

The Prayer Book Reason Why

*A Text Book of Instruction on
the History, Doctrines, Usages,
and Ritual of the Church*

BY THE REVEREND
NELSON R. BOSS, M.A.

Revised and Enlarged by the Rev.
MARSHALL M. DAY, S.T.B.

With Preface by the Rt. Rev.
JAMES PERNETTE DEWOLFE, D.D.
Bishop of Long Island

MOREHOUSE-BARLOW CO.

NEW YORK

COPYRIGHT BY
TRUSTEES OF THE ESTATE BELONGING
TO THE DIOCESE OF LONG ISLAND
1942

FIFTH EDITION
Eleventh Printing, October, 1963

PRINTED IN U. S. A.

PREFACE

BY THE BISHOP OF LONG ISLAND

THAT there has been so widespread a demand for the reprinting of *The Prayer Book Reason Why* is gratifying on many counts, not the least impressive of which is its indication of the sustained and fruitful contribution to the richness of the Prayer Life of the whole Church made day by day by the Book of Common Prayer.

Those who are aware of the centrality of the Christian Altar in the will of God for mankind and in the sanity of the conduct of men's affairs; those who have been introduced to the treasures of liturgy and devotion preserved for and made available to succeeding generations by the Book of Common Prayer; those who would grow literate in the Christian Faith and proficient in the practice of Christian Worship and Christian Discipline: these aspire to an increasingly informed use of that incomparable volume. To them this newly revised edition of *The Prayer Book Reason Why* is heartily recommended.

May this book serve also to guide numerous others into the Life of Devotion promulgated by the Book of Common Prayer. And may God's grace and blessing abound unto all who make use of it.

✠ JAMES P. DEWOLFE
Bishop of Long Island

*Cathedral House, Garden City,
Feast of the Transfiguration, 1951*

AUTHOR'S PREFACE TO THE ORIGINAL EDITION

THE design of the following work is to furnish for parochial distribution, and especially for schools, a text-book of instruction on the contents and use of the Prayer Book. The writer's endeavor throughout the work, aside from familiarizing the reader with the meaning of the Church's liturgy, has been threefold: (1) To furnish concise and ready answers to the popular objections so commonly raised against the Church and her services by those not familiar with her ways; (2) To bring out clearly and concisely some of the principles of historic Christianity which distinguish the Episcopal Church from all other religious bodies; and (3) To convey, in the briefest space, information on the history, doctrines, and usages of the Church, which every layman, and especially every teacher, ought to have. The Appendix, on the meaning of the colors and symbols used in churches, is not strictly a part of this work, but has been added for the

benefit of those who wish to know what these things signify. From the expressions of interest and commendation which the work has elicited from those who have examined it, the writer is led to believe that it will prove a substantial help in parochial and Sunday School instruction.

N. R. B.

PUBLISHERS' FOREWORD

FOLLOWING the 1928 revision of the Book of Common Prayer, the demand for a new edition of this popular manual (of which more than 100,000 copies had been sold in the original edition) was called for with an insistence that the publishers were unable to ignore. The difficulty which at first seemed insurmountable was that of securing an adequate revision, which should bring the material into line with the revised Prayer Book and at the same time be loyal to the spirit of the deceased author, who had left the copyright to the Fund for the Relief of Aged and Infirm Clergy of the Diocese of Long Island. After consultation with the Long Island authorities, this delicate task of revision was entrusted to the Rev. Marshall M. Day, S.T.B., Professor of Old Testament Languages and Literature at Nashotah House. The revision was afterwards carefully revised by the Standing Committee of the Diocese of Long Island under the direction of one who had known the late Rev. Mr. Boss; so that it is believed that the present revision is thor-

oughly loyal to the spirit in which the author himself would have undertaken it.

Profits realized from the sale of this book will be paid to the Trustees of the Estate Belonging to the Diocese of Long Island for use in the manner specified by the author in his will.

CONTENTS

Preface by the Bishop of Long Island	iii
Author's Preface to the Original Edition . .	v
Publisher's Foreword	vii
Forms of Prayer	1
Origin of the Prayer Book	6
Daily Morning Prayer	20
Evening Prayer	55
The Litany	61
Administration of the Lord's Supper, or Holy Communion	63
Nature and Purpose of the Lord's Supper .	79
The Collects, Epistles, and Gospels	86
The Ministration of Holy Baptism	89
The Offices of Instruction	111
Confirmation	114
Holy Matrimony	118
Divorce	122
Visitation of the Sick	124
Unction of the Sick	127

Communion of the Sick	128
Burial of the Dead	130
Preface to the Ordinal	133
Making Deacons	138
Ordering of Priests	143
Consecration of Bishops	146
The Litany for Ordinations	150
Consecration of Churches	151
Church Seasons and Holy Days	153
Appendix	180
Notes	188
Furniture and Ornaments of the Church Explained	201
Books on the Doctrines and Usages of the Church	205
Index	209

THE PRAYER BOOK REASON WHY

FORMS OF PRAYER

What is the Book of Common Prayer?

A book for the use of clergy and people in public worship.

How old is the Prayer Book and what does it contain?

It has been in use more than 350 years. It consists of Prayers and Praises and selections of Holy Scripture for use in public worship, and directions how to use them.

Why is it called Common Prayer?

Because all the worshippers use it in common and because it is adapted to the common needs of all.

Why is it proper and necessary to have the prayers and praises used in public worship composed beforehand?

In order that the congregation may take part in the service.

How long have precomposed forms of prayer and praise been used in Christian worship?

From the earliest ages. St. Ignatius, a writer of the generation immediately following the Apostles, speaks of the "common prayers" and the "constituted prayers" used in the Christian assemblies, and these expressions would only be applicable to prayers written and established beforehand.

Is the custom of using set forms expressly sanctioned anywhere in the Bible?

Yes; Numbers 6:22-27; II Chron. 29:30.

How did our Blessed Lord sanction the use of forms in public worship?

(1) By being present, "as was His custom," in the Temple and in the Synagogues, where "books of forms" were always used. (2) By composing a form of prayer for His disciples to use (St. Luke 11:2).

Is this a form of prayer to be repeated verbatim, or is it only a model or pattern of what our prayers should be?

It is both, as we see by comparing St. Luke 11:2 with St. Matt. 6:9.

Is it possible to have common prayer without using a form?

No. The only question is whether the form shall be composed at the time or beforehand.

What authority have we then for using forms of prayer and forms of praise in public worship?

1st. The example and teaching of our Blessed Lord; 2nd. The authority of the Bible; 3d. The universal practice of the Christian Church from the earliest ages.

Objections to Forms of Prayer

What objections do people sometimes urge against using precomposed prayers and a form of worship such as we have in the Prayer Book?

They say it destroys earnestness in devotion to pray out of a book.

What answer can you make to this objection?

1st. Experience teaches us that if we know the prayers and the praises beforehand we can enter into their spirit with greater earnestness and devotion than we can when the minister makes up a new prayer of his own at the moment.

