

The Form of Solemnization of Matrimony

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking unto the Persons who are to be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

THE SOLEMNIZATION OF MATRIMONY

Marriage is a natural contract between a man and a woman for a life-long union, and a marriage ceremony is a public ratification of this contract in the presence of witnesses. The two parties to the contract marry each other and are the ministers of the nuptial bond. When the Church presides over the marriage ceremony it serves as the witness of the contract, and through its priest bestows a blessing of God upon the union, with prayer that the parties concerned may have grace to fulfil their vows of fidelity and to create a Christian family and home.

Among the ancient Jews the marriage ceremony was not a religious solemnity. The traditional customs associated with the Church's wedding ceremonies are largely derived from the Romans. They had a solemn public betrothal, at which mutual consents were given, and the contract was delivered, and with it, the kiss, the giving of a ring and other presents (the dowry), and the joining of hands. At a later time the wedding itself took place. The parties crowned with garlands of flowers—the bride wearing a veil—participated in a special sacrificial loaf or cake. A priest offered animal sacrifice and recited a prayer, and the ceremony concluded with the wedding feast. The early Christians took over these customs. The preliminary engagements and espousals were generally arranged with the sanction of the bishop or a priest, but espousals in the presence of laymen continued in use throughout the medieval period. The distinctive Christian ceremony was the Nuptial Eucharist and Blessing, offered by a bishop or priest, in place of the pagan sacrifice; the old Roman Sacramentaries contain only these forms. Not until the eleventh century did it become common for the Church to preside, in the person of a priest, at the preliminary ceremonies, but the espousals were always said in the vernacular, not in Latin. The Teutonic people contributed a new element to the ceremony, 'the giving away of the bride' by her parent.

The ceremony in the first Prayer Book followed closely the Sarum order: the Wedding, consisting of betrothal and espousal and a closing benediction; the Blessing, composed of psalm, versicles, prayers, and benediction; and the Nuptial Eucharist. The American Prayer Book dropped the last two parts, since the benediction at the end of

¶ *The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,*

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

¶ *The Man shall answer,*
I will.

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

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

¶ *The Woman shall answer,*
I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

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

the espousals was considered sufficient. The 1928 revision inserted two prayers for optional use (p. 303), and provided propers for a Nuptial Eucharist if it should be desired (see p. 267).

Rubric. In the Sarum form the wedding took place at the church door, but the Prayer Book changed this to 'the body of the Church.' The American Book added 'or shall be ready in some proper house.' Bishop Cosin was responsible for the direction about the position of the man and the woman, following Sarum usage.

Exhortation and Charge. The Exhortation and Charge to the congregation are expanded from the Sarum form. The American Book contains only the first paragraph of the more lengthy English Exhortation, which proceeds to a statement, condensed from an article in *The King's Book* (1543), of 'the causes for which Matrimony was ordained': namely, the procreation of children and their nurture in the fear of the Lord; a remedy against sin (cf. 1 Cor. vii.9); and 'mutual society, help, and comfort' (cf. Gen. ii.18).

The Exhortation is a solemn and emphatic pronouncement of the sacredness of marriage, both as a divine institution given to humanity at its creation (Gen. ii.18, 24; cf. Matt. xix.5), and as a society redeemed and hallowed by Christ to be a type of that perfect love He has for His Church (Eph. v.22-33). It points to the honor our Lord bestowed upon the marital union by His 'presence and first miracle' at Cana of Galilee (John ii.1-11) and underscores the honorable character of this estate with the commendation of apostolic authority (Heb. xiii.4). In this declaration the Reformers sought to check 'the excessive admiration of celibacy,' that characterized the medieval Church in its view of marriage 'as merely a condescension to weakness.'

The Canon Law of the Church makes specific regulations for safeguarding, so far as is humanly possible, the integrity of the marriage vows taken by those who seek its blessing upon their union, not only with respect to the legality of the marriage, but also with regard to the purity of intention on the part of the couple to follow and fulfil the teaching of Christ and His Church about the sacramental nature of Holy Matrimony and its indissolubility. The two charges, first to the congregation and secondly to the couple, are a final admonition and warning that matrimony should be entered into 'in the fear of

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

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

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring on this wise: the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WITH this Ring I thee wed: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And, before delivering the Ring to the Man, the Minister may say as followeth.*

BLESS, O Lord, this Ring, that he who gives it and she who wears it may abide in thy peace, and continue in thy favour, unto their life's end; through Jesus Christ our Lord. Amen.

¶ *Then, the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,*

Let us pray.

¶ *Then shall the Minister and the People, still standing, 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. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

God' and in conformity with His Word. Technically these charges are a fourth publication of the Banns (see p. 304). The wording is derived from the York rather than the Sarum use.

The Espousals. These first promises are equivalent to a final and formal ratification of the couple's engagement. Originally they were taken some time before the marriage ceremony. They place the couple in the position of acknowledging publicly that their choice of one another is not a matter of constraint but of their own free consent, and they exact of them a promise of lifelong fidelity. In the 1928 revision—as also in the English 1928 and the Scottish 1929 Books—the word 'obey' was omitted from the promise given by the woman, thereby recognizing the full equality of both parties to the marriage.

The 'giving away of the bride' by her father or friend comes from the York, not the Sarum use. It has been aptly said that this feature is an 'archaism surviving in our rite from the days when women were property; but its significance has been wholly converted from the transfer of obedience to that of loving care.'

In origin the second promises were quite distinct from the engagements; actually, in our service, they repeat them. The joining of hands is the essential ceremonial action of the espousals. The custom is pre-Christian, having been practiced by the Jews (cf. Tobit vii.13), the Greeks, and the Romans. The word 'troth' means pledged faith and fidelity. For 'God's holy ordinance,' see Mark x.2-12.

The giving of a ring is another survival in our rite of Roman customs, including the direction that it be placed upon the fourth finger of the woman's left hand. The ancients believed that a special nerve of this finger—or, as others would have it, a vein—was directly connected with the heart. Originally there was only an engagement ring, a symbol of the promised dowry, but by the ninth century it had become duplicated in a wedding ring. An old medieval custom was to slip the ring on the thumb, second, and third fingers, at the words Father, Son, and Holy Ghost, respectively, and finally on the fourth finger at the Amen. The Proposed Book of 1786 omitted the phrase, 'with my body I thee worship,' and the 1928 Book dropped, 'and with all my worldly goods I thee endow.' The true substance of these quaint and archaic phrases is sufficiently contained in the promises of the betrothals and espousals. The 1928 Book added the form for blessing

¶ *Then shall the Minister add,*

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

¶ *The Minister may add one or both of the following prayers.*

○ ALMIGHTY God, Creator of mankind, who only art the well-spring of life; Bestow upon these thy servants, if it be thy will, the gift and heritage of children; and grant that they may see their children brought up in thy faith and fear, to the honour and glory of thy Name; through Jesus Christ our Lord. *Amen.*

○ GOD, who hast so consecrated the state of Matrimony that in it is represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that they may love, honour, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

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

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

the ring, thus giving to the transaction a spiritual signification of divine peace and favor instead of the older material association of it with a dowry. Frequently today both the man and the woman give rings to each other—another example of the equality of the two parties that modern changes in the service have sought to emphasize.

Lord's Prayer. The American Book set the Lord's Prayer here in a focal position. As the first prayer said by the couple and congregation after the sealing of the promises, it opens the way to the prayers and blessing which follow, giving them their primary intention and reference. It thus divides the service into its two complementary parts, the first consisting of the vows made by men to God, the second of God's gracious act of blessing in return.

The Prayers. The English Book has only the first of these prayers. It is derived from the Sarum form for the blessing of the ring. Note that the preamble of the prayer, in the three attributes it ascribes to God,—'Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life,'—suggests the three aspects of Holy Matrimony in its relation to the divine institution and purpose: the natural, the sacramental, and the eternal.

The two optional prayers are additions of the 1928 Book. The first is taken from the Scottish Book of 1912. The second is composite. The clauses through the word 'servants' come from the final prayer before the Blessing in the English Book; the rest of the prayer was composed by the 1928 Revision Commission. The two prayers together make explicit the meaning and intent of marriage in the light of God's acts in Creation and Redemption.

¶ Then shall the Minister speak unto the company.

FORASMUCH as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ The Man and Wife kneeling, the Minister shall add this Blessing.

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

¶ The laws respecting Matrimony, whether by publishing the Banns in Churches, or by Licence, being different in the several States, every Minister is left to the direction of those laws, in every thing that regards the civil contract between the parties.

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

The Proclamation of the Marriage. This simple ceremony of the minister joining the hands of the couple and pronouncing their union in the words of the Gospel (Matt. xix.6; cf. p. 267) was adopted by Cranmer from Hermann's *Consultation*. It appears to have been a feature of some of the 'Gallican' uses of the Middle Ages. The explanation that follows the ceremony is in line with the Reformers' desire never to use 'dumb ceremonies' but always to make the signification of any ceremony clear and explicit. A similar example is afforded in the Baptism rite (see p. 280).

The Blessing. The wording is based upon the Sarum form. In the English service this Blessing concludes the first part, the betrothals and espousals, and a new section follows, consisting of Psalms cxxviii and lxxvii, *Kyrie*, Lord's Prayer and other prayers, and a second Blessing. This latter is the principal Nuptial Blessing in the English Book.

Rubrics. The rubrics of the English Book require that the Banns (plural of the word *ban*, a proclamation) 'must be published in the Church three several Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory' (cf. p. 71). A marriage licence was originally an episcopal dispensation from the publishing of the Banns, and was not, as it is today in America, a document issued by the civil authority.

Since the fourth century it has been customary not to permit marriages in Lent, and since the eleventh century this prohibition has been extended to other penitential days. (In the Roman Church today, marriages may be permitted in Advent and Lent, but without the Nuptial Mass and Blessing.) Neither the Prayer Book nor the Canon Law contains any regulation of this sort. The ancient custom is left to be observed according to the discretion and conscience of the individual.

The Thanksgiving of Women after Child-birth

Commonly called the Churching of Women.

¶ *This service, or the concluding prayer alone, as it stands among the Occasional Prayers and Thanksgivings, may be used at the discretion of the Minister.*

¶ *The Woman, at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct.*

¶ *The Minister shall then say unto her,*

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

¶ *Then shall be said by both of them the following Hymn, the Woman still kneeling.*

Dilexi, quoniam. Psalm cxvi.

MY delight is in the LORD; because he hath heard the voice of my prayer;

Because he hath inclined his ear unto me; therefore will I call upon him as long as I live.

I found trouble and heaviness; then called I upon the Name of the LORD; O LORD, I beseech thee, deliver my soul.

Gracious is the LORD, and righteous; yea, our God is merciful.

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

I will receive the cup of salvation, and call upon the Name of the LORD.

