader, to represent them before God, and to offer up in their name the spiritual sacrifices which they have come together to offer.

These principles lie at the root of all the regulations which are made by the Church as to the *dress* and the *position* of the Celebrant, and of those who attend upon him. It is of infinitely small importance, *in itself*, what costume the officiating minister wears, or in what particular place he stands; but when the inner meaning and reality of his work, and of his official relation to God and the people, are taken into account, we at once see that only shallow thinkers, superficial observers, or persons indifferent to the truth or falsehood of outward appearances, can imagine that these things which are of small importance in themselves continue to be so when they are connected with a mystery so full of meaning, and a Sacrament so full of life and reality, as that of the Holy Communion.

#### a] The Dress of the Celebrant.

The general principles by which the ritual costume of the Clergy in the Church of England is regulated will be found set forth in detail in the third section of the Ritual Introduction to this volume, pp. 63-80. Applying these general principles to the particular case of the Holy Communion, we find a particular Rubric of 1549, which defined the usage of the Church of England as follows: "¶ Upon the day, and at the time appointed for the ministration of the Holy Communion, the Priest shall execute the holy ministry,<sup>1</sup> shall put upon him the vesture appointed for that ministration, that is to say, a white albe plain, with a vestment or cope." This Rubric was afterwards superseded by the more general one which now stands before "The Order for Morning Prayer," and which directs that "such Ornaments of the Ministers" of the Church "at all times of their Ministration shall be retained, and be in use, as were in this Church of England by the authority of Parliament, in the second year of the reign of King Edward VI."

It is clear, therefore, that the ancient tradition of the Church of England was retained and confirmed; and that the existing authoritative law, interpreted by the "Interpretation clause" inserted before Morning Prayer, enjoins the Celebrant to wear the following dress:—

Over his cassock, or long ecclesiastical coat, he is to put on [1] an AMICE of linen, which is worn round the neck and shoulders. [2] He vests himself in a linen ALBE, which is a white robe of a more compact and close-fitting character than a surplice, and having a girdle, so as to be suitable for wearing under another vestment, and not as the one chiefly in view, such as the surplice is. [3] Over the albe, as over the surplice, is to be worn the STOLE, a narrow strip of silk passed across the neck like a yoke, or scarf, and long enough for the ends to reach a little below the knee. [4] Over the stole is to be worn the CHASUBLE, sometimes called especially "the Vestment," although that term properly includes the whole of the Celebrant's official dress, because it is the characteristic Eucharistic robe of all Christendom, and has been so from the earliest age of the Church. The form of the chasuble is that of a short cloak, reaching nearly to the knees, and gathered up by the arms at each side, so as to hang in an oval form before and behind. It is usually

<sup>1</sup> The whole structure of the Altar and its platform was often called "the High Altar."

<sup>1</sup> Comp. *Executor officii*, p. 181, margin.

made of silk, and its colour (as also that of the stole) varies at different seasons according to rules shewn at p. 77. But it has often been made of materials more humble or more costly than silk, according as much or little could be expended upon the Service of the Lord's House and Table.<sup>1</sup> [5]. The MANIPLE is also to be worn upon the left arm, being sometimes put on before and sometimes after the Chasuble. [For further detail, see pp. 79, 80.]

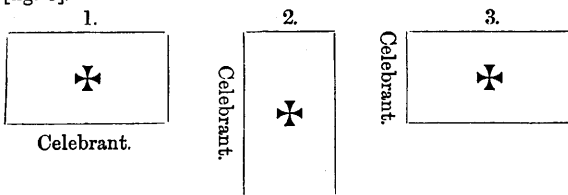
β] *The Position of the Celebrant.*

It would appear, at first sight, that nothing could be easier than to determine what should be the position of the Celebrant during his ministration at the Lord's Table, yet it has been the subject of protracted controversy; and volumes full of ponderous learning were published on the subject by Archbishop Williams and Dr. Peter Heylyn in the seventeenth century. The cause of all doubt on the subject was the introduction of a ritual phrase, "the north-side of the Table," in 1552, which had not been previously used by the Church of England.<sup>2</sup>

The principles stated in a preceding paragraph make it clear that the most natural and common-sense position for the leader of the congregation, when the "Sacrifice of praise and thanksgiving" is being offered at the Altar, is in the front of the Holy Table where his special work is to be done, and where he manifestly stands at their head as an officer stands at the head of his soldiers, when he is leading them forward. Probably no one who held orthodox doctrine respecting the Holy Communion would ever have thought of any other position but for the introduction of the words "north-side" and the practice of the Puritans; which latter was regulated by the unorthodox theory that the Minister was one at the head of a table entertaining guests seated around it.

This shockingly irreverent theory of the Puritans, which put the Minister in the place of God instead of making him His ministerial representative, led to the constant removal of the Holy Table into the body of the Chancel or Church by them, without any regard to the supposed necessity on account of which such a removal was permitted in extreme cases by the Rubric.<sup>3</sup> [See note at p. 371.]

Until this removal became so common a habit, the universal position for the Celebrant was in front of the Altar [fig. 1]; and when the removal took place, the relative position of the Table and the Celebrant remained the same, although the former was placed "table-wise," or with its long sides parallel to the north and south walls of the Church [fig. 2]. When, again, the Holy Table was returned to its ancient place at the east end, and set altar-wise, many of the Clergy retained the position with reference to the congregation, though not with reference to the Table, which they had held when the latter stood table-wise in the Church [fig. 3].

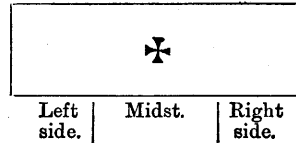


<sup>1</sup> During the last and the preceding century the cope seems to have been substituted for the chasuble in celebrating the Holy Communion. It was so used in Durham Cathedral until towards the close of the eighteenth century, being first discontinued by Bishop Warburton, when Prebendary of Durham, through irritable impatience of some collision between his wig and the collar of the cope. This use of the cope is expressly enjoined by the 24th Canon, and many proofs exist that the Canon has only been disregarded in comparatively recent times. Vast numbers of copes were destroyed during the persecution and spoliation of the Church in the Great Rebellion, but many were preserved, as were those of Peterborough [KENNETT'S Register, 188] and other cathedral Churches. Either the cope was thus substituted for the chasuble because many of the former being used, more of them escaped destruction than of the latter; or else the name of cope was given, as it undoubtedly was in some cases during the sixteenth and seventeenth centuries, to the chasuble itself. The Bishops of Queen Elizabeth's reign, in their interpretation of her Injunctions, ordered "that there be used only one apparel; as the cope in the ministration of the Lord's Supper, and the surplice in all other ministrations." [CARDW. Docum. Ann. i. 205.]

<sup>2</sup> The expression is found in the Syriac *Ordo Communis* of the Liturgy; and also [see NEALE'S *East. Ch.* ii. 689] in the Mozarabic Liturgy.

<sup>3</sup> So general had this practice become, that in 1628 Bishop Cosin (then Prebendary of Durham) was accused of being "the first man that caused the Communion Table in the Church of Durham to be removed and set altar-wise." [COSIN'S Works, I. xxiii.] Williams' Bishop of Lincoln's *Articles of Visitation* for 1641 also ask, "Doth your Communion Table stand in the ancient place, where it hath done for the greatest part of these sixty years, or hath it been removed to the east end, and placed altar-wise?"

Hence it came to be supposed that "at the north-side of the Table" meant at the part occupied by the Celebrant in the third figure, whereas it was nothing but a ritual synonym for the ancient rubrical expression "in sinistro cornu altaris" of the ancient Latin Communion Office of the Church of England. Thus in the ancient ritual of the Church of England the Altar was ritually divided into three parts:—



Each of these is mentioned in the following Rubric of the Sarum Missal: "*Sciendum est autem quod quicquid a sacerdote dicitur ante epistolam in dextro cornu altaris expleatur: præter inceptionem Gloria in excelsis. Similiter fiat post perceptionem Sacramenti. Cætera omnia in medio altaris expleantur, nisi forte diaconus defuerit. Tunc enim in sinistro cornu Altaris legatur evangelium.*"<sup>4</sup>

In the ministration of the Holy Communion, then, the Celebrant is clearly to go at once to the front of the Altar, and to say the Lord's Prayer and the Collect for Purity while facing it. In reading the Commandments he stands "turning to the people," having previously been turning to the Altar. The Commandments ended, he returns to his former position, and says the Collect for the Queen and that for the day, "standing as before." After the Gospel he goes to the midst of the Altar, remaining there during all the rest of the Service except at the time of the Sermon and the Communion: turning towards the people when he is acting in his capacity as the Minister of God to them: turning towards the Altar when he is acting in his capacity as their Minister, by offering up prayers, praises, alms, oblations, and the Holy Sacrament itself on their behalf to God.<sup>5</sup>

Thus the rubrical position of the chief Minister (the *Ἀρχιερεύς*, as he is called in the Clementine Liturgy) is in itself highly significant of the work which he is appointed to do in the Holy Communion, and scarcely less significant of that participation of the Laity in the sacred office which he exercises as a leader at the head of those whose privilege it is to be "a royal priesthood." A reverent mind will also see in this relation between the Celebrant and the lay offerers a type of the relation between them and that High Priest Who is the First-born among many brethren, Who has gone up into the Holy of Holies, and Who has entered within the veil to offer up the continual Sacrifice of His once suffering but now glorified Body before the Throne of Grace.

γ] *The Ministers, or Deacon and Sub-deacon.*

The original name for those who assist the Celebrant at the celebration of the Holy Communion was doubtless the general one of Deacon or Minister. When Sub-deacons were appointed they were permitted to read the Epistle, and to wait upon the Deacon, as the Deacon did upon the Celebrant. In the Church of England the rites are comparatively few, and these attending Clergy came often to be called by names characteristic of the most conspicuous part of their duties, the Gospeller and Epistler. So the 24th Canon speaks of them:—

"In all Cathedral and Collegiate Churches the Holy Communion shall be administered upon principal feast-days, sometimes by the Bishop, if he be present, and sometimes by the Dean, and at sometimes by a Canon or Prebendary, the Principal Minister using a decent Cope, and being assisted with

<sup>4</sup> This Rubric is illustrated by the following passages from the *Lay Folks' Mass Book*:—

"The prest bigynnes office of messe,  
Or ellis he standes turnande his boke  
At tho south auter noke.

Til deken or prest tho gospel rede.  
Stonde up then and take gode hede;  
For then the prest flyttes his boke  
North to that other auter noke."

But at the "Sursum Corda":—

"The prest will after in that place  
Remove him a litel space,  
Till he come to the auter myddis."

[*Lay Folks' Mass Book*, E. E. T. Soc. ed. pp. 10, 16, 26.]

<sup>5</sup> Objections are sometimes raised against the Celebrant's "turning his back to the people," as if it were a gesture that is disrespectful to them. The objection is too vulgar and puerile to need more than a notice that it has not been overlooked.



the Gospeller and Epistler agreeably according to the Advertisements published *Anno 1. Eliz.* . . ."

So also they are spoken of by Bishop Cosin in the Rubric proposed by him instead of that now standing before the Nicene Creed, and which is printed at p. 374 in the foot-notes.

The Ornaments Rubric, which regulates the dress of the Celebrant, regulates also that of his assisting clergy; and it is illustrated by the Rubric of 1549: "*And where there be many Priests or Deacons, there so many shall be ready to help the priest in the ministrations as shall be requisite; and shall have upon them likewise the vestures appointed for their ministry, that is to say, albes with tunicles.*" The tunicle or tunic is a loose coat with hanging sleeves, to be made of the same material and colour as the chasuble of the Celebrant. [See p. 80.] That of the Deacon or Gospeller is called in the old Rubrics a Dalmatic.

The ordinary places for the assistants of the Celebrant are on the steps of the Altar, behind him and on either side, the Sub-Deacon or Epistler reading the Epistle from his place, two steps below the footpace of the Altar on the south side, and the Deacon or Gospeller from his, which is one step below the footpace on the north side. Into further details of their ministrations at the Holy Communion it is unnecessary to enter.<sup>1</sup>

### § The Hour for the Celebration of the Holy Communion.

In the early and unsettled age of the Church, there was no restriction as to the hours during which it was proper to have public celebrations of the Holy Communion. As Christian worship (which consisted almost entirely of this rite) was offered up in the upper chambers of dwelling-houses, or in the "caves and dens of the earth," which were to be found in such places as the catacombs, because it was impossible to do so otherwise than in secret, even so it was offered up at such times as the necessities of Christians demanded, by day or night; and generally, no doubt, during the hours of darkness. So, in the Apostolic period, Pliny wrote to Trajan that the Christians held their assemblies before daybreak; and Tertullian, a century later, gives the true force to the heathen writer's testimony when he says, "The Sacrament of the Eucharist commanded by our Lord at the time of Supper, and to all, we receive even at our meetings before daybreak." [TERTULL. *de Coron.* iii.] St. Cyprian, in his sixty-third epistle, written A.D. 253, gives a reason why the Holy Communion was celebrated by the Church in the morning, although instituted by our Lord at night. "It behoved Christ," he says, "to offer at the evening of the day, that the very hour of the Sacrifice might intimate the setting and evening of the world, as it is written in Exodus, 'And the whole assembly of the congregation of Israel shall kill it in the evening.' And again in the Psalms, 'Let the lifting up of my hands be an Evening Sacrifice.' But we celebrate the resurrection of the Lord in the morning." [CYPR. *Ep.* lxiii. 13.] St. Augustine was consulted as to an evening celebration on the fifth day in Holy Week, that is, Maundy Thursday, and he very distinctly speaks of the general practice of the Church at all times as that of morning celebrations, giving a similar reason to that given by St. Cyprian; but he permits an

evening celebration on that day for the Communion of those who could continue their fast so long, as well as the morning one for those who could not. [AVG. *Ep.* cxviii. *ad Januar.*] Precisely the same rule is laid down by the third Council of Carthage [A.D. 397], which ordained in its twenty-ninth Canon, "that the Sacrament of the Altar is not to be celebrated but by fasting men, the one anniversary day being excepted on which was instituted the Supper of the Lord; for if commendation is to be made of any departed, whether of bishops, or of clergy, or of others, after noon, let it be done with prayers only, if they who make it shall already be found to have dined."

Many later testimonies might be added, shewing that the practice of the Church was always to celebrate the Holy Communion early in the day, and at the least before the principal meal was eaten. Some early writers appear even to enjoin the rule observed in later times, that it should be celebrated and received before any food whatever had been taken on that day.<sup>2</sup>

Another established rule of the later Church is, that the Holy Communion should not be celebrated until after some other Office has been said. "Potest colligi," says Lyndwood [iii. 23], "quod in festo Natalis Domini celebraturus primam Missam, quæ solet cantari ante Laudes, debet prius perficere Matutinas et Primam."

The same rule is to be found in the decrees of several diocesan synods of the Church of England, as, e.g. in that of Norwich [A.D. 1257], which ordered "quod nullus sacerdos celebret, quousque Prima canonicè sit completa."

The ancient hour appears to be indicated by St. Gregory of Tours, when he writes, in the life of St. Nicetius, "Hora tertia cum populus ad Missarum solemniam conveniret." The same hour is named by St. Gregory the Great, in his thirty-seventh homily on the Gospels, where he speaks of a bishop who "oblaturus sacrificium ad horam tertiam venerat." This hour is found appointed in the rules of some religious communities [MASKELL, *Anc. Lit.* 154], and was observed in the Cathedral of Durham, of which Davies writes, "At nine of the clocke ther rong a bell to masse, called the Chapter masse." [*Rites of Durham*, p. 82.] That nine o'clock in the morning in mediæval times represented a later hour of the day than it does in the present age is evident; yet it is clear, beyond all doubt, that it has been the constant rule of the Church of England to celebrate the Holy Communion before the middle of the day, and after Mattins.

### § The Frequency with which the Holy Communion should be celebrated.

In the first fervour and joy of their Pentecostal life the disciples of our Lord "continued daily with one accord in the Temple" observing the hours of prayer, and daily also celebrated the Holy Communion in one or other of their private assembling-places, "breaking bread from house to house." [Acts ii. 46.] Holy Scripture gives us no further indication whether a daily Communion became the established habit of the Church; but it seems to have been so invariable a feature of primitive Christian worship that there is hardly any room to doubt its having become so. It must have been such a habit which led the early Fathers to write as they did of the "daily bread" in the Lord's Prayer, meaning the Gift bestowed in the Holy Eucharist; calling it the "supersubstantial Bread" with St. Cyril of Jerusalem [CYRIL, *Catech. Lect.* xxiii. 15], or, with Tertullian, the "Bread which is the Word of the living God which cometh down from Heaven." [TERTULL. *de Orat.* vi.] St. Cyprian speaks of it in direct terms as a familiar habit of the Church of his day, ". . . It will be the especial honour and glory of our Episcopate to have given peace to Martyrs; so that we who, as priests, daily celebrate the Sacrifices of God, shall prepare victims for God as well as oblations." [CYPR. *Ep.* lvii. 2, "hostias

<sup>1</sup> The following Rubric of the Sarum Communion Office contains so much that is of illustrative value, that it is printed without abbreviation:—

"His finitis, et Officio missæ inchoato, cum post Officium *Gloria Patri* incipitur, tunc accedant ministri ad Altare ordinatim, primo ceteroferarii duo pariter incidentes, deinde thuribularii, post subdiaconus, exinde diaconus, post eum sacerdos; diacono et subdiacono casulis indutis, scilicet quotidie per Adventum et a Septuagesima usque ad Cenam Domini, quando de temporalibus dicitur missa, nisi in vigiliis et Quatuor temporibus, manus tamen ad modum sacerdotis non habentibus; cæteris vero ministris, scilicet ceteroferariis, thuribulariis et acolyto, in albis cum amictibus existentibus. In aliis vero temporibus anni, quando de temporalibus dicitur missa, et in festis sanctorum totius anni, utantur diaconus et subdiaconus dalmaticis et tunicis, nisi in vigiliis et Quatuor temporibus, et nisi in vigilia Paschæ et Pentecostes, et Nativitatis Domini, si in Dominica contigerit, et excepto jejunio Quatuor temporum quod celebratur in hebdomada Pentecostes; tunc dalmaticis et tunicis indui debent. In die Parasceves et in Rogationibus quoque in capitulo dantur; tunc enim albis cum amictibus utantur; ita tamen quod in tempore Paschali de quocunque dicitur missa, nisi in Inventione sanctæ crucis, utantur ministri altaris vestimentis albis ad missam. Similiter fiat in festo Annunciationis Beate Mariæ, et in Conceptione ejusdem, et in utroque festo sancti Michaelis et in festo sancti Johannis apostoli in hebdomada Nativitatis Domini et per octavas et in octavis Assumptionis et Nativitatis beate Mariæ et in commemorationibus ejusdem per totum annum et per octavas et in octavis Dedicationis ecclesiarum. Rubricis vero utantur vestimentis omnibus Dominicis per annum extra tempus Paschæ, quando de Dominica agitur, et in quarta feria in Capite jejunii et in Cena Domini et in utroque festo sanctæ Crucis, in quolibet festo martyrum apostolorum et evangelistarum extra tempus Paschæ. In omnibus autem festis unius confessoris vel plurimorum confessorum, utantur vestimentis crocei coloris."

<sup>2</sup> So St. Augustine in the Epistle to Januarium, previously quoted, writes as follows: "It plainly appears that when the disciples first received the Lord's Body and Blood, they did not receive it fasting. Ought it then to be a matter of reproach to the Catholic Church that this Sacrament has ever been received fasting? For it seemed good to the Holy Ghost that for the honour of so great a Sacrament the Lord's Body and Blood should enter the Christian's mouth before other food. Since it is for this reason that such a custom is kept throughout the world. And though the Lord gave It after meat, yet the brethren ought not to assemble to receive that Sacrament after dinner or supper, nor mix It up with their meals, as they did whom St. Paul reproves and corrects. For the Saviour, in order more earnestly to recommend the depth of that Mystery, wished, as He was going away from His disciples to His Passion, to fix It in their hearts as His last act. And He left no directions as to the future order, that He might reserve It for the Apostles to do, to whom He was about to commit the Churches. For had He commanded that It should be always received after other food, no one, I believe, would have altered that custom."

Deo et victimas præparemus." The same writer also says, "This Bread we pray that it be given us day by day, lest we who are in Christ, and who daily receive the Eucharist for food of salvation, should by the admission of any grievous crime . . ." [CYPR. *de Orat. Dom.* xiii.] The words of St. Augustine shew, however, that there was not one rigid and uniform rule on this subject; for he says, "The Sacrament of this thing, that is, of the unity of the Body and Blood of Christ, in some places every day, in some places at certain intervals of days, is on the Lord's Table prepared, and from the Lord's Table is taken." [AUG. *in Joan.* vi. 54.] He also writes elsewhere, "I neither praise nor blame those who receive the Holy Communion daily, but I exhort all to receive it on the Lord's Days."

In the ancient Lectionary of St. Jerome, and in the Sacramentaries, provision is made for celebrations on every day at the more sacred seasons of the year; and, in general, on Wednesdays and Fridays at other times; and this also is the case with the Salisbury Missal, which during a large part of the year has Epistles, Gospels, etc., for several or all of the week-days. But no canon of the Church of England exists imposing daily celebration as a rule on the English Clergy, although the rule as to Sunday was strict and definite. Nevertheless, it is certain that daily celebration was the practice of the Clergy; and probably few, if any, exceptions can be proved in mediæval times.

In the Prayer Book of 1549 provision was made for daily public celebrations, in a Rubric before the first Exhortation, as follows: "¶ In cathedral churches, or other places where there is daily Communion, it shall be sufficient to read this Exhortation above written once in a month. And in parish churches, upon the week-days, it may be left unsaid." The Post-communion sentences were also directed "to be said or sung, every day one, after the Holy Communion;" and in the end of the Service is a Rubric permitting the omission of the Gloria in Excelsis, the Creed, the Homily, and the Exhortation, "when the Holy Communion is celebrated on the work-day." One of the final Rubrics also directs that after the Litany has been said on Wednesdays and Fridays, preparation

shall be made to celebrate the Holy Communion, "the Priest shall put upon him a plain albe or surplice, with a cope, and say all things at the Altar (appointed to be said at the celebration of the Lord's Supper), until after the Offertory," when, if there were no Communicants, he was to dismiss the people with a Collect and "the accustomed blessing." "And the same order shall be used," it is added, "all other days whensoever the people be customably assembled to pray in the church, and none disposed to communicate with the Priest." These rules were in 1552 condensed into the Rubric, which (with the word "Colleges" added) now stands at the end of the Service: "And in cathedral and collegiate churches, where be many Priests and Deacons, they shall all receive the Communion with the Minister every Sunday at the least, except they have a reasonable cause to the contrary." The Rubrics respecting Collects, Epistles, and Gospels, and Proper Prefaces, will shew that provision is made for the celebration of the Holy Communion on any day of the week, and that, at least at certain solemn seasons, such frequent celebrations are plainly contemplated. After the great Rebellion frequent Communion were urged by all our pious Divines, Sparrow, Jeremy Taylor, and Beveridge advocating its daily celebration. Dean Greiville of Durham used most energetic endeavours, under the sanction of Archbishop Sancroft, to get the weekly celebration properly restored in all cathedrals, and, happily, there have been few in which the habit has since been dropped.

The conclusion to be drawn from these evidences of the rule and practice of the Church of England is, that while regular Sunday celebrations of the Holy Communion are the undoubted rule for every Church, provision is also made for more frequent, and even daily celebrations in cathedral churches, and wherever reasons of pious expediency make them desirable. The object of every celebration being twofold, first, an offering of the Holy Eucharist, and, secondly, a Communion; the frequency of them between Sunday and Sunday can never, in the abstract, be without justification; and may, in particular circumstances, become a great spiritual necessity and privilege, to the Church at large, to a particular parish, and to individual Communicants.

## APPENDIX.

### [L.]

#### THE ANCIENT LITURGY OF THE CHURCH OF ENGLAND, ACCORDING TO THE USE OF SARUM.

THE Priest, having first confessed and received Absolution, said the Hymn, "Veni, Creator," whilst putting on the holy vestments, and then the Collect, "Deus, cui omne cor patet," Ps. xliiii. *Judica me*, with the Antiphon, "Introibo ad altare Dei, ad Deum qui lætificat iuventutem meam;" followed by "Kyrie," "Pater noster," and "Ave Maria." All this, apparently, was done in the Sacristy.

The "Officium," or Introit, having been begun, the Priest proceeded "ad gradum Altaris," and there (with the Deacon on the right and the Sub-deacon on the left side of the Altar) said "Confiteor," etc.; to which they responded with "Misereatur," etc. Then they said the "Confiteor," and the Priest responded with "Misereatur," and "Absolutionem."

He then kissed the Deacon and Sub-deacon, saying, "Habete osculum pacis et dilectionis, ut apti sitis sacrosancto altari, ad perficiendum officia Divina;" and then going up to the Altar, and standing before the midst of it, said secretly, "Take from us, we beseech Thee, O Lord, all our iniquities, that we may with pure minds enter in unto the Holy of Holies. Through Christ our Lord." He then signed himself with the cross in his forehead, saying, "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Then, taking the censer from the Deacon, he censured the Altar in the middle and at each horn, and gave it back to the Deacon, who censured him.

All this was done during the singing of the Introit by the Choir. Then, after "Kyrie Eleison," etc., the Priest, standing before the midst of the Altar, presented the "Gloria in excelsis Deo;" after which he returned to the "dexter horn" of the Altar; for according to Sarum Use, the Priest, having gone to the "dexter horn" after the "Aufer a nobis," remained there until the Epistle, or, if assisted by Epistoler and

Gospeller, until the Creed, *excepting only* when he had to present the "Gloria in Excelsis."<sup>1</sup>

Then the Priest, having crossed himself on the forehead, turned to the People with  $\Psi$ . The Lord be with you. R/. And with thy spirit. Then, turning to the Altar, he said the Collect.

The Sub-deacon then going from the Altar through the Choir, read the Epistle, sometimes from a pulpit, sometimes from the step of the Choir; after which the Gradale, and Alleluia, and sometimes a Sequence or Tractus were sung.

Then the Deacon, having first censured the middle of the Altar, went down through the Choir, preceded by the two taper-bearers and the censer-bearer, and read the Gospel from the same place from which the Epistle had been read, the Sub-deacon holding the Book, the taper-bearers one on each side, and the censer-bearer behind him. After the announcement of the Gospel the Choir turned to the Altar and sang "Glory be to Thee, O Lord;" but during the reading of the Gospel they turned towards the reader. The Gospel finished, the Deacon kissed the Book, and taking it from the Sub-deacon, carried it back in front of his breast, and the Priest, moving to the midst of the Altar, presented the first words of the Creed, "I believe in one God." The Sarum Use directs the Choir to turn to the Altar at the Creed, and to bow, [1] at "And was incarnate;" [2] at "And was made man;" [3] at "And was crucified."

After the Creed, the Priest, saying first, "The Lord be with you," said the "Offertory," which consisted of a few verses of Holy Scripture, most frequently from the Psalms.

After the "Offertory" the Deacon handed to the Priest the Chalice containing wine and water, and upon it the Paten containing some bread. The Priest then raised the Chalice slightly in both hands, "offerens sacrificium Domino," and saying the prayer, "Suscipe, Sancta Trinitas, hanc oblationem

<sup>1</sup> The "Gloria in Excelsis" was not said during Advent, nor from Septuagesima to Easter Eve.

quam ego indignus peccator offero in honore tuo, beatae Mariae et omnium Sanctorum tuorum, pro peccatis et offensionibus meis: et pro salute vivorum et requie omnium fidelium defunctorum. In Nomine Patris et Filii et Spiritus Sancti acceptum sit omnipotenti Deo hoc sacrificium novum." He then replaced the Chalice and Paten and Bread upon the Altar, and covered them with the Corporale; and taking the censur from the Deacon, censed the oblations, saying, "Let my prayer, O Lord, be set forth in Thy sight as the incense." Then the Deacon censed the Priest, and an acolyte censed the Choir.

Then the Priest going to the "right horn" of the Altar washed his hands, saying, "Cleanse me, O Lord, from all defilement of mind and body, that I may be able with purity to fulfil the holy work of the Lord." Then, returning to the midst of the Altar, he bowed, and said, "In the spirit of humility and with contrite hearts may we be accepted of Thee, O Lord; and may our offering be so made in Thy sight that it may be accepted of Thee this day, and may please Thee, O Lord my God."

Then, crossing himself "In the Name," etc., and turning to the People, he said, "Pray, brethren and sisters, for me, that this my sacrifice, which is also equally yours, may be accepted by our Lord God:" and the Clerks answered, "The grace of the Holy Spirit enlighten thy heart and thy lips, and the Lord graciously accept this sacrifice of praise at thy hands for our sins and offences."

Turning back to the Altar, the Priest then said the "Secreta," corresponding in number to the Collects said before the Epistle; and again saluting the People with "The Lord be with you," began the Anaphora, or more solemn part of the Communion Service, which was as follows:—

*Priest.* Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Answer.* It is meet and right so to do.

*Priest.* It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto Thee, O Lord, holy Father, Almighty everlasting God: through Christ our Lord. Through Whom the Angels praise Thy Majesty, Dominions adore Thee, and Powers tremble before Thee. The Heavens, and all the Hosts of them, and the blessed Seraphim, together in united exultation praise Thee. With whom we pray that Thou wouldst command our voices also to be admitted, evermore humbly praising Thee and saying:

Holy, Holy, Holy, Lord God of Hosts: heaven and earth are full of Thy glory: Hosanna in the highest. Blessed is He that cometh in the Name of the Lord: Hosanna in the highest.

[*Then immediately, joining his hands and raising his eyes, he began the Canon of the Mass, as follows.*]

Most merciful Father, we humbly beseech Thee, through Jesus Christ Thy Son our Lord, that Thou wouldst accept and bless these gifts, these offerings, these wholly undefiled sacrifices,

Which, before all things, we offer unto Thee for Thy holy Catholic Church, which do Thou vouchsafe to keep in peace and unity, and to rule and govern it throughout the world, as also Thy servant N. our Pope, and N. our Bishop, and N. our King, and all orthodox believers of the Catholic and Apostolic Faith.

Remember, O Lord, Thy servants and Thy handmaidens, N. and N., and all here present, whose faith and devotion are known unto Thee: for whom we offer unto Thee, and who themselves also do offer unto Thee, this sacrifice of praise for themselves and all their friends, for the redemption of their own souls and the hope of their own salvation and deliverance, and who pay their vows to Thee, the eternal, living, and true God:

In communion with, and having in devout remembrance, first, the glorious and Ever-Virgin Mary, Mother of Jesus Christ our Lord and God, as well as also Thy blessed Apostles and Martyrs, Peter, Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon, and Thaddeus: Linus, Cletus, Clemens, Sixtus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian; and all Thy Saints: by whose merits and prayers do Thou grant, that we may evermore be defended by the help of Thy protection. Through the same Christ our Lord. Amen.

This oblation therefore of us Thy humble servants, as well as of Thy whole family, we pray that Thou, O Lord, wouldst favourably receive; and wouldst dispose our days in Thy peace, and deliver us from eternal damnation, and make us to be numbered with the flock of Thine elect. Through Christ our Lord. Amen.

Which oblation do Thou, O God Almighty, vouchsafe to make altogether blessed, meet, and right, reasonable, and acceptable, that to us it may become the Body and Blood of Thy most dearly beloved Son, our Lord Jesus Christ. [*Here the Priest raised the Host, saying,*]

Who the day before He suffered, took bread into His holy and venerable hands, and lifting up His eyes to heaven, [*here he raised his eyes,*] to Thee, O God, His Father Almighty, and giving thanks to Thee, He blessed, and brake it, and [*here he touched the Host*] gave it to His disciples, saying, Take and eat ye all of this, For this is My Body. [*After these words the Priest bowed himself towards the Host, and then raised it above his forehead that it might be seen by the people, and then reverently replaced it in front of the Chalice. He then uncovered the Chalice, and taking it in his hands, said,*]

In like manner after they had supped, taking also this noble cup into His holy and venerable hands, and giving thanks to Thee, He blessed it, and gave it to His disciples, saying, Take and drink ye all of this. [*Here he raised the Chalice slightly, saying,*]

For this is the cup of My Blood of the new and everlasting covenant, the mystery of faith, which shall be shed for you and for many for the remission of sins. [*Here he raised the Chalice to his breast, or above his head, saying,*]

As oft as ye shall do this, ye shall do it in remembrance of Me. [*Here he replaced the Chalice on the Altar, and covered it.*]

Wherefore, O Lord, in memory of the same Thy Son Christ our Lord and God, of His blessed Passion as well as of His Resurrection from the grave and glorious Ascension into Heaven, we Thy servants, and also Thy holy people, offer to Thine illustrious Majesty of Thine own gifts which Thou hast given, a wholly offering, an wholly offering, an undefiled offering, even the holy bread of eternal life, and the cup of everlasting salvation.

