

THE SARUM MASS
VERSUS
EDWARD VITH'S "FIRST" PRAYER BOOK
Church Association Tract 113

BY J. T. TOMLINSON

SIR ROBERT PHILLIMORE, when Dean of the Arches, said,¹ "The whole Prayer Book in fact, with very *inconsiderable* exceptions, consists of a translation of the Ancient Liturgies, and especially of that liturgy used by the Western Church." Hallam said, (Const. Hist. I, 68.) "The liturgy was essentially the same with the Mass book." The editor employed by Messrs. Griffith and Farran to write a preface to their cheap edition of the Second Prayer Book of Edward VI, says, "The first liturgy of King Edward followed closely the ancient Canon, only it was in English."

On the other hand Prebendary Sadler tells us, "The Eucharistic service of the Church of England is substantially a *new* service. If we take even the Communion Office of 1549 and compare it with the Canon according to the Use of Sarum, we find that by far the greater part of it is new." "The office of 1549 occupies twenty-three closely-printed pages at the end of Mr. Maskell's 'Ancient Liturgies of the Church of England,' and of these not above two pages are to be found in the Sarum Missal." (*The Church and the Age*, p. 305.)

Canon Estcourt has placed this beyond controversy by printing side by side in parallel columns the Liturgy of 1549 and the Canon of Sarum, with the result of showing that "every expression which implied a real and proper sacrifice had been weeded out. The canon is so mutilated that only here and there do the words in the two books agree." (*Dogmatic Teaching of the Book of Common Prayer on the Eucharist*, pp. 16, 40.)

Such variations are of comparatively small importance in the Ante-Communion, though the Confession to "the Blessed Mary, all Saints, and you;" and the "praying holy Mary, all the Saints of God, and you" of Sarum (like the "Holy Mary, Mother of God, intercede for us" of the Hereford Missal) were struck out of this part of the Reformed Anglican rite. It is interesting to note that the absolution given *to* the Priest by the choir was, in 1549, put into the mouth of the Protestant Minister, while the distinctively sacerdotal absolution of the Sarum Use was omitted altogether.

Minute ritual directions about censing, kissing, crossing, and hand-washing, and an endless variety of rules about clothes-wearing, with processions of candle-bearers, &c., were all got rid of. The Priest used to begin Mass at the SOUTH corner. But this was discontinued in 1549: and as if to destroy all "historic continuity" with the Ritual of the Mass, the Reformers in 1552 adopted the "NORTH" side for the corresponding portion of our own office. The number seven had been fixed by the Sarum rubrics as a limit in the matter of Collects of which Canon Estcourt gives a couple of samples for the sake of comparison.

Second Collect of the Blessed Virgin Mary.

Grant to us thy servants, we beseech thee, O Lord God, to enjoy perpetual health of mind and body, and by the glorious intercession of Blessed Mary ever Virgin, to be delivered from present sorrow, and to enjoy eternal gladness.

Third Collect of All Saints.

Grant we beseech thee, Almighty God, that by the intercession of holy Mary, Mother of God, and of all the holy Powers of heaven, and the blessed Patriarchs, Prophets, Apostles, Evangelists,

Martyrs, Confessors, and Virgins, and all thine elect, we may everywhere have cause to rejoice; and while recalling their merits, may be sensible of their protection.

All such prayers disappeared, of course, in the Edwardian Prayer Book. In fact, beyond the Epistle, Gospel, Nicene Creed, Gloria, Kyrie, and the Psalm used as an 'introit,' the two offices have in this part hardly any feature in common. The sermon, homily, and 'Exhortation' (being addressed to the understanding) found, of course, no place in a service which was merely in Latin.

But from the Offertory onwards the doctrinal erasures become so numerous and so important that if the Sarum rite were free from error, they amount to an apostasy.

To facilitate comparison, Canon Estcourt's tabular arrangement is adopted, which will enable the omissions to be seen at a glance.

