

# Morning and Evening Prayer

*together with*

Prayers and Thanksgivings

The Litany

A Penitential Office



## The Daily Office

### MORNING AND EVENING PRAYER

Morning and Evening Prayer are directly descended from the system of daily services of the Middle Ages known as the Canonical Hours and enshrined in the Breviaries of the secular and monastic clergy of the Latin Church. They are also called the Daily Offices, the Choir Offices, or the Divine Office. The medieval services in turn developed out of customs of daily praise, instruction, and prayer, both public and private, observed in the early Church from apostolic times. Indeed they are rooted in the devotional practices of pious Jews at the time of our Lord's birth, who were accustomed to offer prayers three times a day at the hours of the daily sacrifices in the Temple (Psalm lv.18, Dan. vi.10; cf. Acts iii.1, x.3, 9).

By the middle of the sixth century the classic pattern of the Daily Offices in the Western Church had been perfected and outlined in the monastic *Rule* of St. Benedict. It consisted of eight distinct services, although these were counted as only seven, since two of them were celebrated together as one continuous office. Justification for the seven-fold scheme was found in Psalm cxix.164: 'Seven times a day do I praise thee.' These offices were sung daily 'in choir' in all monasteries, cathedrals, and churches with a collegiate body of clergy. Parish clergy, and later the itinerant friars, were expected to read them each day at some convenient time, if they were prevented from attending their choral and corporate recitation in church. The laity were not under any obligation to attend, though they were encouraged to hear them whenever they could do so conveniently—in particular the morning office of Lauds and the evening office of Vespers, commonly said in parish churches on Sundays and holy days.

The eight Canonical Hours or services of the Breviary were these: (1) Matins (also called Nocturns), the longest of all the offices, consisted chiefly of three sets of psalms and lessons. It was a 'vigil' service, begun several hours before dawn. (2) Lauds (sometimes called Matins) followed immediately upon the preceding service, at the break of day. It took its name from Psalms cxlviii-cl, which always formed part of the Office. (3-6) The 'Little Hours' of Prime, Terce, Sext,

and Nones, marked off the major divisions of the day, being said at the first, third, sixth, and ninth hours, respectively, of the daytime. Sections of Psalm cxix formed the principal substance of these offices. (7) Vespers was sung at sundown, and followed the same pattern as Lauds—a few psalms, a short lesson with a responsory anthem, hymn, canticle, and collects. (8) Compline (or bed-time prayers) was said after supper and was a short devotion similar to the 'Little Hours' of the day. The entire Psalter was recited every week by way of a regular distribution of the psalms among the various Offices; and the other books of the Bible were appointed to be read at least once in the course of a year (see pp. vii and xff.).

This elaborate system of daily worship, which has been fittingly described as 'the sanctification of time,' was not designed solely as a means of personal edification for those who were 'religious' by profession. It was also viewed as a part of the Church's 'bounden duty and service' in continual offering to God of 'the sacrifice of praise and thanksgiving.' Miss Evelyn Underhill has aptly described the Daily Offices as 'the ordained form within which the whole Church performs from hour to hour, by night and by day, that unceasing praise of God which is the chief purpose of her existence . . . its prevailing note is and must be adoration not edification.'

It was the genius of great Reformers, such as Luther and Cranmer, to see the potential advantage to the Church of making the Daily Offices a means of corporate worship for all the faithful, the laity as well as the clergy, and, in particular, a vehicle for the recovery of a knowledge of the Holy Scriptures by all the people of God. To achieve these ends required not only the translation of the offices into the vernacular, but a very practical simplification and reduction in both the number of these offices and their content. The artistry of Cranmer's accomplishment of these purposes has been the admiration of all succeeding generations. His sources for the Offices of Morning and Evening Prayer may be conveniently tabulated as follows:

<i>Morning Prayer</i>		<i>Evening Prayer</i>	
Lord's Prayer (said aloud, not silently)	} Matins	Lord's Prayer (said aloud, not silently)	} Vespers
Versicles and <i>Gloria</i>		Versicles and <i>Gloria</i>	
<i>Venite</i> and Psalms (read in a monthly, rather than a weekly, course)		Psalms (in course, as at Morning Prayer)	
First Lesson <i>Te Deum</i>	} Lauds	First Lesson <i>Magnificat</i>	} Compline
<i>Benedicite</i>			
Second Lesson <i>Benedictus</i>		Second Lesson <i>Nunc Dimittis</i>	
Creed, Lord's Prayer and Suffrages	} Prime	Creed, Lord's Prayer, and Suffrages	
Collect of the Day	} Lauds	Collect of the Day	} Vespers
Collect for Peace		Collect for Peace	
Collect for Grace	} Prime	Collect for Aid against Perils	} Compline

The short daytime Offices of Terce, Sext, and Nones were not drawn upon, since these offices contained no peculiar or essential matter not found in the other services. And in the interests of simplification Cranmer omitted from his reformed Offices all the antiphons to the Psalms, the blessings and responsories to the lessons, and the metrical hymns, which had given richness but much complication to the medieval services. In the 1552 Book Cranmer added an introductory penitential section to the Daily Office—suggested by similar devotions in the Offices of Prime and Compline (see p. 5). The exactly parallel structure between Morning and Evening Prayer was intended to be a further simplification for the laity in assisting their ready and intelligent participation in the Daily Offices.

Though not intended to be dramatic services like the sacramental rites, the Daily Offices are not lacking a certain rhythm and careful design of movement. They begin with a penitential approach to the holy presence of God, and after a declaration of assurance of His forgiveness and favor towards us move swiftly to acts of praise in the words of the Psalter. Up to this point the service moves primarily in the direction of man to God. Then with the lessons, the movement is reversed, namely, from God to man, in the revelation of God's dis-

closure through the course of history of His redemptive purposes for His creatures—first, in the foreshadowing and preparation of them in the Old Covenant, and secondly, in their fulfilment in the New Covenant established by Christ. The canticle between the lessons serves as a link between the two Covenants or Testaments; and the canticle sung at the conclusion of the lessons—normally a 'Gospel' canticle—is a summary response of praise for God's revelation to us and His redemption of us. The Gospel canticle is a transition to a final man-to-God direction, consisting of a renewed affirmation of our faith in Him by recital of the Creed, and of prayers offered with confidence on the basis of this faith and in the Name of our Redeemer—beginning with the Lord's Prayer, the model of all our prayers.

# The Order for Daily Morning Prayer

¶ *The Minister shall begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*

¶ *On any day, save a Day of Fasting or Abstinence, or on any day when the Litany or Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, The Lord be with you. Answer. And with thy spirit. Minister. Let us pray.*

¶ *And NOTE, That when the Confession and Absolution are omitted, the Minister may, after the Sentences, pass to the Versicles, O Lord, open thou our lips, etc., in which case the Lord's Prayer shall be said with the other prayers, immediately after The Lord be with you, etc., and before the Versicles and Responses which follow, or, in the Litany, as there appointed.*

**T**HE LORD is in his holy temple: let all the earth keep silence before him. *Hab. ii. 20.*

I was glad when they said unto me, We will go into the house of the LORD. *Psalms cxxii. 1.*

Let the words of my mouth, and the meditation of my heart, be always acceptable in thy sight, O LORD, my strength and my redeemer. *Psalms xix. 14.*

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psalms xliii. 3.*

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Isaiah lvii. 15.*

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *St. John iv. 23.*

## MORNING PRAYER

*Title.* 'Order' means the regular arrangement or sequence of the service. 'Prayer' is used in its most general sense as a synonym for 'worship.' In the popular usage of pre-Reformation times, Lauds and Vespers, the only Breviary Offices attended by the people, were called 'Matins' and 'Evensong.' Cranmer employed these vernacular terms in the 1549 Book, but in 1552 he changed them to 'Morning Prayer' and 'Evening Prayer.' The old titles, however, continue to be used frequently.

*Rubrics.* In the first Prayer Book of 1549 the Daily Offices followed closely the medieval form. They began with the Lord's Prayer and versicles, 'O Lord, open thou our lips, . . .' and concluded with the three Collects (p. 17). In 1552 the opening sentences and penitential introduction were added; in 1662, the final intercessions. Inasmuch as the customary morning service on Sundays, at least until recent times, consisted of Morning Prayer, Litany, and Ante-Communion (or the full Communion service), there was much repetition, particularly of penitential and intercessory material. Beginning with the American 1892 Book, the tendency has developed in all the Anglican Prayer Books to allow greater flexibility in shortening the Daily Offices, whether used alone or in combination with other services. The variations now allowed not only conform to modern taste for shorter periods of corporate worship but also make the Offices more adaptable to varying needs and situations. Nevertheless the original structure and core of the Daily Offices is left unimpaired. Indeed, when the service is shortened by omission of the penitential introduction, the Lord's Prayer regains its proper, climactic position in the Office (see p. 16).

*Sentences.* First appearing in the 1552 Book, the opening sentences serve as a sort of introit-anthem, setting the theme and tone of the whole service. In the English Prayer Book, however, all of the sentences dwell upon penitence or forgiveness, and so lead naturally into the Exhortation (p. 5). The American Prayer Book of 1789 introduced three sentences of a more general nature: *Hab. ii.20*, *Mal. i.11*, and *Psalms xix.14*. (The first two of these had appeared in the Proposed

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Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. *Phil. i. 2.*

*Advent.* Repent ye; for the Kingdom of heaven is at hand. *St. Matt. iii. 2.*

Prepare ye the way of the LORD, make straight in the desert a highway for our God. *Isaiah xl. 3.*

*Christmas.* Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke ii. 10, 11.*

*Epiphany.* From the rising of the sun even unto the going down of the same my Name shall be great among the Gentiles; and in every place incense shall be offered unto my Name, and a pure offering: for my Name shall be great among the heathen, saith the LORD of hosts. *Mal. i. 11.*

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem. *Isaiah lii. 1.*

*Lent.* Rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. *Joel ii. 13.*

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

*Good Friday.* Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow which is done unto me, wherewith the LORD hath afflicted me. *Lam. i. 12.*

In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. i. 7.*

Book of 1786.) The 1892 Book conceived the idea of suggestive sentences for the Church seasons, especially appropriate when the penitential introduction is omitted. But any of the sentences may be used at the minister's discretion at any time. For example, the general Sentence from Isaiah lvii.15 is appropriate for penitential seasons; the Sentences marked 'Epiphany' or the first Sentence provided for Whitsunday are suitable for a service emphasizing the theme of Christian missions.

The idea of providing sentences 'proper' to the seasons probably goes back to the service appointed for Thanksgiving Day in the Proposed Book and the 1789 Book. Indeed, the Proposed Book included also a special service of prayer and thanksgiving for Independence Day, with appropriate opening sentences. When in 1928 the special form for Thanksgiving Day was no longer printed as a separate Office, its first two sentences (Prov. iii.9-10, and 19-20) were added to those of Morning Prayer.

In the medieval Offices of Prime and Compline a mutual confession of sin and absolution between the minister and choir was said, not at the beginning, but near the conclusion, of the service. The omission of such forms from the Daily Offices of the 1549 Book is difficult to understand, for penitence is an essential element of any general service of corporate worship. This defect was rectified in the 1552 Book, when the present penitential introduction was inserted. The forms provided are original compositions by the Prayer Book compilers, not translations of the medieval Latin formularies; but their placement at the beginning of the Office may have been suggested by the reformed Breviary of Cardinal Quiñones, which began the Office of Matins with the Lord's Prayer, *Ave Maria*, Confession, and Absolution before 'O Lord, open thou our lips.'

*Exhortation.* The opening sentences have furnished 'sundry places' in which the Scriptures urge us to repentance and confession of our sin. For sin is the great barrier to communion between God and His creatures. No act of converse with God can be profitable, much less fitting, if we have not laid bare our disobedience to His will and consciously sought reconciliation with His love. The very vision of His holiness as we enter into His presence should evoke in us a recognition of our uncleanness and unworthiness (see Isaiah vi.1ff.). Nor can we dare imagine that we can deceive Him or hide our faults, for

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*Easter.* He is risen. The Lord is risen indeed. *St. Mark xvi.* 6; *St. Luke xxiv.* 34.

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalms cxviii.* 24.

*Ascension.* Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb. iv.* 14, 16.

*Whitsunday.* Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. *Acts i.* 8.

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal. iv.* 6.

*Trinity Sunday.* Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *Rev. iv.* 8.

Honour the LORD with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov. iii.* 9, 10.

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. *Prov. iii.* 19, 20.

¶ *Then the Minister shall say,*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may

from Him—according to the opening Collect of the Communion service (p. 67)—‘no secrets are hid.’ Absolute sincerity, however uncomfortable for the sinner, is the primary condition of all true worship. The Exhortation further reminds us that acknowledgment of our sin is all the more fitting when we come together to thank God for His many mercies and benefits freely given us despite our lack of merit.

In the second half of the Exhortation there are outlined the several parts of the service that is to follow—the elements that go to make up any complete act of corporate worship: (1) Penitence, (2) Praise and Thanksgiving, (3) Revelation and Instruction in God’s Word, and (4) Prayers, for both what is desired and what is essential to our needs, whether material or spiritual.

The 1928 Book permitted the substitution of the short Bidding to confession, which the 1892 Book had introduced in Evening Prayer (see p. 23).

*A General Confession.* The Confession is called ‘general’ because it is said by the entire congregation with the minister. The posture of kneeling for our act of penitence is a sign of our humility both as offenders and as creatures (cf. vs. 6 of the *Venite*). In reciting this Confession we should bear in mind not only our individual offenses and shortcomings, but also our common failures as members of a community. The sins of an individual, even his most secret sins, weaken his spiritual vitality and thereby weaken the spiritual vigor of the whole Church. Conversely, our corporate failures as a Church to measure up to God’s will place obstacles to spiritual growth in the path of all individuals, whether within the Church or without.

The Confession is a tissue of Biblical phrases, based in general upon St. Paul’s analysis of sin in Rom. vii.8–25. The passages quoted occur in the following order: Isaiah liii.6, Psalm cxix.176, 1 Pet. ii.25, Prov. xix.21, Jer. xviii.12, 2 Chr. xxviii.13, Matt. xxiii.23, Psalm xxxviii.3, Luke xviii.13, Psalm li.1, Neh. xiii.22, Psalm li.12, Rom. xv.8, 1 John ii.12, Tit. ii.11–12, John xiv.13. By way of a picturesque comparison of ourselves to wandering and rebellious sheep, we learn that the essence of sin is self-assertion, the following of our own ‘devices and desires’ instead of living ‘to the glory of [God’s] holy Name’ by fulfilling His will and purposes for us. The inevitable result of this is the loss of spiritual health, which only the Shepherd and Provider can

obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

¶ *Or he shall say,*

LET us humbly confess our sins unto Almighty God.

## *A General Confession.*

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

restore. This He does through the love extended to us by His Son, 'Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness' (1 Pet. ii.24).

*The Declaration of Absolution.* The Absolution is in the form of a declaration, not of a prayer. The Puritans objected to any idea of priestly absolution at all, and to mollify their consciences somewhat the 1604 edition of the Prayer Book added the phrase 'Remission of Sins' to the title. But the 1662 Book deliberately substituted 'Priest' for 'Minister' in the rubric, for deacons are not given authority in their ordination to declare absolution; it is given only to those who have been ordered priests (see p. 546). In 1789 the American revisers permitted as an alternative the form of absolution in the Holy Communion, since many preferred, according to Bishop White, a 'precatory [i.e. prayer] form which prevailed in the Primitive Church.'

The Declaration opens with a reference to Ezek. xxxiii.<sup>11</sup> in stating God's disposition towards sinners. This passage should be compared to our Lord's words: 'I came not to call the righteous, but sinners to repentance' (Mark ii.17). The statement then proceeds to recall the gift and power of declaring forgiveness that the risen Lord imparted to His disciples before His Ascension (John xx.22-3). The conditions necessary to our receiving God's forgiveness have been invariable since the beginning of our Lord's preaching of the gospel of salvation: genuine repentance and sincere faith in the 'good news' brought by Him (Mark i.14-15; cf. Luke xxiv.47, Acts ii.38).

The Absolution concludes with an exhortation to reconciliation with God, that by the gift of His indwelling Spirit, the fruits of our repentance may be won (cf. Ezek. xxxvi.26, Luke xi.13). These fruits are: (1) an acceptable worship, (2) a pure and holy life, and (3) eternal joy in the new life brought us by our Lord Jesus Christ. Notice that the bidding, 'let us beseech him,' does not refer to the Lord's Prayer, which immediately follows the Absolution; it is rather a call to a constant, inner prayer for these fruits of repentance in our life and worship.

*Lord's Prayer.* In the medieval Offices the Lord's Prayer and *Ave Maria* were said silently as a private devotion before each service. In the 1549 Book Cranmer directed the minister to begin the Office with the Lord's Prayer, but 'with a loud voice.' Although it is most

## *The Declaration of Absolution, or Remission of Sins.*

¶ *To be made by the Priest alone, standing; the People still kneeling.*

¶ *But NOTE, That the Priest, at his discretion, may use, instead of what follows, the Absolution from the Order for the Holy Communion.*

**A**LMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

**O**UR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

*Answer.* And our mouth shall show forth thy praise.

fitting to begin all our common prayer with the words taught us by our Lord as the model of all worship, it will be observed that in other services in the Prayer Book the Lord's Prayer is used in a climactic, rather than merely preparatory, position. In our American Book this climactic position is possible only if the penitential introduction is omitted (see rubrics, pp. 3 and 16). The English Book requires it to be said both here and after the Creed. The Scottish and South African Books omit it here altogether. (For a commentary on the Lord's Prayer, see p. 82.)

*Versicles.* These are the original beginning of the Office, and the first pair, taken from Psalm li.15, has been used to open the Morning Office from earliest times. No more simple and straightforward beginning for God's praise could be imagined than the direct petition to God to open our lips. A second pair of versicles, known to the medieval Offices and contained in other Anglican Prayer Books, has been omitted from the American Book since 1789, namely, Psalm lxx.1, 'O God, make speed to save us; O Lord, make haste to help us.' It would seem to break into the very natural sequence from the first versicles to the praise of the *Gloria* and *Venite*.

The *Gloria Patri* is known as the 'little or minor' doxology to distinguish it from the *Gloria in excelsis* (see p. 25). As a succinct summary of all Christian praise to God in His Triune Being, it properly opens the psalmody of the Office. The 1549 Book added the versicle, 'Praise ye the Lord,' with the addition of *Alleluia* in Eastertide and Whitsuntide; but the 1552 Book dropped the *Alleluia* as redundant, since it means 'Praise the Lord.' The Scottish Book of 1637, followed by the 1662 Book, added, however, the response: 'The Lord's Name be praised.' This is likewise redundant, and it obscures the fact that the *Gloria* is in reality an antiphon to the Psalms, said or sung like other antiphons before and after the Psalms. The exact form of the *Gloria* varied a great deal in antiquity, but after the Arian controversy in the fourth century it was finally fixed and became a sort of test of orthodox belief in the eternal unity and equality of all three Persons of the Holy Trinity. The phrase, 'As it was in the beginning,' is peculiar to the Western form of the *Gloria*. It is instructive to compare it with primitive forms found in the New Testament, such as Rom. xvi.27, Eph. iii.21, 2 Pet. iii.18, and Jude 25 (see commentary, p. 9).



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¶ Here, all standing up, the Minister shall say,

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

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

*Minister.* Praise ye the Lord.

*Answer.* The Lord's Name be praised.

¶ Then shall be said or sung the following Canticle; except on those days for which other Canticles are appointed; and except also, that Psalm 95 may be used in this place.

¶ But NOTE, That on Ash Wednesday and Good Friday the *Venite* may be omitted.

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¶ On the days hereafter named, immediately before the *Venite* may be sung or said,

¶ On the Sundays in Advent. Our King and Saviour draweth nigh; \* O come, let us adore him.

