

## THE FORM OF SOLEMNIZATION OF MATRIMONY.

SINCE in the Church of Christ the institution of Marriage, on which the purity and stability of human society depend, was always held to have been consecrated afresh by the authority of Our Lord Himself, and made a type of His relation to His Church, it was naturally surrounded with ceremonial forms of special solemnity, representing the hallowing of its life-long contract by the sanction and blessing of God. Out of these our Church has retained—in this following the ancient Western practice—the use of the ring and the joining of hands.

Our Service is taken in substance from the old Office in the Manual, omitting the formal Benediction of the Ring, and the special form of the Nuptial Mass immediately following the Service. In the Sarum Manual the words of betrothal, and the words on putting on the ring, were always in English. In the York Manual the opening exhortation and the questions and answers were in English also. Some of the hortatory portions are borrowed, as usual, from Hermann's *Consultatio*. There has been no change since 1549, except the omission of the "tokens of spousage, as gold and silver," presented with the ring, and the change into a recommendation of the original order, that the newly-married persons should receive the Holy Communion at the time of Marriage. Of all our Services it preserves most of the old substance and style.

It divides itself naturally into two parts—(a) the Marriage Service proper, performed in the body of the Church; (b) the succeeding Service at the Holy Table, evidently intended as an introduction to the Holy Communion following.

### (A) THE MARRIAGE SERVICE PROPER.

On the publication of the Banns, see Notices after the Creed in the Communion Service. The original direction simply ordered the Banns to be asked, taking the place in the Service as known. In 1662 the direction was "immediately before the sentences for the Offertory." The present Rubric is in accordance with a later Act of Parliament, as to which, however, it is doubtful whether the direction for publication after the Second Lesson was not designed to apply to the Evening Service only.

The alternative to the use of Banns is the LICENCE of the Bishop, ordinary or special, which was evidently intended to be used only under exceptional circumstances.

The HOURS OF MARRIAGE were formerly limited (see the lxii. Canon of 1604) to the hours between eight and twelve in the morning; partly, no doubt, to secure publicity and sobriety, partly, perhaps, in view of the administration of the Holy Communion which was to follow. The time has now been extended by law, so as to include the hours up to 3 p.m.

In the following SEASONS marriages were prohibited in the Manual:—(a) Advent to the octave of Epiphany, (b) Septuagesima to the octave of Easter inclusive, (c) Rogation-Sunday to Trinity-Sunday. This list includes the chief Festal Seasons and Fasts of the Christian year.

The OPENING EXHORTATION.—The first and last sentences are from the old Service, the rest chiefly from the *Consultatio*. (a)

In the original the opening ran: "We are gathered together before God, and His angels, and all His saints, in the presence of His Church," &c. (b) Next follows a very emphatic declaration of the sacredness of Marriage, as belonging to unfallen humanity by Divine Institution (Gen. ii. 24; Matt. xix. 5); hallowed as a type of the mystical union between Christ and His Church (Eph. v. 22-33); honoured (even in its festive aspect) by Our Lord's presence and first miracle at Cana of Galilee (John ii. 1-11); and declared on Apostolic authority to be "honourable among all men" (Heb. xiii. 4). Of these the first and second are the most important points, indicating the true position of Marriage in humanity as first created, and as redeemed by Christ, and thus declaring against the excessive admiration of celibacy, which represented marriage as merely a condescension to weakness. In the second part (c) it strikes a lower key, and in deprecating light and carnal entrance upon marriage, dwells emphatically on its physical uses for procreation of children and remedy against incontinence (in words which seem to us plain-spoken almost to coarseness) before it passes to the higher moral relation of "mutual society, help, and comfort" which it creates. It ends (d) with the final repetition of the charge already given at the publication of the Banns, to declare cause, if there be cause, against the marriage. It thus (e) leads on to a most solemn adjuration of the same tenour to the persons coming to be married, pronouncing marriage against God's law to be no marriage in His sight.

The **BETROTHAL**.—The questions and the words of betrothal are taken almost exactly from the ancient form, and retain much of the old quaintness of tone. The pledge is first, on both sides, a pledge of mutual love, honour, and support; next, on the man's side, of comfort and protection, and, on the woman's, of service and obedience. It is emphatically declared that

this pledge is to be kept through all changes and trials of life, till the union shall be severed by death. In this pledge St. Paul teaches us to recognise a type of the relation between Christ and the Church, imitating the self-sacrificing love of Christ to the Church, and the free loyalty of the Church to her Master. In this the man "plights" his troth, taking the initiative; the woman "gives" hers in return.

The woman is "given" in marriage by her father or nearest relative; for, according to the old law, she was always under some guardianship, and the consent of her guardian was therefore required. For the man there is no such requirement, unless he be under age.

The whole breathes exactly the spirit of the teaching of the New Testament; which, while it asserts for woman a complete spiritual and social equality (see Gal. iii. 28), yet confirms what nature itself suggests—the free subordination of the woman, and the corresponding duty of the man to bear the larger share of the burden of life (see 1 Cor. xi. 1-12; Eph. v. 22-33; Col. iii. 18, 19; 1 Tim. ii. 10-14; 1 Pet. iii. 1-7).

The "joining of hands" is from time immemorial the pledge of covenant, and is here an essential part of the marriage ceremony.

The **MARRIAGE RITE** itself.—The use of the ring, probably of pre-Christian antiquity, is described in the succeeding prayer as the token of the marriage covenant—from the man the token of his confiding to his wife all authority over what is his, and for the woman the badge of belonging to his house. The old Service has a quaint rubric directing it to be placed on the thumb and the second and third fingers, with the recitation of the names of the Holy Trinity, and then to be "left" on the fourth finger of the left hand, because thence "there is a vein leading direct to the heart." In the Service of 1549 the use of "spousal money"—probably a remnant of the time when the man gave a dowry as a kind of purchase of

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¶ *First the Banns of all that are to be married together must be published in the Church three several Sundays, during the time of Morning Service, or of Evening Service, (if there be no Morning Service,) immediately after the Second Lesson; the Curate saying after the accustomed manner.*

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

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

¶ *At the day and time appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church with their friends and neighbours: and there standing together, the Man on the right hand, and the Woman on the left, the Priest shall say,*

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

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

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

Thirdly, It was ordained for the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. Into which holy estate these two persons present come now to be joined. Therefore if any man can shew any just cause, why they

may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

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

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

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

¶ *If no impediment be alledged, then shall the Curate say unto the Man,*

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

¶ *The Man shall answer, I will.*

¶ *Then shall the Priest say unto the Woman,*

**N. WILT** thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou obey him, and serve him, love, honour, and keep him in sickness and in health; and, forsaking all other, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer, I will.*

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner.*

*The Minister, receiving the Woman at her father's or friend's hands, shall*

his wife's services—was still retained, but struck out in 1552. The words to be spoken by the man are taken from the old Service, still using, according to ancient practice, the word "worship" for service and honour. They declare the dedication both of person and substance to the marriage bond, and the religious consecration of that pledge in the Name of the Holy Trinity.

The PRAYER following is substituted for the form of "Blessing the ring" in the old Service, from which much of its phraseology is taken. It prays that the marriage covenant, of which the ring is a pledge, may be kept both by mutual love and by common obedience to God's law; and (in one of the many Old Testament allusions found in this Service) holds up the wedded life of Isaac and Rebecca as a pattern of its faithful observance. In the original prayer of 1549 there was an allusion to the "spousal gifts" to Rebecca, recorded in Gen. xxiv. 22.

The solemn DECLARATIONS which follow are evidently suggested by the *Consultatio*. The first is quoted from Our Lord's words in Matt. xix. 5, 6, declaring, as against the former permission of divorce, the indissoluble character of the marriage bond as the true ideal—not even under His law to be relaxed, "except it be for fornication." The second notes, as essentials of marriage, on the one hand the public assent of the parties, and the mutual pledge of their troth, symbolized by the gift of the ring and the joining of hands; and, on the other, the solemn ratification of this pledge by authority of the Church in the Name of the Holy Trinity.