2nd. The hymns which everybody uses and the psalms which our Lord Himself used are forms of prayer and praise; and if precomposed hymns do not destroy the earnestness of our praises neither will precomposed prayers destroy the earnestness of our supplications.

Can you give another answer to this objection against using forms of prayer?

Yes. The Lord's Prayer is a precomposed form which everybody uses. If we can use that without destroying the earnestness of devotion, we can, of course, use other forms with equal earnestness.

What four reasons can you give in favor of forms of prayer?

1st. They are sanctioned by the practice and precept of the Saviour.

2nd. They have always been used in public worship in both the Jewish and Christian Churches.

3rd. They have been used habitually, both in public worship and in private devotion, by large numbers of the wisest and holiest men, which would not be the case if they were either wrong or useless.

4th. Many have not the gift of extemporaneous prayer, and therefore they need this help.

Extemporaneous Prayers

What two great objections are there to using extemporaneous prayers in public worship?

1st. There is necessarily a novelty of expression and of ideas in extemporaneous prayers which is often a hindrance to the devotion of the hearers; but if they have it before them printed in a book they can make it their own prayer by repeating it in their hearts with the minister.

2nd. Extempore prayers are often unwise, rambling and irreverent, as not all have the gift of prayer.

Is it wrong then ever to pray extemporaneously?

Certainly not: there are times and circumstances which make it both necessary and edifying to do so.

Did the Apostles use prayer books and a liturgy, as we do, when they first preached the gospel?

At first they had only the Lord's Prayer, but from the earliest times there seems to have been an agreed outline of the service. The fixing and growth of the prayers, etc., used in this outline is a process still going on. But at the first they probably adapted themselves to circumstances, just as any sensible missionary to the heathen would do today.

Where is the earliest form of Christian worship mentioned in the Bible?

Acts 2: 42; cf. I Cor. 14: 15-16.

Where do we find the earliest account of the form of Christian worship outside of the Bible?

In the Apology for Christianity written by Justin Martyr to the Emperor Antoninus Pius about A. D. 140.

Of what does he say Christian worship consisted?

Meeting together on the Lord's day, reading the writings of the prophets or the Apostles, a sermon or exhortation to holy life, prayer, and the Holy Communion.

ORIGIN OF THE PRAYER BOOK

When and by whom was this Prayer Book set forth and established?

In the year 1789, by the Bishops and Priests and Laity of the Church, in convention assembled in the city of Philadelphia. See Act of Ratification before the Preface.

What Prayer Book was used by Churchmen in this country before 1789?

The Prayer Book of the Church of England.

Why did they not continue to use the Prayer Book of the Church of England in this country after the war of the American Revolution?

Because it contained prayers for the King and Royal Family and other things which were only appropriate for English subjects to use.

How did the Church in the United States obtain this Prayer Book, which was set forth by the Convention in 1789?

They took the Prayer Book of the Church of England, which had always been used, and

altered it in a few particulars, to suit the altered circumstances of the Church in this country.

Twice since then, in 1892 and 1928, the American Prayer Book has been revised to keep it in accord with the changing circumstances and spiritual growth of the Church.

Where did the Church of England get her Prayer Book, and how old is it?

It was set forth substantially in its present form about 350 years ago (1559) and was compiled from service books which had been used in different parts of England for hundreds of years.*

Is the Episcopal Church in America then a new Church which came into existence after the American Revolution?

No; it is a daughter of the Church of England, from which it derived its ministry and doctrine. As we speak of England as the mother country of the United States, so we speak of the Church of England as the Mother Church.

Origin of the Church of England

What was the origin of the Church of England?

Eusebius (A.D. 270) tells us that St. Paul traveled to the farthest limits of the West, and,

* Note 8, page 195.

in the time of Eusebius, this may have included the British Isles. More probably Christianity came very early to Britain through travelers, soldiers, etc. We hear of an organized Church in Britain as early as A. D. 314.

Was not the Christian Church first planted in Britain by missionaries sent by the Pope?

No; when Pope Gregory I sent Augustine with forty monks as missionaries to Britain, A.D. 596, they found the Church with a valid ministry, and sacraments already established.

What other evidence have we that the Church existed in Britain before the Pope sent his missionaries there?

There was an important Council held at Arles in France A.D. 314, also at Sardica 347, at which a number of Bishops were present from the Church in Britain.

If the Church already existed in Britain why did the Pope send missionaries there?

Because the heathen Saxons had conquered the country, and driven the Christian Britains from their homes and churches.

The greater part of England was therefore heathen, and the British Church, isolated in Wales and Cornwall, had lost touch with the rest of Christendom.

Did the British Church make any attempt to convert heathen Saxons?

Not directly, but its daughter, the Church of Ireland, had been carrying on a mission on the West Coast for a generation.

What did these Roman missionaries do?

They labored, first alone and afterwards in union with the Irish clergy, to convert the Saxon conquerors to Christianity.

What was the result of these labors?

The Saxons were converted; the Roman and Irish clergy working together and holding substantially the same faith, the two Churches became united in one, and by degrees the Pope gained a controlling power over the whole.

Was the Roman Church at that time corrupted by error?

No; the chief errors of the Roman Church are the outgrowth of later times.

To what source then does the present Church of England trace her origin?

To the early British Church, which had existed in Britain hundreds of years before Gregory's missionaries ever set foot on British soil.

Is it true then to say that the Church of England is a "schism" from the Roman Catholic Church?

No; it is contrary to all facts. The Church of England is the lineal descendant of the old British Church, which, though brought for a time under the domination of the Church of Rome, resumed, at the Reformation, her old position of an independent Church.

Suppose it were true, as some assert, that when Augustine came to Britain in 596, Christianity had become extinct, what would follow?

The present English Church would owe its origin to the Church of Rome.

Would this invalidate the claims or vitiate the character of the Church of England?

Certainly not. The Church of Rome, though at present in grievous error, is nevertheless a part of the Church founded by the Apostles, and any Church springing from that source is a branch of the Apostolic Church.

Through what great movement did the Churches of Rome and England become separated from each other?

The English Reformation.

English Reformation

What is meant by the English Reformation?

The long struggle of the bishops, clergy, and laity in England in the 16th century to free the Church from certain unscriptural doctrines and

superstitious practices which had grown up during the middle ages.

Is the Church of England a new Church which came into existence at the time of the Reformation?

No; it was the same Church after the Reformation that it was before, only it was freed from certain false doctrines and practices which had sprung up during the preceding centuries. The same church buildings were used, and the same clergy, with a few exceptions, ministered in them under the government of the same bishops.

Is the Church of England then merely an offshoot of the Church of Rome?

No; it is an autonomous Church. It sprang from its own root which was planted in British soil before the development of the Papacy which is the characteristic feature of the Church of Rome.

What caused the separation between the Church of England and the Church of Rome?

