

PRAYER BOOK

STUDIES

VI

MORNING AND EVENING PRAYER

VII

THE PENITENTIAL OFFICE

BV
214

Prayer Book Studies

VI

MORNING AND EVENING PRAYER

VII

THE PENITENTIAL OFFICE

THE STANDING LITURGICAL COMMISSION
OF THE PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA

THE CHURCH PENSION FUND

NEW YORK

1957

Copyright, 1957, by
THE CHURCH PENSION FUND

Preface

The last revision of our Prayer Book was brought to a rather abrupt conclusion in 1928. Consideration of it had preoccupied the time of General Convention ever since 1913. Everyone was weary of the long and ponderous legislative process, and desired to make the new Prayer Book available as soon as possible for the use of the Church.

But the work of revision, which sometimes has seemed difficult to start, in this case proved hard to stop. The years of debate had aroused widespread interest in the whole subject; and the mind of the Church was more receptive of suggestions for revision when the work was brought to an end than when it began. Moreover, the revision was actually closed to new action in 1925, in order that it might receive final adoption in 1928: so that it was not possible to give the consideration to a number of very desirable features in the English and Scottish revisions, which appeared simultaneously with our own. It was further realized that there were some rough edges in what had been done, as well as an unsatisfied demand for still further alterations.

The problems of defects in detail was met by continuing the Revision Commission, and giving it rather large 'editorial' powers (subject only to review by General Convention) to correct obvious errors in the text as adopted, in the publication of the new Prayer Book. Then, to deal with the constructive proposals for other changes which continued to be brought up in every General Convention, the Revision Commission was reconstituted as a Standing Liturgical Commission. To this body all matters concerning the Prayer Book were to be referred, for preservation in permanent files, and for continuing consideration, until such time as the accumulated matter was sufficient in amount and importance to justify proposing another Revision.

The number of such referrals by General Convention, of Memorials from Dioceses, and of suggestions made directly to

Preface

the Commission from all regions and schools and parties in the Church, has now reached such a total that it is evident that there is a widespread and insistent demand for a general revision of the Prayer Book.

The Standing Liturgical Commission is not, however, proposing any immediate revision. On the contrary, we believe that there ought to be a period of study and discussion, to acquaint the Church at large with the principles and issues involved, in order that the eventual action may be taken intelligently, and if possible without consuming so much of the time of our supreme legislative synod.

Accordingly, the General Convention of 1949 signalized the Fourth Centennial Year of the First Book of Common Prayer in English by authorizing the Liturgical Commission to publish its findings, in the form of a series of *Prayer Book Studies*.

It must be emphasized that the liturgical forms presented in these *Studies* are not — and under our Constitution, cannot be — sanctioned for public use. They are submitted for free discussion. The Commission will be grateful for copies or articles, resolutions, and direct comment, for its consideration, that the mind of the Church may be fully known to the body charged with reporting it.

In this undertaking, we have endeavored to be objective and impartial. It is not possible to avoid every matter which may be thought by some to be controversial. Ideas which seem to be constructively valuable will be brought to the attention of the Church, without too much regard as to whether they may ultimately be judged to be expedient. We cannot undertake to eliminate every proposal to which anyone might conceivably object: to do so would be to admit that any constructive progress is impossible. What we can do is to be alert not to alter the present *balance* of expressed or implied doctrine of the Church. We can seek to counterbalance every proposal which might seem to favor some one party of opinion by some other change in the opposite direction. The goal we have constantly had in mind — however imperfectly we may have succeeded

Preface

in attaining it — is the shaping of a future Prayer Book which every party might embrace with the well-founded conviction that therein its own position had been strengthened, its witness enhanced, and its devotions enriched.

The objective we have pursued is the same as that expressed by the Commission for the Revision of 1892: “*Resolved*, That this Committee, in all its suggestions and acts, be guided by those principles of liturgical construction and ritual use which have guided the compilation and amendments of the Book of Common Prayer, and have made it what it is.”

* * *

THE STANDING LITURGICAL COMMISSION

GOODRICH R. FENNER, *Chairman*

ARTHUR C. LICHTENBERGER

BAYARD H. JONES, *Vice-Chairman*

JOHN W. SUTER, *Custodian*

MASSEY H. SHEPHERD, JR.

CHARLES W. F. SMITH

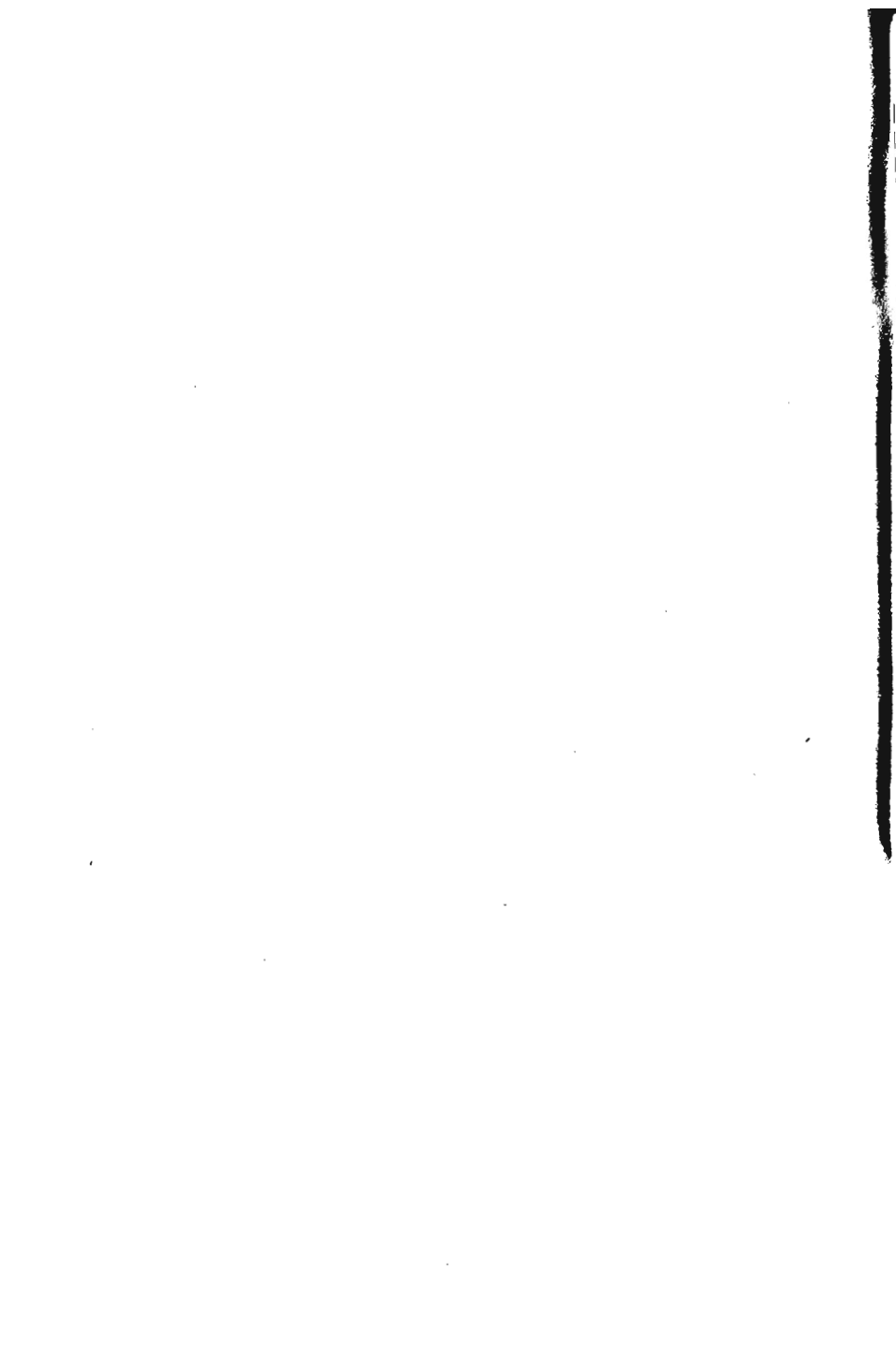
FRANCIS B. SAYRE, JR.

BERTRAM L. SMITH

SPENCER ERVIN, *Secretary*

JOHN W. ASHTON

The Commission desires to express its gratitude to the Reverend Paul Hartzell for much preliminary work in connection with the Study on the Daily Offices; and to two former members of the Commission, the Reverend Morton C. Stone and the Reverend Walter Williams, for drafting materials in the earlier stages of work on the Penitential Office. The sub-committee on the Daily Offices has been headed by Dr. Shepherd; that on the Penitential Office, by Bishop Lichtenberger.