The BLESSING, taken from the old Manual, is one of singular beauty and solemnity. It not only invokes God's favour to "bless, preserve, and keep" them in this world, but looks beyond it to the life everlasting, to which the wedded life here, under spiritual benediction, should be the way. Like the Service generally, it clearly implies the belief that

ties hallowed and blessed here will still have some higher reality hereafter.

#### (B) THE POST-MATRIMONIAL SERVICE.

The Service of the Marriage itself here ends; and the Marriage would probably be valid even without the Service next following, which is one of Prayer and Blessing on the newly-married; leading on, as in the old Manual, to the Holy Communion, which should conclude the whole.

The Rubric, as it stands, only directs "the Minister or Clerks" to go to the Lord's Table; but the practice (as probably the intention) is to carry out the Rubric of 1549: "Then shall they"—the whole marriage party—"go into the Quire."

Of the two alternative PSALMS, apparently intended to be sung in procession, the former (Ps. cxxviii.), taken from the old Service, is the one which has a special nuptial appropriateness; dwelling as it does emphatically on the gift of domestic blessing, under the shadow of the larger blessing on Israel, to all who fear the Lord. The other (Ps. lxvii.)—one of the Psalms of Evening Service—is simply one of prayer for God's general blessing, and of expression of thanksgiving from God's people, from "the nations," and from all the earth; and is probably inserted only as an alternative Psalm, in cases for which the other would be inappropriate.

The RUBRIC following is peculiar in its direction that the Priest, though the Service is one of Prayer, should turn his face to the people. Possibly the idea was that the Service was really one of Benediction, or there may have been a special desire for audibility.

The VERSICLES (translated from the old Service) are drawn as usual from the Psalms (lxxxvi. 2; xx. 1, 2; lxi. 3; cii. 1), asking for preservation, help in trouble, strength against evil, and answer to prayer. They are sub-

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*cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

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

**¶** Then shall they loose their hands; and the Woman, with her right hand taking the Man by his right hand, shall likewise say after the Minister.

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

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

**WITH** this Ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

**¶** Then the Man leaving the Ring upon the fourth finger of the Woman's left hand, they shall both kneel down; and the Minister shall say,

Let us pray.

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

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

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

**¶** Then shall the Minister speak unto the people.

**F**ORASMUCH as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth either to

other, and have declared the same by giving and receiving of a Ring, and by joining of hands; I pronounce that they be Man and Wife together, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

**¶** And the Minister shall add this Blessing.

**G**OD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

**¶** Then the Minister or Clerks, going to the Lord's Table, shall say or sing this Psalm following.

Beati omnes. Psalm 128.

**B**LESSED are all they that fear the Lord: and walk in his ways.

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

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

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

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

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

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

Glory be to the Father, &c.

As it was in the beginning, &c.

**¶** Or this Psalm.

Deus miseratur. Psalm 67.

**G**OD be merciful unto us, and bless us: and shew us the light of his countenance, and be merciful unto us.

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

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

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

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

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

God shall bless us: and all the ends of the world shall fear him.

Glory be to the Father, &c.

As it was in the beginning, &c.

**¶** The Psalm ended, and the Man and the Woman kneeling before the Lord's Table, the Priest standing at the Table, and turning his face towards them, shall say,

Lord, have mercy upon us.

Ans. Christ, have mercy upon us.

Min. Lord, have mercy upon us

stantially the same as those used in the *Visitation of the Sick* and the *Churching of Women*.

Of the COLLECTS (all taken from the old Service) the first opens with an address to God, as "the God of Abraham, Isaac, and Jacob"—the God (that is) who is revealed in the Old Testament as blessing especially the chosen family in their domestic life. Its prayer is first for the spiritual blessing of the newly-married persons, by the seed of eternal life sown in their hearts and growing through obedience to God's Word; next, for their temporal blessing, that, living under obedience to His will, they may abide in His protection and His love. In the Service of 1549, as in the old Manual, the allusion was not to the blessing of Abraham and Sarah, but to the mission of Raphael to Tobias and Sara, daughter of Raguel (Tobit iii. 17).

The SECOND COLLECT is for the fruitfulness of the marriage, and for a life of love together, long enough to see the children "Christianly and virtuously brought up." The latter was substituted in 1662 for prayer to see "their children's children, unto the third and fourth generation."

The THIRD COLLECT—most beautiful of all—dwells first on the primæval blessing on marriage, as knitting man and woman together in a bond not to be broken, and next on its higher consecration to be a type of the "spiritual marriage and unity between Christ and His Church"; and then prays (in accordance with the latter idea) that the man may "give himself" in loving sacrifice for his wife, and that the woman may be loving and obedient "in all quietness, so-

briety, and peace." Up to 1662 this Collect had the quaint form of a prayer that she might be "loving as Rachel, wise as Rebekah, faithful and obedient as Sarah."

The BLESSING again goes back to the primæval blessing on "our first parents," and invokes God's grace, both of sanctification and blessing, that the newly-married may above all things please Him, and so their love may be a "holy love to their lives' end."

The succeeding RUBRIC till 1662 ran thus: "Then shall begin the Communion, and after the Gospel shall be said a sermon, wherein ordinarily the office of a man and wife shall be declared according to Holy Scripture, or, if there be no sermon, the Minister shall read as followeth." The Sermon or Exhortation was therefore to form a part of the Communion Service. This having been altered, it now stands without provision for concluding blessing.

The EXHORTATION itself, composed in 1549, is simply a recitation of the chief Scriptural texts from Eph. v. 25-33; Col. iii. 18, 19; 1 Pet. iii. 1-7, alternately addressed to husbands and wives. It is provided only in default of a freer and more personal address.

The FINAL RUBRIC, declaring it "convenient"—that is, appropriate to the true idea of Christian marriage—that the newly married should receive the Holy Communion at their marriage or as soon after as may be, was substituted at the revision of 1662 for the absolute direction of the older Rubric. But the whole spirit of that revision shews that the relaxation was intended to apply, only where it was impossible or unseemly to carry out the ancient rule.

## THE ORDER FOR THE VISITATION OF THE SICK.

This Service, excepting the Exhortations, is drawn, with much correction and simplification, from three closely connected Services in the Sarum Manual of great elaborateness and impressiveness—"the Order for the Visitation of the Sick," the Service of "Extreme Unction," and the "Commendation of the Soul." The Exhorta-

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

*Min.* O Lord, save thy servant, and thy handmaid;

*Ans.* Who put their trust in thee.

*Min.* O Lord, send them help from thy holy place;

*Ans.* And evermore defend them.

*Min.* Be unto them a tower of strength,

*Ans.* From the face of their enemy.

*Min.* O Lord, hear our prayer.

*Ans.* And let our cry come unto thee.

*Minister.*

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

¶ This Prayer next following shall be omitted, where the Woman is past child-bearing.

O MERCIFUL Lord, and heavenly Father, by whose gracious gift mankind is increased; We beseech thee, assist with thy blessing these two persons, that they may both be fruitful in procreation of children, and also live together so long in godly love and honesty, that they may see their children Christianly and virtuously brought up, to thy praise and honour; through Jesus Christ our Lord. Amen.

O GOD, who by thy mighty power hast made all things of nothing; who also (after other things set in order) didst appoint, that out of man (created after thine own image and similitude) woman should take her beginning; and, knitting them together, didst teach that it should never be lawful to put asunder those whom thou by Matrimony hadst made one: O God, who hast consecrated the state of Matrimony to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that both this man may love his wife, according to thy Word, (as Christ did love his spouse the Church, who gave him-

self for it, loving and cherishing it even as his own flesh,) and also that this woman may be loving and amiable, faithful and obedient to her husband; and in all quietness, sobriety, and peace, be a follower of holy and godly matrons. O Lord, bless them both, and grant them to inherit thy everlasting kingdom; through Jesus Christ our Lord. Amen.

¶ Then shall the Priest say,

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

¶ After which, if there be no Sermon declaring the duties of Man and Wife, the Minister shall read as followeth.

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

Saint Paul, in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men; Husbands, love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water, by the Word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself: for no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and they shall be joined unto his wife; and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife, even as himself.