The refusal of the people of England (the clergy, the nobles, and the King) longer to acknowledge the Pope or Bishop of Rome as the supreme head of the Church of England.

How was this refusal expressed?

By the passage in Parliament of the famous "Act of Supremacy" (1532) declaring the King

to be "so far as the law of Christ allows" the supreme head of the Church in England.

Was not this an act of schism?

Certainly not; it was merely an assertion of the Church's right to manage her own affairs without foreign interference.

How was the communion between the two Churches finally broken off?

By a mandate of Pope Pius V, in 1570, commanding all the clergy and people of England who upheld the claims of the Papacy to withdraw from communion with the Reformers, and establish separate places of worship.

Was this mandate issued because of any false doctrine held by the Church of England, or any uncertainty as to the validity of her orders?

No; it was issued because the Bishops and Clergy and Parliament of England refused to acknowledge the Bishop of Rome as the head of the English Church.

On what facts do you base this statement?

Up to 1570, twelve years after the accession of Queen Elizabeth, the clergy and people of England, both Reformers and Papists, worshipped together in the same churches. In that year Pope Pius V made overtures to Elizabeth, as his predecessor had done, looking to a reconciliation, and offered to accept the Reformation and approve

the Prayer Book if the Queen and Clergy would acknowledge the Papal supremacy. On their refusal to do so, the Pope issued a bull of excommunication against them, commanding his adherents to separate from the Church of England and establish separate places of worship.

How many obeyed this mandate?

Out of the 9,400 beneficed clergy in England at the time, less than 200 gave up their livings. The rest remained steadfast to the Church of England and the cause of the Reformation.

What do these figures show?

That the Reformation was a general movement of the whole realm, and that the present Church of England is a reformed national Church, and not a mere schism or split from the Church of Rome.

Is there any truth in the assertion, often made, that the Church of England was founded by Henry VIII?

None whatever. It is an assertion that could only be made by one ignorant of history or regardless of truth.

What part did Henry VIII take in the work of Reformation?

His part was purely political and selfish. After his quarrel with the Pope, who refused to grant him an annulment of his marriage which, un-

canonical in itself, had been solemnized under a dispensation granted by a previous Pope, Henry did all he could to free the realm and Church of England from the Pope's influence and control; but in all other respects he was a Roman Catholic and held the doctrines of that Church, to the day of his death.*

How long did it take to complete and finally establish this reformation of the Church of England?

Over a hundred and thirty years. It began about 1527, during the reign of Henry VIII, and was completed in 1662, after the death of Queen Elizabeth.

Was the Reformation accomplished peacefully and without difficulty?

No; it was only after a long struggle and bitter persecutions.

What relation does the Episcopal Church in the United States bear to the Church of England?

The Church in the United States was planted here by the Church of England, and fostered by her care until the American Revolution made it necessary for the Church in this country to have an independent government. The Church in this country is therefore the daughter and lineal de-

* Note 1, page 188.

scendant of the Church of England, having the same doctrine, ministry, and forms of worship.

The Episcopal Church

Why is the Church called Episcopal?

Because it has an Episcopal form of government, *i.e.*, the chief ministers or rulers are Bishops. The name is from the Greek word "*episkopos*," meaning an overseer.

What do you mean when you speak of a Bishop of the Church?

A lineal successor of the Apostles in the Episcopal office.

Are there any other Churches besides our own which have Bishops in this sense?

Yes; the Roman Catholic, the Russian, and Greek Churches.

Are the Russian and Greek distinct and separate Churches?

No; though composed of different nationalities, the Greek, Russian, and Oriental Churches stand to each other in about the same relation as the English, Scottish, and American Episcopal Churches and are generally classed together under the name of the "Greek Church."

Who were the first Bishops of the Christian Church?

The Apostles.

By whom were they appointed?

By our Lord Jesus Christ. St. Matt. 28: 18-20; St. John 20: 21-23.

Do the Bishops of the Church today hold the same office and authority that our Lord gave to the first Apostles?

They do; the office and authority which Christ gave to His first Apostles were handed down by them to their successors.

How were this office and authority transmitted?

By the laying on of hands in consecration to the Episcopate. I Tim. 5: 22.

From whom then have our Bishops derived their authority?

From Christ, through His Apostles and their successors.

What do you mean then by an Episcopal Church?

A Church that is governed by a Bishop who traces his authority in a direct line back to the Apostles.

How long was this the only form of government in the Christian Church?

It was the only form of government known for the first fifteen hundred years after Christ.

How many of the Christian people in the

world now hold to this Episcopal form of Church government?

About seventeen-twentieths of all the Christians in the world acknowledge the authority of this Apostolic Ministry.

Is there any other prominent religious body in the country which uses the name Episcopal?

Yes, the Methodist Episcopal.

What is the difference between a Bishop in the Methodist denomination and a Bishop in the Church?

The Bishops of the Church trace their authority back through a long line of Bishops to the Apostles. The Methodist Bishops trace their authority through a period of about an hundred years, to the Rev. Mr. Wesley, who founded the Methodist Society.

Was Mr. Wesley a Bishop?

No; he was a presbyter in the Church of England, and, not being a Bishop himself, could not confer the Episcopal office on others.

Did Mr. Wesley ever assume to be a Bishop, or to exercise the functions of the Episcopate?

No; he disclaimed the title, and severely rebuked some of his followers in this country who first allowed themselves to be called Bishops.

Did Mr. Wesley ever leave the Church of England, or encourage his followers to do so?

No; he lived and died a devout communicant of the Church, and, speaking of his society, declared that "They who leave the Church of England leave us." *

Were there any Bishops in this country before the American Revolution?

No; this country was a mission field of the Church of England, and the clergy were ordained by the Bishops in England.

Who were the first three Bishops of the Church in America?

Bishop Seabury of Connecticut, Bishop White of Pennsylvania, and Bishop Provoost of New York.

Where were they set apart for this office?

Bishop Seabury was consecrated at Aberdeen, Scotland, Nov. 14, 1784; Bishops White and Provoost, at Lambeth Chapel, London, Eng., Feb. 4, 1787.

Distinctive Principles of the Church

How does the Episcopal Church differ from the religious bodies around her?

In her doctrines, her ministry and government, and in her forms of worship.

(1) She differs from the Church of Rome in that she teaches nothing as an article of the Faith

* See note 10, page 198.

and necessary to be believed but what may be clearly established by an appeal to Scripture or by the practice of the primitive Church.*

(2) She differs from the Protestant denominations in holding to the apostolic ministry and the whole body of Christian truth as held in the early Church and plainly taught in Holy Scripture.

* Note 2, page 189.

DAILY MORNING PRAYER

(Prayer Book, pages 3-20)

Why is this service called the office for "Daily" Morning Prayer?

Because it was intended to be said daily.

Where is it said daily?

In Cathedrals, Colleges, Seminaries, and other Communities, in some Parish Churches, and by many individual clergymen and laymen.

By what name was this office originally called?