¶ On Christmas Day and until the Epiphany. Alleluia. Unto us a child is born; \* O come, let us adore him. Alleluia.

¶ On the Epiphany and seven days after, and on the Feast of the Transfiguration. The Lord hath manifested forth his glory; \* O come, let us adore him.

¶ On Monday in Easter Week and until Ascension Day. Alleluia. The Lord is risen indeed; \* O come, let us adore him. Alleluia.

¶ On Ascension Day and until Whitsunday. Alleluia. Christ the Lord ascendeth into heaven; \* O come, let us adore him. Alleluia.

¶ On Whitsunday and six days after. Alleluia. The Spirit of the Lord filleth the world; \* O come, let us adore him. Alleluia.

¶ On Trinity Sunday. Father, Son, and Holy Ghost, one God; \* O come, let us adore him.

¶ On the Purification, and the Annunciation. The Word was made flesh, and dwelt among us; \* O come, let us adore him.

¶ On other Festivals for which a proper Epistle and Gospel are ordered. The Lord is glorious in his saints; \* O come, let us adore him.

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*Invitatory Antiphons.* An antiphon is a short verse or anthem sung before and after a psalm and, in ancient times, also between each verse or pair of verses of a psalm. In the old Latin service books it served three purposes: (1) musical, by denoting the tone or melody to which the psalm was to be sung; (2) devotional, by providing a special theme according to the Church season; and (3) artistic, by serving as a frame of thought for the psalm itself. St. Benedict in his monastic *Rule* (sixth century) prescribed specifically that the *Venite* with an antiphon should be sung every day as the first psalm of Matins (Nocturns). This custom passed into both the Roman and Sarum Breviaries. In the 1549 Book of Cranmer eliminated all antiphons to the Psalms, probably in the interest of simplification of the service for the laity. The American revision of 1928 restored for optional use certain seasonal antiphons to the *Venite* found in the Sarum Breviary. These antiphons are called 'invitatories' from their association with 'the invitatory Psalm,' i.e. the *Venite*. They serve, with the opening Sentences, to link Morning Prayer, at an early stage in the Office, more positively with the seasonal theme, and to relieve, by their seasonal variety, the apparent tediousness of invariable repetition of the *Venite*. Similar provision has been made in the Scottish Book of 1929 and the South African Book of 1944, with more explicit directions for their traditional use than the rubric of the American Book—namely, they should be said or sung both before the *Venite* and after the *Gloria Patri* at the end of the psalm.

*Venite, exultemus Domino.* The English Prayer Book follows the use of medieval Matins in appointing Psalm xcvi in its entirety as the invitatory psalm. The American Prayer Book has omitted since 1789 the last four verses of this Psalm and substituted in its place Psalm xcvi.9, 13. The Scottish Book of 1929 simply allows the omission of the four distasteful verses. Bishop White quaintly said of the alteration made by the 1789 Book: 'We left out the latter part of the "Venite," as being limited to the condition of the Jews.' The *Venite* has always been omitted when Psalm xcvi is appointed among the Psalms of the day, that is on the nineteenth day of the month, or, according to the lectionary approved in 1943, on the Fridays of Lent. It is also omitted on festivals when substitute canticles are provided, namely, on Easter Day in all the Anglican Prayer Books, and in addition, on Thanksgiving Day in the American Book, and on Christmas,

*Venite, exultemus Domino.*

**O** COME, let us sing unto the LORD; \* let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving; \* and show ourselves glad in him with psalms.

For the LORD is a great God; \* and a great King above all gods.

In his hand are all the corners of the earth; \* and the strength of the hills is his also.

The sea is his, and he made it; \* and his hands prepared the dry land.

O come, let us worship and fall down, \* and kneel before the LORD our Maker.

For he is the Lord our God; \* and we are the people of his pasture, and the sheep of his hand.

O worship the LORD in the beauty of holiness; \* let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; \* and with righteousness to judge the world, and the peoples with his truth.

¶ *Then shall follow a Portion of the Psalms, according to the Use of this Church. And at the end of every Psalm, and likewise at the end of the Venite, Benedictus es, Benedictus, Jubilate, may be, and at the end of the whole Portion, or Selection from the Psalter, shall be sung or said the Gloria Patri:*

**G**LORY be to the Father, and to the Son, \* and to the Holy Ghost;

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

¶ *Then shall be read the First Lesson, according to the Table or Calendar. And NOTE, That before every Lesson, the Minister shall say, Here beginneth such a Chapter (or Verse of such a Chapter) of such a Book; and after every Lesson, Here endeth the First (or the Second) Lesson.*

Good Friday, Ascension Day, and Whitsunday in the Canadian Book. The Irish 1926, American 1928, and Scottish 1929 Books allow its omission on the two days of mourning in the Church Year, Ash Wednesday and Good Friday.

The *Venite* is a jubilant summons to the whole world of nature and man to worship its Creator, Provider and Judge, with joy and with thanksgiving, in beauty and in awe. With consummate art it weaves together the principal themes of all true worship: the majesty and glory of God manifest in the created order which He has made and over which He presides, His tender care and providence for His people as of a shepherd for his flock, and the stern but just demands of righteousness and truth that he makes upon them as their final Judge. This last, ethical note is particularly characteristic of Jewish and Christian worship, and saves it from both sentimentality and irresponsibility.

The Psalms that follow the *Venite* give expression, in their varying course (see p. ix), to all the themes and moods of worshippers, whether collectively or individually, when they come before the presence of God. Although they were composed in many different times and occasions, they all combine two attitudes and sentiments that make them unrivaled and unsurpassed instruments of worship—complete sincerity and unfailing trust in God.

*Gloria Patri* (see commentary, p. 8). The use of this doxology has been traditional in the Church from the earliest times, and is intended to give to the Psalms a Christian reference and intention. In the Eastern Church it is customary to sing it at the conclusion of each group of Psalms selected for the Office; in the Western Church it was usually sung after every Psalm. The Proposed Book of 1786 enjoined the Eastern custom, but since 1789 the American Prayer Book has allowed either the Eastern or the Western tradition of use of the *Gloria*.

*The Lessons* (see the commentary, pp. xff). The permission to omit the rest of Morning Prayer after the first lesson and canticle, if the Holy Communion immediately follows, was adopted by the 1928 Book from the Canadian Book of 1922. The shortened form thus avoids needless duplication of material, and, incidentally, restores to the Eucharist one of its ancient parts—a regular lesson from the Old Testament.

¶ Here shall be said or sung the following Hymn.

¶ But NOTE, That on any day when the Holy Communion is immediately to follow, the Minister at his discretion, after any one of the following Canticles of Morning Prayer has been said or sung, may pass at once to the Communion Service.

## *Te Deum laudamus.*

WE praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud; the Heavens, and all the Powers therein;

To thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of Sabaoth;

Heaven and earth are full of the Majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church throughout all the world doth acknowledge thee;

The Father, of an infinite Majesty;

Thine adorable, true, and only Son;

Also the Holy Ghost, the Comforter.

THOU art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

*Te Deum laudamus.* The two greatest hymns of the Eastern and Western Churches, the *Gloria in excelsis* and the *Te Deum*, respectively, are the only non-Scriptural hymns appointed as canticles in the Prayer Book. Both were written in the fourth century, after the peace of the Church from persecution; yet both are related, in their literary form, to a more ancient form of praise, inherited from Judaism and underlying also the Proper Prefaces of the Eucharistic liturgy. The authorship of the *Te Deum* is not certainly known, but scholars today generally attribute it to Bishop Niceta (d. after 414) of Remesiana (the modern Nish in Yugoslavia). The medieval legend that it was composed spontaneously by St. Ambrose and St. Augustine at the time of the latter's baptism at Milan in 387 is, unfortunately, unacceptable.

The oldest extant manuscript that contains the *Te Deum*, the *Antiphonary* of Bangor (Ireland), dated the end of the seventh century, prefixes to the hymn an antiphon from Psalm cxiii.1 and entitles it 'A Hymn on the Lord's Day.' The sixth-century monastic rule of St. Caesarius of Arles speaks of it as a canticle at Matins, and St. Benedict in his *Rule* appointed it for Matins on Sundays. In the Sarum Breviary the *Te Deum* was the climax of Sunday Matins, except in Advent and from Septuagesima to Easter. The 1549 Book prescribed its use daily except during Lent; but the 1552 removed this exception. However, the tradition of omitting the *Te Deum* in penitential seasons has continued to be generally observed. Indeed, apart from its use in the Daily Office, the *Te Deum* has frequently been used in the Western Church as a complete service in itself on festal occasions of special thanksgiving.

All the recent revisions of the Prayer Book throughout the Anglican communion have printed the *Te Deum* in the stanza division correspondent to its origin and structure. Part I, verses 1-13, is a hymn to the Blessed Trinity, and consists of two stanzas recalling (1) the praise of God by His heavenly hosts in their unceasing *Sanctus* (Isaiah vi.3), and (2) the praise of God by the Church and its saints in a doxology to the Three Persons, Father, Son, and Holy Spirit. Thus the two refrains, the *Sanctus* and the doxology, unite the praise of God's glory as it is revealed to us in Scripture and in the historic Faith of the universal Church. The Prayer Book translation of the original Latin is not as accurate as might be desired, but Cranmer was perhaps unwilling to alter too much the vernacular version already familiar to the people in the pre-Reformation Primers. Verse 1 should read:

## Morning Prayer

Make them to be numbered with thy Saints, in glory everlasting.

○ LORD, save thy people, and bless thine heritage.

Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

¶ *Or this Canticle.*

*Benedictus es, Domine.*

BLESSED art thou, O Lord God of our fathers: \*  
praised and exalted above all for ever.

Blessed art thou for the Name of thy Majesty: \*  
praised and exalted above all for ever.

Blessed art thou in the temple of thy holiness: \* praised  
and exalted above all for ever.

Blessed art thou that beholdest the depths, and dwellest  
between the Cherubim: \* praised and exalted above all for  
ever.

Blessed art thou on the glorious throne of thy kingdom: \*  
praised and exalted above all for ever.

Blessed art thou in the firmament of heaven: \* praised  
and exalted above all for ever.

¶ *Or this Canticle.*

*Benedicite, omnia opera Domini.*

○ ALL ye Works of the Lord, bless ye the Lord: \*  
praise him, and magnify him for ever.

'We praise thee as God; we acknowledge thee as Lord.' In the original Latin of verses 7-9 there is a fine crescendo of metaphors describing the 'Church Militant': 'the glorious *company* of Apostles, the praiseworthy *regiment* of [Christian] Prophets, the white-robed *army* of Martyrs'—(the term 'white-robed,' translated as 'noble,' having originally suggested the élite troops or bodyguard of the Roman Emperor).

Part II, verses 14-21, is a hymn to Christ, modeled in form upon the parallel verse structure of the Psalms. In content it is similar to the Creed: it is a succinct statement of the Church's belief concerning God the Son:—His pre-existence with His Father 'before all worlds,' His incarnation and passion, His exaltation and second coming to judge the world. The two final verses, 20-21, are a concluding responsory or chorus to the entire hymn, and they formed its original ending, for Part III is a later addition. Verse 16 is literally translated: 'When thou tookest upon thee [to become] man to deliver him, thou didst not abhor a [or, 'the'] Virgin's womb.' The Proposed Book of 1786 introduced in the American Church the rendering, 'thou didst humble thyself . . .,' in place of 'thou didst not abhor the Virgin's womb' in the English Book. In verse 17 'sharpness of death' translates the old Latin 'sting of death' (cf. 1 Cor. xv.55-6). In the concluding verse 21 most ancient manuscripts, though not the one used by Cranmer, read: 'Make them to be dowered with thy saints with glory everlasting.'

Part III, verses 22-9, is a series of suffrages taken, except for verse 26, from the Psalms: xxviii.10, cxlv.2, cxxiii.3, xxxiii.21, xxxi.1, and lxxi.1. They do not belong to the original hymn, for in the Latin text they conform to St. Jerome's Vulgate version of the Bible, not to the old Latin version current in the fourth century when the hymn was composed. At first, they were attached to the *Gloria in excelsis*, but when the *Gloria* was adopted in the West for use at the Mass instead of at the Office (see pp. 25, 84), they were shifted to use with the *Te Deum*. It should be noted that *Gloria Patri* is never sung after the *Te Deum* (cf. the first rubric, p. 9), because the canticle contains within itself its own form of the *Gloria* (vs. 11-13).

## Morning Prayer

O ye Angels of the Lord, bless ye the Lord: \* praise him, and magnify him for ever.

O YE Heavens, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Waters that be above the firmament, bless ye the Lord: \* praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Stars of heaven, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord: \* praise him, and magnify him for ever.

*Benedictus es, Domine.* To provide a short substitute for the *Te Deum* or the *Benedicite*, the American Book of 1928 and the Scottish Book of 1929 introduced this canticle. (The Irish and South African Books adopted a canticle drawn from Isaiah xxvi.1-8; the English Proposed Book of 1928 employed Psalm li.) The canticle has been used in the Morning Offices of the Eastern Church, and in the ancient Mozarabic liturgy of the Church in Spain it is sung, with the *Benedicite*, daily at the Office of Lauds. In reality the *Benedictus es* and the *Benedicite* are one continuous hymn of praise, which formed an addition or insertion to the Book of Daniel (at iii.23) in the Greek version of the Old Testament. In our Bibles it is included in the Apocrypha under the title 'Song of the Three Holy Children.' The liturgical use of this hymn by the ancient Jews is not known.

*Benedicite.* By the latter part of the fourth century the *Benedicite* was in use among the psalms of the Morning Office both in the East and in the West. In the Western Breviaries it became fixed as the canticle for Lauds on Sundays. In the 1549 Book Cranmer specified that the canticle should be substituted for the *Te Deum* during Lent, but in 1552 he removed this restriction, for the canticle is no more penitential in character than the *Te Deum*. Cranmer also printed the canticle in full, with the refrain after each verse, although in the Breviary it was customary to shorten the canticle by singing the refrain only after the first, eighteenth, twenty-seventh, and final verses. The Canadian and Scottish Books have returned to the medieval custom, allowing the refrain to be sung only after certain verses or groups of verses. The American Book has always omitted the final verse of the original canticle with its quaint reference to the 'three children': 'O Ananias, Azarias, and Misael, bless ye the Lord . . .' The ancient form of the *Gloria* of the canticle, for which Cranmer substituted the *Gloria Patri*, was restored in part by the American 1928 Book, and in full by the Scottish 1929 and South African 1944 Books.

As stated above, the *Benedicite* is but the continuation of the *Benedictus es*. Considered together, the structure of the hymn is as follows: (1) the *Benedictus es* and verses 1-5 of the *Benedicite* summon to the praise of God His heaven and its hosts; (2) verses 6-17, the physical forces and phenomena of the cosmos; (3) verses 18-26, the earth and its creatures, including man; and (4) verses 27-31, the

## Morning Prayer

○ LET the Earth bless the Lord: \* yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord: \* praise him, and magnify him for ever.

O all ye Green Things upon the earth, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Wells, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord: \* praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord: \* praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord: \* praise him, and magnify him for ever.

○ LET Israel bless the Lord: \* praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord: \* praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord: \* praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord: \* praise him, and magnify him for ever.

LET us bless the Father, and the Son, and the Holy Ghost: \* praise him, and magnify him for ever.

Church, both of the Old and the New Covenants. Verses 5, 18, and 26 serve as transitions between the various stanzas. The entire hymn is an expanded paraphrase of Psalm cxlviii. For the universality of its call to worship, the canticle cannot be surpassed. Its nearest rival is St. Francis' 'Canticle of the Sun.' A few re-translations based upon the original Greek may be suggestive: verse 8, 'rain-storms and dew'; verse 11, 'extreme cold and burning heat'; verse 12 'dews and snow-storms'; verse 14, 'ice and cold'; verse 20, 'all things that grow on the earth'; verse 21, 'seas and rivers'; verse 22, 'springs of rivers'; verse 25, 'wild animals and domestic flocks.' In verse 29, 'servant' or 'slave' was commonly used in Biblical times to denote those especially devoted to God in carrying out His redemptive purposes. Its loftiest expression is found in the 'Servant of the Lord' poems of Isaiah, notably Isaiah liii, which the Church has always applied to our Lord. In this hymn, however, the 'servants' probably referred originally to the Levites of the Temple, in distinction to the 'priests' of the preceding verse. The 'righteous' and 'humble' of verses 30-31 represent the devout and pious circles from which the hymn first stemmed.

The *Benedicite* may be fruitfully studied, together with Psalm civ and Gen. i, for its reflection of Biblical views concerning the cosmos and in particular its conception of heaven and its angelic orders. The universe is made up of three stories: (1) the heaven above, or heavens (i.e. there may be seven heavens), which is undergirded by the firmament, conceived in the form of a tent, dividing the waters above from the waters beneath; (2) the earth, which appeared when God restrained the waters; and (3) the primeval waters beneath, frequently called the depths or the abyss. In the firmament are set the planets, and from the chambers above it the earth is watered. The angels are the hosts of God's heavenly court or 'temple' (cf. Ezek. xli), and serve God as controllers of nature (i.e. the 'powers') and as His ministers and messengers to men. Higher in rank than the angels, however, are the Cherubim and Seraphim. The Cherubim are winged creatures (cf. Ezek. x) who uphold the throne of God. So in the earthly Temple images of the Cherubim upheld the Ark, the symbolic seat of God's presence among His people (Ex. xxv.18-22). Sometimes the thought is expressed that God rides upon the Cherubim as on the wings of the wind (cf. Psalm xviii.11). The Seraphim are mentioned in the Old Testament only in Isaiah vi.2ff. They also were considered winged creatures, but resembling fiery serpents, who serve as purifying spirits. Again, the Cherubim and Seraphim may represent personifications of the storm clouds of thunder and of lightning.

¶ Then shall be read, in like manner, the Second Lesson, taken out of the New Testament, according to the Table or Calendar.

¶ And after that shall be sung or said the Hymn following.

¶ But NOTE, That, save on the Sundays in Advent, the latter portion thereof may be omitted.

*Benedictus.* St. Luke i. 68.

**BLESSED** be the Lord God of Israel; \* for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us, \* in the house of his servant David;

As he spake by the mouth of his holy Prophets, \* which have been since the world began;

That we should be saved from our enemies, \* and from the hand of all that hate us.

To perform the mercy promised to our forefathers, \* and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham, \* that he would give us;

That we being delivered out of the hand of our enemies \* might serve him without fear;

In holiness and righteousness before him, \* all the days of our life.

And thou, child, shalt be called the prophet of the Highest: \* for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people \* for the remission of their sins,

Through the tender mercy of our God; \* whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death, \* and to guide our feet into the way of peace.

*Benedictus.* Logically the *Benedictus* or Song of Zacharias, since it is a 'pre-Incarnation' hymn with especial reference to our Lord's forerunner, St. John Baptist, should come before the second lesson and serve as a link between the Old and the New Testaments, as the *Magnificat* does at Evening Prayer (see p. 26). But its present position in the Office is the result of its order in the sequence of medieval Offices, which Cranmer followed closely—namely, *Te Deum* at Matins, *Benedicite* at Sunday Lauds, and *Benedictus* at daily Lauds after the short Scripture lesson—and of its being the only canticle of the Gospel in the Morning Office, and thus a natural climax to the psalmody of the Office. The American Book of 1789 included only the first four verses, an unfortunate concession to Puritan prejudices against the use of the Gospel canticles. For unless the canticle is sung through at least the eighth verse, it leaves the impression that salvation is solely a negative blessing—deliverance from our enemies—and does not involve the positive demand of service. The 1892 Book restored the full text of the *Benedictus*, but required that it be used in entirety only on Sundays in Advent because of the mention of the 'forerunner' in verse 9.