Upon which vouchsafe to look with favourable and propitious countenance, and to accept, as Thou vouchsafedst to accept the gifts of Thy righteous servant Abel, and the Sacrifice of our Patriarch Abraham, and that which Thy High Priest Melchisedech offered unto Thee, a holy sacrifice, an offering undefiled.

We humbly beseech Thee, Almighty God, command these to be carried by the hands of Thy holy angel to Thine altar on high, in the sight of Thy Divine Majesty, that as many of us as by partaking of this Altar have received the holy Body and Blood of Thy Son, may be fulfilled with Thy grace and heavenly benediction. Through the same Christ our Lord. Amen.

Remember also, O Lord, the souls of Thy servants and handmaidens N. and N. who have gone before us with the sign of faith, and now do sleep in the sleep of peace: to them, O Lord, and to all that are at rest in Christ, grant, we beseech Thee, a place of refreshment, of light and peace. Through the same Christ our Lord. Amen.

To us sinners also Thy servants, who trust in the multitude of Thy mercies, vouchsafe to give some portion and fellowship with Thy holy Apostles and Martyrs, with John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicitas, Perpetua, Agatha, Lucy, Agnes, Cecilia, Anastasia, and with all Thy Saints, into whose company do Thou, we beseech Thee, admit us, not weighing our merits, but pardoning our offences. Through Christ our Lord.

Through Whom, O Lord, Thou evermore createst all these good things, sanctifiest, quickenest, blessiest them, and givest them to us.

Through Him, and with Him, and in Him, in the unity of the Holy Ghost, all honour and glory be unto Thee, O God, the Father Almighty, world without end. Amen.

Let us pray.

Taught by His wholesome precepts, and guided by His Divine instruction, we are bold to say:

[*Here the Deacon took the Paten, and, standing on the right of the Priest, raised it up on high uncovered, and held it so, to the words, Grant, of Thy mercy, peace in our days.*]

*The Priest meantime raising his hands, said,*

Our Father, etc.

Choir. But deliver us from evil.

Priest, secretly. Amen.

Deliver us, we beseech Thee, O Lord, from all evils, past, present, and future: and, the blessed and glorious and Ever-Virgin Mary, the Mother of God, and Thy blessed Apostles; Peter and Paul and Andrew, and all Thy Saints, interceding for us,



[Here the Deacon gave the Paten to the Priest, who, first making the sign of the Cross with it in front of himself, placed it on the Altar, saying,]

Grant of Thy mercy peace in our days, that we being aided by the help of Thy mercy, may evermore be both free from sin, and also secure from all disturbance.

[Here the Priest uncovered the Chalice, and, bowing reverently, took the Host, and, holding it with his thumbs and forefingers over the Chalice, broke it into three parts; saying, at the first breaking,]

Through the same Thy Son, Jesus Christ our Lord.

At the second,

Who liveth and reigneth with Thee, in the unity of the Holy Ghost, ever one God.

And then, holding two portions in his left hand, and the third in his right hand over the top of the Chalice, aloud,

World without end.

Choir. Amen.

Priest. The peace of the Lord be with you evermore.

Choir. And with thy spirit.

[Then the Priest, with the Deacon and Sub-deacon, said,]

O Lamb of God, That takest away the sins of the world : Have mercy upon us.

O Lamb of God, That takest away the sins of the world : Have mercy upon us.

O Lamb of God, That takest away the sins of the world : Grant us Thy peace.

Or, in Masses for the departed,

O Lamb of God, That takest away the sins of the world : Grant them rest.

Adding eternal at the third repetition.

[Then the Priest dipped the third portion of the Host into the sacrament of the blood, making the sign of the Cross, and saying,]

May this holy commingling of the Body and Blood of our Lord Jesus Christ be to me and to all who receive it health of mind and body, and a healthful preparation towards the attainment of everlasting life. Through the same Christ our Lord. Amen.

[Before giving the Peace, the Priest said,]

O Lord, holy Father, Almighty everlasting God, Grant me so worthily to receive this holy Body and Blood of Thy Son Jesus Christ our Lord, that I may thereby receive the remission of all my sins, and be filled with Thy Holy Ghost, and have Thy peace; for Thou art God alone, and beside Thee there is none else, Whose glorious kingdom and dominion endureth evermore, world without end. Amen.

Priest, to the Deacon. Peace be to thee, and to the Church of God.

Answer. And with thy spirit.

[Before communicating, the Priest, holding the Host with both hands, said these private prayers:]

O God the Father, the source and origin of all goodness, Who moved by pity didst will that Thine Only-begotten should descend to the lower parts of the earth and take flesh, which I unworthy hold here in my hands, [bowing to the Host,] I adore Thee, I glorify Thee, I praise Thee with the whole intention of my mind and heart, and pray that Thou wouldest not forsake us Thy servants, but wouldest forgive our sins, that we may be able to serve Thee, the only living and true God, with pure heart and chaste body. Through the same Christ our Lord. Amen.

O Lord Jesu Christ, Son of the living God, Who by the will of the Father and the co-operation of the Holy Ghost, hast by Thy death given life unto the world : Deliver me, I beseech Thee, by this Thy holy Body and Blood from all my iniquities and from all evils; and make me to be always obedient unto Thy commandments, and suffer me not to be separated from Thee for ever, O Saviour of the world, Who with the Father and the same Holy Ghost livest and reignest ever one God, world without end. Amen.

May the sacrament of Thy Body and Blood, O Lord Jesu Christ, which, although unworthy, I receive, be not unto me for judgement and condemnation; but of Thy pity be profitable unto me for salvation both of body and soul. Amen.

[Then with an act of humble reverence he said, before receiving,]

Hail evermore, most holy Flesh of Christ, to me before and above all things the sum of delight. May the Body of our Lord Jesus Christ be unto me a sinner the way and the life.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

[Here he took the Body, first making a Cross with it before his mouth. Then with humble reverence and devotion towards the Blood, he said:]

Hail evermore, heavenly drink of Jesus' Blood, to me before and above all things the sum of delight. May the Body and Blood of our Lord Jesus Christ be profitable to me a sinner for an everlasting remedy unto eternal life. Amen.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

[Here he took the Blood; and then bending himself, said with devotion the following prayer:]

I yield Thee thanks, O Lord, holy Father, Almighty everlasting God, Who hast refreshed me with the most holy Body and Blood of Thy Son our Lord Jesus Christ; and I pray that this sacrament of our salvation, which I, an unworthy sinner, have received, may not come into judgement or condemnation against me according to my deserts, but may be for the advancement of my soul and body unto life eternal. Amen.

[Then followed immediately the cleansing of the vessels, the Priest carrying the Chalice to the "dexter horn" of the Altar, and the Sub-deacon pouring in the wine and water. After this the following prayers were said,]

That which outwardly with our mouth we have taken, grant, Lord, we may with pure mind inwardly receive; and may the gift vouchsafed in this life be to us a healing remedy unto that which is to come.

Lord, may this communion cleanse us from sin, and make us partakers of Thy heavenly blessings.

[The Priest then washed his hands, the Deacon in the meantime folding the Corporals. After which the Priest with his assistants said the "Communion," (usually a verse from a Psalm,) and after that the Post-communion Collect or Collects, followed by the "Ite, missa est" to mark the conclusion of the service. He then, standing before the midst of the Altar, with his body inclined and his hands joined, said secretly,]

O Holy Trinity, may this my humble duty and service be pleasing unto Thee: and grant that this sacrifice which I unworthy have offered before the eyes of Thy Majesty, may of Thy mercy be favourably accepted by Thee, for myself and for all those for whom I have offered it: Who livest and reignest, ever one God, world without end. Amen.

[This done, he raised himself, signed the Cross upon his forehead, with the words, In the Name, etc., and left the Altar, saying, as he went, the first fourteen verses of the Gospel according to St. John.]

## [II.]

### THE ORDER OF THE COMMUNION COMBINED WITH THE PRECEDING LITURGY IN A.D. 1547.

This begins with an exhortation or warning to be given "by the Parson, Vicar, or Curate" to the Parishioners on "the next Sunday or Holyday, or at the least one day before he shall minister the Communion." This is nearly identical with the first Exhortation in the Prayer Book. There is then the following Rubric, which shews clearly the purpose for which the "Order of Communion" was intended:—

¶ The time of the Communion shall be immediately after that the Priest himself hath received the Sacrament, without the varying of any other rite or ceremony in the Mass (until other order shall be provided), but as heretofore usually the Priest hath done with the Sacrament of the Body, to prepare, bless, and consecrate so much as will serve the people; so it shall continue still after the same manner and form, save that he shall bless and consecrate the biggest chalice, or some fair and convenient cup or cups full of wine with some water put unto it; and that day, not drink it up all himself, but taking one only sup or draught, leave the rest upon the Altar covered, and turn to them that are disposed to be partakers of the Communion, and shall thus exhort them as followeth.

The Exhortation which follows is that beginning, "Dearly beloved in the Lord," which is ordered to be used in the Prayer Book, and this was succeeded by the shorter one beginning, "Ye that do truly and earnestly repent." After this the "Order" proceeded in these words:—

Then shall a general confession be made, in the name of all those that are minded to receive the holy Communion, by one of them, or else by one of the Ministers, or by the Priest himself; all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy

wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us; the burthen of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for Thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please Thee, in newness of life, to the honour and glory of Thy Name; through Jesus Christ our Lord. Amen.

¶ *Then shall the Priest stand up, and turning him to the people, say thus:*

Our blessed Lord, Who hath left power to His Church to absolve penitent sinners from their sins, and to restore to the grace of the heavenly Father such as truly believe in Christ; Have mercy upon you; pardon and deliver you from all sins; confirm and strength you in all goodness; and bring you to everlasting life.

¶ *Then shall the Priest stand up, and turning him to the people, say thus:*

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

Come unto Me all that travail and be heavy laden, and I shall refresh you. So God loved the world, that He gave His only-begotten Son, to the end that all that believe in Him should not perish, but have life everlasting.

Hear also what St. Paul saith.

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

Hear also what St. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: He it is that obtained grace for our sins.

¶ *Then shall the Priest kneel down and say, in the name of all them that shall receive the Communion, this prayer following:*

We do not presume to come to this Thy Table (O merciful Lord) trusting in our own righteousness, but in Thy manifold and great mercies. We be not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, in these holy Mysteries, that we may continually dwell in Him, and He in us, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood.

¶ *Then shall the Priest rise, the people still reverently kneeling, and the Priest shall deliver the Communion, first to the Ministers, if any be there present, that they may be ready to help the Priest, and after to the other. And when he doth deliver the Sacrament of the Body of Christ he shall say to every one these words following,*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body unto everlasting life.

¶ *And the Priest delivering the Sacrament of the Blood, and giving every one to drink once and no more, shall say,*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life.

¶ *If there be a Deacon or other Priest, then shall he follow with the chalice, and as the Priest ministereth the bread, so shall he for more expedition minister the wine, in form before written.*

¶ *Then shall the Priest, turning him to the people, let the people depart with this blessing,*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord.

¶ *To the which the people shall answer,*  
Amen.

¶ *Note, that the Bread that shall be consecrated shall be such as heretofore hath been accustomed. And every of the said consecrated Breads shall be broken in two pieces, at the least, or more by the discretion of the Minister, and so distributed. And men must not think less to be received in part, than in the*

*whole, but in each of them the whole Body of our Saviour Jesus Christ.*

¶ *Note, that if it doth so chance, that the wine hallowed and consecrate doth not suffice or be enough for them that do take the Communion, the Priest, after the first cup or chalice be emptied, may go again to the Altar, and reverently, and devoutly prepare, and consecrate another, and so the third, or more, likewise beginning at these words, Simili modo postquam cœnatum est, and ending at these words, qui pro vobis et pro multis effundetur in remissionem peccatorum, and without any levation or lifting up.*

### [III.]

#### THE FIRST VERNACULAR LITURGY OF THE CHURCH OF ENGLAND.

A. D. 1549.

The Supper of the Lord, and the Holy Communion, commonly called the Mass.

*The Priest standing humbly afore the midst of the Altar, shall say the Lord's Prayer, with this Collect.*

Almighty God, unto Whom all hearts be open, and all desires known, and from Whom no secrets are hid: Cleanse the thoughts of our hearts, by the inspiration of Thy Holy Spirit: that we may perfectly love Thee, and worthily magnify Thy holy Name: through Christ our Lord. Amen.

*Then shall he say a Psalm appointed for the Introit; which Psalm ended, the Priest shall say, or else the Clerks shall sing,*

iii. Lord, have mercy upon us.  
iii. Christ, have mercy upon us.  
iii. Lord, have mercy upon us.

*Then the Priest standing at God's board shall begin,*

Glory be to God on high.

*The Clerks. And in earth peace, good will towards men, etc.*

*Then the Priest shall turn him to the people, and say,*

The Lord be with you.

*The Answer. And with thy spirit.*

*The Priest. Let us pray.*

*Then shall follow the Collect of the day, with one of these two Collects following for the King. [Collects the same as at present.]*

*The Collects ended, the Priest, or he that is appointed, shall read the Epistle, in a place assigned for the purpose, saying,*

The Epistle of St. Paul, written in the Chapter of to the

*The Minister then shall read the Epistle. Immediately after the Epistle ended, the Priest, or one appointed to read the Gospel, shall say,*

The holy Gospel, written in the Chapter of

*The Clerks and people shall answer,*

Glory be to Thee, O Lord.

*The Priest or Deacon then shall read the Gospel: After the Gospel ended, the Priest shall begin,*

I believe in one God.

*The Clerks shall sing the rest.*

*After the Creed ended, shall follow the Sermon or Homily, or some portion of one of the Homilies, as they shall be hereafter divided: wherein if the people be not exhorted to the worthy receiving of the holy Sacrament of the Body and Blood of our Saviour Christ, then shall the Curate give this exhortation, to those that be minded to receive the same.*

Dearly beloved in the Lord, ye that mind to come, etc.

*In Cathedral churches or other places, where there is daily Communion, it shall be sufficient to read this exhortation above written, once in a month. And in parish churches, upon the week-days it may be left unsaid.*

*And if upon the Sunday or holyday the people be negligent to come to the Communion: Then shall the Priest earnestly exhort his parishioners, to dispose themselves to the receiving*

of the Holy Communion more diligently, saying these or like words unto them.

Dear friends, and you especially upon whose souls I have cure and charge, on next, I do intend, by God's grace, to offer to all such as shall be godly disposed, the most comfortable Sacrament of the Body and Blood of Christ, etc.

*Then shall follow for the Offertory one or more of these Sentences of Holy Scripture, to be sung whiles the people do offer, or else one of them to be said by the Minister, immediately afore the offering.*

Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven. *Matt. v.*

Lay not up for yourselves, etc.

*Where there be Clerks, they shall sing one, or many of the Sentences above written, according to the length and shortness of the time, that the people be offering.*

*In the mean time, whiles the Clerks do sing the Offertory, so many as are disposed shall offer to the poor men's box every one according to his ability and charitable mind. And at the offering days appointed, every man and woman shall pay to the Curate the due and accustomed offerings.*

*Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the Ministers and Clerks.*

*Then shall the Minister take so much Bread and Wine, as shall suffice for the persons appointed to receive the Holy Communion, laying the Bread upon the Corporas, or else in the Paten, or in some other comely thing prepared for that purpose: And putting the Wine into the Chalice, or else in some fair or convenient cup, prepared for that use (if the Chalice will not serve), putting thereto a-little pure and clean water: And setting both the Bread and Wine upon the Altar: Then the Priest shall say,*

The Lord be with you.

*Answer.* And with thy spirit.

*Priest.* Lift up your hearts.

*Answer.* We lift them up unto the Lord.

*Priest.* Let us give thanks to our Lord God.

*Answer.* It is meet and right so to do.

*The Priest.* It is very meet, right, and our bounden duty that we should at all times, and in all places, give thanks to Thee, O Lord, holy Father, Almighty everlasting God.

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

Therefore with Angels, etc.

### PROPER PREFACES

[as at present].

*After which Preface shall follow immediately,*

Therefore with Angels and Archangels, and with all the holy company of heaven, we laud and magnify Thy glorious Name, evermore praising Thee, and saying,

Holy, Holy, Holy, Lord God of Hosts: heaven and earth are full of Thy glory: Hosanna in the highest. Blessed is He that cometh in the Name of the Lord: Glory to Thee, O Lord, in the highest.

*This the Clerks shall also sing.*

*When the Clerks have done singing, then shall the Priest, or Deacon, turn him to the people, and say,*

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

*Then the Priest, turning him to the Altar, shall say or sing, plainly and distinctly, this prayer following:*

Almighty and everliving God, which by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: We humbly beseech Thee most mercifully to receive these our prayers, which we offer unto Thy Divine

Majesty, beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant that all they that do confess Thy holy Name, may agree in the truth of Thy holy Word, and live in unity and godly love. Specially we beseech Thee to save and defend Thy servant Edward our King, that under him we may be godly and quietly governed. And grant unto his whole Council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace (O heavenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: and to all Thy people give Thy heavenly grace, that with meek heart and due reverence they may hear and receive Thy holy Word, truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness (O Lord) to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto Thy merciful goodness this congregation which is here assembled in Thy Name, to celebrate the commemoration of the most glorious death of Thy Son: And here we do give unto Thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all Thy Saints, from the beginning of the world: And chiefly in the glorious and most blessed Virgin Mary, mother of Thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples (O Lord) and stedfastness in Thy faith, and keeping Thy holy commandments, grant us to follow. We commend unto Thy mercy (O Lord) all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace: Grant unto them, we beseech Thee, Thy mercy, and everlasting peace, and that, at the day of the general resurrection, we and all they which be of the mystical Body of Thy Son, may altogether be set on His right hand, and hear that His most joyful voice: Come unto Me, O ye that be blessed of My Father, and possess the kingdom, which is prepared for you from the beginning of the world: Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.

O God, heavenly Father, which of Thy tender mercy didst give Thine only Son Jesu Christ, to suffer death upon the cross for our redemption, Who made there (by His one oblation, once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in His holy Gospel command us to celebrate, a perpetual memory of that His precious death, until His coming again: Hear us (O merciful Father) we beseech Thee; and with Thy Holy Spirit and Word vouchsafe to bless and sanctify these Thy gifts, and creatures of bread and wine, that they may be unto us the Body and Blood of Thy most dearly beloved Son Jesus Christ: Who, in the same night that He was betrayed, took bread, and when He had blessed, and given thanks, He brake it, and gave it to His disciples, saying: Take, eat; this is My Body which is given for you: do this in remembrance of Me.

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

*These words before rehearsed are to be said, turning still to the Altar, without any elevation, or shewing the Sacrament to the people.*

Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesu Christ, we Thy humble servants do celebrate, and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed us to make: having in remembrance His blessed Passion, mighty Resurrection, and glorious Ascension, rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring Thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee (O Lord) ourself, our souls, and bodies, to

*Here the Priest must take the bread into his hands.*

*Here the Priest shall take the cup into his hands.*

be a reasonable, holy, and lively sacrifice unto Thee : humbly beseeching Thee, that whosoever shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, and be fulfilled with Thy grace and heavenly benediction, and made one body with Thy Son Jesus Christ, that He may dwell in them, and they in Him. And although we be unworthy (through our manifold sins) to offer unto Thee any sacrifice : yet we beseech Thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of Thy holy Angels, to be brought up into Thy holy Tabernacle before the sight of Thy Divine Majesty ; not weighing our merits, but pardoning our offences, through Christ our Lord ; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

Let us pray.

As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father, Which art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

*The Answer.* But deliver us from evil. *Amen.*

*Then shall the Priest say,*

The peace of the Lord be always with you.

*The Clerks.* And with thy spirit.

*The Priest.* Christ our Paschal Lamb is offered up for us, once for all, when He bare our sins on His Body upon the cross ; for He is the very Lamb of God, that taketh away the sins of the world : wherefore let us keep a joyful and holy feast with the Lord.

*Here the Priest shall turn him toward those that come to the Holy Communion, and shall say,*

You that do truly and earnestly repent you of your sins to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways : draw near and take this Holy Sacrament to your comfort, make your humble confession to Almighty God, and to His holy Church here gathered together in His Name, meekly kneeling upon your knees.

*Then shall this general Confession be made, in the name of all those that are minded to receive the Holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.*

[Here follow the Confession, the Absolution, the Comfortable Words, and the Prayer of Humble Access.]

*Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present (that they may be ready to help the chief Minister), and after to the people.*

*And when he delivereth the Sacrament of the Body of Christ he shall say to every one these words :*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body [and soul] unto everlasting life.

*And the Minister delivering the Sacrament of the Blood, and giving every one to drink, once and no more, shall say,*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy [body and] soul unto everlasting life.

*If there be a Deacon or other Priest, then shall he follow with the Chalice : and as the Priest ministereth the Sacrament of the Body, so shall he (for more expedition) minister the Sacrament of the Blood, in form before written.*

*In the Communion time the Clerks shall sing,*

ii. O Lamb of God, that takest away the sins of the world : have mercy upon us.

O Lamb of God, that takest away the sins of the world : grant us Thy peace.

*Beginning so soon as the Priest doth receive the Holy Communion, and when the Communion is ended, then shall the Clerks sing the Post-Communion.*

*Sentences of Holy Scripture, to be said or sung every day one after the Holy Communion, called the Post-Communion.*

If any man will follow Me, let him forsake himself, and take up his cross, and follow Me. *Matt. xvi.*

Whosoever shall endure unto the end, he shall be saved. *Mark xiii.*

Praised be the Lord God of Israel, for He hath visited and redeemed His people : therefore let us serve Him all the days of our life, in holiness and righteousness accepted before Him. *Luke i.*

Happy are those servants, whom the Lord (when He cometh) shall find waking. *Luke xii.*

Be ye ready, for the Son of Man will come at an hour when ye think not. *Luke xii.*

The servant that knoweth his master's will, and hath not prepared himself, neither hath done according to his will, shall be beaten with many stripes. *Luke xii.*

The hour cometh, and now it is, when true worshippers shall worship the Father in spirit and truth. *John iv.*

Behold, thou art made whole, sin no more, lest any worse thing happen unto thee. *John v.*

If ye shall continue in My word, then are ye My very disciples, and ye shall know the truth, and the truth shall make you free. *John viii.*

While ye have light believe on the light, that ye may be the children of light. *John xii.*

He that hath My commandments, and keepeth them, the same is he that loveth Me. *John xiv.*

If any man love Me, he will keep My word, and My Father will love him, and We will come unto him, and dwell with him. *John xv.*

If ye shall abide in Me, and My word shall abide in you, ye shall ask what ye will, and it shall be done to you. *John xv.*

Herein is My Father glorified, that ye bear much fruit, and become My disciples. *John xv.*

This is My commandment, That you love together, as I have loved you. *John xv.*

If God be on our side, who can be against us ? which did not spare His own Son, but gave Him for us all. *Rom. viii.*

Who shall lay any thing to the charge of God's chosen ? it is God that justifieth ; who is he that can condemn ? *Rom. viii.*

The night is past, and the day is at hand ; let us therefore cast away the deeds of darkness, and put on the armour of light. *Rom. xiii.*

Christ Jesus is made of God, unto us, wisdom, and righteousness, and sanctifying, and redemption, that (according as it is written) He which rejoiceth, should rejoice in the Lord. *1 Cor. i.*

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you ? If any man defile the temple of God, him shall God destroy. *1 Cor. iii.*

Ye are dearly bought ; therefore glorify God in your bodies, and in your spirits, for they belong to God. *1 Cor. vi.*

Be you followers of God as dear children, and walk in love, even as Christ loved us, and gave Himself for us an offering and a Sacrifice of a sweet savour to God. *Eph. v.*

*Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people and saying,*

The Lord be with you.

*The Answer.* And with thy spirit.

*The Priest.* Let us pray.

Almighty and everliving God, we most heartily thank Thee, etc.

*Then the Priest turning him to the people, shall let them depart with this blessing :*

The peace of God (which passeth all understanding) keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord : And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you alway.

*Then the people shall answer,*

*Amen.*

*Where there are no Clerks, there the Priest shall say all things appointed here for them to sing.*

*When the Holy Communion is celebrate on the work-day, or in private houses : Then may be omitted the Gloria in Excelsis, the Creed, the Homily, and the Exhortation, beginning, Dearly beloved, etc.*

## [IV.]

## THE SCOTTISH LITURGY.

[A.D. 1764.]

In the Communion Office of the Church of Scotland, the Offertory is followed immediately by the Sursum Corda, Preface, and Sanctus. It then proceeds as follows:—

*Then the Presbyter, standing at such a part of the Holy Table, as he may, with the most ease and decency, use both his hands, shall say the Prayer of Consecration, as followeth:—*

All glory be to Thee, Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thy only Son, Jesus Christ, to suffer death upon the cross for our redemption; Who (by His own oblation of Himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in His holy Gospel command us to continue, a perpetual memorial of that, His precious death and sacrifice, until His coming again.

For, in the night that He was betrayed (*here the Presbyter is to take the paten into his hands*) He took bread, and when He had given thanks (*and here to break the bread*), He brake it, and gave it to His disciples, saying, Take, eat (*and here to lay his hands upon all the bread*), This is My Body, which is given for you: do this in remembrance of Me.

Likewise, after supper (*here he is to take the cup into his hand*), He took the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this (*and here to lay his hands upon every vessel [be it chalice or flagon] in which there is any wine to be consecrated*), for this is My Blood, of the New Testament, which is shed for you, and for many, for the remission of sins: do this, as oft as ye shall drink it, in remembrance of Me.

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

And we most humbly beseech Thee, O merciful Father, to hear us, and, of Thy almighty goodness, vouchsafe to bless and sanctify, with Thy Word and Holy Spirit, these Thy gifts and creatures of Bread and Wine, that they may become the Body and Blood of Thy most dearly beloved Son.

And we earnestly desire Thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving, most humbly beseeching Thee to grant, that by the merits and death of Thy Son, Jesus Christ, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion.

And here we humbly offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee, beseeching Thee, that whosoever shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son, Jesus Christ, and be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him.

And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord;

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

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

Almighty and everliving God, Who by Thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men; We humbly beseech Thee, most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that

all they that do confess Thy holy Name, may agree in the truth of Thy holy Word, and live in unity and godly love.

We beseech Thee to save and defend all Christian Kings, Princes, and Governors, and especially Thy servant Victoria our Queen, that under her we may be godly and quietly governed; and grant unto her whole Council, and to all who are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion and virtue.

Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may, both by their life and doctrine, set forth Thy true and lively Word, and rightly and duly administer Thy Holy Sacraments.

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

And we commend especially to Thy merciful goodness the congregation which is here assembled in Thy Name to celebrate the commemoration of the most precious death and sacrifice of Thy Son, and our Saviour, Jesus Christ.

And we most humbly beseech Thee, of Thy goodness, O Lord, to comfort and succour all those, who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless Thy holy Name, for all Thy servants, who having finished their course in faith, do now rest from their labours.

And we yield unto Thee most high praise, and hearty thanks, for the wonderful grace and virtue declared in all Thy Saints, who have been the choice vessels of Thy grace, and the lights of the world in their several generations: most humbly beseeching Thee, to give us grace to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments; that at the day of the general resurrection, we, and all they who are of the mystical Body of Thy Son, may be set on His right hand, and hear His most joyful voice, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

*Then shall the Presbyter say,*

As our Saviour Christ hath commanded and taught us, we are bold to say, Our Father, etc.

*Then the Presbyter shall say to them that come to receive the Holy Communion, this invitation:*

Ye that do truly and earnestly, etc.

[Then follow the Confession, the Absolution, the Comfortable Words, and the Collect of Humble Access, as in the English Office, with verbal alterations in the two latter.]

*Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the Communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons (if there be any present), and after to the people in due order, all humbly kneeling. And when he receiveth himself, or delivereth the Sacrament of the Body of Christ to others, he shall say,*

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

*Here the person receiving shall say, Amen.*

*And the Presbyter or Minister that receiveth the Cup himself, or delivereth it to others, shall say this Benediction,*

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

*Here the person receiving shall say, Amen.*

*If the consecrated bread or wine be all spent before all have communicated, the Presbyter is to consecrate more, according to the form before prescribed, beginning at the words, All glory be to Thee, etc., and ending with the words, that they may become the Body and Blood of Thy most dearly beloved Son.*

*When all have communicated, he that celebrates shall go to the Lord's Table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say,*

Having now received the precious Body and Blood of Christ, let us give thanks to our Lord God, Who hath

graciously vouchsafed to admit us to the participation of His holy Mysteries; and let us beg of Him grace to perform our vows, and to persevere in our good resolutions; and that, being made holy, we may obtain everlasting life, through the merits of the all-sufficient Sacrifice of our Lord and Saviour Jesus Christ.

*Then the Presbyter shall say this Collect of Thanksgiving, as followeth.*

Almighty and everliving God, we most heartily thank Thee, etc. [And the Office closes with the "Gloria in Excelsis," the Peace, and the Blessing, as in the English Use, with alterations in the "Gloria."]

## [V.]

## THE AMERICAN LITURGY.

The order and arrangement of the Communion Office of the American Church is the same as our own, with this one important difference, viz. that the Prayer of Oblation and the Invocation have been restored to their place in immediate connection with the Prayer of Consecration, which now closely resembles that of the Scottish Liturgy, and is as follows:—

All glory be to Thee, Almighty God, our heavenly Father, for that Thou of Thy tender mercy didst give Thy one only Son Jesus Christ to suffer death upon the cross for our redemption; Who made there (by His one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice until His coming again: For in the night in which He was betrayed, (a) He took bread; and when He had given thanks, (b) He brake it, and gave it to His disciples, saying, Take, eat; (c) this is My Body, which is given for you; do this in remembrance of Me. Likewise, after supper, (d) He took the cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for (e) this is My Blood, of the New Testament,

which is shed for you, and for many, for the remission of sin: do this, as oft as ye shall drink it, in remembrance of Me.

Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make; having in remembrance His blessed Passion and precious Death, His mighty Resurrection and glorious Ascension; rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same. And we most humbly beseech Thee, O merciful Father, to hear us; and, of Thy almighty goodness, vouchsafe to bless and sanctify, *The Invocation.* with Thy Word and Holy Spirit, these Thy gifts and creatures of bread and wine; that we, receiving them according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His Death and Passion, may be partakers of His most blessed Body and Blood. And we earnestly desire Thy fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, and through faith in His Blood, we, and all Thy whole Church, may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and living sacrifice unto Thee; humbly beseeching Thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, be filled with Thy grace and heavenly benediction, and made one body with Him, that He may dwell in them, and they in Him. And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences; through Jesus Christ our Lord; by Whom, and with Whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

*Here shall be sung a Hymn, or Part of a Hymn, from the Selection for the Feasts and Fasts, etc.*



THE ORDER FOR THE  
ADMINISTRATION OF THE LORD'S SUPPER,  
OR  
HOLY COMMUNION.

¶ So many as intend to be partakers of the holy Communion shall signify their Names to the "Curate, at least some time the day before.

*a. i. e.* The Priest who has the Cure of souls.

¶ And if any of those be an open and notorious evil liver, or have done any wrong to his neighbours by word or deed, so that the congregation be

THE TITLE.

*The Order for the Administration*] The Title of this Office in the Prayer Book of 1549 was, "The Supper of the Lord, and the Holy Communion, commonly called the Mass." It is evident that the Reformers did not see any reason why this Sacrament should not still be commonly called "The Mass;" but the name soon dropped out of use after the introduction of the vernacular into Divine Service, and it was not printed as a third title in 1552, or in any subsequent Prayer Books.