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

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

tions, though occupying the same places as those of the old Service, and often borrowing from them, are mostly new, and are of great force and beauty.

The Service itself has been little changed since 1549, except by the addition in 1662 of the final Commendation, and of the four beautiful Collects appended to the Service. But in the first Prayer Book there was provided, for use if the sick man desired it, a short and simple form of Service of Extreme Unction, which, however, was markedly different in character from the old Service, and did not distinctly imply any properly sacramental character in the rite. (The anointing was to be on the breast and forehead only, with the words, "As with this visible oil thy body outwardly is anointed, so our Heavenly Father, Almighty God, grant of His infinite goodness that thy soul inwardly may be anointed of the Holy Ghost." Then followed a prayer for restoration to health, if God so willed; and in any case for pardon and "ghostly strength" "against the devil, sin, and death.") This was struck out in 1552.

Our present Service divides itself into three parts. (A) The Introductory Prayers. (B) The Exhortation, Examination, and (if need be) Confession and Absolution. (C) The Concluding Service of Prayer and Commendation.

#### (A) THE INTRODUCTORY PRAYERS.

This portion, taken from the old Services, has been greatly simplified, and shews many significant changes in what has been retained.

The SALUTATION OF PEACE is a literal obedience to Our Lord's command to His Apostles (Matt. x. 12; Luke x. 5), specially appropriate in time of sickness, although applying generally to all pastoral visits.

The short extract from the Litany (leading on as usual to the *Kyrie Eleeson* and the Lord's Prayer) was originally an "Antiphon," i.e. antiphon or respond, to Psalm cxliii., with which the Service opened in 1549—being the last of the seven Penitential Psalms, used on the way and at the house in the ancient form.

The VERSICLES are the same as in the Marriage Service, with the addition (from Ps. lxxxix. 22, 23) of prayer against the power of the Enemy, to tempt or to hurt, as being specially felt in the hour of weakness and pain.

The FIRST COLLECT is a general

prayer of much fervour—applicable not only to the case of sickness, but to all hours of trial in life—for God's visitation and relief; as shewn, first, in the reality and assurance of His mercy; next, in His defence against all temptation of evil; and, lastly, in the unbroken sense of peace and safety in Him. The three seem nearly to correspond to the idea of the last three petitions of the Lord's Prayer.

The SECOND COLLECT, still more fervent in supplication, applies especially to sickness, contemplating serious danger. (a) It looks on sickness as a "fatherly correction," sent to add strength to the faith and seriousness to the repentance, which are the two invariable conditions of approaching God. (b) It contemplates the blessed results of such correction, rightly received, under both alternatives, of recovering to a holier and better life, or of passage through death to the life eternal.

This portion forms a little Service in itself, or a fit prelude to the Communion of the Sick.

## THE VISITATION OF THE SICK.

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

Saint Paul, in the aforementioned Epistle to the Ephesians, teacheth you thus; Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the Church: and he is the Saviour of the body. Therefore as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. And again he saith, Let the wife see that she reverence her husband.

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

Saint Peter also doth instruct you

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

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

### THE ORDER FOR

## THE VISITATION OF THE SICK.

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

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

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

REMEMBER not, Lord, our iniquities, nor the iniquities of our forefathers: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Answer. Spare us, good Lord.

¶ Then the Minister shall say,

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy 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.

Min. O Lord, save thy servant;

Ans. Which putteth his trust in thee.

Min. Send him help from thy holy place;

Ans. And evermore mightily defend him.

Min. Let the enemy have no advantage of him:

Ans. Nor the wicked approach to hurt him.

Min. Be unto him, O Lord, a strong tower,

Ans. From the face of his enemy.

Min. O Lord, hear our prayers.

Ans. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercy, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetual peace and safety; through Jesus Christ our Lord. Amen.

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

**(B) THE EXHORTATION, EXAMINATION, CONFESSION, AND ABSOLUTION.**

The **FIRST EXHORTATION**, drawn up in 1549 (taking the place of a shorter Exhortation in the Manual), (a) dwells on the ordering by God of all things for good—on the one hand, the youth, strength, health, and life, which are His original gifts to man's natural condition—on the other hand, the age, weakness, sickness, and death, which belong to a fallen humanity, and which He overrules to blessing. (b) Next it applies this general faith to the particular case of sickness; suggesting its two functions, as testing and so strengthening faith, before the eyes of men now, and before the Judgment hereafter, and as chastising sin, and so taking away what may offend God; and promising that, if it be borne penitently, patiently, thankfully, and submissively, it shall "help forward in the right way that leadeth to everlasting life."

The **SECOND EXHORTATION** (to be used if the sick man is not too ill to bear it) strikes a higher note. For not only (from Heb. xii. 6-10) does it urge the blessing of the chastisement in love from a Father's hand, sent us in proportion as there is in us sin to be chastised, and to be borne patiently and thankfully, but it declares suffering to have in itself this comfort, that it is a partaking of the Cross of the great Sufferer, which has sanctified sorrow for ever, and in which we "suffer with Him that we may also be glorified together" (see Rom. viii. 17, 18; 2 Tim. ii. 11, 12). (The same gradation of thought is found in Col. i. 11, from "patience and longsuffering" to "joyfulness.") The former idea belongs to all true religion; the latter is the especial

privilege of the Christian faith, which gladly "takes up the Cross" in order to "follow" our Master. The Exhortation ends by reminding the sufferer of his Baptismal profession, and urges the duty of self-examination.

To this Exhortation accordingly succeeds **EXAMINATION IN THE FAITH**, on the model of the Baptismal profession, and therefore in the words of the Apostles' Creed. It is notable that in the old Manual the Examination, after reciting explicitly faith in the Holy Trinity, followed generally the line of the Apostles' Creed, if the sick man were *laicus vel simpliciter literatus*: otherwise the priest was to set before him "fourteen Articles of Christian faith, of which the first seven belong to the mystery of the Holy Trinity, and the last seven to the humanity of Christ," somewhat resembling certain parts of the Athanasian Creed; and concluding with the words, "This is the Catholic Faith, which unless thou shalt firmly and faithfully believe, as Holy Mother Church believeth, thou canst not be saved."

To this Examination succeeds a direction to exhort to penitence, forgiveness, and restitution—much as in the First Exhortation in the Communion Service; adding also advice to discharge the last responsibility as to worldly goods, by making a will, and, in this, if possible, remembering the poor. This direction takes the place of two Exhortations in the old Service, of great force and beauty, dealing with these duties of charity, forgiveness, and restitution, and then dwelling with marked emphasis on the full and free mercy of God to the true penitent.

Next comes the provision for **CONFESSION AND ABSOLUTION**. It

**THE VISITATION OF THE SICK.**

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

**DEARLY** beloved, know this, that Almighty God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness, and sickness. Wherefore, whatsoever your sickness is, know you certainly, that it is God's visitation. And for what cause soever this sickness is sent unto you; whether it be to try your patience for the example of others, and that your faith may be found in the day of the Lord laudable, glorious, and honourable, to the increase of glory and endless felicity; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father; know you certainly, that if you truly repent you of your sins, and bear your sickness patiently, trusting in God's mercy, for his dear Son Jesus Christ's sake, and render unto him humble thanks for his fatherly visitation, submitting yourself wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

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

**TAKE** therefore in good part the chastisement of the Lord: For (as Saint Paul saith in the twelfth Chapter to the Hebrews) whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. Furthermore, we have had fathers of our flesh, which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. These words, good brother, are written in holy Scripture for our comfort and instruction; that we should patiently, and with thanksgiving, bear our heavenly Father's correction, whensoever by any manner of adversity it shall please his gracious goodness to visit us. And there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory before he was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with

him in everlasting life. Now therefore, taking your sickness, which is thus profitable for you, patiently, I exhort you, in the Name of God, to remember the profession which you made unto God in your Baptism. And forasmuch as after this life there is an account to be given unto the righteous Judge, by whom all must be judged, without respect of persons, I require you to examine yourself and your estate, both toward God and man; so that, accusing and condemning yourself for your own faults, you may find mercy at our heavenly Father's hand for Christ's sake, and not be accused and condemned in that fearful judgment. Therefore I shall rehearse to you the Articles of our Faith, that you may know whether you do believe as a Christian man should, or no.

