

THE FORM OF SOLEMNIZATION OF MATRIMONY

INTRODUCTION.

FROM very remote times marriage has been regarded as a religious undertaking, and, not only among the Jews, but also among heathen nations, its solemnization was generally accompanied by some form of ritual. This aspect is brought into great prominence in the New Testament. Our Lord Himself shows that it was a Divine institution 'in the time of man's innocency' (Matt. xix. 4-6), and, by the use of the word 'bridegroom' to express His relation to believers (Matt. xxv. 6), elevates matrimony to the position of a type and symbol. St. Paul follows the Lord in both respects, speaking of the marriage of Christians as a marrying 'in the Lord' (1 Cor. vii. 39), and emphasizing its symbolic applicability to the union between Christ and His Church (Eph. v. 22-24). Hence, from Apostolic times marriage has been regarded not only as a civil contract, but as a religious rite; and there is distinct evidence that from the early days of Christianity marriage was performed with ecclesiastical ceremonies and by ecclesiastical persons.

Owing to the festivities usually associated with weddings they were, as early as the fourth century, discouraged during Lent. In the eleventh century further restrictions were made from the same cause; no marriage could take place between Advent and the octave of the Epiphany; between Septuagesima Sunday and the octave of Easter; during the fourteen days prior to the Feast of John the Baptist; on Ember days, or vigils. Since the Reformation there have been no such restrictions in the Church of England.

The Church of Rome regards marriage as a 'Sacrament,' her authority being the Vulgate rendering of Eph. v. 32, *Sacramentum hoc magnum est*; A.V. 'This is a great mystery.'*

Originally the Parish Church of either of the persons to be married was the only place where the marriage could be solemnized.

* For the meaning of the word 'mystery' in the New Testament, see Communion Service, pp 271, 289.

But now marriages can take place in Nonconformist places of worship licensed for the purpose, and a civil marriage can be performed at a Registrar's office.

No person under twenty-one can be legally married without the consent of the parents or guardians; no male can be married under the age of fourteen, and no female under the age of twelve.

To secure publicity, the Act 6 & 7 Will. IV, c. 85, 1836, fixed the hours of marriage between 8 a.m. and noon, but in 1886 the time was extended to 3 p.m. (49 & 50 Vict. c. 14).

According to Statute, no person can be lawfully married unless by licence,* or after the publication of banns.†

A licence must be obtained from the Master of the Faculties, the Vicar-General of the Province of Canterbury, or from any Surrogate. But by 4 Geo. IV, c. 76, it is enacted that 'in order to avoid fraud and collusion in obtaining licences for marriage, before any such licence be granted, one of the parties shall make an affidavit, an oath, that there is no legal impediment to the intended marriage; and also that one of such parties hath made a usual place of abode for the space of fifteen days immediately preceding the issue of the licence, in the parish of the Church in which the marriage is to be solemnized.' A licence is valid for three months after the date of issue.

Special licences can be issued by the Archbishop of Canterbury which are not subject to these restrictions.

If parties are married by banns,‡ these must be previously published three Sundays in the Church of the parish in which they reside; or, if they are dwelling in different parishes, they must be published in both Churches, and the marriage must take place in one of them. A certificate that the banns were properly published must be given to the officiating clergyman before the service. The banns need not be published on the same three Sundays in both parishes. If omitted by mistake on any Sunday, they may be published the next Sunday, three consecutive Sundays not being essential; and the banns hold good for three months after the last date of publication.

The laws regarding the solemnization of marriage are very strict: any clergyman infringing them is liable to be suspended for three years.

* It is singular that no mention of marriage by licence is found in the rubrics of the Marriage Service.

† The word 'banns' is derived from the Latin word *bannum*, an edict or proclamation. The old phrase was 'interrogare banna,' hence we still speak of 'asking banns.'

‡ When the ceremony is performed in a Registrar's office, the Banns of Marriage must have been kept on the wall of the office for a space of time covering three Sundays (6 & 7 Will. IV, c. 85).

ANALYSIS WITH HISTORICAL NOTES.

[The date is 1549, except where otherwise stated].

Directions respecting the Publication of Banns, altered 1662.

I. The Marriage Service Proper, performed in the body of the Church.

1. The Charges.

(1) To the Congregation.

Dearly beloved, etc.; slightly altered 1662.

(2) To the Bride and Bridegroom.

I require and charge you, etc.; slightly altered 1662.

2. The Marriage.

(1) The Espousals or Mutual Promise (Stipulation).

Wilt thou have, etc.?

(2) The Betrothal.

Who giveth this woman, etc.?

I N. take thee N., etc.

(3) The placing of the Wedding-Ring.

With this ring, etc.; altered 1662.

(4) Prayer for a Blessing on the Bride and Bridegroom, altered 1662.

O eternal God, etc.

(5) The Joining of Hands.

3. The Pronouncement.

Forasmuch as, etc.

4. The Benediction.

II. The Post-Matrimonial Service.

1. Psalm cxxviii. or lxvii., while going to the Lord's Table.

2. Lesser Litany.

3. Lord's Prayer.

4. Versicles and Responses.

5. Three Prayers for the Bride and Bridegroom.

(1) Prayer for Divine Blessing.

O God of Abraham; etc.; altered 1552.

(2) Prayer for Fruitfulness.

O Merciful Lord, etc.

(3) Prayer for Holy Married Life; altered 1662.

O God, who by Thy mighty power, etc.

6. The Benedictory Prayer for Grace.

7. Scriptural Address, altered 1662. Quotations from A. V.

Rubric respecting receiving the Lord's Supper after Marriage; altered 1662.

EXPOSITION.

The greater part of the Service is taken from the Sarum Manual, but use has also been made of Hermann's 'Consultatio.'

The Opening Rubric. 1549, altered 1662. Sar. Man.

1549. The Banns were to be 'asked three several Sundays or holy-days, in the service time,' etc.

1662. They 'must be published in the Church three several Sundays, or Holy-days, in the time of Divine Service, immediately before the Sentences for the offertory.'

In the reign of George II, however, a statute was passed (1753) directing that 'the Banns shall be published upon three Sundays preceding the solemnization of marriage during the time of Morning Service, or in the Evening Service, if there be no Morning Service, in such Church or Chapel on any of those Sundays, immediately after the Second Lesson.' Hence the rubric in our present Prayer Book has been altered to the words of the Act.

It has been held by some judges* that this Act did not annul the rubric of 1662, but left it untouched, and only provided for contingencies. If this be the right interpretation of the statute, then, when there is a Morning Service, and the Ante-Communion Service is read, the proper place for the Banns to be published is still immediately after the Nicene Creed. See Marriage Acts, 26 Geo. II, c. 33; s. 1 (1753); 4 Geo. IV, c. 76 (1823); also p. 307.

The form of words for the publication of banns was drawn up by Bishop Cosin, and inserted in 1662.

I. THE MARRIAGE SERVICE PROPER.

1st Rubric before the Address. 1549. Sar. Man.

2nd Rubric before the Address.

1549. At the day appointed for solemnization of Matrimony, the persons to be married shall come into the body of the Church, with their friends and neighbours. Sar. Man.; Herm. 'Con.'

1662. And there standing together, the man on the right hand, and the woman on the left, etc. Sar. Man.

In the Sarum Manual the direction was that 'the man and woman should be placed before the door of the Church (*ante ostium ecclesie*) before God and the priest and the people, the man at the right of the woman, and the woman at the left of the man.' It was here that the first part of the Service was performed, the Priest being vested in surplice and white stole, with an attendant minister bearing the book and the holy water.

* Lord Mansfield and Baron Alderson, in Reg. v. Benson, 1856.

Address to the Congregation (see Gen. ii. 18; Matt. xix. 6; John ii. 1-11; Eph. v. 22, 23). 1549, slightly altered 1662.

The first sentence, 'Dearly beloved . . . in holy matrimony' and the last, 'Therefore if any man . . . hold his peace' were derived from the Sar. Man. The rest was probably suggested by Herm. 'Con.'

Mystical union, i.e. spiritual union (see Eph. v. 22, 23, 32).

The three 'causes for which matrimony was ordained' have been modified in the Irish B.C.P., omitted in the American B.C.P.

Any just cause. The following are the lawful impediments:—

- (1) Existing marriage.
- (2) Bodily or mental defect.
- (3) Tender age, i.e. below fourteen years in the case of a boy, below twelve years in the case of a girl.
- (4) Dissent of parents or guardians if either party be under twenty-one years of age.
- (5) Relationship within the prohibited degrees of consanguinity and affinity.

Charge to the Bride and Bridegroom.

1549. I require and charge you, etc. York Man. (in *English*); Sar. Man. similar.

The Rubric dealing with the case of some impediment to the Marriage being alleged. Expanded from Sar. Man.

'This is a very difficult rubric, and does not seem ever to have received a judicial interpretation. On the one hand, it appears to stop the marriage only in case the objector submits to "be bound, and sufficient sureties with him, to the parties; or else put in a caution . . . to prove his allegation." On the other hand, the mere fact of a real impediment, alleged by any apparently trustworthy person, seems to put it out of the power of the clergyman to proceed with the marriage, whether the objector offers security or not, until legal investigation has taken place' (Blunt's 'Annot. P.B.,' 1885, p. 451).

Espousals, or Mutual Consent. Sar. (in *English*) and York Manual very similar. M. Wilt thou have, etc.?

The 'M.' representing the name of the man, is a corruption of the old printing. In old editions 'N.' is used for both parties, the first letter of the word *nomen*.

Wilt thou obey him? In the York Man. it ran 'Wilt thou be *buzom* to him.' The older meaning of the word 'buzom' is 'obedient,' 'submissive.'

The Espousals were 'a formal and religious recognition of what is now termed an engagement, and took place sometimes

months, sometimes years, before the marriage itself' (Blunt's 'Dict.'). The custom still survives in parts of Europe.

The ceremonies were:—

- (1) The verbal expression of free consent.
- (2) The presentation of gifts *arrae* or *sponsalia*.
- (3) Giving and receiving of a ring.
- (4) A kiss.
- (5) Joining of hands.
- (6) Settling a dowry in writing (Blunt's 'Dict.').

The Betrothal. Sar., York, and Hereford Man. similar (in *English*). Who giveth this woman, etc.?

Rubric slightly altered and transposed, 1662, Sar. Man.

According to God's holy ordinance. In Sar. Man., 'If holy chyrche it woll ordeyne.'

I plight thee my troth, i.e. 'I pledge thee my word, or my honour.'

The rubric between these two pledges was inserted 1549; made more explicit 1662. Sar. Man. similar.

The Rubric respecting the giving of the Ring. Sar. Man.; similar Herm. Con.

1549. The man was directed to give unto the woman beside the ring 'other tokens of spousage, as gold or silver, laying the same upon the book.'

1552. 'Other tokens of spousage,' etc., was omitted, and the man was directed to lay the ring 'upon the book, with the accustomed duty to the Priest and Clerk.'

1662. In the last clause between the words 'And the man' and 'taught by the Priest,' etc., was added 'holding the ring there, and.'

The use of the ring—the token of the marriage covenant—is of unknown antiquity. In Germany rings were, and are still, interchanged between Bride and Bridegroom.

The Wedding-Ring. 1549, altered 1552. Sar. Man. (partly *English*, partly *Latin*).

1549. With this ring I thee wed; this gold and silver I thee give.

1552. The words 'This gold and silver I thee give' were omitted.

With my body I thee worship means 'I will render thee service and show thee honour' (see Gen. xxiv. 53, 67); cf. phrase 'your Worship,' as addressed to magistrates.

A most elaborate Service was provided in the Sarum Manual for the blessing of the ring, during which it was sprinkled with holy water, and signed with the sign of the cross. The man

was instructed to place the ring on the thumb of the bride, saying, 'In the Name of the Father'; then upon the second finger, saying, 'and of the Son'; and then upon the third finger, saying, 'and of the Holy Spirit'; and then upon the fourth finger, saying, 'Amen.' ('And there let him leave the ring.') It was an old belief that a particular vein proceeded from the fourth finger to the heart, the supposed seat of the affections. This was so stated in the Sarum rubric. The form of the ring, being without ends, suggests the duty of constancy. The gold, of which the ring is invariably composed, being usually free from alloy,* is an emblem of purity.

The Rubric before the Prayer for Blessing. 1549.

The words 'they shall both kneel down' were inserted 1662.

The Prayer for Blessing. 1549, altered 1552. Compiled from two prayers in Sar. Man. used in the blessing of the ring.

'O Eternal God, Creator,' etc. After the words 'as Isaac and Rebecca' there was the following parenthetical clause: ('after bracelets and Jewels of gold given of the one to the other for tokens of their matrimony'). It is to be noted that Isaac and Rebecca are chosen as the Old Testament types of constancy, their history being free from any trace of polygamy.

Joining of Hands, with the preceding Rubric. 1549. Herm. 'Con.'

This rite is not to be found in any pre-Reformation manuals (see Dowden's 'Workmanship of the Prayer Book,' p. 38).

The Pronouncement, with the preceding Rubric. 1549. Herm. 'Con.'

The Rubric before the Blessing. 1549.

The Blessing, Slightly altered 1552. Sar. Man.

1549. God the Father bless you.+ God the Son keep you. God the holy Ghost lighten your understanding The Lord mercifully with his favour look upon you. and so fill you with all spiritual benediction and grace, that you may have remission of your sins in this life, and in the world to come life everlasting. Amen.

II. THE POST-MATRIMONIAL SERVICE.

The Rubric before Psalm cxxviii.

1549. Then shall they go into the quire, and the Minister or Clerks shall say, etc.

1552. Then the Ministers, or Clerks, going to the Lord's Table, shall say, etc.

* The best gold ordinarily used is 18 carat, wedding-ring gold is 22 carat.