"Matins," from an old Latin word signifying morning.

What is the origin of this custom of daily Morning and Evening Prayer?

It is a custom derived from the Jewish Church, in which the daily Morning and Evening Sacrifice were enjoined by Divine command.

With what does the office of Morning Prayer begin?

A number of sentences from the Bible, to be read by the Minister.

What is the design of these sentences?

To encourage people to faith and repentance and to prepare the mind for holy worship.

How did this service originally begin?

With the Lord's Prayer. But in 1551 these sentences, together with the Exhortation, Confession, and Absolution, were inserted as a preparation of the hearts and minds of the worshippers for the service which follows.

May the service nowadays begin in this manner?

No; the Minister must say at least one of the sentences, but may then pass to the Lord's Prayer (2nd Rubric) or to the versicles (3rd Rubric).

Rubrics

At the beginning of these sentences, and frequently throughout the Prayer Book, you find certain directions to the Minister and people in fine print; what are they called?

Rubrics, from the Latin word meaning "red."

Why are they called "rubrics"?

Because to make them conspicuous they were originally written or printed in red letters.

How many of these sentences does this first rubric direct the Minister to say?

One or more.

Why do the people rise and remain standing while these sentences are being read?

Because they are messages from God, addressed to the people.

What comes next in the service after these sentences of Holy Scripture?

An exhortation to penitence and confession based upon the teaching of these sentences.

The General Confession

What follows this exhortation?

The General Confession.

How does the rubric direct this Confession to be made?

By the Minister and people, all kneeling.

Kneeling

Why are we required to say it kneeling?

1st. Because in addressing God, kneeling is the proper attitude to express humility and reverent supplication.

2nd. Because a devout manner helps to create devout feelings.

What authority have we in the Bible for kneeling when we pray?

The example of our Blessed Lord and His Apostles (St. Luke 22:41; Acts 7:60, 9:40, 20:36, etc. Also Dan. 6:10.)

Is there any example in the Bible of persons standing to pray?

Yes, it was apparently a common custom among the Hebrews (St. Luke 18:11,13).*

Is it proper for people to sit during the prayers in public worship?

No, unless prevented by age or illness, they should kneel. Reverence as well as good breeding requires us to conform as nearly as possible to the rules and custom of the Church.

Declaration of Absolution

What follows in the Prayer Book after the General Confession?

The Declaration of Absolution.

By whom is this Declaration made?

By the priest alone. (See the rubric.)

When the priest makes this Declaration of Absolution, does he forgive sins by his own power and volition?

No; God alone has power to do that.

What then does the priest do here?

He is officially declaring the fact of God's forgiveness.

If it is only the declaration of a fact, then why

* Note 4, page 191.

may not any one else besides the Priest or Bishop make it?

It is more than the declaration of a fact; it is the performing of an official act, which no one except the regularly ordained minister has received authority to do, and, therefore, if any one else does it his act is not valid.

How can you illustrate the difference between a valid act and an unauthorized act?

If a man has committed a crime and has been shut up in prison, the governor of the state may pardon him and set him at liberty. He may do this by going himself to release the prisoner, or he may send an officer to read the letter of pardon. If the message of pardon is brought by an authorized messenger, who has been sent by the governor, then the prisoner goes free; but if anybody else, whom the governor has not authorized to do it, should come and tell him he was pardoned and might go free, it would avail nothing. The prisoner would not be released. So it is with those who pronounce this absolution. Any Christian neighbor may tell us that God pardoneth, etc., or he may pray that God will pardon, etc. We may be very glad to hear it, although we knew it before. But we feel very differently when a minister comes who has been duly authorized and empowered. We know that when he declares our forgiveness he is doing so as an

officer of God, who has been sent and empowered to do so, and if we have fulfilled our part of the conditions, *i.e.*, if we are truly penitent and believing, we know that the official act of God's minister on earth is ratified in heaven (St. John 20: 21-23).

The Lord's Prayer

What follows the Absolution in the Morning service?

The Lord's Prayer.

Why is the Lord's Prayer placed after the Absolution, instead of before it?

Because after we have made our confession to Almighty God, and have received the assurance of His pardon, we can address Him as our Father in a higher sense than before.

Why is this prayer to be found in every Office of the Prayer Book?

Because it is the prayer which our Lord told His disciples to use (St. Luke 11: 1-2).

What does the expression "daily bread" mean in this prayer?

Not only daily food and all things necessary for the body, but also whatever is necessary for the daily needs of the soul (St. Matt. 4: 4).

The Versicles

What are the sentences called which here follow the Lord's Prayer?

Versicles, meaning little verses.

How long have these versicles been used in the liturgy?

Fifteen hundred years at least, and probably much longer.

The Gloria Patri

What is the following sentence called, beginning with the words, "Glory be to the Father"?

The Gloria Patri, or lesser doxology. It is an ascription of glory to God, and an expression of the Church's belief in the co-equality and co-eternity of the three Persons in the Blessed Trinity.

What is the origin of this hymn?

It is said to have been first used by St. Polycarp, at the close of his prayer, when he was being burned at the stake.

The Invitatories

What may be said immediately following the Versicles?

A short anthem called the Invitatory.

What is its purpose?

The purpose of these verses is to sum up in

a single expression the spirit of the Church's worship on the days for which they are appointed, and to start that worship in the proper mood.

The Venite

What does "venite" mean?

It is a Latin word, meaning "O come."

Why do this and other canticles in the Prayer Book have Latin titles?

The Prayer Book used to be printed in Latin, and when it was translated into English, at the time of the Reformation, these Latin titles were retained for convenience, just as the old Latin titles are retained in books of civil law. In each case they are the Latin equivalent of the opening words of the hymn to which they are attached.

How long has this canticle been used in the public worship of the Church?

It has been used in the Christian Church more than 1800 years, and by the Jews in the Temple Service from the time of the Second Temple.

Is the Venite always said in the same form?

No; Psalm 95 may be substituted for it.

Is the Venite always to be sung or said?

No; it may be omitted on Ash Wednesday and Good Friday, as being too jubilant in character for those days of solemn parting and penitence.

Easter Day and Thanksgiving Day have special canticles to be used in place of *Venite*.

The Psalter

What follows in the Morning Prayer after the "Venite"?

A portion of the Psalms or Psalter.

What does "Psalter" mean?

A Book of Psalms. It was the great Hymnal of the Jewish Church.

By whom were these Psalms written?

By various authors, extending over a period of several centuries. But as the Jewish Church regarded David as its greatest religious poet, the whole collection is called "The Psalms of David."

How long have they been used in public worship?

More than 3,000 years.

Why are they so much used in our Christian worship?

Because they contain a great variety of devotion, and every one can apply them spiritually to his own experience, and use them to express his own feelings and desires.

Why does the rubric direct us to say or sing the Psalter standing?

Because this attitude is expressive of the lively interest and earnestness which we ought to feel in our acts of worship.