*the Lord's Supper*] The use of this name for the Eucharist is almost entirely modern. It is occasionally, but very rarely, found in the writings of the Fathers as a designation of the Sacrament in its aspect of a Communion [AUG. *Ep.* liv. 7, cxviii. 5]; but it was used in the Primitive Church as the name of the Love Feast [see *Annot. Bible*, iii. 435], and in later ages, when the Love Feasts had become obsolete, as that of the Last Supper, and especially with reference to our Lord's act of love in washing the feet of His disciples. Hence Maundy Thursday is always called "Cæna Domini" in the Liturgical books of the Western Church. The name was adopted by the early Lutherans in the Confession of Augsburg [A. D. 1530] as that of the Holy Eucharist, and also by Calvin in his Institutes. [CALVIN'S *Inst.* iv. 22.] Its first use in that sense in England was in an Act of Parliament of A. D. 1547, which speaks of the Holy Eucharist as being "commonly called the Sacrament of the Altar, and in Scripture the Supper and Table of the Lord, the Communion, and partaking of the Body and Blood of Christ." [1 Edw. VI. cap. 1.] The name thus given to the holy Sacrament has led many to confuse the Lord's Last Supper<sup>1</sup> with the institution of the Sacrament itself, which it is expressly said took place "after supper" [Luke xxii. 20], and "when He had supped." [1 Cor. xi. 25.]

or *Holy Communion*] Among other names given to the Eucharist, Cardinal Bona mentions this as an ancient one; and says of the term that it is applied not only to the use of the Sacrament, but also to the *sacrifice* of it, because without the communion of the Celebrant there is no sacrifice. His words are, ". . . sed quia in ea sit consecratio, et participatio corporis et sanguinis Christi, et ideo sine communione esse non potest." The name is Scriptural in the strictest sense, St. Paul saying, "The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?" [1 Cor. x. 16.] St. Paul uses the term not primarily of the fellowship which Christians thus maintain with each other by means of the Sacrament, but of the fellowship which is thus originated through the communion established between the Head and His members by communication to them of His Body and His Blood in that Sacrament. As our Church has

happily consecrated the term Bible by calling the book of the Scriptures the "*Holy Bible*," so by the prefix "Holy" to the word "Communion" a sacred distinctive title is given to the Sacrament which it designates, expressive of its relation both to God and man.

The name of highest dignity and of greatest antiquity is that of "The Eucharist," or Sacrifice of Thanksgiving, which is derived from our Lord's own act of giving thanks or "Eucharistizing" at its Institution, an act always commemorated in its celebration. [Luke xxii. 19; 1 Cor. xi. 24.] This is the term used by St. Ignatius, the contemporary of St. John [IGN. *Philad.* iv., *Smyrn.* 6]; and a few years after [A. D. 140] Justin Martyr writes of the Sacrament, "And this taking of food is called among us the Eucharist." [JUST. MART. *Apol.* i. 66.]

THE INTRODUCTORY RUBRICS.

*at least some time the day before*] In the Liturgy of 1549 and 1552 the direction was "overnight, or else in the morning, afore the beginning of Matins, or immediately after." This implies, as Cosin remarks, "a certain distance of time between Morning Prayer and High Service. A rule which is at this time duly observed in York and Chichester, but by negligence of ministers, and carelessness of people, wholly omitted in other places." [COSIN'S *Works*, v. 83.] It also shews the intention of the Church, that Matins should be said before the Celebration of Holy Communion, which is to be inferred likewise from the fact that on Palm Sunday the Proper Second Lesson at Matins is Matt. xxvi. and the Gospel is Matt. xxvii., and on Good Friday the Proper Second Lesson is John xviii. and the Gospel is John xix. This is a very ancient rule of the Church of England; as, *e. g.*, in some constitutions of the Province of Canterbury, A. D. 1322, it is ordered, "Let no parish priest celebrate mass till he hath finished matins, prime, and undern<sup>2</sup> [tierce]." Grindal, in his Injunctions as Archbishop of York, in 1571, ordered the Morning Prayer, Litany, and Communion to be said together "without any intermission;" there being, doubtless, some local or temporary reason for his so doing.

*And if any*] These disciplinary Rubrics formed part of the First Reformed Liturgy of 1549. The English, like the Scottish and Continental Reformers, laid great stress on discipline. The definition of the Church in the Homily for Whitsunday includes among its marks, "The right use of Ecclesiastical Discipline;" and that in the Catechism of 1553, "Brotherly correction and excommunication, or banishing those out of the Church that will not amend their lives." *Comp.* also Art. 33, and Canon 26. The disuse of it in modern times is due partly to the sturdy individualism and indisposition to submit to authority which is part of our national character, and partly to the fact that no sufficient method was devised of supporting the Curate in the exercise of this part of his duty. It is perhaps, to some extent, practically compensated for by the voluntary abstinence from the Lord's Table of almost all "open and notorious evil livers."

<sup>1</sup> Pictures are still the books of the unlearned, and many persons derive their impressions of the Institution of the Eucharist from Leonardo da Vinci's picture of the Last Supper. This picture was painted for the refectory of the Dominican convent of St. Maria delle Grazie at Milan, and was intended to represent, as an appropriate subject for such a place, our Lord's parting meal with His disciples. It is sometimes copied in sculpture, or in paintings or painted glass, and placed over the altar, and thus the error is propagated.

<sup>2</sup> JOHNSON'S *Canons*, ii. 338.

thereby offended; the Curate, having knowledge thereof, shall call him and advertise him, that in any wise he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented, and amended his former naughty life, that the congregation may thereby be satisfied which before were offended; and that he have recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ The same order shall the Curate use with those betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties so at variance be content to forgive from the bottom of his heart all that

a until . . . may  
[1661.]

b From here to the end of the Rubric was inserted in 1661.

c Usually the Arch-deacon.

d See Canon 26.

the other hath trespassed against him, and to make Amends for that he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him that is obstinate. Provided that every Minister so repelling any, as is specified in this, or the next precedent Paragraph of this Rubrick, shall be obliged to give an account of the same to the Ordinary within fourteen days after at the farthest. And the Ordinary shall proceed against the offending person according to the Canon.

¶ The Table, at the Communion time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning

[the Lord's Table] The word Altar, retained in the Liturgy of 1549, was entirely dropped in the Revision of 1552. The motive was the necessity [1] of disabusing the minds of the people of the gross and superstitious notions with reference to the Eucharistic Sacrifice (amounting to a belief in an actual reiteration of the sacrifice of the Cross) which had gradually grown up during the latter centuries of the mediæval period; and [2] of bringing back into its due prominence the truth (which the denial of the Cup, and the usually exclusive communion of the Celebrant, had most grievously obscured) that this holy ordinance is intended to be a means of heavenly communion with Christ by the spiritual feeding on His most precious Body and Blood. The consequence of this, and of some other changes made at the same time in the same direction (such, for instance, as the removal of the Prayer of Oblation from its place immediately after the Consecration, the placing of the Altar—during the century which immediately followed the Reformation—in most instances “table-wise,” in the middle of the chancel or of the nave, so that the Celebrant standing, as usual, at the middle of the long side, faced south instead of east), has been the partial obscuration of the sacrificial aspect of the Holy Eucharist, and the almost exclusive concentration of popular belief on its communion aspect. Only those ignorant of theology can maintain that there is any contradiction between the two. They are in truth correlative and mutually complementary. The Holy Communion is, [1] A solemn presentation and pleading before Almighty God of the one, only, unique, and absolutely sufficient Sacrifice once and for ever finished upon the Cross, and the earthly counterpart of that perpetual presentation of it, and of Himself, which is made in Heaven by the one and only true Priest, Who “ever liveth to make intercession for us” in His “unchangeable Priesthood,” as our “High Priest for ever.” [Heb. vii.—x.] And in this aspect that whereon it is celebrated is rightly called, and in this ordinary speaking we do call it, an “Altar.” [Heb. xiii. 10.] It is [2] A Feast, after an heavenly and spiritual manner, upon that one Sacrifice so pleaded and presented, i.e. upon the Body and Blood of Christ, and in this aspect the Altar is rightly called a “Table” [1 Cor. x. 16-21], though the word “Altar” is twice used by St. Paul [1 Cor. ix. 13; Heb. xiii. 10] in connection with the “partaking” of it. In Scriptural usage the words are synonymous, i.e. different names for the same thing in different aspects, or as respects different uses of it. [See Isa. lxxv. 11; Ezek. xxiii. 41, xxxix. 17-20, xli. 22, xlv. 15, 16; Mal. i. 7, 12; 1 Cor. x. 16-21.] The word “Altar” is still retained throughout in the Form for the Coronation of the Kings and Queens of England in Westminster Abbey [MACKELL'S *Mon. Rit.* ii. 92, ed. 1882], and is used throughout the “Office of Institution of Ministers into Parishes or Churches,” set forth in the General Convention of the American Branch of the English Church in 1804 and 1808. In the Apostolic Fathers the word “Table” is never used for “Altar,” and in the Ecclesiastical writers of the first three centuries after Christ only once. [See also the Introduction to this Office, p. 357.]

It may be added that the term “Communion Table” is not to be found in the Prayer Book, the Table being invariably viewed as the Table of the Lord, and not that of the Communicants.

[a fair white linen cloth] To understand the force of a law, we must understand the meaning which was given to its words at the time when it was imposed. The application of this rule to these words of the Rubric will shew us that they

mean a beautiful linen cloth, not one that is simply clean. So “fayre” is translated “pulcher, venustus, decorus, bellus,” in the *Promptorium Parvulorum*; and of the seventeen meanings given to this adjective by Johnson, that of *pulcher* only is to be found in the English Bible. Thus the Bible speaks of “fair colours” [Isa. liv. 11], and “fair jewels” [Ezek. xvi. 17 *et seq.*], and of One Who is “fairer than the children of men.” [Ps. xlv. 3.] Linen which is simply clean and white is called in the Bible “pure and white” [Rev. xv. 6], or “clean and white” [Rev. xix. 14], or “fine linen,” the two former adjectives being both renderings of the same word, which is *καθαρόν*, in the original. Hence a “fair white linen cloth” does not mean merely a “plain, clean linen cloth,” but a white linen cloth which has been made beautiful for its specific purpose by the addition of fitting ornamentation.

Since the invention of “damask” linen, the ornament thus wrought in the course of manufacturing the fabric has been very generally adopted; but plain, undamasked, linen may be made much more “fair” by means of embroidery; and common-sense will shew that the word “white” limits the colour of the “linen cloth,” not of its ornamentation.

In recent times a custom has been introduced of spreading a large white cloth over the Lord's Table, in the same manner as an ordinary table is prepared for a meal. This is, however, an innovation introduced into the Church at a time when all such arrangements were left to pew-openers and sextons. The “fair white linen cloth” here ordered, and that with which the Celebrant is directed to cover “what remaineth of the consecrated elements,” are the *corporalia* of the ancient Rubrics, otherwise called *palla lineæ*; a third being used by custom to cover the middle part of the Altar during the celebration: this being spread by the Celebrant or one of his Ministers. The object of using such a cloth is not to give the idea of a meal, but to carry out the symbolism of the “linen clothes,” in which our Lord's body was wound before it was placed in the sepulchre, and which were found there, laid in exact order, after the Resurrection. [John xx. 7.] It is a memorial also of that shining raiment, “exceeding white as snow” [Mark ix. 3], in which His transfigured Body appeared to the three disciples; and it is further observable that fine or white linen is ever represented as the clothing of those who dwell in Heaven.

The custom of the Church is to have the linen cloth two or three inches wider than the ritual *mensa*, i.e. the slab of the table, and sufficiently long to hang down nearly to its base at the north and south ends.

[in the body of the Church, or in the Chancel] The explanation of these words is that it was the custom for the communicants to kneel all at once in the chancel, the clergy carrying the consecrated elements to them as they knelt.<sup>1</sup> But the number of communicants was sometimes too large for the chancel to hold all at once, and when moveable altars were substituted for fixed ones, it was permitted under such circumstances to transfer them to the nave, and celebrate there instead of in the chancel. Thus the Archbishops and Bishops, in their “Interpretations” of Queen Elizabeth's Injunctions, direct, “Item. That the table be removed out of the choir into the body of the church, before the chancel door, where either the choir seemeth to be too little, or at great feasts of receivings. And at the end of the Communion to be

<sup>1</sup> Chancel rails were first ordered by Archbishop Laud, chiefly for the purpose of keeping dogs away from the Holy Table. They were forbidden by Parliament in 1641. Where there are Chancel screens, Altar rails are hardly necessary.



and Evening Prayer are appointed to be said. And the Priest standing at the "north side of the

<sup>a</sup> "north part" was originally written in the MS., but "part" was crossed

Table shall say the Lord's Prayer, with the Collect following, the people kneeling.

through with the pen, and "side" inserted in Sancroft's hand. *Comp. Liturgy of St. Chrysostom, διὰ τοῦ ἁγίου μίσηου.*

**O**UR 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.

<sup>b</sup> For details of changes made in 1552, see the notes below.  
<sup>c</sup> 宗. 聖. 表.

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

† The Collect.

**A**LMIGHTY GOD, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of Thy HOLY SPIRIT, that we may perfectly love Thee, and worthily magnify Thy holy Name; through CHRIST our LORD. Amen.

<sup>d</sup> 宗. 聖.

**D**EUS Cui omne cor patet, et omnis voluntas loquitur, et Quem nullum latet secretum; purifica per infusionem SANCTI SPIRITUS cogitationes cordis nostri; ut Te perfecte diligere, et digne laudare mereamur. Per CHRISTUM DOMINUM nostrum. Amen.

set up again" [on the high footpace, that is] "according to the Injunctions."<sup>1</sup> [CARDW. *Doc. Ann.* i. 205; see also Canon 82.] This practice of removing the Lord's Table from its place led to great irreverence, and to a perverted notion of the holy Sacrament; but it continued in many, perhaps in most churches, until the time of Charles I. Neale writes: "When the sacrament was administered in parish churches, the communion table was usually placed in the middle of the chancel, and the people received round it in their several places thereabout." This was, of course, a very different thing from what the Rubric allowed, and the reforming Bishops of Charles I.'s days ordered the Table to be placed at the east end of the chancel only. Neale continues, "It is almost incredible what a ferment the making this alteration at once raised among the common people all over England." [NEALE'S *Hist. of Puritans*, ii. 221, ed. 1822.]

In Cosin's Durham Book the whole of this Rubric of 1552 is altered into the following form, which is similar to that in the Scottish Prayer Book of 1637:—

*The TABLE always standing in the midst at the upper end of the Chancel (or of the Church where a Chancell is wanting), and being at all times covered with a carpet of silk, shall also have at the Communion-time a faire white linnen cloth upon it, with patin, chalice, and other decent furniture, meet for the high mysteries there to be celebrated.*

In the MS. the Rubric was originally written in the most convenient place in the upper end of the Chancel (or of the Body of the Church where there is no Chancel). This form of it was inserted in the margin of the printed copy which was corrected for the perusal of the King and Council [see p. 33], but being crossed through with the pen the Rubric itself is altered into its present form by interlinear corrections.

*the Priest standing at the north side*] This means at the north side of the Table's front, no other boundary line of the rectangular mensa than that in front being taken account of in directing the ministrations of the Celebrant. This seems always to have been the rule of the English Church, except in such unsettled days as those referred to in the last note. Curtains (sometimes called altar-veils) at the north and south ends appear to have been always used in England, instead of the baldachin or canopy which surmounts the altars of foreign churches; but solid pillars were substituted for these in the elaborate classical "altar screens" of the seventeenth and eighteenth century. The disuse of the latter seems to require a more general return to the curtains than has yet been made, for the purpose of adding dignity to the Lord's Table. In Durham Cathedral those which were anciently in daily use were of white silk. [See also p. 359.]

THE LORD'S PRAYER.

In the ancient Use of Salisbury the Lord's Prayer formed

part of the Introductory Service which was said by the Celebrant before he went up to the Altar, and probably in the Vestry where there was one. This seems to have been the practice of the Primitive Church, the third Council of Carthage [A.D. 397] decreeing, "Ut . . . cum altari adistitur semper ad Patrem dirigatur oratio: fuit hoc exemplo Christi, Qui discipulos docens orare, exordium precatonis ad Patrem direxit." The first Prayer Book [A.D. 1549] ordered that "the Priest, standing humbly afore the midst of the Altar, shall say the Lord's Prayer, with this Collect," before the Introit was sung; and probably the custom soon arose of saying it aloud. It is, however, still to be said, like "the Collect following," by the Priest alone, as the history of the Service shews; and as is also indicated by the manner of printing the "Amen," which is not to be repeated by the people, but said, like the rest of the Prayer, by the Priest. The Lord's Prayer is not indicated at all in this place in Merbecke's book, and was not printed at length until much later.

As in all other parts of the Divine Service, the Prayer of our Lord is here used with a special object. It is a royal Antiphon of Prayer which supplies the keynote of that which is to follow; and the Celebrant uses it as a prevailing intercession with the Father that he may be found not unworthy in the execution of his special office. With the same intention it should be heard by the people, since the offering to be made in the Holy Eucharist is theirs as much as it is that of their leader who stands at their head in front of God's Altar.

THE COLLECT.

This Prayer, which is commonly called the "Collect for Purity," also formed part of the Introductory Prayers of the Celebrant in the Sarum rite, and is not found in any other of the English Liturgies or in the Roman. It appears again in a "Missa ad invocandum gratiam Spiritus Sancti" at the end of the Sarum Missal, a Mass which is attributed by Muratori [ii. 383] to St. Gregory, Abbot of Canterbury about A.D. 780. It is found too in the Sacramentary of Alcuin, and it also occurs among the prayers after Mass in the Hereford Missal, and at the end of the York Litany: so that it is probably a Prayer of the early Church, but preserved almost solely by the Church of England. It occurs, however, in the Roman "Missa votiva de Spiritu Sancto."

The Prayer for Purity now forms, naturally, a part of the public Service; and in making it so, it was doubtless the intention of those who reconstructed our Liturgy to make it a Prayer of the people with the Celebrant, for themselves, as well as his own prayer with reference to his special work of celebration. Standing at the head of his flock, the Priest offers up this preliminary Prayer to God for himself and them, that all may be prepared by His mercy for the solemn rite in which they are about to take their respective parts as Priest and Christian laity.

<sup>1</sup> "They that shall be admitted to the Holy Communion, as soon as they have made their oblation, must go together to that place that shall be appointed unto them, nigh to the altar. . . . They then which shall be admitted to the Communion of the Lord's board shall stand in that place, the men in

their proper place, and the women in their place, and there they shall give thanks, and pray religiously with the pastor." [Daye's transl. of *Hermann's Consult.* f. 220, ed. 1547.]

¶ Then shall the Priest, turning to the People, rehearse distinctly all the Ten Commandments; and the People still kneeling shall, after every Commandment, ask GOD mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

¶ Minister.

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

¶ People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

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

¶ People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Thou shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless, that taketh His Name in vain.

¶ People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

<sup>a</sup> This Rubric and the Ten Commandments were inserted in 1552.  
<sup>b</sup> Comp. St. Mark's Liturgy, *επιτίθειαι προς τον λαον.*

¶ Minister.

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

¶ People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Honour thy father and thy mother; that thy days may be long in the land, which the LORD thy GOD giveth thee.

¶ People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Thou shalt do no murder.

¶ People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Thou shalt not commit adultery.

#### THE TEN COMMANDMENTS.

*turning to the People*] Turning from the position in which he stands to pray, when he faces the Altar, to that in which he exhorts, when he faces the people. In the Scottish Liturgy of 1637 this Rubric ended as follows: "*The people all the while kneeling, and asking God's mercy for the transgression of every duty therein; either according to the letter, or to the mystical importance of the said Commandment.*"

The use of the Ten Commandments in the Communion Service is quite peculiar to the English Church. It is indirectly derived from the custom of reciting and expounding them at certain intervals, which is so frequently enjoined by the ancient Synods and by the Bishops of the Church of England. The immediate origin of the usage is, however, to be traced to an Order of Council appended as a Preface to the Homilies set forth in the year 1547. This directed that one of the Homilies should be read during High Mass on Sundays when there was no Sermon, and that on Holydays "falling in the week time" the Clergy were to "recite the Pater Noster, the articles of our faith, and the Ten Commandments in English, openly before all the people." In the Injunctions of the same date a similar direction is contained for "every Holy-day throughout the year" and the time of High Mass at which it was to be carried out is defined as "immediately after the Gospel." They were inserted in the place where they now stand in 1552.<sup>1</sup>

*Lord, have mercy upon us*] The respond after each Commandment was suggested by the nine times repetition of the Kyrie Eleison which followed the Introit, the Introit following the Collect for Purity, in the opening of the Communion Service as it stood in the First Book of Edward VI. and in the Missals. It is in reality a Christian application of the Law in the words of Jer. xxxi. 33 and Ps. cxix. 36, and as already made by St. Paul in Heb. viii. 10. It may be clearly traced in the Vulgate: "*Inclinavi cor meum ad faciendas*

*justificationes Tuas . . .*" [Ps. cxix. 111.] "*Inclina cor meum in testimonia Tua . . .*" [*Ibid.* 36.] "*. . . et custodiam illam in toto corde meo.*" [*Ibid.* 34.]

The Kyrie thus said appears to represent the ancient Litany element [the Greek *ectene*] of the Eucharistic Office, and especially when it was sung in an expanded form, or "farsed," as it was on all the higher class of festivals. At the end of some Missals there are several pages, "De cantu Kyrie Eleison," and these contain nine such expanded forms, *Kyrie* generally beginning the first three lines, *Christe* the second three, and *Kyrie* the third three; all the nine lines ending with "Eleison." Twenty-nine of these expanded Kyries are printed in Henderson's edition of the York Missal [ii. 243-252]. Translations of two are also here given from a Missal of 1514 as specimens:—

"Lord, Almighty, Father unbegotten, on us wretched ones have mercy.  
Lord, Who hast redeemed Thine handiwork, by Thine own Son have mercy.  
Lord, Adonai, blot out our sins, and on Thy people have mercy.  
Christ, the splendour of the Father's glory and the image of His substance, have mercy.  
Christ, Who didst save the world at the Father's bidding, have mercy.  
Christ, Salvation of men and eternal life of angels, have mercy.  
Lord the Spirit, the Paraclete, Bestower of pardon, have mercy.  
Lord, Fountain of mercy, sevenfold in grace, have mercy.  
Lord, most gracious Pardoner, proceeding from Both, most bounteous Bestower of Spiritual gifts, have mercy."  
"Lord, the Maker of all creatures, have mercy upon us.  
Thou Who blottest out our sins, have mercy upon us without ceasing.  
Let not Thy handiwork perish; but graciously have mercy upon it.  
Christ, the only Son of the Father, born of the Virgin, have mercy upon us.

<sup>1</sup> The translation of the Decalogue used here, and in the Catechism, is not that of our present version, and seems to have been made for the Prayer Book.

¶ People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Thou shalt not steal.

¶ People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

Thou shalt not bear false witness against thy neighbour.

¶ People.

LORD, have mercy upon us, and incline our hearts to keep this Law.

¶ Minister.

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

¶ People.

LORD, have mercy upon us, and write all these Thy Laws in our hearts, we beseech Thee.

¶ Then shall follow one of these two Collects for the Queen, the Priest standing as <sup>a</sup> before, and saying,

¶ Let us pray.

ALMIGHTY God, Whose kingdom is everlasting, and power infinite; Have mercy upon

a Comp. St. Chrysostom's Liturgy, ἱερατικῶν ἐν ἀποκρίσει αὐτῶν. b or he that is appointed (1549). c in a place assigned for that purpose (1549).

the whole Church; and so rule the heart of Thy chosen servant VICTORIA, our Queen and Governour, that she (knowing Whose minister she is) may above all things seek Thy honour and glory: and that we, and all her subjects (duly considering Whose authority she hath) may faithfully serve, honour, and humbly obey her, in Thee, and for Thee, according to Thy blessed Word and ordinance, through JESUS CHRIST our LORD, Who with Thee and the HOLY GHOST liveth and reigneth, ever one GOD, world without end. Amen.

¶ Or,

ALMIGHTY and everlasting God, we are taught by Thy holy Word, that the hearts of kings are in Thy rule and governance, and that Thou dost dispose and turn them as it seemeth best to Thy godly wisdom: We humbly beseech Thee so to dispose and govern the heart of VICTORIA Thy Servant, our Queen and Governour, that, in all her thoughts, words, and works, she may ever seek Thy honour and glory, and study to preserve Thy people committed to her charge, in wealth, peace, and godliness. Grant this, O merciful FATHER, for Thy dear SON'S sake, JESUS CHRIST our LORD. Amen.

¶ Then shall be said the Collect of the day. And immediately after the Collect the <sup>b</sup> Priest shall read the <sup>c</sup> Epistle, saying, *The Epistle* [or, *The portion of Scripture appointed for the Epistle*] is written in the — Chapter of — beginning at the — Verse. And the Epistle ended, he shall say, *Here endeth*

Thou that by Thy Blood savedst a ruined world from death, have mercy.  
Hear the Prayer of those who now cry unto Thee, and in tenderness have mercy.  
Gracious Spirit, fill us with Thy grace, have mercy.  
Thou who flowest from the Father and the Son continually, have mercy upon us.  
Holy Trinity, trinal Unity, together to be worshipped, Loosen the bonds of our sins, redeeming us from death.  
Let us all now cry aloud with sweetly-flowing voice, O God, have mercy."

An interesting feature of these expanded forms of the Kyrie is the retention of Greek words, which indicates their Eastern origin, and that the associations connected with them were precious to the Church of England.

In the American Prayer Book the Commandments are followed by our Lord's Summary of the Decalogue from Matt. xxii. 37-40; the use of which is also allowed instead of that of the Decalogue by the Scottish Liturgy.

#### COLLECT FOR THE SOVEREIGN.

*the Priest standing as before*] That is, at the northern part of the front of the Altar, looking towards the east, as he had stood before he turned to the people to read the Ten Commandments.

Both these Collects appear to have been composed in 1549, but the second is very similar in its phraseology to the first Collect or the Missa pro Rege given at p. 203, of which the first words are, "Deus in cujus manu sunt corda regum." There seems to have been considerable variety in the Missæ pro Rege et Regina: and it is possible that these Collects are both of them taken from some ancient sources not yet recognized.

The insertion of this Prayer for the Sovereign may be thus accounted for. The Sovereign was mentioned in the ancient Canon, in that of the first Prayer Book, and in the Prayer for the Church Militant, when that Canon was afterwards broken up into three portions as we now have it. But in the first Prayer Book one of the final Rubrics directed that on Wednesdays and Fridays, if there was no celebration, the Communion Service should yet be said as far as the end of the

Offertory. When so used, the memorial of the Sovereign in the Canon would not be said, and this Collect was probably inserted to supply the deficiency. It would also be said constantly that those who did not remain to receive (and therefore did not hear the Canon), might still hear, and take part in, a Prayer for the Sovereign and the Church. When the Canon was broken up, and that part of it which now forms the Prayer for the Church Militant was removed to an earlier part of the Office, it was directed to form part of the Offertory even when there is no Celebration: and thus the second memorial forms not only part of the Canon, as in ancient days, but of the Service used when there are no communicants. Temporary reasons connected with the disloyalty of the times had probably some influence in fixing this Collect upon the Church.

Viewing the Ten Kyries preceding as a representative, in some degree, of the primitive Ectene, or Great Collect, the Collect for the Sovereign is not without a certain propriety as to its Liturgical position. One of the petitions in that Eucharistic Litany is, "For our most religious and God-protected Sovereigns, for all the Palace and their Army, let us beseech the Lord. R. Lord, have mercy upon us."

It should also be added that "Memoriae" were said with the Collect for the day under the old system of the Church of England, and that the use of the present memorial Collect for the Sovereign may represent an ancient custom. The Rubric was as follows: "*Deinde dicitur oratio, sic determinando, Per omnia secula sæculorum. Amen. Et si aliqua Memoria habenda est iterum dicat Sacerdos Oremus ut supra. Et quando sunt plures collectæ dicende, tunc omnes Orationes quæ sequentur sub uno, Per Dominum, et uno Oremus dicuntur. Ita tamen quod septenarium numerum excedere non debent secundum usum Ecclesiæ Sarum.*"

*the Collect of the day*] Some notes on the history of the Collects *de Tempore* will be found at p. 242; some special rules connected with their use at pp. 201, 244.

If Memorial Collects, on account of national or diocesan afflictions or necessities, should ever be issued by the authorities of our Church, the proper place to use them is after the Collect or Collects of the day, both here, and at Mattins and Evensong.

*shall read the Epistle*] For notes on the history of the

the Epistle. Then shall be read the Gospel (the People all standing up), saying, *The holy Gospel is written in the — Chapter of — beginning at*

*a Stetit Sacerdos in medio Altaris symbolum fidei incipiat excelsa voce.*  
In  $\text{E}$  and  $\text{G}$ .  
There is a similar direction.

the — Verse. And the Gospel ended, shall be sung or said the Creed following, the People still standing as before.<sup>a</sup>

**I BELIEVE** in one GOD<sup>b</sup> the FATHER Almighty, Maker of heaven and earth, And of all things visible and invisible.

And in one LORD JESUS CHRIST, the only-begotten SON of GOD; Begotten of His FATHER before all worlds; GOD, of GOD; LIGHT, of LIGHT; Very GOD, of very GOD; Begotten, not made; Being of one substance with the FATHER: "By Whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the HOLY GHOST of the Virgin Mary, And was made Man; And was crucified also for us under Pontius Pilate. He suffered and was buried. And the third day He rose again according to the Scriptures, And ascended into heaven, And sitteth on the right hand of the FATHER. And He shall come again with glory to judge both the quick and the dead: Whose kingdom shall have no end.

And I believe in the HOLY GHOST; "The LORD, and Giver of life; Who proceedeth from the FATHER and the SON; Who with the FATHER and the SON together is worshipped and glorified; Who spake by the Prophets. And I believe one Catholick and Apostolick Church. "I acknowledge one Baptism for the remission of sins. And I look for the Resurrection of the dead, And the life of the world to come. Amen.<sup>c</sup>

*b* After these words followed a Rubric in 1549. *The clerks shall sing the rest.*  
*c* Πιστωσις in the Greek Liturgies.

*d* i.e. By GOD the SON.

*e* i.e. [1] The Lord God, and [2] the Giver of life, or more strictly, the Life-Giver.

*f* Filioque. No corresponding word is found in the original Greek.

*g* Άγιων not in the Liturgy of St. Mark. So the word "sanctum" is wanting in some early Latin versions.

*h* So in Mozarabic. Confiteor, though the rest is said in the plural.

*i* The punctuation of the English has been re-arranged for the present work.

ΠΙΣΤΕΥΟΜΕΝ εἰς ἕνα Θεόν, Πατέρα παντοκράτορα, ποιητὴν οὐρανοῦ καὶ γῆς, ὁράτων τε πάντων καὶ ἀοράτων.

Καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν, τὸν Υἱὸν τοῦ Θεοῦ τὸν μονογενῆ, τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων [Θεὸν ἐκ Θεοῦ] Φῶς ἐκ Φωτὸς, Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ· γεννηθέντα, οὐ ποιηθέντα, ὁμοούσιον τῷ Πατρί· δι' οὗ τὰ πάντα ἐγένετο· τὸν δι' ἡμᾶς τοὺς ἀνθρώπους, καὶ διὰ τὴν ἡμετέραν σωτηρίαν, κατελθόντα ἐκ τῶν οὐρανῶν, καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου, καὶ Μαρίας τῆς παρθένου, καὶ ἐνανθρωπήσαντα· σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου, καὶ παθόντα, καὶ ταφέντα, καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς· καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς, καὶ καθεζόμενον ἐκ δεξιῶν τοῦ Πατρὸς· καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς· οὗ τῆς βασιλείας οὐκ ἔσται τέλος.

Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, καὶ τὸ Ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον, τὸ λαλῆσαν διὰ τῶν προφητῶν· Εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. ὁμολογοῦμεν ἕν βάπτισμα εἰς ἄφεσιν ἁμαρτιῶν. προσδοκῶμεν ἀνάστασιν νεκρῶν, καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. Ἀμήν.