1662. 'Ministers' altered to 'Minister.'

Psalm cxxviii., *Beati omnes* (as in Psalter), describes the domestic and national blessings attendant upon holy home life. Psalm lxvii., *Deus misereatur* (as in Psalter), connects temporal and spiritual blessings with praise of God.

The Rubric before the Lesser Litany.

1549. The psalm ended, and the man and woman kneeling afore the altar.

1552. Afore the Lord's table.

1662. Before the Lord's Table.

The Lesser Litany. 1549. Sar. Man.

The Lord's Prayer. 1549. Sar. Man. The absence of the Doxology denotes that the prayers which follow are of the nature of supplication, not of thanksgiving. Until 1662 only the last clause, 'But deliver us from evil,' was said by the people.*

The Versicles and Responses. 1549. (Ps. lxxxvi. 2; xx. 1, 2; lxi. 3; cii. 1.)

Prayer for Divine Blessing. 1549, slightly altered 1552. Sar. Man. O God of Abraham, etc.

1549. And as thou didst send thy angel Raphael to Thobie and Sara, the daughter of Raguel, etc.†

1552. For this clause was substituted the following: 'And as thou didst send thy blessing upon Abraham and Sara,' etc.

Prayer for Fruitfulness. 1549, altered 1552. Sar. Man. O Merciful Lord, and heavenly Father, etc.

1549. That they may see their childer's ['children's,' 1552] children, unto the third and fourth generation, unto thy praise and honour.

1662. That they may see their children Christianly and virtuously brought up, to thy praise and honour.

Prayer for Holy Married Life. 1549, altered 1662. Sar. Miss., Nuptial Mass.

1549. After 'loving and amiable' 'to her husband as Rachael, wise as Rebecca, faithful and obedient as Sara.'

* There is no rubrical direction even now that it shall be said by all present. The custom may have arisen because of the similarity of this part of the Service to the portion of Morning and Evening Prayer following the Apostles' Creed, and where the Lord's Prayer is directed to be said by 'minister, clerks and people.' It may also have arisen from the habitual tendency of the congregation to repeat the Lord's Prayer after the minister whenever and wherever it is recited, except in the one instance of its first occurrence in the Communion Service.

† Tobit iii. 7.

1662. Altered to 'faithful and obedient to her husband.'
Benedictory Prayer for Grace. 1549. Sar. Man. similar.
 In 1549 the words 'sanctify and bless you' were printed thus:
 'sanctify and + bless you.'

Rubric before the Address.

1549. Then shall be said, after the Gospel, a sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared, according to holy scripture. Or if there be no sermon, the Minister shall read this that followeth.

1552. Then shall begin the Communion. And after the Gospel, shall be said a Sermon, etc.

1662. After which, if there be no Sermon declaring the duties of man and wife, the Minister shall read as followeth.

The Scriptural Address. 1549. A.V. 1662.

Eph. v. 25-33a; Col. iii. 19; 1 Pet. iii. 7; Eph. v. 22-24; Col. iii. 18; 1 Pet. iii. 1-6.

Closing Rubric.

1549. The new married persons (the same day of their marriage) must receive the holy Communion.

1662. 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.

It will be observed that the rubric of 1662 no longer makes the reception of the Holy Communion compulsory on the part of the bride and bridegroom on the day of their marriage, but merely states that it is 'convenient,' i.e. 'appropriate' that they should communicate that day or as soon after as possible.

The desuetude into which the custom of communicating has generally fallen leaves the Service without any proper conclusion. In the Irish B.C.P. some concluding prayers are added; in the American Book only the Marriage Service Proper is retained, which has its own concluding Benediction.

ORDER FOR THE VISITATION OF THE SICK

INTRODUCTION.

PROVISIONS here made for ministering to the sick and dying are based upon the direction of the Apostle St. James; 'Is any sick among you,' etc., and primitive practice* (Jas. v. 14, 15; cf. Mark vi. 13; xvi. 18; Luke x. 8, 9).

This Office, however, is of a set and formal character, and is not intended for general or promiscuous use. For the duty incumbent on Ministers to visit the sick, *see* Matt. xxv. 36; Luke x. 8, 9; also fifth question in the Ordering of Deacons, fourth question in the Ordering of Priests, and the 67th Canon.†

The Service, excepting the Exhortations, is drawn with much correction and simplification from the Order for the Visitation of the Sick, the Service of 'Extreme Unction,' and 'the Commendation of the Soul' in the Sar. Man. The following three points in which our Service differs from that of the Sar. Man. deserve special notice:—

1. The omission of the formal procession of the Priest and the Clergy to the house of the sick, saying the seven Penitential Psalms.
2. The disuse of 'sacred images' and of Extreme Unction.
3. The addition, at the end of the Service, of four prayers for special cases.

* 'In the middle of the third century, when the persecutions were most violent St. Cyprian returned to his city, Carthage; plague was devastating it and the streets were crowded with the sick and dying; he at once organized a nursing staff to attend without distinction of creed in the case of the poor people' (Bernard Reynolds).

† 'When any person is dangerously sick in any parish, the Minister or Curate, having knowledge thereof, shall resort unto him or her (if the disease be not known, or probably suspected to be infectious), to instruct and comfort them in their distress, according to the Order of the Communion Book, if he be not a preacher; or if he be a preacher, then as he shall think most needful and convenient' (Canon LXVIII. 1603).

ANALYSIS WITH HISTORICAL NOTES.*

[The date is 1549, except where otherwise stated.]

I. THE INTRODUCTORY PORTION.

(N.B.—This portion forms both a little Service in itself, and also a fit prelude to the Communion Office.)

1. The Salutation of Peace.
2. The Deprecation, called 'The Antiphon' in Sar. Man. Remember not.
The Answer: 'Spare us,' added 1662.
3. The Lesser Litany.
4. The Lord's Prayer.
5. The Versicles and Responses.
O Lord, save thy servant.
6. A Prayer for Support under Affliction.
O Lord, look down.
7. A Prayer for the Sanctifying of Affliction. Altered 1552 and 1662. Hear us, Almighty and most merciful God.

II. THE CENTRAL PORTION.

1. Exhortation (first part).
Dearly beloved, know this.
2. Exhortation (second part), 1662, quotation from A.V.
3. Interrogatory Rehearsal of the Creed by the Minister.
Dost thou believe in God the Father.
4. Answer of the sick person, 1662.
All this I stedfastly believe.
5. Temporal and Spiritual Preparation in view of Death.
 - 1st rubric. Subject: Forgiveness, Making amends Will, etc. Altered 1662.
 - 2nd rubric. Altered 1552.
 - 3rd rubric. Liberality to the poor. Altered 1662.
 - 4th rubric. Confession in the case of troubled consciences. Altered 1552 and 1662, with a suggested form of Absolution.
6. A Prayer for Mercy and Renewing Grace. Altered 1662.
O most merciful God.
7. Psalm lxxi. *In te, Domine, speravi.* As in Psalter.
8. An Ejaculatory Prayer to the Redeemer.

* The following is a useful and suggestive division:—

- I. The Supplication to deprecate evil (I. 1-3).
- II. The Prayers to petition for good (I. 4-7).
- III. The Exhortation (II. 1 to the Absolution).
- IV. The Consolation (the Absolution to the Benediction).

9. First Form of Benediction.

The Almighty Lord, who is a strong tower.

10. Second Form of Benediction. 1662.

Unto God's mercy and protection.

III. THE CONCLUDING PORTION. 1662.

Four Prayers for Special Cases:—

- (1) For a Sick Child.
- (2) For a Sick Person, when there appeareth small hope of recovery.
- (3) For a Sick Person at the point of departure.
- (4) For Persons troubled in mind or in conscience.

EXPOSITION.

The Title, in Sar. Man. *Ordo ad Visitandum Infirmum.*

1549. The Order for the Visitation of the Sick, and the Communion of the same.

1552. The second half omitted, the Communion of the Sick being separated from the Visitation.

The Preliminary Rubric.

1549. The Priest entering into the sick person's house, shall say.

1662. Altered to its present form by the addition of the direction to give notice of a sick case to the Minister of the Parish in accordance with the direction in Jas. v. 14.

In the Sar. Man. it was directed that the seven Penitential Psalms were to be sung by the Priest on his way to the sick person's house.

The Salutation of Peace. (*See* Luke x. 5.)

1549. Peace be in this house, etc.

1662. Peace be to this house, etc.

The Rubric after the Salutation.

1549. When he cometh into the sick man's presence, he shall say this Psalm.

Between this rubric and the Deprecation (called an 'anthem'), there was the following:

Domine. exaudi. Ps. cxliiii.

The *Gloria Patri.*

With this anthem.

1552. When he cometh . . . he shall say, kneeling down.

In the Sar. Man., the following histrionic ceremony took place:—

1. The Priest presented to the eyes of the sick the crucifix.
2. He sprinkled him and his bed with holy water, saying the antiphon 'Asperges.'
3. The sick person had to make confession, and learn what penance to perform.
4. The Priest prayed that all their benedictions and sprinklings of holy water, all his own knockings of the breast, contritions, confessions, fastings, alms, vigils, prayers, pilgrimages, all his good works, all injuries borne for God's sake, the Saviour's passions, the Virgin's merits, the merits of the Saints, all the prayers of the Catholic Church, might be effectual for the remission of his sins, the increase of his merits, and the obtaining of eternal rewards.
5. The sick person was directed to kiss the crucifix; there were allusions to the granting of indulgences; there was the ceremony of Extreme Unction, and various practices connected therewith (see Dyson Hague's 'Protestantism of the Prayer Book,' pp. 99, 100).

The Deprecation. 1549. Sar. Man. the answer added 1662. (*Cf.* Tobit iii. 3; Baruch iii. 5; Joel ii. 17.)

This was originally an 'Anthem' or respond to Ps. cxliii.

The Lesser Litany. 1549. Sar. Man.

In 1662 the introductory words 'Let us pray' were added. The Lesser Litany is placed here with special appropriateness, as such was the cry of the sick to our Lord (Matt. ix. 27; xvii. 15; xx. 30, 31).

The Lord's Prayer. 1549. Sar. Man.

1549. The people only repeated the last clause, 'But deliver us from evil. Amen.'

1662. The practice was dropped.

The Versicles. 1549. Sar. Man. (*See* Ps. lxxxvi. 2; Ps. xx. 1, 2; Ps. lxxxix. 22, 23; Ps. lxi. 3; Prov. xviii. 10; Ps. cii. 1.)

1549. In the last the words stood 'my prayer' and 'my cry.'

1552. 'My' in both cases was altered into 'our,' in accordance with the example set us in the Lord's Prayer.

The Prayer for Support under Affliction. 1549. Sar. Man.*

* In the Sar. Man. there were nine Collects used; two only have been retained in B.C.P.

In the Sarum Office, this prayer concluded, 'And send an angel of peace who may guard him to that home in perpetual peace.'

A Prayer for the Sanctifying of Affliction. 1549; altered 1552 and 1662. *Cf.* Sar. Man.

1549. Visit him, O Lord, as thou didst visit Peter's wife's mother and the captain's servant. And as thou preservedst Thobie * and Sara by thy angel from danger: So restore unto this sick person his former health (if it be thy will,) or else give him grace so to take thy correction, that after this painful life ended, he may dwell with thee in life everlasting.

1552. Visit him, O Lord, as thou didst Peter's wife's mother and the captain's servant. So visit and restore unto this sick person, etc.

1662. Sanctify, we beseech thee, this thy fatherly correction to him . . . through Jesus Christ our Lord.

Exhortation (first part); 1549 Sar. Man.; emphasizing:—

1. That all our bodily conditions are in God's hands.
2. That therefore sickness is God's visitation.
3. That whatever be its design, if borne in a Christian manner in good part, will lead to spiritual benefit.

Rubric preceding Exhortation (second part).

1549. If the person visited be very sick, then the Curate may end his exhortation at this place.

1662. The words 'or else proceed' were added.

Exhortation (second part). 1549, 1662 quotations from A.V. (*see* Heb. xii. 6-10; Rom. viii. 17, 18; 2 Tim. ii. 11, 12; Col. i. 11).

1549. These words, good brother, are God's words, and written.

1662. These words, good brother, are written.

1549. Therefore I shall shortly rehearse the Articles of our faith.

1662. 'Shortly' was omitted.

St. Paul saith. St. Paul's authorship of the Epistle to the Hebrews is a matter of much dispute, his name not being mentioned in the sacred text.

ANALYSIS.

I. Reasons for taking Chastisement in good part.

1. Chastisement is an instrument of love, a sign of sonship, and a means of partaking of the Father's holiness.

* Thobie, or (Tobias) and Sara were two persons spoken of in Tobit iii. 17. The story connected with them is highly fanciful.

2. The comfort of being made like unto Christ who passed through suffering to glory.

II. Duties during an Illness.

1. The exercise of patience.
2. Self-examination.

Rubric respecting the Interrogatory Rehearsal of the Creed.

The Creed. 1549. Sar Man.

1549. Dost thou believe in God the Father Almighty, etc. *And so forth as it is in Baptism.*

1662. Printed in full.

In the Sar. Man., if the sick man were *laicus vel simpliciter literatus*, then he was examined in the words of the Apostles' Creed: 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,' following generally the Athanasian Creed, and concluding with the words, 'This is the Catholic Faith, which unless thou firmly and faithfully believe as Holy Mother Church believeth, thou canst not be saved.'

The Answer. All this I stedfastly believe. 1662.

Rubrics respecting Temporal and Spiritual Preparation in View of Death.

There have been considerable changes in these rubrics.

First Rubric, respecting forgiveness, making amends, making of will by the sick man. (See Luke xix. 5; xxiv. 34; Acts vii. 60.)