Which are the seven Penitential Psalms?

Psalms 6, 32, 38, 51, 102, 130, 143.

Which are the Messianic Psalms, and why so called?

Psalms 2, 16, 22, 40, 41, 45, 69, 72, 110, 118. They are called Messianic because they are mystically interpreted as prophecies of Christ.

Were these Psalms written to be read or sung?

To be sung.

When is it proper to read them?

When they cannot conveniently be sung.

Why are the psalms followed by Gloria Patri?

To connect the praises written under the Old Testament revelation of the unity of God with the Christian revelation of the deeper mystery of His nature.

The Lessons

What follows in the service after the Psalter?

The Lessons from the Bible.

How many, and what Lessons are appointed to be read at the Morning and Evening Service?

Two at each service: one from the Old Testament and one from the New.

Why should these lessons be read in public?

Because, as we learned from the "exhortation," one object of our coming together in God's house is to "hear His most Holy Word."

Why are the lessons selected from both the Old and the New Testament?

Because both are God's Word, from which we learn our Christian duty and God's will toward us. Selecting the lessons from both Testaments enables us to see how the two Testaments display an essential unity of religious development, and how the prophecies and aspirations of the Old were fulfilled in the New.

What is the Old Testament?

A collection of sacred books showing God's dealings with men in ancient times and how He prepared the world for the coming of Christ.

By whom were the Canonical Books of the Old Testament written?

By many different authors, extending over a period of more than a thousand years.

What is remarkable about these writings of the Old Testament?

The unity of thought and purpose in writings by so many different authors, and extending over so long a period of time, is an evidence of their inspiration.

What is the New Testament?

A collection of inspired writings, which contains all things necessary to salvation.

Of what does it consist?

It consists of twenty-seven different writings on various occasions and subjects, by different authors, within a period of about 85 years after the Lord's Ascension.

What are the four Gospels?

Four different accounts of the life of Christ.

How did the Gospels come to be written?

At first the story of the Saviour's life was told orally. But as time went on and the Apostles were passing away to their death, it became necessary to have a written record of what He said and did (See St. Luke 1:1-5).

What does the Book of Acts contain?

A narrative of the wonderful events which at-

tended the organization of the Church after the outpouring of the Holy Ghost on the Day of Pentecost.

What are the Epistles?

Letters written by St. Paul, St. Peter, and other Christian leaders of the first generation for the guidance and instruction of Christian believers.

What is the Book of Revelation?

An Apocalyptic Prophecy, intended to strengthen Christians undergoing persecution. It sets forth the final glory and triumph of the Gospel dispensation.

How much of the Bible is read in the public worship of the Church every year?

Almost the whole of it, and some parts of it several times.

What, then, may be said of the Episcopal Church?

That it is preëminently a Bible-reading Church, Apostolic in origin, historical in character, and Catholic in doctrine.

The Te Deum

What follows in the Morning Service after the reading of the First Lesson?

The Te Deum.

What does "Te Deum laudamus" mean?

"We praise Thee, O God."

Who is the author of this sublime hymn of praise?

It is thought to have been composed by Hilarie, a saintly Bishop in France, about 300 A.D.; some say even earlier than this.

How long has it been used in the public worship of the Church?

More than 1400 years.

What is the notable peculiarity of this hymn?

It is the loftiest in sentiment, the grandest in diction, and the fullest in doctrine of any Christian hymn.

Why does so large a portion of the Church's liturgy consist of praise?

Because praise and thanksgiving are the loftiest exercise of the human heart. The more we learn to praise and bless God, the less we shall think of self, and the more bright and joyous life becomes.

The Benedictus Es, Domine

What does "Benedictus es, Domine" mean?

"Blessed art Thou, O Lord."

Where is this found in the Bible?

It is part of the song of the Three Holy Children (cf. next section).*

The Benedicite

What does "Benedicite" mean?

"Bless ye."

Where do you find this hymn in the Bible?

It is one of the Books of the Apocrypha, called the Song of the Three Holy Children.

Give an account of the Three Children—who were they, and how did they come to be in Babylon, and why were they cast into the fiery furnace?

See Dan. 1:3.

How long has this hymn been used in the Christian Church?

From the earliest ages, though we do not know when it was first used.

Was it used in divine worship before the Saviour's time?

Yes; it was used in the Jewish Church several centuries before.*

* Note 5, page 192.

The Benedictus

From what part of the Bible is the "Benedictus" taken?

St. Luke 1:68-71.

What is the "Benedictus," and by whom and on what occasion was it first uttered?

See St. Luke 1.

How long has this hymn been used in the public worship of the Church?

About 1000 years.

The Jubilate

What does "Jubilate" mean?

"Be ye joyful."

By whom was this Psalm written, and for what purpose?

It is one of the poems contained in the Psalter, probably composed to be sung at a public thanksgiving. It has been used in the Church's liturgy about 1400 years.

Why do we sing this song after the Second Lesson?

Because the Second Lesson is usually taken from the Gospel, and this song of gladness expresses the feeling we should have when we have heard the Saviour's blessed teaching.

The Creed

What is the Creed?

A brief statement of the truths of Holy Scripture, upon which the Christian Church is built.

From what Latin word is the name "creed" derived, and what does it mean?

From "Credo," meaning "I believe."

How many forms of the Creed are there in the Prayer Book?

Two; the Apostles' and the one commonly called the Nicene Creed.

Why is the first one called the "Apostles' Creed"?

Because it contains the doctrines clearly taught in the writings of the Apostles, and is doubtless in substance the "form of sound words" and the "faith once delivered to the saints" spoken of by St. Paul and St. Jude.

From what source was the Creed derived?

It was the belief of the Christian Church, handed down by tradition from the days of the Apostles.

Where do we find the first statement of the Christian Creed or belief?

In the writing of Ignatius (A. D. 69) we find the greater part of the teaching of the Apostles'

Creed, though not worded exactly as it is in the Prayer Book.

Who was Ignatius and when did he live?

He is said to have been the third Bishop of Antioch (St. Peter being counted as the first), and to have been ordained by that Apostle to the Christian ministry. He was appointed Bishop of Antioch in the year 69, and was martyred at Rome in the year 107 or 115.

We read in books that the Churches of Jerusalem and Antioch and Ephesus and Alexandria and Rome each had a Creed; was that the Apostles' Creed?

Yes; each Church had in substance the same creed, only in some Churches it was more expanded than in others and therefore, owing to the want of frequent intercommunication and to the inexactness of oral tradition, the Creed in each Church differed slightly from that of the others.

How and when were these differences reconciled?

By action of the first General Council, held at Nicea in Bythinia, A. D. 325.

Is it true then to say that the Christian Creed was the creation of the Council at Nicea?

Certainly not. The Bishops who came to that council did not originate the Creed, but acted

merely as witnesses, each one testifying as to the belief which had always been held in their respective Churches.

What is it that makes the Council of Nicea so important and interesting?