Epistle and Gospel as used in the Communion Office, see p. 243. The Epistle was anciently read from a lectern near the Altar, from which sometimes both it and the Gospel also were read. At Durham Cathedral, before its iniquitous spoliation, "at the North End of the High Altar there was a very fine Letter of Brass, where they sang the Epistle and Gospel, with a great Pelican on the height of it finely gilt, billing the blood out of her breast to feed her young ones, and her wings spread abroad, whereon lay the Book, in which they sung the Epistle and Gospel: it was thought to be the finest Letter of Brass in this country."<sup>1</sup> But this lectern doubtless stood on the north of the Altar because it was used for the Gospel. The proper side from which to say the Epistle is the south, or that which is on the right hand, when looking towards the Altar.

The following is Cosin's alteration of this Rubric:—

Immediately after the Collects, the Priest, or the Epistler appointed, shall turn to the people and read the Epistle in the place assigned for it, beginning thus: The Epistle is written in the Chapter of , and ending thus: Here endeth the Epistle. And the Epistle ended, the Priest or the Gospeller appointed shall read the Gospel, saying first: The Holy Gospel is written in the Chapter of . And the people all standing up shall say: Glory be to Thee, O Lord. And at the end of the Gospel he that readeth it shall say: Here endeth the holy Gospel. And the people shall answer: Thanks be to Thee, O Lord.

Although no gesture is prescribed for the people during the reading of the Epistle, the custom of sitting is in strict accordance with the ancient practice of the Church. Thus Amalarius wrote in the ninth century that while the Lesson, or Epistle, is "being read we are accustomed to sit after the manner of the ancients." [AMAL. de Eccl. Off. iii. 11.] Rupert of Deutz also wrote to the same effect in the twelfth century. [RUP. de Div. Off. i. 32.] A Rubric permitting those in the Choir to sit while the Epistle was being

read, and the Gradual and Tract sung, is found in some Sarum Missals.

Then shall be read the Gospel] The highest reverence has always been given by the Church to the Eucharistic dispensation of the Gospel: doubtless from a recognition of the solemn association between such an use of it and the Personal Word of God, Whose message it is. In the Eastern Church the Book of the Gospels is carried in procession to the Altar, this rite being called the Little Entrance, as the procession of the Elements to the Altar is called the Great Entrance.<sup>2</sup> In the Church of England lighted tapers used to be held on either side of the Gospeller while he was reading, and Incense burned, to signify that the Gospel is from Him Who is the Light of the World, and that the reading of it is a memorial offered before God. The versicle, "Glory be to Thee, O Lord," is also handed down to us from the ancient Church [RUP. de Div. Off. i. 36], was printed in the earlier Prayer Books, and has been retained with a firmer hold than most ritual traditions by subsequent generations. The Gospel is always said at the north side of the Altar, or that side which is on the left hand when looking towards it.

Standing at the Gospel is a custom significant of this reverent instinct of the Church. The historian Sozomen, who wrote in the fifth century, knew of only one exception to this custom, which was that of the Bishop of Alexandria. St. Chrysostom bids the people "stand with soul and ear erect" when the Gospel is read, and in the Apostolical Constitutions of the third century is the direction, "When the Gospels are in reading, let all the Priests and Deacons, and all the people, stand up in great quietness; for it is written, 'Be still, and hearken, O Israel:' and again, 'But do thou stand here and listen!'" Upon this custom Hooker writes, "It sheweth a reverent regard to the Son of God above all other messengers, although speaking as from God also. And against Infidels, Jews, Arians, who derogate from the honour of Jesus Christ, such ceremonies are most profitable."

At the end of the Gospel the Celebrant moves to the centre

<sup>1</sup> The Rites of Durham, written by an eye-witness of the spoliation. There was another brass Lectern in the midst of the Quire for the music-book, and a wooden one for the Lessons lower down, near the Quire door. The "great pelican" has been revived recently in the magnificent lectern used for the Lessons, "the finest Letter . . . in this country."

<sup>2</sup> The "Evangelisteria," or Books of the Gospels, were anciently decorated in the most costly manner. One used in Salisbury Cathedral, for example, was adorned with twenty sapphires, six emeralds, eight topazes, twelve pearls, eighteen alexandines, and eight garnets.

The Latin version of the Nicene Creed is as follows:—

“Credo in unum Deum, Patrem omnipotentem, Factorem cœli et terræ, visibilium omnium et invisibilium. Et in unum Dominum Jesum Christum, Filium Dei unigenitum, Et ex Patre natum ante omnia sæcula: Deum de Deo, Lumen de Lumine, Deum verum de Deo vero, Genitum non factum, consubstantialem Patri, per Quem omnia facta sunt. Qui propter nos homines et propter nostram salutem descendit de cœlis, Et incarnatus est de Spiritu Sancto ex Maria virgine, Et homo factus est. Crucifixus etiam pro nobis sub Pontio Pilato, passus et sepultus est. Et resurrexit tertia die secundum Scripturas, et ascendit in cœlum, sedet ad dexteram Patris, Et iterum venturus est cum gloria judicare vivos et mortuos, Cujus regni non erit finis. Et in Spiritum Sanctum, Dominum et Vivificantem, Qui ex Patre Filioque procedit, Qui cum Patre et Filio simul adoratur et conglorificatur, Qui locutus est per prophetas. Et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum baptismum in remissionem peccatorum, et exspecto resurrectionem mortuorum, Et vitam venturi sæculi. Amen.”

α 5 聖 經 . Roman.

translation was made about A.D. 1430, it is yet almost exactly identical with that adopted in 1549. There are much older English versions:—

“I bylene in one god y<sup>e</sup> father almyghty, maker of heuen and of erthe, and of al thinges vvsyble and inuisyble, and in one lorde iesu cryste, the only begotten sone of god: borne of the father before al worldes. god of god. lyghte of lyghte. very god of very god. by-gotten and not made, and of one substance wyth the father. By whome all thynges are made, whiche for us men and women, and for oure helthe cam downe from heuens. And he was incarnate of the holy gooste of the vyrgyn marye, and he is made man. He was crucyfied also for us under ponce pylate, suffered passyon, and was buried. And he arose the thyrde daye after scryptures, And he ascended in heuen and sytteth on the fathers ryghte hande. And he shall come agayne with glory to deme the quycke and the deade. Of whose kyngdome shall be none ende. And I bylene in the holy goste, lord and quykner, which proceedeth of the father and of the sonne. which is worshiped, and glorified togyther wyth the father and wyth the sonne, whych hathe spoke by the prophetes. And I bylene on holy comon and apostly chirche. I knowlege one baptyrn in remyssyō of synnes. And I abyde the resurreccyon of the deade. And I abyde the lyfe of the worlde to come. Amen.”

The following is an interesting English version of the “Mass” Creed, taken from *Our Lady's Mirror*. [*Mirror of our Lady*, pp. 312-321, Blunt's ed.] Although this

of the Altar to say the Creed, remaining there for the rest of the Service except when communicating the people. In Merbecke, and in all other Services, the first words of the Creed, “I believe in one God,” are assigned to the Priest alone, the Choir and people joining in at the words “the Father Almighty.”

#### THE NICENE CREED.

The recitation of the Creed in the public ministration of the Holy Eucharist was first introduced by Peter the Fuller, Bishop of Antioch in 471, and adopted by Timotheus, Bishop of Constantinople in 511. In the West it was adopted first in Spain, by the Third Council of Toledo in 589, as an antidote to the Arian heresy, with which the Spanish Church had been infected; then in France in the time of Charles the Great, and lastly in the Roman Church under Pope Benedict VIII. in 1014. Originally the Creed seems to have been used only in the instruction of catechumens, and as their profession of faith when baptized; and also as that of Bishops at their consecration.<sup>1</sup>

One of the most interesting of the early creeds is that of Cæsarea, because it was adopted by the Council which assembled at Nicæa in 325, to condemn the errors of Arius, as the basis of that profession of the Faith which—with the addition made at the Second General Council of Constantinople in 381 (from “the Lord, and Giver of life” to the end), to meet the heresy of Macedonius—was confirmed and finally adopted by the Third General Council of Ephesus in 431, and by the Fourth, that of Chalcedon, in 451. [See HAMMOND'S *Definitions of Faith and Canons of the Universal Church*.]

The Nicene, or, more correctly, the Niceno-Constantinopolitan Creed, from the solemn sanction thus given to it by the great Œcumenical Councils, stands in a position of greater authority than any other; and amid their long-standing divisions is a blessed bond of union between the three great branches of the One Catholic Church—the Eastern, the Roman, and the Anglican, of all whose Communion Offices it forms a part. It is very seriously to be regretted that the American portion of the Anglican Communion has made its use in the Communion Office optional, giving the Apostles' Creed as an alternative.

The shorter draught of the Creed as it came from the Nicene Council contained the words Θεὸν ἐκ Θεοῦ, which the Council of Constantinople omitted as unnecessary, and the words *Deum de Deo* do not occur in the Creed as given in the Gelasian Sacramentary. [MURATORI, *Lit. Rom.* i. 540.] But they have since been universally restored throughout the Western Church.

The words “et Filio” or “Filioque” of the Procession of the Holy Ghost have, as is well known, never been admitted into the Creed by the Eastern Church. They were first

introduced, probably, as an additional protest against the Arian denial of the full Godhead of the Son, by the Spanish Church, at the great Council of Toledo in 589; or, according to Bingham, at the still earlier Council of Bracara in 411. Some, however, think that they cannot be traced with certainty higher than the Toledan Council of 633. [GUERRÉ, *Papauté Schismatique*, p. 335.] The addition first became of importance towards the end of the eighth century, when the doctrine of the procession of the Holy Ghost from the Son was wielded as a theological weapon against the adoptionist heresy of the Spanish Bishops, Felix and Elipandus.

It was then generally adopted through Gaul and Germany, chiefly through the influence of Charlemagne, who is said to have written the hymn *Veni, Creator*: and,—although Pope Leo III., on the subject being referred to him by a Council held at Aix-la-Chapelle in 809, declined to sanction it, and caused a copy of the Creed without the “Filioque” to be engraved on silver plates and set up in St. Peter's,—Pope Nicholas I., the great rival of the patriarch Photius, half a century later, insisted, in spite of the protests of the Greeks, on its insertion throughout the churches of the West. The dispute was embittered by the growing assumptions of the Roman See, which have always been stedfastly resisted by the Eastern Church; and the rupture was unhappily completed on July 16, 1054, when the legates of Pope Leo IX. laid on the altar of St. Sophia at Constantinople a writ of Excommunication against Michael Cerularius the Patriarch, which was answered by an anathema on the part of the Patriarch and his clergy.

The resistance of the Easterns to the insertion of the “Filioque” seems to have been influenced principally by these considerations:—

1. An objection to the doctrine, if it was intended to assert that the Holy Spirit proceeds from the Son in the same sense, that, namely, of eternal derivation, in which He proceeds from the Father. This they thought was to trench on the great fundamental verity of one sole Ἀρχή, or Originating Principle, in the Godhead. The being the sole fount of Deity was, they argued, not one of the Substantial attributes of Godhead as such, since then it would belong equally to each of the Three Blessed Persons; but the distinctive Personal attribute of the Father only, as it is the distinctive Personal attribute of the Son that His Godhead is eternally derived from the Father by way of Generation, and of the Holy Spirit that His Godhead is eternally derived from the Father by way of Procession. And they maintained that the passages of Holy Scripture urged in defence of the eternal Procession of the Holy Ghost from the Son, referred only to His temporal mission by the Son; and that on so mysterious a subject it was safer to keep strictly, as the Œcumenical Councils had done, to the plain letter of Holy Scripture, which affirms expressly that the Holy Ghost proceedeth from the Father, but does not affirm expressly that He proceedeth from the Son.
2. An objection to any unauthorized interpolation in the

<sup>1</sup> Some of the earlier creeds may be seen in HARVEY'S *History and Theology of the three Creeds*, HEURTLEY'S *Harmonia Symbolica*, WALCHIU'S *Bibliotheca Symbolica*, and BINGHAM'S *Antiquities*, X. iii. 4. [See also pp. 195-198 and 211-213 of this work.]

¶ Then the Curate shall declare unto the people what holydays, or fasting-days, are in the week following to be observed. And then also (if occasion be) shall notice be given of the Communion; and the Banns of Matrimony published; and Briefs, Citations, and Excommunications read. And nothing shall be proclaimed or published in the Church during the time of Divine Service, but by the Minister: nor by him any thing, but what is prescribed in the Rules of this Book, or enjoined by the Queen, or by the Ordinary of the place.

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

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

LET your light so shine before men, that they may see your good works, and glorify your FATHER Which is in heaven. S. MATT. v. 16.

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

S. MATT. vi. 19, 20.

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

S. MATT. vii. 12.

Not every one that saith unto Me, LORD, LORD, shall enter into the Kingdom of Heaven; but he that doeth the will of My FATHER Which is in heaven.

S. MATT. vii. 21.

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

S. LUKE xix. 8.

Who goeth a warfare at any time of his own

universally accepted Creed of Christendom, resting on the universally admitted authority of the Second and Fourth General Councils, especially when it originated in a local Church of the then unsettled and unlettered extreme West, and afterwards enforced by the Papal See very much by way of asserting and establishing its extravagant claims of supremacy, and of dominion over the Faith of the Church.

At the English Reformation the question was not raised, and the Creed in this respect continued as before.<sup>1</sup>

Then the Curate shall declare unto the people] We happen to have two very ancient notices that were given out to the people during Divine Service in the early Church. The one is the notification of Easter, which was given on the Feast of the Epiphany, according to the Ambrosian Rite, and which will be found in a note at p. 290. This is placed after the Collect "Super Populum" in the Missal of St. Ambrose, and was probably, therefore, read at an analogous part of the Service to that directed above. The other is a notice by St. Augustine in the following words: "I suggest to you, Beloved, what ye know already. To-morrow dawns the anniversary day of the Ordination of the venerable Lord Aurelius. He asks and admonishes you by my humble ministry that you will, of your charity, grant him a meeting with all devotion at the basilica of Faustus. Thanks be to God." [Serm. cxi. Ben. ed., lxi. Oxford transl.] In mediæval times it was the custom (according to Cardinal Bona) to give out notices of feasts and fasts after the Benediction, which occurred in the part of the Service that comes between the Consecration and the Communion, and he gives some examples of these and other notices (including one of Baptism) from a Roman Sacramentary written before the ninth century. [Rer. Liturg. ii. 16.] The practice of interpolating such notices in the Communion Office is therefore one of great and apparently Primitive antiquity. In the Church of England it appears to have been the mediæval custom to associate the bidding of Holydays with the bidding of Prayers, a list of Festivals having been found written on the same parchment from which the former was evidently read, in a fourteenth century MS. printed by L'Estrange.<sup>2</sup>

The Sixty-fourth Canon directs as follows:—

"CANON 64.

*Ministers solemnly to bid Holydays.*

Every Parson, Vicar, or Curate shall, in his several charge, declare to the people, every Sunday, at the time appointed in the Communion-book, whether there be any Holydays or Fasting-days the week following. And if any do, hereafter, wittingly offend herein, and being once admonished thereof by his Ordinary, shall again omit that duty, let him be censured according to law, until he submit himself to the due performance of it.<sup>3</sup>

And then . . . of the Communion] The notice here directed does not refer to either of the Exhortations subsequently printed, as they are ordered by the Rubric preceding them

<sup>1</sup> The standard English works on the Nicene Creed are those of Bishop Bull and Bishop Forbes of Brechin. There is an admirable old English exposition of it, with the above translation, in the *Mirror of our Lady*.

<sup>2</sup> *Alliance Div. Offices*, p. 262. Ang. Cath. Lib. ed.

to be used after the Sermon, this notice being before it. There is some confusion in the Rubrics, both of which belong to an unhappy time of rare celebrations and communions; and neither of them come into operation where the Holy Communion is regularly celebrated, as it undoubtedly should be, every Sunday. In the one Rubric the parenthesis "(if occasion be)" indicates that such notice is left to the discretion of the minister; and in the other the meaning plainly is, that the exhortations are to be used on the Sunday or Holyday preceding the Communion, if the celebration of it is not a regular part of the Sunday Service, and "warning" is therefore necessary.

The Banns of Matrimony published] This portion of the Rubric has been altered by the Delegates of the Press at Oxford, and the Syndics at Cambridge, without any authority whatever, in all Prayer Books printed during the last sixty years. The authoritative Rubric is as above, and could only be altered by the same constitutional authority which imposed it.<sup>3</sup> By Lord Hardwicke's Act, 26 Geo. II. c. 33 (1753), it was enacted that "all Banns of Matrimony shall be published in an audible manner in the Parish Church according to the form of words prescribed by the Rubric affixed to the Office of Matrimony in the Book of Common Prayer, upon three Sundays preceding the Solemnization of Marriage, during the time of Morning Service, or of Evening Service (if there be no Morning Service in such church upon any of those Sundays) immediately after the Second Lesson, and all other the rules prescribed by the said Rubric concerning the publication of Banns, and the solemnization of Matrimony, and not hereby altered, shall be duly observed."<sup>4</sup>

It will be seen that this clause does not define anything with respect to the time of publication at the "Morning Service," leaving it still to take place after the Nicene Creed, or (which is the same thing when there is no Sermon) "immediately before the sentences for the Offertory." A judicial decision on this subject, and some further particulars, will be found in the notes to the Marriage Office.

Briefs] These were letters patent issued by the Sovereign, directing the collection of alms for special objects named in them. They were granted for building and repairing churches, and for many benevolent purposes (such as the compensation of losses by fire), which are now provided for by societies or public subscriptions. Great abuses arose out of Briefs, and a statute was passed to regulate them in Queen Anne's reign. [4 Anne, c. 14.] The abuses still continued, however, as will be seen by the following particulars of ninety-seven briefs for repairing or rebuilding churches or chapels, and forty-seven briefs for accidents by fire, inundations, etc., issued between Michaelmas 1805, and Michaelmas 1818:—

	Michaelmas 1805, to Michaelmas 1818.		Estimates of money required.		Sums collected.		Net proceeds.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.
97 briefs for churches, etc.	125,240	19 4½	35,857	6 7½	14,297	14 4½	47	
47 " accidents, etc.	34,884	15 3¼	31,656	12 8½	14,606	18 7		
144	160,125	14 8½	67,513	19 4½	28,904	12 11½		

An attempt was again made to reform the system in 1821, but with so little success that Briefs were at last abolished, in 1823, by 9 Geo. IV. c. 28. "King's Letters," which were

<sup>3</sup> See pp. 32-37.

<sup>4</sup> See also 4 Geo. IV. c. 76, 1823.



cost? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?

1 COR. ix. 7.

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

1 COR. ix. 11.

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

1 COR. ix. 13, 14.

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

2 COR. ix. 6, 7.

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

GAL. vi. 6, 7.

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

GAL. vi. 10.

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

1 TIM. vi. 6, 7.

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

1 TIM. vi. 17-19.

14 God is not unrighteous that He will forget your works and labour that proceedeth of love; which

only discontinued about 1860, were documents of a similar character, and one granted by Charles II., for Chelsea Hospital (but never used), is among Archbishop Sancroft's papers in the Bodleian. These were granted, in recent times, to the Incorporated Societies for Church Building, Missions, and Education.

[Citations] "A citation is a judicial act, whereby the defendant, by authority of the judge (the plaintiff requesting it), is commanded to appear, in order to enter into suit, at a certain day, in a place where justice is administered." [BURN'S *Ecc. Law.*] They were read after the Offertory in the Mediæval Church. The only kind of Citation ever heard in church at the present day is the "Si quis" of candidates for Holy Orders, calling upon any persons who know reasons why they should not be ordained to declare those reasons to the Bishop.

[*Eccommunications*] These are sentences of ecclesiastical censure passed by competent authority, that is, by some ecclesiastical judge or ordinary. Canon 65 fully explains this part of the Rubric. [See also PALMER'S *Orig. Liturg.* ii. 384.]

[*And nothing shall be proclaimed*] Many Acts of Parliament required that parochial notices respecting purely secular matters should be publicly read in church; and the example had been followed in respect to numberless matters of the same kind without the same authority. All such enactments were repealed by 7 Will. IV. and 1 Vict. c. 45, which thus practically enforced the authority of the Rubric.

[*Then shall follow the Sermon*] It has been the constant custom of the Church from the earliest ages for a sermon to be preached during the celebration of the Holy Eucharist, and many Mediæval Sermons in English have come down to modern times.

The Sermon was usually preached from the Altar steps, or from the gallery, or "rood loft," over the Chancel screen; which was then called "the pulpit." But pulpits in the modern sense were introduced into English Churches at least as early as the fourteenth century.

When the Celebrant is the preacher, and preaches from the pulpit, he ought to lay aside his Vestment, placing it upon the Altar.<sup>1</sup> If he preaches from the Altar it should be retained. The ancient custom was to preach from the Altar steps, and pulpits were far from being universal in churches when this Rubric was first inserted.

The only form of prayer before sermon which has any authority whatever is that enjoined in the Fifty-fifth Canon.

"CANON 55.

*The form of a Prayer to be used by all Preachers before their Sermons.*

Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may: Ye shall pray for Christ's holy Catholic Church, that is, for the whole congregation of Christian people dispersed throughout the whole world, and especially for the Churches of England, Scotland, and Ireland: and herein I

<sup>1</sup> In most Churches it was the custom for the Celebrant to put on his vestment in the sight of the people, taking it from the Altar. Vestries were rare before the fourteenth century.

require you most especially to pray for the King's most excellent Majesty, our Sovereign Lord James, King of England, Scotland, France, and Ireland, Defender of the Faith, and Supreme Governor in these his realms, and all other his dominions and countries, over all persons in all causes, as well Ecclesiastical as Temporal: ye shall also pray for our gracious Queen Anne, the noble Prince Henry, and the rest of the King and Queen's royal issue: ye shall also pray for the Ministers of God's holy Word and Sacraments, as well Archbishops and Bishops, as other Pastors and Curates: ye shall also pray for the King's most honourable Council, and for all the Nobility and Magistrates of this realm; that all and every of these, in their several callings, may serve truly and painfully to the glory of God, and the edifying and well-governing of His people, remembering the account that they must make: also ye shall pray for the whole Commons of this realm, that they may live in the true faith and fear of God, in humble obedience to the King, and brotherly charity one to another. Finally, let us praise God for all those which are departed out of this life in the faith of Christ, and pray unto God that we may have grace to direct our lives after their good example; that this life ended, we may be made partakers with them of the glorious resurrection in the life everlasting; always concluding with the Lord's Prayer."

This is a modernized form of the ancient "Bidding of the Bedes," but is seldom used except in Cathedrals and Colleges.<sup>2</sup> It was enjoined on preachers in the sixteenth and seventeenth centuries, on account of the iniquitous use which was made of their so-called prayers before the sermon by the Puritans; some of whom made it a weekly vehicle for teaching sedition and schism.<sup>3</sup> It may be doubted whether the Bidding Prayer was ever intended to be used for Sermons preached during the Communion Service. When it was inserted in the Canons, Sermons were often preached apart from prayers, as at Paul's Cross, and as the University Sermons are still preached at Oxford and Cambridge. In similar cases it would still be very appropriate.

#### THE OFFERTORY.

The solemn Oblation of the Elements to be consecrated for the Holy Communion has always formed a prominent feature of the Liturgy.<sup>4</sup> In the Eastern Church the elements are prepared in the chapel of the Prothesis, the northern of two which stand on either side of the Altar, with a special service, called "The Office of the Prothesis," and are taken to the Altar with much ceremony in a procession called "The Great Entrance." Then they are offered to God with a Prayer of Oblation, the following being that appointed in the Liturgy of St. Chrysostom, which is now generally used in the East and in Russia:—

"Lord, God Almighty, Only Holy, Who receivest the

<sup>2</sup> For ancient forms of this, see *Liber Festivalis*; L'ESTRANGE'S *Alliance of Div. Offices*; MASKELL'S *Mon. Rit.* iii. 400; COXE'S *Forms of Bidding Prayer*, with Introduction and Notes, 1840.

<sup>3</sup> See a single instance, extending from p. 97 to p. 109 of Coxe's volume.  
<sup>4</sup> The writer commonly called Dionysius the Areopagite tells us that after the exclusion of the Catechumens and persons under penance, the ministers and priests "then place upon the altar of God the holy bread and the cup of blessing." [*De Eccles. Hierarchia*, cap. 3. *Op. tom. i. p. 187 D.*]

love ye have shewed for His Name's sake, who have ministered unto the saints, and yet do minister. HEB. vi. 10.

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

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? HEB. xiii. 16.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the LORD shall not be turned away from thee. 1 S. JOHN iii. 17.

Be merciful after thy power. If thou hast

much, give plenteously: if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. TOB. iv. 8, 9.

He that hath pity upon the poor lendeth unto the LORD: and look, what he layeth out, it shall be paid him again. PROV. xix. 17.

Blessed be the man that provideth for the sick and needy: the LORD shall deliver him in the time of trouble. PS. xli. 1.

¶ Whilst these Sentences are in reading, the Deacons, Churchwardens, or other fit person appointed for that purpose, shall receive the Alms for the Poor, and other devotions of the People, in a decent Basin, to be provided by the parish

sacrifice of praise from them that call upon Thee with their whole heart, receive also the supplication of us sinners, and cause it to approach to Thy holy Altar, and enable us to present gifts to Thee, and spiritual sacrifices for our sins, and for the errors of the people; and cause us to find grace in Thy sight, that this our sacrifice may be acceptable unto Thee, and that the good Spirit of Thy grace may tabernacle upon us, and upon these gifts presented unto Thee, and upon all Thy people. Through the mercies of Thine only-begotten Son, with Whom Thou art to be blessed, and with the all-holy, and good, and quickening Spirit, now and ever, and to ages of ages."

In the unreformed Liturgy of the Church of England a short anthem, called "Offertorium," was sung at this part of the service, and then the Celebrant said the following prayer: "Accept, O holy Trinity, this Oblation which I offer to Thine honour [in honour of the Blessed Mary and of all Thy Saints,]<sup>1</sup> for my sins and offences, for the wealth of the living, and for the rest of all the faithful departed. May this new sacrifice be acceptable to Almighty God, in the Name of the Father, and of the Son, and of the Holy Ghost."

In the Communion Office of 1549 there was no special prayer connected with the Oblation of the Elements; but there was the following Rubric: "*Then shall the Minister take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion, laying the bread upon the corporas, or else in the paten, or in some other comely thing<sup>2</sup> prepared for that purpose: and putting the wine into the chalice, or else in some fair or convenient cup prepared for that use (if the chalice will not serve), putting thereto a little pure and clean water, and setting both the bread and wine upon the altar.*"

This mixture of water with the wine is a practice handed down from Apostolic times, and, there is good reason to think, from our Lord's own example in the original institution of the Holy Eucharist. Wheatley remarks respecting this usage: "It must be confessed that the mixture has, in all ages, been the general practice, and for that reason was enjoined to be continued in our own Church by the first Reformers. And though in the next Review the order for it was omitted, yet the practice of it was continued in the King's Chapel all the time that Bishop Andrewes was dean of it." "We ought by no means to censure others, who put water into the Cup, for they have the consent of the Church Catholic of all ages with them in this particular. This practice remained universal for the first fifteen hundred years after Christ in all Churches, excepting that of Armenia. Pfaflus shews that the cup of blessing among the Jews did for the most part consist of wine mixed with water, and from thence concludes that the Primitive Church took this practice from them, as it is certain they did several others." [JOHNSON, *Unbl. Sacrif.* Part ii. ch. i. § iv. vol. ii. p. 84.] "It seems to me to have been an Apostolical use, and very probably practised by Jesus Christ Himself; therefore I cannot but wish that it might be restored." [*Ibid.* p. 203. See also PALMER, *Orig. Liturg.* ch. iv. § 9; and LITTLEDALE'S *The Mixed Chalice.*]

Symbolically the mixture of water with the wine represents the union of the human with the Divine nature in the Incarnation. It is also a lively memorial of Him Who for our redemption did shed out of His most precious side both Water and Blood.

The substance of the Rubric last quoted is retained in that which immediately precedes the Prayer for the Church Militant, and its significance was heightened in the revision of 1661 by the introduction of the word "oblations" into that prayer. The Rubric and the words of the prayer together now give to our Liturgy as complete an "Oblation of the Elements" as is found in the ancient Offices. This should be distinctly shewn by the reverent method of "placing" the bread and wine upon the Lord's Table; so that it may be seen they are placed there as a devout offering to God of His creatures of bread and wine that He may accept them at our hands (as the Lord accepted the five loaves from His disciples), to be by Him eucharized to the higher sphere and purpose of the new creation. A separate Prayer of Oblation is still used in the Office for the Holy Communion when celebrated at Coronations. It is as follows: "Bless, O Lord, we beseech Thee, these Thy gifts, and sanctify them unto this holy use, that by them we may be made partakers of the Body and Blood of Thine only-begotten Son Jesus Christ, and fed unto everlasting life of soul and body."<sup>1</sup>

A secondary part of the Offertory is the collection and offering of "alms for the poor, and other devotions of the people." The words "accept our alms" were inserted where they now stand in 1552; but the Rubric directing the churchwardens to put them into the "poor men's box," it is doubtful whether they were offered upon the Altar. Perhaps it was this doubtful character of the Rubric which led to such a distinct direction as that which we now have, and which was inserted in 1661.

*other devotions of the People*] This expression is explained by the use of it in the Injunctions of Edward VI. [A.D. 1547], "declaring unto them whereas heretofore they have been diligent to bestow much substance otherwise than God commanded upon pardons, pilgrimages, trentalles, decking of images, offering of candles, giving to friars, and upon *other* like blind *devotions*, they ought at this time to be much more ready to help the poor and needy. . . ." It is clearly used for "substance" *devoted* by an offering of it on God's Altar, to other religious uses than that of alms. "The which alms and devotion of the people," it is added, "the Keepers of the Keys shall at times convenient take out of the chest," and devote to the relief of the poor, the reparation of highways next adjoining, and the reparation of the church, if great need require, and the parish is too poor to provide for its repair otherwise.

The idea of an Offering of Alms at the Holy Communion arises out of the idea of the Oblation of the Elements. The elements are the materials of the sacrifice about to be offered to God and partaken of by the communicants; and (as under the Jewish system) such materials are provided by those who are to benefit by the sacrifice. But since so small a quantity of material is not recognizable as an offering from many individuals, each supplements it according to his ability with an offering of money to be applied as alms for the poor, whom "always ye have with you," or for some sacred object connected with the work of Christ and of the Church. Such an offering at such a time is very significant; for, first, "we thereby acknowledge God's sovereignty over all, and His great bounty to us in particular," that "all things come of Him," and of His own do we give Him; fulfilling His command of not "appearing before Him empty;" and, secondly, the people acknowledge and fulfil their duty of providing for the maintenance of God's Priests, of God's Poor, of God's Church, His consecrated fabrics and His holy services.

<sup>1</sup> No doubt this is a late insertion.

<sup>2</sup> Probably a "ciborium" was meant.



for that purpose, and reverently bring it to the Priest; who shall humbly present, and place it upon the Holy Table.

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

¶ Let us pray for the whole state of CHRIST'S Church, militant here in earth.

ALMIGHTY and everliving GOD, Who by Thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks,

a See footnote 1.

for all men; We humbly beseech Thee most mercifully [to accept our alms and oblations, and] to receive these our prayers, which we offer unto Thy Divine Majesty; beseeching Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: And grant, that all they that do confess Thy holy Name may agree in the truth of Thy holy Word, and live in unity, and godly love. We beseech Thee also to save and defend all Christian Kings, Princes, and

*If there be no alms or oblations, then shall the words [of accepting our alms and oblations] be left out unsaid.*

In the old Latin service the alms and devotions of the people were usually taken up to the Altar steps by them after the Oblation of the Elements; "primo masculi, deinde feminae." [BONA, *Rer. Liturg.* II. ix. 1.] The alms given were called, without any reference to the actual amount, the "mass-penny," and were regarded as a freewill-offering. Thus in the *Lay Folks' Mass Book*, after the writer has expounded the Creed, he says:—

"After that, fast at hande,  
Comes the tyme of offrande,  
Offer or levee, whether the lyst,  
How thou shulde praye I wold thou wyst."

In his Durham Book, Cosin made a rearrangement of, and some additions to, the Offertory Sentences, which are worth notice. He annexed the following direction to the printer: "Print the first thirteen of these sentences at a distance from the six following: and those six at a distance from the four next after: and the last (being the 26) at a distance by itself." This classification may be understood by comparing the following numbers and additions with the numbers affixed to the Sentences in the margins above.