The Sarum Missal.	The Book of Common Prayer, 1549.
<p><i>After the Offertory let the Deacon present the chalice with the paten and host (sacrificium) to the Priest: and kiss his hand each time. He receiving from him the chalice, places it carefully in its own due place on the midst of the altar: and with head bent for the moment, let him elevate the chalice with both hands, offering the sacrifice to the Lord, and saying this prayer:</i></p> <p>Receive, O Holy Trinity, this oblation, which I, unworthy sinner, offer in honour of thee and of blessed Mary and all thy Saints, for my sins and offences, and for the salvation of the living, and rest of all the faithful departed. In the name of the Father, and of the Son, and of the Holy Ghost be this new sacrifice accepted of Almighty God.²</p> <p><i>This prayer having been said, let him replace the chalice, and cover it with the corporals, and place the bread decently upon the corporals, in front of the chalice containing wine and water, and kiss the paten, and let him replace it on the altar on his right, under the corporals, partly covering it.</i></p> <p>[After various censings and crossings (omitted for the sake of brevity)]</p> <p><i>Then the Priest goes to the right-hand corner of the altar, and washes his hands, saying:</i></p> <p>Cleanse me, O Lord, from all defilement of mind and body, that being cleansed I may be able to fulfil the holy work of the Lord.</p> <p><i>Then turning him about, and standing before the altar, with head and body inclined and hands</i></p>	<p><i>The shall the Minister take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion.</i></p> <p><i>Laying the bread upon the corporas, or else in the paten, or in some other comely thing prepared for that purpose; and putting the wine into the chalice, or else in some fair or convenient cup prepared for that use (if the chalice will³ not serve), putting thereto a little pure and clean water; and setting both the bread and wine upon the altar.</i></p>

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joined, let him say the prayer:

In the spirit of humility and in a contrite heart, may we be accepted of thee, O Lord, and may our sacrifice be done in thy sight, that it may be accepted of thee to-day, and please thee, O Lord God.

Then standing erect let him kiss the altar on the right-hand side of the host, [sacrificum,] and bless first the host and then himself with the sign of the cross, saying:

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The let the Priest turn himself to the people, and say with a low (tacitâ) voice:

Pray for me, brethren and sisters, that the sacrifice which is equally yours and mine may be accepted of the Lord our God.

Answer of the Clerks privately:

May the grace of the Holy Ghost illuminate thy heart and thy lips, and may the Lord deign to accept this sacrifice of praise at they hands, for our sins and offences.

And turning again to the altar, let the Priest say the secret prayers, which are to be the same in number and order as [the Collects] before the Epistle.

Let us pray.⁴

O God, who by the perfection of one sacrifice hast fulfilled the variety of sacrifices of the law: accept the sacrifice offered to thee by they devoted servants, and sanctify it with thy benediction like the offerings of just Abel; that what they *severally* have offered in honour of thy Majesty, may profit them all together to salvation. Through our Lord, &c.

By thy propitiation, O Lord, and the intercession of Blessed Mary ever Virgin, may this oblation profit us to our perpetual and present prosperity and peace.

Be graciously pleased, O Lord, with the gifts offered unto thee; the blessed and glorious Mary, ever Virgin and Mother of God, interceding, will all they Saints.

Protect us, O Lord, we beseech thee, in the service of thy mysteries; that by cleaving to

The Book of Common Prayer, 1549.

The Sarum Missal.

divine things we may serve thee in body and soul.

O God, who wilt permit no terrors to overwhelm the people that believe in thee, vouchsafe to accept the prayers and sacrifices of the people dedicated unto thee, that in the peace which in thy pity thou dost grant, Christian lands may be made secure from all enemies. Through our Lord, &c.

[A complex rubric here omitted for brevity's sake. Pater noster.]

Which ended let the Priest say aloud:

For ever and ever.

Ans. Amen.

The Lord be with you.

Ans. And with thy spirit.

Here let the Priest raise his hands, saying

Lift up your hearts.

Ans. We have them to the Lord.

Let us give thanks to the Lord our God.

Ans. It is meet and just.

Preface. It is truly meet and just, right and salutary, that we at all times, and in all places, give thanks to thee, O holy Lord, Father Almighty, Eternal God: through Christ our Lord. Through whom the Angels praise thy Majesty, the Dominations adore, the Powers tremble. The heavens and the heavenly Virtues, and the blessed Seraphim join with exultation to celebrate together. With whom we pray thee to grant admittance to our voices, in suppliant confession, saying,—

The Sanctus follows. While the priest is saying Holy, Holy, let him lift his arms for the moment and join his hands till the words, In the name of the Lord: then let him always sign himself on the face.