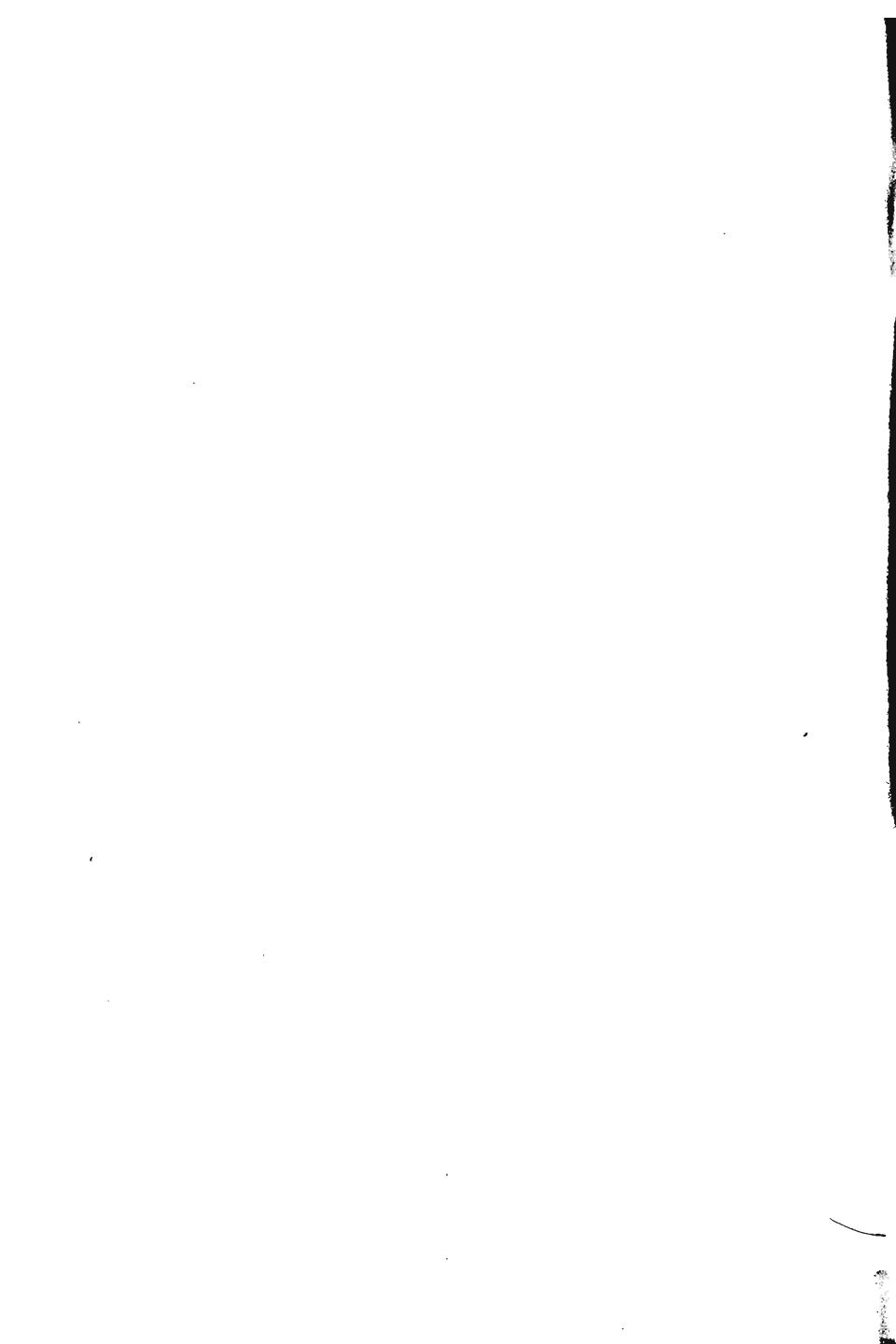
Contents

MORNING AND EVENING PRAYER

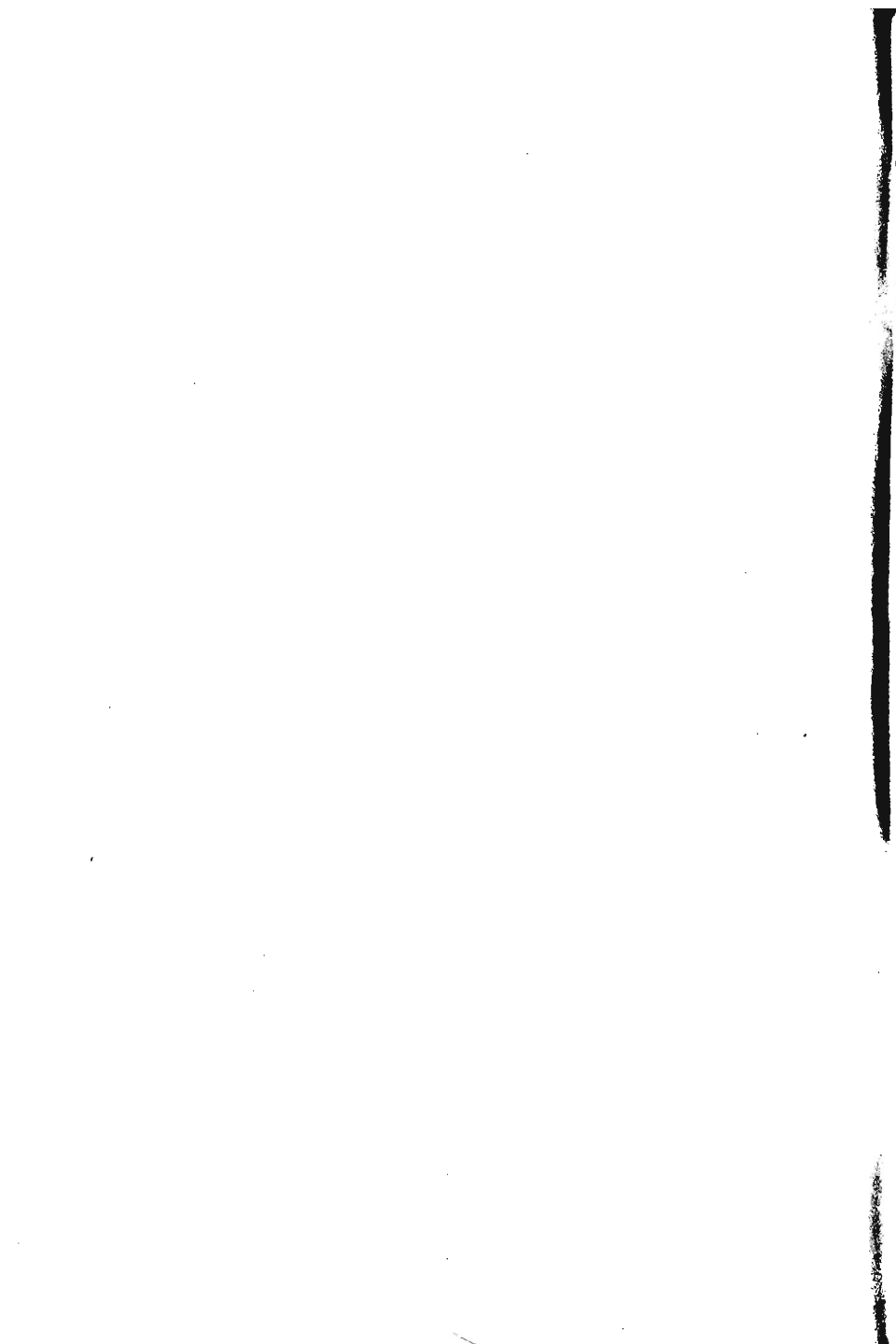
I. HISTORY OF REVISION	3
II. PROPOSED REVISIONS	7
III. OUTLINE AND ARRANGEMENT	11
IV. RECOMMENDED CHANGES	13
The Introduction	13
The Opening Sentences	14
The Exhortations	15
The Confession and Absolution	17
Psalms and Canticles	19
The Creed and Prayers	24
Evening Prayer	26
V. THE ORDER FOR DAILY MORNING PRAYER	29
VI. THE ORDER FOR DAILY EVENING PRAYER	45

THE PENITENTIAL OFFICE

I. INTRODUCTION	55
II. PROPOSED NEW OFFICE	56
III. THE PENITENTIAL OFFICE	59



MORNING AND EVENING PRAYER



Morning and Evening Prayer

I

HISTORY OF REVISION

The genius of our Common Prayer is in no instance more clearly exemplified than in the Daily Offices of Morning and Evening Prayer. Out of the elaborate, complicated Canonical Hours of the medieval Breviary the sixteenth century Reformers produced a pattern of daily praise and prayer that was loyal to tradition, solidly Scriptural in content, simple and convenient in execution, balanced and artful in design. The older Latin Offices had been a primary duty of the clergy, the monks and the friars, upon whom their recitation was imposed by canonical law. But the Reformers intended their simpler, vernacular forms to be a means of corporate worship and of edification in the knowledge of God's Word for all the laity no less than for the clergy. In this purpose their labors have borne abundant fruit. To no other part of the Prayer Book have the lay people shown greater attachment and responsiveness.

The arrangement of the Offices in the 1549 Prayer Book has remained basic through all subsequent revisions. The Lord's Prayer and opening versicles introduce the appointed psalmody. Then follow the two lessons, first from the Old Testament, then from the New, with each lesson followed by a responsive canticle. The Apostles' Creed, a set of suffrages, and three Collects, the first one of the Day, bring them to a close. To this pattern each successive revision since 1549 has made some addition or modification, but never has any alteration of the essential structure of the Offices been proposed.

The 1552 Book gave us the penitential introduction, and the 1661 revision appended the intercessions for the State and the Clergy and People, the Prayer of St. Chrysostom and the Grace.

Prayer Book Studies

Our first American Book of 1789 made a number of changes and additions. Several new opening Sentences were included, and the Absolution from the Holy Communion was provided as an alternative. The conclusion of the *Venite* was altered by substituting verses 9 and 13 of Psalm 96 for the last four verses of Psalm 95. The *Gloria in excelsis* was permitted as an alternative to the *Gloria Patri*. According to Bishop White it was thought that its addition "would add to the beauty of the service."¹ A long-standing Puritan prejudice against the use of the Gospel canticles caused the lamentable excision of the Gospel canticles, except for the first four verses of the *Benedictus* in Morning Prayer. To make up for this loss new psalm-canticles were introduced as alternatives in Evening Prayer. A curious innovation was the provision of the Nicene Creed as an alternative to the Apostles' Creed. This was done, no doubt, with a view to satisfying the objections of the English bishops to the omission of the Nicene Creed altogether from the Proposed Prayer Book of 1786. At Morning Prayer the versicles before the Collects were reduced from six pairs to two. Finally, the Prayer for All Conditions of Men and the General Thanksgivings were moved from the occasional Prayers and Thanksgivings to a place within the Offices proper.

In their review of the liturgy in 1789 our founding fathers adopted a new guiding principle which was to be extended and developed in later revisions: namely, the avoidance of unnecessary duplications. At that time, the ordinary Sunday morning service consisted of Morning Prayer, Litany and Ante-Communion, with the full Holy Communion rite celebrated, in most parishes, about four times a year. In order to remove the repetitions of material, which such a combination of offices entailed, the revisers omitted the Lord's Prayer in its second occurrence in the Offices, immediately after the Creed, and allowed its omission also at the beginning of the Communion.

¹ The *Gloria in excelsis* was removed from Morning Prayer in the 1928 Book, but not from Evening Prayer. It has never been very much used in the Daily Offices.