I.

1, 2, 3, 4, 12, 13, 14, 15. Gen. iv. 3; Exod. xxv. 2; Deut. xvi. 16; Ps. xcvi. 7, 8; Mark xii. 41; and Luke xxi. 3, 4.

II.

6, 7, 8, 9, 10, 11.

III.

5, 16, 20, 19 [17, 18, these two, from Tobit, erased by Sancroft].

IV.

Blessed be Thou, O God, for ever. Thine, O Lord, is the greatness and the glory. For all that is in the heaven and in the earth is Thine. Both riches and honour come of Thee; and of Thine own do we give unto Thee. As for me, in the uprightness of my heart I have willingly offered all these things. And now have I seen with joy Thy people who are here present to offer willingly unto Thee. [1 Chron. xxix. 11-13, 17.]

Another classification may be suggested, as follows:—

- For general use, 1, 2, 3, 4, 9, 12, 13, 15, 18.
- „ the poor, 5, 17, 19, 20.
- „ the support of Churches, Clergy, and Missions, 6, 7, 8, 10.
- „ special Church charities, 11, 14, 16.
- „ Hospitals, 20.

§ *Prayer for the Church.*

Let us pray for the whole state] The "Oremus" of this prayer is formed from the title of an ancient prayer for the living and the departed, which was in use before the Reformation, and which is printed (from a volume of Hours dated 1531) in the *Directorium Anglicanum*. [P. 53, 2nd ed.] It is also found at fol. 192 of the *Liber Festivalis* of 1515, first printed in 1483 by Caxton. This prayer is entitled, "¶ A general and devout prayre for the goodde state of oure moder the Ourche militant here in ert[h]." The general character of the prayer is similar to that of the present Church Militant Prayer, but it ends with the following words: "et omnibus fidelibus vivis et defunctis, in terra viventium vitam eternam pariter et regimen concedas."

Prefaces of a similar kind to that here ordered were affixed to each of the nine Collects for Good Friday in the Salisbury Missal; and the first of them began, "Oremus, dilectissimi,

nobis in primis pro ecclesia sancta Dei . . ." the preceding Rubric ending, "*Et primo pro universali statu ecclesie.*" It was adopted before the Consecration Prayer of the Liturgy of 1549, in the form, "Let us pray for the whole state of Christ's Church," and the ancient phrase "militant here on earth" was added in 1552.<sup>1</sup> Bishop Cosin altered it in his Durham Book to "Let us offer up our prayers and praises for the good estate of Christ's Catholick Church," making the same change in the title of the prayer in the first Rubric at the end of the Communion Office. In the original MS. it was first written "for the good estate of the Catholick Church of Christ militant here in earth," and was then altered into its present form by the hand of Sancroft.

*Almighty and everliving God*] The Prayer for the Church Militant is the first portion of the Canon as it was re-formed in 1549. [See the Appendix to this Office.] It was separated from that part of the Canon more immediately associated with the Act of Consecration in 1552, and thrown back into this early part of the Service. At the same time, the commendation of the congregation present was put in its present short form, instead of in one which specified that they were met to commemorate the death of Christ. Bishop Cosin wished to restore the passage in a bracket, with a marginal Rubric, as follows:—

["And we commend especially unto Thy merciful goodness this Congregation which is here assembled in Thy Name, to celebrate Commemoration of the most precious death and Sacrifice of Thy Son and our Saviour Jesus Christ."] *When there is no Communion these words thus inclosed [ ] are to be left out.*

He also desired to insert after the words "their life," a full and definite commemoration of the departed, after the pattern of the older Liturgy, and as it had been adopted in the Scottish Office of 1637. His MS. insertion in the margin of the Durham Book is as follows:—

"And we also bless Thy holy Name for all these Thy servants, who having finished their course in faith do now rest from their labours. And we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy Saints, who have been the choice vessels of Thy grace, and the Lights of the world in their several generations: most humbly beseeching Thee that we may have grace to follow the example of their stedfastness in Thy faith, and obedience to Thy holy commandments: that at the day of the general Resurrection, we and all they which are of the mystical Body of Thy Son may be set on His right hand, and to hear that His most joyful voice, 'Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' Grant," etc.

A prayer similar in character to the Prayer for the Church Militant is found in all Liturgies, although placed in closer connection with the Consecration Prayer.<sup>2</sup> The object of the

<sup>1</sup> In a Form of Prayer for August 5, 1603, it is punctuated "Christ's Church, militant here on earth," and so it was always read by Bishop Philipotts of Exeter. This is obviously the true punctuation and sense, for it would be mere verbiage to say of the Church Militant that it is "here on earth," while it is a quite proper form of expression to say that the portion of Christ's Church which is on earth is Militant.

<sup>2</sup> In the Scotch Communion Office this Prayer (which in its commemoration of the departed is fuller than ours, and keeps more closely to the Liturgy of 1549) follows immediately after the Prayers of Consecration and Oblation. This is its position in the Liturgies of St. James, St. Basil, St. Chrysostom, and the Clementine; but in the Alexandrine Liturgy of St. Mark, and in the Mozarabic and ancient Gallican Liturgies, the great Intercessory Prayer for Living and Dead preceded the Consecration. In the Latin forms, Roman, Ambrosian, and Anglican, the Commemoration of the Living preceded Consecration: that of the Departed followed it.

For the general similarity between this prayer and similar ones in the Primitive Church, comp. TARRULL. *Apol.* 39, and Sr. CYRIL'S *Fifth Catechetical Lecture on the Mysteries.*

Governours; and specially Thy servant *VICTORIA* our Queen, that under her we may be godly and quietly governed; and grant unto her whole Council, and to all that are put in Authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of Thy true religion, and virtue. Give grace, O heavenly FATHER, to all Bishops and Curates, that they may both by their life and doctrine set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments: And to all Thy people give Thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive Thy holy Word; truly serving Thee in holiness and righteousness all the days of their life. And we most humbly beseech Thee of Thy goodness, O LORD, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless Thy holy Name for all Thy servants departed this life in Thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that with them we may be partakers of Thy heavenly kingdom: Grant this, O FATHER, for JESUS CHRIST's sake, our only Mediator and Advocate. *Amen.*

*a. i. e.* The person ministering in the pulpit.

b. A. D. 1661.

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

DEARLY beloved, on — day next I purpose, through GOD's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of CHRIST, to be by them received in remembrance of His meritorious Cross and Passion, whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of Heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty GOD our heavenly FATHER, for that He hath given His SON our SAVIOUR JESUS CHRIST, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with GOD; but so) that

prayer, whatever its position, is to present a supplication for all members of the Church at the time when the offering up the Eucharist makes intercession a special duty of love, and gives to it a special hope of prevailing power. Condensed as our present form of this prayer is, yet its comprehensiveness is very observable; and, though it is brief, it is as all-inclusive as the Litany. Having made the verbal offering of the Alms and of the Oblations, it proceeds to pray for the living under five principal divisions, which it would be well to mark in the typographical arrangement of the prayer by beginning a fresh paragraph for each. 1. For the Catholic Church. 2. For Christian Princes. 3. For the Bishops and Clergy. 4. For the People. 5. For the Afflicted. This prayer is, indeed, so exhaustive as to render it unnecessary to use the Litany immediately before the Communion Office, as part of the same continuous Service. In Churches where Mattins, Litany, and Holy Communion are thought to make too long a Service at once, as indeed they do, it would be better to let the Communion follow immediately after Mattins, using the Litany as a separate Service in the afternoon. This would obviate the sameness of repeated prayers for the same persons and objects, which, more than the actual time taken, is the cause of the common complaints of the length of the Morning Service. Particular intercession should be privately made after the word "adversity" and "fear," and the Priest should make a short pause, to allow those present thus silently to commend to God any for whom they are specially bound to pray.

If it be thought by any to be an omission that in this prayer we do not pray for "all sorts and conditions of men," Heathen as well as Christian, but only for Christ's Church, it should be remembered that our Lord Himself in His Eucharistic Intercession expressly says, "I pray not for the world, but for them which Thou hast given Me." [John xvii. 9.] Very observable also is it that the earnest prayer for unity, which is found in the great intercessory prayer that forms part of every known Christian Liturgy, is a close following of our Blessed Lord's own example at the first Institution of the Eucharist. [John xvii. 20-23.]

In commemorating the departed at the time of celebrating the Holy Eucharist, the Church of England simply does as every known Church has done from the earliest age in which its Liturgical customs can be traced. The following are some Primitive examples:—

*Liturgy of St. James.* See Introduction to this Office, p. 354. The first words of commemoration, ". . . that they may find mercy and grace with all Thy Saints . . ." will be found exactly similar in character to those of the Church Militant prayer.

*Liturgy of St. Mark.* "Give rest to the souls of our fathers and brethren that have heretofore slept in the faith of Christ, O Lord our God, remembering our ancestors, fathers, patriarchs, prophets, apostles, martyrs, confessors, bishops, holy and just persons, every spirit that has departed in the faith of Christ, and those whom to-day we keep in memory."

*Liturgy of St. Clement.* "Let us commemorate the holy martyrs, that we may be deemed worthy to be partakers of their trial. Let us pray for all those who have fallen asleep in the Faith."

*Liturgy of St. Chrysostom.* "Further, we pray for the blessed and ever-memorable founders of this holy abode, and for all our fathers and brethren that have fallen asleep before us, and lie here, and the orthodox that lie every where." [From the Ectene.] "And, farther, we offer to Thee this reasonable Service on behalf of those who have departed in the Faith, our ancestors, fathers, . . . and every just spirit made perfect in the Faith." [From the Prayer of Oblation.] "And remember all those that are departed in the hope of the resurrection to eternal life, and give them rest where the light of Thy countenance shines upon them." [From the commemoration of the diptychs of the departed.]

It will thus be seen how great a deviation it would be from Primitive Christianity to omit all mention of the deceased members of Christ, at the time when celebrating the great Sacrament of Love by which all the whole Church is bonded together. And it must be considered as great matter for thankfulness, that in all the assaults made upon the Liturgy of the Church of England by persons holding a more meagre belief in things unseen, the Providence of God has preserved the prayer for the whole Church, departed as well as living, in the prayer which is too often regarded as being for the Church Militant alone.

#### THE EXHORTATIONS.

*When the Minister giveth warning*] That is, when he gives notice that the Holy Communion is to be celebrated. This "warning" or notice is distinct from the "exhortation following," and the words in which it is to be given are not enjoined. When the Holy Communion is celebrated on every Sunday and holyday no such warning is needed.

*after the Sermon or Homily ended*] Not after the Nicene Creed, as has often been the custom. The Exhortation is intended to be read from the pulpit as an appendix to the Sermon or Homily which has just been preached or read there.

ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is; First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your "damnation." Therefore if any of you be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or in any other grievous crime, Repent you of your sins, or else come not to that holy Table; lest, after the

a. i. e. "Condemnation" or "judgment" = *Gr. κρίσις*. [See *Ann. Bible*, note on 1 Cor. ix. 27].  
b. "Therefore . . . body and soul." This passage was not in the original MS., but was inserted in the margin. It is written in the margin of the 1636 Prayer Book in the same hand as the other insertions.

taking of that holy Sacrament, the Devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

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

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

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the LORD'S Supper: unto which, in God's behalf, I bid you all that are here present, and beseech you, for the LORD JESUS CHRIST'S sake, that ye will not refuse to come thereto, being so lovingly called

These short homilies were introduced into the Communion Office at a time when the Church of England Laity were in danger of two extremes. The first was that almost total neglect of Communion which had sprung up during the Middle Ages: the second was that irreverence towards the Holy Communion which arose from the dreadful principles held respecting it by the Puritan school: an irreverence so great as to call out even an Act of Parliament for its suppression. [1 Edw. VI. c. 1, 1547.]

In the face of these dangers, and when Sermons were but rarely preached in comparison with later times, these Exhortations were placed where they are for instruction of the people, as well as for a hortatory purpose. Although extremely valuable as statements of doctrine, they are not so necessary in times when Sermons respecting the Holy Communion are so common as they now are; and they are out of character with the habits of a Church in which there is a regular celebration of the Holy Communion on all Sundays and Holydays. The tone of the Rubric and of the Exhortations is plainly fitted to a time of infrequent Communions.

§ *The first Exhortation.*

This is intended to be said from the pulpit "after the Sermon or Homily" which has been preached there is "ended." So in the First Prayer Book the Rubric says that "if the people be not exhorted" in the Homily or Sermon "to the worthy receiving of the holy Sacrament of the Body and Blood of our Saviour Christ, then shall the Curate give this exhortation," the third of those now printed.

The original of the first Exhortation formed part of the "Order of Communion" set forth in 1548, when a great endeavour was being made to revive the practice of actual Communion among the Laity. Who was its author is unknown. It underwent some alterations in 1552, the most important of which was the omission of the following admirable passage respecting Confession and Charity, with which it ended in 1549, "requiring such as shall be satisfied with a general Confession not to be offended with them that doth use, to their further satisfying, the auricular and secret Confession to the Priest; nor those also which think needful or convenient for the quietness of their own consciences particularly to open their sins to the Priest, to be offended with them which are satisfied with their humble confession to God, and the general confession to the Church; but in all these things to follow and keep the rule of charity; and every man to be satisfied with his own conscience, not judging other men's minds or acts, whereas he hath no warrant of God's Word for the same." In 1661 some changes were made by Bishop Cosin.

The concluding paragraph of this Exhortation is very important as indicating that, while the Church of England advises auricular confession in the cases specified [see notes on Visitation of the Sick], it is yet not considered to be of absolute necessity before the receiving of the Holy Communion, as in the Roman and Eastern Churches, whose Laity, as a rule, communicate much less frequently than do those of the Church of England. It is permitted, and perhaps even enjoined to such as find it necessary for their own comfort; for in the English of 1548 the phrase "let him come" was more probably imperative than merely permissive. It can hardly be questioned that the Church of England regards private Confession as occasional and remedial, not as habitually desirable; as medicine, not regular food. In estimating the teaching of the Prayer Book on this subject, it must always be remembered that an authoritative priestly absolution is provided, both in the Communion Office and in the daily Mattins and Evensong, which only differs from a private absolution in being addressed to individuals as included in a congregation and not separately. [See note at p. 385.] The prominence given in the Revision of 1552 to the Confession and Absolution in the Daily Office, and the intention of the Church, made clearer still in that of 1661, that they should be taken for an effectual Absolution of all them that truly repent and unfeignedly believe, seem to indicate a wish to discourage frequent private Confession, by rendering it less necessary. [See p. 183.]

lest, after . . . Judas] A passage the insertion of which is much to be regretted: since it is not historically proveable that Judas received the Eucharist, nor is it theologically probable that "the Devil" should "enter into" a communicant immediately "after the taking of that holy Sacrament."

open his grief] That is, confess the sins which cause his grief, that, after penitent Confession of them, he may receive the "further Comfort" of Absolution.

Ministry of God's holy Word] This does not mean that the priest is to read some part of the Holy Bible to the penitent, but to give him the Absolution. In the language of the period, "God's Word" was a term applied to a form of words pronounced in the Name and by the authority of God, as well as to the Holy Bible. It was just coming into use for the latter, but the former was its more established sense.

§ *The second Exhortation.*

This Exhortation, which is also intended to be said from the pulpit, was inserted in 1552, as Cosin thinks at the instance of Bucer, and was then placed between the Church Militant Prayer and the Ordinary Exhortation on giving

and bidden by God Himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in CHRIST, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God.

They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I, for my part, shall be ready; and, according to mine Office, I bid you in the Name of God, I call you in CHRIST's behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the SON of GOD did vouchsafe to yield up His soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of His death, as He Himself hath commanded: which if ye shall neglect to do, consider with yourselves how great injury ye do unto GOD, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the LORD's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by GOD's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty GOD our heavenly FATHER.

¶ At the time of the Celebration of the Communion, the Communicants being conveniently placed for the receiving of the holy Sacrament, the Priest shall say this exhortation.

*a. i. e.* The Celebrant.

DEARLY beloved in the LORD, ye that mind to come to the holy Communion of the Body and Blood of our SAVIOUR CHRIST, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; (for then we spiritually eat the Flesh of CHRIST, and drink His Blood; then we dwell in CHRIST, and CHRIST in us; we are one with CHRIST, and CHRIST with us;) so is the danger great, if we receive the same un-

§ [Harleian MS. 2383. Mon. R. 11. 408.]

[G]OOD men and women, y charge yow by the Auctoryte of holy church, that no man nother woman that this day proposyth here to be comenyd [*communicated*] that he go note to Godds bord, lase than he byleue stedfastlych, that the sacrament that he ys avysyd here to reseue, that yt ys Godds body flesche and blode, yn the forme of bred; & that (*which*) he receyvthe afterward, ys no thyng ells but wyne & water, for to clense yowr mowthys of the holy sacrament. Furthermor, y charge yow that no man nother woman go to Godds borde lase than he be of ys synnys clen confessyd, & for hem contryte;

warning of Communion. Bucer, in the following passage [*Censura*, c. 27], pleads earnestly for frequent Communion: "Modis omnibus instandum, ut qui præsentes sunt communicent. Sed sunt qui in eo nobiscum sentiunt, quo autem id obtineant non veris utuntur rationibus. Alii enim eo rarius S. Cœnam celebrant, ut in anno vix plures quam ter aut quater. Alii populum qui ad prædicationem Evangelii et preces confluit omnem dimitunt, ut Cœnam celebrent cum is tantum qui volunt eâ communicare. Nam ex eo quod Dominus usum hujus Sacramenti commendavit discipulis suis, ut cœremoniam pertinentem ad solennem sui inter nos celebrandam memoriam, quæ sane a nobis celebrari debet omni die Dominico. Item, ex eo quod Apostolus, 1 Cor. xi. eandem cœnam omni frequentiori cœtui deputat, et quod Ecclesia Apostolica legitur ita fractione panis perseverasse, ut in doctrina Apostolorum, Act. II.; apparet ergo Ecclesias priscas illud ex certa Apostolorum traditione accepisse, ut Sacram Cœnam singulis diebus Dominicis et Festis, immo quoties tota conveniebat Ecclesia, exhiberent."

As this Exhortation originally stood, it contained a strong passage about the ill effects of habitually remaining to "gaze" without receiving the Communion, which shews that the habit was an extremely common one at that time. This paragraph, which followed the words "hangeth over your heads for the same," was crossed out in Cosin's book, apparently by Sancroft, as Secretary to the Committee, the ink being of the colour used by him, and not of that used by Cosin.

§ *The third Exhortation.*

[conveniently placed] After the Offertory Sentences the Liturgy of 1549 has this Rubric: "Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side. All other (that mind not to receive the said Holy Communion) shall depart out of the quire, except the Ministers and Clerks." This implies that "the Ministers," *i. e.* the Deacon and Subdeacon, and the "Clerks," *i. e.* the Choristers, might remain in the quire, and others in the body of the church, during the celebration, even if not intending then to communicate. This Exhortation was therefore intended for the whole congregation; as is also shewn by the next Rubric, in which "them that come to receive the Holy Communion" are distinguished from the body of the congregation.

If all but communicants have left the Church, this Exhortation ought not to be used. It appears to be handed down in principle, and partly in words, from the habit of the un-reformed Church of England. The old English form placed parallel to it was evidently known, perhaps familiar, to those who wrote it; and the position of the Confession and Absolution at the end of it appears to indicate that the Reformers adopted no new system when they introduced these into our Office in their present form, but simply remoulded what they found already in use.

Whether this was the general habit of the Church of

worthily. For then we are guilty of the Body and Blood of CHRIST our SAVIOUR; we eat and drink our own "damnation, not considering the LORD's Body; we kindle GOD's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the LORD. Repent you truly for your sins past; have a lively and stedfast faith in CHRIST our SAVIOUR. Amend your lives, and be in perfect Charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to GOD, the FATHER, the SON, and the HOLY GHOST, for the redemption of the world by the death and passion of our SAVIOUR CHRIST, both GOD and Man, Who did humble Himself, even to the death upon the Cross, for us, miserable sinners;" Who lay in "darkness and the shadow of death, that He might make us the children of GOD, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only SAVIOUR, JESUS CHRIST, thus dying for us, and the innumerable benefits which by His precious blood-shedding He hath obtained to us; He hath instituted and ordained holy mysteries, as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort. To Him therefore, with the FATHER and the HOLY GHOST, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life. Amen.

a See note a, p. 381, and the right-hand column opposite this note.  
 b See Hamlet, v. 1. Mirror of Our Lady, pp. 25, 73, 74, etc.  
 c See CVPR. de Laps. for some remarkable instances.

d This ";" is in the MS.  
 e The reference is to the "darkness" in which our Lord uttered His fourth saying upon the Cross. He became a Son forsaken, We as children to be taken.

f. i. e. The Celebrant

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

**YE** that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the Commandments of GOD, and walk-

that ys to sey hauyng sorow yn yowr herts, for yowre synnys. Furthermore, I charge yow yf ther be eny man or woman, that beryth yn his herte eny wrothe or rancor to eny of his 'even-cristen [*fellow-Christian*] that he 'be not ther howselyd, ther to the tyme that he be with hym yn perfyte love & cheryte, for ho so [*whoso*] beryth wrethe or evyll wyll yn herte, to eny of hys evencristen, he ys note worthy hys God to receyue; and yf he do, he reseyyvthe his "damp-nacyon, where he schuld receyue his saluacion. Furthermore, y charge yow that none of yow go to Godds borde to day, lasse than he be yn full wyll & purpose for to sese and to withstond the deds of syn. For who proposyth now to contynue yn syn azene after hys holy tyme he is note worthy to receyue his God; & yf he do hyt ys to hym grete perell. Furthermore I charge all strangers bothe men and women, that none of yow go to godds borde, yn to tyme that 3e haue spoke with me, other [*or*] with myn asynys. Furthermore, y charge yow bothe men and women that havythe servants, that 3e takythe hede that they be well y gouernyd yn takyng of mets & drynks, for the perell that may be fall, thorow forfeytyng of mets & drynks. . . . Also 3e shall knell adown apon yowr kneys, seyyng after me, y cry God mercy, and our lady seynt mary, & all the holy company of hevyn, & my gostelyche fadyr, of all the trespasse of syn that y have don, in thowte, word, other [*or*] yn dede, fro the tyme that y was bore, yn to this tyme; that ys to say in Pryde, Envy, Wrethe, Slowthe, Covetyse, Gloteny, & Lechery. The v. Commawndements, dyuerse tymys y broke. The werks of mercy note y fulfyllid. My v. wyttys mysse spend, etc.  
 Misereatur vestri omnipotens DEUS, etc.  
 Absolutionis forma.  
 DEUS noster JESUS CHRISTUS, pro Sua magna misericordia, etc.]

England before the Reformation or not, certainly now one of the most remarkable of the peculiar features of the Anglican Communion Offices is the anxious carefulness shewn by the Church to ensure that communicants shall approach the Lord's Table after due preparation and with right dispositions. Not only in the previous notice, but in the course of the Service itself, they are warned of the danger of unworthy Communion, and the necessity of self-examination is insisted upon. The words of the Invitation are also very emphatic: "Ye that do truly and earnestly repent you of your sins." The lowly self-abasement of the general confession; the reminder that turning to Him "with hearty repentance and true faith" is the condition of God's forgiveness, and that our Saviour's "comfortable words" are addressed only to those who "truly turn to Him," are all of the same character. The admixture of grave warning and tender encouragement in this Service is indeed truly wonderful. There is nothing like it in the Offices of any other Communion, as (however others may be, in some features, grander and more striking) there is no Service more touchingly beautiful than the Communion Service of the Church of England, when performed as it ought to be. This peculiarity has probably conduced largely to the growth amongst us of a feeling, with respect to Holy Communion, which goes far to compensate for the almost universal neglect of the Church's direction that intending communi-

cants should signify their names to the Curate beforehand, and to obviate the necessity of the Minister "repelling" any. For there is more risk of persons refraining who ought to communicate, than of persons communicating who ought to refrain.

It should be observed that the last paragraph forms a doxology, such as that with which sermons are concluded, and ought to be said as such.

§ The Invitation.

The germ of this Invitation is to be observed in the above Exhortation of the Mediæval Church. It is first found, as it now stands, in the "Order of Communion" of 1548. It was no doubt originally intended as an actual invitation, to those who were about to communicate, to leave the body of the congregation and pass into the chancel. The "Order of Communion" was an English appendix to the Latin Office; and the latter having been already completed, as far as the Communion of the Priest, the Invitation of course (with the Confession, Absolution, and Comfortable Words) followed the Consecration, instead of preceding it as now. It may be taken as a verbal substitute for the kiss of peace. Cosin suggested the words, "Draw near in full assurance of faith," probably with the view of indicating that the Invitation is now for an approach of the heart, not of the body. It should be read by the Celebrant.

ing from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, meekly kneeling upon your knees.

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

**A**LMIGHTY GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we from time to time most grievously have committed, By thought, word, and deed, Against Thy Divine Majesty, Provoking most justly Thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful FATHER; For Thy SON our LORD JESUS CHRIST's sake, Forgive us all that is past, And grant that we may ever hereafter Serve and please Thee, In newness of life, To the honour and glory of Thy Name; Through JESUS CHRIST our LORD. Amen.

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

**A**LMIGHTY God, our heavenly FATHER, Who of His great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto Him; Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life; through JESUS CHRIST our LORD. Amen.

¶ Then shall the Priest say,

¶ Hear what comfortable words our SAVIOUR CHRIST saith unto all that truly turn to Him

**C**OME unto Me all that travail and are heavy laden, and I will refresh you. S. MATT. xi. 28. So God loved the world, that He gave His

a Liturgies of SS. James and Chrysostom.

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

c ܣ. ܘܛ. ܘܢ.

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

e ܣܐܪ.

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

g ܣ. ܘܛ. ܘܢ.

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

α Μετὰ φόβου Θεοῦ, καὶ πίστεως, καὶ ἀγάπης προσέλθετε.

¶ His finitis, . . . accedat sacerdos cum suis ministris ad gradum altaris, et dicat ipse confessionem, diacono assistente a dextris et subdiacono a sinistris. Hoc modo incipiendo.

**A**LMIGHTY everlasting GOD, the FATHER of our LORD JESUS CHRIST, the Maker of all things, the Judge of all men, we acknowledge, and we lament that we were conceived and born in sins, and that therefore we be prone to all evils . . .

¶ Confiteor DEO, . . . quia peccavi nimis cogitatione, locutione, et opere: mea culpa . . .

¶ And we are sorry for it with all our hearts . . .

Have mercy upon us, most gentle FATHER, through Thy SON our LORD JESUS CHRIST . . .

¶ ¶ Et sciendum est, quod quicumque sacerdos Officium exsequatur, semper episcopus si præsens fuerit, ad gradum altaris dicat *Confiteor, Misereatur, et Absolutionem.*

**B**ECAUSE our blessed LORD hath left this power to His congregation, that it may absolve them from sins, and restore them in to the favour of the heavenly FATHER, which being repentant for their sins, do truly believe in CHRIST the LORD . . .

¶ Misereatur vestri Omnipotens DEUS et dimittat vobis omnia peccata vestra, liberet vos ab omni malo, conservet et confirmet in bono, et ad vitam perducat æternam. Amen.

Hear ye the Gospel. John iii.

**G**OD so loved the world that He gave His only-begotten SON, that all which believe in Him, should have life everlasting.

#### THE CONFESSION AND ABSOLUTION.

From the ancient form of Exhortation given above, it will be seen that public confession and absolution before Communion were not a novelty when introduced into the Order of Communion of 1548, and subsequently into the full Communion Office of 1549. There was indeed a form of Confession in the ancient Office (which will be found in the Appendix to the Liturgy, and at p. 184), yet this cannot be considered as the Confession of the people, but rather as that of the Celebrant and his Ministers. One was therefore used by the people before their too rare reception of the one element in ante-Reformation times, and this was methodized into its present form in 1548. It originally stood after the Consecration, and referred therefore to Communion only; but in 1552 it was placed in its present position, probably with the very reasonable and pious view that as "we are unworthy to offer any sacrifice" to God, so before we offer that sacrifice, the offering of which is our bounden duty, it is fit that we should make open confession of our unworthiness, and receive the benefit of Absolution. There is, indeed, an analogy between this and the washing of the disciples' feet by our Lord before the Institution. "Ye are clean," said He, when He had done this to them: or, as St. John records "Now ye are clean

through the word which I have spoken unto you." [John xvi. 3.] So by the absolving word of God, even of "our Lord Jesus Christ," Who hath power on earth to forgive sins, and "Who hath left power to His Church to absolve all sinners who truly repent and believe in Him," all such may approach the solemn moment of Consecration, cleansed and prepared by the act of the Church crowning their own penitence and confession.

The present position of the Confession and Absolution may thus be regarded as another recognition of the Priesthood of the Laity, and of the share which they have in the subsequent offering of the Eucharistic Sacrifice by their leader and representative who stands at the Altar.

Both the Confession and Absolution owe some expressions to HERMANN'S Consultation, but there is no ground for supposing that the idea of them was taken from thence. Hermann's Confession is a long and homiletic kind of form, of which the only words at all similar to that of our Office are those given above. What slight association is traceable between the two may be further seen by a reference to the note on the Absolution in the "Order for the Visitation of the Sick."

Until 1661 the Rubric directed the Confession to be said "in the name of those that are minded to receive the Holy



only-begotten SON, to the end that all that believe in Him should not perish, but have everlasting life. S. JOHN iii. 16.

¶ Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That JESUS CHRIST came into the world to save sinners. 1 TIM. i. 15.

¶ Hear also what Saint John saith.

If any man sin, we have an Advocate with the FATHER, JESUS CHRIST the righteous; and He is the propitiation for our sins. 1 S. JOHN ii. 1.

¶ After which the Priest shall proceed, saying,  
Lift up your hearts.

Answer.

We lift them up unto the LORD.

Priest.

Let us give thanks unto our LORD GOD.

Answer.

It is meet and right so to do.

¶ Then shall the Priest turn to the LORD'S Table, and say,

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto Thee, O LORD, \*Holy FATHER, Almighty, Everlasting GOD.

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

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, LORD GOD of Hosts, Heaven and Earth are full of Thy

<sup>a</sup> S. B. R. All ancient Liturgies.

<sup>b</sup> Mozarab. *Levamus.*

<sup>c</sup> Comp. Trisagion, in notes to Anthem in Burial Service.

¶ Or 1 Tim. i.

This is a sure saying, and worthy of all embracing, that JESUS CHRIST came into this world to save sinners.

¶ Or John iii.

The FATHER loveth the SON, and hath given all things into His hands; he that believeth in the SON hath life everlasting.

¶ Or Acts x.

All the prophets bear witness unto CHRIST, that all that believe in Him receive remission of their sins through Him.

¶ Or 1 John ii.

My little children, if any have sinned, we have a just Advocate with the FATHER, JESUS CHRIST, and He is an atonement for our sins.

“Sursum corda.

° Habemus ad DOMINUM.

Gratias agamus DOMINO DEO nostro.

Dignum et justum est.

VERE dignum et justum est, æquum et salutare, nos Tibi semper et ubique gratias agere, DOMINE Sancte, PATER Omnipotens, æterne DEUS.<sup>f</sup>

¶ Sequuntur Præfationes.

ET ideo cum Angelis et Archangelis, cum thronis et dominationibus, cumque omni militia cœlestis exercitus, hymnum gloriæ Tuæ canimus, sine fine dicentes:

Sanctus, Sanctus, Sanctus, DOMINUS DEUS

Communion, either by one of them, or else one of the Ministers, or by the Priest himself.” The Puritans objected to this, saying, “We desire it may be made by the Minister only,” and that “it is a private opinion, and not generally received in the Catholic Church, that one of the people may make the Public Confession at the Sacrament, in the name of all those that are minded to receive the Holy Communion.” Cosin altered the Rubric to, “by one of the Ministers, or the Priest himself, both he and all the people kneeling humbly upon their knees, and saying” The Puritans apparently wished to prevent the people from saying it at all.

THE COMFORTABLE WORDS.

The use of these texts of Scripture is peculiar to the English Liturgy, and seems to have been derived from the Consultation of Archbishop Hermann. Before Communion and after Consecration the Liturgy of St. Mark directs the 42nd Psalm to be said, and that of St. James has the 23rd, 34th, 145th, and 116th in the same place. There is some analogy between this custom and our own, but it can scarcely be considered the precedent which led to the present usage.