1549. Then shall the Minister examine whether he be in charity with all the world.

1662. Then shall the Minister examine whether he repent him truly of his sins, and be in charity with all the world.

1549. He make amends to his uttermost power.

1552. He make amends to the uttermost of his power.

1549. Let him then make his will.

1662. Let him then be admonished to make his will.

1549. (But men must be oft admonished that they set an order for their temporal goods and lands, when they be in health.)

This sentence came immediately after 'Let him then make his will.'

1604. This sentence (but not in parentheses) was placed at the end of the rubric.

1662. But men should often be put in remembrance to take order for the settling of their temporal estates, whilst they are in health.

There was in 1549 an in-cut note in this rubric which was removed in 1604 and ran as follows: 'This may be done before the Minister begin his Prayers, as he shall see cause.'

In an old Canon the Priest is ordered after he hath prayed for the sick 'to speak comfortably and mildly to him, exhorting him to place all his hope in God, and to bear his scourging patiently; to believe it is designed for his purifying and amendment, and also to confess his sins, and promise reformation if God grant him life, and that he engage to do acts of penance for his faults; also that he dispose of his estate while his reason and senses remain entire; that he break off his iniquities by almsdeeds; that he forgive all that have offended him; that he hold a right Faith and Belief, and never despair of God's mercy (Concil. Nannetens, cap 4, ap, Binium. tom. 3, p. 2, pag. 131).'*

To make his will. Wills were originally (till 1857) registered in ecclesiastical courts, and in yet older days people were forbidden to make their wills except in the presence of the parish priest.

Second Rubric.

1552. The in-cut note in first rubric of 1549, slightly altered was printed as a second rubric.

This meant that the instruction given in the first might precede the whole Service, so as not to disturb the Service.

Third Rubric, respecting liberality to the poor.

1549. The Minister may not forget, nor omit to move the sick person, (and that most earnestly) to liberality toward the poor.

1662. The Minister shall not omit earnestly to move such sick persons as are of ability, to be liberal to the poor.

Fourth Rubric, respecting Confession in the case of a troubled conscience, followed by a suggested form of Absolution.

1549. Here shall the sick person make a special confession, if he feel his conscience troubled with any weighty matter. After which confession, the Priest shall absolve him after this form; and the same form of absolution shall be used in all private confessions.

1552. 'After this form' was altered to 'after this sort,' and the words, 'and the same form,' etc., were omitted.

1662. 'A special confession' was altered to 'a special confession of his sins,' and the words 'shall make' altered to the less imperative 'shall be moved to make,' and 'if he humbly and heartily desire it' (absolution), were added.

* J. H. Blunt, 'The Annotated Book of Common Prayer' (1885), p. 463.

After which confession. The confession is recognized as abnormal, and the following points deserve special notice, viz. that:—

1. It is to be made voluntarily: 'moved to make.'
2. It is expressly a special confession dependent upon special trouble.
3. Its connexion with any form of absolution is optional on the part of the sick person.

Other allusions to confession will be found in the second Exhortation in the Communion Service,* in the 113th Canon, and in the Homily on Repentance.

The Church of Rome accounts private confession of mortal sin to be necessary to salvation, and thereby departs from the teaching and practice of the first twelve hundred years. Not until the year 1215 (Lateran Council) was confession of all adults made obligatory at least once a year.

The words of Hooker† are well worth quoting in the direction given to the sick man to confess:—

'If peace with God do not follow the pains we have taken in seeking after it, if we continue disquieted, and not delivered from anguish, mistrusting whether we do be sufficient; it argueth that our sore doth exceed the power of our own skill, and that the wisdom of the pastor must bind up those parts, which being bruised are not able to be secured of themselves.'

'Public confession they (*i.e.* the Fathers) thought necessary [in the case of grievous offences] by way of discipline, not private, as in the nature of a sacrament, necessary. The ancient confession was made openly in the hearing of a public assembly of Ministers.'

Absolution. 1549. Sar. Man.; Herm. Con. (*see* John xx. 23). It also occurred in the Order of Communion, 1548.

The personal form, 'I absolve thee' (*Ego te absolvo*), was not in use till the twelfth or thirteenth century.‡ This statement has been questioned, and it is said that 'An indicative Absolution is found in Egbert's Pontifical, a tenth-century MS. copy of an eighth-century English Service Book (Surt. Soc., xxvii. p. 124), and in an eighth-century French Service Book (Codex Gellonensis) published by Martène, 'De Antiq. Eccles. Rit.,' 1788, i. 233) (F. E. Warren).

I absolve thee must be understood to mean 'I declare and pronounce unto thee God's absolving grace.' 'The office of the minister in absolution is to present in the name of God a remission

of sins as a gift to the penitent, which he himself must take up, either then or thereafter, by his own personal or individual faith in Christ' (C. Hole).

If a minister be 'a preacher' he need not in instructing the sick use this Office, and therefore may never be requested to say this absolution. (For further information on absolution, *see* Daily Service and Holy Communion, pp. 95-7, 322, 327).

In the 'Order for the Visitation of the Sick,' the Puritans desired a greater liberty in the prayer as well as in the exhortation; and that the form of the Absolution be declarative and conditional, as 'I pronounce thee absolved,' instead of 'I absolve thee,' and 'If I pronounce thee absolved,' instead of 'I absolve thee,' and 'If thou dost truly repent and believe'; and that it may only be recommended to the Minister to be used or omitted as he shall see occasion. The answer given was: 'The giving of absolution must not depend upon the minister's pleasure, but on the sick man's penitence. The form is closer to St. John xx. than the amendment' (Procter and Frere's 'A New History of the Book of Common Prayer,' p. 186).

Prayer for Mercy and Renewing Grace. Sac. Gel.; Sar. Man.

In the pre-Reformation Service Books it was entitled 'The Reconciliation of a Dying Penitent,' and was the original form of absolution to be pronounced over dying penitents.

1549. As shall be seen to thee.

1662. As shall seem to thee.

1549. Impute not unto him his former sins, but take him to [unto, 1552] thy favour.

1662. 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.

Rubric before Psalm.

1549. Then the Minister shall say this Psalm.

1604. 'Priest' was substituted for 'Minister.'

1662. 'Minister' was restored.

Psalm lxxi. *In te, Domine, speravi.* 1549. As in Psalter. Sar. Man. commencing the Office of Extreme Unction.

An Ejaculatory Prayer to the Redeemer. The Antiphon. 1549. Sar. Man. This is the only Antiphon left in the B.C.P. in its ancient position (after a Psalm), except the *Gloria*.

First Form of Benediction. 1549.

Second Form of Benediction. 1662. Ancient Gallican and Anglican Missals. It is an expansion of Num. vi. 24-26.

* *See* pp. 321, 2.

† *See* c. Polity,' Bk. VI., ch. iv., 6 and 16.

‡ *See* Bingham's 'Christian Antiquities' (1878), p. 1,094.

The Four concluding Prayers. 1662.

These are a substitution for the lengthy Litany to the Saints which closed the Visitation Office in the Sar. Man.

The American Prayer Book has two Prayers and a Thanksgiving in addition. The 67th Canon orders the ringing of the passing bell at the time of the sick person's expected departure from life.

In 1549 there was at the end of this service (i.e. after the first Benedict'on) the following:—

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

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

Usque quo Domine? Psalm xiii.

How long wilt thou forget me, &c.

Glory be to the Father, &c.

As it was in the beginning, &c.

The Greek Church anoints with oil, together with the Priest's prayer for the sick, hoping thereby to obtain recovery from sickness as well as forgiveness of sins.

The Church of Rome has departed widely from the primitive practice, and having found that the unction seemed to produce no effect in healing the sick, has instituted a new thing, for which

the passage of St. James (the only one in Scripture which can conceivably bear upon the subject) supplies no authority at all, for she never uses unction when there seems any hope or prospect of recovery, but, on the contrary, orders it to be applied only to those 'who lie in such imminent danger as to seem to stand at the point of death.'

The Service of Unction left in 1549 was short and simple, markedly different in character from the old Service, and implied no sacramental character. The Reformers, in the first Prayer Book, no doubt left the Unction rather as an indulgence to such men as might, in the infancy of the Reformation, be uneasy without it. It was discontinued in 1552 by the advice of Bucer. The following description of the old Service will show what a step in advance was even the Anointing Service of 1549. 'The service of the sick included the recommendation of the soul in the article of death. The rubric directed that when dissolution was seen to be imminent, the clergy were to be apprised of it by the loud beating of a board, upon which signal they were to be hurried to the scene. This Service consisted mainly of a Litany, which after the invocation of the saints, appealed to a long list of saints to intercede for the dying one. The Service was entirely in Latin, and there were no directions such as those in the Office of Matrimony, for the occasional employment of the mother tongue; yet it is incredible that custom did not establish some use of it' (C. Hole).

Upon the forehead or breast only. 'In the old Service the anointing was of various parts of the body, first the hands and feet, then *in dorso inter limbos maris, vel umbilicum mulieris*, all "for the purification of the mind and body, and defence against the darts of unclean spirits." Communion then followed. 'The anointing of St. James contemplated recovery; Extreme Unction, death' (C. Hole).

The common-sense argument for the discontinuance of the practice of Extreme Unction is the fact that the miraculous powers for which those who first were bid to adopt it are no longer possessed by any in the Church.

procession, with a lighted candle and a ringing bell as the *minimum* requirements, heralded the approach of the priest carrying 'Christ.'

Meanwhile the needs of the sick had become the least important reason for reservation of the consecrated elements; the actual Presence of 'Christ upon the Altar' suggested the value, not unreasonably if the dogma be once accepted, of reservation for the purpose of adoration.

THE COMMUNION OF THE SICK

HISTORICAL INTRODUCTION.

Though there is no provision made in Holy Scripture for the case of any one unable to be present at Holy Communion, the right to share in the 'Sacrament of Unity' has been recognized from very early times. Justin records the practice of sending a portion of the bread and wine to the absent by the deacons. The simplicity with which this was done may be seen from Eusebius, who tells us that a boy was used to carry the elements, and from Jerome, who mentions a wicker basket and glass for carrying them. Though devoid of scriptural sanction, this attempt to assure absent ones of their fellowship in the mystical body of Christ would command the sympathy of all, were it not for the danger that has been shown to lurk in even so well-intentioned a departure from scriptural precedent. Apart from doctrinal error, the custom of sending some of the bread to distant churches as a mark of fellowship, soon showed that the only safety lay in scrupulous adherence to Holy Scripture.

With the doctrinal degradation of the Sacrament, this practice lost its early meaning; now it tended to mean that the sick must not pass away without the supposed spiritual benefits of literal feeding on Christ's Body. This notion of a *Viaticum*, or provision for the road from this life to the next, associated administration to the sick with the imminence of death.* Naturally, the dogma of Transubstantiation, with its corollary of Concomitance, claiming that 'whole Christ, Body, Soul, and Divinity,' was in every least portion of the bread and wine, resulted in administration in one kind, to the sick as well as to the whole. Moreover it was no longer a simple carrying of the consecrated bread to the sick; a

* It has been claimed that the 13th Canon of the Council of Nicæa (488) ordered all men to receive the *Viaticum*, but such a claim is a perversion of the merciful provision that the Sacrament should be administered to those who had been excommunicated, if death were imminent, to restore them to fellowship before they passed away. It had nothing whatever to do with the dying, as such, but only with the excommunicated who were near death. Cf. Meyrick, Art. *Viaticum* in *Protestant Dictionary*.

FIRST PRAYER BOOK.

In 1549 an effort was made to conserve the primitive custom of reservation with such safeguards as should effectually prevent superstitious misuse of the reserved elements. The opening Rubric included these words:—

'And if the same day there be a celebration of the Holy Communion in the Church, then shall the Priest reserve (at the open Communion) so much of the Sacrament of the body and blood, as shall serve the sick person, and so many as shall Communicate with him (if there be any). And so soon as he conveniently may, after the open Communion ended in the Church, shall go and minister the same, first to those that are appointed to communicate with the sick (if there be any), and last of all to the sick person himself. But before the Curate distribute the holy Communion, the appointed general confession must be made in the name of the Communicants, the Curate adding the Absolution, with the comfortable sentences of Scripture following in the open Communion. And after the communion ended, the Collect, Almighty and everliving God, we most heartily thank thee, etc.'

The following were the safeguards against superstition:—

- (1) Such reservation was only to be made if there were a Communion in the Church on the same day; the reservation could last but an hour or so at most.
- (2) Reservation was to be in both kinds.
- (3) The presence of others, though not compulsory, was contemplated.
- (4) There was to be a preparatory service.*
- (5) A Royal Injunction of 1549 ordered 'that going to the sick with the sacrament the Minister have not with him either light or bells.'

In addition to this provision for the sick on days when there was a Communion in the Church, the 1549 B.C.P. contained a special Office for other times, consisting of:—

* The mediæval regulations for administration to the sick were: 'Let the priest ask him if he recognizes the body and blood of our Lord Jesus Christ, thus saying: Brother, dost thou believe that the Sacrament which is handled (*tractatur*) on the Altar is the true Body and Blood of our Lord Jesus Christ? Let the sick answer: I believe. Then let him be communicated.' A prayer and Psalm civ. followed.

Rubric concerning notice, etc.

Psalm cxvii., with Gloria.

Lesser Litany, 'without any more repetition.'

The Lord be with you, etc.

The Collect.

The Epistle.

The Gospel.

The Lord be with you, etc.

Lift up your hearts, etc., 'unto the end of the Canon.

Rubric prescribing order of administration, and urging the presence of others to communicate with the sick.

Rubric permitting reservation at such private communion, if there be other sick desiring to communicate on the same day.

Rubric declaring that any who are reasonably debarred from reception, if they are repentant, believing, and thankful, do 'eat and drink the body and blood of our Saviour Christ.'