I will pay my vows now in the presence of all his people,

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH

In the ceremonial law of the Jews a woman was considered to be 'unclean' after childbirth for a period of at least forty days, during which time she was not allowed to enter the sanctuary of the Temple or to touch sacred objects. A sacrifice of 'purification' was enjoined upon her at the end of the period of her 'infirmity' (see Lev. xii). These injunctions were observed by our Lord's mother (Luke ii.22ff.; see commentary, pp. 231-3), and it would appear that the idea of defilement occasioned by childbirth carried over from Judaism to the early Church. However, no rites or ceremonies connected with purification of women have come down to us from the oldest liturgical books of the Church, though there are several indications, chiefly from the Eastern Churches, that some form of temporary excommunication and a rite of purification and blessing of the new-born child were observed.

One of the earliest references to the custom in the Western Church is found in the correspondence between Pope Gregory the Great and St. Augustine of Canterbury, the leader of the missionary monks sent by Pope Gregory to England for the conversion of the Anglo-Saxon people (see Bede, *Ecclesiastical History*, i, 27). St. Augustine had inquired of the Pope whether it was expedient to enforce the traditional disciplines among the new converts, and in particular whether a woman with child should be baptized, and how long after childbirth she should abstain from coming to church. The Pope with his characteristic good sense replied that there was no reason to deny baptism to a woman with child, 'since the fruitfulness of the flesh is no offence in the eyes of Almighty God,' nor should baptism be withheld from either a woman or her child immediately after childbirth 'if there be danger of death.' He also pointed out that the traditional period of 'purification' should be viewed as a 'mystery' and not as a hard and fast legal requirement, and that if a woman 'enters the church the very hour that she is delivered, to return thanks, she is not guilty of any sin.' Thus to Pope Gregory we are indebted for the change in opinion regarding the Churching of Women: namely, that it is not a penalty deriving from an ancient taboo, but a thanksgiving for a wonderful gift of God.

in the courts of the LORD's house; even in the midst of thee, O Jerusalem. Praise the LORD.

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

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

¶ *Then shall the Minister say the Lord's Prayer, with what followeth: but the Lord's Prayer may be omitted, if this be used with the Morning or Evening 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.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

O 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.*

The Prayer Book service derives from the form in the Sarum Manual, and in the 1549 Book it kept the old title of 'The Purification of Women.' Strong objections and misunderstandings, not only with regard to the title but to the use of the service, led to a change to the present title in the 1552 Book. In the Sarum office the service was directed to be said at the church door; the 1549 Book changed this to the choir door; the 1552 Book, to a place near the Holy Table; and finally, the 1662 Book gave the directions contained in the second rubric. 'Decently apparelled' refers to the English custom of having the woman wear a veil. The Puritans always objected to the use of this Office, as an unnecessary piece of ceremonialism; and this explains why the service has never been very popular in America. The 1789 Book added the first rubric (and substituted the word 'Minister' for 'Priest'), with the result that it has been more common in the American Church for only the prayer of thanksgiving to be used, among the prayers said at other services.

The Office begins with a brief exhortation to thanksgiving, which in the 1549 form contained a reference to the child's baptism as already performed. The traditional Psalm for the Office was cxxi, but a change was made in the 1662 Book, when Bishop Cosin proposed Psalms cxxi and cxxvii as alternatives. The revisers, however, followed the suggestion of Bishop Sanderson's *Liturgy in the Times of Rebellion* and appointed Psalms cxvi and cxxvii—the former, a thanksgiving for deliverance from peril, the latter, a thanksgiving for children. The American Book in 1789 dropped, unfortunately, Psalm cxxvii, and shortened Psalm cxvi to verses 1–2, 4–5, 11–13a, and 16b. In the English Book only the priest says the Psalm, but the 1892 Book returned to the Sarum custom of having it said responsively by the minister and the woman.

Psalm cxvi is one of the most deeply personal expressions of heartfelt thanksgiving to God to be found in the Psalter. It was written by one who had passed through great sorrow and travail, to the extent of being in danger of death itself and in despair of any reliance upon human help and sympathy. For his deliverance the psalmist thanks God alone, and in seeking some way of returning thanks to Him for all His benefits he finds possible only the open acknowledgment of his devotion in the Lord's house of worship 'in the presence of all his people.' The Psalm was probably adapted to liturgical use in Jewish worship during the critical days of the Maccabees. It became one of

¶ *Then may be said,*

GRANT, we beseech thee, O heavenly Father, that the child of this thy servant may daily increase in wisdom and stature, and grow in thy love and service, until *he* come to thy eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *The Woman, that cometh to give her Thanks, must offer accustomed offerings, which shall be applied by the Minister and the Church-wardens to the relief of distressed women in child-bed; and if there be a Communion, it is convenient that she receive the Holy Communion.*

the group of 'Hallelujah' psalms (Nos. cxiii-cxviii) sung at the great festivals of Israel's deliverance from oppression: Passover and Hanukkah.

The brief devotion of Lord's Prayer, versicles, and thanksgiving that follows the Psalm is taken from the Sarum office. The versicles are from Psalms lxxxvi.2, lxi.3, and lxi.1. The rubric before the Lord's Prayer in the American Book suggests a use of the Office in connection with Morning or Evening Prayer; but the original intention of the Prayer Book compilers was to associate the Office with the Holy Communion, as may be seen from the final rubric and from the fact that the Office has no Grace or Blessing or formal conclusion. The 'accustomed offerings' would be incorporated in the Offertory of the Communion service. (Only the American Book specifies the use of these offerings.) Also the Psalm looks forward to the receiving of 'the cup of salvation.'

The final Collect was added to the service by the 1928 Revision Commission. The English Proposed Book of 1928 and the Scottish Book of 1929 added two prayers: one for both parents, that they might bring the child up in the way of righteousness 'to their own great blessing and the glory of thy Name,' and the other for a mother bereaved over the loss of her child. These additions all point to a new direction of the Office, which future revisions will doubtless develop. The old ideas of 'purification' have long since ceased to be acceptable; indeed they have been virtually eliminated from the Prayer Book forms. With the great decline in childbirth mortality, whether of mother or child, that modern medicine has made possible, interest tends to shift from thanksgiving for the mother's safe deliverance to thanksgiving for the new life now added to the Christian family and the fellowship of the Church. Both parents, and not merely the mother, are brought into participation in the rite. In the light of these trends the recent alteration of position the Office has been given in the Prayer Book is interesting. Heretofore it had been placed with a group of miscellaneous Offices after the Burial service. The 1928 American Book, however, moved it to follow Holy Matrimony (see commentary, p. iii), and the Scottish Book of 1929 has placed it immediately after the baptismal rites.

The Order for the Visitation of the Sick

¶ *The following Service, or any part thereof, may be used at the discretion of the Minister.*

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

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

¶ *After which he shall say the Antiphon following, and then, according to his discretion, one of the Penitential Psalms.*

Antiphon. Remember not, Lord, our iniquities; Nor the iniquities of our forefathers.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, 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.

Minister. O Lord, save thy servant;

Answer. Who putteth *his* trust in thee.

Minister. Send *him* help from thy holy place;

Answer. And evermore mightily defend *him*.

Minister. Let the enemy have no advantage of *him*;

Answer. Nor the wicked approach to hurt *him*.

Minister. Be unto *him*, O Lord, a strong tower;

Answer. From the face of *his* enemy.

Minister. O Lord, hear our prayer.

THE VISITATION OF THE SICK

This Office is little used today in the form here set forth, despite the extensive revisions made in it for the 1928 Book. Instead, the clergy take advantage of the discretion given them to use such Psalms and Prayers contained in the Office, and other devotions, as may seem most suitable and helpful to the individual concerned. The structure of the service is unlike that of any other Prayer Book Office, even to the extent of employing antiphons with the Psalms, and hence it is too unfamiliar and too complicated for a sick person to manage in his weakness. In the older form of the Office, before the 1928 revision, the suffering of the sick person was described as 'God's visitation' for the purpose either of trying his faith or of punishing his sin. Naturally Christian sentiment rebelled against this point of view. It is quite true that much sickness is the inevitable consequence of wrongdoing, but this is by no means always the case; and even when it is so, the wrong-doing may be more justly charged to some other person or persons than to the one who is ill. Encouragement and hope are better medicines than censure and exhortation. A further difficulty, as far as the ordinary use of the service is concerned, has been the retarded way in which successive revisions have eliminated the association of the Office with use *in extremis*, that is, for persons at the point of death.

The service is based on the Visitation Office of the Sarum Manual for the administration of Extreme Unction and the Viaticum. The Sarum form was as follows: The Penitential Psalms (vi, xxxii, xxxviii, li, cii, cxxx, and cxliii) were said with their antiphons in procession on the way to the sick person's house; upon arrival at the house, the Salutation of 'peace' was given, followed by Kyrie, Lord's Prayer, suffrages, and nine collects; the priest then made an exhortation to the sick person, examined him respecting his faith, and offered spiritual counsel, specifically of charity and restitution to any whom he had wronged; a confession was made, and absolution given in two forms, the one a declaration, the other a prayer. The rite concluded with Unction and Holy Communion. The 1549 Book shortened this by eliminating the procession to the house, and substituting Psalm cxliii with its antiphon immediately after the opening Salutation, and by reducing the Collects from nine to two. The service of Unction con-

Answer. And let our cry come unto thee.

Minister.

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

¶ *Here may be said any one or more of the Psalms following, with Antiphon and Collect.*

Antiphon. I did call upon the LORD with my voice; And he heard me out of his holy hill.

Domine, quid multiplicati? Psalm iii.

LORD, how are they increased that trouble me! many are they that rise against me.

Many one there be that say of my soul, There is no help for him in his God.

But thou, O LORD, art my defender; thou art my worship, and the lifter up of my head.

I did call upon the LORD with my voice, and he heard me out of his holy hill.

I laid me down and slept, and rose up again; for the LORD sustained me.

Salvation belongeth unto the LORD; and thy blessing is upon thy people.

The Collect.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Visit *him*, O Lord, with thy loving mercy, and so restore *him* to *his* former health, that *he* may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

sisted of Psalm lxxi with its antiphon 'O Saviour of the world,' a prayer, and a form to accompany the anointing. The Communion of the Sick was made a distinct office. The 1552 Book omitted the Penitential Psalm, but left its antiphon ('Remember not, Lord, our iniquities'), and also excised the final form for administering Unction. The 1662 Book added the Blessing (see p. 314) and many of the prayers for optional use.

The first American Book of 1789 followed closely the 1662 form, except that it removed all reference to a special confession to be made by the sick person, and with it, of course, the declaratory form of Absolution. The Proposed Book of 1786 not only kept the rubric about confession, but inserted the Absolution from the Holy Communion service in place of the English declaratory form. Psalm cxxx was substituted for Psalm lxxi by the 1789 Book, and two additional prayers were inserted among the 1662 ones. Thus the Office remained without further change until the 1928 revision. The extent of alterations then made will appear in the ensuing notes.