Perhaps the object of their introduction was the obvious one suggested in the title of “comfortable words,” that of confirming the words of Absolution with those of Christ and His Apostles; and of holding forth our Lord and Saviour before the communicants in the words of Holy Scripture to prepare them for “discerning” His Body in the Sacrament. The title was not a new one, being used in one of the authorized volumes issued in Henry the Eighth's reign under the editorship of Cranmer. “Whereupon . . . the penitent may desire to hear of the Minister the comfortable words of remission of sins. And the Minister thereupon, according to Christ's Gospel, shall pronounce the sentence of Absolution.” [A Necessary Doctrine, etc., 1543.] The words “Christ's Gospel” illustrate the expression “believe His holy Gospel” in the Absolution used at Mattins and Evensong.

These texts appear to be translated for the Prayer Book, and not taken from any of the English versions of the Bible.

THE PREFACE.

This portion of the Communion Office is so called, as being an introduction to the most solemn part of the Service, that

Glory. Glory be to Thee, O LORD most High.  
*Amen.*

† PROPER PREFACES.

† Upon *Christmas day*, and seven days after.

**B**ECAUSE Thou didst give JESUS CHRIST Thine only SON to be born as at this time for us; Who by the operation of the HOLY GHOST was made very Man of the substance of the Virgin Mary His Mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, *etc.*

† Upon *Easter day*, and seven days after.

**B**UT chiefly are we bound to praise Thee for the glorious Resurrection of Thy SON JESUS CHRIST our LORD: for He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore with Angels, *etc.*

† Upon *Ascension day*, and seven days after.

**T**HROUGH Thy most dearly beloved SON JESUS CHRIST our LORD; Who after His most glorious Resurrection manifestly appeared to all His Apostles, and in their sight ascended up into heaven to prepare a place for us; that where He is, thither we might also ascend, and reign with Him in Glory. Therefore with Angels, *etc.*

SABAOOTH. Pleni sunt caeli et terra gloria Tua: Osanna in excelsis. Benedictus Qui venit in nomine DOMINI: Osanna in excelsis.

PRAEFATIONES.

“Haec praefatio dicitur in die Nativitatis Domini . . . et quotidie per hebdomadam, et in die Circumcisionis.

Sequens Praefatio dicitur in die Paschae et per totam hebdomadam . . .

**E**T Te quidem omni tempore, sed in hac potissimum die gloriosius praedicare, cum Pascha nostrum immolatus est CHRISTUS. Ipse enim verus est agnus Qui abstulit peccata mundi, Qui mortem nostram moriendo destruxit, et vitam resurgendo reparavit. Et ideo cum angelis, *etc.*

“Sequens Praefatio dicitur in die Ascensionis Domini, et per octavas, et in octavis, et in Dominica infra octavas . . .

**P**ER CHRISTUM DOMINUM nostrum, Qui post resurrectionem Suam omnibus discipulis Suis manifestus apparuit, et ipsis cernentibus est elevatus in caelum, ut nos divinitatis Suae tribueret esse participes. Et ideo cum angelis, *etc.*

*a. S. similar in 聖 報.*

*b. S. 聖 報. Greg. Gelas.*

*c. S. similar in 聖 報.*

*d. S. 聖 報. Greg. Gelas.*

immediately connected with the Consecration, or “the Canon.” It is found almost word for word in every known Liturgy, in every part of the Catholic Church, from the earliest times; and there can be no doubt that it is a correct tradition which assigns it to the Apostolic age.

The originals are here given from the Ancient Greek Liturgies. “*Ἄνω σχώμεν τὰς καρδίας. Ἐχομεν πρὸς τὸν Κύριον. Εὐχαριστήσωμεν τῷ Κυρίῳ. Ἄξιον καὶ δίκαιον. Ἄληθὸς ἄξιόν ἐστι καὶ δίκαιον, πρόπον τε καὶ ἀφειλομένον, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ δοξολογεῖν, σοὶ εὐχαριστεῖν.* [St. James.] *Δέσποτα Κύριε Θεέ, Πάτερ παντοκράτορ.* [St. Mark.] *ὃν ὑμνοῦσιν οἱ οὐρανοὶ τῶν οὐρανῶν, καὶ πᾶσα ἡ δύναμις αὐτῶν . . . ἄγγελοι, ἀρχάγγελοι* [St. James], *etc.*, at much greater length than in the Western Prefaces . . . “*Ἅγιος, ἅγιος, ἅγιος Κύριε Σαβαώθ, πλήρης ὁ οὐρανός, καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννὰ ἐν τοῖς ὑψίστοις. εὐλογημένους ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου Ὡσαννὰ ἐν τοῖς ὑψίστοις.* [St. James.]

It seems more than probable that this long thanksgiving prayer (the *εὐχαριστία ἐπὶ πολὺ* of JUSTIN MARTYR, *Apol. i. ch. 86*), which, beginning with the Sursum Corda, included also the Invocation of the Holy Spirit, the recitation of the Words of Institution, and the Prayer of Oblation, and closed with the Lord's Prayer, is alluded to by St. Paul in “Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks [ἐπὶ τῇ εὐχαριστίᾳ], seeing he understandeth not what thou sayest?” [1 Cor. xiv. 16.]

The “Sursum Corda” is referred to by St. Cyprian in his treatise on the Lord's Prayer [A. D. 252], where he says, “It is for this cause that the Priest before worship uses words of introduction, and puts the minds of the brethren in preparation, by saying, ‘Lift up your hearts;’ that while the people answer, ‘We lift them up unto the Lord,’ they may be reminded that there is nothing for them to think of except

the Lord.” [Cyp. *de Orat.* 20.] St. Cyril of Jerusalem, a century later, also comments upon them in these terms: “After this the Priest cries aloud, ‘Lift up your hearts.’ For truly ought we in that most awful hour to have our heart on high with God, and not below, thinking of earth and earthly things. The Priest then, in effect, bids all in that hour abandon all worldly thoughts, or household cares, and to have their heart in heaven with the merciful God. Then ye answer, ‘We lift them up unto the Lord;’ assenting to him by your avowal. . . . Then the Priest says, ‘Let us give thanks to the Lord.’ For in good sooth are we bound to give thanks, that He has called us, unworthy as we are, to so great grace; that He has reconciled us who were His foes; that He has vouchsafed to us the spirit of adoption. Then ye say, ‘It is meet and right:’ for in giving thanks we do a meet thing and a right; but He did, not a right thing, but what was more than right, when He did us good, and counted us meet for such great benefits.” [CYRIL, *Catech. Lect. xxiii. 3, 4.*] These versicles are also referred to by St. Chrysostom [*de Euch., de Poenitentia*], by St. Augustine [*de Dono Perseverant. xiii.*], and by Cæsarius of Arles. [*Hom. xii. xvi.*]

The use of the Sanctus is of equally ancient date. St. Cyril speaks of its long Preface in a passage following that just quoted, and then goes on to say: “We make mention also of the Seraphim, whom Isaiah, by the Holy Ghost, beheld encircling the throne of God, and with two of their wings veiling their countenances, and with two their feet, and with two flying, who cried, ‘Holy, Holy, Holy, Lord God of Sabaoth.’ [Isa. vi. 1; Rev. iv. 8.] For this cause, therefore, we rehearse this confession of God, delivered down to us from the Seraphim, that we may join in hymns with the hosts of the world above.”

It is very remarkable that in all the ancient Liturgies, both of East and West, the saying of the Sanctus is given to the choir and people. The Celebrant having recited the Preface, or Introductory part of this great act of Eucharistic Thanks-

† Upon *Whitsunday*, and six days after.

**T**HROUGH JESUS CHRIST our LORD, according to Whose most true promise, the HOLY GHOST came down, as at this time, from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery Tongues, lighting upon the Apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and true knowledge of Thee, and of Thy SON JESUS CHRIST. Therefore with Angels, *etc.*

† Upon the Feast of *Trinity* only.

**W**HO art one GOD, one LORD; not one only Person, but three Persons in one Substance. For that which we believe of the glory of the FATHER, the same we believe of the SON, and of the HOLY GHOST, without any difference or inequality. Therefore with Angels, *etc.*

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

**T**HEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, holy, holy, LORD God of Hosts, Heaven and Earth are full of Thy Glory: Glory be to Thee, O LORD most High. *Amen.*

a. S. similar in 聖. 聖.

b. *Inst. of Christian Man. Paraph. of Creed. A.D. 1537.*

c. S. 聖.

d. S. 聖. 聖. Greg. Gelas.

e. Sar

\*Sequens Præfatio dicitur in die Pentecostes et per hebdomadam . . .

“The same HOLY SPIRIT did once descend down from Heaven in the similitude and likeness of fiery Tongues, and did light down upon all the Apostles and disciples of CHRIST, and inspired them also with the knowledge of all truth, and replenished them with all heavenly gifts and graces.

c. Sequens Præfatio dicitur in die Sanctæ Trinitatis et in omnibus Dominicis usque ad Adventum Domini . . .

“QUI cum unigenito FILIO Tuo et SPIRITU SANCTO unus es DEUS, unus es DOMINUS, non in unius singularitate Personæ, sed in unius Trinitate Substantiæ. Quod enim de Tua gloria revelante Te credimus, hoc de FILIO Tuo, hoc de SPIRITU SANCTO, sine differentia discretionis sentimus . . . una voce dicentes.

† Item in aliis Præfationibus conclusio.

**E**T ideo cum Angelis et Archangelis, cum thronis et dominationibus cumque omni militia cœlestis exercitus, hymnum gloriæ Tuæ canimus, sine fine dicentes:

Sanctus, Sanctus, Sanctus, DOMINUS DEUS SABAOTH, pleni sunt cœli et terra gloria Tua; Osanna in excelsis; benedictus Qui venit in nomine DOMINI; Osanna in excelsis.

giving, the “Triumphal Hymn” itself, as the Liturgies of St. Basil and St. Chrysostom call it, is taken up by the whole body of the worshippers who, as kings and priests unto God, join in that solemn act of adoration of the ever-blessed Trinity. To mark this Catholic custom the Sanctus itself ought to be printed as a separate paragraph, and so it was printed in 1549 and 1552. In choirs, and places where they sing, both it and the Gloria in Excelsis ought always to be sung in the same manner as the Creed. In this our highest, most glorious, and most joyous Service our highest efforts ought to be used to make it as worthy as we can of Him to Whom it is offered, and to bring out as fully as we can its character of adoring thanksgiving.

In the Primitive and Mediæval Liturgies the Sanctus concluded with the words, “Hosanna in the Highest, blessed is He that cometh in the Name of the Lord, Hosanna in the highest.” In translating it for the Office of our Prayer Book, the four latter words were changed to “Glory to Thee, O Lord, in the highest;” and the present termination was substituted in 1552, thus displacing the Hosanna altogether.

No reason can be assigned for this deviation from ancient custom.<sup>1</sup> But there was, perhaps, some popular superstition, now lost sight of, which made it seem desirable to drop the words in question. The *Mirror of Our Lady* comments upon the Sanctus as then used in the following words: “This song Sanctus is the song of Angels, and it is said to the Blessed Trinity, as is said before in the hymn Te Deum at Mattins. The second part thereof, that is, Benedictus, is taken from the Gospel, where the people on Palm Sunday came against our Lord Jesus Christ, and said to Him the same words in praising and joying of His coming. And so they are sung here in the Mass, in worship of our Lord’s coming in the

Sacrament of the Altar. And therefore at the beginning of Benedictus ye turn to the Altar and make the token of the Cross upon you in mind of our Lord’s Passion, which is specially represented in the Mass.” [*Mirror*, p. 329.] It is not unlikely that the last period of this comment gives an indication of the reason why the change was made. A more satisfactory explanation that may be given, however, is that the Benedictus is not part of the song of the angels, and is therefore inconsistent, strictly speaking, with the words of the Preface.

The presence of angels at the celebration of the Holy Communion has been believed in by the Church from Primitive times, and in all parts of the Christian world.

§ *Proper Prefaces.*

Besides these five Proper Prefaces, the Sarum Missal had one for Epiphany and seven days after, one for Ash-Wednesday and Ferial days in Lent, one for Festivals of Apostles or Evangelists, and one for the Festivals of the Blessed Virgin. The Trinity Preface was used on all the Sundays after Trinity, and at every wedding celebration. The Liturgies of the Eastern Church have but one invariable Preface, much longer and fuller than those of the West, throughout the year. In the Latin Church the variety of Prefaces was anciently much greater than it is now. The Sacramentaries of SS. Leo, Gelasius, and Gregory, which have been the great sources of Liturgical forms for all the Churches of the West, contain a Preface for nearly every Sunday and Festival throughout the year. The same is true of the Mozarabic Missal, in which the Preface is called “*Illatio*,” and of the ancient Gallican Liturgies, whose name for it is “*Contestatio*.” The number was reduced to ten about the end of the twelfth century, in the English, and in all other Western Missals but the Ambrosian and the Mozarabic. The ancient Missals always contained the musical notation of the various Prefaces as well as of the Creed, and the Lord’s Prayer; and the Intonation of the Gloria in Excelsis.

<sup>1</sup> In the Clementine Liturgy, however, the Sanctus and the Hosanna are placed separate, and at a considerable distance from each other.

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

WE do not presume to come to this Thy Table, O merciful LORD, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same LORD, Whose property is always to have mercy: Grant us therefore, gracious LORD, so to eat the Flesh of Thy dear SON JESUS CHRIST, and to drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him, and He in us. *Amen.*

<sup>a</sup> Order of Communion, A.D. 1548.  
<sup>b</sup> S. Basil. Greg. ap. Menard. P. 265. Lit. Mozarab.

<sup>c</sup> Syriac Liturgy of St. James. Prayer before Communion.

<sup>d</sup> and . . . us [1552].

Oremus.

DOMINE, sancte PATER, omnipotens, æterne DEUS, da nobis hoc corpus et sanguinem FILII TUI DOMINI DEI nostri JESU CHRISTI ita sumere, ut mereamur per hoc remissionem peccatorum nostrorum accipere et Tuo SANCTO SPIRITU replei: quia Tu es DEUS, et præter Te non est alius nisi Tu solus. Qui vivis et regnas DEUS.

GRANT, O LORD, that our bodies may be sanctified by Thy holy Body, and that our souls may be cleansed by Thy propitiatory Blood: and that they may be for the pardon of our faults, and the remission of our sins. O LORD GOD, glory be to Thee for ever.

### § The Prayer of Humble Access.

This Prayer, together with the Invitation, "Ye that do truly," the Confession, Absolution, and Comfortable Words, which it then immediately followed, was placed in the Liturgies of 1548 and 1549 between the Consecration and the Communion. It is similarly placed in the Scottish Liturgy of 1637; and in the present Scottish Office. Archbishop Laud says: "If a comparison must be made, I do think the order of the Prayers as they now stand in the Scottish Liturgy to be the better and more agreeable to use in the Primitive Church; and I believe they which are learned will acknowledge it." The change was made in 1552, and like some others made at the same time is difficult to account for, except on the ground of some temporary influence and danger. In the Order of Communion of 1548 and in the Liturgy of 1549, after "drink His blood" was added "in these holy mysteries," which words were omitted in 1552, and proposed for restoration by Cosin. In the Eastern Liturgies the Prayer which answers to this is called the Prayer of Inclination, and is said immediately before the Communion of the People.

Bishop Cosin proposed to place this Prayer immediately before the Communion: the reasons already given for the place of the Confession and Absolution seem, however, to justify its retention here.

In the Salisbury and Hereford Missals it was said in the singular number; but the York Missal had it in the plural as given above.

so to eat] The emphatic sense of these words must not be overlooked in the use of this Prayer. Their sense may be best seen by a paraphrase: "We are not worthy to gather up the crumbs under Thy Table, but of Thy mercy Thou dost grant us the flesh and blood of Thy dear Son: Grant us so to eat and drink that precious Gift that His promise may be altogether fulfilled, that we may eat and drink of these after the manner of those to whom He is Life unto Life; and not after the manner of those to whom the WORD of Life Itself is Death unto Death."

that our sinful bodies . . . by His Body] These words, as far as "Blood, and," were not in the Prayer as it appeared in the Order of Communion, but were added in 1549. The separate application of the Body and Blood to the body and soul was, however, made in the words of administration in the Order of Communion. [See Appendix to Introduction, p. 364.]

### THE PRAYER OF CONSECRATION.<sup>1</sup>

This is the central portion of the "Canon of the Mass" as it was rendered in the English Liturgy of 1549. The original form of the whole will be found in the Appendix to the Communion Office.

When the Priest, standing before the Table] In the Prayer Book of 1552 the Rubric merely directs the Priest, after saying the Prayer of Humble Access "kneeling down at God's Board," to say the Prayer of Consecration standing up. In

<sup>1</sup> The manner in which Bishop Cosin desired to restore the ancient mode of Consecration and Oblation may be best seen by printing his marginal alterations in their proper order. A comparison of these with the Offices of 1549 and 1637, as printed in the Appendix, will give a complete view of this Prayer.

"Here followeth the Prayer of Consecration.

"When the Priest, standing before the Table, hath so ordered the Bread and

the Scottish Book of 1637 the Rubric is: "Then the Presbyter, standing up, shall say the Prayer of Consecration as followeth; but then during the time of consecration he shall stand at such a part of the holy table, where he may with the more ease and decency use both his hands." The natural meaning of the present Rubric is that the Celebrant, who, during the Prayer of Humble Access, has been "kneeling down at the Lord's Table," shall now "stand," and stand "before" it, *i.e.* at the middle of its front, facing east, and having "so ordered the Bread and Wine," etc., shall, *without changing his position* (for which there is no direction), "say the Prayer of Consecration." The phrase "before the people" means, not turning towards them, but [1] In front of, at the head of them, as their representative and spokesman. [2] In full view of them, in the one place where he can best be seen by all present.

shall say the Prayer of Consecration] This is not to be said in an inaudible voice. Ritual directions to say the Canon "secreto" or "submissa voce" receive a striking illustration from a Canon passed in A.D. 1200 at a Council held under Archbishop Fitzwalter: "Verba Canonis rotunde dicantur, et distincte, nec ex festinatione nec ex diuturnitate nimis protracta." [JOHNSON'S *Can.* ii. 84.] The saying of the Canon in such a manner as that it shall not be heard by the congregation is a ritual affectation which sprung up in the later Middle Ages among other abuses thrust upon the ancient Liturgy.

Here the Priest] The marginal Rubrics for the manual rites were omitted in the Revision of 1552. The two directing the Priest to take the Bread, and then the Wine, into his hands,

Wine that he may with the more readiness and decency break the Bread before the people, and take the Cup into his hands, he shall say as followeth,

"Almighty God, our heavenly Father, Who . . . His precious death and sacrifice . . . we most humbly beseech Thee, and by the power of Thy holy Word and Spirit, vouchsafe so to bless and sanctify these Thy gifts and creatures of Bread and Wine, that we receiving them according to Thy Son . . . In remembrance of Him, and to shew forth His death and passion, may be partakers of His most blessed Body and Blood.

"Who in the same night that He was betrayed \*took Bread, and when He had blessed, and given thanks, He brake it and gave it to His disciples saying, Take, eat, this is My Body which is given for you, doe this in remembrance of Me.

"Likewise, after supper, He took the Cup, and when He had blessed and given thanks He gave it to them, saying, Drink ye all of this: for this is My Blood of the New Testament, which is shed for you, and for many for the remission of sins, do this as oft as ye shall drink it in remembrance of Me. Amen.

"Immediately after shall follow this Memorial, or Prayer of Oblation.

"Wherefore, O Lord and heavenly Father, according to the Institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate, and make here before Thy Divine Majesty, with these Thy holy gifts, the memorial which Thy Son hath willed and commanded us to make: having in remembrance His most blessed passion and sacrifice, His mighty resurrection, and His glorious ascension into heaven, rendering unto Thee most hearty thanks, for the innumerable benefits procured unto us by the same, and we entirely desire Thy Fatherly goodness, mercifully to accept this our Sacrifice of praise and thanksgiving: most humbly beseeching Thee to grant, that by the merits and death of Thy Son Jesus Christ, now represented unto Thee, and through faith in His Blood Who maketh intercession for us at Thy right hand, we and all Thy whole Church may obtain remission of our sins, and be made partakers of all other benefits of His Passion. And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies." [As in 1549. See Appendix.]

\* At these words [took Bread] the Priest is to take the Paten into his hands: at [brake it] he is to break the Bread: and at [this is My Body] to lay his hand upon it. At the words [took the Cup] the Priest is to take the Chalice into his hands: and at [this is My Blood] to lay his hand upon every vessel [be it Chalice or Flagon] in which there is wine to be consecrated.

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

**A**LMIGHTY God, our heavenly FATHER, Who of Thy tender mercy didst give Thine only SON JESUS CHRIST to suffer death upon the Cross for our redemption; Who made there (by His one Oblation of Himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again; Hear us, O merciful FATHER, we most humbly beseech Thee; and grant that we receiving these Thy "Creatures of Bread and Wine, according to Thy SON our SAVIOUR JESUS CHRIST's holy Institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood: Who, in the same night that He was betrayed, (a) took Bread; and, when He had given thanks, (b) He brake it, and gave it to His disciples, saying, Take, eat,

\* Here the Priest is to take the Paten into his hands:  
b And here to break the Bread:

a Book of Common Prayer, A.D. 1549.

b "Christ and His death be the sufficient oblation, sacrifice, satisfaction, and recompense, for the which God the Father forgiveth and remitteth . . ." [Comp. third of Ten Articles of A.D. 1536.]

c This Invocation in 1549 only.

d That is, the "creatures" of God's natural creation.

e 聖. 聖. 聖.

f al. *Hic fiat signum fractionis.* [See footnote 1.]

**O** GOD heavenly FATHER, Which of Thy tender mercy didst give Thine only SON JESU CHRIST, to suffer death upon the Cross for our redemption; Who made there (by His one Oblation once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to celebrate a perpetual memory of that His precious death, until His coming again: Hear us, (O merciful FATHER,) we beseech Thee; and with Thy HOLY SPIRIT and Word vouchsafe to bless and sanctify these Thy gifts and creatures of bread and wine.

. . . 'ut nobis con✠opus et san✠guis fiat dilectissimi FILII Tui DOMINI nostri JESU CHRISTI.

Qui pridie quam pateretur, accepit panem in sanctas ac venerabiles manus Suas, et elevatis oculis in cœlum ad Te DEUM PATREM Suum Omnipotentem, Tibi gratias agens bene✠dixit, fregit, [*Hic tangat hostiam dicens*] deditque discipulis

were restored in 1661, and the other three directing the Breaking of the Bread, and the laying of the hand on the Bread, and on the Wine, were then first inserted. In the case of the first marginal Rubric there is a needless and awkward change from that of 1549. It is the Bread, not the Paten, the Priest should take into his hands. If he takes the Paten, he must certainly put it down again before he can conveniently comply with the next direction.

And here to break the Bread] The breaking the Bread before Consecration, though apparently "most agreeable with the institution of Christ," is peculiar to the English Rite.<sup>1</sup> In all other Liturgies it occurs after the Consecration, usually after the Lord's Prayer, with which the long Consecration Prayer invariably closes, and shortly before the dipping of a portion into the cup before actual communion, a rite which is found in all the great Liturgies of East and West. The laying of the right hand on each element during the utterance of the words of consecration is also peculiar to the English Rite. It seems to come most nearly in the place of the act of making the sign of the Cross, which in the unreformed Use the Celebrant did as he said the word *benedixit* over each Element.

that we receiving these Thy Creatures of Bread and Wine] In this place the Invocation of the Holy Ghost was inserted in 1549. This occurs in every ancient Catholic Liturgy of both East and West, excepting only the Roman, and those derived from it (if indeed the Roman or Petrine family of Liturgies did not itself also originally contain it), and the Holy orthodox Church of the East has always thought it essential to the act of consecration. It was omitted in 1552, probably in deference to the scruples of Bucer. It was inserted in the Scottish Book of 1637, and forms part of the existing Scottish and American Communion Offices, where it follows the Words of Institution and the Prayer of Oblation, as in the Eastern Liturgies. The clause in our present Office contains an implied or oblique invocation of the Holy Ghost, since it is only through His Divine operation that we, by receiving God's "Creatures of Bread and Wine," can "be made partakers of Christ's most blessed Body and Blood." But we may be allowed to wish, with Bishops Horsley and Wilson,

and the best informed English Divines, that the direct Invocation had been left untouched.<sup>2</sup>

§ The Words of Institution.

Most theologians of the Western Church have always held that the Consecration of the Holy Eucharist is effected and completed by the recitation of our Lord's words of Institution.<sup>3</sup> They are of such solemn importance, as bringing our Lord Himself in to be the Consecrator of the Holy Sacrament, that they should be uttered with deliberation and distinctness, the Celebrant taking ample time for the manual gestures. Bishop Cosin marked off as separate paragraphs the words beginning, "Who, in the same night," and "Likewise after supper:" and it is much to be wished that this mode of printing the prayer was adopted. The Sarum Rubric for the pronunciation of the words "Hoc est enim corpus meum" is as follows: "*Et debent ista verba proferri cum uno spiritu et sub una prolatione, nulla permutatione interposita.*"

Previously to the words "blessed and brake," the Liturgies of St. Mark, St. James, St. Clement, and that of Malabar, and all the great Western Liturgies, except the Mozarabic, insert that "our Lord looked up to Heaven," and the Sarum and Roman Liturgies direct the Celebrant to lift up his eyes to Heaven. This is not mentioned in the Gospel accounts of the Institution, though our Lord may well have done so, as it is mentioned He did in blessing the bread at the Feeding of the Five Thousand, and tradition may have preserved it. The Liturgies of St. Basil and St. Chrysostom do not notice it. After "given thanks" all the ancient English Liturgies, the Roman, Ambrosian, and Mozarabic, the Liturgies of St. Mark, and St. Basil, and of Malabar, insert "He blessed," both for the Bread and the Cup; the Liturgy of St. James and the Clementine for the Cup only; and the Liturgy of St. Chrysostom for the Bread only.

He brake it] There cannot be too great exactness and reverent formality on the part of the Celebrant in consecrating the Elements by means of which, when consecrated, an acceptable sacrifice is to be carried up to the Father, and the Body and Blood of the Lord Jesus Christ received by the communicants. The Priest having, therefore, taken the

<sup>1</sup> There is some reason to think that this peculiarity is of very ancient existence in the Church of England. A Manual of about A.D. 1320, purchased in Holderness many years ago, was once for some time in the hands of the writer, and afterwards came into the possession of the Rev. W. J. Blew, contains many peculiarities in the Rubrics, and some in the prayers; the former including the Rubric "*benedixit hic fiat signum fractionis fregit.*" This looks like the survival in form of an actual fraction. That the usage enjoined was not uncommon is shewn by the Sarum Missal of 1554, in which are the words, "*Hic non debet tangi hostia modo fractionis sicut alii facti tangunt et male faciunt,*" an argument following to shew why this ought not to be done.

<sup>2</sup> On this subject, see NEALE'S *Introd. to Hist. of the Holy Eastern Church*, i. 492-502; and FREEMAN'S *Princ. Div. Serv.* II. ii. pp. 190-199.

<sup>3</sup> There is room for doubt whether the Consecration was always considered to be complete without the Invocation of the Holy Ghost. The Gallican and Mozarabic Liturgies seem to witness otherwise by such prayers as the following: "Descendat, Domine, plenitudo Majestatis, divinitatis, pietatis, virtutis, benedictionis et glorie tue super hunc panem, et super hunc calicem: et fiat nobis legitima Eucharistia in transformatione corporis et sanguinis Domini." [NEALE and FORBES' *Gallican Liturgies*, p. II; comp. p. 4.]

\* And here to lay his hand upon all the Bread.

Here he is to take the Cup into his hands: \* And here to lay his hand upon every vessel (be it Chalice or Flagon) in which there is any wine to be consecrated.

(c) this is My Body which is given for you: Do this in remembrance of Me. Likewise after supper He (d) took the Cup; and, when He had given thanks, He gave it to them, saying, Drink ye all of this; for this (e) is My Blood of the New Testament, which is shed for you and for many for the remission of sins: Do this, as oft as ye shall drink it, in remembrance of Me. Amen.

a The MS. has "hands:" the black-letter book of 1636 has these Manual Rubrics written in the margin, and the word is "hand." But the plural is the more correct, representing the ancient Sarum and York Rubric, "tenet inter manus suas."

Suis, dicens, Accipite et manducate ex hoc omnes.

Hoc est enim corpus Meum.

Simili modo posteaquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus Suas, item Tibi gratias agens, bene dixit, deditque discipulis Suis, dicens Accipite et bibite ex eo omnes. [*Hic elevet parumper calicem, ita dicens.*]

Hic est enim calix sanguinis Mei novi et æterni testamenti, mysterium fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum.

Bread into his hands at the words "took bread," should raise his hands in front of his breast, break the Bread by separating it into two portions, and then hold the separated portions one in each hand in such a manner that they may be visible to the communicants. He should then replace the fragments on the Paten, take the Paten in his left hand, and hold his right hand over it whilst saying the words, "This is My Body which is given for you." He should then raise the Paten in both hands, and, bowing his head, hold it raised upward in front of him whilst saying the words, "Do this in remembrance of Me," and then replace it on the Altar and cover it. Similarly at the Consecration of the Wine he should raise the Chalice in both hands, and when he has said the words, "This is My Blood of the New Testament . . . remission of sins," while laying one hand upon the Chalice, he should hold it raised upward in both hands while he says, "Do this, as oft as ye shall drink it, in remembrance of Me;" then replacing the Chalice and covering it.<sup>1</sup>

Reverence suggests that at the words, "When He had given thanks," in each case, the sign of the Cross should be made over the Element then in the hands.

This is the most solemn part of the whole ministration of the Liturgy. Standing before the flock of Christ in the Presence of Almighty God, the Priest stands there as the vicarious earthly representative of the invisible but one true and only Priest of the Heavenly Sanctuary: acting "in His Name," and "by His commission and authority" [Article xxvi.], he brings into remembrance before the Eternal Father the one only and everlasting Sacrifice which was once for all made and "finished upon the Cross" [Article xxxi.], but is perpetually pleaded, offered, and presented, by the One Everlasting Priest and Intercessor in Heaven. For Christ as our Great High Priest, Who "ever liveth to make intercession for us," and Who is the ever-acceptable Victim and Propitiation for our sins, doeth indeed no more that which He pronounced to be "finished" on Calvary, but evermore pleadeth for our sake that which then He did. And this He does in two ways. [1] In Heaven, openly, as one may say, and by His own immediate action. [2] On Earth, mystically, but as really, acting mediately by the earthly Priest as His visible instrument. The Action is the same in both cases, and the real Agent is the same; for Christ, since Pentecost, is as really (though supernaturally and spiritually) present on earth, in and by the ordinances of His own Institution, as He is since the Ascension in Heaven naturally and corporally. "Where two or three are gathered together in His Name," (and where so truly are we so gathered as when we meet to celebrate the great Memorial Sacrifice specially appointed by Himself?) "there is He in the midst of us;" not so much as the acceptor (for such is sometimes mistaken to be the only meaning of this text) as the leader and offerer of our worship, invisibly acting through His visible instrument and representative. The great and only Sacrifice once made can never be repeated. But it is continually offered, i.e. brought into remembrance and pleaded, before God. They who are called "Priests" because, and only because, they visibly represent to the successive generations of mankind the one immortal but invisible Priest, are through God's unspeakable mercy privileged to bring it into remembrance before Him, by His order, Who said, "Do this for a Memorial, a Commemoration of Me." Thus the Priest's action in offering our Christian Sacrifice may be described [1] as the earthly counterpart of that which Christ continually does in Heaven; [2] as the commemoration of that which, once for all, He did on Calvary. The Priest makes the Oblation actually and verbally when he says the words, "Do this," etc., and afterwards

verbally, and with greater fulness, in the "Prayer of Oblation" which follows the actual communion.<sup>2</sup>

Amen] But although the celebrating Priest stands thus before God offering up to Him this holy Oblation, he does it in company with all the faithful, at whose head he stands. And to signify their co-operation with him in his great act, they say "Amen" to his Eucharistic words and acts, adopting them as their own. On this point a venerated writer of our own day has written as follows:—

"It is the unquestionable doctrine both of the Old and New Testament, that, without prejudice to the special official Priesthood of the sons of Aaron in the one dispensation, and the successors of the Apostles in the other, all the people of God, with the true Melchizedec at their head, are 'a kingdom of Priests, a royal priesthood,' and every one is a 'king and priest unto the Father, to offer up spiritual sacrifices acceptable to God by Jesus Christ.' None may doubt that the chief of those spiritual sacrifices is that which causes all the rest to be acceptable,—Christ Himself offered up to the Father by the offering of His Body and Blood in the Holy Communion. Accordingly, the Christian people have been instructed from the beginning especially to take their part in that offering, by the solemn Amen especially, wherewith they have always responded to the Prayer of Consecration. There is hardly any point of our ritual which can be traced more certainly than this to the very Apostolic times. Every one will remember St. Paul's saying, 'When thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?' [1 Cor. xiv. 16]—words which, in a singular way, bear witness both to the share [*ῥόσος*] which all Christians have in the priesthood of Melchizedec, and to the distinction which nevertheless exists between those who might bless, and laymen [*ἰδιῶται*] who were not permitted to do so. . . . Justin Martyr mentions the 'Amen' uttered by the people at the end of the Consecration as a special circumstance of the Christian Eucharist." Tertullian, St. Chrysostom, and St. Ambrose also all expressly allude to the emphatic response of "Amen" at the close of the Consecration Prayer.