A companion piece to the *Magnificat*, the *Benedictus* is a Jewish-Christian Messianic psalm, redolent of Old Testament phrases. The early Church in Palestine probably received it from disciples of St. John Baptist and revised it in a few phrases to give it a Christian reference. The psalm begins with a characteristic Jewish benediction or blessing of God, and then passes to a thanksgiving for the coming of the Messiah in the lineage of David. St. John Baptist, the 'child' of verse 9, who was of the priestly tribe of Levi, not of the royal house of Judah, is pictured as the forerunner preparing the way for the true Messiah by his preaching of repentance and the remission of sins. The 'covenant' and 'oath' of God made with Abraham and the fathers are conceived not in the narrow sense of Jewish Messianism, as the establishment of God's people in peace and prosperity in a specific land, but in their universal, spiritual purpose for all the peoples of the earth—namely, the service of God both in worship and in life, without fear of any foes and in full obedience to His righteous will. The description of the Messiah as a 'day-spring' recalls Malachi iv.2; it became a common metaphor among the early Christians to compare Him Who is the Light of the world with the sun, rising and mounting on high to dispel the darkness and give light and guidance (cf. Eph.

## Morning Prayer

¶ *Or this Psalm.*

### *Jubilate Deo. Psalm c.*

**O** BE joyful in the LORD, all ye lands: \* serve the LORD with gladness, and come before his presence with a song.

Be ye sure that the LORD he is God; it is he that hath made us, and not we ourselves; \* we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; \* be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting; \* and his truth endureth from generation to generation.

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may, instead of the words, He descended into hell, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.*

**I** BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *Or the Creed commonly called the Nicene.*

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

v.14, 2 Pet. i.19). Notice in the final verse the threefold blessing that Christ's salvation brings: truth in the darkness of error and sin, life in the shadow of death, and peace in the tribulations of the world.

*Jubilate Deo.* The *Jubilate* was the second of the fixed Psalms appointed for Lauds on Sunday. It was introduced by Cranmer in the 1552 Book, not only as a concession to 'Puritan' prejudice against the use of Gospel canticles (see p. 26), but also to avoid repetition of the *Benedictus* when it was read in the second lesson or in the Gospel for the Nativity of St. John Baptist. Two metrical versions of the Psalm are still popular with our congregations: William Kethe's 'All people that on earth do dwell' and Isaac Watts' 'From all that dwell below the skies,' both of them sung with Bishop Thomas Ken's long meter doxology to the tune 'Old Hundredth.' The Psalm is really an invitational hymn like the *Venite*. In the Temple service of the Jews it was associated with the thank-offering, and probably sung during the procession of worshipers to the Temple gates before the sacrifice. In verse 1 'serve' means particularly 'serve in worship.' In verse 2 the Hebrew reads 'we are his' instead of 'not we ourselves,' for the reference is not to God's act of creation, but to His choice of Israel as His peculiar people. In verse 4 the word 'truth' would be better translated 'faithfulness.' Thus the song is an invitation to thanksgiving for three everlasting attributes of God's nature: (1) His goodness and favor; (2) His mercy and loving-kindness; and (3) His faithfulness and constancy.

*The Creed.* (For an exposition of the Apostles' Creed, see p. 284, for the Nicene Creed, p. 71.) The use of the Apostles' Creed in the Daily Offices is not attested before the eighth century. It was said at Prime and Compline after the Lord's Prayer, but Cranmer reversed this order in the 1549 Book (see p. 30). The Prayer Book position is an improvement over the medieval, for the Creed coming after the New Testament lesson (as it does also in Holy Communion) sums up the Church's formulated faith and belief in the Gospel revelation. Its personal form—notice the 'I,' not 'we'—is a reminder of the individual profession of faith in the Gospel made by each of us at our baptism. In the Office we daily renew and ratify this basic commitment of our lives.



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

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

¶ *And after that, these Prayers following, the People devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

¶ *Here, if it hath not already been said, shall follow the Lord's Prayer.*

*Minister.* O Lord, show thy mercy upon us.

*Answer.* And grant us thy salvation.

*Minister.* O God, make clean our hearts within us.

*Answer.* And take not thy Holy Spirit from us.

In the Proposed Book of 1786 the phrase, 'He descended into hell,' was omitted from the Creed, since, according to Bishop William White, the clause was not an original part of the Creed and its meaning was so commonly misunderstood. But the Proposed Book went further than this. It dropped from the Prayer Book altogether the Nicene Creed and the so-called Athanasian Creed, which the English Prayer Book appoints on thirteen specified holy days. The English bishops, to whom the Proposed Book was sent for review and criticism when application was made to them for the episcopal succession in America, took strong exception to this radical treatment of the Creeds and demanded that they be restored in their 'integrity.' The New England clergy, led by Bishop Seabury, were also very much disturbed by these proposals. A compromise was reached in the 1789 Book: the disputed clause in the Apostles' Creed was restored, but with permission to substitute in its place the paraphrase, 'He went into the place of departed spirits'; the Nicene Creed was put back into the Communion service, and for good measure was allowed as an alternative at the Daily Offices; but the Athanasian Creed was rejected, with the 'great reluctance' of Bishop Seabury and his New England delegates. The House of Bishops was willing to allow its optional use, but the Deputies would have none of it. It is noteworthy that the use of the Nicene Creed at the Daily Offices, though a liturgical novelty of the American Church, is particularly convenient in those parishes or missions that do not have the regular ministration of a priest for the Holy Communion but are in charge of a deacon or lay reader.

It is an ancient custom to recite the Creeds facing towards the East—or the altar, which represents the East, from the traditional custom of orientation of churches. This usage probably derives from the ancient ceremonial of Baptism, when the candidate made his renunciations of Satan, the world, and the flesh facing West, and his profession of Christian faith facing East, the direction of the 'day-spring,' which symbolizes for us the dawn upon the world of the true Light, namely Christ. The Jews in their daily devotions always faced in the direction of the Temple at Jerusalem. Another ancient custom is to bow at the Name of Jesus in the Creed, a symbol of our recognition of the Godhead and Lordship of Christ. The Canon Law of the Church of England requires this reverence at every mention of the Name of Jesus in divine service, and not merely at its recital in the Creeds.

¶ *Then shall follow the Collect for the Day, except when the Communion Service is read; and then the Collect for the Day shall be omitted here.*

## *A Collect for Peace.*

○ GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

## *A Collect for Grace.*

○ LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *The following Prayers shall be omitted here when the Litany is said, and may be omitted when the Holy Communion is to follow.*

¶ *And NOTE, That the Minister may here end the Morning Prayer with such general intercessions taken out of this Book, as he shall think fit, or with the Grace.*

## *A Prayer for The President of the United States and all in Civil Authority.*

○ LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold and bless thy servant THE PRESIDENT OF THE UNITED STATES, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way.

*Salutation and Versicles.* In the medieval services and in the 1549 Book the mutual greeting of minister and people introduced the Collect after the versicles or suffrages. In 1552 it was moved to its present position and thus made introductory to a new section of the service. The English Book requires the *Kyrie* and the Lord's Prayer to be said after the Salutation. The American Book has always omitted the *Kyrie*; but the 1928 revision recognized the necessity of including the Lord's Prayer here—the true climax of the service (see p. 7)—when the penitential introduction of the Office is omitted. Another peculiarity of the American Book since 1789 has been the reduction of the number of versicles to two pairs in Morning Prayer, rather than the inclusion of the full set of six employed in both Morning and Evening Prayer in all other Anglican Prayer Books. These two, taken from Psalms lxxxv.7 and li.10-11, relate to the two invariable Collects, respectively, which follow the Collect of the Day. (See the commentary on these suffrages in Evening Prayer, p. 31.)

*Collect for the Day.* The recital of the Collect for the Day towards the conclusion of the Office not only enriches its association with the current themes of the Church seasons, but also serves as a reminder of the Church's central act of corporate worship in the Eucharist. The American Book, in line with its tendency to avoid duplication and repetition when two or more services are said together, provides for the omission of the Collect when the Holy Communion immediately follows Morning Prayer. (On the origin and form of the 'Collect,' see p. 70.)

*A Collect for Peace.* This Collect was said as a 'Memorial' at the conclusion of Lauds in the Sarum Breviary. It is also found as the Post-Communion Collect in the Mass 'For Peace,' among the Votive Masses of the Missal. It first appears in the Gelasian Sacramentary. In Morning Prayer, as in Evening Prayer (see p. 31), this Collect and the one following it are complementary, the first being a petition for the universal Church in its spiritual warfare in the world, and the second for the specific congregation in its day-to-day tasks and difficulties. Thus, when the service is shortened by concluding with the Grace after these Collects, nothing essential to corporate worship is lost; for these prayers summarize all our supplications for 'those things which are requisite and necessary, as well for the body as the soul'

(p. 6). The Collect for Peace begins with an acknowledgment that the highest purpose for our lives, towards which God's grace and love are continually extended to us, is peace and concord, whether in the world, in the Church, or in our hearts. Such peace is possible only among those who have found true spiritual life, both now and everlastingly, through knowledge of Him as revealed in His Son (cf. John xvii.3), and who serve Him with complete self-giving because they have been freed by His forgiveness and grace from the bondage of selfishness and sin (cf. John viii.32-6, Rom. vi.22). In the original Latin form of the Collect the thought is vividly and tersely put: 'whom to know is to live, whom to serve is to reign.' The petition of the Collect proceeds with the request for God's protection and help in our struggle to win this peace against all the adversaries of His will, both material and spiritual. We do not ask to be removed from the conflict, for as long as there is sin in the world and in our lives such assaults of enemies are inevitable. We do pray that we may have such sure trust in God's invincible power, made manifest and available to us in the 'might' by which our Lord conquered sin and Satan, that we may neither fear the sufferings evil can inflict nor be anxious about the ultimate victory. (Cf. Psalm xxvii.1-3, Phil. i.28.)

*A Collect for Grace.* This Collect from the Gregorian Sacramentary was used in the Sarum Office of Prime. The principal theme of the Collect is similar to that of the preceding one, but it is more personal and immediate in its direction. Its language and spirit recall many of the Psalms, notably Psalm xci. In the central petition we ask to be delivered not only from sin itself, but from the occasions that lead us to sin. (Cf. the Lord's Prayer: 'Lead us not into temptation, but deliver us from evil.')

*Rubrics.* The Scotch Book of 1637 enjoined the use of the prayers for the king, the clergy and people, the Prayer of St. Chrysostom, and the Grace, at this place whenever the Litany was omitted. The 1662 Book, which removed these prayers from the end of the Litany to the Office, allowed their omission if the Litany was said, and the 1892 Book extended this permission when the Holy Communion followed, for the intercessions of the Litany and the Holy Communion cover the same subject matter of prayer. The 1928 Book added the second rubric with the intent of making the use of the Office more flexible. (See p. 31.)

It is of interest to recall that the American Book from 1789 to 1928 placed the first rubric not in this place, but after the prayer for the President. Bishop White told the Rev. Dr. William Augustus Muhlenberg that this peculiarity was a concession to the desire of George Washington to hear the prayer in his behalf, inasmuch as he seldom attended Evening Prayer, and, in his time, the Litany contained no specific petition for the President (see p. 55).

*A Prayer for the President.* Adapted by the 1789 Book from the Prayer for the King in the English Book, this prayer first appeared in two books of Private Prayers issued in 1547 and again in the Primer of 1553. The 1559 Book of Queen Elizabeth placed it at the end of the Litany, but the 1662 Book moved it to its present position. Bishop William White in a letter to Bishop Thomas C. Brownell of Connecticut, February 8, 1822, remarked: 'It may be questioned, whether in a government which gives no power commensurate with life, it be congruous to pray for the long life and prosperity of the first Magistrate; but it is contemptible to cavil at the title of "God's servant," as applied to an unbelieving President, when everyone, who understands Greek, knows that he is so called in Rom. xiii.4.' The custom of offering prayers for civil rulers is one of the most ancient traditions of Christian corporate worship (cf. 1 Tim. ii.1-2). In the early centuries of persecution of Christianity such intercessions were in essence prayers for peace, and in particular peace for the Church. In England, since the Reformation, the king has been the Head or supreme Governor of the temporal Church; hence it is natural that the prayer in his behalf should come first among the intercessions for the Church, before the prayer for the clergy and people. The same order is followed in the petitions of the Bidding Prayer, the Litany, and the intercession of the Holy Communion.

The opening address of the prayer is based upon 2 Chr. xx.6, Psalms cxiii.5-6, and xxxiii.13-14. For the contrast it suggests between the universal rule of God and the limited sovereignty of earthly governors, see the commentary in Evening Prayer, page 32. In the English Book the word 'health' is coupled with 'wealth,' meaning 'weal' or 'welfare,' a much richer conception than our substitute of 'prosperity.' The 'heavenly gifts' we ask for our rulers are more explicitly recited in the alternative prayer following: 'O Lord our Governor.' The final petition is taken from Psalm xxi.6.

Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

**O** LORD our Governor, whose glory is in all the world; We commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to THE PRESIDENT OF THE UNITED STATES, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

## *A Prayer for the Clergy and People.*

**A**LMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

## *A Prayer for all Conditions of Men.*

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

The alternative prayer was added in 1928. Although its thought was suggested by the second Collect for the King in the English Book, it is actually a new prayer, written by Mr. George Zabriskie of the Revision Commission (cf. pp. 35-6). The Commission intended it to be a substitute for the first prayer, not an alternative. But this section of the Prayer Book was under consideration by General Convention just at the time of President Wilson's tragic breakdown of health, and the Convention decided to retain the first prayer because of its more personal character. The brief preamble of this second prayer recalls Psalm viii.1, though its phrases are commonly found in the Old Testament. The several petitions are based upon Isaiah xi.2, and implore for our temporal rulers those gifts of the Spirit that the prophet enumerated as endowments of the Messiah in the rule of His Kingdom: wisdom and understanding, counsel and might, knowledge and the fear of the Lord.

*A Prayer for the Clergy and People.* This prayer, from the Gelasian Sacramentary, was included in the Primers and at the end of the Litany when it was first issued in 1544. The 1662 Book placed it in the Daily Offices. The American Book of 1789 changed the quaint address of the English form ('who alone workest great marvels') to the phrase taken from James i.17 ('from whom cometh every good and perfect gift'). Bishop Cosin and later the 1689 Commissioners had proposed a change in this preamble. The word 'healthful' means 'saving,'—the grace that makes us 'whole' from the sickness of sin (cf. our Lord's words, Mark ii.17). Without this blessing from God we cannot 'please' Him, for only by His help can we gratify and delight Him by 'being fruitful in every good work' (cf. Col. i.10). The beautiful comparison of God's grace to refreshing dew recalls several Old Testament passages: Deut. xxxiii.28, Psalm cxxxiii.3, and Hos. xiv.5 Notice how this petition asks of God the same Spirit and the same grace for both the clergy and the people, for the blessings and responsibilities of both are essentially one and the same.

## Morning Prayer

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

*\* This may  
be said when  
any desire the  
prayers of the  
Congregation.*

### *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [*\*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

*\* This may  
be said when  
any desire to  
return thanks  
for mercies  
vouchsafed to  
them.*

¶ NOTE, That the General Thanksgiving may be said by the Congregation with the Minister.

*A Prayer for all Conditions of Men.* The prayer is attributed to the Rev. Dr. Peter Gunning, Master of St. John's College, Cambridge, and later Bishop of Chichester (1670-74) and of Ely (1675-84). Dr. Gunning was a staunch royalist and high churchman, and has been described as a man 'well read in fathers and councils' and 'the incomparable hammer of the schismatics.' He took an active part in the Savoy Conference of 1661. There is no doubt that he intended the phrase in this prayer, 'all who profess and call themselves Christians,' to be aimed at the Puritans. Originally the prayer was written for use in the chapel of St. John's as a substitute for the Litany in Evening Prayer. The 1662 revisers eliminated the first part, with its intercessions for the king, the clergy, et cetera, as these were already provided for by the preceding prayers. This explains the somewhat sudden introduction of the word 'finally' towards the end of the prayer in its present form. The American Prayer Book placed it among the prayers of the Daily Offices, rather than among the occasional Prayers; and the 1892 Book restored the optional clause, which had been omitted in 1789.

The prayer contains three specific petitions. The first is for the missionary spread of the Gospel—the knowledge of God's 'saving health among all nations' (Psalm lxxii.2). This was the first note of concern for missions that found a place in the Prayer Book, and it doubtless reflects the development of English colonial expansion in the seventeenth century (see p. 38). The second petition, with its phrases from John xvi.13, Psalm xxv.9, and Eph. iv.3, is concerned with the unity of the Church. In Dr. Gunning's time the English Church lost the national unity it had maintained since the Reformation. But the disunity of Christendom beyond the confines of England was already a tragic fact. The final petition is for the afflicted and the suffering. The word 'estate' refers to external circumstances in general, not merely to property. Similarly, the now famous phrase of the opening supplication, 'all sorts and conditions of men,' is descriptive of outward conditions rather than of inner character of men.

*A General Thanksgiving.* The original suggestion for the phrasing of this thanksgiving appears to have been a private prayer of Queen Elizabeth issued in 1596. Bishop Edward Reynolds of Norwich (1661-76), a man of Puritan sympathies, composed it in its present form for the 1662 Book. The style is a striking contrast and the subject matter a complementary balance to the preceding intercession of Bishop Gunning, the militant foe of Puritanism. It is interesting that whereas Gunning's prayer leans heavily upon Scriptural citations, Reynolds' thanksgiving is more theological in vocabulary, though not without clear allusions to Biblical words and phrases. 'Hope of glory' is obviously taken from Col. i.27; and the concluding petition looks back upon the opening versicle of the Office from Psalm li.15 and a phrase in the *Benedictus*, Luke i.75. Both prayers are built upon the doctrine of God in His threefold activity as Creator, Preserver, and Redeemer; and in both prayers the fruits of God's redemption of us through Christ are recounted. In the former, they are: way of truth, unity of spirit, bond of peace, and righteousness of life; in the latter, they are more succinctly stated: the means of grace and the hope of glory.

The New Testament teaches us that thanksgiving is an essential part of Christian worship, and that the giving of thanks to God for His mercies is both a natural and a necessary accompaniment of our requests for His continued providence and grace (cf. Phil. iv.6; 1 Tim. ii.1). Hence our American revisers of 1789 were well advised in moving the General Thanksgiving from the occasional Prayers and making it a regular part of the corporate worship of the Daily Office. It gives to the Office a concluding 'eucharistic' note, especially appropriate when the Office is not followed immediately by the Eucharist proper. And like the concluding thanksgiving of the Holy Communion itself (p. 83), it serves to direct our worship in the sanctuary to the tasks of service in the world and so relates our daily prayers to our daily lives by linking the due service of our lips to the dutiful service of our deeds.

The rubric that provides for the common recital of the thanksgiving by minister and congregation is the recognition of a long-established custom—and a very natural one, since the 'general' character of the thanksgiving is comparable to the 'general' confession of sin the entire congregation makes at the beginning of the Office. The Irish Book of 1878 was the first to include such a rubric. The American Book added it in 1928.