Introduction. The 1928 revision restored the discretionary use of one of the Penitential Psalms at the beginning of the Office, at the same time that it cut out the latter part of the antiphon beginning 'Spare us, good Lord' (similar to the form in the Litany). It cannot be said that the recital of this bare antiphon, even when followed by a Psalm, is a very hopeful or encouraging way to begin a ministry to the sick. If a penitential note is desired at the opening, the simple and familiar Kyrie and Lord's Prayer which follow are quite sufficient to the purpose. The introductory and non-climactic position of the Lord's Prayer, however, contrary to the customary placing of it in Prayer Book services, is more by way of accident than design. It will be recalled that in the Sarum Office the devotion, which serves now as an introduction to the service, was actually a conclusion and climax of the procession to the house of the sick. However, the present introductory use of the Lord's Prayer may be of some advantage on this occasion because of its very familiarity. It helps the sick person to be immediately at ease and at home in the ministrations brought to him. For the short form of the Lord's Prayer, see page 58. The suffrages, or versicles, are those of the Sarum Office and are taken from Psalms lxxxvi.2, xx.2, lxxxix.23, lxi.3, lxi.1.

Antiphon. I will go unto the altar of God; Unto the God of my joy and gladness.

Judica me, Deus. Psalm xliii.

GIVE sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man.

For thou art the God of my strength; why hast thou put me from thee? and why go I so heavily, while the enemy oppresseth me?

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling;

And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul? and why art thou so disquieted within me?

O put thy trust in God; for I will yet give him thanks, which is the help of my countenance, and my God.

The Collect.

SANCTIFY, we beseech thee, O Lord, the sickness of this thy servant; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance; and grant that *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

Antiphon. I have considered the days of old; And the years that are past.

Voce mea ad Dominum. Psalm lxxvii.

I WILL cry unto God with my voice; even unto God will I cry with my voice, and he shall hearken unto me. In the time of my trouble I sought the Lord: I stretched

The Collect that concludes the introductory section is also from the Sarum form, the last of the nine Collects following the suffrages in that Office. In the original Latin version of the Collect the petition centers more explicitly on the 'danger' to the sick person of the insidious temptations and trials of depression and loss of trust in God so frequently bedeviling him in his weakness. It reads, in its latter part, as follows: 'Fill him with all joy and gladness and with Thy fear; drive away from him all the crafty deceits of the enemy, and send him Thy angel of peace to guard him and his house in perpetual peace.'

Psalms and Collects. These five Psalms with their antiphons and Collects were substituted in the 1928 Book for the older exhortation and examination of the faith of the sick person. The rubrics on page 313 leave it to the minister's discretion to give such spiritual counsel as may seem to him expedient and profitable in the individual case. The inadequacy of the older formulae was recognized as far back as 1604, when the Canons passed by Convocation (no. 67) allowed the clergy to dispense with the prescribed forms and exhort the sick in whatever way they 'shall think most needful and convenient.' The Psalms here appointed are by no means invariable. The first rubric on page 313 suggests others that may be more suitable, and there are many Scriptural passages outside the Psalter, both of the Old and New Testaments that may be of comfort to the sick. Of the five Psalms appointed here, the first three are appropriate for any illness, the last two are more especially thanksgivings for a turn towards recovery. This is the only Office in the Prayer Book where the Psalms are used, after the ancient manner, with antiphons (see p. 8). An antiphon is a key verse, usually drawn from the Psalm itself, that serves as a thematic frame for the whole poem.

1. Psalm iii (vss. 6-7 are here omitted) is a morning hymn expressing such personal trust in God that despite the danger and tribulation on every side from enemies of his faith the psalmist can take his sleep in peace and sure confidence of God's ever-protecting care. The Hebrew title of this Psalm, which does not necessarily have any historical value, ascribes the poem to David at the time when he was a fugitive from his son Absalom (2 Sam. xv). Among the early Church Fathers the Psalm was mystically interpreted as referring to the passion and resurrection of our Lord.

forth my hands unto him, and ceased not in the night season; my soul refused comfort.

When I am in heaviness, I will think upon God; when my heart is vexed, I will complain.

Thou holdest mine eyes waking: I am so feeble that I cannot speak.

I have considered the days of old, and the years that are past.

I call to remembrance my song, and in the night I commune with mine own heart, and search out my spirit.

Will the Lord absent himself for ever? and will he be no more intreated?

Is his mercy clean gone for ever? and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious? and will he shut up his loving-kindness in displeasure?

And I said, It is mine own infirmity; but I will remember the years of the right hand of the Most Highest.

The Collect.

HEAR, O Lord, we beseech thee, these our prayers, as we call upon thee on behalf of this thy servant; and bestow upon *him* the help of thy merciful consolation; through Jesus Christ our Lord. *Amen.*

Antiphon. Though I walk in the midst of trouble; Yet shalt thou refresh me.

Confitebor tibi. Psalm cxxxviii.

I WILL give thanks unto thee, O Lord, with my whole heart; even before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth; for thou hast magnified thy Name, and thy word, above all things.

The Collect accompanying this Psalm was originally set after the Collect at the top of the page and was derived from the third of the nine Collects used in the Sarum Office. The 1928 revision removed it to this place, and at the same time dropped the second half of the Collect and substituted a Collect from Sarum Prime, in the translation of the Rev. John Henry Blunt. The reason for the change was the desire to eliminate the idea stated in the older form that the illness of the patient was a 'corrective visitation' of God. The present Collect is of singular interest in that it specifically speaks of returning after recovery 'to give thanks' in the Church, and of rejoining the fellowship of the faithful in worship. Compare the Thanksgiving on page 315.

2. Psalm xliii is in reality the third stanza of a larger poem that includes Psalm xlii. It is the touching lament of an exile who is also ill in body. His foes add to his torment of mind by the taunt that God has forsaken him. Yet in the midst of weakness and dispiritedness he never loses his trust in God, his thankfulness for His mercies, his remembrance of past joys in worship, and his confidence in deliverance and restoration to worship in God's dwelling upon His 'holy hill.'

The Collect conjoined to the preceding Psalm (p. 309) would better fit the spirit of Psalm xliii. The present Collect, 'Sanctify, we beseech thee,' and the three attached to the Psalms that follow were all added by the 1928 Revision Commission. Their authorship is not certainly known, but it is thought that the one chiefly responsible for them was the Rev. Howard Baldwin St. George, professor at Nashotah House, 1902-32, who was secretary of the subcommittee on this section of the Prayer Book. It is curious that in none of these Collects, nor for that matter in any of the devotions of this Office, is there a petition or thanksgiving offered for doctors, or nurses, or others who minister to the sick. (In contrast, notice the prayer 'For the Recovery of a Sick Person,' p. 597.) Certainly the goodwill and co-operation of the sick towards those who minister to their need are important elements in effecting their recovery of health.

3. Psalm lxxvii in its entirety consists of two parts. The first (vss. 1-9) is a complaint, natural to one who is in suffering and distress, that God has forsaken him and 'shut up his loving-kindness in displeasure.' The second (vss. 10-20) is an answer to this complaint made by the sufferer himself as a result of his meditation. The remembrance of past mercies, not only to himself but to the whole people of God, assures him that his doubts and uncertainties are but the con-

When I called upon thee, thou heardest me; and enduedst my soul with much strength.

Though I walk in the midst of trouble, yet shalt thou refresh me; thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

The LORD shall make good his loving-kindness toward me; yea, thy mercy, O LORD, endureth for ever; despise not then the works of thine own hands.

The Collect.

O GOD, the strength of the weak and the comfort of sufferers; Mercifully accept our prayers, and grant to thy servant the help of thy power, that *his* sickness may be turned into health, and our sorrow into joy; through Jesus Christ our Lord. *Amen.*

Antiphon. The LORD saveth thy life from destruction; And crowneth thee with mercy and loving-kindness.

Benedic, anima mea. Psalm ciii.

PRAISE 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.

sequence of his own weakness and 'infirmity.' God does not change; His 'right hand' is ever extended to deliver His people. It is unfortunate that the present Office cuts the Psalm at verse 10, just when this turn to a more positive sentiment of trust and faith becomes evident. The most conspicuous spirit of the Psalter—what makes it such a timeless expression of religion—is just this constant note of trust in the loving, redeeming faithfulness of God towards His servants.

The Collect (see commentary, p. 310) is fittingly related in thought to the preceding Psalm, with its searching plea for 'the help of thy merciful consolation.'

4. Psalm cxxxviii, a poem of three strophes, of which the second (vss.4-6) is here omitted, was written by one who had walked 'in the midst of trouble' but who now sees clearly the final consummation of his victory. For this assistance of God against his enemies he offers a paean of thanksgiving with his 'whole heart' and a resolve to worship Him in His 'holy temple.' The peril of the psalmist was from the fury of human enemies, but his words, when spoken on the lips of the sick, are a thanksgiving for deliverance from the insidious enemies of the spirit: doubt and despair, mistrust, and loss of hope in God.

For comment on the Collect, see page 310.

5. The final Psalm and Collect here appointed are thanksgivings for bodily recovery and spiritual victory over temptation. The Psalm consists of verses 1-4, 20-22, of Psalm ciii, one of the canticles appointed for Evening Prayer. For a commentary on this cento, see page 29.

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

The Collect.

ACCEPT, we beseech thee, merciful Lord, the devout praise of thy humble servant; and grant *him* an abiding sense of thy loving-kindness; through Jesus Christ our Lord. *Amen.*

¶ *Any of the following Psalms, 20, 27, 42, 91, 121, 146, may, at the discretion of the Minister, be substituted for any of those given above.*

¶ *Here shall be said,*

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

¶ *As occasion demands, the Minister shall address the sick person on the meaning and use of the time of sickness, and the opportunity it affords for spiritual profit.*

¶ *Here may the Minister inquire of the sick person as to his acceptance of the Christian Faith, and as to whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power.*

¶ *Then shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any matter; after which confession, on evidence of his repentance, the Minister shall assure him of God's mercy and forgiveness.*

¶ *Then the Minister shall say,*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant,

Anthem. The 1928 revisers placed the anthem, 'O Saviour of the world,' in this place as a concluding antiphon or responsory to the entire psalmody of the Office. Originally it served as the antiphon to Psalm lxxi (or cxxx, as in the American Book), which was said before the rite of unction, and later removed from its place in the Prayer Book before the final prayer and Blessing (p. 314). The anthem brings the whole devotion of Psalms and Collects to a climax by focusing attention on the sufferings of our Lord. It pleads His trial and anguish 'as the cause of that human sympathy which is still and ever felt for His members by the Divine Redeemer.'

Rubrics. These three rubrics are reworkings of the 1928 revision, made necessary by the excision of the exhortation and examination provided in the older form of the Office. Inasmuch as we are never certain of recovery from any illness, it is important that we set our hearts aright with God and with our neighbors, lest we unhappily leave this life unforgiving and unforgiven. The Office has never provided a set form for the sick person's confession, though the familiar forms of the Daily Office or the Holy Communion would be appropriate, if the sick person so desires or is physically able to recite them. The English Book does provide, however, a special form of Absolution, as well as the prayers for forgiveness which follow. It is in the declaratory form, that is, on the authority left by Christ to His Church, 'I absolve thee from all thy sins.' This was omitted from the American Book, 'from the persuasion,' said Bishop White, 'that it is not agreeable to the practice of the Church in the best ages.' By 'best ages' he meant the early days of the Church. The declaratory form first appears in usage in the twelfth century.