The fact that it was the first General Council of the Church, after the Apostles' days, ever assembled, and that the most vital truth of the Christian religion, *i.e.*, the divinity of our Blessed Lord, was here discussed and officially defined in accordance with apostolic teaching.

By whom was this council called and for what purpose?

It was called by Constantine, the first Christian Emperor of Rome, at the request of many Bishops and other distinguished men, to discuss and settle the dispute raised by Arius, a Presbyter of Alexandria in Egypt, who denied the true divinity of Christ; claiming that there was a time when He did not exist, that He was created by the Father, and that He was not of one substance with the Father.

How was the dispute settled?

By an appeal to Holy Scripture and to the universal belief of the Church; those who were present testifying to what had always been held and taught in the Churches to which they belonged.

How long did the Council remain in session and who attended it?

It remained in session nearly three months, and was attended by over two thousand persons, who came from all parts of the Christian world to bear witness to the faith. Three hundred and eighteen Bishops were present, besides a great number of other clergy, among whom were many who had suffered and been tortured in the heathen persecutions.

What is the necessity of having a Creed?

In order that everybody may know exactly what the fundamental truths of the Christian religion are.

Why do we repeat the Creed on every occasion of public worship?

- (1) As an act of devotion and loyalty to God.
- (2) That we may always be familiar with the fundamentals of the faith, and so have a constant safeguard against error.

Why do we repeat it standing?

Because this attitude is expressive of earnestness and readiness to defend our faith.

Why do some clergy and congregations turn to the East when they say the Creed?

It is a very ancient custom, adopted by the early Christians to express their faith in Christ as the Sun of Righteousness. As the orb of day

rises in the East giving light to the world, so it was believed that Christ, who gives light to our souls, would appear in the East at His second coming.

Why do we bow at the name of Jesus when we repeat the Creed?

(1) The Bible tells us that every knee shall bow at His name. Phil. 2:10.

(2) It is an act of reverence, by which we show our belief in His divinity.

(3) It has been the custom of the Church for many hundred years, and keeping up this custom shows our historical continuity with the early Church.

What does the word "Catholic" mean as used here in the Creed?

The "whole" or "universal."

When you say "I believe in the Holy Catholic Church," do you mean merely the Episcopal Church in the United States?

No; for this is only a local part of the Universal Church of Christ.

Do you mean the Roman Catholic Church?

No; for that is only a part or branch of the Universal Church.

Do you then mean the Greek Church or the Church of England?

No; for these are only parts of the one great whole.

What then do you mean by the Catholic and Apostolic Church?

I mean the one great world-wide organization of which these and all other historical Churches are part and of which all baptized Christians are members.

Why do you give your allegiance to the Episcopal Church in the United States or the Mother Church of England rather than to any other?

Because these Churches hold and teach the faith of the Catholic Church in its purity, and only teach the doctrines and maintain the practices which have the sure warrant of Holy Scripture and primitive custom.

What is the distinguishing mark of a Catholic Church?

The holding of the faith which has been held by all branches of the Church everywhere and at all times: ("*quod semper, ubique, ab omnibus.*")

Why is the Church called "Holy"?

The Bible tells us that it is the body of Christ, and that the Holy Spirit dwells in it. St. John 15:1-5; I Cor. 12:4-14.

What is meant by the word "hell" as here used in the Creed?

It means Hades, or the place of departed

spirits; not the place of torment set apart for the wicked.

What is meant by the "Communion of Saints"?

It means that between all true Christians, both on earth and in Paradise, there is a bond of fellowship and a community of interests, and that all have communion with Christ.

Are Christians called saints anywhere in the Bible?

Yes; repeatedly in the Epistles to the Romans, Corinthians, Ephesians, etc.

By how many is this Creed accepted as the standard of belief?

By nearly the whole Christian world, the Greek, Roman, Anglican, Gallican, Spanish, and Swedish Churches; by Lutherans and Calvinists, Presbyterians, Methodists, Dutch Reformed, Baptists, and all evangelical denominations.

If so many Christian bodies accept the Creed, why are they not all united together in one Church?

Because (1) they do not all agree as to the interpretation of some of the articles in it; and (2) because they differ on some point of doctrine or practice not mentioned in the Creed.

The Nicene Creed

Why is this second form of the Creed commonly called the Nicene Creed?

Because it is a paraphrase of the Creed set forth and established by the Council of Nicea A.D. 325. It was drawn up by the Second General Council of Constantinople, A.D. 381, as a barrier against the doctrines of Arius and other heretical teachers.

Is this the same as the Apostles' Creed?

Yes; the only difference is that the truths contained in the Apostles' Creed are here set forth with greater fulness and explicitness, to avoid the possibility of misunderstanding, and the clauses following the one, "I believe in the Holy Ghost," were added.

What does the word "of" mean in the expression "God of God, Light of Light"?

It means "out of."

Has the formula of the Church's belief, as expressed in these creeds, ever been altered or added to since the Council of Constantinople?

Never, except by the Roman Church, which adopted twelve new articles of faith at the Council of Trent, in 1565, and has added some others since.

When is the Lord's Prayer to be said with the Versicles following the Creed?

When it was omitted at the beginning of the Service.

The Collects

What follows in the Morning Service after the Creed?

The Collects and Prayers.

What is meant by the word "Collect"?

A short, comprehensive prayer, used in connection with some other part of the Church service.

What is meant by "the Collect for the day"?

The short prayer which is used in connection with the Epistle and Gospel for a particular day or season.

Why is it called "Collect for the day"?

A collect is a very brief prayer, normally containing a single address to God, a single petition, and conclusion. The name comes from the fact that in ancient times a prayer of this form was used as soon as the congregation was gathered for service.

The Collect for the Day usually in its address or petition sums up the devotional thought of the services of the day for which it is appointed.

Collect for Peace

What is the first Collect in the Morning Service after the Collect for the day?

A prayer for peace.

Why is this Collect placed first among the Collects for Morning Prayer?

Because peace is the greatest of earthly blessings, and without this all other things would be as nothing.

For what is this Collect distinguished?

Its combination of brevity with comprehensiveness.

How long has this Collect been used?

More than twelve hundred years. It is taken from the service book of Gregory the Great, about A. D. 590.

Why is the "Amen" at the end printed in italics?

To indicate that it is to be used heartily and by the people.

What does the word "Amen" mean?

It is a Hebrew word, meaning "so be it," "verily."

Collect for Grace

What is the origin of the Collect for Grace?

It comes from the Greek Liturgy, and is placed next to the Collect for Peace because

grace and peace are joined together in the Bible, and because without grace we could not long enjoy peace.

Why is this collect especially proper in Morning Prayer?

Because we need God's grace and protection to shield us from sin and danger during the day.

Under what conditions may Morning Prayer end here?

When the Litany of Holy Communion is immediately to follow.

What must the Minister do at other times?

He must use either the prayers following or other intercessions.

Why is this?