Rubric prescribing a shortening of the Visitation Service, if it be at once followed by the Communion.

Rubric still further shortening the Visitation Service, 'if the sick desire to be anointed.'

THE SECOND PRAYER BOOK.

In 1552 the well-meant effort to restore the primitive simplicity of reservation was abandoned, for two good reasons. In the first place, it was impossible to dissociate reservation from superstitious error; in the second place, the custom lacked scriptural sanction. The great alterations in the Communion Office necessitated also the abandonment of the 1549 directions, e.g., there was now no 'Canon.' The 1552 provisions were exceedingly brief:—

Rubric concerning notice, etc.

The Collect.

The Epistle.

The Gospel.

Rubric regulating the order of administration.

Rubric declaring that the repentant and grateful believer partakes of Christ, though he be debarred from receiving the elements.

Rubric shortening Visitation Office, when accompanied by Communion.

Rubric permitting the Minister to communicate with the sick man alone, in case of infectious disease, 'upon special request of the diseased.'

The paucity of these regulations, and especially the absence of any instructions as to the part of the regular Communion Office to be used, have been taken to prove that the 1552 Office did not abandon reservation. The following is the latest statement of this contention* :—

'In 1552 the directions for reservation and for celebrating in the sick man's house were alike omitted: the Collect, Epistle, and Gospel were retained, with a Rubric authorizing the Curate to "minister" the Holy Communion, provided there were a good number to receive the Communion with the sick person. Thus

* Frere, *New History of B.C.P.*, p. 628.

the Sacrament might be reserved, but no method was prescribed, the Curate was to carry it to the sick man, but he was not sufficiently instructed what service he was to use in administering it.'

The utter untenableness of this theory may be easily seen:—

1. The directions for reserving and celebrating were not 'alike omitted,' for, besides the retention of the Collect, Epistle, and Gospel, which were not ordered to be used in administration of the reserved Sacrament under the 1549 B.C.P., there were definite directions for celebrating in the sick man's house, though the word 'celebrate' was altered to 'minister.'

2. The Rubric did not merely authorize the Curate to minister, but laid down the conditions under which such ministration was to take place, and that in the very words of 1549 for *celebration*, only altering the word 'celebrate' to 'minister;' and adding the prescription of 'a good number' to communicate with the sick man. There was to be 'a convenient place in the sick man's house, where the Curate may conveniently minister'; he must have 'all things necessary for the same.' The theory, therefore, demands that these requirements, made in the very words of 1549, meant one thing in 1549, and quite another in 1552. What could be the need of such requirements, and what 'convenient place' or other 'things necessary' could there be, in order to administer the reserved elements to the sick man?

3. The basis of the theory consists of two things: the alteration of the specific word 'celebrate' to the general word 'minister,' and the absence of directions as to what part of the ordinary Communion Office should be used in 'celebrating.' The abolition of reservation rendered unnecessary the distinctive use of the word 'minister' for delivery of the elements to the communicants, and even in 1549 the distinction was not observed, for the whole Office, including consecration, is termed 'ministration' three times in the fourth Rubric of the ordinary Communion Office. So little did the Revisers mark any difference between the two words at the last revision, that they used both words: 'that the Curate may reverently minister, he shall there celebrate.' S.L. made no alteration in the 1552 use of 'minister,' though it did make other alterations in the Rubric, proving that the wording was under consideration. As regards the absence of directions for a shortened form of service, supplied in 1662, that by no means proves that there were no directions as to what service to use. The whole service, with a special Collect, Epistle and Gospel, is prescribed, with whatever latitude might be dictated by the condition of the sick communicant.

4. It is most instructive that the only historical support claimed for the theory is contained in a foot-note citing, *not quoting*,

Calvin, *Epistle* 361 (Aug. 12, 1561); Hill, *Communicant Instructed* (1617), pp. 36, 37. As neither writer makes any reference to the 1552 B.C.P., it is to be presumed that the dates of their writings constitute the supposed historical support of the theory. Apart from the fact that Calvin's opinion of the merits or demerits of Reservation has not the slightest bearing upon the 1552 B.C.P., and the further fact that even an English writer's opinion is not an interpretation of the 1552 directions, unless he states or suggests that it is intended as such, the actual words of the two writers will demonstrate how much, or rather how little, support the theory gains from their words.

Calvin says (tr. from the original Latin):—

'Why I do not think the Supper is to be denied to the sick, many and serious reasons urge me. Meanwhile I perceive how readily it has slipped into many abuses, which should be prudently and carefully met. For if there is no communion (*communicatio*), it is a grievous distortion of the institution of Christ. There ought therefore to be some assemblage, of relatives, members of the household, and neighbours, that there may be distribution according to Christ's command: next, let the action be conjoined with an explanation of the mystery: and nothing should be different from the common practice (*ratione*) of the Church. Moreover, to carry (it) about (*deferre*) hither and thither is very perilous. Also this is difficult to avoid, lest superstition may urge some, ambition and vain ostentation others, to ask for it. Therefore there would be need of judgment and discrimination, that it should not be given to any but those whose life is in great danger. That bread should be brought from the temple as if sacred is preposterous: that it should be carried in procession indeed, is no way tolerable.'

If words mean anything Calvin finds no good word to say for reservation.

R. Hill, D.D., in a work called *The Pathway to Piety*, published in London, Eighth Edition 1629, devoted one of his four sections to *A Communicant Instructed*, the form of instruction being by question and answer. The first question upon Communion of the Sick is: 'You have given many good instructions concerning this Sacrament: tell me, I pray you, is it lawfull, to prevent (*sic*) it privately?' The answer details the early custom of administering to repentant excommunicated sick folk. The next question asks: 'Did there any harm come of this order? Answ. Verie much: First, that if any were deadly sicke, the Eucharist must needs be administred to him: Secondly, that in Poperie, everie Parish Priest must bring to everie one of yeeres, ready to die, this breaden god in a box, with bell, booke and crosse; and if any departed without receiving this journall, he was not to be interred in Christian buriall: if he did receive it, he must needs, in the end, goe to Heaven.' The third question is: 'Doe all reformed Churches use this order, privately to administer this holy Communion? Answ. Some doe not,' ten reasons being given for not privately administering, including (the ninth reason), 'Other meanes of comfort may be used, as well as this; as comfort from the promises of the Gospell, and our ingrafting into Christ.' The fourth question on this topic is: 'Doe you well thinke, that a Minister may not administer this Sacrament to a sicke, or condemned man privately,

if hee desire it?' The answer allows the practice, on the three grounds that the Minister cannot deprive a man of 'the confirmation of his faith and seale of his salvation,' that the concession to the excommunicate of old should not be refused to the faithful to-day, and that such private Communion is a testimony to the oneness of the recipient with the Church. The fifth and last question is: 'Are there no caveats to be given about this doctrine? Answ. Yes: 1. That it be sparingly used. 2. To such only as desire it. 3. That they be taught, that it is not of necessitie. 4. That some words of exhortation goe with it. 5. That no pompe be used in carrying the Communion. 6. That the Minister know, it is not desired in superstition. 7. That it be done to such as cannot come. 8. That the partie have a convenient company with him. 9. That if it may be done, the partie then receive it privately, when other doe so, in the Congregation. 10. That in the administration, the institution of Christ be observed, and all be done in remembrance of Christ's death.'

Hill, therefore, after defending at length the abandonment of any administration to the sick, justifies the retention of that practice, with ten caveats, the fifth of which denounces pomp in carrying the Communion. This is no more an exposition of the prescription of the 1552 B.C.P. than a modern treatise upon reservation would be an exposition of the 1662 B.C.P. Further, while its two last answers justify administration to the sick, the two preceding ones justify the abandonment of any Communion of the sick, so that the B.C.P. regulations cannot possibly be under consideration.

THE LAST REVISION.

In the 1662 B.C.P. there is a provision for shortening the Office when used in the sick man's house, the regulations of 1552 being practically unaltered in other respects. The Rubric in the ordinary Communion Office, directing the consumption of surplus bread and wine immediately after the Blessing, rendered reservation impossible. In 1885 the Upper Houses of both Convocations declared 'that the practice of Reservation is contrary to the wise and carefully revised order of the Church of England as expressed in the Book of Common Prayer . . . no Reservation for any purpose is consistent with the rule of the Church of England.' In 1900 the question was argued before the two Archbishops, who expressed an unequivocal condemnation of Reservation, as not lawful in the Church of England.

The excuse for considerable disregard of the B.C.P. in this matter, is the supposed hardship inflicted upon a sick man *in extremis*, who might be robbed of the comfort and privilege of communicating through lack of time for consecration. It is ignored that a different kind of provision was made for such cases so early as 1549, namely, that the clergy should exhort to regular attendance so that death could not find a man negligent in regard

to this ordinance of Christ; and that a sick man desirous of communicating, but prevented by any cause, should be plainly told that to be deprived of the consecrated elements is not to be deprived of feeding upon Christ's Body and Blood. Continuous reservation for the sick, which alone would meet the emergency contemplated in this excuse, was not permitted even in 1549, from the desire to avoid anything like the suggestion that physical reception of the elements could control the eternal destiny of a dying man. The B.C.P., therefore, designedly refuses to recognize any such excuse for reservation.

Other reasons are put forward, concerning the opinions of the minister rather than the need of the sick man.

1. The prescription of 'a convenient place' and of 'all things necessary' is alleged as a good reason for not consecrating in the sick man's house. If indeed a stone altar, and elaborate vestments, were requisite according to the B.C.P., it would be difficult to find a house where consecration could ever take place, and impossible where it could be done in an emergency. But no such demands are contemplated by the Rubrics; the bare thought that the simplest home of the poor could be unsuitable for the fulfilment of the Lord's Institution, is perilously inconsistent with the teaching of Him who 'became poor.'

2. The exigencies of a self-imposed rule of fasting before reception is a more frequent reason for disregarding the B.C.P., which, however, was framed for the benefit of Christ's people, and not to suit the private practices of individual men, even ministers.

3. Not infrequently the real reason for defying the B.C.P. is the desire to keep the Reserved Sacrament in the Church, for the purposes of prayer and adoration. It is needless to say that the B.C.P., which included safeguards against any such practices even when it allowed reservation for the sick, affords no countenance to such reasons when, as now, it forbids reservation altogether.

Finally, it should be added that the *jus liturgicum*, by which it is assumed that power resides in the episcopacy to set aside the requirements of the Church of England, and under which the practice of reservation has received episcopal sanction with certain safeguards, is a figment of the imagination. The Church of England includes bishops amongst its ministers, all of whom are bound equally by the Rubrics of the Church, save where those Rubrics themselves credit the 'Ordinary' with special power to interpret specific rules, concerning which there may be dispute. No such power is granted in regard to Reservation.

ANALYSIS AND HISTORICAL NOTES.

Title, 1549.

Preliminary Rubric, 1549; much altered, 1552; two clauses added, 1662.

The Collect, 1549.

The Epistle, 1549; A.V., 1662.

The Gospel, 1549; A.V., 1662.

Rubric prescribing abbreviated Service, 1662.

Rubric prescribing order of reception, 1549.

Rubric containing comfort for those unable to communicate, 1549.

Rubric shortening Visitation Office when followed by Communion, 1549; altered, 1552.

Rubric permitting the Minister to communicate with sick man only, in certain cases, 1552.

EXPOSITION.

Title, 1549.

The word 'Communion' was chosen from the first, to express the return to the primitive conception of the sick man's right to share in the 'Sacrament of Unity,' as part of the Mystical Body of Christ.

Preliminary Rubric, 1549; much altered, 1552: two clauses added, 1662.

The Rubric comprises three directions:—

i. To the Curate to exhort parishioners to the frequent reception of the Holy Communion in the Church.

This direction has remained unaltered, save verbally, since 1549.

ii. To the sick person to give notice of wish to communicate, and of the number who will communicate with him.

1549. Over night, or else early in the morning.

1662. Timely notice.

1549. 'Many' to communicate with the sick.

1552. As in 1549, with a clause in the next direction specifying 'a good number.'

1662. Three, or two at the least.

Here came, in 1549, the provision for communicating the sick directly from the Church: see Historical Introduction, p. 459.

iii. To the Curate, regarding the Service.

1549. But if the day be not appointed for the open Communion in the Church, then (upon convenient warning given) the Curate shall come and visit the sick person afore noon. And having a convenient place in the sick man's house (where he may reverently celebrate) with all things necessary

for the same, and not being otherwise letted with the public service, or any other just impediment, he shall there celebrate the holy Communion after such form and sort as hereafter is appointed.

1552. And having a convenient place in the sick man's house, where the Curate may reverently minister, and a good number to receive with the sick person, with all things necessary for the same, he shall there minister the holy Communion.

1662. 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.

For an examination of the supposition that the 1552 Rubric did not refer to 'celebrating' in the sick man's house, see Introduction, pp. 460-63.

The omission, since 1552, of the words 'afore noon,' and 'not being otherwise letted with the public service, or any other just impediment,' is important as marking the disappearance of any suggestion in B.C.P. that late celebrations are undesirable, or that fasting Communion is desirable.

The Collect, 1549.

The Epistle, 1549; A.V., 1662.

The Gospel, 1549; A.V., 1662.

The American B.C.P. permits the substitution of the Collect, Epistle, and Gospel for the Day, when the Office is used for aged and bed-ridden folk, etc.

Rubric prescribing abbreviated Service, 1662.

In 1549 (see Introduction, p. 460), a shortened form of Service was prescribed, ending with the direction 'unto the end of the Canon.' This was the only place where the word 'Canon' was retained, to disappear finally in 1552, when the prayers forming the Canon were separated. The Canon, in the 1549 B.C.P., would include what are now the Prayer for the Church Militant, the Prayer of Consecration, the First alternative Thanksgiving after reception, and the Lord's Prayer. The name 'Anaphora' was also given to this part of the Communion Service, including the *Sursum Corda* and *Ter-Sanctus*.