Morning and Evening Prayer

Likewise the Collect for the Day was omitted from Morning Prayer "when the Communion Service is read." After the Prayer for the President a new rubric was inserted: "The following Prayers are to be omitted here, when the Litany is read."¹ One should note also that the Ante-Communion was concluded with the Gospel, not with the Prayer for the Church, as in the English Book; for this provision may explain in part why the Nicene Creed was placed in Morning Prayer as an alternative to the Apostles' Creed. If a creed had once been said in Morning Prayer, it seemed unnecessary to say the same creed or another one in Ante-Communion. At the same time the English bishops could be reassured that the Nicene Creed would not be altogether neglected.

Over a hundred years elapsed before the next revision of the American Prayer Book was completed. In the meantime the Memorialist Movement had made a telling impression upon the mind of the Church, with its insistence upon a more flexible use of the Church's liturgical offices. The rapid growth of our parishes and the more varied make-up of their congregations demanded an increase in parish schedules for worship, not only on Sundays but also on weekdays. With this new need came a correspondent demand for more freedom in adapting the length of the Prayer Book rites to suit varying occasions and different types of worshippers. The Catholic revival of the mid-nineteenth century awakened in many a greater appreciation for some of the liturgical treasures of the past that had been lost in successive revisions of the Prayer Book; and this circumstance, combined with the controversies over "ritualism," pointed up the need not only for flexibility but for enrichment.

The 1892 Prayer Book made great advances in these new directions. For the first time substantial provisions were made for shortening the Offices. The penitential introduction of the

¹ The rubric was placed after the Prayer for the President instead of the third Collect because of George Washington's desire to hear this prayer read, inasmuch as he was seldom able to attend Evening Prayer. It will be recalled that the Litany did not include a specific petition for the President until the 1928 revision.

Prayer Book Studies

Offices could be omitted at Morning Prayer on any day when the Holy Communion was to follow immediately, and at Evening Prayer it could be omitted on any weekday. A brief bidding to the General Confession was allowed as a substitute for the long Exhortation at any time in Evening Prayer, and on a weekday at Morning Prayer. The prayers after the Prayer for the President were to be optional, not only when the Litany was read, but whenever the Holy Communion followed Morning Prayer. At the evening office the minister was allowed to end the service after the third Collect with any prayer or prayers from the Book that he might deem fitting.

Notable enrichments were also made in the 1892 Book. The Gospel canticles were restored, although the full *Benedictus* was not required to be used in entirety except when sung during the season of Advent. The opening Sentences were much revised, with many new passages proper to the seasonal themes of the Christian Year added. An anthem after the third Collect at Evening Prayer was allowed, as in the English Book, but this provision was not made for Morning Prayer.

Our last revision of 1913-28 continued along the lines laid down in the 1892 Book. The opening Sentences were again reworked to afford greater seasonal variety. The penitential introduction could now be omitted at any time except at Morning Prayer on days of fasting and abstinence. Seasonal antiphons were provided for use with the *Venite*; and the canticle *Benedictus es*, proposed for the 1892 revision, was adopted for Morning Prayer. In place of the alternative Absolution from Holy Communion, allowed at Evening Prayer, a new Absolution, taken from the ancient Office of Compline, was substituted. The most notable concession to flexibility, however, was the option granted of omitting all of Morning Prayer after the first lesson and canticle whenever the Holy Communion immediately followed, as also the permission to omit one lesson and canticle any time the minister so desired in Evening Prayer. This new provision was the first trespass upon the original,

Morning and Evening Prayer

basic structure of the Office and one of its essential elements; namely the lectionary.

Such in brief is the record of our present inheritance. Without doubt, future revisions of the Prayer Book will witness new modifications of addition or subtraction. The Liturgical Commission has already received many suggestions for improvements in detail. In some cases these suggestions have been so unanimously in accord as to imply that the Church as a whole is ready to proceed with the desired changes. On other points, however, there is sharp disagreement. The Commission has tried to assess the respective arguments for or against this or that alteration as impartially as possible in the light of the larger perspectives of historical tradition, liturgical fitness, and practical value. We turn therefore to a consideration of the proposals made to us, first the more general problems and principles, and secondly the more detailed points.

II

PROPOSED REVISIONS

There have been many voices raised against any further extension of the principle of flexibility and the provision of alternative forms, and in favor of a more strict uniformity of observance of the Offices with the elimination of some of the alternate forms now provided. It is believed that overmuch variability is confusing to the laity and makes it difficult for them to follow the service in their Prayer Books, when many pages of alternative forms have to be skipped in order to keep up with the officiant. Certainly some of the less used variations can be eliminated, such as the Nicene Creed and (in Evening Prayer) the *Gloria in excelsis*, inasmuch as both of these already have their established place in the Eucharistic liturgy. There is also general agreement that the Lord's Prayer should be re-

Prayer Book Studies

moved from its early position after the Absolution so that it always occurs in the same place, *i.e.*, at the point of climax in the Office, after the Creed and before the prayers. Another point at which variability seems unwise is the use of the canticle *Benedictus* in its shortened form of four verses. Such a mutilation of a Gospel canticle is unjustifiable, not only from the standpoint of liturgical tradition, but also from the vantage point of the inherent value of the text of the canticle itself.

There are weighty considerations, however, against the imposing of restrictions upon the flexibilities of use which recent revisions have given us. The experience of using the Offices with so many different types of congregation with varying needs of time and occasion has proved their larger effectiveness when they can be adapted in length and content. The Offices are not occasional ones, infrequently used. Their basic structure is well known to the laity who use them regularly. Confusion arising from constant employment of alternatives can be exaggerated. Those who read the Offices regularly, as they were intended to be used, are the ones who appreciate most the variations now available. They should not be penalized by the tedium of rigid uniformity in order to satisfy the difficulties of casual and uninstructed worshippers. There are points at which further possibilities of variation may very well be tried. Many requests have been made, for example, for greater freedom in the choice of canticles. These will be discussed in due course. The Commission does wish to go on record, however, in opposing any rubrical provision for shortening the Offices beyond what is now allowed, lest there be real sacrifice of basic material such as the Psalter and the lessons of Scripture.

Of a quite different character have been the proposals made to the Commission for such a reconstruction of the Offices as to make them more serviceable for general occasions of worship of a catechetical or missionary character. Specifically this would involve the permission to substitute metrical hymns for the Psalms and canticles, and greater freedom given to the officiant to select lessons of his choice so as to give a central topical

Morning and Evening Prayer

theme to the entire service. It is argued, not without some reason, that many congregations exhibit little enthusiasm for chanting, and that the vicarious rendition of much of the Office by trained choirs robs the people of active participation which is rightfully theirs in any true liturgical act. Furthermore it is contended that the majority of the laity shares in the Office once a week at most, and not daily, and that therefore a service built around one dominant theme is more meaningful to them than one containing varied strands of teaching derived from continuous course readings.

Somewhat akin to this proposal is the suggestion made from time to time that we need two different types of non-sacramental, general services of worship in the Prayer Book: one similar to our present Daily Offices, another of a more general character with maximum freedom allowed the minister in choosing psalms and hymns, lessons and prayers. In line with this view is the criticism frequently made that Morning and Evening Prayer are too exactly similar in outline and content. Two offices constructed in different ways would be of value. Inasmuch as no adequate substitute has been advanced to take the place of either Morning or Evening Prayer, the Commission does not consider itself responsible for the construction of such a new office. We would in turn call attention to a provision already existing in the Prayer Book under the general rubric "Concerning the Service of the Church," where such services of a general character are permitted in lieu of Morning or Evening Prayer when authorized by the Ordinary.

The Commission is not unsympathetic to the very real pastoral and practical problems which these more radical proposals present. The hearty participation of our congregations in the liturgical offices should be for all of us a primary desideratum. But hymn-singing in many of our congregations is often as much of a problem as lack of zeal in chanting. The lectionary passed by General Convention in 1943 provides related psalms and lessons for Sundays and special occasions. Clergy who take the trouble to study these schedules will discover many topical

Prayer Book Studies

themes, giving unity of thought to the entire service without sacrifice of the broader doctrinal framework which the fixed portions of the Office give them. It should also be pointed out that inasmuch as so many of the laity do not participate publicly in both the Offices so much as weekly, much less daily, there is little evidence that they find the two Offices tiresome by reason of their close similarity of structure.

A constant occasion of criticism of our Prayer Book rites is the archaisms of its language. The ideal of our liturgy is always that it be "understood of the people." Every revision of our liturgy has attempted to fulfill this purpose by alterations or retranslations of words and phrases which have ceased to convey their proper meanings. The clergy are sometimes not fully aware of the extent of semantic difficulties which the laity have with some of our inherited terminology in the liturgy. Yet it is always a delicate problem to reword traditional forms without loss of dignity of expression and rhythm of style, not to speak of the more indefinable emotional overtones which familiar and long-used phrases carry with them. In this matter, questions of taste are no less important than considerations of reason. The Commission has tried to steer a middle course amongst the various suggestions presented to us for alterations of text in the Daily Office. We should not be afraid to make changes in the direction of a more modern English, provided the new expressions are forceful and clear. At the same time we do not reject older ways of expression merely because they are old or somewhat different from modern idiom. We must remember that each generation has contributed something of its style and vocabulary to our corporate prayer. Our own distraught times can also make an offering to the continuing, living voice of aspiration and petition.

We must ever bear in mind the primary ends for which the Daily Offices exist and the purposes they are meant to serve. They are not mere devotional adjuncts to the preaching and teaching ministries of the Church. They have a rationale of their own, independent in their own right, as complete acts

Morning and Evening Prayer

of meditation and worship. They are the Church's day-by-day offerings of praise and supplication to God for His wondrous and manifold acts of love, mercy, and judgment towards all His creatures. Their proper impact upon our lives is cumulative in effect. For this reason the elements in them that are particular and immediate in reference are subsumed within the larger framework of what is universal in our faith and continuous in our experience. Their abiding value unto edification lies in such a well-knit balance.

III

OUTLINE AND ARRANGEMENT

Every well-constructed liturgical office has an inherent design whereby its several parts are arranged in logical sequence and rhythmic movement. Our Daily Offices are noteworthy examples of this liturgical art, yet curiously their structural pattern is not readily grasped by many who participate in them. The long Exhortation appointed before the General Confession gives their outline. But this Exhortation is frequently not read; and when it is used, it suggests a greater preponderance given to the penitential elements in the Offices than is actually the case. Another source of confusion is the fact that some of the most important elements in the Offices require much less printed space than others of a minor significance. For example, the optional antiphons to the *Venite*, though printed in smaller type, take up half a page, whereas the lessons are referred to in two brief rubrics.