Because we ought always to pray for others whenever we worship.

Prayer for Civil Rulers

Why does the Church require public prayers to be offered for the President of the United States and all others in civil authority?

To teach her people the duty of loyalty and submission to the civil rulers, and to secure peace and righteous government. See I Tim. 2: 2.

From what source is this prayer derived?

It is an adaptation of "The Prayer for the King's Majesty" in the English Book, but was

derived originally from the Sacramentary of St. Gregory.

From what source is the alternative Prayer for the Civil Rulers derived?

It was composed especially for the American Prayer Book.

A Prayer for the Bishops and Clergy

Why does the Church require public prayer to be offered for the "Bishops and other Clergy"?

To teach us the duty of love, loyalty, and obedience to our spiritual governors, no less than to our civil magistrates. See St. Matt. 9: 38; I Thess. 5: 12-13; Heb. 13: 17-18; II Thess. 3: 1-2.

Instead of praying for the Clergy, what do many people do?

Criticise and find fault.

What should we always remember?

That prayer helps both the minister and those who pray for him, and criticism injures both. We can never unkindly criticise one for whom we earnestly pray, whether it be our pastor or any one else.

Prayer for All Conditions of Men

For whom does the Church teach us to pray in the prayer for all Conditions of Men?

For the heathen, for all Christians, and for all

who are afflicted or distressed by either trouble, sorrow, sickness, or poverty.

Why does the Church offer this prayer?

Because it is the teaching of Holy Scripture and an exercise of broad catholic charity.

For what do we "more especially pray" in this collect?

For the "Holy Church universal."

Who are included in the Church universal?

All who are baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost. (See St. Matt. 28:19; I Cor. 12:13, etc.)

What does the Church ask in this petition?

That all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit and in the bond of peace.

What then may this prayer be called?

A prayer for Christian unity.

Christian Unity

What is meant by Christian unity?

Oneness of purpose, oneness of belief, and organic harmony; like that of an army in which there are different regiments under different leaders, with different dress and different tactics,

but all organic parts of one great whole, moving in harmony with each other, for the accomplishment of one and the same great purpose.

Of what do the various religious denominations remind us in the present divided state of the Christian world?

An army in which each separate regiment is fighting independently for its own success without harmony of plan and without regard to the success or failure of the others.

How does the Church look upon Christians belonging to the various religious bodies not organically connected with her?

As all belonging to the great universal Church of Christ, by virtue of their Christian faith, but as holding erroneous or defective belief on some matter of importance.

Why does the Church place so much stress on the importance of Christian unity?

(1) Because Christ prayed for unity among His followers that the world seeing it might be led to believe in Him.*

(2) Because nothing does so much to weaken the cause of Christ and delay its triumph and to encourage scoffers as divisions and lack of unity among Christians.

* Notes 3, page 190, and 6, page 193.

What is it that prevents unity between the various bodies of Christians?

(1) Difference of opinion as to the interpretation of certain historic facts and Scripture texts.

(2) Failure to understand each other's feelings, and inability to see the truth from other people's standpoint.

(3) Pride, and prejudice against unfamiliar customs.

(4) The responsibility involved in realty holdings and investments which the trustees find it difficult to give up without betraying their trusts.

What steps did our Bishops take, in 1886, looking to the restoration of Christian unity?

They set forth a statement of four fundamental truths, as a basis on which it might be possible for unity to be restored.

What were they?

(1) The acceptance of the Holy Scriptures of the Old and New Testaments, as containing all things necessary to salvation, and as the rule and ultimate standard of faith.

(2) The acceptance of the Apostles' Creed as the Baptismal symbol, and the Nicene Creed as a sufficient statement of the Christian faith.

(3) The two Sacraments ordained by Christ Himself, *i.e.*, Baptism and the Supper of the Lord, ministered with the use of His words of institution and of the elements ordained by Him.

(4) The Historic Episcopate, locally adapted in the methods of its administration to the needs of the nations and peoples called of God into the unity of His Church.

What is the chief obstacle to the acceptance of this overture by the Protestant denominations?

The acceptance of the Historic Episcopate.

Would it be possible for the Church ever to yield this point?

No; to do so would be to abandon the commission which Christ gave to His Apostles, and the very thing which connects the Church organically with Christ the incarnate Head.

What do people often say respecting the importance of unity among Christians?

That outward and organic unity is of little consequence so long as we have unity of spirit.

What reply do you make to this?

There can be no true unity of spirit where there is outward disunity. If we have unity of spirit, outward unity will follow as naturally as the blossom follows the bud. The one is the natural and necessary consequence of the other.

What else do people often say?

That "when we get to heaven it will make no difference what Church we belonged to," or that "if we love the Lord Jesus Christ sincerely, nothing else is required."

What reply do you make to this?

We say that love to Christ is undoubtedly the foundation of all true Christian character; but if we love Christ sincerely we shall be very careful to keep His commandments and to live in unity with His Church.

Does not our Lord sanction the division of Christians into separate and independent bodies or congregations, when He says, "Where two or three are gathered together in My name, there am I in the midst of them"?

No; these words emphasize the importance of co-operation and unity among His followers in contrast to individualism and disunity.

What else is often said to show that God approves of divisions among Christian people?

"See how much good they do, and how they flourish. If it were wrong to separate from the Church, would God bless them as He evidently does?"

What do we reply to this?

God blesses everyone who has zeal and piety and devotion, but the fact that God commends and rewards our character and life in general does not release us from the obligation to carry His will in corporate life work.

How do we know that Christian unity will ever come?

Because Christ Himself prayed for it, and Christian people everywhere are beginning to desire it.

General Thanksgiving

What is the origin of the General Thanksgiving?

It was probably compiled and placed in the English Prayer Book by Bishop Reynolds, in 1662.

What may we learn from this prayer?

That gratitude is an essential element in prayer.

Prayer of St. Chrysostom

Why is the prayer following the General Thanksgiving called the Prayer of St. Chrysostom?

Because it was taken by Archbishop Cranmer from an old Greek Liturgy, believed to have been prepared by St. Chrysostom in the fourth century.

Why are all these prayers and thanksgivings offered up in the name of Christ?

Because Christ tells us that whatsoever we ask in His name, and in accordance with His will, we shall receive. See St. John 14: 13-14; 16: 24-26; Heb. 4: 14-16.

What does it mean to ask in the name of Christ?

Through the mediation of Christ. See Heb. 7:25.

What is the origin of the Minor Benediction which follows the prayer of St. Chrysostom?

It is taken from one of St. Paul's Epistles, and is found in almost all the ancient liturgies.

Why are these petitions placed here in the form of short and separate prayers, instead of being all combined in one long prayer?

(1) It is in accordance with ancient usage;
 (2) Giving a moment's respite to the mind at frequent intervals helps to fix the attention more readily on the subject which follows.

EVENING PRAYER

(Prayer Book, pages 21-34)

How does the office of Evening Prayer differ from that of the Morning?