[And⁵ therefore with Angels and Archangels, with Thrones and Dominations, and with all the array of the heavenly host, we sing a hymn to thy glory, repeating without end:]

Holy, holy, holy, Lord God of Hosts. The heavens and the earth are full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest.

[*The Sanctus was also sung by the Choir.*]

The Book of Common Prayer, 1549.

Then the Priest shall say:

The Lord be with you.

Ans. And with thy spirit.

Priest. Lift up your hearts.

Ans. We lift them up unto the Lord.

Priest. Let us give thanks to our Lord God.

Ans. It is meet and right so to do.

Priest. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks to thee, O Lord, Holy Father, Almighty, Everlasting God.

Therefore with Angels and Archangels, and with all the holy company of heaven, we laud and magnify thy glorious name; evermore praising thee, and saying:

¶ Holy, holy, holy, Lord God of Hosts; heaven and earth are full of thy glory: Osannah in the highest. Blessed is he that cometh in the name of the Lord. Glory to thee, O Lord, in the highest.

This the Clerks shall also sing.

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Then at once with hands joined, and eyes raised, and his body inclined until the words 'and beseech' the Priest is to begin the Canon.

The Canon.

Therefore, we humbly beg and beseech thee, O most merciful Father, through Jesus Christ thy Son our Lord [here rising let him kiss the altar to the right of the sacrifice, saying] to accept and bless these gifts, these presents, these holy undefiled sacrifices, [after making little signs upon the chalice let him raise his hands while saying,] which we offer to thee especially for thy holy Catholic Church which vouchsafe to keep in peace, to guard, unite, and govern throughout the world,

together with thy servant our Pope N., and our Bishop N., and our King N.

and all orthodox professing the Catholic and Apostolic faith.

Here let him pray for the living.

Remember, O Lord, thy servants men and women, N. and N.

And all those standing around, whose faith and

The Book of Common Prayer, 1549.

¶ When the Clerks have done singing, then shall the Priest, or Deacon turn him to the people, and say:

Let us pray for the whole state of Christ's Church.

Then the Priest, turning him to the altar, shall say or sing, plainly and distinctly, this prayer following:

Almighty and ever-living God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men:

We humbly beseech thee most mercifully to receive

these our prayers, which we offer unto thy divine Majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord. And grant that all they that do confess thy holy name may agree in the truth of thy holy word and live in unity and godly love.

[All Bishops, Pastors, and Curates.]⁶

Specially we beseech thee to save and defend thy servant Edward our King, that under him we may be godly and quietly governed. And grant unto his whole council, and to all that be put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and virtue. Give grace, O heavenly Father, to all Bishops, Pastors, and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy Sacraments;

and to all thy people give thy heavenly grace, that with meek heart and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other adversity.

And especially we commend unto thy merciful

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devotion are known to thee, for whom we offer to thee, or who offer unto thee this sacrifice of praise, for themselves, and all that belong to them, for the redemption of their souls, for the hope of their salvation and safety: and who render their vows to thee, the everlasting, living, and true God.

Communicating with, and venerating the memory

in the first place of the glorious ever Virgin Mary, *Mother of our God* and Lord Jesus Christ:

as also of they blessed Apostles and Martyrs Peter and Paul, Andrew, &c. &c., and all thy Saints; by whose merits and prayers mayest thou grant, that in all things we may be defended by the help of thy protection. Through the same Christ our Lord. Amen.

Here let the Priest regard the Host with great veneration, saying:

This oblation therefore of our service, as also of thy whole family, we beseech thee, O Lord, favourably [placatus] to accept, and to dispose our days in thy peace, that we may be snatched from eternal damnation, and be numbered in the flock of thine elect. Through Christ, our Lord. Amen. [*Here again let him look at the Host, saying:*] Which oblation do thou, Almighty God, we beseech thee, in all things vouchsafe to make bles+sed, adm+itted, rati+fied, reasonable, and acceptable,

that it may be
made

to us the Bo+dy and Blo+od of thy most beloved Son, our Lord Jesus Christ, [*here let the Priest raise himself and join his hands: and after cleanse his fingers and elevate the host,*

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goodness this congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son.