The third rubric is one of the two places in the Prayer Book referring to penance. The other is on page 88. The Reformers did not consider that the sacrament of penance, as understood and practiced in the medieval Church, was based upon the Gospel (see Article xxv), and they accordingly rejected it as an obligation for all the faithful. Therefore they supplied no forms for its administration, but only a corporate Office of Penitence for use on Ash Wednesday, and other occasions, as a preparation for Holy Communion (see pp. 60-63). They were not blind, however, to the values ensuing from private confession to a priest, with its accompanying spiritual counsel. They made it clear in the exhortations read at the Holy Communion that

who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour; through the merits of thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say,*

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

¶ *Here the Minister may use any part of the service of this Book, which, in his discretion, he shall think convenient to the occasion; and after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make his face to shine upon thee, and be gracious unto thee. The LORD lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

opportunity for such spiritual help was always available; and in the event of serious illness, they suggested, by the rubrics of this Office, that the traditional penitential disciplines were highly desirable.

Final Prayers. The first prayer, 'O most merciful God,' was adopted by Cranmer as a conclusion to the penitential section of the Office, before it proceeded to the Office of Unction. He took it from the old Gelasian form for the Reconciliation of Penitents on Maundy Thursday, with slight adaptations and the addition of the phrase, 'or by his own carnal will and frailness.' The 1662 revisers added the clauses, 'strengthen him with thy blessed Spirit; and, when thou art pleased to take him hence.' This last phrase has given rise to the conception that the prayer is suitable only for persons not expected to live; but such a view is certainly contrary to the original intention of the prayer, which looked forward rather to the restoration of penitents (or, after Cranmer's changes, of sick persons) to full participation in the Church's life and worship.

The second prayer, which is in reality a Blessing, is all that survives from Cranmer's rite of Unction. It is a composition of the Reformers, and is based upon Psalm lxi.3, Phil. ii.10-11, and Acts iv.12. The Blessing from Num. vi.24-6 was added in the 1662 Book.

PRAYERS.

¶ *These Prayers may be said with the foregoing Service, or any part thereof, at the discretion of the Minister.*

A Prayer for Recovery.

○ GOD of heavenly powers, who, by the might of thy command, drivest away from men's bodies all sickness and all infirmity; Be present in thy goodness with this thy servant, that *his* weakness may be banished and *his* strength recalled; that *his* health being thereupon restored, *he* may bless thy holy Name; through Jesus Christ our Lord. *Amen.*

A Prayer for Healing.

○ ALMIGHTY God, who art the giver of all health, and the aid of them that turn to thee for succour; We entreat thy strength and goodness in behalf of this thy servant, that *he* may be healed of *his* infirmities, to thine honour and glory; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the Beginning of a Recovery.

○ GREAT and mighty God, who bringest down to the grave, and bringest up again; We bless thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be thy Name that thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy will; and at last didst send *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*; and prosper the means which shall be made use of for *his* cure: that, being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to thine house, to offer thee an oblation with great gladness, and to bless thy holy Name for all thy

PRAYERS

The 1662 Book inserted four additional prayers for optional use in the Office. Our American Book of 1789 added three others. The 1928 revision omitted some of these, added other prayers, and conjoined the Litany for the Dying and Unction of the Sick.

A Prayer for Recovery. This Collect was among the additions of the 1928 Book. It was taken from the Rev. Dr. William Bright's collection of translations, *Ancient Collects* (1st ed., 1861), and derives from the Gelasian Sacramentary. In substance it is very similar to the Collect at the bottom of page 309.

A Prayer for Healing. Another addition of the 1928 Book, this Collect has a curious origin. It is an adaptation of a prayer used by King Charles II and by Queen Anne at the ceremony of healing, in which the royal sovereign's 'touch' was believed to cure the scrofula, or 'King's Evil,' a tubercular disease. The ceremony cannot be traced earlier than the time of Louis IX (St. Louis) of France, 1214-70. From the French royal house it was inherited by Edward III of England (d. 1377) and was practiced by English monarchs until the accession of George I (1714). Our 1928 revisers doubtless took the prayer from the English Proposed Book of 1928, where it occurs in a slightly variant form.

A Thanksgiving for the Beginning of a Recovery. This thanksgiving first appeared in the American Book of 1789. It was adopted into the Canadian Book of 1922. The preamble quotes the Song of Hannah (1 Sam. ii.6), and other phrases are reminiscent of the Psalms, especially Psalms xxx.12 and xxvii.7. It is one of the few prayers for the sick that call attention to 'the means . . . made use of for his cure,' but compare the second and third prayer on page 597.

goodness towards *him*; through Jesus Christ our Saviour, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. *Amen.*

A Prayer for a Sick Person, when there appeareth but small hope of Recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and steadfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven; through the same thy Son, our Lord and Saviour. *Amen.*

A Prayer for the Despondent.

COMFORT, we beseech thee, most gracious God, this thy servant, cast down and faint of heart amidst the sorrows and difficulties of the world; and grant that, by the power of thy Holy Spirit, *he* may be enabled to go upon *his* way rejoicing, and give thee continual thanks for thy sustaining providence; through Jesus Christ our Lord. *Amen.*

A Prayer which may be said by the Minister in behalf of all present at the Visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all our days: that, when we shall have served thee

A Prayer for a Sick Person, when there appeareth but small hope of Recovery. The last part of this prayer, one of the 1662 additions, was omitted in the 1928 revision. The preamble is from 2 Cor. i.3, and the central petition from 2 Cor. iv.16. The final petition is a brief statement of the two essential conditions of our eternal salvation: repentance of past sin, and faith in Jesus Christ.

A Prayer for the Despondent. The 1928 revisers took this Collect from *The Manual of Intercessory Prayer* (1862) compiled by the Rev. Richard Meux Benson (d. 1915), founder of the Society of St. John the Evangelist. It recalls many passages in the Psalms concerning God's 'comfort,' or strengthening, of His servants.

A Prayer which may be said by the Minister in behalf of all present at the Visitation. The 1789 Book adapted this prayer from one in the classic devotional manual, *Holy Dying* (v, 7), by Bishop Jeremy Taylor (1613–67). This work, with its companion *Holy Living*, and other famous books of liturgy and theology, Taylor wrote when he served, during the Commonwealth, as chaplain to Richard Vaughan, Earl of Carbery, at his mansion, Golden Grove, Carmarthenshire, in Wales. Three times imprisoned on charges of disloyalty, Taylor never allowed his firm opposition to the rebellion against the monarchy and established Church to ruffle his gentle temper of reasonableness and charity. His mastery of literary style has been seldom matched for dignity, vivacity, learning, and wit. The present prayer formed part of an order for the Visitation of the Sick, which he drew up for use in days when the Prayer Book rites were proscribed, and published in his great work of devotion. After the Restoration of Charles II he was rewarded with the bishopric of Down and Connor in Ireland.

in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

*A Commendatory Prayer for a Sick Person
at the point of Departure.*

○ ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

LITANY FOR THE DYING.

○ GOD the Father;
Have mercy upon the soul of thy servant.
O God the Son;
Have mercy upon the soul of thy servant.
O God the Holy Ghost;
Have mercy upon the soul of thy servant.
O holy Trinity, one God;
Have mercy upon the soul of thy servant.

A Commendatory Prayer for a Sick Person at the point of Departure. The medieval Sarum rites had a 'Commendation of the Soul,' but this prayer, which was added in 1662, is not based upon it (cf. p. 319). The author is unknown. It is built up out of various New Testament references: Heb. xii.23, 1 Pet. iv.19, Rev. vii.14, John i.29, and Eph. v.27. The 1928 revision eliminated the final section of the prayer, which contained an application to the survivors recalling Psalm xc.12. The mention of 'defilements' which have been 'contracted, through the lusts of the flesh or the wiles of Satan' reminds one of the prayer, 'O most merciful God,' pages 313-14.

From all evil, from all sin, from all tribulation;

Good Lord, deliver him.

By thy holy Incarnation, by thy Cross and Passion, by thy precious Death and Burial;

Good Lord, deliver him.

By thy glorious Resurrection and Ascension, and by the coming of the Holy Ghost;

Good Lord, deliver him.

We sinners do beseech thee to hear us, O Lord God; That it may please thee to deliver the soul of thy servant from the power of the evil one, and from eternal death;

We beseech thee to hear us, good Lord.

That it may please thee mercifully to pardon all *his* sins.

We beseech thee to hear us, good Lord.

That it may please thee to grant *him* a place of refreshment and everlasting blessedness;

We beseech thee to hear us, good Lord.

That it may please thee to give *him* joy and gladness in thy kingdom, with thy saints in light;

We beseech thee to hear us, good Lord.

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

Have mercy upon him.

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

Have mercy upon him.

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

Grant him thy peace.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

OUR Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done, On earth as it

LITANY FOR THE DYING

This Litany was added to the Prayer Book in the 1928 revision, and was based upon a form composed by the Rev. Dr. William Bright from various medieval litanies, including the Sarum form. Dr. Bright was Regius Professor of Ecclesiastical History at Oxford, 1868-1901, and his little book of translations, *Ancient Collects* (1st ed., 1861), has furnished much material from old sources for recent revisions. Somewhat variant forms of this Litany were included also in the English Proposed Book of 1928 and the Scottish Book of 1929. The form of this Litany is exactly the same as that of the general Litany beginning on page 54: Invocations, a single Deprecation, two Obsecrations, Intercessions, *Agnus Dei*, *Kyrie*, and Lord's Prayer. It is important to notice that this form and those following it are for the *dying*, not the dead. For the latter the Prayer Book provides only a Requiem Communion (pp. 268-9), other than the customary Office for the Burial of the Dead. Our Church has no official doctrine of an intermediate state of life between death and the final resurrection, and in Article xxii it has definitely rejected the Romish doctrine of Purgatory.

The Collect that follows and sums up the Litany for the Dying is a condensation of a prayer in Bishop Charles Gore's *A Prayer Book Revised* (1913). Bishop Gore derived his form from one of William Bright's translations in his *Ancient Collects* (see commentary, p. 317), in this instance 'A prayer for a soul going to judgment' in the Office for the Dying used in the Eastern Church.

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.

Let us pray.

O SOVEREIGN Lord, who desirest not the death of a sinner; We beseech thee to loose the spirit of this thy servant from every bond, and set *him* free from all evil; that *he* may rest with all thy saints in the eternal habitations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

An Absolution to be said by the Priest.

THE Almighty and merciful Lord grant thee pardon and remission of all thy sins, and the grace and comfort of the Holy Spirit. *Amen.*

A Commendation.

DEPART, O Christian soul, out of this world,
In the Name of God the Father Almighty who created thee.

In the Name of Jesus Christ who redeemed thee.

In the Name of the Holy Ghost who sanctifieth thee.

May thy rest be this day in peace, and thy dwelling-place in the Paradise of God.

A Commendatory Prayer when the Soul is Departed.

INTO thy hands, O merciful Saviour, we commend the soul of thy servant, now departed from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into

An Absolution. This is a shortened form of the Absolution in the Sarum Office of Compline. See page 24, where it occurs in Evening Prayer.