Our congregations would profit by the insertion of captions in capital letters that mark off the chief divisions of the Offices, in addition to the titles now appearing in italics for the several canticles and prayers. These larger subheads are comparable to those the Commission has already proposed in its Study of Baptism and Confirmation and the Holy Communion. Steps

Prayer Book Studies

in this direction, so far as the Offices are concerned, were made in the English Proposed Book of 1928, the Scottish Book of 1929, and the South African Book of 1944. The captions are uniform for both Morning and Evening Prayer: The Introduction, The Psalter, The Word of God, The Apostles' Creed and The Prayers.

In addition, the long Exhortation has been revised in part to make these divisions more clear:

to make humble confession of our sins;

to set forth his most worthy praise;

to hear his most holy Word;

to declare our faith in him;

to ask. . . those things which are necessary; to offer to him the service of our lives; and to receive his blessing.

Of course, these divisions overlap. A psalm may make confession of our sins or declare our faith; the reading of the Scriptures is a means of setting forth God's most worthy praise. In the main, however, these divisions correspond to the major portions of the Offices in their most distinctive elements.

Another question of arrangement involves the advisability of printing twice, *i.e.*, in both Morning and Evening Prayer, those parts which both Offices have in common: the introduction and the prayers after the Third Collect. The English Proposed Book and the Scottish 1929 Book have suggested the plan of a single printing of the introduction; and the English Proposed Book and the South African Book have omitted the intercessions after the Third Collect and removed them to the occasional Prayers and Thanksgivings. The plan which we propose is somewhat different, being suggested by the actual uses now generally prevailing in our parishes.

Our Sunday congregations for Morning and Evening Prayer are seldom composed of the same group of worshippers. Hence it would seem advisable to repeat the printing of the introduction as a preface to Evening Prayer, inasmuch as all the people join in the General Confession. It would be inconvenient, if not confusing, for the evening congregation to begin its worship

Morning and Evening Prayer

with forms printed at the beginning of Morning Prayer, and then turn some fourteen or fifteen pages in order to resume the service. Most of the Opening Sentences, however, we propose to print once, in Morning Prayer, leaving only the few that are especially appropriate to evening worship to be retained in the preface to Evening Prayer. A rubric makes clear that the Minister may use any of the Sentences in Morning Prayer at the evening service also if he so desires.

The intercessions now printed at the end of Evening Prayer are omitted. They are provided in full in Morning Prayer, as this Office is commonly used by many congregations as their principal service of worship on Sunday morning. The Minister is therefore more likely to use them at Morning Prayer, in their entirety. It may be that a second printing of the General Thanksgiving at Evening Prayer would be desirable, since it has become customary to recite this form by all the people joining with the Minister. The advisability of retaining the Prayer for the President which now occurs in Evening Prayer will be discussed later.

IV

RECOMMENDED CHANGES

The Introduction

The introductory section of the Offices has been the subject of the largest number of proposals for change and revision. This has been due in large measure to widespread dissatisfaction with much of its phrasology. In many parishes the reading of the long Exhortation has virtually fallen out of use. Yet the alternative short bidding, when used in its place, has seemed overly abrupt. It gives the congregation scarce time for any recollection before making confession of their sins together. There have been many requests for at least some period of

Prayer Book Studies

silence preceding this solemn act of penitent approach before the presence of God.

Various suggestions have also been offered with respect to the rubrical directions for the use of the introduction. Some would have it required on Sundays of Lent no less than on days of fasting and abstinence, in order to assure its reading at least sometime to a Sunday morning congregation. (In the English Proposed Book the long Exhortation was so required on the first Sunday of Advent and the first Sunday of Lent.) Others have suggested a "once a month" requirement. Experience has shown, however, that such rubrical directions are consistently ignored by many of the clergy — not so much from captious individualism on their part, as from a sense of the artificiality of such regulations. The various propers of the Lenten season contain much penitential material. There is no necessity to underscore this aspect of our common prayer in Lent by a set of forms which must be repeated for six successive Sundays. Such rubrics also have the unhappy effect of suggesting to some clergy that the full penitential introduction is *only* suitable in Lent, or on the first Sunday of the month.

The Commission does not recommend, therefore, that any change be made in the present rubrical directions for beginning the Offices. Instead we plead for a serious consideration of the review of its content, as here proposed, in the hope that the alterations offered for study will commend themselves as more effective with present-day congregations, than what is now provided in the Prayer Book. Thus many of the clergy will be less tempted to take the maximum liberty allowed by the rubrics for omitting the penitential introduction altogether.

The Opening Sentences

We have noted that each successive revision of the Prayer Book in America has revised and enriched the appointed selections of opening Sentences. There is room for further improvements. Most of the present Sentences certainly should be retained. But a few of them can well be replaced by better se-

Morning and Evening Prayer

lections, either because they are incomplete sentences (such as Eph. i. 7) or because their seasonal symbolism is no longer readily apparent to the laity (as Isa. lii. 1, Psalm cxviii. 24). A new section is proposed under the caption "Saints' Days," and the Thanksgiving Day theme is subsumed under a larger title, "National Days." For the most part three Sentences have been provided for each season, except Lent, which has five. This exception is made because the Lenten sentences are always very apt for use on any occasion when the General Confession and Absolution are to follow.

By combining into one group the Sentences now separated and divided between Morning and Evening Prayer, with rubrical permission to use any of the Sentences at either service, the Minister is given a much richer body of material to draw upon than is allowed at present. Four Sentences, however, have been reserved for exclusive use at Evening Prayer — three of them already long familiar in association with this Office. The fourth (Psalm xcii. 1, 2) is also familiar as the opening verses of the present evening canticle *Bonum est confiteri*. Inasmuch as we shall propose the excision of this canticle, we suggest that these verses may very well be retained for use at this place because of their suitability as an invitatory call to evening worship.

The Exhortations

Our present long Exhortation is a statement of consummate dignity and has a further merit in that it affords a succinct summary of the structure and contents of the Office. Yet more and more its repeated use falls into disfavor. In part this is due to the fact that a short alternative is always preferred by some officiants to a long one. But there are more weighty reasons. When the Exhortation was composed by Cranmer it was designed to follow opening Sentences that were invariably penitential in content. Hence the Exhortation itself stresses the penitential approach to the worship of God. Now that we employ more frequently the Sentences of a seasonal note, the Exhortation does not seem to fit so logically in the sequence of

Prayer Book Studies

thought. For there is little point in saying that the Scripture moveth us, in sundry places, to confess our sins, unless such passages have actually been read as a reminder.

There is, however, a deeper difficulty in the use of the Exhortation by reason of the unconvincing *a fortiori* clause which it contains; namely, that we ought chiefly to acknowledge our sins when we assemble and meet together to render thanks, etc. As the late Dr. Brightman remarked, "it is not in fact intelligible to any one why he should confess his sins *to God, most chiefly when the Church* 'assembles and meets together.'" ¹ This curious phraseology is the result of one of those conflation of sources to which Cranmer was addicted ever so often. (We shall have occasion to note another one in discussing the Prayer of St. Chrysostom.) From Hermann of Cologne, Cranmer took the perfectly acceptable idea that "it is in accordance with true piety, that so often as we appear before God in his Church, we should first of all acknowledge and confess our sins and pray for remission." From the ninth century liturgist, Florus of Lyons, he took another equally justifiable statement: "although we ought, at all times, to acknowledge from our hearts that we are sinners, yet ought we most chiefly so to do the more attentively and perform the same, when in that holy Mystery [*i.e.*, the Eucharist] is celebrated the grace of remission and forgiveness of sins." It will at once be noted that Cranmer has confused the two principles by making it appear that an act of penitence is the chief response of piety at any assemblage of the Church for worship, whether to receive the Eucharistic grace of forgiveness or not. What he apparently meant to say was that confession of sin is the first thing the Church ought to do before it proceeds to render thanks and praise and hear God's holy Word. Yet even this is open to question. It may well be that praise may at many times be a more fitting beginning of our worship than penitence.

The form which the Commission proposes as a substitute for

¹ F. E. Brightman, *The English Rite* (Rivingtons, 1951), I, clix.

Morning and Evening Prayer

the long Exhortation is designed to preserve the values of the older bidding while avoiding the pitfall of attempting to evaluate the respective merits of penitence as over against other elements of corporate worship. This form has been suggested by the one in the English Proposed Book of 1928, but it is by no means identical with it. It preserves much more of the language of the old Exhortation, than did the English substitute. We believe that it is an improvement on our present form in the following respects: 1) it states more objectively the divine presence in worship, and less subjectively man's attitudes in response to that presence; 2) it underscores the larger communion of saints in associating our common prayer with the whole company of heaven; 3) it gives a more complete outline of the several parts of the Office than does the present form; and 4) it provides for a period of silent recollection in the presence of God.

This last point has been made in response to numerous requests that a place be found in our Offices for the effective use of silence. The need for silence has especially been noted when the short bidding has been so frequently used before the General Confession. We therefore propose that a moment of silent waiting upon God always precede the act of confession, first that we may be fully aware of the momentous and awesome fact of God's presence in our midst and of our own unworthiness to stand in that presence without sincere penitence and contrition.

The Confession and Absolution

The General Confession in the Daily Offices has the strength of Biblical language, and, for common liturgical use, the advantage of objectivity of statement. It declares in forthright language both the fact of human sin, whether of commission or omission, and the assured promise of God to forgive sin for Christ's sake. The Confession does not betray the penitents into expressions of subjective emotions which they may not feel at the moment, and thereby arouse in them unnecessary anxie-

Prayer Book Studies

ties of unreality. The worshipper may feel as deeply as he wishes, without embarrassment among his fellows. The confession objectifies this in a concrete statement that demands the rational assent of the will. Thus it is true to the proper genius of corporate, liturgical worship.