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

**D**OST thou believe in God the Father Almighty, Maker of heaven and earth?

And in Jesus Christ his only-begotten Son our Lord? And that he was conceived by the Holy Ghost, born of the Virgin Mary; that he suffered under Pontius Pilate, was crucified, dead, and buried; that he went down into hell, and also did rise again the third day; that he ascended into heaven, and sitteth at the right hand of God the Father Almighty; and from thence shall come again at the end of the world, to judge the quick and the dead?

And dost thou believe in the Holy Ghost; the holy Catholick Church; the Communion of Saints; the Remission of sins; the Resurrection of the flesh; and everlasting life after death?

¶ *The sick person shall answer,*

All this I stedfastly believe.

¶ *Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he hath not before disposed of his goods, let him then be admonished to make his Will, and to declare his Debts, what he oweth, and what is owing unto him; for the better discharging of his conscience, and the quietness of his Executors. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.*

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

is perfectly clear that it follows substantially the same line as in the First Exhortation in the Communion Service, as to Private Confession and Special Absolution. (a) The Confession is to be made only if, after all instruction and exhortation and prayer, the sick man "feels his conscience troubled with any weighty matter." (b) By the "special confession of his sins" is evidently intended not an exhaustive confession of all sins, but a special confession of the particular matters which are on his conscience. (c) Till 1662 the initiative was left absolutely to the penitent (as in the Service of Holy Communion): "Then shall the sick man," &c. Now the Minister is to "move him" to Confession, but clearly in the spirit of the Exhortation in the Communion Service, without making Confession necessary, or urging it as the proper and regular condition of things. (d) The Absolution is to be given only "if he humbly and heartily desire it," not as a condition of receiving the Holy Communion. The position of the Church on this matter is, however, made still more striking by contrast with the old Service, which had here a full and forcible Exhortation, declaring that to have a pure and clean heart confession of all sin is necessary, urging that in such confession nothing should be omitted, lest it should rise up to our shame in the Day of Judgment, and bidding the sick man rise by Confession "from the slough of misery and sin," that so he may be fit "to eat of the Bread of Life—the Sacrament of the Body of Christ."

The ABSOLUTION is taken from the Sarum Manual (which, however, referred only to the sins confessed or intended to be confessed), with the addition of the

preamble, which is not unlike that of the Absolution in the Morning Service. The first clause (like the Absolution in the Service of Holy Communion) is Precatory or Benedictory; and it is notable that this was the ancient form of Absolution for many centuries. The second clause is Declaratory and quasi-judicial, in a form not found before the 12th century; and in the old Service its meaning is illustrated by the concluding sentence: "And I restore thee to the Sacraments of the Church." In spite of objection it has been retained in our Prayer Book in order, by its tone of special clearness and authority, to meet the special needs of the hour of sickness and approaching death. The principle, however, involved is exactly the same as in the other Absolutions. The priest acts ministerially in the Name of Christ, who has given him power and commandment; and the spiritual benefit of Absolution, as distinct from its restoration to the visible Communion of the Church, can be received only by those who "truly repent and believe." (See Notes on the ABSOLUTION in MORNING SERVICE and the Preface to the COMMUNION SERVICE).

The Rubric of 1549 directed that this Form of Absolution should be used in all Private Confessions. In 1552 this direction was omitted, and the words "after this sort" substituted for the more definite words "after this Form." In the American Prayer Book the whole section is omitted; in the Irish Prayer Book the Absolution in the Communion Service is substituted.

#### (C) THE CONCLUDING SERVICE OF PRAYER.

The COLLECT (altered from the old Form) is virtually a fervent

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

¶ *Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the Priest shall absolve him (if he humbly and heartily desire it) after this sort.*

OUR Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences: And by his authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And then the Priest shall say the Collect following.*

Let us pray.

○ MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider his contrition, accept his tears, assuage his pain, as shall seem to thee most expedient for him. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed Spirit; and, when thou art pleased to take him hence, take him unto thy favour, through the merits of thy most dearly beloved Son Jesus Christ our Lord. Amen.

¶ *Then shall the Minister say this Psalm. In te, Domine, speravi. Psalm 71.*

IN thee, O Lord, have I put my trust; let me never be put to confusion: but rid me, and deliver me in thy righteousness; incline thine ear unto me, and save me.

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

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

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

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

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

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

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

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

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

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

As for me, I will patiently abide away: and will praise thee more and more.

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

I will go forth in the strength of the Lord God: and will make mention of thy righteousness only.

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

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

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

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

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

¶ *Adding this.*

○ SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us, Save us, and help us, we humbly beseech thee, O Lord.

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation. but only the Name of our Lord Jesus Christ. Amen.

¶ *And after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The Lord bless thee, and keep thee. The Lord make his face to shine upon thee, and be gracious unto thee. The Lord lift

and comprehensive prayer for all the benefits of God's Absolution to the penitent, given in the abundance of His mercy. It prays God to look upon him with the eyes of His mercy—to renew what has been "decayed" by sin, to preserve him in the unity of the Church, to comfort his sorrow, and assuage his pain, and finally to forgive his sins, to strengthen him by the Holy Spirit and take him, when his time shall come, to the heavenly kingdom.

The PSALM which follows (with its Antiphon) is taken from the old Service of Extreme Unction. Originally a Psalm of mingled entreaty and confidence at a time of danger and suffering from enemies, full of a sense of man's weakness and God's strength, it is applied here to the assaults of the spiritual enemy in the hour of suffering and death.

The prayer following is a beautiful specimen of the ancient ANTIPHON, applying the supplication of the Psalm, with special trust in the Cross and precious Blood of the Redeemer and Saviour of the world.

The BLESSING, "The Almighty Lord," concluded the Service till 1662. It was composed in 1549, perhaps with some reminiscence of old forms. It invokes on the sick man a twofold gift—first, of the outward defence of the Almighty Lord, the tower of strength to all who trust in Him; and, next, of a firm inward faith in the saving Name of the Lord Jesus Christ (see Acts iv. 12).

The COMMENDATION was added in 1662, committing the sick man—in the triple formula of the old Jewish blessing (Num. vi. 24-26)—to God's protection, grace, and peace.

The four singularly beautiful PRAYERS, appended to the Office,

were added in 1662. The first (a), for a sick child, is an application to the case of the child of the prayer of the first two Collects of the Visitation Service—naturally omitting the reference to the sickness as a correction intended to strengthen faith and lead to repentance, and bringing out more emphatically the alternative of prolonged life in God's service, or an early call to rest in the Lord; (b) the second, "when there appeareth small hope of recovery," similarly applies—with an increased fervour—the petitions for forgiveness and spiritual strength, found in the same prayers, to the case of death, apparently approaching, unless a special Providence restore to life, and asks for the sufferer, a right preparation for the dark hour; (c) the Commendatory Prayer is at once a commendation of the soul to God's mercy, praying that it may be washed in the blood of Christ from all defilements of the world, the flesh, and the devil, before it is presented before the pure eyes of God, and a prayer for ourselves that, by the sight of mortality, we may learn to apply our hearts to the wisdom which shall bring us to life everlasting; (d) the last Prayer, for those "troubled in mind or conscience," asking for God's pity upon His afflicted servant, and the gift to him of the true confidence of the soul in God and in God alone, is a beautiful application to the personal need of the sufferer of the supplications and promises of Holy Scripture (see Job xiii. 26; Isa. xlii. 1-3; Ps. li. 8; Rom. vi. 6)—praying that he may have strength in temptation, long-suffering mercy on his weakness, joy in sorrow and depression, and light and peace in the hour of natural fear.

## THE VISITATION OF THE SICK.

up his countenance upon thee, and give thee peace, both now and evermore. Amen.