A Commendation. Both the English Proposed Book of 1928 and the Scottish Book of 1929 included an abbreviated form of the Sarum Commendation of the Soul. Our American form is derived from William Bright's condensation of it in his *Ancient Collects*, but with several alterations of Bright's version. The Trinitarian clauses are conformed to those of the Litany and the Offices of Instruction (pp. 54 and 284). Bright's form reads as follows: ' . . . in the Name of Jesus Christ His Son, Who suffered for thee; in the Name of the Holy Ghost, Who has been poured into thee; may thy place be this day in peace, and thy habitation in the Heavenly Jerusalem.' Our substitution of 'Paradise of God' for 'Heavenly Jerusalem' has obviously been influenced by our Lord's saying from the Cross to the penitent thief (Luke xxiii.43).

A Commendatory Prayer when the Soul is Departed. This prayer is an alternative to the one on page 317. It was composed by Bishop John Cosin, though the last phrase was slightly altered by the Bishops in 1922. The inspiration of the prayer is the parable of the lost sheep (Matt. xviii.12-14).

the blessed rest of everlasting peace, and into the glorious company of the saints in light. *Amen.*

UNCTION OF THE SICK.

¶ *When any sick person shall in humble faith desire the ministry of healing through Anointing or Laying on of Hands, the Minister may use such portion of the foregoing Office as he shall think fit, and the following:*

O BLESSED Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release *him* from sin, and drive away all pain of soul and body, that being restored to soundness of health, *he* may offer thee praise and thanksgiving; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

I ANOINT thee with oil (*or I lay my hand upon thee*), In the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body being put to flight, the blessing of health may be restored unto thee. *Amen.*

¶ *The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.*

UNCTION OF THE SICK

It is interesting that the American revisers of 1928, in restoring a form for Holy Unction to the Prayer Book, did not rework Cranmer's 1549 form (see commentary, p. 314), but provided new formularies. The reason was undoubtedly a desire to go behind the medieval development of Unction into a solemn Absolution, given at the point of death, to the more primitive conception of Unction as a restorative ministry of healing. In the early Church the sacrament of Unction looked forward to the return of the sick to health and renewed participation in the common life of the Church, but in medieval times it was transformed into a preparation for entrance into the life beyond death. The primitive conception is clearly evident in James v.14-15. The rite has no magic power, of course, to cure illness, nor is it in any way a substitute for medicine and all the means modern science has made available to us. It is rather a 'sacramental' rite that signifies by an outward and visible sign a spiritual grace of strengthening, renewing, and healing of the soul. The early Fathers viewed it as analogous to Confirmation, rather than to Penance. Their view of its therapeutic value is an extraordinary anticipation of our modern, scientific outlook, namely, that health and vigor of mind and spirit are important assistances to the effectual working of medicines in the body.

The custom of anointing with oil is a traditional practice taken over by the Church from Judaism. The alternative of 'Laying on of Hands' is equally ancient and was the manner of our Lord's own acts of healing. The Scottish Book of 1929 allows both methods, just as our own Book. The English Proposed Book of 1928 suggests only the laying on of hands. The Rev. Prof. Howard Baldwin St. George of Nashotah House (d. 1932) is generally considered responsible for our American formularies.

The final rubric was taken by our 1928 revisers out of its original association with the rubrics on page 313. It is not without importance. Many persons have made more serious trouble by death than by life through wills that are neither charitable nor just, and have left behind them an unexpected legacy of bitterness or of waste.

The Communion of the Sick

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

The Collect.

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

The Epistle. Hebrews xii. 5.

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

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath ever-

THE COMMUNION OF THE SICK

In mediæval times the ancient custom of frequent reception of the Holy Communion fell into disuse. The laity usually communicated only once a year, at Easter, or in exceptional cases, three or four times a year. But Holy Communion was always given, immediately after the Office of Extreme Unction, to persons in imminent danger of death. The Reformers sought to restore the primitive practice of regular reception of Holy Communion by the laity on all Sundays and holy days, as well as to continue the unbroken practice of the Church from earliest times of providing Communion for the sick and for those hindered, for good reasons, from attendance at the service in church. The administration of Communion to those who were unable to join their brethren at the corporate offering was invariably given from the reserved sacrament, that is, from the elements consecrated at the church service.

In the 1549 Book Cranmer provided that Communion of the sick should continue to be ministered 'so soon as he [i.e. the priest or deacon] conveniently may, after the open communion ended in the church.' On days not appointed for 'open communion' in church the minister should celebrate the Eucharist 'in the sick man's house.' The 1552 Book removed entirely all provision for Communion from the reserved sacrament and left the opening rubric of this service essentially as it now stands. This action was owing to the strong 'Puritan' prejudice against the reservation of the sacrament for any reason whatsoever, because of the mediæval abuses of 'adoration' connected with it—see the last paragraphs of Articles xxv and xxviii. It is clear, however, from the implications of the propers (the first set of Collect, Epistle, and Gospel), that in both 1549 and 1552 the mediæval practice of confining Communion of the sick to those *in extremis* still continued to hold sway, and not the more primitive usage of regular ministrations of the Eucharist to all sick persons and shut-ins without reference to any condition of imminent peril. Therefore the use of this Office was considered extraordinary rather than ordinary.

In recent times there has been a definite turn in sentiment and practice back to the custom of the early Church. The final rubric in this service, which was added to the 1892 Book, was the first recognition of the change, and it was given further support by the appointment

lasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *Or the following Collect, Epistle, and Gospel.*

The Collect.

O LORD, holy Father, by whose loving-kindness our souls and bodies are renewed; Mercifully look upon this thy servant, that, every cause of sickness being removed, *he* may be restored to soundness of health; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 13.

THESE things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

The Gospel. St. John vi. 47.

JESUS said, Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

¶ *After which the Minister shall proceed according to the form before prescribed for the Holy Communion, beginning at these words, Ye who do truly, etc.*

¶ *At the time of the distribution of the holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto*

of the alternative Collect, Epistle, and Gospel in the 1928 Book. The frequency with which the parish parson is now called upon to offer this ministration, and, in large parishes, the great number of persons who desire it have led to the revival also of the use of the reserved sacrament. Moreover it is generally recognized that even in the shortened form of Holy Communion allowed by the rubrics the length of a celebration in the sick room is too great a strain upon those who are seriously ill or weak. The Scottish Book of 1929 and the South African Offices of 1930 definitely allow the use of the reserved sacrament in this service. The English Proposed Book of 1928 also provided for the use of the reserved sacrament, with very clear directions that it was to be used only for the sick or dying. However, so great was the old prejudice that Parliament twice refused its sanction to the Book—largely because of this very provision. The American Book has yet to ratify by specific rubrical or canonical permission the reservation of the Eucharist for purposes of Communion.

Collects, Epistles, and Gospels. The first set is from 1549; the second was added in 1928. The newer propers are certainly preferable to the older ones. Not only are they suitable for any occasion of sickness, and not merely for cases *in extremis*, but they are rid of the older notion, now universally abandoned, that sickness is a 'visitation' of God for correction or punishment, which the afflicted must patiently bear (see commentary, p. 308). Furthermore, the older selections of Epistle and Gospel have wrested the Scriptural passages from their context and given them a meaning they were never intended to bear. The newer propers quite rightly take the position that sickness is an evil, and that God in His loving-kindness desires the removal of its causes, whether physical or spiritual. The Epistle and Gospel present basic teaching about prayer and sacrament, the chief instruments of healing to the soul. The authorship of the new Collect is unknown. Its content is very similar to that of the new collects in the Visitation of the Sick (see p. 310).

The rubrics permitting the minister to shorten the service are advisory and not necessarily binding, for sometimes the sick person may desire the entire service of Holy Communion to be read. When the reserved sacrament is used, the Prayer of Consecration will, of course, be omitted. In no case should Communion be administered without

those who are appointed to communicate with the sick, and last of all to the sick person.

¶ *When circumstances render it expedient to shorten the Service, the following form shall suffice:*

The Confession and the Absolution; Lift up your hearts, etc., through the Sanctus; The Prayer of Consecration, ending with these words, partakers of his most blessed Body and Blood; The Prayer of Humble Access; The Communion; The Lord's Prayer; The Blessing. And NOTE, That for the Confession and Absolution the following may be used.

The Confession.

O ALMIGHTY Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness; according to the multitude of thy mercies, do away our offences and cleanse us from our sins; for Jesus Christ's sake. Amen.

The Absolution.

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.

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

¶ *This Office may be used with aged and bed-ridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle, and Gospel for the Day, for those appointed above.*

some form of Confession and Absolution being said. It is important for the minister to receive the sacrament with the sick person. At least two persons are necessary to an act of 'communion.' Moreover the minister represents the whole congregation coming to incorporate the absent member into its fellowship of prayer and sacrament.

Alternative Confession and Absolution. The first part of the Confession is taken from the Sarum form of confession preliminary to the Mass. The second part is drawn from Psalm li.1-2. The Absolution is the one from Sarum Compline (see commentary, p. 24). The 1928 Book added these simple and direct alternatives to relieve the sick person from the wearisome length of the accustomed forms in the Communion Office. But the unfamiliarity of the new forms makes them somewhat impractical for persons in a weakened condition. It is easier for them to recite the forms they already know and have long used.

The first of the last two rubrics contains important teaching. It comes from the 1549 Book and is an enlargement of a similar rubric in the Sarum Office. God's grace is not limited to the outward ordinances He has given us through Christ, least of all when it is physically impossible for us to carry them out. The effectual working of His gracious gifts depends upon the spiritual conditions with which we receive them, and these necessary conditions are simply repentance and faith. If they are not met, then the outward reception of a sacrament is of no avail, indeed it worketh to 'condemnation' (see the third paragraph of Article xxviii and Article xxix). The situation contemplated by this rubric is exactly comparable to instances of the 'Baptism of Desire,' cases where Holy Baptism is not available to one who is spiritually prepared for its reception and desires it.

The second rubric was added by the 1892 Book. The propers of this Office are not always appropriate, since private Communions are not invariably ministered to the sick.

The Order for The Burial of the Dead

¶ *The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say or sing,*

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

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not as a stranger.

We brought nothing into this world, and it is certain we can carry nothing out. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

¶ *After they are come into the Church, shall be said one or more of the following Selections, taken from the Psalms. The Gloria Patri may be omitted except at the end of the whole portion or selection from the Psalter.*

Dixi, custodiam. Psalm xxxix.

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

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

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

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

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

THE BURIAL OF THE DEAD

From the middle of the second century the Church has celebrated the Eucharist at funerals and on the anniversaries of the departed members' 'birthdays in eternity.' A solemn joy pervaded these celebrations, for the early Christians were assured above all things that their faithful and beloved ones who had passed beyond were not dead but living, secure against all further trial and persecution. The continuing fellowship in praise and prayer between the Church Triumphant and the Church Militant was a vivid reality. By the middle of the fourth century there is evidence of other devotions besides the Eucharist—funeral processions, Psalms, Scripture lessons, and special prayers. These became more and more elaborate as time went on, so that in the medieval rites for the departed almost the entire time from death to burial was filled with 'Offices of the Dead.' A different spirit pervaded these rites in the medieval Church, because of the development (from the sixth century) of the doctrine of Purgatory. The services became less a means of comfort to the living and more a plea for mercy and assistance to the departed.