Two changes in the form, however, are herewith proposed. One is the dropping of the phrase: "And there is no health in us." The words are based upon passages in the Psalms. According to some authorities, it derives from Psalm xxxviii. 3; others refer it to Psalm cxlvi. 2, in which older versions of the Psalters read "health" for "help." Whatever the source, the word in this context means "saving health," the same as in the Prayer for All Conditions of Men. This archaic connotation of "health" is largely missed by modern congregations, and many worshippers are puzzled by it because the word speaks to them of physical, rather than of spiritual health. Another common misunderstanding is to take the phrase as a reference to the doctrine of man's total depravity — a doctrine never taught in our Communion. If the phrase is to be retained at all, it should be corrected to: "And there is no saving health in us," *i.e.*, there is no capacity in man to restore himself into God's graces. Our forgiveness is a free gift of God, and not contingent upon any ability of man to make amends for his sin in his own nature. The phrase "saving health" is itself archaic and demands careful explanation. It does not add anything to what has been said in the prayer. The Commission believes that the Confession would be more effective, if it were omitted altogether.

The other change recommended in the General Confession has to do with the re-arrangement of the final clauses, for greater clarity and smoothness of rhythm. It also shortens the prayer slightly.

In the 1928 revision, the Sarum Absolution was introduced as an alternative to the longer Declaration that came into the Prayer Book in 1552. It has proved popular, not merely because of its brevity, but because it is direct and to the point. The older form is argumentative, for Cranmer in writing it had

Morning and Evening Prayer

in mind the extremists who would deny to the priesthood the right to pronounce absolution. More than that, the force of the longer Declaration is weakened by the exhortation contained in the second paragraph. We have just confessed our sins, and been declared forgiven. But the Declaration goes on to bid us to pray once more for "true repentance." The shorter Sarum form contains all the essential elements of the longer Declaration. The Commission believes that its use in Morning Prayer, in addition to Evening Prayer, would be advantageous. The oblation clause "through Jesus Christ our Lord" is added, in both Offices, for obvious reasons. At the same time, the rubric continues to permit the priest to substitute the form of Absolution in Holy Communion, if he so desires.

The omission of the Lord's Prayer after the Declaration has long been needed. The Lord's Prayer in all other offices of the Prayer Book comes at a climactic position, and generally introduces the prayers and intercessions of these offices. Its position in the preparatory part of the Daily Offices is a relic of the time when it was said privately, as a personal devotion, before the Office began. There is also an advantage in having the Lord's Prayer always come at the same place in the service, whether the penitential preparation has been said or not. Both the Scottish and the South African Prayer Books have removed the Lord's Prayer from the preparatory section, to give it its full climax after the Creed.

Psalms and Canticles

The versicles after the Absolution provide a neat transition to the next section of the Offices: the Psalms. The *Gloria Patri* of these versicles is a "common" antiphon to the whole body of psalms read or sung, and with the *Gloria* after the psalms gives a Christian doxological frame enclosing the whole psalmody. In the medieval Offices, the versicle was enriched by the singing of Alleluia immediately after the *Gloria* in festal seasons. Cranmer preserved this custom in the First Prayer Book; but in the Book of 1552 he omitted the Alleluia, presumably

Prayer Book Studies

because he felt that "Praise ye the Lord," a literal translation of Alleluia, would be sufficient for any season of the Christian Year. This bidding led directly into the *Venite*. The 1662 revisers, however, seemed to have thought that a response was necessary to "Praise ye the Lord," and consequently they added the inane and tautological "The Lord's Name be praised." The Commission believes that a return to Cranmer's arrangement is desirable, so that the *Venite* itself become once again the congregational response to "Praise ye the Lord."

A more radical proposal with respect to Prayer Book tradition is the removal of the *Jubilate* from its place after the Second Lesson to a position alternative to the *Venite*. At first sight, this proposal may seem altogether too radical and unprecedented. The *Venite* has for centuries — long before the Reformation — served as the invitatory psalm of the Daily Offices. And it is pre-eminently suitable to this use. The problem here is not with the *Venite*, but with the *Jubilate* in its present position in the Prayer Book Offices. The *Jubilate* is an invitatory psalm, a summons to enter God's courts with praise. In the Jewish temple worship it was probably used to accompany processions before the sacrifices. Cranmer introduced it in the Second Prayer Book as an alternative to the *Benedictus*, doubtless with the aim of mollifying those more "Puritan" circles that objected — for reasons that seem to us most irrational — to the use of the Gospel canticles. But the 1662 Book went so far as to modify Cranmer's arrangement by inserting an express rubrical direction that the *Jubilate* was to supplant the *Benedictus* only on such occasions when the text of the *Benedictus* was included in the Second Lesson.

The lesson from the New Testament surely calls for a response of praise that is Christian in reference. This the *Jubilate* does not supply, and its obvious invitatory character makes it anti-climactic and incongruous in the position it now enjoys. At the same time, the *Jubilate* (Old Hundredth) is one of the finest and most beloved psalms. Congregations would not wish to give it up, except for the few occasions when it is appointed among

Morning and Evening Prayer

the psalms for the day. We believe that its use, when desired, as an invitatory psalm, would satisfy both the desire of the laity for a more frequent use of the psalm and the greater appropriateness of its use near the beginning of the service. There is, of course, no inherent liturgical reason why both the *Venite* and the *Jubilate* might not be used together.

The removal of the *Jubilate* from its place after the Second Lesson led the Commission to a re-examination of the whole arrangement of canticles at Morning Prayer. It is known that Cranmer placed them in the order in which they appeared in the older Offices of the medieval Church: first those from Matins, and secondly those from Lauds. The result of this, however, was just the opposite in its rationale to that inherent in the order of the canticles at Evening Prayer. At Evening Prayer, the pre-Incarnation psalm *Magnificat* serves as a link between the Old and the New Testament, and the post-Incarnation psalm *Nunc Dimittis* supplies a responsory to the New Testament. The *Magnificat* summarizes the hope of the people of the Old Covenant as they looked forward to the manifestation of the Messiah-Redeemer. It thus leads logically into the New Testament lesson. The *Nunc Dimittis* looks back upon the birth of our Lord and celebrates its implications for all men. Now the same logical sequence can be obtained in Morning Prayer if the *Benedictus*, which like the *Magnificat* is a pre-Incarnation psalm, is placed after the First Lesson, and the *Te Deum*, a post-Incarnation hymn, follows and is responsory to the Second Lesson. And there is an additional advantage in this new arrangement, in that the *Te Deum* enjoys a more climactic place. The Commission, therefore, strongly recommends that favorable attention be given to this proposal.

By exchanging the positions of *Benedictus* and *Te Deum*, we found that further study of the morning canticles was demanded. The question in our minds was this: what would be suitable substitutes for these two canticles in the places where we have put them? (We assumed, of course, that at least one alternative to each of these canticles was desirable.) The *Bene-*

Prayer Book Studies

dictus es, introduced in the 1928 revision, has proved very popular, though largely because it is a short canticle allowed to replace one or the other of two long ones. It does not have the richness of content of other canticles in the Prayer Book, and its language, or much of it, is not very plain to the average worshipper. There has been a strong demand from many quarters for something better. The Commission is agreed that there are better texts, and for this reason is ready to see the *Benedictus es* dropped from the Prayer Book. In its place, we propose a canticle drawn from Isaiah lx. This psalm is of Messianic character, like the *Benedictus*, and an excellent summary of the Old Testament faith in God's promises of redemption. We have taken the text, with slight changes, from the Canadian Prayer Book, where it is set in a Special Service for Missions. Experiments have shown that this new canticle, *Surge Illuminator*, is easily pointed for chanting, and lends itself admirably to settings either of plainsong or of Anglican chants.

We were not so successful in finding a good alternative to the *Te Deum*. That would be almost comparable to finding a good substitute for the Creed! We have therefore left the *Benedicite*, its traditional alternative in the Prayer Book; and allowed the *Benedictus* to be used here, if it has not been used after the First Lesson. The Commission, however, would welcome suggestions of a good Christian canticle that serves as responsory to the New Testament lesson. In printing the *Benedicite* we recommend a shorter form — without prejudice to those who would wish to sing it in its present long version, with refrain after each verse. The version we propose is that found in Dr. Ray F. Brown's, *The Oxford American Psalter* (New York: Oxford University Press, 1949), number 25. This version has been used experimentally in several of our theological seminaries. Its sixteen verses make it suitable to either single or double Anglican chants.

It will be observed that we have utilized only the first two sections of the *Te Deum* as a canticle, and reserved the third section for use as versicles and responses after the Creed and

Morning and Evening Prayer

before the prayers. This corresponds to the actual history of the *Te Deum* and its inherent structure. The third section was a later addition to it, a kind of appendage in the form of versicles and responses, drawn from the Scriptures and woven about a petition: "Vouchsafe, O Lord, to keep us this day without sin." The true ending and climax of the *Te Deum* was the responsory or petition that concluded the second part. We believe that the new arrangement of *Te Deum* sections is sound liturgically, and that the shortening of the hymn as a canticle will do much to restore it to frequent use in our congregations. For the *Benedictus es* has, alas, almost driven it out of the worship of many parishes, — a poor substitute indeed for the greatest hymn of the Church!

A very constant request that has come in to the Commission has been a proposal to allow the canticles of Morning and Evening Prayer to be alternative one to the other. This arises from the fact that in so many places there is either no regular service of Evening Prayer, or there is a different congregation at Evening Prayer from that at Morning Prayer. Quite a few of our congregations are now almost ignorant of Evening Prayer as a corporate office of worship, or else it is so infrequently observed (usually during Lent, if at all), that the people are not so familiar with the evening canticles as they should be. We have accordingly introduced a rubrical provision that in places where only one of the two Daily Offices is said, the canticles of Morning Prayer may be used in the evening office, or *vice versa*. The purpose of this rubric is purely practical, in view of present circumstances. We do not believe it to be ideal, of course, for the ideal situation is that both Offices be a regular part of the normative experience of each and every parish and mission.

This Study is not designed to deal with lectionary problems. Suffice it to say that the rubrics concerning the lessons have been revised so as to give a better form for introducing the lections. The logical order is that the reader announce first the book, then the chapter, then the verse — just the reverse of the

Prayer Book Studies

present rubrical direction. There are still many people who like to follow the lessons in their Bibles. The present rubrics are the poorest devices for helping them find the places readily. One looks for a passage first of all by the title of the book, certainly not by the number of a verse.