And here we do give unto thee most high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy Saints, from the beginning of the world:

and chiefly in the glorious and most blessed Virgin Mary, Mother of thy Son Jesu Christ our Lord and God, and in the holy Patriarchs, Prophets, Apostles and Martyrs,

whose examples, O Lord, and steadfastness in thy faith, and keeping thy holy commandments, grant us to follow.

[The commemoration of the dead⁷ follows here, but for the sake of brevity is transferred to the place corresponding with the Canon of the Mass.]

O God, heavenly Father, which of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation, once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to celebrate, a perpetual memory of that his precious death until his coming again:

Hear us, O merciful Father, we beseech thee, and with thy Holy Spirit and word vouchsafe to bl+ess

and sanc+tify these thy gifts and creatures of bread and wine

that they may be⁸

unto us the body and blood of thy most dearly-beloved Son Jesus Christ,

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we thy servants
and likewise thy holy people,
do offer to
thy excellent Majesty

of thy gifts and bounties, a pure + victim, a holy
+ victim, an immaculate + victim, the holy+
bread of eternal life, and the chalice+of
everlasting salvation; having in remembrance as
well the blessed passion of the same Christ thy
Son our Lord God, as also his resurrection from
the dead, and likewise his glorious ascension
into heaven.

Upon which *things (quae)* vouchsafe to look
with a propitious and serene countenance;

and accept them
as thou didst vouchsafe to accept the offerings
of thy just servant Abel, and the sacrifice of our
patriarch Abraham, and that which thy high
priest Melchisedec offered to thee,
a holy sacrifice, an immaculate victim (*hostiam*).

*Then let the Priest with body bowed and hands
crossed (cancellatis) say:*

We humbly beseech thee, O Almighty God,
command these things (*hæc*) to be carried by
the hands of thy holy Angel to thine altar on high
in sight of thy Divine Majesty,

that as many of us as shall [*here raising himself
let him kiss the altar on the right of the sacrifice*]
by this participation of the altar,

receive
the most holy Bo+dy and Blo+od

of thy Son,
may be fulfilled with [*here let him sign himself
on the face*] all heavenly benediction and grace,
through the same Christ our Lord. Amen.

Here let him pray for the dead.

The Book of Common Prayer, 1549.

we thy humble servants,

do celebrate and make here before thy divine
Majesty, with these thy holy gifts, the memorial
which thy Son hath willed us to make:

having in remembrance his blessed passion,
mighty resurrection, and glorious ascension,

rendering unto thee most hearty thanks, for the
innumerable benefits procured unto us by the
same, entirely desiring thy fatherly goodness,
mercifully to accept this

our sacrifice of prayer and thanksgiving: most
humbly beseeching thee to grant, that by the
merits and death of thy Son Jesus Christ, and
through faith in his blood, we and all thy whole
Church may obtain remission of our sins, and all
other benefits of his passion. And here we offer
and present⁹ unto thee, O Lord, ourself, our
souls and bodies, to be a reasonable, holy, and
lively sacrifice unto thee:

Humbly beseeching thee,

[command these our prayers and supplications,
by the ministry of thy holy Angels, to be brought
up into thy holy Tabernacle before the sight of
thy Divine Majesty];

that whosoever shall be partakers of this holy
Communion, may worthily

receive
the most precious body and
blood

of thy Son Jesus Christ,
and be fulfilled with thy grace and heavenly
benediction,

and made one body with thy Son Jesus Christ,
that he may dwell in them, and they in him.

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Remember also, O Lord, the souls of thy servants, men and women, N. and N., who have gone before us, with the sign of faith, and rest in the sleep of peace:

We beseech thee to grant unto them, O Lord, and to all who rest in Christ, a place of refreshment, light, and

peace.

Through the same Christ our Lord. Amen.

Here let him strike his own breast once, saying:

To us sinners also thy servants, hoping in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy Apostles and Martyrs: with John, Stephen, &c., with all thy Saints, into whose company do thou, we beseech thee, admit us,

not as a weicher of merit, but as a bestower of pardon, through Christ our Lord.