*A Prayer of St. Chrysostom.* Archbishop Cranmer found this prayer in the Greek Liturgy, ascribed to St. Chrysostom (d. 407) though actually of the fifth century, when he was searching for suggestions for the English Litany of 1544. The 1662 Book first joined it to the Daily Office, in addition to the Litany; the American 1928 Book removed it from the Litany (see p. 59). The prayer is based upon our Lord's sayings recorded in Matt. xviii.19-20, but in the English version of Cranmer a curious conflation of two distinct sayings of Jesus occurs, resulting in an unfortunate statement of His teaching concerning prayer. In Matt. xviii.19 Jesus says that if two of His disciples *agree* in whatsoever they ask, it shall be done by the Father; and in verse 20 He goes on to say that where two or three are gathered together in His Name, He is in the midst of them. The original Greek of the prayer conforms to verse 19 and so fits in with the 'one accord' of the opening address. (Cf. also John xiv.14, 1 John v.14-15; and Acts i.14, ii.1, et cetera, where the early Christians are described as being together 'with one accord.') Such accord in prayer is a gift of grace. It is none other than to pray 'in Christ's Name,'—to pray as He did, 'Not my will, but Thine be done.' Indeed, the entire prayer is addressed to Christ, although this is obscured by the opening address to 'Almighty God.' When our wills are, like our Lord's, conformed to God's will, then only do the inner 'desires' of our hearts agree with the outward 'petitions' of our lips and we are truly of 'one accord' with Him and with one another. The word 'expedient' means 'suitable' or 'advantageous,' not, as it commonly means today, 'politic' or 'opportune' (cf. 1 Cor. x.23). Notice also the coupling of 'knowledge of thy truth' and 'life everlasting,' as in the Collect for Peace (p. 17).

*The Grace* (2 Cor. xiii.14). This is a prayer, not a benediction. It was inserted after the Litany in 1559 and added to the Offices in 1662. It is frequently used in the Eastern liturgies as a salutation before the *Sursum corda* of the Eucharist (p. 76). In the Offices it serves both as a final doxology by its naming of the Holy Trinity, and as a prayer for the chief gifts and graces of the Three Persons: the Son's favor towards us in His redeeming act; the Father's love; and the Spirit's bond, uniting us in fellowship one with another and communicating God's love and Christ's grace among us in His Body, the Church.

## Morning Prayer

*A Prayer of St. Chrysostom.*

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

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

*Here endeth the Order of Morning Prayer.*

## The Order for Daily Evening Prayer

¶ *The Minister shall begin the Evening Prayer by reading one or more of the following Sentences of Scripture; and then he shall say that which is written after them. But he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.*

¶ *And NOTE, That when the Confession and Absolution are omitted, the Minister may, after the Sentences, pass to the Versicles, O Lord, open thou our lips, etc., in which case the Lord's Prayer shall be said with the other prayers, immediately after The Lord be with you, etc., and before the Versicles and Responses which follow.*

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab. ii. 20.*

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psalms xxvi. 8.*

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psalms cxli. 2.*

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him. *Psalms xcvi. 9.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalms xix. 14.*

*Advent.* Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark xiii. 35, 36.*

*Christmas.* Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev. xxi. 3.*

## Evening Prayer

*Epiphany.* The Gentiles shall come to thy light, and kings to the brightness of thy rising. *Isaiah lx. 3.*

*Lent.* I acknowledge my transgressions, and my sin is ever before me. *Psaln li. 3.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

*Good Friday.* All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. *Isaiah liii. 6.*

*Easter.* Thanks be to God, which giveth us the victory through our Lord Jesus Christ. *1 Cor. xv. 57.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col. iii. 1.*

*Ascension.* Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb. ix. 24.*

*Whitsunday.* There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. *Psaln xlv. 4.*

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev. xxii. 17.*

*Trinity Sunday.* Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. *Isaiah vi. 3.*

## EVENING PRAYER

The structure of Evening Prayer is exactly similar to that of Morning Prayer. Only minor variations of detail exist between them, notably the omission of the invitatory psalm, the *Venite*, at the Evening Office. Further shortening of Evening Prayer is permissible by the omission of one lesson and canticle (p. 25), and, even on days of fasting and abstinence, of the penitential introduction (p. 23). But Evening Prayer may be lengthened by using the *Gloria in excelsis* at the end of the whole selection of Psalms (p. 25) and by the singing of an anthem after the third Collect (p. 31).

The opening sentences are arranged, as in Morning Prayer, according to the Church seasons—a plan adopted in the 1892 Book. Two sentences only are common to both services: Hab. ii.20 and Psalm xix.14. No sentences are provided for Thanksgiving Day, presumably since the chief services proper to this day are customarily held only in the morning.

The short bidding, alternative to the long Exhortation, was introduced in the 1892 Book, to avoid the tediousness of overmuch repetition. Also the long Exhortation, like the *Venite*, might be considered as sufficient, when read in the morning, for the entire day's corporate worship.

The permission to omit at any time the entire penitential introduction to Evening Prayer may not always be spiritually advantageous. To confess one's sins and seek God's pardon at the close of the day's work is perhaps more natural than to do so when one has just arisen from refreshing sleep. There is always in us the disposition to sin, but at the end of the day we could more readily make up a lengthy list of the times we have given in to this disposition during our waking hours.



## Evening Prayer

LET us humbly confess our sins unto Almighty God.

¶ *Or else he shall say as followeth.*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

### *A General Confession.*

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto

## Evening Prayer

mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

### *The Declaration of Absolution, or Remission of Sins.*

¶ *To be made by the Priest alone, standing; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

¶ *Or this.*

THE Almighty and merciful Lord grant you Absolution and Remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him.*

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

## Evening Prayer

us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

*Answer.* And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say,*

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

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

*Minister.* Praise ye the Lord.

*Answer.* The Lord's Name be praised.

¶ *Then shall follow a Portion of the Psalms, according to the Use of this Church. And at the end of every Psalm, and likewise at the end of the Magnificat, Cantate Domino, Bonum est confiteri, Nunc dimittis, Deus misereatur, Benedic, anima mea, may be sung or said the Gloria Patri; and at the end of the whole Portion or Selection of Psalms for the day, shall be sung or said the Gloria Patri, or else the Gloria in excelsis, as followeth.*

*Gloria in excelsis.*

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

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

The alternative Absolution (corresponding to the alternative use of the Absolution of Holy Communion at Morning Prayer) was proposed in the 1892 revision, but only adopted in the 1928 Book. It is taken from the Sarum Office of Compline, a service that gave many other features to Evening Prayer. The same Absolution is provided also in the Communion of the Sick (p. 323), and a variant of it in the Litany for the Dying (p. 319). It is not a declaration, as is the preceding form, but a prayer, though bereft of a concluding oblation 'through Jesus Christ our Lord.' The grace of God's forgiveness affords pardon for offenses past, change of life in the present, and strength for obedience and service in the future. Notice that the word 'consolation' means primarily 'encouragement.'

*Gloria in excelsis.* The provision of this canticle as an alternative to *Gloria Patri* is a peculiarity of the American Prayer Book. Until the 1928 revision it was permitted also in this place in Morning Prayer. Bishop William White explained in a letter to Bishop Thomas C. Brownell, dated February 8, 1822, that it 'was introduced under the notion, that the singing of it would add to the beauty of the service.' The *Gloria in excelsis* is a Greek hymn used in the Daily Offices of the Eastern Church since the fourth century. It is known as the 'greater or major doxology'—to distinguish it from the *Gloria Patri*—and is sung at the conclusion of the psalmody of Lauds. Many Western Churches adopted it in the service of Matins for a time, until the spread of the Roman liturgy throughout Western Christendom confined its use to the Mass. (For a commentary on its text, see p. 84.)

## Evening Prayer

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

¶ Then shall be read the First Lesson, according to the Table or Calendar.

¶ After which shall be sung or said the Hymn called *Magnificat*, as followeth.

¶ But NOTE, That the Minister, at his discretion, may omit one of the Lessons in Evening Prayer, the Lesson read being followed by one of the Evening Canticles.

*Magnificat*. St. Luke i. 46.

MY soul doth magnify the Lord, \* and my spirit hath rejoiced in God my Saviour.

For he hath regarded \* the lowliness of his handmaiden.

For behold, from henceforth \* all generations shall call me blessed.

For he that is mighty hath magnified me; \* and holy is his Name.

And his mercy is on them that fear him \* throughout all generations.

He hath showed strength with his arm; \* he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat, \* and hath exalted the humble and meek.

He hath filled the hungry with good things; \* and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel; \* as he promised to our forefathers, Abraham and his seed, for ever.

The Puritans had a strong distaste for the use of the Gospel canticles, even though they were part of Holy Scripture. To satisfy their consciences Cranmer introduced into the 1552 Book selected Psalms as alternatives to the *Benedictus*, *Magnificat*, and *Nunc Dimittis*. The Proposed Book of 1786 made no change in this arrangement, but in 1789 the strength of Puritan prejudice was sufficient to cause the elimination of the *Magnificat* and *Nunc Dimittis* from the American Prayer Book, and the provision of two other Psalms for use as canticles at Evening Prayer: *Bonum est confiteri* and *Benedic, anima mea*. Bishop White, in the letter quoted above (p. 25), says simply: 'Whether the changes in the Psalms and the Hymns after the Lessons, be improvements, must be left to the decision of taste.' Fortunately the decision was made, in the 1892 revision, to restore the Gospel canticles traditionally associated in the Western Church with the Evening Office.

*Magnificat*. The Song of our Lord's mother, which the Evangelist attributes to the occasion of her visit to the mother of St. John Baptist, has been used as a canticle in the Church's liturgical Offices from at least the fourth century, if not earlier. In the Eastern Churches it found a place in the Office of Lauds, as it did also for a time in certain monasteries of Gaul. But St. Benedict, following no doubt the custom of the Roman Church, appointed it as the climax of the Vespers Office; and with this Office the canticle soon became associated in the West. In his combination of elements from Vespers and Compline to make up the service of Evening Prayer Archbishop Cranmer fittingly set the *Magnificat* in a position where it links the lesson of the Old Testament with that of the New. For the *Magnificat* is the loveliest flower of Hebrew Messianic poetry, blossoming on the eve of the Incarnation. Its direct model was the Song of Hannah (1 Sam. ii.1-10), but its several phrases are a mosaic of allusion and quotation of the whole range of the Old Testament. It could have been composed only by one who was intimately conversant with the Scriptures and in perfect concord with its piety and aspiration. It sums up the hope of the lowly and meek, the hungry and poor for the redemptive fulfilment of God's promises to Israel. In addition, its simple faith, its joyful hope, its humble gratitude and its calm submission bear eloquent testimony to the character and spirit of her who was chosen to be the mother of the Lord.'

## Evening Prayer

¶ Or this Psalm.

*Cantate Domino.* Psalm xcvi.

**O** SING unto the LORD a new song; \* for he hath done marvellous things.

With his own right hand, and with his holy arm, \* hath he gotten himself the victory.

The LORD declared his salvation; \* his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel; \* and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the LORD, all ye lands; \* sing, rejoice, and give thanks.

Praise the LORD upon the harp; \* sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms, \* O show yourselves joyful before the LORD, the King.

Let the sea make a noise, and all that therein is; \* the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the LORD; \* for he cometh to judge the earth.

With righteousness shall he judge the world, \* and the peoples with equity.

¶ Or this.

*Bonum est confiteri.* Psalm xcii.

**I**T is a good thing to give thanks unto the LORD, \* and to sing praises unto thy Name, O Most Highest;

To tell of thy loving-kindness early in the morning, \* and of thy truth in the night season;

Upon an instrument of ten strings, and upon the lute; \* upon a loud instrument, and upon the harp.

*Cantate Domino.* Introduced in the 1552 Book as an alternative to the *Magnificat*, this Psalm is a general invitatory of praise, summoning the whole world of nature and man to rejoice in the marvelous and mighty works of God. It is strongly reminiscent of the *Venite*, particularly in the note of judgment it sounds at its conclusion, and of other Psalms of the same type, notably Psalm xcvi. The timeless themes of God's creation and judgment serve the psalmist as a background for a 'new song' celebrating His redemptive acts for His people in the course of history. For these 'marvellous things' he calls upon 'the house of Israel,' the heathen of 'all lands,' and all created nature, to 'sing, rejoice, and give thanks.' In verse 7 'shawms' are wind instruments or horns; in verse 9 'floods' should be translated 'rivers.'

*Bonum est confiteri.* The 1789 Book provided these first four verses of Psalm xcii as an alternative to the *Cantate Domino*. The canticle is peculiar to the American Prayer Book, and summarizes the thought of the preceding canticle. At the time of our Lord this Psalm was especially appointed for use in the Temple at the morning sacrifice on the Sabbath Day.

## Evening Prayer

For thou, LORD, hast made me glad through thy works; \*  
and I will rejoice in giving praise for the operations of thy  
hands.

¶ Then a Lesson of the New Testament, as it is appointed.

¶ And after that shall be sung or said the Hymn called *Nunc dimittis*,  
as followeth.

*Nunc dimittis*. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace, \*  
according to thy word.

For mine eyes have seen \* thy salvation,  
Which thou hast prepared \* before the face of all  
people;

To be a light to lighten the Gentiles, \* and to be the  
glory of thy people Israel.

¶ Or else this Psalm.

*Deus misereatur*. Psalm lxxvii.

GOD be merciful unto us, and bless us, \* and show us  
the light of his countenance, and be merciful unto us;

That thy way may be known upon earth, \* thy saving  
health among all nations.

Let the peoples praise thee, O God; \* yea, let all the  
peoples praise thee.

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

Let the peoples praise thee, O God; \* yea, let all the  
peoples praise thee.

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

God shall bless us; \* and all the ends of the world shall  
fear him.

*Nunc dimittis*. The Song of Simeon has been sung at the Evening Offices of the Church since the fourth century. In the West it became the canticle for Compline in the Roman and Sarum Breviaries. It was also sung in the procession before Mass on the Feast of Purification (cf. p. 232). As the *Magnificat* looks forward to the Incarnation, this canticle looks back upon it as an accomplished fact. Thus it appropriately follows the New Testament lesson, as the *Magnificat* appropriately precedes it. And whereas the *Magnificat* concentrates its thought upon the Incarnation as the fulfilment of Israel's hope, the *Nunc dimittis* contemplates the universal meaning of the Incarnation, not only as 'the glory' of Israel but also as the 'light' of the Gentiles. The transition the *Nunc dimittis* makes between the New Testament revelation and the Creed of the Church (p. 29) is logical and instructive.

*Deus misereatur*. The appointment of Psalm lxxvii, made in the 1552 Book as an alternative to the *Nunc dimittis*, is especially apt, for it strikes the same universal note in its prayer that God's redemptive action be made known 'among all nations.' Its threefold reference to Israel, the nations, and the world of nature suggests comparison with the *Cantate Domino*, with which it is liturgically correlative. The Psalm opens with a citation of the Priestly Blessing (Num. vi.24-6), followed by two verses with choral response. A final stanza refers to a specific blessing of God—the ingathered harvest. Doubtless the Psalm was originally composed for liturgical use at a harvest festival.

## Evening Prayer

¶ Or this.

*Benedic, anima mea.* Psalm ciii.

**P**RAISE the LORD, O my soul; \* and all that is within me, praise his holy Name.

Praise the LORD, O my soul, \* and forget not all his benefits:

Who forgiveth all thy sin, \* and healeth all thine infirmities;

Who saveth thy life from destruction, \* and crowneth thee with mercy and loving-kindness.

O praise the LORD, ye angels of his, ye that excel in strength; \* ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the LORD, all ye his hosts; \* ye servants of his that do his pleasure.

O speak good of the LORD, all ye works of his, in all places of his dominion: \* praise thou the LORD, O my soul.

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may, instead of the words, He descended into hell, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.*

**I** BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The

*Benedic, anima mea.* These initial and concluding verses of Psalm ciii were added to the American Prayer Book in 1789 as an alternative to Psalm lxvii. The entire Psalm is one of the noblest utterances of praise to God for His merciful goodness to those who fear and obey Him. Its feeling for the tender compassion of God towards His wayward children is matched only by some of the parables of our Lord. In the two sections of the Psalm that make up this canticle a contrast is pointed between the sinfulness and frailty of God's earthly servants and the strength and constancy in obedience of His heavenly hosts. Yet in whatever sphere of His dominion, whether earth or heaven, His creatures are summoned to praise His mercy and provident goodness.

*The Creed.* See p. 15.

Resurrection of the body: And the Life everlasting. Amen.

¶ *Or the Creed commonly called the Nicene.*

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

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

¶ *And after that, these Prayers following, the People devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.

*Answer.* And with thy spirit.

*Minister.* Let us pray.

¶ *Here, if it hath not already been said, shall follow the Lord's Prayer.*

Originally the Daily Offices ended with the lessons. But during the Middle Ages it became customary to add to them brief devotions in the form of versicles and responses and prayers. The Sarum Offices for Lauds, Prime, Vespers, and Compline concluded thus: *Kyrie*, Lord's Prayer, Creed (at Prime and Compline only), suffrages or preces (i.e. versicles and responses), Salutation ('The Lord be with you,' etc.), Collect, Memorials (i.e. prayers for particular remembrances), and a final Salutation with the versicles, 'Let us bless the Lord' and 'Thanks be to God.' In the 1549 Book Cranmer followed this order closely, but in 1552 he placed the Creed and Salutation before the *Kyrie* and directed that the Lord's Prayer be said by all the congregation instead of by the minister alone. The final Salutation and versicles were omitted altogether from the Prayer Book. The American Prayer Book has never included the *Kyrie*, and from 1789 to 1892 it provided only the first and last pairs of suffrages before the Collects, as is still the case in Morning Prayer.

The suffrages or versicles before the Collects adopted by Cranmer were similar in scope to those of Lauds and Vespers, with the exception of a set of petitions for the departed. He used, however, the vernacular forms already familiar to the people from the Bidding of the Bedes (see p. 47), said during the Sunday procession before Mass. All of them are taken from the Psalms, except the fifth pair, which is derived from an antiphon said before the Memorial 'For Peace.' The texts are: Psalm lxxv.7, xx.9, cxxxii.9, xxviii.10, and li.10a, 11b. In the American Prayer Book the response of the fifth suffrage is also from the Psalms (iv.9), being substituted for the English response: 'Because there is none other that fighteth for us, but only thou, O God.'

It will be noticed how aptly each pair of versicles serves as a summary of one of the prayers that follow, so that if the prayers should be omitted, this 'little litany' would still cover the same range of petition and intercession. The first pair belong to the Collect of the Day, the last two pairs with the two fixed and invariable Collects respectively.

*A Collect for Peace.* This is from the Gelasian Sacramentary, and served as the Collect of the Votive Mass 'For Peace' in the Sarum (and Roman) Missal. It is exactly correlative in its position in the service and in the substance of its thought to the Collect for Peace in Morning Prayer (p. 17). It also has very close affinities with the Col-

## Evening Prayer

*Minister.* O Lord, show thy mercy upon us.

*Answer.* And grant us thy salvation.

*Minister.* O Lord, save the State.

*Answer.* And mercifully hear us when we call upon thee.

*Minister.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyful.

*Minister.* O Lord, save thy people.

*Answer.* And bless thine inheritance.

*Minister.* Give peace in our time, O Lord.

*Answer.* For it is thou, Lord, only, that makest us dwell in safety.

*Minister.* O God, make clean our hearts within us.

*Answer.* And take not thy Holy Spirit from us.

¶ *Then shall be said the Collect for the Day, and after that the Collects and Prayers following.*

### *A Collect for Peace.*

**O** GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

### *A Collect for Aid against Perils.*

**L**IGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In places where it may be convenient, here followeth the Anthem.*

¶ *The Minister may here end the Evening Prayer with such Prayer, or Prayers, taken out of this Book, as he shall think fit.*

lect for the Fifth Sunday after Easter (p. 175). The preamble of the Collect outlines succinctly the steps by which God's gifts of grace are brought to fruition in our experience: first, the kindling of His desires in our hearts; second, the formation of purposeful resolves ('counsels') in our minds; and finally, their issuance in righteous deeds. We then ask for that distinctive gift of peace that our Lord gave to His disciples before His departure from them, a peace 'not as the world giveth' (John xiv.27) or can give. For such peace is an inward calm, a 'rest and quietness,' the fruit of obedience to God's will and of trust in His protection. We do not ask to be removed from the assaults and tribulations of the world, but from the fear of them, a gift that comes only to those who are resolved to do the will of God in devotion to His commandments.