The Reformers, by rejecting the doctrine of Purgatory, restored the primitive note of triumph and of joy to the burial rites. They also reduced their wearisome length. In the 1549 Book there was but one procession, from the 'church-stile' to the body of the church or to the grave; one simple Office of the Dead, consisting of Psalms, a lesson, and prayer, which might be said either before or after the committal service at the grave; and a celebration of the Holy Communion. The 1552 Book eliminated the Requiem Communion, combined the two offices said in the church and at the grave, omitted all the Psalms, and took pains to excise from the prayers every suggestion of intercession for the departed. The 1662 Book restored the 1549 pattern, except for any specific petitions for the deceased. Intercessions were returned to the Prayer Book only in the recent revisions of the 1920's (see also, pp. 268-9). With regard to the service in the American Prayer Book, particularly the alterations made in the appointed Psalms, the following comment of Bishop White is of interest: 'The improvement made by the American Church in this department, has, it is trusted, left no plausible ground of objection against the service. In particular, it is so divested of all reference to the state of the de-

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

Hear my prayer, O LORD, and with thine ears consider my calling; * hold not thy peace at my tears;

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

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

Domine, refugium. Psalm xc.

LORD, thou hast been our refuge, * from one generation to another.

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

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

For a thousand years in thy sight are but as yesterday, when it is past, * and as a watch in the night.

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

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

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

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

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

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

ceased person, that no scandal of his life need occasion scruple in the Minister, or disgust in the attendants on the solemnity.'

The service for the departed appointed to be said in the church is in structure similar to the Daily Offices of Morning and Evening Prayer, and the ceremonial customarily observed is exactly the same in both instances. It is thus directly descended from the Sarum Office of the Dead, which was a form of the Canonical Office with specially appointed Psalms, lessons, and prayers. Like the Requiem—which may be said in conjunction with it—it is equally suitable for use as a Memorial service on anniversaries or other fitting occasions.

The Procession. The anthems said or sung during the procession into the church or towards the grave go back to the 1549 Book. The first two were used in the Sarum Offices, the former as an antiphon at the Burial, the latter as a Responsory after the first lesson at Matins. These anthems take the place of the Opening Sentences, such as precede the Daily Office. The first anthem (John xi.25) sums up the whole New Testament teaching about our resurrection and eternal life as grounded upon faith in our Lord. The second (Job xix.25-7) is the most beautiful statement in all the Old Testament of unswerving trust and hope in God despite tortuous bodily affliction and decay. The third anthem combines both Old and New Testament texts (Job i.21; 1 Tim. vi.7) in pointing to the transitory nature of earthly life and its utter dependence upon the goodness of God, Who alone, in the mystery of His providence, gives us mortal breath and takes it away.

The Psalms. The 1549 Book appointed Psalms cxvi, cxxxix, and cxlvi. The 1552 Book provided no Psalms at all. In the 1662 Book Psalms xxxix and xc were appointed in their entirety, but the American Proposed Book of 1786 shortened these to verses 5-9, 12-15 of Psalm xxxix, and verses 1-10 and 12 of Psalm xc, and this arrangement was adopted in the 1789 Book. The 1928 revision added the other Psalms.

Psalm xxxix is a prayer of one who has long disciplined his impatience with the injustices and sufferings of life by restraining his anger and bridling his tongue. At long last he pours out to God a meditation, calm and resigned, because he has learned to hope only in Him. His prayer contains three themes: the fleeting and transitory character of earthly life (vss. 5-7); the desire for the removal of offenses and respite from God's punishment for sin, lest all life seem but vanity

So teach us to number our days, * that we may apply our hearts unto wisdom.

Dominus illuminatio. Psalm xxvii.

THE LORD is my light and my salvation; whom then shall I fear? * the LORD is the strength of my life; of whom then shall I be afraid?

One thing have I desired of the LORD, which I will require; * even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle; * yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head * above mine enemies round about me.

Therefore will I offer in his dwelling an oblation, with great gladness: * I will sing and speak praises unto the LORD.

Hearken unto my voice, O LORD, when I cry unto thee; * have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face: * Thy face, LORD, will I seek.

O hide not thou thy face from me, * nor cast thy servant away in displeasure.

Thou hast been my succour; * leave me not, neither forsake me, O God of my salvation.

I should utterly have fainted, * but that I believe verily to see the goodness of the LORD in the land of the living.

O tarry thou the LORD's leisure; * be strong, and he shall comfort thine heart; and put thou thy trust in the LORD.

(vss. 8-12); and a plea for some span of rest and refreshment before death (vss. 13-15).

Psalm xc, though traditionally ascribed to Moses, is certainly not older than the time of the Exile, and may be much later in date. It was written in days of adversity, but with the hopeful prayer that God would soon show pity upon His people and restore them to gladness and prosperity. The Psalm divides into two major sections, of which only the first part is here appointed. In majestic lines it sets forth the timeless transcendence of God and contrasts this with the transitoriness of man's life, which is like a brief period of the night, or like the grass that suddenly flourishes but quickly withers. Seventy or eighty years of our life are as nothing compared to One who comprehends a thousand years as though it were merely a day that is past. Moreover the psalmist senses the fact that sin is the source of death's power over us (cf. 1 Cor. xv.56); and thus he prays that in the short span and numbering of our days we may apply ourselves to God's wisdom and obedience, that whether in life or in death sin may not gain the mastery over us.

Psalm xxvii, of which only verses 1, 4-11, 15-16, are here appointed, is one of the most magnificent songs of trust and assurance in God in the entire Psalter. It combines both the praise of God for deliverance from the foe, with a thankful dedication to His service and worship, and a prayer of faith and hope in times of adversity and loneliness. No better summary of this Psalm can be found than the concluding phrases of a prayer on page 36: 'In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail.'

Deus noster refugium. Psalm xlv.

GOD is our hope and strength, * a very present help in trouble.

Therefore will we not fear, though the earth be moved, * and though the hills be carried into the midst of the sea;

Though the waters thereof rage and swell, * and though the mountains shake at the tempest of the same.

There is a river, the streams whereof make glad the city of God; * the holy place of the tabernacle of the Most Highest.

God is in the midst of her, therefore shall she not be removed; * God shall help her, and that right early.

Be still then, and know that I am God: * I will be exalted among the nations, and I will be exalted in the earth.

The LORD of hosts is with us; * the God of Jacob is our refuge.

Levavi oculos. Psalm cxxi.

I WILL lift up mine eyes unto the hills; * from whence cometh my help?

My help cometh even from the LORD, * who hath made heaven and earth.

He will not suffer thy foot to be moved; * and he that keepeth thee will not sleep.

Behold, he that keepeth Israel * shall neither slumber nor sleep.

The LORD himself is thy keeper; * the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day, * neither the moon by night.

The LORD shall preserve thee from all evil; * yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in, * from this time forth for evermore.

Psalm xlv, unfortunately shortened here to verses 1-5, 10-11, is one of the great paeans of deliverance in the Psalter. Many scholars have associated it with the time of Hezekiah (2 Kings xix.8ff.), when Jerusalem was spared from the Assyrian hosts under Sennacherib—the 'river' of verse 4 being understood as a reference to the tunnel Hezekiah built to insure the water supply of Jerusalem during the siege (Isaiah xxii.8ff.). Others see the Psalm as of very late date, possibly even from the times of the Maccabees, when peace had been restored after the titanic conflict with heathen oppression, here described in terms of a tremendous convulsion of nature. In any case the Psalm is a vision of the ultimate peace at the end of the ages, when God reigns over the nations, and Jerusalem is the center from which flow streams of the water of life—a picture of the New Age common among the prophets (cf. Isaiah xxxiii.20-22, Ezek. xlvii.1-12, Joel iii.18, Zech. ix.9-10, xiv.8-9; also Rev. xxii.1-2). In Christian usage the Psalm portrays not only the peace and security of this world, but the glorious peace of the City of God in the world to come. Luther's magnificent paraphrase of the Psalm in his hymn, 'A mighty fortress is our God,' is perhaps the greatest song of the Reformation, as it is the most famous.

Psalm cxxi belongs to the collection known as the Songs of Ascent, or the Pilgrim Psalter (nos. 120-34), which the Jews sang on their pilgrimage journeys to Mount Zion. In this particular Psalm the dangers and difficulties of the trip through the mountains are uppermost in the psalmist's mind. But he reassures himself of reaching his final goal and destination because of his firm faith in the Keeper of Israel, the unceasing providence and care of God by day and by night over His own people.

OUT of the deep have I called unto thee, O LORD; *
Lord, hear my voice.

O let thine ears consider well * the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss, * O Lord, who may abide it?

For there is mercy with thee; * therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him; * in his word is my trust.

My soul fleeth unto the Lord before the morning watch; * I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy, * and with him is plenteous redemption.

And he shall redeem Israel * from all his sins.

¶ Then shall follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians.

I Corinthians xv. 20.

NOW is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued

Psalm cxxx, another poem from the Pilgrim Psalter, is one of the Penitential Psalms in Christian tradition. It is a cry out of the depth of spiritual suffering and consciousness of sin, but with steady confidence in God's mercy and blessing to those who wait for Him, with full trust in His word of promise. Compare the phrase in our common confession: 'Restore thou those who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord.'

The Lessons. The first of these lessons is common to all the Prayer Books and goes back to the 1549 Book. In the Sarum Mass for the Dead, verses 20-23 of this chapter were appointed as the Epistle; in Hermann's *Consultation*, verses 20-28 were ordered to be read and explained after the funeral. The American revision of 1928 omitted verses 29-34 from the lesson. Provision of alternative lessons is characteristic of all recent revisions, beginning with the Scottish Book of 1912, but the two lessons given here from Romans and John are peculiar to the American Book.

The fifteenth chapter of 1 Corinthians is the classic statement in the New Testament of the doctrine of the resurrection of the body as a direct and explicit consequence of our Lord's own Resurrection. The conception of a resuscitated and glorified body, no longer subject to death and corruption, was widely held by the Jews at the time of our Lord. It was one of the chief tenets of the Pharisees, distinguishing them from the Sadducees, who rejected the doctrine (cf. Mark xii.18-27; Acts xxiii.6-9). There can be no question but that our Lord sided in this issue with the Pharisees and that he taught His disciples belief in the resurrection of the body. Yet it was His own triumph over death and the grave, not any received doctrine inherited from Judaism, that made the resurrection an essential part of Christian faith from the beginning. Thus St. Paul, after reviewing the apostolic testimony to our Lord's resurrection (see pp. 204-05), including the witness of his own experience, lays stress in this lesson on the fact that Christ is the 'firstfruits' of those raised from the dead, and that our resurrection will conform to the manner and pattern of His.