In 1552, the word 'Canon' became meaningless, and no directions were given for shortening the Service, save the shortened special Epistle and Gospel.

In 1662 the present Rubric was inserted, directing the use of

the whole Office after the Third Exhortation, preceded by the special Collect, Epistle, and Gospel.

The American B.C.P. specifies a still more brief Service, in cases of contagious sickness.

Rubric prescribing order of reception, 1549.

The last clause, mentioning the sick person as the last to receive, was omitted from 1552 to 1662, but the omission can have had no meaning, seeing that the minister is directed to receive first, and then to deliver to those appointed to communicate with the sick. The words 'if there be any' were inserted in 1549, with a direction to the sick man always to try to get some to communicate with him, a 'singular great comfort' to himself, and 'a great token of charity' on their part.

Here another Rubric permitted, in 1549, the reservation of consecrated elements at a private celebration, if there were other sick to be communicated the same day.

Rubric containing comfort for those unable to communicate, 1549.

The doctrinal import of this Rubric is partly contained in a comparatively ancient direction, quoting the famous words of Augustine, *In Joann.* xxv. 22: *Crede et manducasti*: 'Believe and thou hast eaten.' The translation of the form is (Maskell, *Mon. Rit.* i. p. 89): 'Unless there is probable fear of vomiting or other irreverence, in which case the priest may say to the sick man:—Brother, in this case true faith and a good will are sufficient for thee: only believe, and thou hast eaten.'

The 1549 Rubric goes much further than this, however. It specifies conditions which may prevent communicating, and delineates the attitude of faith which constitutes feeding on the Body and Blood of Christ.

i. The possible justifiable hindrances are:—

- (a) Extremity of sickness.
- (b) Lack of giving notice in time.
- (c) Lack of others to communicate with the sick (added in 1552).
- (d) Other just impediment.

It will be noticed that the hindrances of the B.C.P. are more in number, and wider in kind, than those specified in the form translated from Maskell, which only dwells upon possible irreverence to the elements.

ii. The attitude of faith is:—

- (a) True repentance.
- (b) Belief in Christ's vicarious death upon the Cross.
- (c) Belief in personal redemption by that blood-shedding.
- (d) Earnest remembrance of the benefits of Christ's death.
- (e) Hearty thanksgiving for those benefits.

The justification of the teaching that such an attitude of spirit is a feeding on the body and blood of Christ, is to be found in a comparison of John vi. 47 and 53, where the possession of everlasting life is predicated alike of him who believes on Christ, and him who eats His flesh and drinks His blood. The Rubric certainly does not justify abstention from the Lord's Table, but it does certainly imply the truth that, whether at the Lord's Table or not, the only possible feeding on Christ's body and blood is that which results from faith in Him.

Rubric shortening Visitation Office when followed by Communion, 1549; altered 1552.

In 1549, besides the direction to use another part of the Visitation Office than that ordered since 1552, a Rubric followed stating that 'if the sick desire to be anointed, then shall the Priest use the appointed prayer without any Psalm. For the Anointing of the Sick, see *Visitation of the Sick*, pp. 456, 7.

Rubric permitting the Minister to communicate with the sick man only, in certain cases, 1552.

In 1549 the possibility of there being none to communicate with the sick man was contemplated, without any refusal to permit such solitary communion. This was no longer allowed from 1552 onwards, and the special case of contagious sickness, which might justly deter others from communicating with the sick man, was provided for in this Rubric. The permission was given, however, only 'upon special request of the diseased,' and 'lack of company to receive with him' was specified as a 'just impediment' to reception of the elements. The quaint adverb 'alonly' was used for 'only' until 1662

THE ORDER FOR THE BURIAL OF THE DEAD

INTRODUCTION.

FROM very early ages religious ceremonies were performed at the Burial of the Dead, not only by the Jews, but also by heathen nations. Many of the latter, notably the Greeks and Romans, burned the bodies of their dead, and placed their ashes in urns.

The first Christians buried their dead in the open fields or in caves by the roadside, where the funeral urns of the heathen were also deposited.

As churches were multiplied, pieces of ground at some distance from, but subsequently contiguous to, the sacred edifices were consecrated for the interment of the dead. These were called 'cemeteries,' from the Greek *κοιμητήρια*, 'places of sleep'—resting-places of those who sleep in Jesus. Constantine was the first who was buried in a church; but it was not until the monks obtained the right as a means of profit for their establishments, that interments in churches became general.*

The Service which was held at the burial of Christians in early days was, naturally, of a primitive character. It merely comprised hymns and psalmody expressive of joy and hope, together with informal prayers and some commemoration of the departed. But in process of time it crystallized into a more definite form, and in the fifth century the celebration of the Holy Communion came to form part of it. By degrees, this Service, originally designed for the comfort of the living, was changed into an elaborate system of Masses for the dead.

The Mediæval Service Books directed various ceremonies to be performed at the Burial of the Dead. The following are those

* 'Abraham buried Sarah at Machpelah, 1800 (?) B.C., Gen. xxiii. Places of burial were consecrated under pope Calixtus I. in 210 A.D. (*Eusebius*). The Greeks had their burial-places at a distance from their towns; the Romans near the highways; hence the necessity for inscriptions. The first Christian burial place, it is said, was instituted in 596; burial in cities, 742; in consecrated places, 750: in churchyards, 758. Many of the early Christians are buried in the catacombs at Rome' (*Hayden's 'Dictionary,' Vincent, 1906, art. 'Burials'*).

ordered in the Sarum Use :—The rite began with the *Commendatio Animarum*, i.e. the commendation of the soul of the departed to God, which was said at the house. The corpse was then taken to the church, where the Mass, called also the Requiem,* was said for the soul of the departed, and prayers were offered for the pardon of the dead man's sins. The Priest then censed the body three times, and after the last time sprinkled it with holy water. It was then borne to the grave, where a requiem was chanted, and more prayers offered, not only for the dead person, but also for the benediction and sanctification of the grave, which was then sprinkled with holy water and censed. The Priest then placed an absolution on the breast of the corpse and pronounced one likewise. Then as the corpse was being deposited in the grave the latter was again sprinkled, earth being placed on the body in the form of a cross, and the body itself censed and sprinkled. Afterwards, while the body was being covered with earth, the Priest said, 'I commend thy soul to God the Father Almighty, earth to earth, ashes to ashes, dust to dust, in the name . . .,' etc.

The Service in 1549 differed very greatly from that in the pre-Reformation Manuals. While parts of the old Uses were retained, a great deal was rejected, much was added, and the whole Service entirely rearranged. It was now framed, not mainly for the benefit of the dead, but for the edification and comfort of the living. There was no service at the house, no incense, no holy water, no requiem, no signing of the cross, no Mass.

There was, however, a prayer for the soul of the departed, and a celebration of the Holy Communion. The latter, as has been observed, had been introduced at an early date; its object was to give the friends of the departed an opportunity of testifying to their belief 'that the Communion of Saints extended beyond the grave.'

In 1552 the Prayer for the Dead, the celebration of the Holy Communion, and certain other portions of the Service were omitted, while the remainder was considerably altered and rearranged.

In 1662 different Psalms were chosen, and their position with that of the Lesson was changed.

The Greeks have separate Offices for Laics, for Monks, for Priests, and for Infants.

The parish minister is compelled by Statute to use the present

* So called from the beginning of the Introit or Officiu: '*Requiem æternam dona eis, Domine, et lux perpetua luceat eis*' (Sar. Miss., col. 860).

Service, if required, over all who die in his parish, with the exception of those who are excluded by the opening rubric. The penalty for refusal is immediate suspension.

By the Burial Laws Amendment Act, 1880 (43 & 44 Vict. c. 41, s. 9), chiefly taken from the laws of the Church, where a person is entitled to be buried in any churchyard or graveyard, any person responsible for the burial may give a 'notice of burial' to the incumbent or clergyman that the burial will be without the Church Service. The burial may be either with or without any religious service, if professedly Christian and orderly, as the person responsible for the burial may think fit.

Any clergyman may, with the consent of the representatives of the dead and of the bishop, substitute a form of Service wholly scriptural. He may also read, in the case of those excluded by the opening rubric (of the Burial Service), a short service consisting of prayers from the Prayer Book and portions of Holy Scripture approved by the Ordinary (see B. Whitehead, 'Church Law,' 4th ed., art. 'Burial').

A layman may, by request, conduct a burial if he use a Service of a 'Christian and orderly character.'

ANALYSIS AND HISTORICAL NOTES.

[The date is 1549, except where otherwise stated.]

Opening Rubrics.

- No. 1. Limiting the use of the Office. 1662.
- No. 2. Directing where to be held. Altered in 1662.

I. The Service in Church.

- 1. The Sentences, or the Anthem of Hope and Resignation. 1549, Great Bible: 1662, A.V.
- 2. The Psalms, as in Psalter, 1662: *Dixi, Custodiam*, Psalm xxxix.; *Domine, refugium*, Psalm xc.
- 3. The Lesson. 1 Cor. xv. 20. 1549, Great Bible; 1662, A.V.

[N.B.—The Psalms and the Lesson were allowed in 1549 to precede or follow the actual burial.]

II. The Service at the Grave.

- 1. Anthem of Lament and Supplication. In 1549 the Scripture quotation was from the Great Bible; in 1662 from A.V.
- 2. The Committal. Altered 1552. The Rubric altered 1552.
- 3. Anthem of Assurance and Consolation. I heard a voice, etc. 1549 Great Bible. 1662, independent translation.

III. The Concluding Part.

The Rubric altered, 1662.

1. The Lesser Litany, or Suffrages.
2. The Lord's Prayer.
3. Prayer for the Speedy Coming of God's Kingdom and the Complete Happiness of God's Church. Composed in 1552.
4. The Collect, adapted from Burial Communion Office; hence the name. 1552.
5. The Grace, 1662, there being no Communion Office to follow.

TABLE COMPARING 'THE ORDER FOR THE BURIAL OF THE DEAD' AND 'THE COMMUNION OFFICE,' 1549, 'WITH 'THE ORDER FOR THE BURIAL OF THE DEAD,' 1662.

1662.	1549.
The Order for the Burial of the Dead.	The Order for the Burial of the Dead.
<i>At the entrance of the Churchyard, either going into the Church or towards the grave.</i>	<i>At the Church stile, or going either into the Church or towards the grave.</i>
1. The Sentences.	1. The Sentences.
<i>In the Church.</i>	<i>At the Grave.</i>
2. Psalm xxxix., or xc.	
3. The Lesson, 1 Cor. xv. 20.	
<i>At the Grave.</i>	
4. Opening Anthem: 'Man that is born,' etc.	4. Opening Anthem: 'Man that is born,' etc.
5. Committal Words.	5. Committal Words.
6. Closing Anthem: 'I heard a voice.'	6. Closing Anthem: 'I heard a voice.'
7. Lesser Litany.	Prayer for Complete Happiness, etc., No. 1.
8. The Lord's Prayer.	1st Part: 'We commend,' etc.
Prayer for the Complete Happiness of God's Church.	13. 2nd Part: 'Come, ye blessed children,' etc.
9. 1st Clause: 'Almighty God, with whom,' etc.	10. Prayer for Complete Happiness, etc., No. 2. 'Almighty God, we give thee.'
10. 2nd Clause: 'We give thee hearty,' etc.	2. Psalm cxvi., Psalm cxxxix., Psalm cxlvi.
11. Remaining Clauses: 'Beseeching Thee,' etc. The Collect.	3. 1 Cor. xv. 20.
12. 1st Part: 'O Merciful God, the Father,' etc.	7. Lesser Litany.
13. 2nd Part: 'Come, ye blessed,' etc.	8. The Lord's Prayer.
14. The Grace.	Suffrages.
	9. Prayer for Complete Happiness, etc., No. 3. 'O Lord, with whom do live,' etc.

THE SERVICE.

Opening Rubrics.

These limitations of the use of the Office were inserted in 1662. The removal in 1552 of all prayers for 'the faithful departed' made such limitations unimportant, the new Office being mainly, as far as the prayers were concerned, for use by the mourners, and the spiritual condition of the deceased being only by implication charitably assumed, in accordance with other Services in B.C.P. Nevertheless, the trend of the Office is such as to render it most unsuitable for the burial of those notoriously separate from Christ.

1. The First Rubric prohibits the use of this Office in regard to three classes of persons, viz. the unbaptized, suicides, and the excommunicate. The same were excluded from Christian Burial by the Ancient Ecclesiastical canons.

(1) The Unbaptized those who have not been baptized either at all, or whose Baptism is invalid by reason of the proper matter and the proper words not having been used. It is regarded as valid if performed properly by a layman. Baptism is taken for granted in a Christian country unless there is proof to the contrary. It may well be that the growth of Anabaptism, entailing the unbaptized condition of considerable numbers, instigated the insertion of this limitation. Yet the guarded words of the closing rubric of the Baptismal Office, predicating the safety of children who die baptized without pronouncing upon the case of infants not baptized, would suggest that the Church of England is not to be accused of condemning innocent children for the neglect or opinions of their parents. The restoration of Holy Baptism, both infant and adult, to its true position as a Christian rite instead of a mere custom, would do much to invest this rubric with an intelligible meaning, and to make the use of this Service over the unbaptized, as Archbishop Longley termed it, 'an anomalous and irregular proceeding.' Meanwhile it is to be feared that this regulation, though it does indeed impress parents with the necessity of Baptism, emphasizes its importance with a view to burial with Church of England rites rather than entry into Christ's Kingdom. The case of those unbaptized through unwillingness to belong to Christ offers no difficulty. Canon 68, 1604, only mentioned the 'greater excommunication' as justifying refusal to bury, any refusal on other grounds entailing suspension for three months.