*A Collect for Aid against Perils.* Also from the Gelasian Sacramentary, this Collect was used in the Sarum Office of Compline. It corresponds to the Collect for Grace in Morning Prayer, and, like it, is a petition for the immediate day and hour, in contrast to the preceding prayer, which is without limit of time or occasion. The Collect is woven about the thoughts so often expressed in the Psalter, e.g. Psalms iii.5, iv.9, xiii.3, et cetera. The cover of darkness and the helplessness of sleep inspire fear for 'those evils which the craft and subtily of the devil or man worketh against us' (p. 58), and terror for natural calamities or death which may befall us; but only to those who have not put their trust in Him to Whom 'the darkness is no darkness, but the night is as clear as the day' (cf. Psalm cxxxix.11), and Who loves us for the sake of Him Who is 'the light of the world' (John viii.12, ix.5).

*The Anthem.* The word 'anthem' is an Anglicized form of 'antiphon.' In the pre-Reformation period it was customary to sing at the end of the Morning and Evening Offices an antiphon, usually one in honor of the Blessed Virgin. The custom of singing anthems at the end of Morning and Evening Prayer continued after the Reformation, though there was no rubrical provision for them. In the 1662 Book, which printed additional prayers after the Collect for Aid, the historic place of the anthem was recognized by a rubric at this place and also after the Collect for Grace in Morning Prayer. The American Prayer Book introduced this rubric in 1892, but only in Evening Prayer.



## Evening Prayer

*A Prayer for The President of the United States,  
and all in Civil Authority.*

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon this whole land; and so rule the hearts of thy servants THE PRESIDENT OF THE UNITED STATES, *The Governor of this State*, and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

*A Prayer for the Clergy and People.*

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

*A Prayer for all Conditions of Men.*

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we com-

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*A Prayer for the President.* This is the only one of the five concluding prayers of Evening Prayer that differs from the five in Morning Prayer. The change was made in 1892. This prayer is an adaptation of the Prayer for the King introduced in the 1549 Book for use with the Collect for the Day at Holy Communion. The address of the prayer points a contrast between God's authority, which is everlasting in time and infinite in power, and the authority of earthly rulers, which is for a limited term and is subject, in constitutional states, to the laws of the commonwealth. The second part of the prayer recalls the teaching of St. Paul in Rom. xiii.1ff. (cf. 1 Pet. ii.13-17), concerning the honor and obedience due to constituted civil authority as 'powers ordained of God.'

## Evening Prayer

mend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [*\*especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

*\* This may be said when any desire the prayers of the Congregation.*

### *A General Thanksgiving.*

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [*\*particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ NOTE, That the General Thanksgiving may be said by the Congregation with the Minister.

## Evening Prayer

### *A Prayer of St. Chrysostom.*

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

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

*Here endeth the Order of Evening Prayer.*

# Prayers and Thanksgivings

## PRAYERS.

¶ *To be used before the Prayer for all Conditions of Men, or, when that is not said, before the final Prayer of Thanksgiving or of Blessing, or before the Grace.*

### *A Prayer for Congress.*

¶ *To be used during their Session.*

**M**OST gracious God, we humbly beseech thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

### *For a State Legislature.*

**O** GOD, the fountain of wisdom, whose statutes are good and gracious and whose law is truth; We beseech thee so to guide and bless the Legislature of this State, that it may ordain for our governance only such things as please thee, to the glory of thy Name and the welfare of the people; through Jesus Christ, thy Son, our Lord. *Amen.*

### *For Courts of Justice.*

**A**Lmighty God, who sittest in the throne judging right; We humbly beseech thee to bless the courts of

## PRAYERS AND THANKSGIVINGS

The first Prayer Book of 1549 included six Collects (see p. 49) and the two prayers 'For Rain' and 'For Fair Weather' for use after the Offertory when there was no Communion but only Ante-Communion. Each successive revision of the Prayer Book has increased the number of special prayers and indicated their appropriate use not only at the Holy Communion but also at the Daily Offices or with the Litany. The rubric indicates the order of their insertion at Morning or Evening Prayer; that is, these specific prayers with particular intentions should precede the general, summary intercession 'For all Conditions of Men.' Similarly, particular thanksgivings follow the 'General Thanksgiving' (cf. rubric on p. 50). When used at the Holy Communion these occasional prayers and thanksgivings should come after the Creed, as directed by the second rubric on page 71, so that their intentions may be taken up into the offering of the people and the general intercession for Christ's Church.

The following intercessory prayers may be classified according to subject and theme: 1 to 4, the State; 5 to 12, the Church and its Ministry; 13 to 17, the Order of Nature; 18 to 22, War and Peace; 23 to 30, Education and Christian Service; and 31 to 36, the Sick and Afflicted.

1. *A Prayer for Congress.* This prayer is an adaptation of 'A Prayer for the High Court of Parliament' in the 1662 Book, which in turn goes back to a form issued in 1625 in an 'Order of Fasting,' and again in 1628 for services in time of war. Its substance is generally attributed to Archbishop William Laud, who was executed in 1645 by order of the same High Court of Parliament. The prayer reflects the constitutional arrangement of England where the good of the Church and the establishment of religion are more directly the concern of the national legislature than they are in the United States. Its inclusion in the Proposed Book of 1786 (after the collects of Evening Prayer), whence it passed into the 1789 Book, was occasioned no doubt by the close association of many founding fathers of the Episcopal Church with the founding fathers of our nation—notably Bishop William White, who was chaplain of the Continental Congress, 1777–89, and of the United States Senate, 1790–1800. The prayer teaches us that only when government is founded upon and directed towards right policies—namely,

justice and the magistrates in all this land; and give unto them the spirit of wisdom and understanding, that they may discern the truth, and impartially administer the law in the fear of thee alone; through him who shall come to be our Judge, thy Son, our Saviour Jesus Christ. *Amen.*

## *For Our Country.*

**A**LMIGHTY God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *Amen.*

## *A Prayer to be used at the Meetings of Convention.*

**A**LMIGHTY and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church *here* assembled in thy Name and Presence. Save *us* from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in *our* work, by the

the glory of God, the good of His Church, and the welfare of the people—can there ensue secure blessings, whether material ('peace and happiness'), moral ('truth and justice'), or spiritual ('religion and piety').

2. *For a State Legislature.* This Collect, added to the Prayer Book in 1928, is based upon a prayer in the *Book of Offices* issued by authority of General Convention in 1914. Mr. George Zabriskie of the Revision Commission was largely responsible for its present form. It states the same truth as the preceding 'Prayer for Congress' in a more direct and less rhetorical way. The opening address brings to mind Psalm xix.7-9.

3. *For Courts of Justice.* This is the only prayer specifically for the judiciary in any of the Anglican Prayer Books. It was composed for the 1928 Book by Mr. George Zabriskie in collaboration with the Revision Commission, and first appeared in the Commission's Report to the General Convention of 1916. With the two preceding prayers and the prayers for those in civil authority (pp. 17-18, 32) this intercession for judges and courts completes the corporate prayer of the Church for the three co-ordinate branches of our government: executive, legislative, and judicial. The administration of temporal justice petitioned for in this prayer is modeled upon the prophetic vision of the execution of justice to be wrought by Christ in His Kingdom (see Isaiah xi.1ff.), and is set against the background of the majesty and impartiality of Divine justice both now and at the end of time. The opening address is a quotation from Psalm ix.4; the final clause recalls the *Te Deum*.

4. *For Our Country.* The magnificent general intercession for our country was composed by the Rev. George Lyman Locke (d. 1919), for fifty-two years rector of St. Michael's, Bristol, R. I., at the instigation and suggestion of the Rev. Dr. William Reed Huntington. It was published in *The Book Annexed* of 1883 as a part of the proposed service for Thanksgiving Day. However, it was not admitted into the Prayer Book until the 1928 revision, and then with several alterations of Locke's striking phraseology. Though it has the timeless ring of all true liturgical prayer, it reflects no less truly the expansive and turbulent era of our national history in which the prayer was composed:

mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

¶ *During, or before, the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause, here assembled in thy Name, being changed to now assembled (or about to assemble) in thy Name and Presence; and the clause, govern us in our work, to govern them in their work.*

*For the Church.*

○ GRACIOUS Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. *Amen.*

*For the Unity of God's People.*

○ GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and char-

the rapid development of the West, the tremendous influx of foreign immigration, the rise of 'big business,' the violence attendant upon the organization of labor, the corruption and scandals in high places, and, not least, the emergence of the United States as a world power. It is instructive to compare this prayer with 'A General Intercession' (p. 599), composed by Dr. Huntington at about the same time. The concluding petitions of the prayer are redolent of the language and piety of the Psalter: thanksgiving in prosperity and trust in times of adversity.

5. *A Prayer to be used at the Meetings of Convention.* Adopted by the General Convention of 1799, this prayer was printed until 1838 after the service for the Consecration of a Church. A few alterations were made in it by the Conventions of 1886 and 1889. The primary source of the prayer is the concluding section of the old Reformation Homily on the Holy Ghost appointed for Whitsunday. The prayer recalls the Church's faith that the Holy Spirit has from the earliest days directed the decisions of its councils (cf. Acts xv.28), in fulfilment of our Lord's promise of His abiding presence with His Church (cf. Matt. xxviii.19-20), when in the spirit of humility and receptiveness to truth it seeks to carry out His Great Commission to spread the Gospel throughout the world in all the areas and interests of human life. The 'mighty power of the Holy Ghost' both enables the Church to bear its witness and effects the consequences of its witness, namely, the overthrow of evil, the unity of God's 'dispersed sheep' (cf. John x.16), and the eternal salvation of souls. The word 'comfortable' in this prayer has its archaic meaning of 'strengthening.' Compare this prayer with the Collect for Tuesday in Whitsun Week.

6. *For the Church.* This prayer first appeared in 1667 in *A Summarie of Devotions*, drawn from a manuscript of Archbishop William Laud (d. 1645). It came into the Prayer Book in 1928, but with not a few emendations of Laud's own wording. The South African Book of 1944 contains it in more nearly its original form. Many have regretted the substitution of the present ending (cf. Heb. vii.25) for Laud's more vigorous 'where it is divided and rent asunder, make up the breaches of it, O thou Holy One of Israel' (cf. Amos ix.11). The fine sense of style in this prayer, with its antithetical balancing of phrase, should not divert attention from its faithful adherence to An-

glican doctrine concerning the 'holiness' and the 'catholicity' of the Church. The Church is 'holy' because it is called of God and set apart for His purposes, because it has received the gift of His Holy Spirit and has been entrusted with holy things. It is true that its members have not yet achieved a pure and perfect state of life, and that there is both error and sin in the Church; but the Church is holy in its promise, not in its attainment. The term 'Catholic' is rightly applied to Christendom as a whole, as a potential unity and fellowship in common Faith, Ministry, and Sacraments. In actuality this unity does not exist, for the Catholic Church is in schism—'divided and rent asunder.' No single branch or particular communion of this Catholic Church can rightly arrogate to itself the claim to be the sole and only possessor of God's truth and grace.

7. *For the Unity of God's People.* This prayer forms part of the Accession Service used in the Church of England on the anniversaries of the current sovereign's accession to the throne. It first appeared in the Accession Service for George I in 1714, when no doubt the reference to 'our unhappy divisions' had more of an eye to the political schemes and intrigues of the Jacobites and the Jesuits than to the schisms of the Dissenters. Its authorship is unknown, but it is built around a cento of New Testament phrases: Eph. iv.3–6, Acts iv.32, and Rom. xv.6. It came into the American Prayer Book in the 1892 revision, in response to the awakened interest of Anglicanism in the cause of Church unity. At the Convention of 1886 in Chicago the House of Bishops issued a Declaration Concerning Unity, whose principles were taken up and reaffirmed by all the bishops of the Anglican Communion at the Lambeth Conference of 1888. Known as the Quadrilateral, this celebrated statement sets forth four principles as 'the substantial deposit of Christian faith and order committed by Christ and his apostles to the church' and 'essential to the restoration of unity among the divided branches of Christendom': (1) the Holy Scriptures, as the revealed Word of God; (2) the Nicene Creed, as the sufficient statement of the Christian faith; (3) the two sacraments of Baptism and the Lord's Supper, ministered with Christ's words of institution and the elements ordained by Him; and (4) the historic Episcopate, locally adapted to the varying needs of nations and peoples.

8 and 9. *For Missions.* The first Prayer Books contained no special intercessions for missions, for they were issued at a time when the English Church was primarily involved in its own reform and the establishment of its national organization, and before the English people had taken to the sea and become a world empire. Again, when the Episcopal Church was organized in America, the Church was much depleted by the divisions of loyalty created by the American Revolution and too uncertain of its strength to be concerned with missionary expansion. But the nineteenth century witnessed a great flowering of missionary endeavor in all branches of Christendom, and in this movement the Episcopal Church found itself in energetic participation. At the close of the century it was supporting eighteen missionary districts in the United States and seven missionary jurisdictions in foreign lands. The 1892 Prayer Book recognized this God-appointed witness of the Church by the inclusion of the prayer of one of its devoted missionary bishops ('O God, who hast made of one blood').

The first prayer 'For Missions' was composed by George Edward Lynch Cotton, missionary bishop of Calcutta, India, 1858–66. The 1892 Book adopted it, but in a very much altered version of the original. The 1928 Book revised it to conform more nearly to Bishop Cotton's phraseology, but it still lacks the rhythm of his ending: 'And hasten, O heavenly father, the fulfilment of thy promise to pour out thy Spirit upon all flesh.' Other recent revisions of Anglican Prayer Books, Canadian, Scottish, and South African, have included some form of this splendid intercession, a mosaic of Scriptural quotations in the best tradition of liturgical composition: Acts xvii.26, Eph. ii.17, Isaiah lvii.19, Acts xvii.27, Joel ii.28, and Acts ii.17.

The second prayer 'For Missions' is in the form of a thanksgiving. It appeared first in the *Book of Offices and Prayers* (1886), and is the work of the Rev. Dr. William Reed Huntington. It was admitted into the 1928 Book in a more compact form. Like Bishop Cotton's intercession, Dr. Huntington's prayer is replete with Biblical phrases: Lam. iii.22, Jer. xxxii.18, Isaiah xliii.16 and xl.3, Psalm lxxvii.19, and 1 Cor. iii.6. The two prayers together are complementary in petition and thanksgiving. In beseeching God to fulfil His redemptive purpose for all mankind, we must at the same time offer our praise for the work He has already accomplished and dedicate ourselves anew to 'labour abundantly' for its further realization.

ity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

*For Missions.*

**O** GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *Or this.*

**A**LMIGHTY God, whose compassions fail not, and whose loving-kindness reacheth unto the world's end; We give thee humble thanks for opening heathen lands to the light of thy truth; for making paths in the deep waters and highways in the desert; and for planting thy Church in all the earth. Grant, we beseech thee, unto us thy servants, that with lively faith we may labour abundantly to make known to all men thy blessed gift of eternal life; through Jesus Christ our Lord. *Amen.*

*For those who are to be admitted into Holy Orders.*

¶ *To be used in the Weeks preceding the stated Times of Ordination.*

**A**LMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of thy Church. And to those who shall be ordained to any holy function,

10 and 11. *For those who are to be admitted into Holy Orders.* These two prayers were inserted in the 1662 Book, to be said every day during the Ember Weeks (see p. 260). The American Prayer Book has directed their use 'in the Weeks preceding' Embertide. The first one is taken from Bishop John Cosin's *Collection of Private Devotions* (1627); the second is a variant of the Collects of the Ordinal (see pp. 531, 537). From the Apostles' times the Church has besought the guidance of God in the choice and appointment of its ministers (cf. Acts i.24, vi.6, xiii.3), lest the selection of unfit persons bring the Gospel into disrepute and impede the spiritual growth and witness of the Church. The responsibility of the ministry, as these prayers suggest, is very great; no less than the showing forth of God's glory, the forwarding of God's work of redemption among all men, and the beneficial service of the Church. For such tasks of leadership a twofold qualification is demanded: 'innocency of life' and 'truth of doctrine,' or, in other words, the ministry must be responsible by both its precepts and its example. The preamble of the first prayer quotes Acts xx.28. The phrase from 1 Tim. v.22—'lay hands suddenly on no man'—has generally been interpreted as referring to ordination, but in its original context it probably referred to the reconciliation of penitents to communion.

12. *For the Increase of the Ministry.* This prayer, added to the 1928 Book, is a corollary of the Collect for the Ember Days (p. 260). It is based on a collect in *The Manual of Intercessory Prayer* (1862), published by the Rev. Richard Meux Benson (d. 1915), who founded in 1866 the Society of St. John the Evangelist. Our American revisers took it from the English proposals of revision of 1920, but as they were dissatisfied with Benson's concluding 'result clause,' they left the prayer without any ending at all, adding the oblation through Christ immediately after the petition. The opening phrase is an allusion to Rev. v.9.

give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

*For the Increase of the Ministry.*

O ALMIGHTY God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to dedicate themselves to the sacred Ministry of thy Church; through the same thy Son Jesus Christ our Lord. *Amen.*

*For Fruitful Seasons.*

¶ *To be used on Rogation Sunday and the Rogation Days.*

ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

13 and 14. *For Fruitful Seasons.* Both of these prayers were added in the 1892 revision. The first one was originally proposed by the Commissioners of 1689 as a substitute for the Collect for the Fifth Sunday after Easter, which is Rogation Sunday (see pp. 175, 261). It contains one Biblical citation, St. Paul's precept in 2 Thess. iii.12. The second prayer was drawn from a collection authorized by Bishop Cortlandt Whitehead of Pittsburgh (1882-1922) for use in his diocese. It is replete with phrases from the Psalms: cxlv.16, civ.28 and 30, lxxv.12, and lxxiv.22. It is instructive to study both prayers in relation to their complementary forms, namely, those appointed for Thanksgiving Day (pp. 50, 265). In all of these prayers there is an element of over-emphasis upon the satisfaction of our own material needs from God's bountiful providence at the expense of a responsible concern for the laborers and farmers (the 'husbandmen') who work to supply them in our common life. It is true, the first prayer, by reference to St. Paul's teaching, points out the duty of a Christian to work at some task for the common good; and the second prayer, in its conclusion, suggests that an equitable distribution of the wealth of God's earth is a Christian responsibility. Yet both prayers are reflections of the predominantly urban membership of our Church, and of a point of view respecting the social and economic structure of society that has become archaic and unrealistic.

15. *For Rain.* The Latin Missals contained Votive Masses for clement weather, and in the 1549 Book Cranmer inserted two prayers, 'For Rain' and 'For Fair Weather,' among the collects appended at the end of the Holy Communion. The 1662 Book put them among the Occasional Prayers. This prayer has remained unaltered since the 1549 form. The objection so frequently made today to prayers of this sort—that they are superstitious attempts to interfere with the orderly course of nature—is based upon false premises. It assumes, first of all, that God is no longer able to affect and control the universe He has made. Secondly, it denies that God is interested in the material, no less than the spiritual, welfare of His creatures. Thirdly, it supposes that the gift of material blessings cannot subserve the coming of His Kingdom, which is His ultimate purpose. Our Lord has taught us (Matt. vi.33) that those who seek first the Kingdom of God and His righteousness may rightly expect from God all the good things they need. Our prayers therefore need not be limited to requests for spir-



## Prayers

¶ *Or this.*

O GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. *Amen.*

*For Rain.*

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

*For Fair Weather.*

ALMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit; through Jesus Christ our Lord. *Amen.*

*In Time of Dearth and Famine.*

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; Behold, we beseech thee, the afflictions of thy people; increase the

itual things only, though they should always be governed by spiritual purposes.

16. *For Fair Weather.* The same comments apply to this prayer as to the preceding one. The form of the prayer in the American Book has been so revised from the 1549 version as to make it little comparable to its original. Specifically, the American form has dropped the quaint reference to the flood in the days of Noah, and the inference drawn from it,—that ‘immoderate rains’ are a punishment for our sins.