Through whom, O Lord, thou art ever creating good things, [here the Priest shall sign the cup thrice, saying:] sanctify, give life to, bless, and bestow them on us.

[Here let the Priest uncover the chalice and make a little cross with the host, five times: first, over the chalice on either side; second, level with the chalice; third, at its foot; the fourth being like the first one; the fifth, in front of it.]

By + him, and with + him, and in + him, in the unity of the Holy Ghost, all honour and glory is unto thee, O God the Father Almighty [*here let the Priest cover the chalice, and hold his hands on the altar until Pater noster is said, saying:*] world without end. Amen.

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[We commend unto thy mercy, O Lord, all other thy servants which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace;

Grant unto them, we beseech thee,

thy mercy and everlasting
peace,

and that, at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world; grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.]

And although we be unworthy through our manifold sins

to offer unto thee any Sacrifice; yet we beseech thee to accept this our bounden duty and service, and command these our prayers and supplications, by the ministry of thy holy Angels, to be brought up into thy holy Tabernacle before the sight of thy divine Majesty; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord:

By whom, and with whom,
In the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

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Admonished by salutary precepts, and formed by divine instruction, we are bold to say, [*here let the deacon receive the paten and hold it high on the right of the priest, with outstretched arm, until 'bestow peace.' Here let the Priest raise his hands, saying:*]

Our Father, &c.

Choir. But deliver us from evil.

The Priest, privately, Amen.

Deliver us, we beseech thee, O Lord, from all evils, past, present, and to come; and the blessed and glorious Mary, ever Virgin and Mother of God, and the blessed Apostles Peter and Paul, and Andrew and all the Saints, interceding; [*here let the deacon give the paten to the Priest, kissing his hand: and the Priest shall kiss the paten: afterwards put it to his left eye, and then to his right: afterwards making a cross with the paten above his head, and then replace it in its own place, saying:*] graciously bestow peace in our days; that, assisted by the help of thy mercy, we may be both ever free from sin, and secure from all perturbation. [*Here let him uncover the chalice and, bowing, take the Body, transferring it into the hollow of the chalice and retaining it there between his thumbs and forefingers, let him break it into three parts, while he says:*] Through the same our Lord, Jesus Christ, thy Son. [*At the second breaking*] Who with thee liveth and reigneth in the unity of the Spirit, God.

[*Here let him hold two of the broken pieces in his left hand: and the third in his right hand at the top of the chalice, saying with a loud voice:*]

World without end. Amen.

End of Canon

The Priest. The peace of + the Lord be + always with + you.

Choir answers. And with thy spirit.

[*At the singing of the Agnus let the deacon and sub-deacon both approach the right hand of the priest: the deacon nearer, and the sub-deacon further off, and say privately:*]

Lamb of God, that takest away the sins of the world, grant us peace.

The Book of Common Prayer, 1549.

Let us pray. As our Saviour Christ hath commanded and taught us, we are bold to say,

Our Father, &c.

The Answer. But deliver us from evil. Amen.

Then shall the Priest say: The peace of the Lord be alway with you.

The Clerks. And with thy spirit.

The Priest. Christ our Paschal Lamb is offered up for us, *once for all, when* he bare our sins on his body upon the cross; for he is the very Lamb of God, that taketh away the sins of the world: wherefore let us keep a joyful and holy feast *with the Lord.*

[*In the communion time the Clerks shall sing, ii. O Lamb of God, that takest away the sins of the world: have mercy upon us.*

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Here while making the sign of the cross let him place the third particle of the Host in the sacrament of the blood, saying:

May this most sacred + commixture of the Body and Blood of our Lord Jesus Christ be made to me and all who *receive* it salvation of mind and body; and a wholesome preparation for deserving and obtaining life eternal Through, &c. Amen.

Before the pax is given, let the Priest say:

O Lord, Holy Father, Almighty, Everlasting God, grant me so worthily to receive this sacred Body and Blood of thy Son our Lord Jesus Christ; that I may deserve by this to receive remission of all my sins; and to be filled with thy Holy Spirit and to have thy peace; for thou art God, and besides thee there is none other; whose glorious kingdom abides for ever and ever. Amen.

Here let the Priest kiss the corporals on the right and top of the chalice, and afterwards kiss the deacon, saying:

Peace to thee and the Church.