(2) 'The Excommunicate' were those whom the 60th Canon described as being under 'the greater excommunication'—a spiritual punishment formerly inflicted for some 'grievous and

notorious crime not repented of.' It consisted of being expelled from the communion of the Church, and deprived of its privileges. The enforcement of discipline by excommunication had been so abused by Popes, Prelates, and Priests, that even in 1549 it had fallen into disuse, the words of the opening address in the Communion Office expressing a desire for its restoration in its primitive form, but the desire has never been realized. The difficulty and even the impossibility of avoiding such distinction between acts of sin as would obscure God's attitude towards sin of every kind; the absence of any guarantee that man, either individually or collectively, is wise and 'indifferent' enough to exercise disciplinary power without tyranny; and the above-mentioned misuse of the power, rendering the laity as a whole absolutely intolerant of it;—these and other like causes have prevented any restoration of the practice. Discipline is now purely a legal matter, to be dealt with in Court. In recent history a clergyman has wrongfully attempted to pronounce and enforce excommunication of one who had married his deceased wife's sister; but the Courts have proved that the individual clergyman has no such right of discipline. Under the circumstances, there is little likelihood of any problem arising in regard to the use of the Burial Service over excommunicate persons.

(3) The *Suicides*, here referred to, are they who have destroyed themselves with a full knowledge of what they were doing, and in whose case the jury at the coroner's inquest has returned a verdict of *felo-de-se*. It does not include those who have laid violent hands upon themselves in temporary or permanent mental derangement. Till comparatively recently it was the barbarous practice to bury suicides at cross-roads, the corpse having been thrust through with a stake; still later the law was severe, burial only being allowed at night, without any religious service, and all property reverting to the Crown. The general feeling that it is wanton cruelty thus to penalize the living for the desperate deed of the dead has put an end to these laws, but the difficulty is thrust upon the Minister with regard to Christian burial. That difficulty is minimized by the fact above noted, that our Reformed Office is composed for the mourners, with the careful exclusion in 1552 of prayers for the deceased, and, further, the charitable hope which is entertained in other Services will often dictate the course to be followed in the use of this.

2. The Second Rubric directed where the Service is to be held. The Priest and Clerks are to meet the corpse 'at the entrance of the Churchyard,' 1662 ('at the Church stile' 1549, etc.), and go

'before it either into the Church or towards the grave.' The latter alternative was ordered on sanitary grounds.

The Anthem of Hope and Resignation.

(1) I am the Resurrection, etc. (John xi. 25, 26). 1549, Great Bible; 1662, A.V. Sar. Brev., Vigil of the Dead.

(2) I know that my Redeemer liveth, etc. (Job xix. 25-27). 1549, Great Bible; 1662, A.V. Sar. Brev., Vigil of the Dead.

The word 'Redeemer' (Heb. *Goel*) should be more correctly rendered 'Vindicator.' See R.V. marg.

The old Service Books contained only these two sentences; the former was sung as an Antiphon, the latter as a Respond.

(3) We brought nothing, etc. (1 Tim. vi. 7; Job i. 21).

The Psalms.

1549. *Dilexi, quoniam*. Psalm cxvi.

Domine, probasti. Psalm cxxxix.

Lauda, anima mea. Psalm cxlvi.

NOTE.—These Psalms were to be said 'in the church, either before or after the burial of the corpse.'

1552. The Psalms omitted.

1662. The present Psalms (xxxix. and xc.) appointed to be read in the church before the burial.

Psalm xxxix., *Dixi, Custodiam* (Psalter Version).

This Psalm is ascribed to David upon Joab's reproach for his grief for Absalom's death. It may be described as a prayer of one who, while feeling the vanity of all earthly things, finds hope in God. This Psalm is more suitable than the following one at the Burial of a young person.

ANALYSIS.

VERSES.

- | | |
|---|------|
| I. The Psalmist's soliloquy respecting the bridling of his tongue | 1-3 |
| II. The expressions of his emotions which could no longer be restrained | 4-8 |
| (1) He asks to know the direction of his life. | |
| (2) He expostulates on the brevity, the uncertainty, and the frailty and the vanity of life. | |
| (3) He declares that the foundation of all his hope is in God. | |
| III. Prayer (interspersed with humble acknowledgements) that God's chastening hand may be removed, and his life prolonged | 9-15 |

Psalm xc., *Domine, Refugium* (Psalter Version).

The traditional view is that it was written towards the close of the wanderings in the wilderness by Moses, who had watched one generation of Israel after another dying for their faithless murmuring. Many modern commentators, however, think that

it was composed at the time of the Exile by some gifted poet to express what he conceived to be Moses' feeling.

This Psalm (see ver. 10) is the more appropriate one to be used at the funeral of an aged person.

	VERS.
I. The Psalmist's meditation on God's eternity, man's transitory existence, and the Divine indignation . . .	1-11
II. Prayers suggested by the subjects of his meditation.	
(1) For wisdom to value life and use it for God's honour and glory . . .	12
(2) For mercy and comfort after days of adversity . . .	13-15
(3) For the prospering of the work of God's servants . . .	16, 17

The Lesson (1 Cor. xv. 20).

1549. The Lesson was read in the church after the Psalms, 'either before or after the burial.'

1552. It was read by the graveside after the anthem, 'I heard a voice,' etc.

1662. Placed in its present position.

In the Sar. Man. (in the Mass for the Dead) part of this Epistle was directed to be read. In Herm. Con., 1 Cor. xv. 20-28 was ordered to be read and explained after the funeral. Alternatives were provided in 1 Cor. xv. 50-58; Phil. iii. 20, 21; Rom. vi. 8-11 (Dowden's 'Workmanship,' etc., pp. 39, 40).

The Scotch Episcopal Church, by a Canon of the year 1890, ordained that with 'the sanction of the Bishop another Lesson may be substituted for that in the Book of Common Prayer.'

In the Diocese of Edinburgh permission has been given under this provision to use 1 Thess. iv. 13-18 (the Epistle in 1549 of the Burial Service), or Rev. vii. 9 ff. to the end of the chapter; Mark x. 13-16 has been sanctioned permissively for the burial of a child.

The doctrine of the Resurrection has been more fully expounded in this Epistle than in any other part of the Bible, the majestic diction in which the argument is clothed (stately music heard in the stillness of night rather than an argument) justifies its use for the comfort of man in the presence of death.

ANALYSIS OF I CORINTHIANS XV. 20-58.

The Resurrection of the Body.

I. The Fact, proved from:—	VERS.
(1) The historical resurrection of the 'Firstfruits' (1-20a) with Whom the believer is in vital union . . .	20-22
The postponement of the believer's resurrection is in agreement with the revealed course of Christ's triumph* . . .	23-28

* 'Then shall the Son also Himself be subject,' etc. (v. 28). All hostile

(2) The testimony of Christians:—	VERS.
i. Martyrs (?)*	29
ii. St. Paul's own living martyrdom . . .	30-32
Warning against the real sources of unbelief . . .	33, 34
I'. The Mode, taught by:—	
(1) God's Method in Nature, life through death . . .	35-38a
(2) God's Power in Nature, variety in the universe . . .	38b-41
Application of (1) and (2) . . .	42, 43
(3) God's Promise of the New Body, revealed in:—	

forces having been finally destroyed in the overthrow of 'the last enemy' by the resurrection of the body, the Son will resign the restored Kingdom into the Father's hands, voluntarily subjecting Himself (this is the reflexive force of the second aorist passive) to Him. This passage was regarded as the Arian stronghold in Holy Scripture, and many attempts have been made to find an orthodox explanation of the subjection of the Son. The use of the Name 'the Son,' expressive of the eternal relation within the Godhead, excludes the very numerous efforts to explain it of the Manhood of Christ, and thus to bring the passage into line with the words of the Athanasian Creed; 'inferior to the Father as touching His Manhood.' To interpret the subjection as equivalent to a mere resignation of the Mediatorial priestly office, is virtually to ignore the word 'subject,' and, moreover, it is not that office which is resigned but the Kingdom (v. 24). It is wiser to recognize that there is a sense in which from eternity a relative priority attaches to the Father, the 'fount of divinity' (*πηγή θεότητος*), and a corresponding relative subordination of the Son. The very names, 'Father,' 'Son,' 'Word,' given to reveal the essential relationship of the First and Second Persons of the Blessed Trinity, intimate some such subordination; the seeming contradiction of their substantial equality being due to the impossibility of any adequate representation of that transcendental relationship in human language. The dispensational subordination of the Spirit to the Son, taught by Christ Himself in John xvi. 7, 13, 14, may serve to remind us that subordination by no means implies inequality. St. Paul's words, therefore, teach the truth that after the final victory, complete in the resurrection, the Son will resume that relationship which He had with the Father before the world began (John xvii. 5).

* 'Else what shall they do which are baptized for the dead?' (v. 29).

The meaning of this obscure sentence turns upon the answer given to the following questions:—

1. Is 'baptized' to be taken literally, or figuratively as in Luke xii. 50)?
2. Is the preposition (*ὐπὲρ*), translated 'for' in A.V., to be rendered 'over,' or 'for,' 'on behalf of,' or 'concerning,' 'in the matter of,' as in 2 Thess. ii. 1: (A.V. 'we beseech you, brethren, by the coming of our Lord Jesus Christ').
3. Is the word 'dead' (literally 'corpses') to be interpreted of the dead generally, of dead bodies of particular people, e.g. unbaptized dead or martyred dead, or of the graves of the dead, or of death itself?

The following are some of the chief interpretations:—

1. The baptism of living people in the place of the unbaptized dead.
2. Baptism into the place of the martyred dead, i.e. to fill up the ranks.
3. Baptism for the resurrection of the dead, i.e. in hope of the resurrection.
4. Figurative baptism, i.e. martyrdom (as in Mark x. 38; Luke xii. 50).

i. The different natures of the First and Second Adams *	VERB. 44-49
ii. The need of a new body for the new conditions of life	50-53
A song of triumph, and	54-57
An appeal for constancy in expectant service.	58

The Anthem of Lament and Supplication. 1549. Sar. Brev. First Paragraph Job xiv. 1, 2 (1549, Great Bible; 1662, A.V.), taken from Sar. Brev., Office of the Dead; second, third, and fourth, are free translations of an Antiphon sung after the *Nunc dimittis* at Compline during a part of Lent. They date from the ninth century. The use of this anthem at Burials is borrowed from Herm. Con.

Before the Reformation, Psalms cxiv. and xxv. were sung on the way to the grave, the Antiphon being 'May the Angels carry thee to Paradise; may the martyrs receive thee into their assembly, and bring thee unto the city of the heavenly Jerusalem.'

The Rubric before the Committal.

1549. Then the Priest casting earth upon the Corpse shall say.

1552. Then, while the earth shall be cast upon the body, by some standing by, the Priest shall say.

The Sar. Man. had a similar Rubric to that of 1552.

The Casting of Earth upon the Corpse.

The practice of casting earth upon the body is a retention, in

* 'A natural body . . . a spiritual body' (v. 44). Both adjectives are misleading. The word translated 'natural' is *ψυχικός*, 'belonging to, suited for, the soul' (*anima*); 'spiritual' is the translation of *πνευματικός*, 'belonging to, suited for, the spirit,' not 'composed of spirit,' 'ghostly.' The tripartite division of man into body, soul, and spirit, is taught expressly in 1 Thess. v. 23; the contrast between the soul, *ψυχή*, and the spirit, *πνεῦμα*, is also brought out in Rom. viii. 16; 1 Cor. ii. 11; xiv. 14. The use of the adjective *ψυχικός* in James iii. 15 (A.V. 'sensual'), and in Jude 19 ('sensual, having not the Spirit'), is in line with St. Paul's teaching. The very frequent use of the word *ψυχή* for 'life,' and for 'soul' in contrast with the body, in the rest of the N.T., and in the LXX, marks an ambiguity which is removed by St. Paul's psychology. Here, at all events, the *ψυχή* means that part of man's nature which he shares with all animal life, however man may differ from animals in degree; the *πνεῦμα* is that part of man which is capable of entering into relations, even communion, with God Himself. St. Paul's argument therefore is that as we have been endowed with a body which serves the purposes of the *ψυχή*, so we shall be endowed with a body answering to the *πνεῦμα*. 'If there is a natural body, there is also a spiritual body' (R.V.): that is, it is unreasonable to think that God will ignore the need of a body for the spirit, when he has provided one for the lower faculty, the soul. To St. Paul the common Greek conception of a bodiless existence, as a 'shade,' is as unreasonable as it is undesirable (cf. 2 Cor. v. 1-4).

its most simple form, of an old ceremony which followed a long series of Psalms and Collects and a form of hallowing the grave; the earth directed to be cast in the form of a cross. The custom of casting earth three times upon the body was one adopted by the Romans.*

The Words of Committal. 1549, altered 1552. (See Gen. iii. 19; Eccles. xii. 7; Phil. iii. 21.)

In 1549 they took the form of a Commendation: 'I commend thy soul to God the Father almighty, and thy body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope,' etc.

Our vile body, better 'the body of our humiliation.'

There was a similar (though shorter) form of Commendation in the Sarum Manual. 'I commend thy soul to God the Father, Omnipotent, earth to earth, ashes to ashes, dust to dust, in the name of the Father and of the Son, and of the Holy Spirit.'

In the American Liturgy the form is: 'Forasmuch as it has pleased Almighty God in His wise providence to take out of this world the soul of our deceased brother, we therefore commit his body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection of the last day, and the life of the world to come, through our Lord Jesus Christ, at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body, according to the mighty working whereby He is able to subdue all things unto Himself.'

In sure and certain hope of the resurrection to eternal life.

