

MORNING PRAYER AS IT MIGHT BE.

BY "AMICUS"

I. INTRODUCTORY.

THE following is an attempt to exhibit the writer's vision of a new Prayer-Book. It concerns principally the order for Morning Prayer. It does not consciously depart from the accepted foundations of piety and orthodoxy; but it seeks to embody the ideals of Christian life and experience in liturgical and sympathetic form. It is offered, not so much as a definite accomplishment, as an attempt to think out the matter afresh, to suggest the lines on which we must approach the subject, and to indicate how the advantages of flexibility and variety can be combined with the precious heritage of a liturgical ideal.

2. THE NEED OF PROGRESS.

We were taught in childhood to look on the Prayer-Book as a thing fixed for ever. It was something like the Bible. To alter one word was unthinkable. It belonged to the Reformation just as the Bible belonged to Christianity. It was "incomparable"; it could not be improved. But now we regard it as the work of Cranmer, a marvellous man, and the master of devotional prose, who thought out the entirely original idea of a daily service for the people other than the Mass, and in a few years produced, selected from existing sources, re-arranged, re-translated, added to, and cemented into one harmonious whole, our unique and priceless Common Prayer.

But though the problem was so novel and the results so magnificent, it could not be a final answer. The times were too young, the experience of the New Way too recent, the political consequences too doubtful, and especially the need of obtaining the approval of the foreign reformers too pressing, to enable the result to be a permanent achievement. When we consider that the Puritans denounced the sharing of the Liturgy by the people (save by saying "Amen") as unscriptural, that Calvin contemptuously permitted the Litany to pass as "tolerabiles ineptiæ," that the Brownists were lying in wait for the least encouragement, that the language of poetry had to be discountenanced lest plain meanings should be wrested, when we read the bitter and factious criticisms that are still preserved in Hooker's great *Apology*, we can well marvel that Cranmer and his followers built so soundly as they did. He had to produce something not too unlike the monkish Hours, not too unacceptable to Geneva and Wittenburg, not too much like Roman forms, and not too fervent for a congregation consisting of the whole population. Nowadays instead of the whole population we have the truly religious minority. We have also a

people who can all read and have some education ; and we may perhaps think that we have a higher apprehension of personal religion than our fathers of those days. We are surrounded by intense religious propaganda by every sort of sect : we have the fervid appeal of the Salvation Army, the more regulated fervour of the Wesleyans, the idealism of new movements ; and we cannot afford to be left behind. A purified Romanism is eating up our people in many places and showing its strong power of appeal when in good hands. Our Church is losing its appeal as the State Church, not that it was ever a very healthy cry. It has to attract on its own merits, and the chief practical point in question is the merit of its Liturgy. We have problems of theology, of Orders, of doctrine, of discipline : all of them important. But the one that is of overwhelming importance is the one that is largely looked upon as a closed issue, that of the Liturgy we daily use. Our general subject is that of a new Prayer-Book. But for the present let us confine ourselves to the question of a new Order of Morning Prayer.

3. MORNING PRAYER.

The Exhortation with which we are so familiar tells us that there are five elements of public worship : Praise, Thanksgiving, Scripture, and Prayer ; to all which is to be prefaced Confession of our Sins. To these five there should be added two more ; one, an Act of Introduction and Recollection, generally of a joyful kind, and the other, an Act of Fellowship. Further, the Act of Penitence should be postponed till after the Acts of Recollection and Fellowship. When the ordinary church-goer sets out for church he does not as a rule go with the thought that he wants to get his sins forgiven. If he has not done so already it is very doubtful if he effects it during the opening of the service : if he has, the opening is not in harmony with him. His first thought is that of Praise, Thanksgiving, Intercession, Instruction, and so on ; and we want to open the service in sympathy with him. The idea that we prepare ourselves for the service by confessing and receiving absolution will not bear inspection. If we are working out theology mathematically it may do so : if we are dealing with realities it will not. This will be opened more at length when we come to that subject.

The subject of Fellowship is not dealt with at all in the Preface, nor, we might perhaps say, in the whole Prayer-Book. There is singularly little in plain words to remind us that we are " members one of another." We know well the temper of mind of those who all their lives rise to no higher conception of church-going than that they are going to " sit under " somebody. Even devout communicants sometimes fail to get the conception of a Fellowship from the Communion Service itself : they look upon it as a private act of piety which has to be done to a certain extent in public. The Archbishop of Canterbury has told us that members of the

Church have less sense of Membership than the members of a football team. But is it any wonder? While the Prayer-Book ignores it, can we expect them to value it? Our hymn-books reflect the same melancholy lack. The Y.M.C.A. profess not to be a church: nevertheless they have a section in their hymn-book given to "Fellowship." All sects cultivate this feeling: in the Church alone it is absent. Even the very phrase "Communion of Saints" is only valued in connection with the saints who are no longer with us. The place for this topic in our service is surely next after the Introduction.

Next, or after the Confession, should come a section on Thanksgiving. The Exhortation tells us that we should "Render thanks for the great benefits that we have received at his hands," but in the sequel there is nothing to correspond to this presage. True, in answer to the criticisms of the Puritans, the noble General Thanksgiving was added in 1661; (and the other special Prayers of Thanks, unofficially in 1604, and with proper authority in 1661). But, noble as it is, it does not fully answer our needs, and its optional character marks its supplementary position, while the "Amen" printed in italics shows that the congregational repetition of it was not intended. But in Scripture the place of Thanksgiving in Prayer is a very important one. "Supplications, prayers, intercessions and giving of thanks": "In everything give thanks": "In everything by prayer and supplication, with thanksgiving." Some of the early liturgies consist almost entirely of thanks. It is the giving of thanks which melts the coldness of our hearts, and unlocks the fountain of our faith. The Catechism well points out the true interpretation of "Hallowed be Thy Name" in the words, "Who art the Giver of all goodness." We may well follow the order of the pattern Prayer, first Recollection, next Fellowship, then Thanks. We need therefore a section on Thanksgiving in this place.