The Creed and Prayers

No change is proposed in the Creed, but the Commission believes that the time has come to drop the cumbrous rubric concerning the "Descent into Hell" clause. Whatever purpose this theological explanation may have served in generations past, the clause is no longer a live issue in the Church. It would be interesting to know if any parish ever takes advantage of the substitute clause. The difficulty is that it is impractical to do so. One does not stop in the middle of reciting the Creed, recollect that a clause is not to be said, and then hunt the fine print of the rubric to find out what is a permissible substitute.

The *Kyrie* has been introduced before the Lord's Prayer, as in the other Anglican Prayer Books. The omission of the doxology from the Lord's Prayer is not a matter upon which the Commission has strong feelings. We have omitted it here merely to make the form of the Lord's Prayer correspond to other places in the Prayer Book where it is preceded by the *Kyrie*, instead of by a solemn bidding.¹ There may be some advantage in reserving the fuller form with doxology for those great sacramental occasions, when the Lord's Prayer has a peculiar emphasis of praise no less than of petition. The use of the versicles from the third section of the *Te Deum* has already been commented upon in the previous section of this Study.

A slight alteration has been made in the Third Collect — the Collect for Grace. The final clauses have been restored to a wording more nearly akin to their original and the version of the other Prayer Books. It places the verb in the active, rather than in the passive voice, and gives a greater vigor to the

¹ See the discussion of this in E. L. Parsons and B. H. Jones, *The American Prayer Book* (New York: Scribners, 1937), pp. 140-41.

Morning and Evening Prayer

rhythm. We suspect that it will also have a subtle effect upon the worshipper in suggesting to his mind and will the need of positive Christian action in his life.

The first Prayer for the President, in the present Prayer Book, has been omitted. It is an adaptation of the old prayer for the King, and implies a life-long ruler who is temporal head of the Church. The alternative form, introduced in 1928, is more generally favored in current use in any case, for it speaks more relevantly to the American scene. It is known that the older prayer was marked for omission in the last revision of 1928. But an odd circumstance of history led to its retention. The Convention was discussing the prayer for the President at its meeting in 1919, soon after President Wilson's collapse of health. Many felt at that time that the old prayer, with its more personal references, was desirable; and so it was retained.¹

A number of alterations have been made in the Prayer of St. Chrysostom. It has long been known that Cranmer mismanaged the translation of this prayer, which he derived from the Greek Liturgy of St. Chrysostom. Bishop Dowden in a careful essay on the subject showed that he was misled by a Latin version of the prayer that induced him to translate the verb *convenire* as "gather together" rather than "agree."² Much worse than a mistranslation, however, was his conflation of two sayings of our Lord in St. Matthew xviii. 19-20. The result was not only unfortunate; it was definitely wrong in its teaching about prayer. Our Lord said that when two or three were gathered together in His name, He would be in the midst of them; but only if two or three *agreed* in His name would their requests be granted. There is a difference. Another problem with the English version of this prayer has been the confusion as to whether it was addressed to the Father or to the Son. Our present form makes it clear that it is addressed to the Father. We have also proposed the word "befitting" as a substitute for

¹ *Ibid.*, p. 116.

² John Dowden, *The Workmanship of the Prayer Book* (2d ed.; London: Methuen, 1904), pp. 227-29.

Prayer Book Studies

“expedient.” The latter word has lost in current English usage its old sense of profitableness and has become associated with very dubious policies. We feel certain that here is a case where the retention of archaic language is not only misleading, but possibly even harmful to modern worshippers.

Evening Prayer

The changes proposed in Evening Prayer are not so extensive as those outlined in Morning Prayer. We have commented above on the position and number of the Opening Sentences. We propose to retain only those appropriate to an evening office at this place, but to allow the officiant to use any of the Sentences printed before Morning Prayer if he so desires. The Exhortation, General Confession and Absolution are the same as in Morning Prayer. One may note also that the rubric allows, as at Morning Prayer, the use of the Absolution in Holy Communion as an alternative.

The versicles of transition into the psalmody are different. We suggest here the restoration of a set of versicles, still used in the other Anglican Prayer Books, drawn from Psalm lxx.i. In the morning office the psalmody always begins with an invitatory of praise, hence the suitability of the versicle and response asking God to open our lips in praise. In the evening office, the psalm appointed may not always be a hymn of praise. The new versicles avoid, therefore, an inappropriate introduction on such occasions.

The second set of alternative psalm-canticles has been omitted. Neither of them, *Bonum est confiteri* and *Benedic, anima mea*, is a good substitute for the Gospel canticles, since they do not deal with the same themes. Moreover these two canticles are only pieces of psalms, fragments that omit many of the finer verses of the psalms from which they are drawn. The great popularity of the Gospel canticles (restored since 1892) has almost driven them out of use. The other two psalm-canticles, *Cantate Domino* and *Deus misereatur*, are also seldom used. But it is perhaps best to leave them in the Office, for

Morning and Evening Prayer

those congregations which desire some variety in their daily use of Evening Prayer. These canticles also in their content are more closely akin to the themes of the Gospel canticles — especially the *Deus misereatur*, which celebrates, as does the *Nunc Dimittis*, the universality of God's redemptive purpose, for Gentile no less than for Jew.

An alteration is proposed in the response of the last pair of versicles in the Office, before the Collects. In place of, "And take not thy Holy Spirit from us," we suggest the substitution of the original parallel of the versicle, "And renew a right spirit within us." Many people are confused by the present ending of these versicles, and rightly so, for they are used entirely out of their original and proper context. A reference to the relevant verses in Psalm 51 will make this obvious:

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

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

The psalmist prays, out of the deep penitence for his sin, for renewal and forgiveness, rather than for condemnation and rejection. His prayer is intensely personal. But these words have another meaning entirely when put into the plural, as in our Office. God does not take His Holy Spirit away from His Church, when it is at prayer. His Spirit is rather all the more present to "renew" the hearts of His people.

The prayers after the Third Collect have been omitted. The officiant, if he desires, may take them from Morning Prayer. The only loss here is the Prayer for the President, peculiar to Evening Prayer in our present Prayer Book. Some may feel keenly the loss, though we suspect that many American churchmen have little taste for its implication of passive obedience. Like the older prayer for civil rulers at Morning Prayer, this intercession belongs to a different kind of temporal order and Church-State relation from that obtaining in our own land

Prayer Book Studies

today. The twentieth century prayers for the State and its institutions, that entered our Prayer Book in the last revision, are far superior to the older forms coming down from Tudor England. We should welcome them as a fruitful contribution of our own age to the ever ongoing heritage and tradition of common prayer that is our special blessing in the Anglican Communion.

The Order for Daily Morning Prayer

THE INTRODUCTION

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

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

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

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

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

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

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

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

The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. *Rom. xiii. 12.*

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

Christmas. Behold, I bring you good tidings of great joy, which shall be to all the people. For unto you is

Prayer Book Studies

born this day in the city of David a Saviour, which is Christ the Lord. *St. Luke ii.* 10, 11.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. *I St. John iv.* 9.

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

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

Thus saith God the Lord, I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. *Isa. xlii.* 5, 6.

Sing unto the Lord, and praise his Name; be telling of his salvation from day to day. Declare his honour unto the heathen, and his wonders unto all peoples. *Psalms xcvi.* 2, 3.

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

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

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

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

I will arise and go to my father, and will say unto him, Fa-

Morning and Evening Prayer

ther, I have sinned against heaven, and before thee, and am no more worthy to be called thy son. *St. Luke xv.* 18, 19.

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

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

God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. *Rom. v.* 8.

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

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

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

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

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

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. *Rev. v.* 13.

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

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

Prayer Book Studies

again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. *Rom. viii.* 14, 15.

Jesus said, If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth. *St. John xiv.* 15, 16, 17.

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

Blessed be the Name of the Lord from this time forth for evermore. *Psalm cxiii.* 2.

Saints' Days. The souls of the righteous are in the hand of God; for God proved them, and found them worthy for himself. *Wisd. iii.* 1, 5.

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. *Rev. vii.* 15.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and the household of God. *Eph. ii.* 19.

National Days. O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth. *Psalm lxxvii.* 4.

The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein. *Psalm xxiv.* 1.

If ye walk in my statutes, and keep my commandments, and do them: then will I give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. *Lev. xxvi.* 3, 4.

¶ *Then the Minister shall say this Exhortation:*

¶ *And NOTE, Upon any day except a Day of Fasting or Abstinence, or upon any day when the Litany or Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Versicles, O Lord, open thou our lips, etc.*

DEARLY beloved, we are come together in the presence of Almighty God, and of the whole company of heaven, to make humble confession of our sins unto him; to

Morning and Evening Prayer

set forth his most worthy praise; to hear his most holy Word; to declare our faith in him; to ask, for ourselves and all men, those things which are necessary for the body and the soul; to offer unto him the service of our lives; and to receive his blessing.

Wherefore, let us kneel in silence before God our heavenly Father, and remember his presence with us now; and let us with humble and obedient hearts make confession of our sins before him, that we may obtain forgiveness of the same, by his infinite goodness and mercy.

¶ *And NOTE, The Minister may, at his discretion, begin the Exhortation with the words, Let us kneel in silence, etc.*

A General Confession

¶ *After silence has been kept for a space, the whole Congregation shall say, after the Minister, all kneeling,*

ALMIGHTY and most merciful Father, we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us; Spare thou those who confess their faults; Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord; And grant that hereafter, we may live a godly, righteous and sober life, for his sake, to the glory of thy holy Name. Amen.

The Absolution

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

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

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; through Jesus Christ our Lord. *Amen.*

Prayer Book Studies

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

THE PSALTER

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

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

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

Minister. Praise ye the Lord.

¶ *Then shall be said the Invitatory Psalm following, except on Easter Day and seven days after, and on Thanksgiving Day, for which other Anthems are appointed.*

¶ *And NOTE, That Psalm 95 may be used instead of the Venite on Days of Fasting or Abstinence, or when Psalm 96 is to follow; and that on Ash Wednesday and Good Friday the Venite may be omitted.*

¶ *Immediately before and after the Venite, the following Antiphons may be said.*

Advent. Our King and Saviour draweth nigh; * O come, let us adore him.