In 1549 the word 'resurrection' had no article: 'I commend thy soul. . . in sure and certain hope of resurrection.' This suggested a definiteness in regard to the state of the deceased, which was corrected in 1662. No one can pronounce so definitely upon another's state.

This same use of the article occurs in the Committal to be used at sea.

The American Prayer Book (see above) has made the pronouncement still more clearly general.

Anthem of Assurance and Condolation. Rev. xiv. 13. Sar. Miss. (The Vigils of the Dead). 1549, Great Bible; 1662, independent translation.

The Lesser Litany. 1549. Sar. Man.

* See Horace, Odes, Lib. I. xxviii. 35, 36: *Licet in injecto ter pulvere curras.*

The Lord's Prayer, without Doxology. 1549. Sar. Man.

1549. The priest said the Lord's Prayer up to the last petition, 'but deliver us from evil,' which was said by the people. In 1662 this practice was changed, as in the Litany, Matrimony, Visitation of the Sick, Churching of Women, and Commination Service. In 1549 these Versicles followed :

Priest. Enter not (O Lord) into judgment with thy servant.

Answer. For in thy sight no living creature shall be justified.

Priest. From the gates of hell.

Answer. Deliver their souls, O Lord.

Priest. I believe to see the goodness of the Lord.

Answer. In the land of the living.

Priest. O Lord, graciously hear my prayer.

Answer. And let my cry come unto thee.

A Prayer for the speedy Coming of God's Kingdom. 1552.

The first clause of this prayer is found in 1549, from Sar. Man. Portions of two other prayers in the Sar. Man. are also incorporated.

The following clause, which occurs in this Prayer in the American Prayer Book, is a corrective to Prayers for the Dead : 'We give Thee hearty thanks for the good examples of all these Thy servants, who, having finished their course in faith, do now rest from their labours.'

We with all those that are departed.

1549. This prayer was wholly for the deceased ; in the Collect the phrase occurs, 'both we and this our brother departed,' etc.

The words 'we and this our brother' include the latter in our prayer. The change of 'and' to 'with' is very significant, and the omission of the mention in 1662 of the words 'this our brother' remove all ambiguity. The faithful dead are remembered, but the prayer is that we may share their assured destiny. (For a similar alteration of language see 'Prayer for the Church Militant.')

The Collect. 1552.

This prayer is mainly composed from two prayers of 1549 ; the one being the 'Collect' in the Communion Office at Burials ; the other the Prayer after the Versicles, the first clause of which, as above stated, had been incorporated in the preceding prayer.

As our hope is this our brother doth. The word 'as' originally de-

noted a certainty which is largely lost to-day. This explains the objection raised by the Presbyterians in 1661 to such phrases. The reply was, 'It is better to be charitable and hope the best, than rashly to condemn.' The American Liturgy omits this clause.

In the Prayer Book of 1549 here followed the Office of Holy Communion.

The Grace. 1662.

The omission of the Communion Service in 1552 left the Burial Office without any proper conclusion. Nevertheless the 'Grace' was not inserted till the last revision.

The Burial Communion Office. 1549.

At the close of the Burial Service in 1549 was printed a Psalm (xlii.), a Collect (incorporated with a few minor alterations in the Burial Office proper from 1552, and still called 'The Collect'), an Epistle (1 Thess. iv. 13-18), and a Gospel (John vi. 53, 54). This was arranged to take the place of the Mass at Burial, one of the most common and popular features of the unreformed religion. It is easy to understand that it was almost impossible to issue a Burial Office without this familiar accompaniment, but, with the growing recognition of the fact that the Holy Communion is neither prayer nor sacrifice, and the realization that Prayers for the Dead are without scriptural support, it was equally impossible to retain the Service in any form in 1552.

PRAYERS FOR THE DEAD.

There is no passage in the Old or the New Testament which enjoins, sanctions, or recommends prayers for the dead, believing or unbelieving. The righteous enter 'Paradise' at death, and 'are in joy and felicity' (Phil. i. 21-23) ; they are, therefore, in no want of our prayers or intercessions. If the unrighteous can be helped by our prayers, it is incredible that the many directions for prayer in the Bible should contain no reference whatever to this all-important matter.

It has been argued that after the Captivity prayers for the dead were publicly offered by the Jews ; but there is no allusion in Jewish works, written between 160 B.C. and 200 A.D., to prayers for the dead, save 2 Macc. xii. 43-45. On the contrary, these Jewish writings set forth death as the end of man's probation and the fixed permanent state of the dead, even prior to the resurrection.

In regard to the foregoing solitary reference from 2 Macc., it is well to recollect that though the epitomist of 2 Macc. (which

as we have it, is merely an epitome)* believed no doubt in prayer for the dead, as he lived some time between 140 and 50 B.C., when the Jews in Egypt were schismatics with a priesthood, a temple, and sacrifices of their own, his opinion is of no weight in any question of religious practice, much less in regard to synagogue worship in Palestine in the time of our Lord.

It has been further argued that the passage in 1 Cor. iii. 12-15 : 'he himself shall be saved, yet so as by fire,' suggests the existence of a purgatory, and by implication the value of prayers for the faithful departed. But the 'fire' here spoken of expressly refers to the severe test to which the *work*, not the *worker* will be subjected.

Moreover, St. Paul's words in 2 Tim. i. 18, 'The Lord grant unto him (Onesiphorus) that he may find mercy of the Lord in that day,' have been adduced as an instance of prayers for the dead. There is, however, nothing whatever in the Epistle to *prove*, or even suggest, that Onesiphorus was *dead* at the time the Apostle wrote.

In the 'Form of Intercession with Almighty God on behalf of Her Majesty's Naval and Military Forces now in South Africa' (1900) there was introduced (Form V.) the petition 'For all those who have fallen in the true faith of Thy Holy Name, that they may enter into the rest which Thou hast prepared for those who believe in Thee; Hear us, good Lord.' Again, in the special 'Form of Service in Commemoration of Her late Majesty Queen Victoria of blessed and glorious memory' (1901), was inserted, 'May the Lord, of His mercy, grant to us, with all the faithful departed, rest and peace.'

In the special 'Form of Service (No. 3) in Commemoration of His late Majesty, King Edward VII of blessed and glorious memory' (1910), a like petition was inserted.

In the first of these three forms definite prayer for the dead and for the believing dead is re-introduced into the Church of England. The two remaining forms, by the use of the preposition 'with,' are verbally more in accordance with the Prayer Book, but they are capable of being misunderstood and misused. Such Services being devoid of Statutory authority, have no bearing upon the doctrinal position of the Church of England.

There are traces of prayers for the dead growing out of the commemoration of the dead in early times. The Apostolic Fathers contain no allusion to prayers for the dead. Tertullian and Epiphanius refer to such prayers in their day. By the time of Augustine some form of such prayers was evidently used, for in his 'Confessions' he gives us the prayer which he

* See 2 Macc. ii. 23.

himself used for his deceased mother Monica. But that Augustine was by no means clear as to the benefits accruing to the dead from such prayers, is proved by his curious attempt to describe such supposed benefits in his *Enchiridion ad Laurent.*, c. 110 : 'thanksgivings for such as were very good, propitiations for such as were not very bad; but as for such as were very evil, although they were no helps of the dead, yet were they some kind of consolation for the living.' It is instructive and pertinent to note that departure from the sanction of Holy Writ leads to such a feeble conclusion.

The Greek and Oriental Churches, though they did not believe in purgatory, yet used prayers for the dead.

The Prayer Book of 1549, as above frequently noted, contained such prayers, which were carefully eliminated in 1552: The Homily on Prayer (third part) speaks against the practice.*

* See Dr. C. H. H. Wright's 'Intermediate State and Prayers for the Dead,' 1909; also art. on 'Prayers for the Dead' in 'A Protestant Dictionary.'

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH,

Commonly called.

THE CHURCHING OF WOMEN.

THE practice of 'Churching' of Women can be traced to the early days of the Christian Church. It is referred to in the 17th Constitution of the Emperor Leo (c. 460), and in the correspondence between St. Gregory and St. Augustine as to the customs to be observed in the English Church (c. 601).^{*} An office of Churching is found in all Western rituals, and in that of the Patriarchate of Constantinople. The form in the Prayer Book is adapted from Sar. Man. Though this Service in its main features is similar to that of the Mediæval Church, there is no allusion to the intercession of the Virgin Mary, and no sprinkling with holy water, etc., as in the Sarum Use.

ANALYSIS WITH HISTORICAL NOTES.

[The date is 1549, except where otherwise stated.]

I. The Service of Thanksgiving.

1. Address to the Woman, calling upon her to give thanks
Altered 1552.
2. The Psalms of Thanksgiving.
 - (1) Ps. cxvi. *Dilexi quoniam*. Nearly as in Psalter. 1662; or
 - (2) Ps. cxxvii. *Nisi Dominus*. As in Psalter. 1662.

II. The Service of Prayer.

1. The Lesser Litany.
2. The Lord's Prayer.
3. The Preces and Responses.

O Lord, save this woman thy servant, etc.
4. Prayer that the woman may lead a holy life. Altered 1662.

O Almighty God, etc.

^{*} Bede, 'H. E.' I. xxv. i. 8.

The Title.

1549. The Order of the Purification of Women.

Ordo ad Purificandam Mulierem post Partum, ante Ostium Ecclesiæ. Sar. Man.

1552. Altered to its present form.

The Title 'The Churching of Women' is a survival of the Mediæval idea of purification and restoration to Church rites. The change of Title was probably necessary from the fact that the Church of England does not regard the Office as the means of, or as a ceremony for removing, any defilement caused through child-birth. It is misleading to regard the change as 'intended to make Thanksgiving preponderate over Purification,' for nothing is said about purification in the Service. It is simply a Thanksgiving Service. It is, however, possible that the use of such a Service arose partly from the ancient custom of the Jewish Church, which ordered the Jewish mother to present herself in the temple forty days after the birth of a male child, and eighty days after the birth of a female child (Lev. xii.; Luke ii. 22-24). But more especially the Service was drawn up from an instinctive feeling of the piety and appropriateness of such a public recognition of God's providential care (Ps. cxvi. 17-19; Heb. ii. 12).

Opening Rubric.

1549. The woman shall come into the church, and there shall kneel down in some convenient place, **nigh unto the quire door**; and the priest standing by her shall say these words or such like, as the case shall require.
1552. The woman . . . convenient place, **nigh unto the place where the table standeth**, etc.
1662. 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.

Before 1549 the Office was said at the Church door to symbolize by the woman's position during the Churching that she was being re-admitted to Church privileges.*

At the usual time. This is a perfectly indefinite expression. It is a common custom for a woman to be churched the first time she appears in public. In the Greek Church the fortieth day is appointed as the time for performing this Office. In the West the time has never been strictly determined.

* It was directed in the Sar. Man. that at the close of the Service the Priest should take her by the hand, and lead her into the Church, saying, 'Enter into the Temple of God, that thou mayest have eternal life.'

Decently apparelled. In the Middle Ages a woman was enjoined to wear a veil or 'kerchief,' and so late as the reign of James I a woman was excommunicated for refusing to comply with the custom of wearing a veil.*

There were no such directions in 1549 or 1552, and Cosin's desire for a specified apparel was disregarded in 1662 (*see* Blake-ney, 'Common Prayer,' p. 505).

This Office would appear originally to have been said before Mass. The closing rubric contemplates the possibility of its preceding the Holy Communion. From Articles of Enquiry made by different Bishops in the seventeenth century, it appears that the proper time for using the Office was then thought to be just before the Communion Service.

Address to the Woman, calling upon her to give Thanks. 1549, altered 1552.

1549. Between the words 'give you safe deliverance' and 'and hath preserved' were the words 'and your child baptism.'

1552. These words were omitted.

The Rubric before the Psalm. 1662.

The rubric in the Sar. Man. directed the choral use of the Psalm, but the present rubric orders it to be said by the Priest.

The Psalm.

1549. *Levavi oculos.* Psalm cxxi.

1662. *Dilexi quoniam.* Psalm cxvi. nearly as in Psalter, 1652.

Psalm cxvi. has reference to perils escaped. In this Service the first clause of the 4th verse has been put into the past tense; while vers. 13-15 are omitted, as only applicable to the other sex.

Psalm cxxvii. *Nisi Dominus,* as in Psalter; added 1662 as an alternative.

Psalm cxvi., being one of thanksgiving for deliverance from danger and sorrow by God's mercy, is applicable to any case of deliverance; while **Psalm cxxvii.,** being a thanksgiving for domestic blessing, especially the blessing of children, is inappropriate, if the infant has died.

N.B.—In the Sar. Man. the two Psalms given were cxxi. and cxxviii. The American Prayer Book has instead of Psalms, 'a hymn' drawn from Psalm cxvi.

The Rubric before the Lesser Litany. Added 1662.

* Gibson's *Codex juris ecclesiastici Anglicani*, lib. 18, cap. 12, p. 15.

The Lesser Litany. 1549. Sar. Man.

The Lord's Prayer. Sar. Man.

1549. Without Doxology, and last clause only said by the people.

1662. Doxology added to emphasize the tone of thanksgiving.

Preces and Responses. 1549. Sar. Man.

In the American Book the suffrages are shortened.

Prayer that the Woman may lead a Holy Life.

1549. O Almighty God, which hast delivered 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 in her vocation, 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.

1662. O Almighty God, we give thee humble thanks for that thou hast vouchsafed to deliver this woman, etc., and walk according to thy will, in this life present, etc.

It is remarkable that though in 1552 the title was altered to 'The Thanksgiving of Women after Child-birth,' etc., it contained no words of thanksgiving until 1662.