It has a different Psalter, different Lessons, different Canticles, different Versicles, and some different Collects.

By what other name is the Evening Prayer sometimes called?

Evensong or Vespers.

What does "Vespers" mean?

Evening.

How does the beginning of this service differ from that of the Morning?

There is no restriction in the beginning of the service at the Lord's Prayer or the Versicles. (See rubric and note on page 21 of the Prayer Book).

Gloria in Excelsis

What form of praise does the rubric permit us to sing at the end of the Psalms, instead of the Gloria Patri?

The Gloria in Excelsis.

What does "Gloria in Excelsis" mean?

"Glory be to God on high."

What is the origin of this hymn?

The first part of it is the song of the Angels (St. Luke 2: 14); the second part was added about A. D. 140.

The Magnificat

What is the first Canticle appointed for Evening-song?

The Magnificat so called from the first word of the hymn, as printed in the old Latin Prayer Book.

What is the Magnificat?

The wonderful song which came from the lips of the Blessed Virgin Mary after the visit of the Angel (See St. Luke 1: 46).

Why is Mary called the Blessed Virgin?

Because God's Angel called her "blessed."

What should we learn from this?

Always to speak with reverence of her whom God has so highly honored.

What great truth does this hymn set forth?

The blessedness of being pure in heart, and God's faithfulness to those who are meek and lowly.

How long has it been used in the public worship of the Church?

More than 1300 years.

With what feelings should it inspire us to think of the antiquity of the prayers and praises in this book?

With feelings of profound reverence for the Church which remains the same from century to century.

Cantate Domino

What do the words "Cantate Domino" mean?

"Sing unto the Lord."

What is this song?

It is the 98th Psalm, and is one of the Liturgical Psalms used in the Temple service.

For what is it remarkable?

The striking boldness of its imagery, and its lofty sentiment of praise in acknowledgment of God's faithfulness and mercy.

Bonum Est Confiteri

What do the words "Bonum Est Confiteri" mean?

"It is a good thing to give thanks."

What is this Canticle taken from?

From the 92nd Psalm, which was anciently sung in the Temple service. It is an outburst of

gratitude, and teaches "the duty, the time, and the manner of giving thanks for the works of God and the dispensations of His providence."

Nunc Dimittis

What is the "Nunc Dimittis," and on what occasion was it first uttered?

See St. Luke 2: 25-32.

Why is it especially appropriate for the closing canticle at Evening Prayer?

Because the duties of the day are now over, and having seen and heard in the services of the Sanctuary what God has done for our salvation, we may depart to our homes satisfied, the hours of darkness reminding us that Christ is the light of the soul.

Deus Misereatur

What do the words "Deus Misereatur" mean?

"God be merciful."

Where is this song found in the Bible?

In the 67th Psalm.

What is the peculiarity of this song?

It is one of the Liturgical Psalms used in the Temple, and is prophetic of the conversion of the Gentiles. ("Nations" here means "Gentiles.")

Benedic, Anima Mea

What do the words "Benedic, anima mea" mean?

"Praise the Lord, O my soul."

Where is this song found in the Bible?

In the 103rd Psalm.

For what is it remarkable?

Its fervent spirit of praise.

A Collect for Peace

What is the first Collect in the Evening Prayer?

A Collect for Peace.

How does this Collect differ from the Collect for Peace in the Morning Prayer?

The Collect in Morning Prayer is for protection against external foes, which assail us more frequently in the day; the Collect in Evening Prayer is a petition for inward peace and tranquillity of heart, which none can know save those on whom God bestows it.

What words of the Bible suggest this prayer?

The words of David in the 4th Psalm, "I will lay me down in peace and take my rest, for it is Thou, Lord, only that makest me dwell in safety."

For what is this Collect remarkable?

Its unsurpassed beauty and instructiveness.

Collect for Aid Against Perils

What are the two petitions in this Collect?

- (1) That God will dispel the darkness of the night by bringing back the morning light.
 (2) That while the night lasts He will defend us from its perils.

What is the origin of this Collect?

It is derived from an ancient Greek Liturgy, and is an echo of the 13th Psalm, "Lighten mine eyes that I sleep not in death."

What does the expression "our darkness" mean?

It refers not only to the darkness of the physical world, but also to our spiritual darkness.

Why does the prayer close with the expression "for the love of Thy only Son, our Saviour Jesus Christ"?

This is a tender appeal to the love which God bears to the Son, and to us for His sake who took our nature upon Him; and we feel that what we ask in this way God will not refuse.

The Anthem

What does the next rubric provide?

That Evening Prayer may close here with (an anthem and) such other prayer or prayers taken out of this Book as the minister shall think fit.

THE LITANY

(Prayer Book, pages 54-59)

What does "Litany" mean?

A solemn form of supplication for God's mercy composed of short responsive prayers.

How did Litanies first come to be used in the Church?

They were first used in times of great public calamity or danger; the Clergy and people sometimes walking in procession through the streets barefoot and repeating the suffrages. Afterwards they were adopted into the regular services of the Church for days and seasons of fasting and humiliation.

When is the Litany appointed to be said?

After the Third Collect at Morning or Evening Prayer, before the Holy Communion, or as a separate service. The Prayer Book no longer orders it to be said on Sundays, Wednesdays and Fridays, but it is still more appropriately used on those days, especially in seasons of a penitential character, like Advent, Lent, and Rogationtide.

Why especially on these days?

Because these days are associated with especially solemn and important events, *e.g.*, On Wednesday the compact was made for our Lord's betrayal, on Friday He was crucified, and on Sunday He rose from the dead. It is fitting that these days should be marked by especially solemn and complete services.

How long has this Litany been used?

It has been used in England for about twelve hundred years, and parts of it much longer.

How was it altered at the English Reformation?

By leaving out the invocations to the saints.

Into how many parts is the Litany divided?

Four: the Invocations, Deprecations, Intercessions, and Supplications.

What may be said of the Litany?

There is no other part of the public service of the Church in which the congregation has so large a share, or which breathes a more ardent spirit of devotion.

For what is this Litany remarkable?

Its simplicity, comprehensiveness, and solemn grandeur.

ADMINISTRATION OF THE LORD'S SUPPER, OR HOLY COMMUNION

(Prayer Book, pages 67-89)

Why is the Holy Communion looked upon as the most important and most sacred service of the Christian Church?

(1) Because it is the only recorded act of public worship which Christ Himself instituted, (2) Because it deals with the most sacred and vital interests of our souls.

What is the design of the last two rubrics at the end of this office?

(1) To guard the Church from scandal, and the Sacrament from profanation, by the presence of notorious evil livers. (2) To prevent wicked or thoughtless people from adding to their sin by coming unworthily to the Holy Sacrament.

Why is the altar or holy table to be covered with a fair white linen cloth at the time of the Holy Communion?

(1) For decency and reverence; (2) To symbolize the purity of heart with which we should come to the holy feast.