Christmastide. Alleluia. Unto us a child is born; * O come, let us adore him. Alleluia.

Epiphanytide, and on the Feast of the Transfiguration. Alleluia. The Lord hath manifested forth his glory; * O come, let us adore him, Alleluia.

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

Holy Week. Christ our Saviour hath redeemed us by his Cross; * O come, let us adore him.

Eastertide. Alleluia. The Lord is risen indeed; * O come, let us adore him. Alleluia.

Ascensiontide. Alleluia. Christ the Lord ascendeth into heaven; * O come, let us adore him. Alleluia.

Whitsuntide. Alleluia. The Spirit of the Lord filleth the whole world; * O come, let us adore him. Alleluia.

Morning and Evening Prayer

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

Saints' Days. The Lord is glorious in his saints; * O come,
let us adore him.

Venite, exultemus Domino.

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

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

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

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

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

O come, let us worship and fall down; * and kneel be-
fore the Lord our Maker.

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

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

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

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.

¶ *In place of the Venite, the following Psalm may be used,*

Jubilate Deo. Psalm c.

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

Be ye sure that the Lord he is God; it is he that hath

Prayer Book Studies

made us, and we are his; * we are his people, and the sheep of his pasture.

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

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

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

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

¶ *Then shall follow a Portion of the Psalms, according to the Use of this Church. At the end of every Psalm, or at the end of the whole Portion from the Psalter, shall be said the Gloria Patri.*

THE WORD OF GOD

¶ *Then shall be read the First Lesson, from the Old Testament, as it is appointed in the Table of Lessons. And NOTE, That before every Lesson, the Minister appointed to read it shall say, The Lesson from the Book of ———, in the ——— Chapter, at the ——— Verse; and after the Lesson, Here endeth the First (or, Second) Lesson.*

¶ *Here shall be said or sung the following Hymn, called the Benedictus. And NOTE, That in place of the Benedictus, the Hymn called Magnificat, appointed at Evening Prayer, may be said or sung, if there be no evening service on that day.*

Benedictus. St. Luke i. 68.

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

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

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

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

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

Morning and Evening Prayer

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

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

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

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

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

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

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

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

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

¶ *Or this Canticle.*

Surge illuminator. Isaiah lx.

ARISE, shine, for thy light is come, * and the glory of the Lord is risen upon thee.

For, behold, the darkness shall cover the earth, * and gross darkness the people;

But the Lord shall arise upon thee, * and his glory shall be seen upon thee.

And the Gentiles shall come to thy light, * and kings to the brightness of thy rising.

Thy gates shall be open continually; * they shall not be shut day nor night.

They shall call thee, The city of the Lord, * the Zion of the Holy One of Israel.

Prayer Book Studies

Violence shall no more be heard in thy land, * wasting
nor destruction within thy borders;

But thou shalt call thy walls Salvation, * and thy gates
Praise.

The sun shall be no more thy light by day; * neither for
brightness shall the moon give light unto thee:

But the Lord shall be unto thee an everlasting light, *
and thy God thy glory.

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.

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

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

¶ *And after that shall be said or sung the Hymn, Te Deum. And NOTE, That the Te Deum shall not be used in the seasons of Advent or Lent; and NOTE also, That if the Hymn Benedictus has not been said after the First Lesson it may be used in this place; or else the Hymn Nunc Dimittis appointed in Evening Prayer, if there be no evening service on that day.*

Te Deum Laudamus.

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

All the earth doth worship thee, the Father everlasting.

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

To thee Cherubim and Seraphim continually do cry,

Holy, Holy, Holy, Lord God of Sabaoth;

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

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

Morning and Evening Prayer

The holy Church throughout all the world doth acknowledge thee,

The Father, of an infinite Majesty;
Thine adorable, true, and only Son;
Also the Holy Ghost the Comforter.

THOU art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man,

Thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death,

Thou didst open the Kingdom of Heaven to all believers.

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

We believe that thou shalt come to be our Judge.

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

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

¶ *Or this Canticle.*

Benedicite, omnia opera Domini.

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

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

O YE Heavens, bless ye the Lord: * O ye Waters that be above the firmament, bless ye the Lord.

O all ye Powers of the Lord, O ye Sun and Moon: * O ye Stars of heaven, bless ye the Lord.

O ye Showers and Dew, O ye Winds of God: * O ye Fire and Heat, bless ye the Lord.

O ye Winter and Summer, O ye Frost and Cold: * O ye Ice and Snow, bless ye the Lord.

Prayer Book Studies

O ye Nights and Days, bless ye the Lord: * O ye Light and Darkness, bless ye the Lord.

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

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

O ye Mountains and Hills, O all ye Green Things upon the earth: * O ye Wells, O ye Seas and Floods, bless ye the Lord.

O ye Whales, and all that move in the waters, bless ye the Lord: * O ye Fowls of the air, O all ye Beasts and Cattle, bless ye the Lord.

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

O Let Israel bless the Lord: * praise him and magnify him for ever.

O ye Priests of the Lord, O ye Servants of the Lord: * O ye Spirits and Souls of the Righteous, bless ye the Lord.

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

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

THE APOSTLES' CREED

¶ Then shall be said the Apostles' Creed by the Minister and the People, all standing.

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

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth

Morning and Evening Prayer

on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

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

THE PRAYERS

¶ *Then shall be said these Prayers following, the People devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

¶ *Minister and People.*

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 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 people, and bless thine heritage.

People. Govern them, and lift them up for ever.

Minister. Day by day we magnify thee;

People. And we worship thy Name ever, world without end.

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

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

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

Prayer Book Studies

People. O Lord, in thee have we trusted; let us never be confounded.

Minister. Let us pray

¶ *Then shall follow the Collect for the Day, and the two following Collects. And NOTE, The Collect for the Day shall be omitted when the Holy Communion is immediately to follow this Service.*

A Collect for Peace.

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

A Collect for Grace.

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

¶ *Here may be sung a Hymn or an Anthem.*

¶ *The Minister may here end the Morning Prayer with Prayers and Thanksgivings taken out of this Book, or authorized by the Ordinary; or with the Grace.*

A Prayer for the United States and the President, and for All in Authority.

O LORD, our Governor, whose glory is in all the world; We commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to THE PRESIDENT OF THE UNITED

Morning and Evening Prayer

STATES, *The Governor of this State*, and all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

A Prayer for the Clergy and People.

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

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; (*especially those for whom our prayers are desired;*) that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

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

Prayer Book Studies

A General Thanksgiving.

¶ *The General Thanksgiving may be said by the Congregation with the Minister.*

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

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, through thy well-beloved Son, that when two or three shall agree in his Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most befitting for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting; through the same thy Son, Jesus Christ our Lord. *Amen.*

The Grace. 2 Cor. xiii. 14.

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

Here endeth the Order of Morning Prayer.

The Order for Daily Evening Prayer

THE INTRODUCTION

¶ *The Minister shall begin Evening Prayer by reading one or more of the following Sentences of Scripture; or, at his discretion, any of the Sentences appointed at Morning Prayer.*

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

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

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

It is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O Most Highest; to tell of thy loving-kindness early in the morning, and of thy truth in the night season. *Psalm xcii.* 1, 2.

¶ *Then shall the Minister say this Exhortation; and NOTE, That the Minister may, at his discretion, omit all that follows after the Sentences, and pass at once to the Versicles, O God, make speed to save us, etc.*

DEARLY beloved, we are come together in the presence of Almighty God, and of the whole company of heaven, to make humble confession of our sins; to set forth his most worthy praise; to hear his most holy Word; to declare our faith in him; to ask, for ourselves and all men, those things which are necessary for the body and the soul; to offer unto him the service of our lives; and to receive his blessing.

Wherefore, let us kneel in silence before God our heavenly Father, and remember his presence with us now; and

Prayer Book Studies

let us with humble and obedient hearts make confession of our sins before him, that we may obtain forgiveness of the same, by his infinite goodness and mercy.

¶ *And NOTE, The Minister may, at his discretion, begin the Exhortation with the words, Let us kneel in silence, etc.*

A General Confession.

¶ *After silence has been kept for a brief space, the whole Congregation shall say, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us; Spare thou those who confess their faults; Restore thou those who are penitent; According to thy promises declared unto mankind in Christ Jesus our Lord; And grant that hereafter, we may live a godly, righteous and sober life, for his sake, to the glory of thy holy Name. Amen.

The Absolution.

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

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

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; through Jesus Christ our Lord. *Amen.*

¶ *Then likewise he shall say,*

O God, make speed to save us.

Answer.

O Lord, make haste to help us.

Morning and Evening Prayer

THE PSALTER

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

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

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

Minister. Praise ye the Lord.

¶ *Then shall follow a Portion of the Psalms, according to the Use of this Church. And at the end of every Psalm, or at the end of the whole Portion of Psalms for the day, shall be said the Gloria Patri:*

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.

THE WORD OF GOD

¶ *Then shall be read the First Lesson, from the Old Testament, as it is appointed in the Table of Lessons. And NOTE, That before every Lesson, the Minister appointed to read it shall say, The Lesson from the Book of ———, in the ——— Chapter, at the ——— verse; and after the Lesson, Here endeth the First (or, Second) Lesson.*

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

¶ *After the First Lesson shall be sung or said the following Hymn called Magnificat. And NOTE, That if Morning Prayer hath not been said, the Minister may, at his discretion, appoint in place of the Magnificat one of the Canticles appointed after the First Lesson at Morning Prayer.*

Magnificat. St. Luke i. 46.

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

For he hath regarded * the lowliness of his handmaiden.

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

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

Prayer Book Studies

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

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

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

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

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

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

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

¶ *Or this Psalm.*

Cantate Domino. Psalm xcvi.

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

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

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

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

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

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

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

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

Morning and Evening Prayer

Let the floods clap their hands, * and let the hills be joyful together before the Lord;

For he cometh to judge the earth; * with righteousness shall he judge the world, and the peoples with equity.

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 be read a Lesson of the New Testament, as it is appointed.*

¶ *And after that shall be sung or said the Hymn called Nunc Dimittis. And NOTE, That if Morning Prayer hath not been said, the Minister may, at his discretion, appoint in place of the Nunc Dimittis, the Te Deum.*

Nunc Dimittis. St. Luke ii. 29.