This doctrine was no easier for the early Gentile Christians to comprehend than it is for us, especially in view of the disintegration of our physical organism in the grave. Moreover the early Gentile Christians, while familiar with the philosophical conception of the immortality of the soul, which Plato had long before argued so per-

unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

But some man will say, How are the dead raised up? and with what body do they come? Thou foolish one, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed its own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not

suasively, tended to look upon all forms of matter as evil or worthless, and to consider death as a release of the soul from any further contact with a weak and unclean prison of the flesh. For these early Corinthian Christians to whom St. Paul was writing the real problem was not so much belief in survival after death as it was perplexity regarding the kind of body we should be 'clothed upon' in the resurrected life. St. Paul tries to explain that our resurrected bodies will be conformed to the glorious and incorruptible body of our Lord. It will be a 'spiritual body,' different in character from our physical body laid in the tomb, yet identifiable as belonging to individual personality and bearing the same relation to the expression and activity of our spiritual existence as ever did our earthly frame. In attempting to make this teaching concrete the Apostle uses certain analogies, which may or may not be helpful to us moderns: namely, the several seeds and their respective shoots, the different kinds of flesh found in animal life, and the various forms or 'glories' of the heavenly planets and stars.

Undergirding the entire argument of St. Paul is an ethical, rather than a rational thesis—one that he more fully developed in Rom. v.12-21—namely, our organic relationship to the first man, Adam, and to the second Man, Christ. Just as in Adam sin entered into our human nature, and with it death and the fear of death and punishment (i.e. 'the sting of death'), so in Christ sin was conquered by a life of perfect obedience, and death lost its power over us. Therefore those who are united to Christ in faith and love may be assured of sharing in His victory, for they have been redeemed by Him from sin and its dread consequences. It is our faith in God's love, as it has been manifested to us in His Son, that is the certain ground of our eternal hope, knowing that 'when he shall appear, we shall be like him' (1 John iii.2).

It should be noticed that in this lesson St. Paul is not concerned with discussing either the fate of those who die without faith in Christ, or with speculating upon any 'intermediate state' between death and the final resurrection. These are mysteries of which there can be no certain solutions for our minds, until from the vantage point of eternity we shall see the perfected and completed purpose of God.

Burial of the Dead

all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

¶ *Or this.*

Romans viii. 14.

AS many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. We know that all things work together for good to them that love God, to them who are the called according to his purpose. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered

Burial of the Dead

him up for us all, how shall he not with him also freely give us all things? Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

¶ *Or this.*

St. John xiv. 1.

JESUS said, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

¶ *Here may be sung a Hymn or Anthem; and, at the discretion of the Minister, the Creed, the Lord's Prayer, the Prayer which followeth, and such other fitting Prayers as are elsewhere provided in this Book, ending with the Blessing; the Minister, before the Prayers, first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

REMEMBER thy servant, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, *he* may go from strength to strength, in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

UNTO God's gracious mercy and protection we commit you. The LORD bless you and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

AT THE GRAVE.

¶ *When they come to the Grave, while the Body is made ready to be laid into the earth, shall be sung or said,*

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

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

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

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

The cento of verses selected from Romans viii (vss. 14-19, 28, 31-2, 34-9), provided as an alternative lesson, is a paean of comfort and hope to all who are weighed down with sorrow and suffering. The grounds for our assurance are fourfold: (1) The gift of God's Holy Spirit to us is a guarantee that we have been adopted as sons and heirs with Christ, to share His glory, and we are no longer slaves to sin, subject to fear of its penalties; (2) our suffering is shared by the whole created order, whose travail is not indicative of destruction and dissolution, but of a process of progressive transformation to a glorious end, by virtue of God's constant working to bring good out of evil and to redeem all that He has made; (3) God Himself is not alien to our sufferings and sorrows; He has shared them with us in His Son, 'a man of sorrows and acquainted with grief' (Isaiah liii.3), Who has been touched 'with the feeling of our infirmities' (Heb. iv.15); (4) the manifestation and triumph of Christ reveals not only that the love of God is unconquerable, but also that no power, whether physical or spiritual, can ultimately prevail to separate us from Him and His love.

For commentary on the lesson from John xiv.1-6, see page 239.

The Collect. This Collect, based upon Psalm cvi.4, Col. i.10, and Psalm lxxiv.7, is peculiar to the American Book of 1928. Its authorship is unknown, but it is characteristic of all prayers for the departed introduced by the 1928 revision, in that it views the life of service in the heavenly realm, no less than in the earthly realm, as one of growth and increase in the knowledge and love of God (cf. p. 74).

The Blessing. This is the familiar Blessing of Num. vi.24-6

AT THE GRAVE

The Anthem. The first anthem, with the preceding rubric, was placed here in the 1549 Book. Its first paragraph (Job xiv.1-2) was used in the Sarum Office of the Dead as a responsory at Matins. The last three paragraphs were an antiphon sung after the *Nunc dimittis*, in the Sarum Compline Office, from the Third to the Fifth Sunday in Lent. The use of these devotions here was suggested to Cranmer by Hermann's *Consultation*. The antiphon was much used in medieval Germany, both on mournful occasions and as an army battle-song, and

¶ *Or this.*

ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

He that raised up Jesus from the dead will also quicken our mortal bodies, by his Spirit that dwelleth in us.

Wherefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Thou shalt show me the path of life; in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.

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

UNTO Almighty God we commend the soul of our brother departed, and we commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said or sung,*

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

¶ *Then the Minister shall say,*

The Lord be with you.

Answer. And with thy spirit.

Luther made a metrical version of it. Its composition is attributed to a monk named Notker, of the abbey of St. Gall in Switzerland, who lived at the end of the ninth century. It is reminiscent of the famous Trisagion Hymn found in the Greek liturgies: 'Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.' The anthem is one of the few survivals in our liturgy of the medieval spirit in the Offices of the Dead—its sense of awe and dread in the presence of death, acknowledged as a judgment upon our sins, from whose bitter pains we can only hope to be delivered by the mercy of our Saviour and Judge.

The alternative anthem appeared in the revision of 1928, and is found only in the American Book. It strikes a more hopeful and confident note than the preceding one. The anthem is a cento of Scriptural verses: John vi.37, Rom. viii.11, and Psalm xvi.10, 12.

The Committal. The present form of this commendation of the soul to God and committal of the body to the ground is the result of much revising. Indeed every successive revision since 1549 has made slight alterations; and the 1549 form itself was a reworking of the Sarum Committal. The first part is founded on Gen. iii.19 and Eccl. xii.7; the latter part, on Rev. xx.13, 1 Cor. xv.52, and Phil. iii.21. The whole form summarizes the teaching concerning the resurrection of the body contained in the lesson from 1 Cor. xv.20ff. read at the service in the church (pp. 328-30).

The Anthem. This second anthem (Rev. xiv.13) was placed here in the 1549 Book. In the Sarum rites it was used as an antiphon to the *Magnificat* in the Vespers of the Dead and as an Epistle in the daily Mass for the Dead. In the latter instance, however, the entire verse was read, ending in the phrase 'and their works do follow them.'

Let us pray.

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.

¶ *Then the Minister shall say one or more of the following Prayers, at his discretion.*

O GOD, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever believeth, shall live, though he die; and

Kyrie and Lord's Prayer. In the 1549 and 1552 Books the *Kyrie* and Lord's Prayer came after the lesson. The 1662 Book placed them in the service 'At the Grave.'

Prayers. The first of these prayers is the same as the alternative Collect for a Requiem (see p. 268) and was inserted in the 1928 Book. It is taken from the Sarum Missal, where it is the Collect of a Requiem Mass for a Priest. Its earliest occurrence is in the Gelasian Sacramentary. The second prayer stems ultimately from a 1549 form made up of several phrases from the Sarum Office; but it has been so revised that only the original preamble (through 'joy and felicity') survives. It was a petition for the deliverance of the departed from 'the gates of hell and pains of eternal darkness.' The 1552 Book changed this entirely, to make the prayer a thanksgiving for the deliverance of the deceased 'out of the miseries of this sinful world,' and a general supplication 'shortly to accomplish the number of thine elect, and to hasten thy kingdom.' This wording did not satisfy the American revisers of 1789, who rephrased the thanksgiving in the form in which it now appears on the basis of 2 Tim. iv.7 and Rev. xiv.13.

The third prayer, 'O merciful God,' was the Collect for the Requiem in the 1549 Book. It was slightly revised in 1552. It is not, strictly speaking, a collect in form, but a cento of Scriptural allusions, characteristic of Reformation prayers. In this case the passages cited are from the Epistle and Gospel for a Requiem (see pp. 268-9), with John xi.25-6 and Matt. xxv.34. It does not contain any specific intercession for the departed, but is rather a supplication for those still living, that they may so die to sin and live unto righteousness that at the last day they may be found acceptable to receive our Lord's promise of eternal participation in His Kingdom.

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

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *The Minister, at his discretion, may also use any of the following Prayers before the final Blessing.*

O ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord; Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at last, together with them, be found meet to be partakers of the inheritance of

The Blessing. This Blessing, from Heb. xiii.20–21, was added in 1928. In the 1549 Book the Requiem followed immediately after the second prayer on page 334. The 1552 Book had no Requiem, but the 1662 Book added the Grace (2 Cor. xiii.14) to give a fitting conclusion to the Office.

Additional Prayers. The 1892 Book provided the last three of these four additional prayers for optional use. The 1928 revision introduced the first one, taken from the Scottish Book of 1912. Its authorship is unknown. The prayer is built around the theme suggested by the anthem from Rev. xiv.13 (p. 333). Recognizable in it is a phrase found also in the prayer for Memorial Days (p. 42).

the saints in light; for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant (*or this thy child*); Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

ALMIGHTY and everliving God, we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their steadfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for the sake of the same, thy Son Jesus Christ, our only Mediator and Advocate. *Amen.*

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause.*

The second prayer is based on one found in an Office for the Burial of Children in *The Priest's Prayer Book* (7th ed.; 1890), which in turn derives ultimately from a similar Office in the Roman Ritual. It takes its inspiration from St. Paul's parenthetical remark in 2 Cor. v.7: 'For we walk by faith, not by sight.' The third prayer also comes from *The Priest's Prayer Book*, where it is entitled 'For a Happy Death.' The preamble recalls the lesson of the service (1 Cor. xv.55-7).

The last prayer is drawn from the Scottish Book of 1637, where it is the final paragraph of the Prayer for the Church in the Holy Communion, a revised version of the corresponding form in the 1549 Book (see commentary, pp. 74-5). The concluding words, 'Come, ye blessed of my Father,' are quoted from Matt. xxv.34. It is one of the three instances in the Prayer Book that refer to the Church as 'the mystical body of thy Son' (see pp. 83, 256).

¶ *It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ, provided that in any other case the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting.*

At the Burial of the Dead at Sea.

¶ *The same Office may be used; but instead of the Sentence of Committal, the Minister shall say,*

UNTO Almighty God we commend the soul of our brother departed, and we commit *his* body to the deep; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the sea shall give up her dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Rubrics. The first rubric was inserted in 1892. The second is a 1928 modification of a rubric introduced in the 1662 Book at the beginning of the Office, which forbade the use of the service 'for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.' The last-named exception was offensive to many, because we have come to recognize that suicide is frequently the result of mental derangement for which a person should not be held accountable. The South African Occasional Offices of 1930 provide two forms of service for sad occasions such as these listed by the rubric: at the burial of an unbaptized infant; and at the burial 'of persons in whose case the Prayer Book service is not to be used.'