The following is the prayer offered in the Roman Ritual: 'O Almighty and eternal God, who through the child-birth of the blessed Virgin Mary hast turned the pains of the faithful in child-birth to joy, look favourably upon this Thy servant joyfully coming to the holy temple to render thanks, and grant that after this life, by the merits and intercessions of the same blessed Virgin, she may deserve to come with her offspring, to the joys of eternal blessedness through,' etc.

The Closing Rubric. Sar. Man.

1549. The woman that is purified, must offer her Chrism, and other accustomed offerings. And if there be a Communion, it is convenient that she receive the holy Communion.

1552. 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.

Her Chrism. This was the white garment which was put by the mother upon her child at its Baptism, and took its name from the chrism, or ointment, with which the child was anointed.

at the time of its Baptism. The woman, formerly, was required to bring the Chrism for the use of the Church unless the infant died and was buried in it.

Accustomed offerings. The offerings are not to be regarded as fees but as voluntary gifts. The American Prayer Book directs that these shall be applied by the Minister and Churchwardens to the relief of distressed women in child-bed. In our Church what is offered becomes, like Easter Offerings, the private property of the Clergyman.

The Service ends abruptly. The Irish Prayer Book has removed this defect by the addition of a closing portion.

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. 1662.

Title.

1549. The First Day of Lent, commonly called Ash-Wednesday.

1552. A Commination against Sinners, with certain Prayers, to be used divers times in the year.

The Scottish Liturgy, 1637, added after 'in the year' the words 'and especially on the first day of Lent, commonly called, Ash-wednesday.'

The alteration in title was made in accordance with a suggestion of Bucer, who wished the Service to be used at least four times a year.

1662. The present title was adopted.

Commination; i.e. warning or threatening (*comminari*, to threaten).

In the Mediæval Church there was a kind of Commination Service called 'the Form of the Greater Excommunication' or 'General Sentence.' The whole character of this Service was very severe and contained a long declaration of general curses. It was used on Advent Sunday, the First Sunday in Lent, Trinity Sunday, and the First Sunday after the Assumption (August 15). On these occasions there were blessing and distribution of ashes, anthems, signing of the cross with ashes on the foreheads of the people, with solemn warning, 'Remember, O man, that thou art ashes, and unto ashes shalt thou return.'

The present Service which is entirely of a supplicatory character, even the Psalms being said kneeling, was drawn up by the Reformers, and is a memorial of the solemn public penitence which had become so distinct a feature in the discipline of the

Church. It is an adaptation of a Service in the pre-Reformation Church between Prime and Mass on Ash-Wednesday. Archbishop Grindal, in the reign of Elizabeth, directed the Service to be used four times a year, 'on Ash-Wednesday, on one of the three Sundays next before Easter, one of the two Sundays next before the Feast of Pentecost, and one of the two Sundays next before the Feast of the Birth of our Lord.' Prior to 1662 the Prayer Book ended with the Commination Service, the Psalter and the Ordinal being separate volumes.

There is no Office in the Greek Prayer Book corresponding to our Commination Service; however, the Greek Church enjoins private confessions and has a special Office for the administration of the Rite.

ANALYSIS WITH HISTORICAL NOTES.

[The date is 1549, except where otherwise stated.]

I. The Commination.

1. Address to the Congregation.
2. The Sentences of God's cursing.*
 - First. Independent translation of Deut. xxvii. 15, shortened 1662.
 - Second. Deut. xxvii. 16; Prov. xx. 20; altered 1662 to A.V.
 - Third. Deut. xxvii. 17, altered 1662 to A.V.
 - Fourth. Deut. xxvii. 18.
 - Fifth. Deut. xxvii. 19, altered 1662 to A.V.
 - Sixth. Deut. xxvii. 21.
 - Seventh. Independent translation of Lev. xx. 10.
 - Eighth. Independent translation of Deut. xxvii. 25, altered 1662.
 - Ninth. Jer. xvii. 5.
 - Tenth. Matt. xxv. 41; 1 Cor. vi. 9, 10; Gal. v. 19, 20, 21; Ps. xv. 3; altered 1662.
3. The Application and Exhortation. Quotations altered 1662.

II. The Supplication.

1. Psalm li. *Miserere mei, Deus* 1549. As in Psalter.
2. Lesser Litany.
3. Lord's Prayer.
4. Preces and Responses.

O Lord, save thy servants.
5. A Prayer for Absolution.

O Lord, we beseech thee, etc.

* The references were printed after the words in 1604. And in the Scotch Liturgy 'Presbyter' was used instead of 'Minister.'

6. A Prayer for Pardon.

O most mighty God, and merciful Father

7. A Prayer for Conversion and Restoration.

Turn thou us.

8. Benediction (in form of prayer). 1662. Num. vi. 24, 26.

EXPOSITION.

The Opening Rubric.

1549. After Matins [Morning Prayer, 1552] ended, the people being called together by the ringing of a bell, and assembled in the Church, the English Litany shall be said after the accustomed manner; which ended, the Priest shall go into the pulpit, and say thus.

1662. After Morning Prayer, the Litany ended according to the accustomed manner, the Priest shall, in the reading-Pew or Pulpit, say.

Thus the present rubric, contrary to that of 1549, assumes that the congregation will remain in church after Morning Prayer to join in this Service.

The Reading-Pew, which by its mention here obtained rubrical recognition, is the reading-desk at the top of the nave, which faced the congregation, to be found in nearly every church well into the second quarter of the nineteenth century.

Address to the Congregation. 1549. Slight verbal alterations in 1552, 1604, and 1662.

On the subject of 'the godly discipline' formerly exercised in the Church, the following extract from St. Basil (370) is interesting: 'The first year they (i.e. the penitents *) are to weep before the gate of the church; the second year to be admitted to hearing; the third year to genuflexions, or repentance properly so called; and the fourth year to stand with the faithful at prayers without partaking of the oblation.'

Penance is the humiliation or punishment undergone by persons professing penitence, as a token of security for subsequent good behaviour and a means of their reconciliation and re-admission into the Church. The offender was frequently enjoined to do a public penance in the Parish Church, bareheaded and barefooted in a white sheet, and to make open confession of his crime in prescribed form of words. For minor offences, the penance was to be made before the minister, churchwardens, or some of the parishioners. In some cases, however, a money commu-

* The penitents were divided into four classes, viz. *fientes* (the mourners); *audientes* (the hearers), *substrati* (the kneelers), and *consistentes* (the co-standers)' (Daniel).

tation of penance was allowed. It is hardly necessary to be added that the Reformers did not contemplate the restoration of the puerilities and worse which had usurped the place of the simple primitive penance (*see p. 321*).

The Sentences of Curs'ng.

- First. 1549. Between 'molten image' and 'to worship it' stood the words 'an abomination to the Lord, the work of the hands of the craftsmen, and putting it in a secret place.'
1662. The words were omitted.
- Tenth. 1549. Between 'adulterers' (advouterers, 1549) and 'slanderers' were 'the covetous persons, the worshippers of images.'
1662. 'The worshippers of images' omitted.

The sentences of God's curses on impenitent sinners were most probably suggested by those in 'The Greater Excommunication,' and they are pronounced against themselves. There is no method apparently adopted in these ten denunciations. Bucer thought they ought to be arranged in the order of the Decalogue. The use of these curses is designed as a protest against the way in which men are apt to make light of sin (whether they be professed Antinomians or not).

The Application and Exhortation. 1549. Quotations altered in 1662.

The following is Bishop Barry's useful analysis of it:

- '1. Declaration of the sure and searching character of God's judgment falling suddenly on the wilfully blind and impenitent, and vainly deprecated in remorse, when the hour of repentance has passed away.' ('Now seeing . . . which is prepared for the devil and his angels.')
- '2. A call to timely penitence, while the day of salvation lasts, enforced by the most gracious promises of forgiveness from the Old Testament prophecy.' ('Therefore, brethren, take we heed betime . . . I have no pleasure in the death of him that dieth, saith the Lord God. Turn you then, and you shall live.')
- '3. The Gospel call to faith in Jesus Christ, our 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.' ('Although we have sinned, yet have we an Advocate' to the end of the Exhortation.)

Ps. li. *Miserere mei, Deus.* As in Psalter. Sar. Miss

ANALYSIS.

- I. The Pleadings of the Penitent Ps. li.
 1. For Forgiveness and Purification 1-7
 2. For Restoration, Renewal, Return to God's favour and to the joy and freedom involved in it 8-12
- II. The Holy Resolves of the Restored Penitent. 13-17
- III. Entreaty of the Restored and Grateful Penitent 18, 19

N.B.—The omission of vers. 18, 19, or at least some adaptation of them to Christian times, would seem advisable.

During the services on Ash-Wednesday all the seven penitential Psalms are used.

The Lesser Litany. 1549. Sar. Miss.

The Lord's Prayer. 1549. Sar. Miss.

The response of the last clause was by the people until 1662.

Preces and Responses. 1549. Sar. Miss.

Prayer for Absolution. 1549. Sar. Miss.; Sac. Gal.

A Prayer for Pardon. 1549.

O most mighty God, etc.

1549. Receive and comfort us.

1559. Comfort [N.B. the words 'receive and' were inadvertently omitted by the printer].

1604. Receive and comfort us.

The first part of the prayer is taken from '*Benedictio Cinerum*' (the Blessing of the Ashes) in the Sar. Miss.; and the remainder, 'spare us,' etc., is founded on one of the collects preceding the '*Benedictio*.'

In this prayer we have the breathing of profound conviction of sin and desire for pardon, but is less detailed than the other Confessions in the Prayer Book. (Lam. v. 21; Joel ii. 12, 13, 17.)

A Prayer for Conversion and Restoration. 1549, with borrowings from ancient forms. 'Turn thou us.' The first part corresponds to the Lecture (Joel ii.), and the latter to the antiphons in the Service 'for the Blessing of the Ashes' in the Sar. Miss. In 1549 the Service ended here.

Through the merits, etc. These words were added in 1662. Benediction in the form of prayer. 1662. Num. vi. 24, 26 (the Aaronic blessing), ver. 25 omitted apparently by the inadvertence of the printer.

FORMS OF PRAYER TO BE USED AT SEA. 1662

INTRODUCTION.

ESPECIAL mention is made of the addition of these Forms in 'The Preface.' They do not form a complete Service in themselves, but are merely additional Prayers and Thanksgivings to meet the emergencies which beset the seafaring life, and to be introduced as occasion requires into the Morning or Evening Prayer, which the Rubric directs shall daily be used at sea in his Majesty's Navy.

They are stated to have been composed by Robert Sanderson, Bishop of Lincoln (ob. 1663), and were examined and revised at the request of Convocation by Stern, Bishop of Carlisle, in 1661.

It is possible that they were suggested by a little book which was published by the Long Parliament in 1664 for the use of sailors, which was intended as a Supplement to 'The Directory of Public Worship.' It was called 'A Supply of Prayer for the Ships that want Ministers to pray with them.' In its preface the reason of the work is thus stated: 'Whereas there are thousands of ships which have not ministers with them to guide them in prayer, and therefore either use the old form of Common Prayer, or no prayer at all; the former whereof for many weighty reasons hath been abolished, and the latter is likely to make them rather heathens than Christians: therefore to avoid these inconveniences, it has been thought fit to frame some prayers agreeing with the Directory established by Parliament.'

In cases of Burial at Sea the Rubric orders that the office for the Burial of the Dead may be used, but in the Form of Committal, the words 'We therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust,' are changed into 'We therefore commit his body to the deep, to be turned into corruption.' The passage also 'In sure and certain hope of the Resurrection to eternal life,' is altered to 'Looking for the Resurrection of the body (when the Sea shall give up her dead) and the life of the world to come.'

In the 'Articles of War,' the following order appears: 'Officers are to cause Public Worship according to the Liturgy of the Church of England to be solemnly performed in their ships, and take care that prayers and preaching by the Chaplains be performed diligently, and that the Lord's Day be observed.'

These 'Forms of Prayer to be used at Sea' are retained in the American Prayer Book, with the necessary changes of expressions, such as 'Ships of War for his Majesty's Navy,' etc. They are also, with certain omissions, found in the Irish B.C.P.

ANALYSIS WITH BRIEF COMMENTS.

I. Morning and Evening Prayer.

1. The same as appointed in the Book of Common Prayer.
2. Additional Prayers.
 - (1) For Daily use.
 - (2) To be used in Storms at Sea.
 - (3) To be said before a Fight at Sea.

II Short Prayers for Single Persons, who cannot meet to join in Prayer with others by reason of the Fight, or Storm.

1. General Prayers: three ejaculatory petitions.
2. Special Prayers with respect to the Enemy: five appeals for God's help.
3. Short Prayers in respect of a Storm: appeals to Omnipotence, including the Lesser Litany and the Lord's Prayer.*

III. Service in Imminent Danger.

'When there shall be imminent danger, as many as can be spared from necessary service in the Ship shall be called together, and make an humble Confession of their sin to God: In which every one ought seriously to reflect upon those particular sins of which his conscience shall accuse him.'

1. The Confession as in the Communion Service.
2. The Absolution as in the Communion Service.

IV. Thanksgiving after a Storm.

1. *Jubilate Deo.* Psalm lxvi., as in Psalter.
2. *Confitemini Domino.* Ps. cvii., as in Psalter.
3. Collects of Thanksgiving.
4. An Hymn of Praise and Thanksgiving after a dangerous Tempest.
This is a combination of several verses (some adapted) from different Psalms.
5. The Grace. 2 Cor. xiii. 14.

* For use of Doxology, see pp. 98, 390.

V. Service after Victory or Deliverance.

1. A Psalm or Hymn of Praise and Thanksgiving after Victory.

Compiled from Psalms, as above.

2. *Te Deum.*
3. The Collect.
4. The Grace.

VI. Service at the Burial of their Dead at Sea.

The regular Office with a special form of Committal.