17. *In Time of Dearth and Famine.* With very slight alteration this prayer follows the form of the 1552 Book, in which it first appeared. The relation of natural calamities to God’s just judgments upon us for our sins, as suggested by this prayer and by the older form of the preceding one, is doubtless a mystery. In any case they serve to remind us of our ultimate dependence upon God for our life and sustenance, and to move us to examine our consciences with respect to our efforts to secure for all men their just share in the bountiful fruits of the earth. Famine may be the result not only of natural causes, but also of selfish and thoughtless economic policies of men and nations.

18. *In Time of War and Tumults.* First inserted in the 1552 Book, this prayer was shortened in 1789 by the omission of what Bishop White called ‘some rough expressions.’ The result was a fortunate excision from the prayer of everything suggestive of the spirit of self-righteous nationalism and of vindictiveness towards the enemy. Participation in warfare lays a heavy burden upon the Christian conscience. However much a Christian may believe that the claims of justice are greater on one side than on the other, and therefore sufficiently valid for his support, he realizes nonetheless that war is a result of disobedience to ‘the supreme Governor’ by both sides of the conflict, and that it is a judgment of God upon our sins. Thus a Christian can only enter into warfare with a deep sense of penitence, and a resolve that if by God’s mercy he is preserved from its perils he will devote himself more earnestly to glorifying God by his life and actions. The phrase ‘giver of all victory’ at the end of the prayer is taken from Prov. xxi.31 and 1 Chr. xxix.11.

fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty; for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

## *In Time of War and Tumults.*

○ ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy Son, Jesus Christ our Lord. *Amen.*

## *In Time of Calamity.*

○ GOD, merciful and compassionate, who art ever ready to hear the prayers of those who put their trust in thee; Graciously hearken to us who call upon thee, and grant us thy help in this our need; through Jesus Christ our Lord. *Amen.*

## *For the Army.*

○ LORD God of Hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the soldiers of our country. Support them in the day of battle, and in the time of peace keep them safe from all evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. *Amen.*

19. *In Time of Calamity.* This general prayer, suitable for any occasion of disaster, whether in nature or in society, was added in the 1928 Book. Its source is unknown, but it was probably the work of the Revision Commission. It is based on Psalm ix.10.

20. *For the Army.* This prayer is taken, with some improvements, from a prayer, 'For the Forces of the King,' in the Scottish Book of 1912. It was written by an eminent liturgical scholar, Bishop John Dowden of Edinburgh (1886-1910). The prayer is singularly free of unreality and sentimentality, for it does not ask that the soldier be kept safe from physical harm or danger, but that he be girded with those moral virtues that will make his service 'without reproach.' Whereas the Prayer Book has contained a petition 'For the Navy' since the seventeenth century, it was not until the twentieth century that a prayer 'For the Army' was included: it is only recently that land and air forces have become as important as sea power in the defense of the English people.

21. *For the Navy.* This prayer is a slightly shortened form of the first prayer found in 'Forms of Prayer to be used at Sea,' put in the 1662 Book and contained in the American Book until 1928. It is thought to have been the composition of Robert Sanderson, Bishop of Lincoln (1660-63). The opening address is drawn from Job ix.8 (cf. Isaiah xl.22) and Psalm lxxxix.10. The historical occasion that produced this prayer and placed it in the Prayer Book still shines through its eloquent periods—'days when pirate ships infested the Spanish Main, the Caribbean and the Carolina coast, when the British, the Dutch, the French and the Spaniards were jockeying one another for colonial trade and empire.'

22. *Memorial Days.* The author of this prayer is unknown. It is based on a similar one in *Hymns and Prayers for Use of the Army and Navy*, published in 1917 for use in the First World War. The 1928 Book restored to our corporate worship the ancient tradition of prayer for the departed, which had been lost from the Prayer Book since 1552 because of the strong prejudice of the Puritans against it. Moreover there was a long-felt need for something in the Prayer Book especially appropriate for use in services held on our national Memorial Days, not only the older holiday of 30 May but also the

*For the Navy.*

**O** ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; Vouchsafe to take into thy almighty and most gracious protection our country's Navy, and all who serve therein. Preserve them from the dangers of the sea, and from the violence of the enemy; that they may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

*Memorial Days.*

**A**LMIGHTY God, our heavenly Father, in whose hands are the living and the dead; We give thee thanks for all those thy servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence, that the good work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord. *Amen.*

*For Schools, Colleges, and Universities.*

**A**LMIGHTY God, we beseech thee, with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

*For Religious Education.*

**A**LMIGHTY God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy

newly established commemoration of Armistice Day on 11 November. This prayer is both a thanksgiving and a petition. The latter combines adroitly both the traditional plea of the Church for 'mercy and the light of thy presence' for those in paradise, and also, by reference to Phil. i.6, the newer note characteristic of our American forms of prayer for the deceased, namely, that they may continue to grow in God's service (cf. p. 75).

23. *For Schools, Colleges, and Universities.* Another addition of the 1928 revision, this intercession was taken from the Scottish Book of 1912 as revised and abridged in the English proposals of 1920. The original author is unknown, but he had a fine sense of the traditional style of the Prayer Book in his use of such phrases as 'flourish and abound' and 'fountain of all wisdom.' In America, where so much of our education is secularized and often deliberately severed from any form of religious aspiration, it is important for the Church to be concerned with the increase of knowledge; lest, being accumulated without the humility of true learners and without fear of God's truth, our vast learning be employed for our hurt instead of for the welfare and benefit of all mankind.

24. *For Religious Education.* This intercession is a complement of the preceding one and concerns those schools and institutions of training for which the Church is particularly responsible—notably the parochial schools which seek to implement the family's nurture of children in the knowledge of God, and the worship and service of Him that depend upon such knowledge, from the time of their baptism in infancy until their mature decision for Christian witness at Confirmation. One should notice in this prayer the fine suggestion that the growth of children in the knowledge of God's truth is for both teachers and learners a thing of joy. This prayer was composed by the Rev. John W. Suter, Jr., in 1915 and published in *A Book of Collects* in 1919. Dr. Suter has spent much of his ministry in the special work of religious education, and in 1944 became Dean of Washington Cathedral. He is the Custodian of the Standard Book of Common Prayer. (See also the following prayer.)

children; Enlighten with thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee from generation to generation; through Jesus Christ our Lord. *Amen.*

## *For Children.*

○ LORD Jesus Christ, who dost embrace children with the arms of thy mercy, and dost make them living members of thy Church; Give them grace, we pray thee, to stand fast in thy faith, to obey thy word, and to abide in thy love; that, being made strong by thy Holy Spirit, they may resist temptation and overcome evil, and may rejoice in the life that now is, and dwell with thee in the life that is to come; through thy merits, O merciful Saviour, who with the Father and the Holy Ghost livest and reignest one God, world without end. *Amen.*

## *For those about to be Confirmed.*

○ GOD, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter; Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking to be strengthened by the gift of the Holy Spirit through the laying on of hands, that, drawing near with penitent and faithful hearts, they may evermore be filled with the power of his divine indwelling; through the same Jesus Christ our Lord. *Amen.*

## *For Christian Service.*

○ LORD, our heavenly Father, whose blessed Son came not to be ministered unto, but to minister; We beseech thee to bless all who, following in his steps, give themselves to the service of their fellow men. Endue them

25. *For Children.* The 1928 Revision Commission was responsible for the final form of this prayer, although the first five lines, through the word 'love,' were composed by the Rev. John W. Suter, author of the preceding prayer. This prayer should be compared with another of Dr. Suter's prayers for children, on page 596 in 'Family Prayer.' The preamble refers, of course, to our Lord's blessing of little children in the gospel story (Mark ix.36-7, x.13-16). The phrase, 'being made strong by thy Holy Spirit,' calls to mind the rite of Confirmation.

26. *For those about to be Confirmed.* This is a slight revision of a prayer in the Scottish Book of 1912, composed by the Rt. Rev. George Henry Somerset Walpole, sometime professor in the General Theological Seminary, New York City, and Bishop of Edinburgh (1910-29). The prayer is a parallel to the one 'For those who are to be admitted into Holy Orders' on pages 38-9: it is a supplication of the Church antecedent to the gifts and consecration of the Holy Spirit promised by our Lord (cf. John xiv.16ff.) to His faithful ones, in this instance to the laity, in distinction from the special gifts of ministry that are besought for the clergy. It may seem strange that such a petition has only found its way into the Prayer Book in its most recent revisions, for it rests upon the precedent of the early Church. But it should be remembered that during the Middle Ages and through the life of our own Anglican communion to the middle of the nineteenth century, the rite of Confirmation was not so highly regarded or so regularly administered as it has been within the last hundred years.

27. *For Christian Service.* This prayer and the three that follow it were all additions to the 1928 Book, and represent the response of the Church to the cause of social service and social justice, in both the national and international spheres, awakened by the great movement known as 'The Social Gospel,' which developed in American Christianity in the latter part of the nineteenth century. The Church has never, of course, forgotten the example of its Lord, who 'came not to be ministered unto, but to minister' (Mark x.45), nor has it failed to recognize the important witness of its own ministries of 'healings' and 'helps' (1 Cor. xii.28). But the injustices of our modern economic systems and the widespread destitution created by modern wars have impressed on us the need not only of personal individual service, but

with wisdom, patience, and courage to strengthen the weak and raise up those who fall; that, being inspired by thy love, they may worthily minister in thy Name to the suffering, the friendless, and the needy; for the sake of him who laid down his life for us, the same thy Son, our Saviour Jesus Christ. *Amen.*

## *For Social Justice.*

**A**LMIGHTY God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

## *For Every Man in his Work.*

**A**LMIGHTY God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. *Amen.*

## *For the Family of Nations.*

**A**LMIGHTY God, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. *Amen.*

of organized agencies manned by highly trained personnel to combat these evils and to assist those who suffer because of them. To perform such services in our world today, often in the face of strong opposition from entrenched power and privilege, requires not only the graces of 'wisdom' and 'patience' but particularly the spiritual endowment of 'courage.' Bishop Edward Lambe Parsons of California, a member of the Revision Commission, is believed to have composed most of this fine prayer.

28. *For Social Justice.* According to some authorities this prayer was composed by the Rev. James Martineau (d. 1900). Others claim it for Bishop Parsons, who modestly admitted that 'he had a hand' in the prayers of the 1928 revision concerning social work and social justice. It begins with a reference to Gen. i.27, the foundation text for the Christian doctrine of man. Whereas the preceding prayer directs our thoughts to the ministries of individuals and private agencies, this prayer sets forth our corporate, national responsibility as a free people under God to work faithfully and valiantly for peace and justice among all men. No nation can live unto itself. Unless we are positively promoting justice and human welfare among all the nations and peoples of the earth, the peace and freedom of our own land may be seriously imperiled, if not lost altogether. But over and beyond this practical consideration, we Christians believe that our freedom is a precious gift of God to be exercised in reverent and courageous obedience to His righteous will and to the glory of His holy Name.

29. *For Every Man in his Work.* Another addition to the 1928 Book, this prayer is a revised and very much abridged form of a prayer entitled 'For the Emancipation of Workers.' It is attributed to the Rt. Rev. Frederick Dan Huntington, first Bishop of Central New York (1869-1904). It contains several Scriptural allusions: Psalm xix.1, Matt. vi.24, Eph. vi.5, and Luke xxii.27. The prayer is built around the Christian conception of work as a 'vocation.' Our varied occupations to which we devote the major part of our talents and energies should be viewed as 'several callings' of God to serve one another, not for selfish, material profit ('mammon'), but for the common good of all. By so doing we imitate the 'handiwork' of 'our heavenly Father' and the example of single-minded, brotherly service of our Lord. Another fine element of this prayer is the ideal of 'the true, the beautiful,

## *In Time of Great Sickness and Mortality.*

○ MOST mighty and merciful God, in this time of grievous sickness, we flee unto thee for succour. Deliver us, we beseech thee, from our peril; give strength and skill to all those who minister to the sick; prosper the means made use of for their cure; and grant that, perceiving how frail and uncertain our life is, we may apply our hearts unto that heavenly wisdom which leadeth to eternal life; through Jesus Christ our Lord. *Amen.*

## *For a Sick Person.*

○ FATHER of mercies and God of all comfort, our only help in time of need; We humbly beseech thee to behold, visit, and relieve thy sick *servant* [N.] for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; and give *him* patience under *his* affliction. In thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory; and grant that finally *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

## *For a Sick Child.*

○ HEAVENLY Father, watch with us, we pray thee, over the sick *child* for whom our prayers are offered, and grant that *he* may be restored to that perfect health which it is thine alone to give; through Jesus Christ our Lord. *Amen.*

## *For a Person under Affliction.*

○ MERCIFUL God, and heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men; Look with pity,

and the good,' in our work; that is, it should be honest in conception, lovely in execution, and righteous in purpose.

30. *For the Family of Nations.* This magnificent collect, based upon Jas. iii.18 and Rev. xi.15, was written for the 1928 Book by Bishop Edward Lambe Parsons of California. It is equally suitable for times of war and of peace. It reminds us that peace is not in and of itself a means or policy—that is appeasement—but the consequence of just policies and truthful dealings in the interrelations of sovereign states. It points also to the true and proper end of all political activity, by which it shall be judged of God, the coming of the Kingdom of Christ.

31. *In Time of Great Sickness and Mortality.* This prayer is the substitute of the 1928 Revision Commission for the one on this subject in the 1789 Book. The latter form was in its turn a replacement of a prayer introduced at the end of the Litany in the 1552 Book as a consequence of a dread experience in England in 1551 of the 'Sweating Sickness' and of dearth. (See above, *In Time of Dearth and Famine*, p. 40.) The final clause of the prayer is taken from Psalm xc.12.

32. *For a Sick Person.* This intercession, introduced in the 1789 Book and shortened in the 1928 revision, is based on the prayers in the Order for the Visitation of the Sick.

33. *For a Sick Child.* This is a new prayer of the 1928 Book, replacing a 1789 form based on the Visitation Office. The Rev. John W. Suter, who contributed so largely to the prayers for children in the 1928 revision (see commentary, pp. 42-3), is responsible for some of its phrasing.

34. *For a Person under Affliction.* These heartfelt petitions were an addition to the 1789 Book. It is one of the two intercessions in the Prayer Book for those who mourn; the other one is on page 342. The preamble is taken from Lam. iii.33, a comforting reminder of God's unfailing goodness towards us even in those grievous losses we find so hard to understand. The final clause recalls the blessing of Num. vi.26.

we beseech thee, upon the sorrows of thy *servant* for whom our prayers are offered. Remember *him*, O Lord, in mercy; endue *his soul* with patience; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace; through Jesus Christ our Lord. *Amen*.

## *For a Person, or Persons, going to Sea.*

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea; We commend to thy almighty protection, thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen*.

## *For Prisoners.*

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; We humbly beseech thee, of thy goodness, to comfort and succour all prisoners [*especially those who are condemned to die*]. Give them a right understanding of themselves, and of thy promises; that, trusting wholly in thy mercy, they may not place their confidence anywhere but in thee. Relieve the distressed, protect the innocent, awaken the guilty; and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant to these thy servants, that by the power of thy Holy Spirit they may be set free from the chains of sin, and may be brought to newness of life; through Jesus Christ our Lord. *Amen*.

35. *For a Person, or Persons, going to Sea.* This prayer, so similar to the one 'For the Navy' (p. 42), is adapted from the first prayer in 'Forms of Prayer to be used at Sea' in the English Prayer Book, and was placed here in the 1789 Book. Several Old Testament verses are cited: Job ix.8, Psalms lxxxi.10, and cvii.30.

36. *For Prisoners.* The American Prayer Book from 1789 to 1928 had 'A Form of Prayer for the Visitation of Prisoners,' from which this prayer derives. It replaces a prayer of the 1789 Book entitled 'For Malefactors, after Condemnation,' and is designed for use with any prisoners, not solely those condemned to die. The various phrases are drawn from several offices in the Prayer Book: the Visitation of the Sick, the Penitential Office, and the Holy Communion.

*A Bidding Prayer.*

¶ *To be used before Sermons, or on Special Occasions.*

¶ *And NOTE, That the Minister, in his discretion, may omit any of the clauses in this Prayer, or may add others, as occasion may require.*

GOOD Christian People, I bid your prayers for Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

Ye shall pray for the President of these United States, and for the Governor of this State, and for all that are in authority; that all, and every one of them, may serve truly in their several callings to the glory of God, and the edifying and well-governing of the people, remembering the account they shall be called upon to give at the last great day.

Ye shall also pray for the ministers of God's Holy Word and Sacraments; for Bishops [*and herein more especially for the Bishop of this Diocese*], that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons [*and herein more especially for the Clergy here residing*], that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour.

And ye shall pray for a due supply of persons fitted to serve God in the Ministry and in the State; and to that end, as well as for the good education of all the youth of this land, ye shall pray for all schools, colleges, and seminaries of sound and godly learning, and for all whose hands are open for their maintenance; that whatsoever tends to the advancement of true religion and useful learning may for ever flourish and abound.

*A Bidding Prayer.* This addition of the 1928 Book is basically the same form as one published in *Prayers for Priest and People* (1908) by the Rev. John Wright, who attributed it to the Rt. Rev. Cortlandt Whitehead, Bishop of Pittsburgh, 1882-1922. Many of the phrases are drawn from older forms of Bidding Prayers, and many others are taken from various Prayer Book forms, notably the final paragraph of thanksgiving (see p. 336). The order of subject matter follows closely the arrangement of the intercessions of the Daily Office and of the Litany. The Canadian and Scottish Prayer Books contain similar forms. In England the Bidding Prayer is not included in the Prayer Book, but a form of 'bidding the common prayers' has been enjoined for use, first by the Injunctions of Edward VI (1547), again by the Injunctions of Elizabeth (1559), and finally by the Canon Law (specifically, Canon 55) put forth by Convocation in 1604. The direction of this Canon is as follows: 'Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may.'

The Bidding Prayer is the oldest form of intercessory prayer used in the Church's common worship, older even than the Litany (see p. 54). It is also the only form of corporate liturgical prayer that has always been said in the vernacular language of the people. In the early days of the Church it was customary for the people to unite in this form of intercession at the conclusion of the sermon and after the dismissal of the catechumens. The celebrant would bid a particular intention of prayer, then all would join in silent prayer for a brief period, after which the celebrant would sum up in a collect the common petition of the congregation. This ancient type of Bidding Prayer survives still in the solemn intercessions of the Good Friday ritual of the Roman Missal. During the ninth century directions were drawn up in the churches north of the Alps, including England, for priests to bid their people to prayers for the living and the dead after the sermon at High Mass. In the silent interval between each bidding and the priest's collect the people were directed to say quietly, each for himself, the Lord's Prayer. The exact wording of these forms varied from church to church, but all followed a common substance of subject matter. In some places the devotion was shifted to a position before the sermon, and in the Sarum usage the Bidding Prayer was incorporated into the procession that preceded the Mass, being said



Ye shall pray for all the people of these United States, that they may live in the true faith and fear of God, and in brotherly charity one towards another.

Ye shall pray also for all who travel by land, sea, or air; for all prisoners and captives; for all who are in sickness or in sorrow; for all who have fallen into grievous sin; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, especially need our prayers.

Ye shall also praise God for rain and sunshine; for the fruits of the earth; for the products of all honest industry; and for all his good gifts, temporal and spiritual, to us and to all men.

Finally, ye shall yield unto God most high praise and hearty thanks for the wonderful grace and virtue declared in all his saints, who have been the choice vessels of his grace and the lights of the world in their several generations; and pray unto God, that we may have grace to direct our lives after their good examples; that, this life ended, we may be made partakers with them of the glorious resurrection, and the life everlasting.