### A Prayer for a sick Child.

O ALMIGHTY God, and merciful Father, to whom alone belong the issues of life and death; Look down from heaven, we humbly beseech thee, with the eyes of mercy upon this child now lying upon the bed of sickness: Visit *him*, O Lord, with thy salvation; deliver *him* in thy good appointed time from *his* bodily pain, and save *his* soul for thy mercies' sake: That, if it shall be thy pleasure to prolong *his* days here on earth, *he* may live to thee, and be an instrument of thy glory, by serving thee faithfully, and doing good in *his* generation; or else receive *him* into those heavenly habitations, where the souls of them that sleep in the Lord Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same thy Son our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Amen.

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

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven, before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that, if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us: Yet, forasmuch as in all appearance the time of *his* dissolution draweth near, so fit and prepare *him*, we beseech thee, against the hour of death, that after *his* departure hence in peace, and in thy favour, *his* soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen.

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

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

A Prayer for persons troubled in mind or in conscience.

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

## THE COMMUNION OF THE SICK.

This Service was brought into its present form in 1552. In the Prayer Book of 1549 the ordinary ancient practice was so far followed, that if "on the same day there had been a celebration of the Holy Communion at the Church," the Priest was ordered "to reserve so much of the Sacrament of the Body and Blood as shall serve the sick person, and as many as shall communicate with him"; otherwise to celebrate the Holy Communion with him; and, if the Communion was to be ministered the same day to several sick persons, to celebrate only in one case, and to reserve for the rest. In that case only the Confession and Absolution and Comfortable Words were to be used before the Administration, and the Post-Communion Prayer and Blessing after it. When the practice of Reservation, itself primitive, had been disused on account of the superstitions attached to it, it was, of course, necessary to provide a Service for all cases of Private Administration.

The RUBRIC first emphatically urges the public Communion in the Church as being the proper and normal celebration of the Holy Sacrament, to which all should have regular resort, especially in the times of sickness and danger to life. But from this regular rule it next allows exception in case of emergency—precisely as in the case of Baptism—following in this respect the dictates of reason and charity, and the principle involved in the ancient custom of reservation. To this exceptional provision continual objection was frequently made by the Puritan party in the Church—arguing an imperfect view of the grace of the Holy Sacrament itself, as distinct from the edification of the Church by the Service of Holy Communion. In spite of all such objection, it was resolutely maintained; but it is notable that, except in the case of contagious disease, provision was carefully made to preserve the true character of the rite as a Communion, by enacting that "three, or two at the least," should always be ready to communicate with the sick man, and to secure all that is necessary for "reverently ministering" the Sacrament with all due solemnity.

The COLLECT (composed in 1549) repeats the constant prayer of the Visitation Service, recognising God's loving chastisement, and praying for His blessing, whether in recovery or death in the faith of Christ.

The EPISTLE is similarly the opening sentence of the passage

in the Epistle to the Hebrews, which forms the theme of the second Exhortation in the Visitation Service.

The GOSPEL is Our Lord's declaration of His present gift of eternal life to all who believe, saving from all condemnation at the Great Day.

Of the concluding RUBRICS, the first (a) is evidently intended to guard against infection from the sick man; the second (b) contains instruction on what is called "Spiritual Communion," declaring that, when through any unavoidable hindrance, the sick man cannot receive the Sacrament with his mouth, yet, if he have the earnest desire to do so, and the right spiritual preparation, he "doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health." It is remarkable that the old Service, in spite of the mediæval tendency to somewhat carnal and material views of the Presence of Christ in His Sacrament, expresses this idea most emphatically, directing the Priest to say in such cases, "Brother, in this case true faith and good will suffice; only believe, and thou hast eaten" (*Tantum crede, et manducasti*). The idea is, of course, this—that God is not bound by the limitation of His appointed means of grace, although we are bound to their faithful use, whenever possible. The third (c) is a provision for uniting this Office with that of the Visitation. The last (d) provides for relaxation, in case of contagious sickness, of the rule requiring the presence of other communicants with the sick man.

## THE COMMUNION OF THE SICK.

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

*The Collect.*

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, (if it be thy gracious will); and whensoever his soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

*The Epistle. Heb. 12. 5.*

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

*The Gospel. St. John 5. 24.*

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

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

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

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him, that if he do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

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

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

THE ORDER FOR  
THE BURIAL OF THE DEAD.

INTRODUCTION.—This Service is one of the most striking instances of a compilation from various sources, which yet has all the effect of an original of perfect coherency and solemn beauty. It is drawn, with much alteration and simplification, and considerable additions, from various Services in the old Manual and elsewhere—the “Commendation of the Soul,” the “Burial of the Dead,” the “Mass for the Dead,” and the “Office for the Dead.” These Services were very full and elaborate in Ceremonial, including the recitation of numerous Psalms, the constant repetition of the Requiem (“Grant him, O Lord, eternal rest”), censuring and sprinkling with holy water, and the Blessing of the Grave.

The Service of 1549 was in some points different from our present Form, and more perfect in two respects. In it the custom (traceable up to primitive times) of prayer for the dead was preserved, in the same simplicity which marked it in the “Prayer for the whole Church” in the Communion Service—commending them to God, asking for them rest in Him now, and salvation with us at the Last Day. In 1552 such prayer was omitted in both places, no doubt on account of the many superstitions and practical abuses which had become associated, as it then seemed indissolubly, with prayer for the departed. At the same time the Form of Communion to be used at Funerals, appended to the Service in 1549, was also omitted, probably for a similar reason, in view of the common belief in the offering of Masses, as propitiatory, for the dead (see Art. xxxi.). Since 1552 no changes have been made except in detail.

The Service was drawn up at a time when it was presumed, first, that all Englishmen would be members of the Church of England, and next, that there would be such Church discipline as would place under censure and excommunication all who were guilty of open and scandalous sin. It was framed accordingly; and all difficulties, which have since attached to its use, arise from the failure in these two presupposed conditions. Provision has been made by recent law to meet these difficulties to some extent. As the law at present stands, the parish priest is bound to use the Service, if required, over all who die in his parish (not excluded by the opening Rubric) on penalty of immediate suspension; he may, however, at the desire or with the consent of the representatives of the dead, substitute a form of Service wholly Scriptural; he may also read, in the case of those excluded by the opening Rubric, a short Service (different from either of the two other Services) approved by the Ordinary; and at the demand of the representatives of the dead, the body may be committed to the grave in the churchyard or consecrated cemetery without Service, or with any Service of a “Christian and orderly” character, conducted by other person than the parish priest.

The OPENING RUBRIC was inserted in 1662, probably, however, stereotyping previous practice, and certainly accordant with the whole idea of the Service—the unbaptized having not yet been admitted into the Christian covenant according to the law of the Church, the excommunicate having been cut off from it, and those dying in the act of deliberate self-murder (unless in unsound mind) being held to be virtually excommunicate thereby.

(A) THE INTRODUCTORY PART OF  
THE SERVICE.

This is generally said in the Church, unless for physical or other reasons it is thought better to go at once to the grave.

Of the OPENING SENTENCES the first two are taken from the old Services; the third was added in 1549. The first (a) is the repetition in FAITH of the full Gospel promise by Our Lord Himself.

THE ORDER FOR  
THE BURIAL OF THE DEAD.

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

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

I AM the resurrection and the life, saith the Lord : he that believeth in me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die. *St. John xi. 25, 26.*

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another. *Job xix. 25, 26, 27.*

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away ; blessed be the Name of the Lord. *1 Tim. vi. 7. Job i. 21.*

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

*Dixi, custodiam. Psalm 39.*

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

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

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

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

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

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

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

And now, Lord, what is my hope : truly my hope is even in thee.

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

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

Take thy plague away from me : I

am even consumed by means of thy heavy hand.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment : every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

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

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

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

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

*Domine, refugium. Psalm 90.*

L ORD, thou hast been our refuge : from one generation to another.