### THE COMMUNION.<sup>3</sup>

Then shall the Minister first receive] There is no express

<sup>2</sup> On the Eucharistic Sacrifice, see HICKES' *Christian Priesthood*, JOHNSON'S *Unbloody Sacrifice*, the Bishop of Brechin's *Theological Defence*, pp. 10-80, 104; KEBLE'S *Eucharistical Adoration*, II. 36, etc. Many more works might be named, but these are comparatively accessible to the theological student. See also the Introduction to the Communion Office, p. 360 of this work.

<sup>3</sup> The alterations proposed by Bishop Cosin after the Prayer of Consecration are here given as they stand in his Durham Book:—

Then shall the Priest, that celebrateth, receive the Holy Communion in both kinds upon his knees, and when he taketh the Sacrament of the Body of Christ, he shall say,

The Body of our Lord Jesus Christ, which was given for me, preserve my body and soul unto everlasting life. Amen. I take and eat this for the remembrance of Christ Who died for me, and I feed on Him in my heart by faith with thanksgiving.

And when he taketh the Sacrament of Christ's Blood, he shall say,

The Blood of our Lord, which was shed for me, preserve my body and soul unto everlasting life. Amen. I drink this for the remembrance of Christ Who shed His Blood for me, and am thankful.

Then shall he stand up and proceed to deliver the Holy Communion, first to the Bishops, Priests, and Deacons, (if any be present,) in both kinds; and after to the people in due order, into the hands of all humbly kneeling and so continuing, as is most meet, at their devotions and prayers unto the end of the whole Communion.

And when he delivereth the Sacrament of the Body of Christ to any one he shall say,

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. [And here each person receiving shall say, Amen. Then shall the Priest add,] Take and eat this for the remembrance of Christ Who died for thee, and feed on Him in thine heart by faith, with thanksgiving.

And when he delivereth the Cup to any one he shall say,

<sup>1</sup> Covers were provided for Chalices during the seventeenth and eighteenth centuries, but Chalice veils of linen are now generally used.



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

a i.e. The consecrating Bishop or Priest.  
 b S. Similar in 聖.  
 c 聖. 聖. 聖.  
 d See Nicene Canons, xviii.  
 e Originally in MS. "consecrated bread," but the first word crossed through with a pen.

Ad corpus dicat cum humiliatione antequam percipiat.  
 'AVE in aeternum sanctissima caro CHRISTI: mihi ante omnia et super omnia summa dulcedo. Corpus DOMINI nostri JESU CHRISTI sit mihi peccatori via et vita. In No[m]ine PATRIS et FILII et SPIRITUS SANCTI. Amen. *Hic sumat corpus . . .*

direction as to the posture of the Celebrant himself in receiving, unless (which seems hardly likely) the words "all meekly kneeling" are intended to apply to him as well as to those to whom he delivers the Communion. The usage of the Catholic Church generally, both East and West, is for the Celebrant after kneeling in adoration to receive standing, because his receiving is part of his official action as Priest. The Eastern Church, following, no doubt, herein the earliest custom (for we know from Tertullian that even to kneel in prayer on a Sunday was thought unbecoming the Christian joyfulness and triumph of the day), does not even require her communicants generally to kneel, but to reverently bow the head. As will be seen by the note below, Bishop Cosin proposed to introduce a Rubric on the subject, enjoining the Celebrant to kneel while receiving, and to use the words he uses to others.

The Celebrant's Communion is part of the act of the Eucharistic Sacrifice: he must therefore communicate every time that he celebrates.

to the Bishops, Priests, and Deacons] i.e. actually taking part in the Service, not when merely present unofficially among the congregation. Comp. the Rubric of 1552, "And next deliver it to other Ministers, if any be there present, that they may help the chief Minister." So also the Scotch Liturgy of 1637, "that they may help him that celebrateth."

also in order] As the preceding part of the Rubric directs the administration to the Clergy in order of their ecclesiastical rank, so this may be taken as referring [1] to the observance of some order in respect to secular rank, and [2] as pointing to the common custom of administering to the men before the women.

into their hands] It is reverent and convenient for communicants to receive the consecrated Bread in the palm of the right hand, according to St. Cyril's direction in his fifth Catechetical Lecture, "Making thy left hand a throne for the right which is about to receive a king, hollow thy palm, and so receive the Body of Christ, saying thereafter the Amen."

And, when he delivereth] The most ancient form in the

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. [And here each person receiving shall say, Amen. Then the priest shall add,] Drink this for the remembrance of Christ Who shed His Blood for thee, and be thankful.

If there be another Priest or a Deacon to assist the chief minister, then shall he follow with the Cup; and as the chief minister giveth the Sacrament of the Body, so shall he give the Sacrament of the Blood, in form before prescribed.

If any Bread or Wine be wanting, the Priest is to consecrate more, as is before appointed, beginning with [Our Saviour Christ in the same night] for the blessing of the Bread, and at [Likewise after supper, etc.] for the blessing of the Cup.

In the Communion time shall be sung (where there is a Quire).  
 O Lamb of God that takest away the sins of the world, have mercy upon us: and, O Lamb of God that takest away the sins of the world, grant us Thy peace: together with some or all of these sentences of Holy Scripture following: Rom. xi. 33; Ps. ciii. 1-5; Luke i. 68, 74, 75; 1 Cor. i. 30, 31; John v. 13; John viii. 31, 32; Matt. xxiv. 13; Luke xii. 37, 40; John xii. 85, 86; Rom. xiii. 12-14; 1 Cor. iii. 16, 17; 1 Cor. vi. 20; John xv. 8, 12; Eph. v. 1, 2; Rom. viii. 25; Apoc. v. 12, 13.

And where there is no Quire, let the Communicants make use of the same at their own private and devout meditations.

When all have communicated, he that celebrateth shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair Linen cloth, and then say,  
 The Lord be with you.

Answer.  
 And with thy spirit.  
 Priest.

Let us pray.  
 Almighty and everliving God . . . world without end. Amen.

Then shall be said or sung.  
 Glory be to God on high . . . the Father. Amen.  
 [Divided by Cosin into four paragraphs.]

Then the Priest . . . blessing.  
 [Benediction as now.]

Underneath these alterations of Cosin's, on the page which contains the Prayer of Consecration, there is written the following note in Sancroft's hand:—

"My LL. ye BB. at Ellie house ordered all in ye old method, thus: First ye prayer of Address, We do not presume, etc. Aftr ye Rubrick When ye priest stands, etc., ye prayer of Consecrōn unaltered (only one for own, and Amen at last), with the marginal Rubrics. Then ye memorial or prayer of Oblation omitted, and ye Lds prayer) follow ye Rubrics and Forms of Participation and Distribution to ye end of ye Rubrick, when all have o'icated, etc. Altogether as in this book; only ye Rubrick, In ye Cōmō time shall be sung, etc., with ye sentences following, wholly omitted. And yn ye Lords Prayer and Collect, O Ld and Heav. F., etc. etc. to ye end."

delivery of the Elements was "The Body of Christ," and "The Blood of Christ," to each of which the people answered "Amen." [AMBROS. *de Myst.* iv. 5; AUG. *Serm.* 272.] In the time of Gregory the Great it was "The Body of our Lord Jesus Christ preserve thy soul," to which by the time of Alcuin and Micrologus [xxiii.] was added "unto everlasting life." The usual form in England appears to have been "The Body of our Lord Jesus Christ preserve thy body and thy soul unto everlasting life. Amen." After the restoration of the Cup the forms provided in 1548 were, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body," etc., and "The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul," etc., with which compare, "that our sinful bodies may be made clean by His Body, and our souls washed through His most precious Blood," in the Prayer of Humble Access. In 1549, "Preserve thy body and soul" was said in each case, as now, probably after the above ancient form.

The ancient words with which the Celebrant received, as directed in the Salisbury Missal, are given in the text. They were the same in that of Bangor. The other two great Uses of the Church of England had as follows:—

York.—"Corpus D. N. J. C. sit mihi remedium sempiternum in vitam aeternam. Amen:" and, "Sanguis D. N. J. C. conservet me in vitam aeternam. Amen. Corpus et Sanguis D. N. J. C. custodiat corpus meum et animam meam in vitam aeternam. Amen." Hereford.—"Corpus D. N. J. C. sit animae meae remedium in vitam aeternam. Amen:" and, "Sanguis D. N. J. C. conservet animam meam in vitam aeternam. Amen." In the modern Roman use it is only "custodiat animam meam in vitam aeternam. Amen." at the Celebrant's reception both of the Bread and of the Cup, and at the delivery of the Bread to the communicants.

The clauses now subjoined in each case, "Take and eat," etc., and "Drink this," etc., were substituted in 1552 in place of the first, which were then dropped altogether. The reason of this change is made pretty clear from the controversy between Cranmer and Gardiner. In the "Explanation and assertion of the true Catholick faith touching the most blessed Sacrament of the Altar," which Gardiner presented to the Privy Council as his defence on January 26, 1551, he says: "The author of this book" [CRANMER'S *Defence of the . . . Sacrament*] "reporteth an untruth wittingly against his conscience to say they teach (calling them Papists) that Christ is in the Bread and Wine; but they agree in form of teaching with that the Church of England teacheth at this day in the distribution of the Holy Communion, in that it is there said the Body and Blood of Christ to be under the form of bread and wine." [Fol. 16.] To this Cranmer had the astonishing disingenuousness to answer, "As concerning the form of doctrine used in this Church of England in the Holy Communion, that the Body and Blood of Christ be under the forms of bread and wine, when you shall shew the place where this form of words is expressed, then shall you purge yourself of that which in the meantime I take to be a plain untruth." [JENKYN'S *Remains of Cranmer*, iii. 96.]

On the restoration of the Prayer Book under Queen Elizabeth in 1559, the old and the new forms of administration were combined as they now stand. "Excellently well done was it of Q. Elizabeth's Reformers to link them both together: for between the Body and Blood of Christ in the Eucharist, and the Sacramental Commemoration of His Passion, there is so inseparable a league, as *subsist* they cannot unless they *consist*. A Sacramental verity of Christ's Body and Blood there cannot be, without the commemoration of His Death and Passion, because Christ never promised His mysterious (yet real) presence, but in reference to such commemoration: nor can there be a true commemoration without the Body and Blood exhibited and participated; because Christ gave not those visible elements, but His Body and Blood to make that Spiritual Representation." [L'ESTRANGE'S *Alliance of Divine Offices*.] This view gives to the latter clause the character of an oblation in the case of each communicant.

he shall say] 1548 and 1549 have, "And when he delivereth

THE Body of our LORD JESUS CHRIST, which was given for thee, preserve thy body and soul unto everlasting life: take and eat this in remembrance that CHRIST died for thee, and feed on Him in thy heart by faith with thanksgiving.<sup>3</sup>

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

THE Blood of our LORD JESUS CHRIST, which was shed for thee, preserve thy body and soul unto everlasting life: drink this in remembrance that CHRIST'S Blood was shed for thee, and be thankful.<sup>4</sup>

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

a To here 1549—  
1552 only.

b To here 1552—  
1559 only.

c i.e. Whether Bishop, Priest, or Deacon. The words stood originally in the MS., "And he that delivereth," but were altered as the text now stands.

d S. B. Ritus Baptizandi. De extrema Unctione.

e To here 1549—  
1552 only.

f To here 1552—  
1559 only.

¶ Deinde ad sanguinem cum magna devotione, dicens,

AVE in æternum coelestis potus mihi ante omnia et super omnia summa dulcedo. Corpus et Sanguis DOMINI nostri JESU CHRISTI prosint mihi peccatori ad remedium sempiternum in vitam æternam. Amen. In NOMINE PATRIS, et FILII, et SPIRITUS SANCTI. Amen. *Hic sumat sanguinem . . .*

<sup>4</sup> Corpus DOMINI nostri JESU CHRISTI custodiat corpus tuum et animam tuam in vitam æternam. Amen.

the Sacrament of the Body of Christ he shall say to every one these words." The practice of saying the words only once for each group of communicants as they kneel before the Altar is contrary to the plain direction of the Prayer Book and of Canon 21, and inconsistent with the individualizing love of Christ and of His Church for souls. The large number of communicants is no excuse for it. The remedy for that difficulty is to divide the number by more frequent celebrations. The question was raised at the last Revision, and the Bishops answered those who desired that it might "suffice to speak the words to divers jointly," in these words: "It is most requisite that the minister deliver the Bread and Wine into every particular communicant's hand, and repeat the words in the singular number; for so much as it is the propriety of Sacraments to make particular oblation to each believer, and it is our visible profession that by the grace of God Christ tasted death for every man." [CARDWELL, *Conf.* p. 354.]

It is a very ancient and primitive custom for the communicant to say "Amen" on receiving the consecrated Elements. The Apostolical Constitutions and St. Cyril [*Catech. Myst.* 5, 18] attest its use in the East; Tertullian, Saints Ambrose, Augustine, Jerome, and Leo in the West. Bishops Andrewes, Cosin, Sparrow, and Wilson recommend it. The Scotch Liturgy of 1637 directs it.

During the actual delivery of the Elements the Antiochene Liturgy of St. James, and the Mozarabic Liturgy, direct the 34th Psalm to be sung, a custom alluded to both by St. Jerome and by St. Cyril of Jerusalem.

The English Liturgy of 1549 directed the clerks "in the Communion time" to sing the *Agnus Dei*, "O Lamb of God," etc.

The American Liturgy orders "a Hymn, or part of a Hymn, from the Selection for the Feasts and Fasts," etc.

The form of Communion Service in the "Simplex ac pia deliberatio" of Archbishop Hermann of Cologne directs that where there are Clerks the *Agnus Dei* should be sung both in German and in Latin, and if there be time the German hymns, "*Gott sey gelobet*," and "*Jesus Christus onser heylandt*." Among his suggestions submitted to Convocation, Bishop Cosin made one to a similar effect, as shewn in a preceding note; and a relic of the custom still remains at Durham Cathedral, where a soft voluntary is played during the Communion.

This custom of singing during Communion was probably very common before the dry days of the last century. L'Estrange speaks of "the general fashion used in our Church, in employing the congregation in singing during the time of communicating." [L'ESTRANGE'S *Alliance of Divine Offices*, p. 210.] At an earlier date, 1625, Lily writes respecting a Communion at which he was present: "During the distribution thereof I do very well remember we sang thirteen parts of the 119th Psalm." [Lives of *Antiq.* p. 26.] Still earlier Whitgift replies to Cartwright the Puritan, "As for piping, it is not prescribed to be used at the Communion by

any rule. Singing, I am sure, you do not disallow, being used in all reformed Churches." [WHITGIFT'S *Defence*, p. 606. See also p. 62.]

If the consecrated bread or wine be all spent] The Communion Office of 1548 makes provision for the consecration of a second or third Chalice, "or more likewise," in case of need arising from the small size of the Chalices in use before the Reformation, when only the Celebrant partook of the Cup; but makes no such provision in case of the failure of the consecrated Bread. The Liturgies of 1549 and 1552 make no provision for either case. The present Rubric was added at the last Revision. It follows the principle laid down in one of the Sarum Cantels: "Cum reliquis debet Sanguis talis cui venenum est immissum in vasculo mundo reservari. Et ne Sacramentum maneat imperfectum debet calicem denuo rite preparare, et resumere consecrationem sanguinis ab illo loco, Simili modo." [MASKELL'S *Ancient Liturgy*, 244.]

covering the same with a fair linen cloth] The name for this fair linen cloth in the Western Church has always been the Corporal: in the Eastern Church it is called the Veil. It is mentioned in the Liturgy of St. Chrysostom, and in the Sacramentary of St. Gregory there is a prayer for its benediction. It was originally the linen cloth which was spread on the top of the other Altar cloths of silk and linen, and it was made of such a size that one end would be folded over the chalice and paten. About the twelfth century a second Corporal began to be used, St. Anselm saying that "whilst consecrating some cover the Cup with the Corporal, others with a folded cloth" [ANSELM, *Opp.* 138, c. iv.], and Durandus that "the cloth which is called the Corporal is twofold, one that which the deacon spreads upon the Altar, the other that which he spreads folded upon the Chalice." Two Corporals, or pairs of Corporals, are also constantly mentioned in mediæval documents and inventories: but in later times the smaller one was called the Veil or Chalice Veil.

It has been already mentioned that the idea of the Corporal is associated with the linen clothes in which the Body of our Lord was wrapped when laid in the Sepulchre. Its use is a witness to the doctrine of the Church respecting the effect of Consecration upon the Elements. Were the Elements sacred only so far as they were partaken of, there could be no reason for specially directing the Priest to place what remaineth reverently upon the Lord's Table, for no more reverence towards them would be needed than that respect which is shewn for everything used at the Holy Communion. Still less would there be reason for so strikingly symbolical a custom as that of covering the Elements that remain with a white linen cloth: a custom which had always been ritually associated with the reverence paid to our Lord's natural Body; and with nothing else. In retaining such a custom as this, and defining it by a Rubric at a time [A.D. 1661] when all Rubrics were cut down to such an absolute *minimum* as must be insisted on, we have a clear proof that they who did so believed a special sanctity to belong to the elements by virtue of their consecration, and also believed that this sanctity

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

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

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

¶ After shall be said as followeth.

OUR LORD and heavenly FATHER, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept this our Sacrifice of praise and thanksgiving; most humbly beseeching Thee to grant, that by the

a Liturgy of St. Chrysostom.

b S. 聖. 經. after Consecration and before Communion.

c The doxology was not originally in the M.S., but was added by another hand.

d S. 聖. 經. Canon.

Then the Deacon, taking the sacred paten, and holding it over the sacred chalice, . . . with care and reverence covers it with the veil. In like manner he covers the paten with the asterisk, and that with its veil.

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.

TE igitur, clementissime PATER, per JESUM CHRISTUM FILIUM TUUM DOMINUM nostrum, supplices rogamus ac petimus uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata, . . . pro quibus

belonged to those Elements whether or not they were received by the communicants. Evidence to the same effect is afforded by the sixth Rubric at the end of the Office.

The tone of thought on this subject in the Primitive Church is also indicated by a Rubric in the Liturgy of St. Chrysostom: "Then the Deacon . . . gathers together the Holy Things with fear and all safety; so that not the very smallest particle should fall out, or be left." St. Cyril also writes, "Give heed lest thou lose any of it. . . . If any one gave thee gold-dust, wouldest thou not with all precaution keep it fast, being on thy guard against losing any of it, and suffering loss? How much more cautiously then wilt thou observe that not a crumb falls from thee, of what is more precious than gold and precious stones." [Cyr. Catech. Lect. xxiii. 21.]

### THE PRAYERS OF OBLATION AND THANKSGIVING.

#### § The Lord's Prayer.

The repetition of the Lord's Prayer as the keynote of oblation and thanksgiving is a custom handed down to us from the Primitive Liturgies. After the Consecration, and before the Communion, says St. Cyril, "we say that Prayer which the Saviour delivered to His own disciples, with a pure conscience styling God our Father."<sup>1</sup> [Cyr. Catech. Lect. xxiii. 11.] It is accordingly found here in every ancient Liturgy except that of St. Clement. In the Gallican Liturgy (as now in the Mozarabic form of it) the Lord's Prayer was here preceded by a Proper Preface, in the same manner as the Tercanctus; and in all it was followed by the Embolismus, a prayer which was an expansion of the petition, "Deliver us from evil."

The words of St. Cyril plainly shew that the Lord's Prayer was repeated, in this place, by the people as well as by the Celebrant. St. Gregory of Tours also refers to the same practice, in describing the miracle of a dumb woman who received speech at this moment to say the Lord's Prayer with the rest. St. Gregory the Great [Ep. Ixiv.] says, "Among the Greeks it is the custom for the Lord's Prayer to be said by all the people, but among us by the Priest only:" and his words are found in the *Mirror of our Lady* [p. 330, Blunt's ed.], shewing that the custom of his day was also that of the Mediæval Church of England. It is, however, certain that the Gallican Liturgy required it to be said by all the people as well as by the Priest; and as the customs of the ancient English Church were analogous to those of that Liturgy, we may conclude that our present habit is a return to the usage of the Primitive Church in England as well as in the East.

In the Sarum Missal the Lord's Prayer was included in the Office to be said by the Clergy in the vestry after the Service at the Altar was ended. It is probable, therefore, that this custom influenced its present position—after Communion as well as after Consecration,—the public and the private recitation of it being thus combined.

<sup>1</sup> St. Cyril goes on to give the Exposition of the Lord's Prayer which is printed at p. 208.

#### § The Memorial, or Prayer of Oblation.

It has been already remarked, in the Introduction to this Office, that if there is any room for doubt as to the completeness of the Oblation as made by the acts and words of Consecration, that doubt may be dispelled by the consideration that this definite Prayer of Oblation is used while "what remaineth of the consecrated Elements" is standing upon the Lord's Table. While that which has just been offered many times the Body and Blood of our Lord Jesus Christ, and as such "reverently" placed on the Lord's Table, and covered "with a fair linen cloth," still remains there, the Celebrant solemnly beseeches our Lord and heavenly Father to accept "this our Sacrifice of praise and thanksgiving," that is, our Eucharistic Sacrifice; and he further says, that though we are unworthy to offer any sacrifice whatever, yet this particular Sacrifice it is our bounden duty to offer to God, Whom we pray to pardon our unworthiness, and accept us and our work through Christ. The words may well be understood as referring to the whole Act of the Service, to the Consecrated Elements still remaining on the Altar, and to those who have received the Communion.

Yet there is reason to regret that this Oblation is not made—as it was in the Liturgy of 1549, and as it is now in the Scottish and the American Liturgies [see p. 367]—before instead of after the administration. Bishop Cosin has this remarkable note on the subject: "Certainly it" (the above arrangement) "was the better and more natural order of the two; neither do I know whether it were the printer's negligence or no thus to displace it. . . . I have always observed my lord and master, Dr. Overall, to use this Oblation in its right place, when he had consecrated the Sacrament, to make an offering of it (as being the true public Sacrifice of the Church) unto God; that 'by the merits of Christ's death,' which was now commemorated, 'all the Church' of God might receive mercy, etc., as in this prayer; and that when that was done he did communicate the people, and so end with the thanksgiving following hereafter. If men would consider the nature of this Sacrament, how it is the Christian's Sacrifice also, they could not choose but use it so too. For as it stands here, it is out of its place. We ought first to send up Christ unto God, and then He will send Him down to us." [COSIN'S Works, v. 114.]

Dr. Overall, it should be remembered, was Bishop of Norwich, and was the author of the latter portion of the Catechism relating to the Sacraments. Thorndike also [Just Weights, ch. 22] says, "That Memorial or Prayer of Oblation is certainly more proper there (immediately after the Prayer of Consecration) than after the Communion." The suggestions submitted to the Revisers of 1661 included the proposal of a "Memorial or Prayer of Oblation," much resembling that of 1549, to follow immediately the words of Consecration. Its displacement was, we cannot doubt (if not, as Cosin suggests, accidental), one of those alterations which Bishop Horsley, in his well-known letter to the Rev. J. Skinner, on the subject of the Scotch Liturgy, condemns as made "to

merits and death of Thy SON JESUS CHRIST, and through faith in His Blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His Passion. And here we offer and present unto Thee, O LORD, our-Selves, our Souls and Bodies, to be a reasonable, holy, and lively sacrifice unto Thee; humbly beseeching Thee, that all we, who are partakers of this holy Communion, may be "fulfilled with Thy Grace and heavenly Benediction. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through JESUS CHRIST our LORD; by Whom, and with Whom, in the unity of the HOLY GHOST, all honour and glory be unto Thee, O FATHER Almighty, world without end. Amen.

¶ Or this.

ALMIGHTY and everliving God, we most heartily thank Thee, for that Thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of Thy SON our SAVIOUR JESUS CHRIST; and dost assure us thereby of Thy favour and goodness towards us; and that we are very members incorporate in the

<sup>a</sup> So spelt in the MS.

<sup>b</sup> [Daye's transl. of Hermann's Consult., A.D. 1547.]

Tibi offerimus vel qui Tibi offerunt hoc sacrificium laudis . . .

Supplices Te rogamus . . . ut quotquot ex hac Altaris participatione sacrosanctum FILII Tui corpus et sanguinem sumpserimus, omni benedictione coelesti et gratia repleamur . . .

. . . non aestimator meriti, sed veniæ, quæsumus, largitor admitte. Per CHRISTUM DOMINUM nostrum . . . Per Ipsum et cum Ipso et in Ipso est Tibi DEO PATRI Omnipotenti in unitate SPIRITUS SANCTI omnis honor et gloria. Per omnia sæcula sæculorum. Amen.

[ALMIGHTY and everlasting God, we give thanks to Thy exceeding goodness, because Thou hast fed us with the Body of Thy only-begotten SON, and given to us His Blood to drink. We humbly beseech Thee, work in us with Thy Spirit, that as we have received this divine Sacrament with our mouths, so we may also receive and ever hold fast with true faith

humour the Calvinists," and, "in his opinion, much for the worse."

that . . . we and all Thy whole Church] The double supplication is here to be noticed. The prayer is that [1] "we" and [2] "all Thy whole Church," and it is also that "we may obtain remission of our sins," and that "all Thy whole Church" may receive "all other benefits of His Passion." The latter phrase looks towards the ancient theory of the Church that the blessed Sacrament was of use to the departed as well as to the living. It is a general term used by men who were fearful of losing all such commemoration, if inserted broadly and openly, but who yet feared lest no gate should be left open by which the intention of such commemoration could enter. One is reminded of the ancient Litany supplication, "By Thine unknown sufferings."

This view is confirmed by the words of Andrewes and Cosin. "Where," says the latter, "by all the whole Church is to be understood, as well those that have been heretofore, and those that shall be hereafter, as those that are now the present members of it. . . . The virtue of this Sacrifice (which is here in this Prayer of Oblation commemorated and represented) doth not only extend itself to the living, and those that are present, but likewise to them that are absent, and them that be already departed, or shall in time to come live and die in the faith of Christ." [COSIN'S Works, v. 351, 517.]

So too Bishop Andrewes, to whom Cosin [*Ibid.*] refers, in his answer to Cardinal Perron:—

"The Eucharist ever was, and by us is considered, both as a Sacrament and as a Sacrifice. A sacrifice is proper and applicable only to Divine worship. The sacrifice of CHRIST'S death did succeed to the sacrifices of the Old Testament. The sacrifice of CHRIST'S death is available for present, absent, living, dead (yea, for them that are yet unborn). When we say the dead, we mean it is available for the apostles, martyrs, and confessors, and all (because we are all members of one body): these no man will deny.

"In a word, we hold with St. Augustine, in the very same chapter which the Cardinal citeth: 'Quod hujus sacrificii caro et sanguis, ante adventum CHRISTI, per victimas similitudinum promittebatur; in passione CHRISTI, per ipsam veritatem reddebatur; post adventum [?] ascensum] CHRISTI, per Sacramentum memoriæ celebratur.'" [ANDREWES' *Minor Works*, Ang. Cath. Lib. p. 19.]

may be fulfilled with Thy Grace] The meaning of this expression may be illustrated by its use in Chaucer:—

"That lord is now of Thebes the citee  
Fulfulled of ire and of inquitee."

[CHAUCER'S *Knights Tale*, v. 941.]

### § The Thanksgiving.

A Prayer of Thanksgiving formed a conspicuous feature in all the Primitive Liturgies, but it had dropped out of the mediæval Service, except in the form of a private prayer of the Celebrant. That which was introduced into our Liturgy was partly taken from HERMANN'S *Consultation*: but there is much resemblance between it and the corresponding part of the Liturgy of St. James, which is as follows: "We give Thee thanks, Christ our God, that Thou hast vouchsafed to make us partakers of Thy Body and Blood, for the remission of sins, and eternal life. Keep us, we beseech Thee, without condemnation, because Thou art good, and the lover of men. We thank Thee, God and Saviour of all, for all the good things which Thou hast bestowed on us; and for the participation of Thy holy and spotless mysteries. . . . Glory to Thee, Glory to Thee, Glory to Thee, Christ the King, Only-begotten Word of the Father, for that Thou hast vouchsafed us sinners and Thy unworthy servants to enjoy Thy spotless mysteries, for the forgiveness of sins, and for eternal life: Glory to Thee."

It should be remembered that the words "who have duly" apply to all who have received; "duly" being the English word for "rite," i.e. according to proper form and ordinance.

### § The Gloria in Excelsis.

The use of a Hymn of Thanksgiving after the Communion may be reasonably associated with what is recorded of our Lord and His Apostles at the first Institution of the Holy Eucharist; that, "when they had sung an hymn," they left the upper chamber as having thus concluded the sacred service. [Matt. xxvi. 30.] The hymn or psalm then sung was probably part of the great Hallel, i.e. of Psalms cxlii—cxviii., of which an account will be found in the Notes on those Psalms. Or it might be, as Archdeacon Freeman considers [*Princip. Div. Serv.* II. ii. 377], the "Praise-song" still in use among the Jews, and in which he traces some remarkable coincidences of expression with our Lord's great Eucharistic Prayer. In the Armenian Liturgy the 34th Psalm, and in the Constantinopolitan the 23rd Psalm, are sung after the Communion.

The ordinary position of the Gloria in Excelsis in ancient Liturgies was, however, at the beginning, not at the end of the Office. It occupied such a position in our own Liturgy until 1552, when among the other changes made was that of turning the Gloria in Excelsis into a Post-Communion Thanksgiving. At the same time was added a third "Thou that

mystical body of Thy SON, which is the blessed company of all faithful people; and are also heirs through hope of Thy everlasting kingdom, by the merits of the most precious Death and Passion of Thy dear SON. And we most humbly beseech Thee, O heavenly FATHER, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in, through JESUS CHRIST OUR LORD, to Whom, with Thee and the HOLY GHOST, be all honour and glory world without end. *Amen.*

¶ Then shall be said or sung,“

**G**LORY be to GOD on high, and in earth peace, good will towards men. We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory, O LORD GOD, heavenly King, GOD the FATHER Almighty. O LORD, the only-begotten SON JESU CHRIST; O LORD GOD, LAMB OF GOD, SON OF THE FATHER, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of GOD the FATHER, have mercy upon us. For Thou only art holy, Thou only art the LORD, Thou only, O CHRIST, with the HOLY GHOST, art most high in the glory of GOD the FATHER. *Amen.*

Thy grace, remission of sins, and communion with CHRIST Thy SON. All which things, Thou hast exhibited unto us in these sacraments, through our LORD JESUS CHRIST Thy SON, Which liveth and reigneth with Thee, in unity of the HOLY GHOST, very GOD, and very Man for ever. Amen.]

a “... quod incipitur semper in medio altaris quandoque dicitur.” (Sar.) “In medio altaris erectis manibus incipiat Gloria in Excelsis Deo.” [Ebor.] “Quo dicto eat sacerdos ad medium altaris: et elevando manus suas dicat, Gloria in Excelsis Deo.” [Herford.]  
 b “Υμνος ἑσθινός” Codex Alexandrinus. Mus. Brit. For Latin version of S. 聖. 經., see below.  
 c εὐδοκία, in MS.  
 d [An addition in a later hand.]