Ans. And with thy spirit.

[After a long rubric about giving the Pax,]

Then the Priest, holding the Host in both hands, says privately before communicating himself:

O God the Father, fountain and origin of all goodness; who moved with mercy didst will thine Only-begotten to descend for us to the lower world and to take flesh; *the which I, unworthy, here hold in my hands:*

Here he inclines himself to the Host, saying:

I adore thee; I glorify thee; I praise thee with all the intention of my heart; and pray that thou desert not us thy servants; but pardon our sins; that with a pure heart and a chaste body, we may merit to serve thee the only true and living God. Through the same Christ our Lord. Amen.

O Lord Jesu Christ, Son of the living God, who, by the will of the Father and the cooperation of the Holy Ghost, didst give life to the world by thy death; deliver me by *this* thy most holy Body and *this* thy Blood, from all my iniquities and

The Book of Common Prayer, 1549.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

O Lamb of God, that takest away the sins of the world: grant us thy peace.

beginning so soon as the priest doth receive the holy Communion, and when the Communion is ended, then shall the Clerks sing the post-Communion.]

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from all evils: and make me ever to obey thy commandments, and never permit me to be separated from thee, who with God the Father and the same Holy Ghost livest and reignest God, world without end. Amen.

May the sacrament of thy Body and Blood, O Lord Jesus, which I, though unworthy, receive, be to me not for judgment and condemnation; but by thy pity may it profit to the health of my body and soul. Amen.

To the Body, let him say, bowing down before reception:

Hail for evermore, Most Holy Flesh of Christ; to me before all and above all things sovereign sweetness. The Body of our Lord Jesus Christ be to me a sinner the way and the life. In the name + of the Father, and of the Son, and of the Holy Ghost.

Here let him take the body, first making a cross with the body itself, before his mouth, and then say to the blood, with great devotion:

Hail for ever, Heavenly Drink, to me before all and above all things sovereign sweetness. The Body and Blood of our Lord Jesus Christ profit me a sinner for an everlasting remedy unto life eternal. Amen. In the name + of the Father, and of the Son, and of the Holy Ghost. Amen.

Here he receives the blood, after which, bowing himself, let the Priest say with devotion, the following prayer:

I give thee thanks, O Lord, Holy Father, Almighty, Everlasting God who hast refreshed me with the most holy Body and Blood of thy Son our Lord Jesus Christ, and pray that this sacrament of our salvation which I an unworthy sinner have received may not come to me to judgment and condemnation for my deserts; but to the advancement of the salvation¹⁰ of my body and soul to eternal life. Amen.

The Book of Common Prayer, 1549.

Here the Priest shall turn him toward those that come to the Holy Communion, and shall say:

You that do truly and earnestly repent of your sins to Almighty God, and be in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near and take this holy Sacrament to your comfort, make your humble confession to Almighty God, and to his holy Church here gathered together in his name, meekly kneeling

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When any are to be communicated, a white cloth is to be held before them by the Acolytes, and the communicants are to repeat the Confiteor.

I confess to God, to the Blessed Mary, to all Saints, and to you, father, that I have sinned grievously, in thought, word, and deed, by my own fault; I beseech Holy Mary, all the Saints of God, and you, father, to pray for me.

Then the Priest says:

Almighty God

have mercy upon you, and pardon you all your sins, deliver you from all evil, preserve and confirm you in good, and bring you to everlasting life.

Ans. Amen.

The Priest. The Almighty and merciful Lord grant you absolution and remission of all your sins, time for true penance and amendment of life, the grace and consolation of the Holy Ghost.

Ans. Amen. (Estcourt.)

The Book of Common Prayer, 1549.

humbly upon your knees.

Then shall this general confession be made in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time, most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us; we do earnestly repent and be heartily sorry for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable: have mercy upon us, 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 Jesus Christ our Lord. Amen.

Then shall the Priest stand up, and turning himself to the people, say thus:

Almighty God,

our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him:

have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life: through Jesus Christ our Lord. Amen.

Then shall the Priest also say:

Hear what comfortable words our Saviour Christ saith to all that truly turn to him. [Four passages of Scripture recited.]