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

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

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

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

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

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

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

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

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

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

So teach us to number our days :

"He is the Resurrection," so that, though we be dead, we shall live again in virtue of our unity with Him; and "He is the Life," the eternal life, so that, believing in Him, we can never die. In this saying the whole teaching of the New Testament on Resurrection and Life is summed up. (b) The second is a sentence of Hope, from one of the older books of the Old Testament (into which we naturally read a Christian meaning), expressing in the original simply the rudimentary belief of Job in a Redeemer (or Avenger) who shall plead his cause, and his hope that, though his body be destroyed by wasting sickness, yet that in his true undying personality he shall "see God." (c) The third is a composite sentence (from 1 Tim. vi. 7 and Job i. 21) of RESIGNATION, confessing that the things of this world do not belong to our true life, and blessing the God who gave, and who takes away, as He sees best.

The PSALMS.—In 1549, Pss. cxvi. cxxxix. cxlvi., with the Lesson, were directed to be said in the Church either before or after burial. From 1552 onwards, these were omitted. In 1662 the Present Psalms, xxxix. and xc., were inserted here. (a) Ps. xxxix. is by tradition a "Psalm of David"—a Psalm of sadness, at first dumb, then breaking out into prayer, in the deep sense of the shortness of life, its sorrow under the chastening of God, and its vanity and transitoriness; first, that he may know his end; next, that God, who is his hope, will spare and comfort him. (b) Ps. xc., "the Prayer of Moses, the man of God," is more calm and thoughtful—meditating on God's eternity and man's transitoriness, praying for instruction thereby in true wisdom, and expressing confidence that, if we perish, God's glory endures, and that under His blessing even our work, if done in Him, remains.

The LESSON is the conclusion of the great chapter (1 Cor. xv.) which contains beyond all others the explicit teaching of the New Testament on the Resurrection, written to meet speculative doubts and fears in the intel-

lectual community at Corinth. In the preceding sections of this chapter St. Paul had, first (a), in vs. 1-11, given a detailed and independent record of the fact of the Lord's Resurrection and the witnesses to that fact, ending with himself, as "one born out of due time"; next (b), in vs. 12-19, declared emphatically that, if there be no resurrection for man, as man, the Resurrection of the Son of Man is impossible, and therefore Christian faith is a delusion, and Christian preaching a lie. From this point the Lesson begins, passing on (c), in vs. 20-28, to explain this by a declaration of Our Lord as a second Adam, in whom "all are made alive," and of His Resurrection as His entrance on the Mediatorial Kingdom, in which for us He shall subdue all enemies—Death being the last—and then deliver up the Kingdom to God the Father. Here (d) occurs (in vs. 29-34) a digression of appeal to their own practice, in the Baptism on behalf of the dead (when one desiring Baptism died before he could receive it), and in the daily jeopardy of life and sacrifice, which would be untenable against the Epicurean "Let us eat and drink," if really "tomorrow we die." From this (e) he returns (in vs. 35-49) to notice two speculative difficulties—by what power Resurrection can be effected, and what shall be the body of the future. These questions, he says, only a "fool" can ask; for the mystery of Resurrection is no greater than the acknowledged, yet inscrutable, mystery of birth and growth from the germ; and the difference of the future body—the "spiritual body," incorruptible, glorious, and strong—from the natural body, corruptible, poor, and weak, is but another instance of the infinite variety of God's works in heaven and earth, familiar to us, though in cause and method unknown. All we need know is that the new power of Resurrection, and the new body of the future, will come by our putting on the Image of "the Lord from heaven." Lastly (f), sweeping aside all speculation, he declares the "mystery"—the

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that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last: and be gracious unto thy servants.

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

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

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

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

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

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

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

1 Cor. 15. 20.

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

ed, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body, as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead: It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

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

M A N that is born of a woman hath but a short time to live, and is full

secret of God (that is) told by Christ—of the great Resurrection, swallowing up corruption in incorruption, and death in immortality; and ends with a burst of thanksgiving to God, who gives us the victory through Our Lord Jesus Christ, and a calm exhortation to earnest and steadfast work, since we know that it cannot be “in vain in the Lord.”

(B) THE SERVICE AT THE GRAVE.

Of the opening ANTHEM, the first clause (Job xiv. 1, 2) is from the old “Vigils of the Dead”; the rest is a free translation of a Lenten Anthem (sung at Compline), dating from the 9th century.

It is throughout the expression of natural human sorrow and sense of awe at the sight of the open grave, crying out for God’s salvation and mercy as our only stay in the hour of death.

It has a profound and instructive gradation of thought. It opens (a) with Job’s declaration of the transitoriness and sorrow of life; (b) hence confessing that “in the midst of life we are in death,” and that God, our only succour, is justly displeased at our sins (for “the sting of death is sin”); but (c) crying out earnestly to God, the Holy, the Almighty, the All-merciful, to keep us from the bitterness of “eternal death,” the death of the spirit, which is alienation from God; and (d) lastly, with the same earnest supplication, praying that He who reads the heart and knows its weakness, will not suffer the crowning struggle of the last hour to loosen the grasp of faith in Him.

This cry of human weakness is (so to speak) stilled by the solemn COMMENDATION. This, in the Service of 1549, was a commendation of the soul to God, and the body to the ground. In 1552 the form was changed, acknowledging the soul as already in the hands of God, and committing only the body to the earth, as now simply “earth (committed) to earth, ashes to ashes, dust to dust. The rattle

of the earth on the coffin marks the last symbolic confession of mere mortality. To this, by a glorious transition, succeeds the triumphant declaration of “the sure and certain hope of the Resurrection to eternal life” at the Second Coming of Him, who shall change our “body of humiliation” into the likeness of His “Body of Glory.” From this point onward the tone of the Service is of comfort and hope.

The SECOND ANTHEM (an Antiphon from the “Vigils of the Dead”) is the voice from Heaven heard by St. John (Rev. xiv. 13) immediately following the vision of the Lamb and His Saints in glory, and accordingly declaring that “henceforth” the old terror of death is gone, because the faithful “die in the Lord,” and the labour of life passes into rest. In the verse following it is added that their works do not die, but follow with them into the world unseen.

The concluding Service of Prayer now opens, as usual, with the *Kyrie Eleeson* and the Lord’s Prayer. This was followed in 1549 by Versicles, praying that God would not enter into judgment with His servants, that He would deliver their souls from the gates of Hell, and grant them to see His goodness in the land of the living (Pa. cxliii. 2; xlix. 15; xxvii. 13; cii. 1).

The FIRST COLLECT was altered in 1552 from two composed in 1549, expressly commending the soul of the dead to God, and praying that both he and we may at the Last Day be accepted in Christ and be made partakers of His Resurrection. It expresses our faith that the souls of the faithful still live with God in rest, joy, and felicity; then thanks God for the deliverance of the soul of “our brother” from this world of sin and sorrow, and prays that God, having accomplished the number of His elect, will hasten the kingdom of glory, and that “we with all who are departed in faith,” may have our consummation therein. It is a prayer of victory over natural sorrow, hard to win, and only to

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

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

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

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

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

FORASMUCH as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection to eternal life, through our Lord Jesus Christ; who shall change our vile body, that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung,

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

¶ Then the Priest shall say,

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

OUR Father, which art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass

against us. And lead us not into temptation; But deliver us from evil. Amen.

Priest.

ALMIGHTY God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks, for that it hath pleased thee to deliver this our brother out of the miseries of this sinful world; beseeching thee, that it may please thee, of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom; that we, with all those that are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen.

The Collect.

OMERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for them that sleep in him; We meekly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him, as our hope is this our brother doth; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world: Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

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

be won where faith in Christ is strong, and where there is good hope that the dead has died in the Lord.

The **SECOND COLLECT** (taken from the Communion Office, following the Burial Service in 1549), calling on God emphatically as the "Father of the Lord Jesus Christ," quotes Our Lord's own declaration at the grave of Lazarus (John xi. 25, 26), "I am the Resurrection and the Life," and St. Paul's exhortation (1 Thess. iv. 13, 14) not to "sorrow without hope"; and prays that, rising now to the new life of righteousness, we may have the twofold blessing—rest in God in death (as we hope that our brother rests), and at the Great Day the call with those on the right hand to the Kingdom of the Father.