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

For mine eyes have seen thy salvation, * which thou hast prepared before the face of all people:

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

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

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

¶ *Or this Psalm.*

Deus misereatur. Psalm lxvii.

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

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

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

Prayer Book Studies

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

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

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

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

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.

THE APOSTLES' CREED

¶ *Then shall be said the Apostles' Creed by the Minister and the People, all standing.*

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

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

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

THE PRAYERS

¶ *Then shall be said these prayers following, the People devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Morning and Evening Prayer

¶ *Minister and People.*

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 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, show thy mercy upon us.

People. And grant us thy salvation.

Minister. O Lord, save the State.

People. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

People. And make thy chosen people joyful.

Minister. O Lord, save thy people.

People. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

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

Minister. O God, make clean our hearts,

People. And renew a right spirit within us.

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

A Collect for Peace.

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

Prayer Book Studies

A Collect for Aid Against Perils.

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

¶ *Here may be sung a Hymn or an Anthem.*

¶ *The Minister may here end Evening Prayer with such Prayers and Thanksgivings taken out of this Book, or authorized by the Ordinary, as he shall think fit; or with the Grace.*

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

Here endeth the Order of Evening Prayer.

THE PENITENTIAL OFFICE



The Penitential Office

I

INTRODUCTION

The American Penitential Office is derived from, and is a great improvement on, the Commination service of the English Prayer Book. In the opening exhortation of that service, we read that "it is thought good, that at this time should be read the general sentences of God's cursing against impenitent sinners." There follows a series of curses to which the people reply Amen, after which another long and gloomy exhortation is read, which begins, "Now seeing that all they are accursed who do err and go astray from the commandments"; and continuing in this vein, there comes at long last the idea that if we repent, "Christ will deliver us from the curse of the law." Then follow the familiar Psalm and Prayers, which we have in the American Office.

Cranmer derived the Commination from the much more appealing service in the Sarum Missal for the Blessing and Distribution of Ashes on Ash Wednesday. The exhortations are his substitute for the sermon or homily which often preceded the ceremony. However, Cranmer was obviously influenced by the exaggerated value placed upon the Old Testament by the Continental Reformers. While we may not think lightly of sin or of the just judgment of God, we ought rather to emphasize His love and mercy for penitent sinners.

Though the American Penitential Office uses only that part of the Commination which comes from the Sarum Missal — rejecting the cursings — there is still much to be desired in making it a constructive service of penitence. The Liturgical Commission has received more criticisms of this service than of almost any other in the Prayer Book, the consensus being

Prayer Book Studies

that it is really not penitential at all, but rather a morbid dwelling on our sinfulness. While we have eliminated the attempt to frighten people into repentance by invoking the wrath of God, still nothing is said about what our sins are, or how we may be rid of them and be restored to holiness of life. Altogether it is a most discouraging office.

The proposed service is, therefore, a quite radical revision of our present office. The attempt is made to compose a really penitential service, based upon the parts of repentance: namely, Contrition, Self-examination, Confession, Absolution, and Amendment, for both public and private use.

The clergy talk a good deal about the necessity for careful self-examination and confession in preparation for Holy Communion, but there is no official form in the Prayer Book to give point to their remarks. Then, too, there are an increasing number of people who avail themselves of the invitation in the Exhortation after the Communion office to make their confession before a priest. While many of the clergy do not emphasize this voluntary act of discipline, they are often placed in a position where it is necessary to hear a confession, and sometimes they do not know what to do. An official form in the Prayer Book would solve this difficulty. In the section "Confession and Absolution" such a form is provided, and the rest of the service may be used by the penitent in preparation and thanksgiving. Subjects involved in the relation of the priest and the penitent in private confession are not properly matters which can be handled in a form primarily designed for public use, and must be left to the discretion of the priest in dealing with the individual.

II

PROPOSED NEW OFFICE

The first rubric suggests that this office may be used appropriately, not only on Ash Wednesday, but also at other times.

The Penitential Office

A second rubric gives guidance for the use of the form in private confession.

The service begins, after an opening Collect from the present Office, with an act of contrition, for which the traditional *Miserere* is most fitting. The controversial verses of the Psalm have been omitted, and it is arranged for responsive recitation according to the natural parallelism of thought in the verses.

The self-examination, as such, is new both to the Office and to the Prayer Book. But all of it is derived from Prayer Book material, mostly from the Offices of Instruction. This self-examination is positive, dealing with the ideal of our duty, rather than with the negative thought of the sins which we might commit. The examinations found in books of private devotion, based on the Ten Commandments or the Seven Deadly Sins, are often completely negative, and give long lists of sins, which sometimes have the quite unintended effect of suggesting to the penitent sins that he never thought of before. Both theologically and psychologically this method of examination is unsound. In examining oneself by a particular, but always incomplete, list of sins, one may be quite self-satisfied, if those particular sins have not been committed. But in comparing oneself with the ideal of our duties, it is easy to see how we have "missed the mark" of "the high calling of God in Christ Jesus"; and one's energy can be directed towards practicing the virtues, rather than towards the mere avoiding of sins.

Certainly, some such positive summary of our duty is needed. Many people have only a vague idea as to what the Church teaches, and what its requirements are. Here is the standard of the Prayer Book, which shows the goal towards which we should strive. Most of the statements are taken directly from the "duties" in the Offices of Instruction, with some slight expansions from other parts of the same Offices, and other parts of the Prayer Book. Positive statements are substituted for negative ones wherever they occur.

The section entitled "Confession and Absolution" is in-

Prayer Book Studies

tended not only for use in the public recitation of the Office, but, as indicated by a rubric at the beginning of the service, for private confession as well. The first bidding is a form in common use. The Confession is the familiar one from the Holy Communion, but in the revised form proposed for the Liturgy (*Prayer Book Studies*, IV, page 330). At a public service, a pause may be made after the words, "Against thy Divine Majesty," for the recollection of particular sins. In a private confession the penitent will confess his sins at this point. The Absolution is the Sarum form familiar in Evening Prayer, but with the addition of an oblation clause.

The service concludes with the Lord's Prayer, a selection of versicles from Psalm 103, and a blessing.

III

The Penitential Office

¶ *For use on Ash Wednesday, and at other times, at the discretion of the Minister.*

¶ *And NOTE, The Confession and Absolution, and the Blessing, may be used at private confession before a Priest, the rest of the Office being used by the Penitent in preparation and thanksgiving.*

CONTRITION

Minister. The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

¶ *Then, all kneeling, the Minister shall say,*

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

¶ *After which, still kneeling, the Minister and People shall say the following, responsively,*

From Psalm li. *Miserere mei, Deus.*

HAVE mercy upon me, O God, after thy great goodness;

According to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness,

And cleanse me from my sin.

For I acknowledge my faults,

And my sin is ever before me.

Against thee only have I sinned,

Prayer Book Studies

And done this evil in thy sight.
But lo, thou requirest truth in the inward parts,
And shall make me to understand wisdom secretly.
Thou shalt purge me with hyssop, and I shall be clean;
Thou shalt wash me, and I shall be whiter than snow.
Turn thy face from my sins,
And put out all my misdeeds.
Make me a clean heart, O God,
And renew a right spirit within me.
Cast me not away from thy presence,
And take not thy Holy Spirit from me.
O give me the comfort of thy help again,
And stablish me with thy free Spirit.
Then shall I teach thy ways unto the wicked,
And sinners shall be converted unto thee.
Thou shalt open my lips, O Lord,
And my mouth shall show thy praise.
The sacrifice of God is a troubled spirit;
A broken and contrite heart, O God, shalt thou not
despise.

Minister. Let us pray.

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

SELF-EXAMINATION

¶ *Then shall the Minister read the following, pausing briefly after each clause, for self-examination.*

BESEECHING the help of the Holy Spirit, let us examine ourselves as to our fulfillment of our Duties to God and to our Neighbour.

Examine me, O Lord, and prove me; search out the thoughts of my heart.

The Penitential Office

My duty towards God is:

To believe in him;

To love him with all my heart, and with all my soul, and with all my mind;

To stand in awe of him;

To put my whole trust in him;

To call upon him in daily prayer;

To intercede for others;

To worship him every Sunday in his Church;

To receive the Holy Communion;

To work and pray and give for the increase of his kingdom;

And to serve him truly all the days of my life.

My Duty towards my Neighbour is:

To love him as myself, and to do unto all men as I would they should do unto me;

To be loving, helpful, and loyal to all my family;

To be a responsible citizen;

To learn and labour diligently;

To minister humbly to the needs of others, as unto Christ;

To be patient, kind, and forgiving;

To keep my body in temperance, soberness, and chastity;

To be true and just in all my dealings;

To work and pray for the good of all men everywhere;

And to seek that vocation through which I best can serve God and my fellow men.

¶ *If the Holy Communion is to follow immediately, the rest of this Office shall be omitted.*

CONFESSION AND ABSOLUTION

¶ *Then the Priest alone shall say, standing,*

THE LORD be in your heart and on your lips, that you may rightly and truly confess all your sins.

Prayer Book Studies

The Confession

¶ *Then the Priest and People shall say together the Confession, all kneeling,*

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and confess our manifold sins, Which we have committed by thought, word, and deed, Against thy Divine Majesty. * We do earnestly repent, And are heartily sorry for these our misdoings. Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee in newness of life, To the honour and glory of thy Name; through the same Jesus Christ our Lord. Amen.

* *Here, in a private confession, the penitent shall confess his particular sins.*

¶ *Then shall the Priest alone, standing and turning to the People, say,*

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; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest and People say, all kneeling,*

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.

The Blessing

Minister. Praise the Lord, O my soul;
Answer. And forget not all his benefits.

The Penitential Office

Minister. Who forgiveth all thy sin,

Answer. And healeth all thine infirmities.

Minister. He hath not dealt with us after our sins;

Answer. Nor rewarded us according to our wickedness.

Minister. Look how wide the east is from the west;

Answer. So far hath he set our sins from us.

¶ *Then shall the Priest stand and say,*

GO in peace, for the Lord hath put away thy sin; And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with you, and remain with you always. *Amen.*