ἘΔΟΞΙΑ ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. Αἰνοῦμέν σε, εὐλογοῦμέν σε, προσκυνοῦμέν σε, δοξολογοῦμέν σε, εὐχαριστοῦμέν σοι, διὰ τὴν μεγάλην σου δόξαν, Κύριε βασιλεῦ, ἐπουράνιε, Θεὲ Πατὴρ Παντοκράτωρ.  
 Κύριε Υἱὸς μονογενῆ, Ἰησοῦ Χριστέ, καὶ Ἅγιον Πνεῦμα, Κύριε ὁ Θεὸς, ὁ Ἄμνος τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρὸς, ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου, ἐλέησον ἡμᾶς, ὁ αἴρων τὰς ἁμαρτίας τοῦ κόσμου [ἂ ἐλέησον ἡμᾶς,] προσδέξαι τὴν δέσιν ἡμῶν, ὁ καθήμενος ἐν δεξιᾷ τοῦ Πατρὸς, ἐλέησον ἡμᾶς.  
 Ὅτι σὺ εἶ ὁ μόνος ἅγιος, σὺ εἶ ὁ μόνος Κύριος, Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ Πατρὸς. Ἀμήν.

takest away the sins of the world,” having in view probably the threefold Agnus Dei which was until then used as a Post-Communion. The only other Liturgy in which it has such a position is, according to Palmer [*Origin. Liturg.* iv. § 23], that in use among the Irish monks of Lexovium [Lisieux] in Gaul in the seventh century. Bold as was the change thus made by the Revisers of 1552, there is so striking an appropriateness in the present position of the Gloria in Excelsis as an Act of Eucharistic Adoration that there is reason to rejoice at the alteration rather than to regret it: and it may be truly said that there is no Liturgy in the world which has so solemn and yet so magnificent a conclusion as our own.

The Gloria in Excelsis,—or, as it is called in the Oriental Church, “The Angelical Hymn,” or “Great Doxology,”—is of great antiquity, having been used from very early times as a daily morning hymn [*προσευχὴ ἑσθινή*] in combination with what is evidently the germ of the Te Deum. [See p. 190.] This use of it is mentioned in the Apostolical Constitutions [vii. 47], where a text somewhat differing from the above is given [DANIEL’S *Thesaur. Hymnolog.* ii. 269]: and it is also quoted and directed to be used by St. Athanasius in his treatise on Virginity. [*De Virgin.* tom. ii. p. 122, Bened.] St. Chrysostom frequently mentions it, especially as used by ascetics for a morning hymn: and the title of it in Athelstan’s Psalter is “Hymnus in die Dominica ad Matutinas.”

Its introduction into the Liturgy appears to have been gradual. It does not seem to have been thus used in the East, except among the Nestorians, at any time; but the first words of it are found in the Liturgy of St. James, and another portion of it in that of St. Chrysostom: “Thee we hymn, Thee we praise; to Thee we give thanks, Lord, and pray to Thee, our God.” The germ of it was evidently used in Apostolic times, and perhaps the holy martyr Polycarp was quoting it, when among his last words he said, *Διὰ τοῦτο καὶ περὶ πάντων σε αἰνώ, σε εὐλογῶ, σε δοξάζω.* [EUSEB. *Eccl. Hist.* iv. 15.]

Ancient liturgical writers state that the Gloria in Excelsis as now used was composed by Telesphorus, Bishop of Rome, A.D. 128—138, but it does not appear that he did anything more than order the first words, the actual Angelic Hymn, to be sung in the Mass. Alcuin attributes the latter part of it to St. Hilary of Poitiers [A.D. 350—367], whose name has

also been associated with the Te Deum: but it is clear that it was in use in its complete form when Athanasius wrote his treatise on Virginity, and that it was then too familiar to the Church for a recent composition. The truth may possibly be that St. Hilary separated the ancient Morning Hymn of the Church into two portions, the first of which we know as the Gloria in Excelsis, and the second as the Te Deum. Symmachus, Bishop of Rome, A.D. 500, definitely appropriated the Angelical Hymn to its present use as an Eucharistic thanksgiving, placing it in the position before spoken of, at the beginning of the Communion Office.

It appears to have been an ancient custom to expand the Gloria in Excelsis somewhat in the same manner as the Kyrie Eleison. [See p. 372.] The following is such an expanded form, arranged for the Festival of our Lord’s Nativity:—

“Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Laudamus Te, *Laus Tua, Deus, resonet coram Te rex.* Benedicimus Te, *Qui venisti propter nos Rex angelorum Deus.* Adoramus Te, *Gloriosum regem Israel in throno Patris Tui.* Glorificamus Te, *veneranda Trinitas.* Gratias agimus Tibi propter magnam gloriam Tuam, Domine Deus Rex cælestis, Deus Pater Omnipotens. Domine Fili unigenite Jesu Christe, Domine Deus, Agnus Dei, Filius Patris, qui tollis peccata mundi, miserere nobis. Qui tollis peccata mundi suscipe deprecationem nostram. Qui sedes ad dexteram Patris miserere nobis, *In sede majestatis Tue.* Quoniam Tu solus sanctus, *Deus fortis et immortalis:* Tu solus Dominus, *Cælestium, terrestrium, et infernorum Rex:* Tu solus altissimus, *Rex regum regnum Tuum solidum permanebit in æternum,* Jesu Christe. Cum sancto Spiritu in gloria Dei Patris. Amen.”

This is given by Pamelius [*Liturgicon*, ii. 611], and he also prints another which was used at the Dedication of a Church. Although there is much beauty in such an arrangement, the reverent remark of Cardinal Bona is very applicable. He says, after quoting these two forms: “Non desunt alia exempla, sed ista superflua sunt, ut quisque agnoscat temerario quorundam ausu, seu potius simplicitate, ac zelo qui non erat secundum scientiam, inserta hæc Angelico hymno fuisse, quæ Ecclesiasticam gravitatem minime redolent, cultumque divinum non augent, sed diminuant.”<sup>1</sup> [BONA, *Rer. Liturg.* II. iv. 6.]

<sup>1</sup> The following interpolated version is taken from the *Mirror of our*

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

THE peace of GOD, which passeth all understanding, keep your hearts and minds in the knowledge and love of GOD, and of His SON JESUS CHRIST our LORD: And the blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be amongst you, and remain with you always. *Amen.*

a Sar.

b S. P. R. after Consecration and before Communion.

c Leofric's Exeter Pontifical. d al. *manat.*

[\* Deinde si episcopus celebraverit, diaconus ad populum conversus baculum episcopi in dextera tenens, curvatura baculi ad se conversa dicat hoc modo. *Humiliate vos ad benedictionem.*

\* PAX DOMINI ✠ sit semper vobiscum.]

\* Benedictio DEI PATRIS et FILII et SPIRITUS SANCTI, et pax DOMINI, \*sit semper vobiscum.

¶ Collects to be said after the Offertory, when there is no Communion, every such day one, or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion, or Litany, by the discretion of the Minister.

ASSIST us mercifully, O LORD, in these our supplications and prayers, and dispose the way of Thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by Thy most gracious and ready help; through JESUS CHRIST our LORD. *Amen.*

e Sar. *Missa propter agentibus.* Greg. *ibid.* Gelas. *ad Prim.* Gelas. Mur. i. 703. Latin Primer, 1516, "For wayfaring men."

\* ADESTO, DOMINE, supplicationibus nostris: et viam famulorum Tuorum in salutis Tue prosperitate dispone: ut inter omnes viae et vitæ hujus varietates, Tuo semper protegantur auxilio. Per DOMINUM.

O ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern, both our hearts and bodies in the ways of Thy laws, and in the works of Thy Commandments; that through Thy most mighty protection, both here and ever, we may be preserved in body and soul, through our LORD and SAVIOUR JESUS CHRIST. *Amen.*

f Sar. *aa Prim.* Greg. *ibid.* Menard, 125.

\* DIRIGERE et sanctificare et regere dignare, DOMINE DEUS, quæsumus, corda et corpora nostra in lege Tua, et in operibus mandatorum Tuorum: ut hic et in æternum, Te auxiliante, sani et salvi esse mereamur. Per.

\* GRANT, we beseech Thee, Almighty GOD, that the words which we have heard this

g A. D. 1549. h Liturgy of St. James.

\* O GOD, Who hast sounded into our ears Thy divine and salutary oracles, enlighten the

### THE BLESSING.

This beautiful Benediction is peculiar to the English Liturgy, both as to form and place. It is plainly intended to be a substitute for the Benediction anciently given after the Lord's Prayer and the Fraction of the Bread, and before the Agnus Dei. The latter half of it is analogous to a Benediction used in Anglo-Saxon times and given in the Appendix to HICKES' *Letters*, as well as in the Exeter Pontifical [see also Confirmation Office]: the former half is a reversion from the old Liturgical form to one containing more of the actual words of Holy Scripture: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." [Phil. iv. 7.] This former part alone was used in "The Order of Communion" of 1548.

A comparison of the modern and ancient Rubrics (for the latter of which see the Burntisland edition of the Sarum Missal, 622 f.) will shew that this Blessing is to be considered a special sacerdotal act, belonging of right to the episcopal office, and devolving from it to the Priest, in the absence of the Bishop. As Absolution conveys actual pardon of sins to the true penitent, so does Benediction convey a real benefit

*Lady*, and shews to what length such free handling of ancient forms has been carried by indiscreet persons: "Glory be to god, on hy. And peace in erthe to men of good wyle. we prayse the. we blysse the. we worship the. we glorify the. we thanke the. for thy grete glory Lorde god heuenly kynge. god father almyghty. Lorde onely sone of mary Jesu cryste. Lorde god. lambe of god. sone of the father that doest away the synnes of the worlde haue mercy on vs. by the moste pytful prayer of thy mother mary vrygyn. Thou that doest away the synnes of the worlde. receyue oure prayer. that we mote cotynually please the and thy holy mother mary vrygyn. Thou that syttest on the righte syde of the father. haue mercy on vs. by thy suffrages of mary. that is mother and daughter of her sone. For thou only art holy. mary only is mother and vrygyn. Thou only arte lorde. Mary onely ys a lady. Thou only arte hyst. father and sone of mary. Jesu criste to the holy goste in glory of god the father. Amen." Such forms are said by Daniel [*Thesaur. Hymnol.* ii. 273] to be in almost all German Missals of the middle ages; and there was one of a similar kind ordered by the later Sarum Missals to be sung daily at the Mass in Lady Chapels.

to the soul when received in faith at the mouth of God's minister.

This Benediction is commonly used on other occasions in the full form in which it is here given; but it seems better to use it thus only in connection with the Holy Communion, and at other times to begin with "The Blessing of God Almighty," as at the end of the Confirmation Service, and as was the ancient custom. Bishop Cosin inserted it thus at the end of the Burial Office, but the Commissioners substituted 2 Cor. xiii. 14.

### THE OCCASIONAL COLLECTS.

The Rubric which precedes these Collects originally extended only as far as "Every such day one:" all that follows was added in 1552. Bishop Cosin amended it thus: "Collects to be said one or more at the discretion of the Minister, before the final Collect of Morning and Evening Prayer, Litany, or Communion, as occasion shall serve: as also after the Offertory, or Prayer for the estate of Christ's Church, when there is no Communion celebrated." But although this emendation was not erased, the Rubric was printed in the old form. By "before the final Collect," Cosin meant before what is headed the "third" Collect in Morning and Evening Prayer. He erased the words "second" and "third" before "Collect" in both headings, and introduced between them, at Evening Prayer, the ancient Prime Collect, "O Almighty Lord and everlasting God," under the title of "The Collect for grace and protection." From this correction, and from its being set aside, it is evident that these Occasional Collects, which Cosin wished to use before the third Collect, are intended to be used after it, and not after the Prayer of St. Chrysostom, which is nowhere called a "Collect" in the Book of Common Prayer. It seems as if the conclusion of the Service with the third Collect [see p. 201] was considered by some to be too abrupt; and that, therefore, discretion was given to use one of these Collects in addition.



day with our outward ears, may through Thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of Thy Name; through JESUS CHRIST our LORD. *Amen.*

**P**REVENT us, O LORD, in all our doings with Thy most gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life, through JESUS CHRIST our LORD. *Amen.*

*a Sar. after Mass. Greg. Sabb. iii xii. lect. mensis primi. Mur. ii. 34.*

souls of us sinners to the receiving of that which hath been read, that we do not appear as hearers alone of spiritual things, but may also be doers of good works, following after faith unfeigned, and blameless life, and innocent conversation.

**A**CTIONES nostras, quæsumus, DOMINE, et aspirando præveni et adjuvando prosequere: ut cuncta nostra operatio et a Te semper incipiat, et per Te cepta finiatur. Per.

**A**LMIGHTY God, the Fountain of all wisdom, Who knowest our necessities before we ask, and our ignorance in asking; We beseech Thee to have compassion upon our Infirmities; and those things, which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of Thy SON JESUS CHRIST our LORD. *Amen.*

*2 A.D. 1549.*

**A**LMIGHTY God, Who hast promised to hear the petitions of them that ask in Thy SON'S Name; We beseech Thee mercifully to incline Thine ears to us that have made now our prayers and supplications unto Thee; and grant, that those things which we have faithfully asked according to Thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of Thy glory; through JESUS CHRIST our LORD. *Amen.*

*2 A.D. 1549.*

† Upon the Sundays and other Holydays (if there be no Communion) shall be said all that is appointed at the Communion, until the end of the general Prayer [*a For the whole state of Christ's Church*

*a al. For the good estate of the Catholick Church of Christ.*

*militant here in earth*] together with one or more of these Collects last before rehearsed, concluding with the Blessing.

† And there shall be no Celebration of the Lord's

The first, second, and fourth of these Occasional Collects are translated from ancient forms, used for many ages in the Church of England. The third is a paraphrase of the prayer *Ὁ ἐνρηχθας η̅μ̅ας θε̅ος τὰ θε̅α σου λόγια* in the Liturgy of St. James. [Neale's ed. p. 48.] The fifth and sixth appear to be compositions of the Reformers, the latter reading like a paraphrase of the prayer of St. Chrysostom.

THE FINAL RUBRICS.

These "Cautela Missæ" were inserted in 1552, superseding some longer Rubrics which had been placed here in the Prayer Book of 1549: but some important alterations were made by Cosin, some of which were adopted by the Commissioners in 1661.

*Upon the Sundays and other Holydays*] The Liturgy of 1549 here ordered that when there were "none to communicate with the Priest" he should still "say all things at the altar, appointed to be said at the celebration of the Lord's Supper, until after the Offertory," concluding with "one or two of the Collects aforewritten," and the "accustomed blessing." The present paragraph was substituted in 1552, but without the words "Sundays and other" before "holydays," and without the direction to conclude with the Blessing. These were added in 1661. The Scottish Liturgy of 1637 does not order the Blessing to be given.

It is observable that our Communion Office contains absolutely no hint as to whether or when, on occasion of a celebration, persons present in the Church and not intending then to communicate are to withdraw. Still less is there any warrant for the practice of dismissing the non-communicants with one or two of the preceding Collects and "The grace of our Lord." The Church clearly intends, however, that the Alms should always be collected from the whole of the congregation, and that all should stay to the end of the Prayer for the Church Militant. Then, "*if there be no Communion,*" the Priest is to dismiss the whole congregation with one or

more of the Collects and the Blessing. The Service would then be what Durandus [*Div. Off.* iv. l. 23] calls a "Missæ Sicca," i.e. when "the Priest, being unable to celebrate, because he has already done so, or for some other reason, puts on his stole, reads the Epistle and Gospel, and says the Lord's Prayer, and gives the Benediction." The same sort of service is said by Socrates to have been in use in the Church of Alexandria. [SOCRAT. *Hist. Eccl.* v. 22.]

If, on the other hand, there is a celebration, non-communicants are permitted, not commanded, to withdraw; whilst communicants, drawing nearer towards the Chancel and the Altar (tarrying "still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side," 1549), so as to be "conveniently placed for the receiving of the Holy Sacrament," are more specially addressed in the Exhortation, "Dearly beloved in the Lord, ye that mind to come," etc. With regard to the question of non-communicating attendance, it is best left open, as the wisdom of the Church has left it. The presence of persons, who, being regular communicants at certain intervals, may not feel prepared to receive at every celebration, but yet may scruple to leave the Church, and may wish devoutly to use the opportunity for prayer and intercession, cannot fairly be called non-communicant attendance, and could not be forbidden without needless cruelty. The probably rare occurrence of the presence of persons who have never communicated, and are not preparing to do so, ought to be discouraged. But it would in most cases be wise to encourage young persons preparing for their first Communion to remain throughout the whole Service. The fact of never having witnessed the actual Celebration and Communion, joined to the natural shyness of the English character, has probably in numerous cases delayed the first Communion for years.

*the whole state of Christ's Church militant here in earth*] This phrase was altered in the MS. to "the good estate of the Catholick Church of Christ," and by Cosin into "the good

Supper, except there be a convenient number to communicate with the Priest, according to his discretion.

- ¶ And if there be not above twenty persons in the parish of discretion to receive the Communion; yet there shall be no Communion, except four (or three at the least) communicate with the Priest.
- ¶ And in Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest every Sunday at the least, except they have a reasonable cause to the contrary.
- ¶ And to take away all occasion of dissension and

a The original words of the MS. were, "once in every week," but they were erased and "every Sunday" substituted.

superstition, which any person hath or might have concerning the Bread and Wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten.

- ¶ And if any of the Bread and Wine remain unconsecrated, the Curate shall have it to his own use; but if any remain of that which was consecrated, it shall not be carried out of the Church, but the Priest and such other of the Communicants as he shall then call unto him, shall, immediately after the Blessing, reverently eat and drink the same.
- ¶ The Bread and Wine for the Communion shall be

estate of Christ's Catholick Church:" but it was restored to its previous form. It was printed in the altered form in the Sealed Books, but altered with the pen in several of them. It stands as in the original MS., however, in many later Prayer Books, e.g. one of 1668.

*a convenient number*] This is defined, by the next Rubric, to be "four (or three at the least)" besides the Priest himself. The rule is in agreement with the directions given by several ancient Councils. The forty-third Canon of the Council of Mentz [A. D. 813] forbade priests to say Mass when there was no one else present. That of Paris [A. D. 829] says in its forty-eighth Canon, that "a blameworthy custom has in very many places crept in, partly from negligence, partly from avarice, viz. that some of the priests celebrate the solemn rites of masses without ministers." A Council at York [A. D. 1195] decrees that no priest shall celebrate, "sine ministro literato;" and many others of a similar kind might be quoted.

Yet there is no essential reason why this rule should be enforced. Should a celebration and communion take place in the chamber of a sick person, "in time of plague . . . when none of the parish or neighbours can be gotten to communicate with the sick in their houses for fear of the infection," and only the priest and the one sick person are there, it is quite as valid as if "four, or three at the least," were present. The reason, moreover, assigned by Councils and by Liturgical writers against Solitary Masses is that there is an indecorum and absurdity in saying "The Lord be with you," and similar versicles, when there is no one present; a difficulty which has been supposed to be met by the suggestion that the priest addresses himself to the absent Church "as present by faith and communicating in the Sacraments by charity."

On the whole it must be considered that the rule is one of expediency, and not of principle. It arose out of two conflicting causes: [1] The anxiety of the Clergy to offer up the Holy Eucharist day by day for the benefit of the Church, and [2] the indifference of the Laity to frequent Communion. Bishop Cosin wrote, "Better were it to endure the absence of people, than for the minister to neglect the usual and daily sacrifice of the Church, by which all people, whether they be there or no, reap so much benefit. And this was the opinion of my lord and master, Dr. Overall." [Works, v. 127.] Yet the "four, or three at the least," was written in a slightly varied form of the Rubric which Cosin inserted in the Durham volume. Perhaps it is one of those rules to which exceptions may sometimes be made under the wise law, "Charity is above Rubrics."

*in Cathedral and Collegiate Churches, and Colleges*] The word "Colleges" was inserted by Cosin, who also erased the words "except they shall have a reasonable cause to the contrary," and inserted after "Sunday" "or once in the month." It is to be hoped that the next generation will be entirely without experience of "Cathedrals, Collegiate Churches, or Colleges" where this rule of a weekly celebration is transgressed.

*it shall suffice that the bread*] This Rubric stood thus in the Prayer Book of 1549: "For avoiding of all matters and occasion of dissension, it is meet that the bread prepared for the Communion be made, through all this realm, after one sort and fashion: that is to say, unleavened, and round, as it was afore, but without all manner of print, and something more larger and thicker than it was, so that it may be aptly divided in divers pieces: and every one shall be divided in two pieces, at the least, or more, by the discretion of the minister, and so distributed. And men must not think less to be received in part than in the whole, but in each of them the whole body of our Saviour Jesu Christ." It was altered to its present form in 1552.

Bishop Cosin proposed to substitute the following: "Concerning the Bread and Wine, the Bread shall be such as is usual: yet the best and purest that conveniently may be gotten: though wafer Bread (pure and without any figure set upon it)

shall not be forbidden, especially in such churches where it hath been accustomed." The Wine also shall be of the best and purest that may be had."

This was scarcely in accordance with the interpretation put upon the existing Rubric by the Elizabethan Injunctions [A. D. 1559], and by Archbishop Parker. The former directs as follows: "Item, Where also it was in the time of K. Edward the Sixth used to have the Sacramental bread of common fine bread, it is ordered for the more reverence to be given to these holy mysteries, being the Sacraments of the body and blood of our Saviour Jesus Christ, that the same Sacramental bread be made and formed plain, without any figure thereupon, of the same fineness and fashion round, though somewhat bigger in compass and thickness, as the usual bread and wafer,<sup>1</sup> heretofore named singing cakes, which served for the use of the private Masse." Archbishop Parker, when appealed to as to the meaning of the Rubric, wrote, "It shall suffice, I expound, where either there wanteth such fine usual bread, or superstition be feared in the wafer-bread, they may have the Communion in fine usual bread; which is rather a toleration in these two necessities, than is in plain ordering, as it is in the Injunction." [Correspondence, p. 376.] He also wrote to Sir William Cecil, "As you desired, I send you here the form of the bread used, and was so appointed by order of my late Lord of London [Grindal] and myself, as we took it not disagreeable to the Injunction. And how so many churches have of late varied I cannot tell; except it be the practice of the common adversary the devil, to make variance and dissension in the Sacrament of Unity." [Ibid. 378.] Parker was also consulted by Parkhurst, Bishop of Norwich, on the subject. He first referred him to the Rubric and Injunction, and in a subsequent letter wrote, "I trust that you mean not universally in your diocese to command or wink at the loaf-bread, but, for peace and quietness, here and there to be contented therewith." [Ibid. 460.] In his Visitation Articles, Parker also inquired, "And whether they do use to minister the Holy Communion in wafer-bread, according to the Queen's Majesty's Injunctions?"

This contemporary interpretation of the Rubric shews plainly that the Sacramental Bread was usually to be in the form of wafers, but that for peace and quietness' sake, where wafers were objected to, "the best and purest wheat bread that may conveniently be gotten" might be permitted.

Thus on July 26, 1580, a letter was sent from the Privy Council to Chaderton, Bishop of Chester, containing the following: "And where[as] youre Lordship desiereth to be resolved, from us touching two speciall Points worthy of Reformation; thone, for the Lords Supper, with Wafers, or with common Bread . . . for the Appeasinge of such Division and Bitternes as doth and maie aryse of the Use of both these Kinds of Bread, we thinke yt meete. That in such Parishes as doe use the common Bread and in others that embrace the Wafer, they be severallie continued as they are at this present. Until which Time also your Lordship is to be careful, according to your good Discretion to persuade and procure a Quietness amongst such as shall strive for the public maintaining either of the one or the other: whereof we hope your Lordship will take care as appertaineth." [PECK'S *Desiderata Curiosa*, i. 16.]

Such an interpretation was also given to the Rubric by the practice of learned bishops like Andrewes, by the custom of Westminster Abbey, and of the Royal Chapels, and by the practice of learned parochial Clergy, such as Burton, author of the *Anatomy of Melancholy*, who was Vicar of St. Thomas', Oxford.

<sup>1</sup> Cardwell prints "water," after Sparrow; but this seems to have been a printer's error.

provided by the Curate and the Church-wardens at the charges of the parish.

¶ And note, that every parishioner shall communicate at the least three times in the year, of which Easter to be one. And yearly at Easter every parishioner shall reckon with the Parson, Vicar, or Curate, or his or their Deputy or Deputies; and pay to them or him all Ecclesiastical Duties accustomably due, then and at that time to be paid.

¶ After the Divine Service ended, the money given at the Offertory shall be disposed of to such pious and charitable uses, as the Minister and Church-

wardens shall think fit. Wherein if they disagree, it shall be disposed of as the Ordinary shall appoint.

¶ WHEREAS it is ordained in this Office for the Administration of the LORD'S Supper, that the Communicants should receive the same kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgement of the benefits of CHRIST therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the holy Communion, as might otherwise ensue) yet lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and

In the Oriental Church fermented or leavened bread is used: but the general practice of the Western Church has been to use bread prepared without fermentation, as being purer. The Old Lutherans also use wafer-bread, and it was used even by Calvin.

And if any of the Bread and Wine remain unconsecrated] This is a recognition of the right which the Christian Ministry has to "live by the Altar." [See 1 Cor. ix. 4-14; Gal. vi. 6.]

but if any remain of that which was consecrated] These words were inserted by Bishop Cosin. They bear important testimony as to the opinion held by the Revisers of 1661 in respect to the effect of consecration. Some remarks on the Reservation of the Holy Eucharist will be found in the Notes to "the Order for the Communion of the Sick."

shall be provided . . . at the charges of the parish] In the Primitive Church the Elements were offered by the people, probably in successive order, the bread being taken from that which was offered for the love-feasts. In some churches of France this very ancient custom is still kept up, under the name of "l'offrande." Large circular cakes of bread, surrounded by lighted tapers, are, during the Offertory, carried on a sort of bier by two deacons or sub-deacons from the west end of the Church up to the Altar, and after being blessed (hence called *pain béni*) and cut up into small pieces are carried round in a basket and distributed among the congregation. A similar relic of the Primitive Church is maintained at Milan, where ten bedesmen and two aged women form a community for the purpose; two of whom, vested in black and white mantles, carry the Oblations up to the choir, where they are received by the Deacon.

In all the ancient Bidding Prayers of the Church of England there is a clause, "ye shall pray for him or her that this day gave the holy bread," or "the bread to be made holy bread of," "and for him that first began and longest holdeth on, that God reward it him at the day of doom," from which it may be seen (as from much other evidence) that this custom of the blessed bread maintained its hold in England as late, at least, as the sixteenth century. It was discontinued because the bread so blessed was superstitiously regarded by many ignorant persons as equivalent to the Holy Sacrament itself.

The present Rubric may be considered as an adaptation of this custom, but it is quite certain that the wafers for consecration must always have been provided under the special direction of the Clergy, though certainly at the cost of the parish.

The 20th Canon provides that the wine shall be brought to the Altar in a metal flagon or cruet, of pewter or silver, thus forbidding any domestic vessel such as a glass bottle.

three times in the year] This is a very ancient rule of the Church. Councils held at Agde [A.D. 506] and Autun [A.D. 670] decreed that "laymen who did not communicate at Christmas, Easter, and Pentecost, were not to be considered as Catholics [Labb. iv. 1386, xiv. 1887], and these decrees were often adopted by other Councils. The words of the modern Rubric reproduce also those of earlier English rules. The Council of Eunham or Ensham under St. Alphege [A.D. 1009] ordering, "Let every one who understands his own need prepare himself to go to Housel at least thrice in the year, so as it is requisite for him" [JOHNSON'S *Ecc. Laws*, i. 487]: and a Synod of Bishops under Archbishop Sudbury [A.D. 1378] ordering, "Let Confessions be heard three times in the year, and let men be admonished to communicate as often, namely, at Easter, Pentecost, and Christmas." [JOHNSON'S *Ecc. Laws*, ii. 444.]

Easter to be one] In the Prayer Books from 1552 to 1662 these words were followed by "and shall also receive the Sacraments and other Rites, according to the order in this Book appointed." It has often been said that these words

were omitted from modern Prayer Books without authority; but they do not appear in the MS., and they are crossed through in the black-letter book of 1636; the assertion is therefore a mistaken one.

the money . . . shall be disposed of] This Rubric was added in 1661. It is a modification of the following, which was the one proposed by Bishop Cosin:—

"¶ After the Divine Service ended, the money which was offered shall be divided, one half to the Priest" [erasure, "to provide him books of Divinity"], "the other half to be employed to some pious or charitable use for the decent furnishing of the Church, or the relief of the poor, among whom it shall be distributed if need require, or put into the poor man's box at the discretion of the Priest and Church-wardens, or other officers of the place that are for that purpose appointed."

This was substantially taken from the Scottish book of 1637: and offers some guide as to the purposes to which it was intended that the Offertory money should be applied.

#### THE DECLARATION ON KNEELING.

This Note was first added to the Communion Office at the last Revision in 1661; having been written into the MS. after the latter had been completed, and in the same handwriting as that in which it is also written in the black-letter Prayer Book of 1636. It was framed, though with a most important difference in the wording, from the Declaration which, as a sort of afterthought, was inserted in the majority but not in all of the copies of the Prayer Book issued in 1552. [See p. 22.] This affirmed that "no adoration was done or ought to be done, either unto the sacramental Bread or Wine there bodily received, or unto any real and essential presence there being of Christ's natural Flesh and Blood." It was probably framed by Cranmer, and intended merely [see the Rev. T. W. Perry's exhaustive volume entitled *The Declaration on Kneeling*] as a protest against the doctrine of Transubstantiation, and the low notion of a carnal presence which had come to be the interpretation too commonly put on the phrase "real and essential presence." The Declaration of 1552 was "signed by the King" [STRYPE'S *Cranmer*, bk. ii. ch. 33], but it was never ratified by the Church, and is wanting in all editions of the Prayer Book from Elizabeth's Accession to the Restoration. At the Savoy Conference the Presbyterians desired its restoration. The Bishops replied, "This Rubric is not in the Liturgy of Queen Elizabeth, nor confirmed by law; nor is there any great need of restoring it, the world being now in more danger of profanation than of idolatry. Besides, the sense of it is declared sufficiently in the 28th Article of the Church of England." [CARDW. *Conferences*, p. 354.] Whilst partly adopting it, the Revisers of 1661 (under the influence, as it seems, of Bishop Gauden, probably at the suggestion of the venerable Gunning) made the important change of substituting the word "corporal" for the words "real and essential." Thus they retained the protest against Transubstantiation, whilst they removed all risk of the Declaration, or "Black Rubric," as it was sometimes called, being misunderstood as even an apparent denial of the truth of the Real Presence.

"Natural" is not here used in the sense of ψυχικόν, i.e. the Adamic body of 1 Cor. xv. 44, for the Lord's body ceased to be "natural" in that sense, and became πνευματικόν after the Resurrection change. It is used in the sense of "material" (as our Lord demonstrated to St. Thomas it still continued to be even after the Resurrection change), and "having extension in space," and so occupying a definite position in space, i.e. localized, qualities not at all contradictory to those implied by πνευματικόν, which does not mean "merely spiritual," any more than ψυχικόν means "merely consisting of ψυχή," but rather means "fully indwelt by, and solely animated by πνεῦμα,"

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obstinacy, be misconstrued and depraved; It is here declared: that thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of CHRIST's natural Flesh and Blood. For the Sacramental Bread and Wine remain still in their very

Natural Substances, and therefore may not be adored, (for that were Idolatry, to be abhorred of all faithful Christians) and the natural Body and Blood of our SAVIOUR CHRIST are in Heaven, and not here; it being against the truth of CHRIST's natural Body to be at one time in more places than one.

and, as such, although material, possessing powers and capabilities which do not belong to the merely natural body. Further, in thinking of the powers and capabilities of the Lord's Body, it must be always remembered that, whether before or after the Resurrection, it was, and is, the Body of

the Everlasting WORD, and so absolutely unique in God's Universe, in such wise that the powers and capabilities of the bodies, whether "natural" or "spiritual," of other beings can be no measure for It, nor their limitations predicable of It.