At the Burial of the Dead at Sea. This alternative form of Committal stood originally in the office known as 'Forms of Prayer to be Used at Sea,' which first appeared in the 1662 Book. The 1928 revision distributed various formularies from this rite through the several Prayer Book services at appropriate places.

Note on Cremation. In recent times the practice of cremation rather than of inhumation of the body has found favor among many Christians. Our Church has no rule prohibiting this custom, although the Prayer Book as yet contains no special form of Committal for such an occasion. The Roman Catholic Church prohibits any voluntary act of cremation of the dead, on the grounds that it is contrary to Christian tradition. The Church inherited from Judaism the custom of inhumation, and this at a time when cremation was commonly practiced by pagans. So tender was the feeling of early Christians for interment of the bodily remains of its members that they often risked their lives to gather up and bury the broken or burned bodies of their martyrs who suffered in days of persecution. However, the Roman Catholic condemnation of cremation does not involve any question of doctrine, since cremation, whether voluntary or involuntary, in no way limits the power of God in the resurrection of our bodies at the last Day. In our own Communion the practice of cremation or of inhumation is left to the respective taste or sentiment of its individual members.

Burial of a Child

AT THE BURIAL OF A CHILD.

¶ *The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say,*

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

JESUS called them unto him and said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

HE shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom.

¶ *When they are come into the Church, shall be said the following Psalms; and at the end of each Psalm shall be said the Gloria Patri.*

Dominus regit me. Psalm xxiii.

THE LORD is my shepherd; * therefore can I lack nothing.

He shall feed me in a green pasture, * and lead me forth beside the waters of comfort.

He shall convert my soul, * and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; * for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me in the presence of them that trouble me; * thou hast anointed my head with oil, and my cup shall be full.

Surely thy loving-kindness and mercy shall follow me all the days of my life; * and I will dwell in the house of the LORD for ever.

BURIAL OF A CHILD

Provision of appropriate sentences, Psalms, lessons, and prayers for the Burial of a Child—a time of acute sorrow and trial—was first suggested in the *Book Annexed* (1883), and included in the Scottish Book of 1912; it is found in all subsequent Prayer Book revisions, Canadian, Irish, English, American, and South African. The modern Roman Ritual also contains a similar office. The service is much shorter than the regular Burial Office, but conforms to the same structural outline. The entire service, however, may be said at the Grave.

Sentences. The first Sentence is taken from the customary Burial service (John xi.25; p. 324); the second recalls the Gospel lesson read at Holy Baptism (Luke xviii.16); the third is an appropriate 'anthem' to the Psalm following, and also a comforting recollection of a text commonly associated with the Nativity season (Isaiah xl.11), when our Lord came among us as a little Child.

Psalm xxiii. This Psalm is appointed in all the recent Prayer Books, and its selection needs no explanation. It is one of the first devotions every child of a Christian family learns by heart. It teaches us, by way of two simple but unforgettable pictures of the Shepherd (vs. 1-4) and of the Host (vs. 5-6), God's loving care and providence for each of His own creatures. The figure of God as a Shepherd is very common in the Psalms and the Prophets (cf. Isaiah xl.11, xlix.9-11, Micah vii.14), and our Lord applied it to Himself (John x.1ff.; cf. Heb. xiii.20, 1 Pet. ii.25, v.4). The shepherd's devoted nurture and protection of his flock is a parable of God's guidance of us into 'green pastures' of spiritual nourishment and refreshment and of His safe deliverance of us from 'dark valleys' of danger and temptation. Each single lamb or sheep is as much beloved by the shepherd as his whole flock, and no exertion of the shepherd is spared in order to save and rescue one that is lost (cf. Matt. xviii.12-14; Luke xv.3-7). Similarly in the figure of the Host, God's provident and protective care is pictured both materially, in His supply of more than we need, and spiritually, in the continual joy of His worship and service.

The translation of this Psalm in the Authorized Version is more accurate than our Prayer Book version. In verse 3, read 'restore' or

Levavi oculos. Psalm cxxi.

I WILL lift up mine eyes unto the hills; * from whence cometh my help?

My help cometh even from the LORD, * who hath made heaven and earth.

He will not suffer thy foot to be moved; * and he that keepeth thee will not sleep.

Behold, he that keepeth Israel * shall neither slumber nor sleep.

The LORD himself is thy keeper; * the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day, * neither the moon by night.

The LORD shall preserve thee from all evil; * yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in, * from this time forth for evermore.

¶ Then shall follow the Lesson taken out of the Eighteenth Chapter of the Gospel according to St. Matthew.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

'refresh' for 'convert.' The 'valley of the shadow of death' of verse 4 means the dark valley or ravine, where wild beasts lurk to prey upon the flock; but the club and staff of the shepherd protect it from harm. Verse 5 refers to the custom of anointing a guest's head with oil (cf. Psalm xlv.7, Luke vii.46). Read 'my cup runs over' for 'my cup shall be full.' In verse 6 the phrase 'dwell in the house of the Lord' meant to the psalmist unbroken and unimpeded access to the Temple on Mount Zion. In the Church's worship these last two verses have been mystically interpreted as referring to the heavenly banquet of the Messiah in His eternal Kingdom, of which the Eucharist is the earnest (cf. Luke xxii.24-30).

Psalm cxxi. The appointment of this Psalm in the service is peculiar to the American Book. It occurs also in the regular Burial Office (see p. 327).

The Lesson: Matt. xviii.1-5, 10. This lesson is the same as that appointed in the Scottish and Canadian Books, though shortened by the omission of a few verses. The English Proposed Book of 1928 and the South African Book assign the Baptism Gospel—Mark x.13-16. The full context of these sayings of our Lord, given us in this lesson and in the parallel passages in Mark and Luke, should be consulted, or else we may sentimentalize our Lord's teaching about 'little children.' It is not merely the innocence of childhood, but more especially its qualities of meekness and unfeigned trust that make it so perfect an example to those who would 'enter into the kingdom of heaven.' The 'little child' of our Lord's parable represents all of God's 'little ones,' the poor and defenseless and helpless folk, dependent upon the love and care of others. Their guardian angels stand before God's presence always, for they are precious in His sight. Neglect of them or offense offered to them was severely condemned by our Lord in these sayings. It is noteworthy that the Evangelist added in immediate conjunction with these words our Lord's touching parable of the lost sheep, as an indication of the extent to which God cares lest any 'little one' of His flock should be lost or perish (see commentary, p. 252).

Burial of a Child

¶ *Here may be sung a Hymn or an Anthem; then shall the Minister say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall be said by the Minister and People,*

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.

Minister. Blessed are the pure in heart;

Answer. For they shall see God.

Minister. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

¶ *Here shall be said the following Prayers, or other fitting Prayers from this Book.*

OMERCIFUL Father, whose face the angels of thy
little ones do always behold in heaven; Grant us
stedfastly to believe that this thy child hath been taken
into the safe keeping of thine eternal love; through Jesus
Christ our Lord. *Amen.*

ALMIGHTY and merciful Father, who dost grant to
children an abundant entrance into thy kingdom;
Grant us grace so to conform our lives to their innocency

Burial of a Child

and perfect faith, that at length, united with them, we may
stand in thy presence in fulness of joy; through Jesus
Christ our Lord. *Amen.*

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

¶ *When they are come to the Grave shall be said or sung,*

JESUS saith to his disciples, Ye now therefore have sor-
row: but I will see you again, and your heart shall re-
joice, and your joy no man taketh from you.

¶ *While the earth is being cast upon the Body, the Minister shall say,*

IN sure and certain hope of the Resurrection to eternal
life through our Lord Jesus Christ, we commit the
body of this child to the ground. The LORD bless *him* and
keep *him*, the LORD make his face to shine upon *him* and
be gracious unto *him*, the LORD lift up his countenance
upon *him*, and give *him* peace, both now and evermore.

¶ *Then shall be said or sung,*

THEREFORE are they before the throne of God, and
serve him day and night in his temple: and he that
sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more;
neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall
feed them, and shall lead them unto living fountains of
waters: and God shall wipe away all tears from their eyes.

¶ *Then shall the Minister say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

O GOD, whose most dear Son did take little children into his arms and bless them; Give us grace, we beseech thee, to entrust the soul of this child to thy never-failing care and love, and bring us all to thy heavenly kingdom; through the same thy Son, Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Father of mercies and giver of all comfort; Deal graciously, we pray thee, with all those who mourn, that, casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

MAY Almighty God, the Father, the Son, and the Holy Ghost, bless you and keep you, now and for evermore. *Amen.*

Versicles. The first pair are from the Beatitudes (Matt. v.8); the last two pairs, familiar from the Confirmation Office, are from Psalm cxiii.2 and cii.1.

Prayers. Both of the prayers here provided before the Grace are based upon the lesson of the Office. The first one was composed by Bishop John Dowden of Edinburgh (1886-1910) and was taken by our American revisers from the Scottish Book. It also occurs in the Canadian Book. The authorship of the second prayer is unknown. It is peculiar to the American Book.

The Committal. The forms here provided are original to the American Book. The initial anthem is from John xvi.22. The Committal proper contains the Blessing from Num. vi.24-6. The second anthem, taken from Rev. vii.15-17, is used also in the South African Office, and in part in the Scottish (1929). It recalls themes of Psalm xxiii, transposed into a 'heavenly' key, where there are no more dark vales or threatening enemies.

Final Prayers. These two prayers are attributed to Bishop Charles Lewis Slattery of Massachusetts (d. 1930). The first one, however, with its preamble from Mark x.16, is very similar to one found in all other recent revisions of the Prayer Book. The phrase 'never-failing care and love' is contained in another prayer by Bishop Slattery, 'For Those We Love,' on page 597. The second prayer is the only one in the Prayer Book written specifically for 'those who mourn' (cf. Matt. v.4; and the prayer 'For a Person under Affliction,' p. 45). This prayer was included in the English Proposed Book of 1928.

The Psalter

The Psalter is not strictly speaking a part of the Prayer Book, but it is bound with it for the convenience of the people in the recital of the Daily Offices (cf. pp. iii, vii–ix, and 9). The translation of the Psalter used in the liturgy throughout the Anglican communion is that of the Great Bible (1539), which was the ‘authorized version’ of the English Bible at the time of the issuance of the first Prayer Book of 1549. This version of the Psalter is, however, a little different from that contained in the Bible translation of Miles Coverdale, published in 1535. Coverdale was not a Hebrew scholar, and his translation was based upon the Latin Vulgate and the German Bible in use at the time in Switzerland. The 1928 revision made over a hundred changes in the text of Coverdale’s version, some of them being corrections in accordance with the original Hebrew, others being substitutions of modern words for archaic English terms.

The present volume contains no commentary on the Psalter; but individual Psalms, appointed in the various services, are discussed. One may find these listed in the Index of Scriptural Passages.

The Psalter