And now, brethren, summing up all our petitions, and all our thanksgivings, in the words which Christ hath taught us, we make bold to say,

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

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during the 'station' before the rood. The old English term for the Bidding Prayer was the 'Bidding of the Bedes'—the word 'bede' meaning a prayer. The discretion granted to the minister to lengthen or shorten the Bidding Prayer has always been recognized, and represents one of the few surviving relics in our liturgy of an informal, adaptable element, inherited from the earliest days of the Church.

## COLLECTS.

¶ *To be used after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

**O** LORD Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant to it that peace and unity which is according to thy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

**A**SSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

**G**RANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

**D**IRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

**A**LMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our

## COLLECTS

In the 1549 Book Cranmer placed six Collects at the end of the Holy Communion service with the direction that one of them was to be said after the Offertory when there was no Communion. Being of a general nature they would serve as a summary conclusion of the service before the dismissal of the people. The 1552 Book extended the permission to use them after the Collects of the Daily Office or the Litany. The American Book of 1928 moved them to the present place among the occasional Prayers. In the 1789 Book the second of Cranmer's collects, 'O Almighty Lord, and everlasting God,' was placed within the Communion service itself, after the Commandments and *Kyrie* (see p. 70). The 1928 Book inserted in its place in the occasional Prayers the first Collect, 'O Lord Jesus Christ.' This Collect was also added to the South African rite of 1929.

The first Collect is found in many medieval Missals, and was ultimately adopted in the Roman Missal as the first of the prayers and devotions said by the priest immediately before his Communion. It is recited in close connection with the giving of the *Pax*, the Kiss of Peace, as the central thought of the collect itself suggests, based as it is on John xiv.27. The second Collect is from the Gelasian Sacramentary. It was used in both the Gregorian Sacramentary and the Sarum Missal as the Collect of a votive mass for travelers. The third Collect is closely parallel to a prayer in the Greek Liturgy of St. James. The fourth is the Collect for Saturday in the fourth week of Lent in the Gregorian Sacramentary and the Sarum Missal. The last two Collects are compositions of Cranmer and his fellow reformers. In the former the phrases are derived from Scripture: Ecclus. i.5, Matt. vi.8, and Rom. viii.26. The latter is a free paraphrase of the Prayer of St. Chrysostom (p. 20), and also is closely akin to the Collect for the Twenty-third Sunday after Trinity.

## Thanksgivings

infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

**A**Lmighty God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

### THANKSGIVINGS.

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

*A Thanksgiving to Almighty God for the Fruits of the Earth and all the other Blessings of his merciful Providence.*

**M**OST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

### THANKSGIVINGS

One of the concessions made to the Puritan divines at the Hampton Court Conference in 1604 was the addition to the Prayer Book of several thanksgivings to the occasional Prayers. The 1662, 1789, and 1892 revisions each added to the number. The present rubric goes back to the 1892 Book, and refers to their use at the Daily Offices, the Litany, or the Ante-Communion. When the full Communion service is used, these thanksgivings should be said after the Creed, as directed by the second rubric on page 71, and not before the Blessing.

*A Thanksgiving for the Fruits of the Earth.* This prayer comes from 'A Form of Prayer and Thanksgiving,' which was printed as a separate Office in the American Book until the 1928 revision. Its content was shortened and revised in 1892. The general tenor of the thanksgiving is based upon Psalm lxxv, but there are several specific Scriptural citations: Prov. iii.20, Gen. viii.22, Psalm lxxv.11, and Exod. xxiii.10. The final petition is taken from 'Forms of Prayer to be Used at Sea' in the English Book. In the American Church it is particularly associated with Thanksgiving Day and serves as a complement to the prayers appointed for the springtime Rogation Days. (See commentary, pp. 39-40.)

## *The Thanksgiving of Women after Child-birth.*

¶ *To be said when any Woman, being present in Church, shall have desired to return thanks to Almighty God for her safe deliverance.*

○ ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of child-birth, *this woman*, thy *servant*, who *desireth* now to offer *her* praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may faithfully live according to thy will in this life, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

### *For Rain.*

○ GOD, our heavenly Father, by whose gracious providence the former and the latter rain descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee to send us rain to our great comfort, and to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

### *For Fair Weather.*

○ LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

### *For Plenty.*

○ MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into plenty; We give thee

*The Thanksgiving of Women after Child-birth.* This thanksgiving is taken from the 'Churching of Women' Office (pp. 305ff.), which has never been as popular in America as it has in England. The Proposed Book of 1786 included the thanksgiving, which is the heart of the Office, in this place, so that it might be conveniently used with the regular services of corporate worship. The birth of a new child in the congregation of God's family, the Church, is a fitting concern of the whole community of faithful people; for they, no less than the mother, are responsible for its upbringing and nurture in the knowledge and love of God.

*For Rain; For Fair Weather; and For Plenty.* These three thanksgivings, all of them slightly revised in the American Book, come from the 1604 additions to the Prayer Book at the instance of the Puritans. They are complements of the three prayers of petition on pages 40-41. It is only decent that we should offer special thanks for those material blessings that we have asked from our heavenly Father, not only because our necessities have been satisfied, but also because in these works of mercy the glory of God in His lordship over creation is strikingly manifested. Several Biblical allusions occur in these thanksgivings: Deut. xi.14, Jer. v.24, and Psalm lxviii.9, in the first; Psalm lxxix.14, in the second; and Psalm lxxxv.12, in the third.

humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

## *For Peace, and Deliverance from our Enemies.*

○ ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

## *For Restoring Public Peace at Home.*

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

## *For a Recovery from Sickness.*

○ GOD, who art the giver of life, of health, and of safety; We bless thy Name, that thou hast been pleased to deliver from *his* bodily sickness *this thy servant*, who now

*For Peace, and Deliverance from our Enemies.* This thanksgiving, like the three preceding ones, was added in 1604 and is a complement to the prayer 'In Time of War and Tumults' (p. 41). Two phrases from the Psalms are worked into it, lxi.3 and cxxiv.5, and the final address to God as 'Saviour and mighty Deliverer' recalls Psalm xxiv.8, Prov. xxiii.11, and Isaiah lxiii.1. The thanksgiving has been the subject of much criticism in recent years as an exaggerated expression of nationalistic sentiment and presumption that God is 'on our side.' We recognize today that there is no such thing as a 'holy war,' and that there are mixtures of good and evil in the aims of both sides in the tragic conflict of war. Nonetheless, the sentiment of this prayer is a very natural one for a people who have been delivered from conquest by an enemy power; and it may even be legitimate if such a people, in acknowledging God's mercy, dedicate themselves wholeheartedly to the work of peace and justice among themselves, their allies, and their former enemies.

*For Restoring Public Peace at Home.* Bishop Matthew Wren (of Norwich, 1635-8; of Ely, 1638-67) suggested the inclusion of this thanksgiving in the 1662 Book, for he was a staunch royalist who had no sympathy with the rebellion against Charles I and the establishment in England of the Commonwealth under Oliver Cromwell. It was retained in the American Book of 1789, doubtless because the Church in America had suffered grievously from the divisions of loyalty provoked by the Revolution; and again in 1892, because of the memory of the catastrophe of the War between the States. The opening address of the thanksgiving is taken from Psalms lxviii.6 and lxxv.7. Towards the conclusion 1 Tim. ii.2 is quoted.

*For a Recovery from Sickness.* Added in the American 1789 Book, this prayer is based on the phrases of the Visitation Office, and also on the English Book's 'Forms of Prayer to be Used at Sea.' (Cf. Psalm cxlv.8.) Inasmuch as the Church carries its ministries of corporate worship to those who are ill and unable to attend its regular assemblies, it is most appropriate that upon recovery the member who has been sick should return thanks to God 'in the presence of all thy people.'

*desireth* to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his heart* be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee; through Jesus Christ our Lord. *Amen.*

### *For a Child's Recovery from Sickness.*

ALMIGHTY God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the *child* in whose behalf we bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*, through thy help, may both faithfully live in this world according to thy will, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

### *For a Safe Return from a Journey.*

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep (of *his* way), *this* thy *servant*, who now *desireth* to return *his* thanks unto thee in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

*For a Child's Recovery from Sickness.* The 1892 Book included this thanksgiving, which is only a variant form of the thanksgiving in the 'Churching of Women' Office (p. 306). With the preceding thanksgiving it is correlative to the intercessions on page 45.

*For a Safe Return from a Journey.* From earliest times the Church has included in its corporate prayers particular mention of travelers (see above, p. 46). The English, being a great sea-faring people, have in their Prayer Book special 'Forms of Prayer to be Used at Sea.' From the second Collect in the thanksgiving of these 'Forms' the 1789 Book drew this thanksgiving. The 1928 Book inserted the alternative clause, 'of his way,' so as to make it adaptable to any traveler, whether on sea or land, or in the air.

## The Litany or General Supplication.

¶ *To be used after the Third Collect at Morning or Evening Prayer; or before the Holy Communion; or separately.*

O GOD the Father, Creator of heaven and earth;  
*Have mercy upon us.*

O God the Son, Redeemer of the world;  
*Have mercy upon us.*

O God the Holy Ghost, Sanctifier of the faithful;  
*Have mercy upon us.*

O holy, blessed, and glorious Trinity, one God;  
*Have mercy upon us.*

REMEMBER not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

*Spare us, good Lord.*

FROM all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

*Good Lord, deliver us.*

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

*Good Lord, deliver us.*

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

*Good Lord, deliver us.*

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine; from battle and murder, and from sudden death,

*Good Lord, deliver us.*

## THE LITANY

Litany is a Greek word meaning prayer or supplication. In English the word denotes a special type of prayer: a series of biddings, invocations, or petitions pronounced by a minister or cantor in alternation with brief responses said together by the entire congregation. The Prayer Book Litany consists of the following parts: (1) Invocations, solemn addresses to the Holy Trinity; (2) Deprecations, petitions for deliverance from all evil; (3) a series of Obsecrations, entreaties addressed to our Lord recalling His redeeming acts on our behalf; (4) Suffrages or petitions, chiefly of an intercessory character, which conclude with renewed invocations to our Lord, the *Agnus Dei*, *Kyrie*, and Lord's Prayer; (5) a special Supplication composed of responsive versicles and collects. The entire Litany, except for the Invocations and final prayers, is addressed to God the Son.

The use of litany forms in Christian worship was first developed in the churches of Syria during the fourth century, but they were not an invention of the Church. Not only were they already familiar to pagan worship, but they appear to have had some use in Judaism, if we may judge from the structure of such Psalms as cxviii and cxxxvi. About the year 347 a Christian confraternity at Antioch, directed by two monks, Flavian and Diodore, promoted the custom of singing the Psalms with brief responsory choruses, and this manner of psalmody may well have suggested the adoption of a similar litany form for the corporate prayers of intercession in the liturgy. From Syria the litany form of intercessory prayer quickly spread and was adopted into the rites of all the principal churches, both East and West. At Rome Pope Gelasius I (492-6) inaugurated the use of a Litany of intercession, known as a *Deprecatio*, at the beginning of the Mass; but Pope Gregory the Great (590-604) reduced this litany on non-festal days to the simple responses of the *Kyrie* (see p. 70). In the Ambrosian rite still used today in the diocese of Milan, litanies of the ancient type continue to be said, between the Introit and the *Kyrie*, on the first five Sundays in Lent.

Litany forms were not confined to the Eucharistic liturgy, however, for St. Basil in Cappadocia and St. Chrysostom at Antioch tell us of the custom of singing litanies in public processions, often in rivalry with similar processions sponsored by the Arian heretics. In the

Western Church these processional litanies were introduced to take the place of older pagan processions of a supplicatory character, usually made about the fields in springtime for the safety of the crops. They consisted not only of petitions but of miscellaneous anthems, and were known as 'Rogations.' During the sixth century the Roman Church instituted such a procession on April 25th to take the place of an old pagan festival, the Robigalia, in honor of the god Robigo who was believed to be a protector of the crops from mildew (see p. 237). Earlier than this, about the year 470, a Gallican bishop, Mamertus of Vienne, had inaugurated processional litanies on the three days preceding Ascension Day, at a time of special terror in the locality because of volcanic eruptions and earthquakes. The 'Rogation Days' thus instituted (see p. 261) were soon adopted by other churches in Gaul, then by a church council in England in 747, and finally by the Roman Church itself in the time of Pope Leo III (795-816).

Meanwhile another stage in the development of the Litany, again in the Church in Syria, was under way—namely, litanies made up of invocations of the saints, and of special devotions to the Cross and to Christ as the Lamb of God. This new style of litany was introduced at Rome by a Pope of Syrian origin, Sergius I (687-701). It was soon cultivated with especial fervor in England and was carried to the Continent by Anglo-Saxon missionaries in the eighth century. There it became fused with the processional litanies of the Rogation Days to form the characteristic type of Litany used in the West throughout the Middle Ages and still preserved in the Roman Missal. It consists of: *Kyrie* and Invocations of the Trinity; Invocations of the Saints, with the response, 'Pray for us'; Deprecations and Obsecrations, with the response, 'Deliver us, O Lord'; Intercessions, for which the response is 'We beseech thee, hear us'; final Invocations to Christ as Son of God and Lamb of God; and a concluding *Kyrie*. In the Sarum Processional the Litany was further extended by the addition after the *Kyrie* of the Lord's Prayer, suffrages, and collects.

The English Litany was first published, with its accompanying music, in 1544, as a special supplication for the nation during the war Henry VIII was waging with France and Scotland. It is therefore the oldest liturgical service in the English vernacular; and, incidentally, it is the only service of the Prayer Book that continued in use during the reign of Queen Mary (1553-8) and the Catholic reaction against the work of the Reformers. Cranmer intended this Litany to be part

of a larger scheme he had in mind for an English Processional, but this more extensive project was never completed. While he used the Litany of the Sarum Processional as a basis of his English form, Cranmer drew many suggestions of content and phrase from various other sources. Among them were: the Commendation of the Dying in the Sarum Manual, the Litany in the Roman Missal, and in particular the revised form of this Litany made by Luther in 1529 and by Cardinal Quiñones in his Breviary of 1535-7; the Litany of the Use of York; and the several litanies of the Greek Liturgies of St. Basil and St. Chrysostom. A peculiarity of Cranmer's form is the grouping of several deprecations, obsecrations, and intercessions respectively with one response, instead of setting the responses after each particular petition, as in the Latin and Lutheran forms. The result of this stylistic change is a form less incisive, perhaps, but distinctly more rhythmical. Each successive revision of the Prayer Book has contributed some alterations to the Litany, whether by omission or addition, so that no other office in the Prayer Book exhibits so masterful a combination of the manifold contributions of succeeding generations to the corporate prayer of the Church.

During the Middle Ages the Litany had an unusually varied use. It was sung in procession on Sundays and festivals before the High Mass, on the Wednesdays and Fridays of Lent after the Office of Nones, on the Rogation Days and April 25th, and in special times of necessity. It was also appointed, not in procession but kneeling, for the rites of Easter Even and Whitsun Even, at Ordinations, and after the Office of Terce during Lent. The rubric of the 1549 Book directed its use on Wednesdays and Fridays, or by special appointment of the king; the 1552 Book, on Sundays, Wednesdays, and Fridays, or by direction of the Ordinary. The 1662 Book, followed by the American Books of 1789 and 1892, specifically placed its use on these days after Morning Prayer, assuming that it would be followed, according to custom, by the Holy Communion or at least Ante-Communion. Until the 1662 Book the Litany was printed at the end of the Holy Communion service, but the Injunctions issued by Queen Elizabeth made it clear that it was to be said 'immediately before the time of communion.' The medieval custom of singing the Litany in procession, and especially on the Rogation Days, was recognized by the Elizabethan Injunctions. But earlier Injunctions, issued in 1547, had prohibited the processional use of the Litany—to avoid all contention and strife . . .



## The Litany

From all sedition, privy conspiracy, and rebellion;  
from all false doctrine, heresy, and schism; from hardness  
of heart, and contempt of thy Word and Commandment,

*Good Lord, deliver us.*

By the mystery of thy holy Incarnation; by thy holy  
Nativity and Circumcision; by thy Baptism, Fasting, and  
Temptation,

*Good Lord, deliver us.*

By thine Agony and Bloody Sweat; by thy Cross and  
Passion; by thy precious Death and Burial; by thy glorious  
Resurrection and Ascension; and by the Coming of the  
Holy Ghost,

*Good Lord, deliver us.*

In all time of our tribulation; in all time of our prosper-  
ity; in the hour of death, and in the day of judgment,

*Good Lord, deliver us.*

**W**E sinners do beseech thee to hear us, O Lord God;  
and that it may please thee to rule and govern thy  
holy Church universal in the right way;

*We beseech thee to hear us, good Lord.*

That it may please thee so to rule the heart of thy ser-  
vant, The President of the United States, that he may  
above all things seek thy honour and glory;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and preserve all Chris-  
tian Rulers and Magistrates, giving them grace to execute  
justice, and to maintain truth;

*We beseech thee to hear us, good Lord.*

That it may please thee to illuminate all Bishops,  
Priests, and Deacons, with true knowledge and under-  
standing of thy Word; and that both by their preaching  
and living they may set it forth, and show it accordingly;

*We beseech thee to hear us, good Lord.*

by reason of fond courtesy, and challenging of places in procession'—  
and instead had directed that it be said or sung by the priests and  
choir, kneeling 'in the midst of the church.'

*Invocations.* Cranmer omitted the opening *Kyrie* of the Latin Lit-  
any, and in his revision for the 1549 Book he confined the Invocations  
solely to the Trinity and dropped all suggestion of invocation of the  
saints. The American revision of 1928 made several substantial changes  
in Cranmer's wording: it dropped 'miserable sinners' after 'have mercy  
upon us'; added 'and earth' to the invocation of the Father; substi-  
tuted 'Sanctifier of the faithful' for 'proceeding from the Father and  
the Son'; and omitted 'three Persons and' before 'one God.' The formu-  
laries thus revised are actually nearer to the original Latin. They also  
are closely parallel to the Trinitarian paraphrase of the Creed in the  
Offices of Instruction (pp. 284-5).

*Deprecations.* From this point on, the Litany is specifically ad-  
dressed to our Lord. The Deprecations are prayers for deliverance  
from all kinds of evil. The Latin Litany began them with the simple  
versicle, 'Be Thou propitious,' and response, 'Spare us, O Lord.' Cran-  
mer expanded this by using the antiphon of the Gradual Psalms recited  
daily in Lent before the Litany, and the antiphon accompanying the  
Penitential Psalms that preceded the Litany in the Commendation of  
the Dying. This antiphon is based on Tobit iii.3, and the response is  
taken from Joel ii.17. The 1789 Book substituted the phrase, 'inordinate  
and sinful affections,' for the English Book's 'fornication and all other  
deadly sin.' The 1928 Book added the petition, 'from earthquake, fire,  
and flood,'—suggested perhaps by the addition of 'fire and flood' to the  
Canadian Book of 1922. The South African Litany (1944) has a  
comparable addition of its own, suggestive of 'local' worries: 'from  
locusts, murrain, and drought.' The famous phrase, 'from sudden  
death,' by reason of its being coupled with 'battle and murder,' prob-  
ably suggests to the modern mind the idea of 'violent' death; but it  
primarily means a death that is unprepared, unforeseen, and unpro-  
vided for. The recent Scottish and South African revisions have sub-  
stituted for it a clause proposed by the Puritans at the Savoy Con-  
ference in 1661: 'from dying suddenly and unprepared.' In the last  
deprecation, the words 'rebellion' and 'schism' stem from the 1662  
revision, at the instance of Bishop Wren, and look back upon the un-

That it may please thee to send forth labourers into thy harvest;

*We beseech thee to hear us, good Lord.*

That it may please thee to bless and keep all thy people;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all nations unity, peace, and concord;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments;

*We beseech thee to hear us, good Lord.*

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

*We beseech thee to hear us, good Lord.*

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

*We beseech thee to hear us, good Lord.*

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet;

*We beseech thee to hear us, good Lord.*

That it may please thee to succour, help, and comfort, all who are in danger, necessity, and tribulation;

*We beseech thee to hear us, good Lord.*

That it may please thee to preserve all who travel by land, by water, or by air, all women in child-birth, all sick persons, and young children; and to show thy pity upon all prisoners and captives;

*We beseech thee to hear us, good Lord.*

That it may please thee to defend, and provide for, the

fortunate days of the Civil War and Commonwealth. To Queen Elizabeth we may be thankful for the removal in 1559 of Cranmer's famous sally of bitterness: 'from the tyranny of the bishop of Rome and all his detestable enormities!'