These two most beautiful Collects evidently suppose the dead

to have died in the Communion of the Church of Christ, and in the profession of Christian faith. In them, therefore, lies the chief difficulty of the use of the Service over those who have lived a notoriously immoral and ungodly life; because they do not merely abstain from all judgment of the dead (which all would desire to do), but express a positive hope and thankfulness, on which we dare not venture without solid ground. The reality of the difficulty cannot be doubted; but it is hard to know how it can be satisfactorily met.

In 1549 there followed the special Communion Service, with Ps. xlii. as an Introit, our present Second Collect as the Collect, the Epistle from 1 Thess. iv. 13-18, and the Gospel from John vi. 35-39.

## THE CHURCHING OF WOMEN.

The use of some such Service after child-birth is most ancient, both in the East and in the West; and it is possible that it may have been borrowed from the older Jewish observance, involving the double idea of Purification and of Thanksgiving. Our present Service is taken from the Service for the "Purification of Women" in the Sarum Manual; and the old title was retained in 1549, but changed to the present title in 1552.

### PLACE AND TIME OF SERVICE.

It was directed in the Manual that the Service should be performed at the Church door; and at the close the Priest took the woman by the hand, and led her into the Church with the words, "Enter into the Temple of God, that thou mayest have eternal life." In 1549 the place was changed to "near the Quire door"; in 1552 to "nigh unto the place where the Table standeth"; in 1662 the present vaguer direction was substituted. The phrase "decently apparelled" has been thought to contain a reference to the old practice of wearing a veil. The time at which the Service should take place is not laid down; but both custom, and inference from the closing Rubric, suggest that it should come just before the Communion Service.

The **PSALM**.—Till 1662 Psalm cxxi. was used (which, with Psalm cxxviii., had been used in the old Service). In 1662 the present alternative Psalms were substituted. The Psalm cxvi. is one of thanksgiving for deliverance from danger and sorrow by God's mercy and a vow of self-dedication and worship of Him; Psalm cxxvii. a thanksgiving for domes-

tic peace and blessing, especially the blessing of children.

Then the **SERVICE OF PRAYER** opens, as usual, with the *Kyrie* and Lord's Prayer; next, includes the same Versicles as in the Marriage Service; and ends with a Collect, partly of thanksgiving, partly of prayer, for holy life here and eternal glory hereafter.

## THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

COMMONLY CALLED,

## THE CHURCHING OF WOMEN.

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

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

¶ *Then shall the Priest say the 118th Psalm.*

*Dilexi quoniam.*

**I AM** well pleased: that the Lord hath heard the voice of my prayer; That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

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

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

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

The Lord preserveth the simple: I was in misery, and he helped me.

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

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

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

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

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

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

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

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

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

*Or, Psalm 127. Nisi Dominus.*

**EXCEPT** the Lord build the house: their labour is but lost that build it. Except the Lord keep the city: the watchman waketh but in vain.

It is but lost labour that ye haste to rise up early, and so late take rest, and

eat the bread of carefulness: for so he giveth his beloved sleep.

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

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

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

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

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

¶ *Then the Priest shall say,*

*Let us pray.*

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

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

*Min.* O Lord, save this woman thy servant:

*Ans.* Who putteth her trust in thee.

*Min.* Be thou to her a strong tower;

*Ans.* From the face of her enemy.

*Min.* Lord, hear our prayer.

*Ans.* And let our cry come unto thee.

*Minister.* Let us pray.

**O ALMIGHTY** God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman thy servant from the great pain and peril of Child-birth; Grant, we beseech thee, most merciful Father, that she, through thy help, may both faithfully live, and walk according to thy will, in this life present; and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. Amen.

¶ *The Woman, that cometh to give her Thanks, must offer accustomed Offerings; and, if there be a Communion, it is convenient that she receive the holy Communion.*

The final RUBRIC in 1549 directed that the woman should present her child's Chrisom, or white garment, with the "offering" (a thank-offering for the Service of God). The direction as to the Holy Communion is as in the Marriage Service. In both ideas of the Ordinance, as a restoration to the privilege of worship, and as a Thanksgiving, the attendance at the Holy Communion is certainly most "convenient," *i.e.*, appropriate.

## THE COMMINATION.

The former part of this Service—the "Commination" properly so called—was composed in 1549; the latter part is borrowed from the *Benedictio Cinerum* appointed in the old Manual for Ash-Wednesday. In 1549 the Service was fixed for Ash-Wednesday only; in 1552 for "divers times in the year"; in 1662 the present direction was substituted.

This Commination (be it observed) is not, as is sometimes ignorantly or carelessly supposed, an invoking of God's curse on sin, but simply a warning that it must rest on sin, till penitence follows. Its introduction in the 16th century was, no doubt, thought seasonable at the time when compulsory Auricular Confession and Penance were passing away, with a view especially to meet a certain tendency to neglect God's Law, on pretence of the sufficiency of faith alone. Hence its austere severity of warning, chiefly from the Old Testament, before proceeding to the promise of forgiveness in Christ. It is certainly not less necessary in our own times, in view of tendency to condone or excuse sin.

In the RUBRIC the word "reading pew" was introduced in 1662, for the first time recognising its existence (traceable since 1559) in the Church.

### (A) THE COMMINATION ITSELF.

The INTRODUCTION refers to the primitive discipline of public Confession and Penance inflicted on notorious offenders, especially at the opening of Lent, with a view to Absolution and restoration to Communion at Easter. This gradually gave place, first, to private Confession (beginning in the case of sins of which it was a scandal to speak) to a Priest specially appointed as a "Penitentiary," followed at first by public, afterwards by private, Absolution; and finally to systematic Private Confession and Absolution, made a regular part of Christian life and a necessary preparation for Holy Communion, and exalted to the dignity of a Sacrament. When this was abolished as obligatory, the Re-

formers of the 16th century, being stern upholders of discipline, desired (as this Exhortation shews) to return to the substance of the primitive practice. Finding this impracticable, they inserted this solemn Service of Warning with a view to "these dangerous days"; falling back, at the same time, on the General Confession and Absolution as a rule, and on Private Confession and Absolution as the exception.

Of the COMMINATION SENTENCES the first seven are selected from Deut. xxvii. 15-26, the solemn roll of curses to be pronounced from Mount Ebal. They condemn the breach of the various Commandments of the Second Table. The eighth is, from Jer. xvii. 5, against the ungodliness of a mere worldly

## A COMMINATION,

### OR DENOUNCING OF GOD'S ANGER AND JUDGMENTS AGAINST SINNERS,

With certain Prayers, to be used on the first Day of Lent, and at other times, as the Ordinary shall appoint.

¶ After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the Reading-Pew or Pulpit, say,

**B**RETHREN, in the Primitive Church there was a godly discipline, that, at the beginning of Lent, such persons as stood convicted of notorious sin were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that others, admonished by their example, might be the more afraid to offend.

Instead whereof, until the said discipline may be restored again, (which is much to be wished) it is thought good, that at this time (in the presence of you all) should be read the general sentences of God's cursing against impenitent sinners, gathered out of the seven and twentieth Chapter of Deuteronomy, and other places of Scripture; and that ye should answer to every Sentence, *Amen*; To the intent that, being admonished of the great indignation of God against sinners, ye may the rather be moved to earnest and true repentance; and may walk more warily in these dangerous days; fleeing from such vices, for which ye affirm with your own mouths the curse of God to be due.

**C**URSED is the man that maketh any carved or molten image, to worship it.

¶ And the people shall answer and say, Amen.

*Min.* Cursed is he that curseth his father or mother.

*Ans.* Amen.

*Min.* Cursed is he that removeth his neighbour's land-mark.

*Ans.* Amen.

*Min.* Cursed is he that maketh the blind to go out of his way.

*Ans.* Amen.

*Min.* Cursed is he that perverteth the judgment of the stranger, the fatherless, and widow.

*Ans.* Amen.

*Min.* Cursed is he that smiteth his neighbour secretly.

*Ans.* Amen.

*Min.* Cursed is he that lieth with his neighbour's wife.

*Ans.* Amen.

*Min.* Cursed is he that taketh reward to slay the innocent.

*Ans.* Amen.

*Min.* Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

*Ans.* Amen.