Then shall the Priest, turning him to God's board, kneel down, and say in the name of all them that shall receive the Communion, this prayer following:

The Sarum Missal.

The Book of Common Prayer, 1549.

We do not presume to come to this thy table (O merciful Lord) trusting in our own righteousness, but in thy manifold and great mercies: we be not worthy so much as to gather up the crumbs under thy table: but thou art the same Lord whose property is always to have mercy. Grant us therefore (gracious Lord) so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood in these holy Mysteries, that we may continually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen.

Then shall the Priest first receive the Communion in both kinds himself, and next deliver it to other Ministers, if any be there present (that they may be ready to help the chief Minister), and after to the people. And when he delivereth the Sacrament of the body of Christ, he shall say to everyone these words:

The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

And the Minister delivering the Sacrament of the Blood, and giving everyone to drink once and no more, shall say:

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

And the Minister delivering the Sacrament of the Blood, and giving everyone to drink once and no more, shall say:

The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

“There is no form of giving Communion in the Sarum Missal, nor in the Manuale, or in any other of the liturgical books.” (Estcourt.)¹¹

Which said, let the Priest go to the right [south] corner of the altar with the chalice in his hands, the fingers joined still as before; and let the sub-deacon go to him and pour into the chalice wine and water; and let the Priest rinse his hands lest any relics of the body or blood remain on his fingers, or in the chalice.

After the first ablution this prayer is said:

May we receive with a pure mind, O Lord, what we have taken by the mouth; and of a temporal gift my it become to us an eternal remedy.

Here let him wash his fingers in the hollow of the chalice with the wine poured in by the sub-

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deacon, which having been drunk, follows the prayer:

May this communion, O Lord, purify us from crime, and make us to be partakers of a heavenly remedy.

After receiving the ablution let the Priest place the chalice on the paten, so that if aught remain it may drain: after which, let him say, bowing:

We adore the sign of the cross, through which we have received the Sacrament of Salvation.

Then let him wash his hands: the deacon meanwhile folding up the corporals. After the Priest has washed his hands and returned to the right corner of the altar, let the deacon hold the chalice to the mouth of the Priest, if perchance aught of the poured in (wine) remain to be again taken.

After which, with his Ministers, let him say the 'Communion.'

Taste and see that the Lord is sweet: blessed is the man that hopeth in him.

Then having made the sign of the cross on his face let the Priest turn him to the people and with arms a little raised and hands joined, say:

The Lord be with you.

And turning again to the altar let him say:

Let us pray.

Then let him say the post-communion: according to the number and arrangement of the prayers before the Epistle. The last of these being finished and the cross signed on his forehead, let the Priest turn himself again towards the people and say:

The Lord be with you.

Then the deacon (turning to the altar):

Let us give thanks unto the Lord.

At other times is said (turning to the people):—

Go! It [the Assembly] is dismissed.

¹²Having received, O Lord, these helps to our salvation, grant, we beseech thee, that we may be ever protected by the patronage of Blessed

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Sentences of Holy Scripture, to be said or sung every day one, after the Holy Communion, called the Post-communion.

If any man will follow me, let him forsake himself, and take up his cross, and follow me, &c.&c.

Then the Priest shall give thanks to God, in the name of all them that have communicated, turning him first to the people, and saying:

The Lord be with you.

Ans. And with thy spirit.

Priest. Let us pray.

Almighty and ever-living God, we most heartily thank thee, for that thou hast vouchsafed to feed us in these holy Mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ, and

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Mary ever Virgin, in veneration of whom we have made these offerings to thy Majesty.

Heavenly Sacraments have we received, O Lord, while celebrating the memory of Blessed Mary, ever Virgin and Mother of God, and of all thy saints; grant, we beseech thee, that what engages us in time, we may, by the aid of their prayers, obtain in the joys of eternity.

Let the Priest, with bent body and joined hands, say before the midst of the altar, in a low voice:

Let the homage of my service be pleasing to Thee, O holy Trinity, and grant that this sacrifice which I, unworthy, have offered to the eyes of thy Majesty, may be acceptable to thee, and by thy mercy, be a propitiation for me, and for all for whom I have offered it. Who livest, &c. Amen.

The Priest. In the Name + of the Father, and of the Son, and of the Holy Ghost. Amen.