The grouping of phrases in the deprecations is not without design. In the first, we are reminded of those spiritual forces of evil in the invisible world (cf. Eph. vi.12), whose warfare against us and against God's purposes for us is unremitting, and to whom our subjection brings the terrible consequence of God's wrath and the eternal death of the soul. In the second deprecation we pray against those spiritual sins of mind and heart from which all evil actions spring. They are the negation of the Christ-like virtues of humility and love. Someone has described them as the 'respectable' sins, which, unlike the grosser moral lapses listed in the third deprecation, do not necessarily imperil our social standing and prestige, and for that very reason are all the more subtle and dangerous. The fourth deprecation is concerned with physical calamities, and the fifth with those disruptions of fundamental 'unity and concord,' whether in the State or the Church, that are the consequence of rebellion and disobedience to God's will.

*Obsecrations.* These magnificent entreaties, by which we call upon our Lord for His assistance by virtue of all that He has wrought for us in His incarnate life, remind us that His atoning work was not merely limited to His self-sacrifice on the Cross but was manifested throughout His earthly life by His constant and faithful obedience to the Father and His mastery over all temptation to sin. The final petition of this section of the Litany sums up the thought of our spiritual need at all times, both in our corporate, social experience of the present, whether it be days of trouble or of good fortune, each of which has its peculiar temptations, or in the solitary hour of death and judgment which every man must face alone before his God.

*Suffrages.* The intercessions that make up the principal body of this section of the Litany fall into two main groups: the first nine concern the corporate life of the people of God and their leaders in Church and State; the following seven are petitions for those in special need of help and grace, both material and spiritual. These in turn are followed by two supplications of a general character for our common needs: first, the material blessings of the 'kindly' (i.e. natural) fruits

## The Litany

fatherless children, and widows, and all who are desolate and oppressed;

*We beseech thee to hear us, good Lord.*

That it may please thee to have mercy upon all men;

*We beseech thee to hear us, good Lord.*

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

*We beseech thee to hear us, good Lord.*

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

*We beseech thee to hear us, good Lord.*

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

*We beseech thee to hear us, good Lord.*

Son of God, we beseech thee to hear us.

*Son of God, we beseech thee to hear us.*

O Lamb of God, who takest away the sins of the world;

*Grant us thy peace.*

O Lamb of God, who takest away the sins of the world;

*Have mercy upon us.*

O Christ, hear us.

*O Christ, hear us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

Christ, have mercy upon us.

*Christ, have mercy upon us.*

Lord, have mercy upon us.

*Lord, have mercy upon us.*

of the earth; and second, the spiritual blessings of repentance and forgiveness, and the grace of the Holy Spirit (cf. the Absolution on p. 7).

The order of the suffrages in the American Prayer Book follows closely that of the English Book, with the result that the prayers for the civil magistrates come between the suffrages for the Church and its Ministry. (Cf. the same order in the Holy Communion service, p. 74.) The American Book, of course, omitted the suffrages for the king, who in England is head of both the State and the Church. The Proposed Book of 1786 substituted a petition for Congress and 'all others in authority, legislative, judicial, and executive.' The 1789 Book replaced this with the present suffrage for Christian Rulers and Magistrates. Bishop White explained the phrasing thus: 'All the alterations may be considered as verbal, except that the Civil Rulers prayed for are Christian Rulers only, evidently because we are praying for the Church Universal. In England the Rulers are a part of the Church, but it may happen otherwise with us.' Without bothering too much about the niceties of Bishop White's distinctions, the 1928 Book added the specific petition for the President, whether he happen to be a professing Christian or not.

A few other notes may be of interest: Cranmer adopted from Luther the listing of 'Bishops, Pastors, and ministers of the Church.' But Bishop Cosin persuaded the 1662 revisers to change this to 'Bishops, Priests, and Deacons,' as a definite rejection of the Presbyterian view of ministerial orders, which had held sway during the Commonwealth. The petition at the top of page 56, 'That it may please thee to send forth labourers into thy harvest' (cf. Luke x.2), is an addition of the 1892 Book, though it was suggested as early as 1853 in the Memorial presented to the bishops. It reflects the awakening of our Church's interest in world-wide missionary work that arose during the nineteenth century. The petitions, 'to strengthen such as do stand . . .,' are derived from 1 Thess. v.14 and Rom. xvi.20. The suffrages for travelers, et cetera, reveal, as do no others, the wide sweep of time in the Church's intercessions. The reference to those who travel by air is the twentieth-century addition of our 1928 Book; but the plea for prisoners and captives recalls the earliest days of the Church, when many suffered imprisonment by the Roman government for the sake of 'the Name,' or were taken captive by barbarian raids within the weakening frontiers of the Roman Empire. The last petition on

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¶ *Then shall the Minister, and the People with him, say the Lord's Prayer.*

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

¶ *The Minister may, at his discretion, omit all that followeth, to the Prayer,  
We humbly beseech thee, O Father, etc.*

*Minister.*

LORD, deal not with us according to our sins.  
*Neither reward us according to our iniquities.*

Let us pray.

GOD, merciful Father, who despisest not the sighing  
of a contrite heart, nor the desire of such as are sor-  
rowful; Mercifully assist our prayers which we make be-  
fore thee in all our troubles and adversities, whensoever  
they oppress us; and graciously hear us, that those evils  
which the craft and subtilty of the devil or man worketh  
against us, may, by thy good providence, be brought to  
nought; that we thy servants, being hurt by no persecu-  
tions, may evermore give thanks unto thee in thy holy  
Church; through Jesus Christ our Lord. *Amen.*

¶ *Minister and People.*

O Lord, arise, help us, and deliver us for thy Name's  
sake.

*Minister.*

GOD, we have heard with our ears, and our fathers  
have declared unto us, the noble works that thou didst  
in their days, and in the old time before them.

page 56 is a citation from Psalm cxlvi.9; and the petition on page 57  
for our enemies reminds us of our Lord's teaching in Mark xi.25 and  
Matt. vi.15.

The concluding supplications of this section of the Litany contain,  
in reverse order, the *Agnus Dei*, the devotion addressed to our Lord  
as 'the Lamb of God' (John i.29). It was first introduced in the liturgy  
of the Western Church by Pope Sergius I (687-701) as a pre-Com-  
munion litany in the Mass; but the Prayer Book, since 1552, has pre-  
scribed its recitation only here and in its context in the *Gloria in  
excelsis* when that hymn is used (see pp. 82, 84).

The American Book in 1789 allowed the omission of all that follows  
the *Agnus Dei* until the final prayer of the Litany. According to  
Bishop White this was done 'for the shortening of the service, and the  
avoiding of repetition,' inasmuch as it was customary in his time to  
use the Litany together with Morning Prayer and the Holy Com-  
munion (or Ante-Communion). The 1928 Book moved the rubric for  
shortening the Litany to a position after the Lord's Prayer, since the  
Litany is now used so frequently as a separate service by itself, and  
the Lord's Prayer serves accordingly as a climax and summary of the  
whole Office. As a matter of fact, the *Kyrie* was the original ending  
of the Litany, and was intended to be a transition to the Holy Com-  
munion. In the Roman rite, when the Litany precedes the Mass, the  
*Kyrie* of the Litany serves also as the *Kyrie* of the Mass.

In the Gospels the Lord's Prayer occurs with a liturgical doxology  
at the end in the version of St. Matthew, but without it in the version  
of St. Luke. The 1549 Book, following the usage of the medieval  
Latin rite, consistently adopted the Lukan version. But the 1662 Book  
added the Matthean doxology in three places. The American Book,  
in its successive revisions, has developed a consistent method of using  
the two versions. Wherever the Lord's Prayer is preceded by the  
*Kyrie* and has a distinctly penitential or petitionary emphasis, the  
shorter, Lukan form is employed, i.e. in the Litany, Penitential Office,  
Visitation of the Sick, and Burial of the Dead. In all other Offices,  
where the Lord's Prayer has a more 'eucharistic' note or a formal bid-  
ding, the full Matthean form with its doxology is used.

## The Litany

¶ *Minister and People.*

O Lord, arise, help us, and deliver us for thine honour.

*Minister.*

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

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

From our enemies defend us, O Christ.

*Graciously look upon our afflictions.*

With pity behold the sorrows of our hearts.

*Mercifully forgive the sins of thy people.*

Favourably with mercy hear our prayers.

*O Son of David, have mercy upon us.*

Both now and ever vouchsafe to hear us, O Christ.

*Graciously hear us, O Christ; graciously hear us, O Lord Christ.*

O Lord, let thy mercy be showed upon us;

*As we do put our trust in thee.*

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *The Minister may end the Litany here, or at his discretion add other Prayers from this Book.*

*Final Supplication.* The Sarum Litany had appended to it a number of suffrages leading up to a Collect, taken from the Mass 'For Trouble of Heart.' Cranmer followed Luther in reducing the suffrages to a single versicle and response (Psalm ciii.10) and with a revision of the Collect. Curiously, the *Amen* was not added to the Collect, to show that it concludes a distinct section of the Litany, until the 1928 revision. The Collect itself is a paraphrase of thoughts derived from Psalm li, as fervent in tone as the psalm itself but expressed in corporate rather than personal terms.

The rest of the Litany is based upon a special intercession in the Sarum Processional for use in time of war. It occurs much earlier than the Sarum use, however, in a litany for the Consecration of a Church in the *Pontifical* of Archbishop Egbert of York (734-66). The section consists of three parts: (1) Psalm xlv, reduced to its first verse, said with an antiphon from the last verse of the Psalm and *Gloria Patri*—one of the few survivals in the Prayer Book of this common, medieval form of anthem; (2) a set of suffrages, which were originally sung by the choir; and (3) a versicle and response introducing a summary collect. This final Collect was the last of the Rogation Day Collects said at the conclusion of the Sarum Litany. The 1549 Book added other prayers, concluding with the Prayer of St. Chrysostom; the 1559 Book added the Grace. But the 1928 Book removed all of these additions and inserted the present final rubric, to make the use of the Litany more adaptable to varying times and occasions and to ready combination with other services, especially as a preface to the Holy Communion.

The final Collect is one of the finest expressions in the Prayer Book of our utter dependence upon God if we are to escape the evils of whatever sort that justly overtake us when we sin by trusting in our own frail nature rather than in His mercy and strength. The thought is very similar to that of the Collect for the Fourth Sunday after Epiphany (p. 114).

## A Penitential Office for Ash Wednesday.

- ¶ *On the First Day of Lent, the Office ensuing may be read immediately after the Prayer, We humbly beseech thee, O Father, in the Litany; or it may be used with Morning Prayer, or Evening Prayer, or as a separate Office.*
- ¶ *The same Office may be read at other times, at the discretion of the Minister.*
- ¶ *The Minister and the People kneeling, then shall be said by them this Psalm following.*

*Miserere mei, Deus. Psalm li.*

**H**AVE mercy upon me, O God, after thy great goodness; \* according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, \* and cleanse me from my sin.

For I acknowledge my faults, \* and my sin is ever before me.

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

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

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

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

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

Turn thy face from my sins, \* and put out all my misdeeds.

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

Cast me not away from thy presence, \* and take not thy holy Spirit from me.

## A PENITENTIAL OFFICE

The 1892 revision introduced this Office into the American Book. It consists of the latter portion of 'A Commination' service in the English Book since 1549, and this in turn is based upon the penitential service that preceded the Blessing of Ashes in the Sarum rite for Ash Wednesday. The Proposed Book of 1786 and the 1789 Book had included only the three prayers on page 62, to be said on Ash Wednesday at Morning Prayer after the Litany and immediately before the General Thanksgiving. A comparison of the Sarum and the Prayer Book offices may be outlined as follows:

<i>Sarum</i>	<i>Prayer Book</i>
Sermon (after the Office of Sext).	Homily, including the denunciations of sin taken from the 'Cursings' of Deut. xxvii. (Omitted in American Book.)
Penitential Psalms (vi, xxxii, xxxviii, li, cii, cxxx, cxliii).	Psalm li. (The other Penitential Psalms were distributed between Morning and Evening Prayer on Ash Wednesday.)
Kyrie and Lord's Prayer.	Kyrie and Lord's Prayer.
Suffrages.	Suffrages.
Seven Collects.	One Collect and One Prayer.
Absolution.	
Blessing and Distribution of Ashes, during which an Anthem was sung.	Anthem. (The 1552 Book directed this to be said by the congregation.)
Two Collects	(Collect—added by 1892 Book; and Blessing—added by 1662 Book.)
Mass.	(Holy Communion.)

It will be noticed at once that the principal difference between the medieval and the Prayer Book Offices is the absence in the latter of an Absolution. But the Prayer Book compilers considered that this deficiency would be taken care of by the Absolution in the Holy Communion which they intended should follow immediately after the Penitential Office. The old ceremony of blessing and distributing ashes was eliminated, since the Reformers had a strong distaste for blessings of material objects. They also felt that such a ceremony contradicted the plain teaching of the Gospel appointed for Ash Wednesday (p. 125).

O give me the comfort of thy help again, \* and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, \* and sinners shall be converted unto thee.

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

Thou shalt open my lips, O Lord, \* and my mouth shall show thy praise.

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

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

Glory be to the Father, and to the Son, \* and to the Holy Ghost;

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

¶ If the Litany hath been already said, the Minister may pass at once to  
O Lord, save thy servants; etc.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

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

O Lord, save thy servants;

That put their trust in thee.

Send unto them help from above.

And evermore mightily defend them.

*Psalm li.* This Psalm has been called 'the noblest penitential hymn in all the world.' Hebrew tradition ascribed it to King David, repentant for his sin against Uriah the Hittite (2 Sam. xi.2-xii.14); but most modern scholars assign the Psalm to a much later epoch, after the Babylonian captivity. The poem is virtually unique in the literature of the Old Testament because of its profound insight into the inwardness of sin, and its conception of the abiding, inner presence of the Holy Spirit. The exact nature of the psalmist's sin is not known, and the references to his broken bones in verse 8 and his 'blood-guiltiness' in verse 14 are somewhat obscure. They may be simply an effort of the psalmist to express by vivid metaphor the heinousness of sin, always an offense not merely against one's neighbor, but in the last analysis against the holiness and goodness of God. Another striking metaphor occurs in verse 7, the comparison of God's cleansing of the sinful heart with the ceremonial cleansing of the leper as set forth in Lev. xiv. The last two verses of the Psalm were omitted in the 1928 revision, since they are generally recognized to be a gloss added by a later editor to adapt the Psalm for liturgical use in the sacrificial worship of the Temple. The psalmist himself was not averse to the outward cultus of sacrificial offerings, as might be supposed from reading his own conclusion in verses 16-17; but he recognized the truth so insistently taught by the prophets that the offering upon the altar of material gifts, however costly, cannot atone for sin or be acceptable to God unless they are accompanied by sincere penitence and contrition.

The Psalm consists of three parts: In verses 1 to 6 open and full confession is made to God of offenses committed, with a piteous plea for His mercy and forgiveness. Not only the outward acts of wrongdoing are acknowledged, but also the hidden grounds from which all sinful actions spring, namely, our share in the disposition to sin common to our fallen human nature (vs. 5), and the falsehood to our conscience and knowledge of God's will for us imbedded 'in our inward parts' (vs. 6). Verses 7-12 are a prayer for that 'amendment of life, and grace and consolation of the Holy Spirit' (cf. p. 24) that is necessary to restore communion with God and 'the comfort of His help.' Finally, in verses 13 to 17, resolutions of positive service to God are made, without which repentance is vain and forgiveness ineffectual. The service consists of a readiness to guide other sinners back to God, and a new joy in the praise and worship of God for His merciful goodness.

Help us, O God our Saviour.  
*And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.*  
 O Lord, hear our prayer.  
*And let our cry come unto thee.*

Let us pray.

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

**O** MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants; but so turn thine anger from us, who meekly acknowledge our transgressions, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

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

**T**URN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment,

*Kyrie, Lord's Prayer, and Versicles.* On the short form of the Lord's Prayer, see the commentary, page 58. The Lord's Prayer here seems abrupt—an exception to the Prayer Book custom of placing it in a climactic position—but a glance at the original form of the Office (see commentary, p. 60) will explain the arrangement. In the English Book the principal substance of the Office is a lengthy exhortation built about an Old Testament lesson, to which is added the brief devotional conclusion of a Psalm, a few prayers beginning with the Lord's Prayer, an anthem, and a final Blessing. The American form consists solely of this devotional appendix, with the addition of another prayer between the anthem and the Blessing.

The Versicles are taken from the Psalms, and are comparable to the suffrages between the Lord's Prayer and the Collects at the Daily Offices. The passages used are: Psalms lxxxvi.2, xx.1-2, lxxix.9, and cii.1.

*Prayers.* The first prayer is the Collect of the Office. It is translated from the first of the seven Collects in the Sarum office. (Cf. the Collect for the Twelfth Sunday after Trinity for similar phrases and thoughts.) The second prayer was put together by Cranmer from three sources: the form for the blessing of ashes, the sixth of the seven Sarum Collects, and the Collect said after the distribution of ashes. The several phrases, however, sound familiar because of their use in other Prayer Book forms—the Absolution of Morning and Evening Prayer (cf. Ezek. xxxiii.11), the Litany, and the 'Prayer of Humble Access' in the Holy Communion (p. 82). Two citations from the Psalms, cxliii.2 and lxx.1, are also used. These prayers have a deeply personal ring, yet one should not overlook the remembrance of our corporate, social sins, when reciting them. The same teaching applies here as in the case of the General Confessions of the Daily Offices and the Holy Communion.

*Anthem.* The 1552 Book directed that all the people should say this anthem with the Minister. It is composed of: Jer. xxxi.18, Joel ii.12-13, 17 (cf. the Epistle for Ash Wednesday, p. 124), Hab. iii.2, Psalm li.1, and the first antiphon which was sung in the medieval Office during the distribution of ashes.



## A Penitential Office

And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister shall say,*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

THE LORD bless us, and keep us. The LORD make his face to shine upon us, and be gracious unto us. The LORD lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

*Final Collect.* This Collect was placed here in the 1892 revision. It is first found in the Gregorian Sacramentary. Cranmer placed it in the Litany, after the prayer, 'We humbly beseech thee,' but the 1662 Book put it among the occasional Prayers. The 1789 Book omitted it altogether, because it was thought to be, according to Bishop White, 'too much a play on words.' This objection is a matter of opinion, of course, but it cannot be said that the insertion of this Collect at this place adds much to what has already been said in the service, and it does disrupt somewhat the structural order of the Office (see commentary, p. 61).

*Blessing.* Bishop Cosin is responsible for the addition of this Blessing from Num. vi.24-6. The insertion of it, like that of the preceding Collect, was perhaps a mistake, because the Office was intended to be introductory to the Holy Communion, and its final anthem would be a sort of introit to that service. If used with Morning or Evening Prayer, the Penitential Office should logically come first also, so that the Absolution contained in these Daily Offices might follow rather than precede these prayers of confession. But the traditional custom has been to say the Penitential Office after the Daily Office or the Litany—hence the notion that it needed a formal conclusion such as 'The Grace.'