*Min.* Cursed are the unmerciful, fornicators, and adulterers, covetous persons, idolaters, slanderers, drunkards, and extortioners.

*Ans.* Amen.

*Minister.*

**N**OW seeing that all they are accursed (as the prophet David beareth witness) who do err and go astray from the commandments of God; let us (remembering the dreadful judgment hanging over our heads, and always ready to fall upon us) return unto our Lord God, with all contrition and meekness of heart; bewailing and lamenting our sinful life, acknowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. For now is the axe put unto the root of the trees, so that every tree that bringeth not forth good fruit is hewn down, and cast into the fire. It is a fearful thing to fall into the hands of the living God: he shall pour down rain upon the sinners, snares, fire and brimstone, storm and tempest; this shall be their portion to drink. For lo, the Lord is come out of his place to visit the wickedness of such as dwell upon the earth. But who may abide the day of his coming? Who shall be able to endure when he appeareth? His fan is in his hand, and he will purge his floor, and gather his wheat into the barn; but he will burn the chaff with unquenchable fire. The day of the Lord cometh as a thief in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape. Then shall appear the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornness of their heart, have heaped

life; and the ninth is directed against an agglomeration of the various sins of the flesh, condemned everywhere in Holy Scripture. The "Amen" at the end of each—since they are declarations and not imprecations—must be taken to mean "So it is," not "So be it," "affirming the curse of God to be due." It will be observed that the denunciation is only of impenitent sinners, and that, stern as it is, it is intended to lead up to the most gracious promises of pardon to repentance.

The EXHORTATION, although it is really a succession of quotations from Holy Scripture, yet preserves a singular coherency of idea, and a no less remarkable fervour and spirituality of tone. It is, first, (a) a declaration of the sure and searching character of God's judgments, falling suddenly on the wilfully blind and impenitent, vainly deprecated in remorse, when the hour of repentance has passed away, and culminating in the "Depart from Me, ye cursed" of Our Lord's terrible Parable (Matt. xxv. 31). (See Matt. iii. 8, 10; Ps. xi. 7; Mal. iii. 2; Matt. iii. 12; 1 Thess. v. 3; Prov. i. 28-30; Matt. xxv. 10, 11, 31.) (b) Next a call to timely penitence, while the day of salvation lasts, enforced by the most gracious promises of forgiveness from the Old Testament and the New (see 2 Cor. vi. 2; John ix. 4, 5; xii. 36; Isa. i. 18; Ezek. xviii. 30-32). (c) Lastly, the Gospel call to faith in the Lord Jesus Christ, our Mediator and Advocate, as ready to receive and willing to pardon, calling us to take His yoke upon us and find rest, promising us a place on His right hand and His blessing at the Great Day (1 John ii. 1, 2; Isa. liii. 5, 6; Matt. xi. 29, 30; xxv. 33, 34). Nothing can more fully express

the threefold "conviction of sin. Righteousness, and Judgment" given by the Holy Spirit (John xvi. 7-11).

(B) THE SERVICE OF SUPPLICATION.

The RUBRIC mentions the place "where they are accustomed to say the Litany." This is shewn by the Injunctions of 1549 to be in "the midst of the Church," so as to mark the congregational character of the Service; and it became customary to place there a "Litany-desk" for the officiating Minister or Ministers.

The PSALM (the 51st) is one of the Seven Penitential Psalms appointed in the old Manual—the other six being now used as Proper Psalms for Ash-Wednesday. It is by ancient tradition the Psalm of David's penitence after his great sin, and has been for centuries the deepest and most fervent expression of "the godly sorrow which worketh repentance unto salvation." For, while it is full of a penitent humility, of a deep sense of sin, and of the most intense supplication for the cleansing, and renewing grace of the Holy Spirit, it still cherishes an unshaken faith in God's unfailing mercy, a sure hope of restoration through that mercy to purity and gladness, and a confidence that He will accept the sacrifice of a broken and contrite heart. In these lies the distinction between true repentance and remorse; and to us these convictions should be even more vivid than to David, because we know the perfect Atonement of the Lord Jesus Christ. (See the Introduction and Notes on it in the *Psalter*.)

The SERVICE OF PRAYER then opens, as usual, with the *Kyrie* and the Lord's Prayer.

The VERSICLES are again like those of the other Occasional

A COMMINATION.

unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance. Then shall they call upon me, (saith the Lord,) but I will not hear; they shall seek me early, but they shall not find me; and that, because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to knock when the door shall be shut; and too late to cry for mercy when it is the time of justice. O terrible voice of most just judgment, which shall be pronounced upon them, when it shall be said unto them, Go, ye cursed, into the fire everlasting, which is prepared for the devil and his angels. Therefore, brethren, take ye heed betime, while the day of salvation lasteth; for the night cometh, when none can work. But let us, while we have the light, believe in the light, and walk as children of the light; that we be not cast into utter darkness, where is weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment, and of his endless pity promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto him. For though our sins be as red as scarlet, they shall be made white as snow; and though they be like purple, yet they shall be made white as wool. Turn ye (saith the Lord) from all your wickedness, and your sin shall not be your destruction: Cast away from you all your ungodliness that ye have done; Make you new hearts, and a new spirit; Wherefore will ye die. O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn ye then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins. For he was wounded for our offences, and smitten for our wickedness. Let us therefore return unto him, who is the merciful receiver of all true penitent sinners; assuring ourselves that he is ready to receive us, and most willing to pardon us, if we come unto him with faithful repentance; if we submit ourselves unto him, and from henceforth walk in his ways; if we will take his easy yoke, and light burden upon us, to follow him in lowliness, patience, and charity, and be ordered by the governance of his Holy Spirit; seeking always his glory, and serving him duly in our vocation with thanksgiving: This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand; and he will set us on his right hand, and give us the gracious bene-

dition of his Father, commanding us to take possession of his glorious kingdom: Unto which he vouchsafeth to bring us all, for his infinite mercy. Amen.

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

Miserere mei, Deus. Psalm 51.

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

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

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

Against thee only have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

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

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

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

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

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

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

Cast me not away from thy presence: and take not thy Holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked: and sinners shall be converted unto thee.

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

Thou shalt open my lips, O Lord: and my mouth shall shew thy praise.

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

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

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

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

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

Services, with, however, the insertion of the fifth and sixth, which are especially penitential (from Ps. lxxix. 9), praying that God will help and deliver us "for His Name's sake."

Of the COLLECTS, the former (a) is a simple Prayer for God's absolution to those who feel and confess their sins; the latter (b) is a fuller and more fervent expression of the same prayer, opening (like the Ash-Wednesday and Good Friday Collects) with a preamble of confidence in God's mercy to all that He has made, and crying to Him to forgive, to receive and comfort, to spare our weakness and misery even in chastisement, and to prepare us for communion with Him in the world to come.

The CONFESSIO, called an "Anthem" (or Antiphon) in 1549, is drawn almost entirely from the expressions of penitence in the Old Testament (see Lam. v. 21; Joel ii. 12, 13, 17, &c.). It is one of great fervour in confession of sin, expression of sorrow "in weeping, fasting, and praying," and cry for pardon in "the multitude of God's mercies." In comparison with those of the Morning and Communion Services, it is perhaps of even greater intensity, but of less comprehensiveness of idea.

The BLESSING, added in 1662, is a shortened form of the old Jewish Blessing (Num. vi. 24-26). It will be noticed that the whole Service draws largely from the Old Testament.

## A COMMINATION.

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

Lord, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

**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.

*Min.* O Lord, save thy servants;

*Ans.* That put their trust in thee.

*Min.* Send unto them help from above.

*Ans.* And evermore mightily defend them.

*Min.* Help us, O God our Saviour.

*Ans.* And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

*Min.* O Lord, hear our prayer.

*Ans.* And let our cry come unto thee.

*Minister* Let us pray.

**O** LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. Amen.

**O** MOST mighty God, and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should rather turn from his sin, and be saved; Mer-

cifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants, who are vile earth, and miserable sinners; but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. Amen.

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

**T**URN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment, And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister alone shall say,*

**T**HE Lord bless us, and keep us; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. Amen.