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hast assured us (*duly receiving the same*) of thy favour and goodness toward us, and that we be very members incorporate in thy mystical body, which is the blessed company of all faithful people, and heirs through hope of thy everlasting kingdom, by the merits of the death and passion of thy dear Son. We therefore most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in: through, &c.

Then the Priest, turning him to the people, shall let them depart with this blessing:

The peace of God (which passeth all understanding) keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord. And the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you always.

Then the people shall answer:
Amen.

It will be seen that while the First Book differed enormously from the Missal, its language was ambiguous as to a presence “in those holy mysteries,” an expression which recurred three times, and has been, in each instance, carefully expunged. Still more objectionable was the declaration at the end that “men must not think less to be received in part than in the whole, but *in each* of them the whole body.” (See Cranmer *On Lord’s Supper*, p. 64.) By placing the Invocation *before* the words of Institution, it departed from the order of the “Ancient” liturgies, and so far was favourable to the Romish view. The use of sacrificial language, and of the Agnus after the consecration and prior to consumption of the elements, coupled with the retention of the word “Altar,” evidences the divergent sentiments of the compilers. So soon as the Romish prelates Bonner, Gardiner, Day, Heath, Reys, Voysey, and Tunstall had been got rid of, Cranmer and his colleagues were enabled to give effect to their own wishes by adopting the Second Prayer Book. Only two bishops voted against that book: whereas eight voted against the First Book, and five against the Ordinal of 1550. Compared with the Missal, the First Book was a highly Protestant production: yet it was, after all, “a compromise which satisfied nobody.”

Endnotes:

- 1) Martin v. Mackonochie, p. 53.
- 2) The words ‘acceptum sit omnipotenti Deo hoc sacrificium novum’ are not in Maskell; but they are found in both the editions of 1515 and 1516, and in the Sarum Mass in Martene. (Estcourt.)

- 3) Pre-Reformation chalices, being intended only for the Communion of the Priest, were too tiny to serve for the Communion of the Laity.
- 4) The collects for the Eighth Sunday after Trinity are here given from Estcourt by way of samples.
- 5) This conclusion is not used in the common Preface, either in the Sarum or Roman Missals, but only in some of the proper Prefaces. (*Estcourt.*)
- 6) All passages in this column which have been transposed to facilitate comparison are enclosed in square brackets.
- 7) The revisers of our Liturgy transposed this prayer, placing it *before* the oblation, perhaps for fear that it should give any countenance to the Romish error, 'that Christ was offered for the quick and dead.' (*Tracts for the Times*, No. 81, p. 11.) So Wilberforce, *Doc. Euch.*, p. 380.
- 8) These words being "mis-taken" by Gardiner, who argued from them that Christ's body was "in that order exhibited and made present unto us, by conversion of the substance of bread into his precious body," Cranmer replied, "In the book of the holy Communion we do not pray absolutely that the bread may be MADE the body and blood of Christ, but that *unto us* in that holy mystery they may be so" ("On the Lord's Supper," p. 79); hence the change of language in the Consecration Prayer of 1552, which is that of our present prayer book, and suggests no such ambiguity.
- 9) "Thus adding to the condemned doctrine of the Mass being only a sacrifice of praise and thanksgiving, the other idea of the Christian sacrifice consisting in the offering of ourselves as a reasonable service. Now these ideas, be it observed, were advocated by Luther, for the very purpose of denying that there is any priesthood under the Gospel besides that common to all Christians."—*Estcourt.*
- 10) The word *salutis* is given here in the old editions, but is not in Maskell. (*Estcourt.*)
- 11) Scudamore says (*Not. Euch.* p. 738) that there were no words of administration in the Mass because communions were rare. The words, "*was given for thee*" (not to be mistaken for '*is given to thee*'), are unknown to any ancient Liturgy, being taken from a form drawn up by Bucer for the Elector of Cologne. The words are a *Prayer* (called in the Scotch Liturgy of 1637, a 'Benediction'); hence, the rubrics belonging to them were translated by Aless, "*utatur hac forma orationis,*" and "*sic orabit.*" Hence, also, the direction to 'kneel', in 1552.
- 12) These are two out of the five Post-Communion collects given by *Estcourt*, as a sample of their character.