After, or just before, this let us place Penitence. Notice its deferred position in the Lord's Prayer. There is a deep reason for this. We may find ourselves in sympathy with this reason as we proceed.

Then we place, as we have it in the present office, Praise and Instruction, duly mingled for our better edification. The Instruction is summed up in the Creed, and so we come to our final section, Prayer.

There, then, is our arrangement of Actions, seven in all: 1. Introductory. 2. Fellowship. 3. Penitence. 4. Thanks. 5 and 6. Praise and Instruction. 7. Prayer. These several Acts should be distinguished in the Prayer-Book that the people may intelligently follow them. One cause of want of interest in our Office is that people do not realise that there is any intentional order of subjects in it. How excellent and helpful are the stated divisions in the Roman Missal! Let us now discuss the general principles which will underlie our service, before we arrive at an actual illustration of these principles worked out in practice.

4. GENERAL PRINCIPLES.

In the general construction of the service the principal innovation will be the wide use of responsive versicles. It is true in worship, as in teaching, that "There is no Impression without Expression." The parts of a service that leave their mark are those parts which the people repeat. No other parts make the same appeal. The Roman Catholics have had to alter their practice of late in this direction, giving to the people permission and encouragement to repeat parts of the Mass. The Songs and Psalms of the Old Testament were written for alternate chanting; and the fragments of a nascent liturgy which we have in the New Testament were of this character (1 Tim. iii. 16, 2 Tim. ii. 11-13). There is endless rich material in the Bible to meet the need. The Collects of the ancient Church were, we may well think, constructed to gather up the previous prayers of the people, possibly of an impromptu nature, equally probably of a responsive liturgy. We may then make an extended use of this form of devotion.

The Psalms may be used with more profit than at present. In some parts of the service they may be used with advantage to replace the existing Canticles, and their topical employment should be fostered. They are magnificent vehicles for religious expression when our hearts are in tune with them; and when they are used in the circumstances to which they apply, their effect is striking. The old Order of the Psalter is scarcely happy; the selections are much too long, and the physical effort to the singers, and the spiritual effort to the worshippers, exhaust their power of application at the beginning of the service, while the inevitable change of topics prevents them from throwing themselves heartily into each of the psalms, and the rapid tempo required does not conduce to devotion. Probably one psalm of average length would be more edifying than a greater number. The Revised Psalter is an effort to meet this want, but perhaps not wholly a happy one. The following order has been tried in actual use and seems to give us what we want.

Eliminate the psalms used as canticles, etc., and those few which are less suitable for public worship, and (following the old Order) divide the psalms for each service into two lists for alternate months. Thus, for the First Morning we should have for January and the odd months psalms 1, 2, 3, and for the even months 4 and 5; for the First Evening for the odd months 6 and 8, and for the even months 7 and 8. The option would be given of singing only a part of the psalms as appointed, or of substituting any other psalm or a hymn.

The Canticles need some alteration. Some are not in their fitting places. They need more variation; and the liberty should be given of replacing them by hymns when more suited to the Day or the Worshippers.

The Lectionary, whether the New or the Old, is scarcely satisfactory, and it will no doubt be thought out again: but this being

a matter covering a wide field, and involving no principle, we need not enter upon it.

The Anthem should be removed from its present position. Where it is, it is a definite hindrance to the spirit of prayer. The service is one of "Common Prayer." We prepare ourselves for prayer, we lead up to it as the climax of the service; and when at last we enter on it after the Creed we pay it so little regard that after a few versicles and three collects we need a change, and listen to the efforts of the choir, which are usually more musical than devotional. It subconsciously teaches us to minimise the importance of prayer. When we enter on the Act of Prayer we should continue at it with reality and fervour, and it should be the last and lasting exercise of our devotion. Where the anthem should come it is difficult to say: its place, if anywhere, should be in the Act of Praise.

The Act of Prayer also needs recasting and varying, so that we need not hear only the one form repeated every day. One such variation might well be afforded by the Litany, which is fast becoming unknown: it might be commenced shortly after the Creed, and continued through, with the omission of those parts which are not relevant. And in the printing of the Litany it would aid the understanding of it if the divisions of subjects were indicated. The suffrages are divided into distinct classes, and notes to that effect would promote the concentration and avert the weariness of the worshippers.

One aim of revision would be to remove every word from the Liturgy which savours of unreality. We have to make the service as real as it can be made. Probably the invariable use of the Magnificat savours of this fault: it cannot be the universal fact with every worshipper that he is longing for the mighty to be cast down from their seats and the humble to be exalted.

The second Lord's Prayer also does much to produce this feeling of unreality: the worshipper feels that when he has put his heart once into its petitions there is no particular reason for repeating it after the Creed.

The Seasons need to be much more strongly marked than they are. They offer a splendid opportunity for festal celebration, for variation, and for definite instruction. We need something more than one collect and perhaps different bookmarkers to mark and use them. We often lament that the Holy Spirit does not occupy a more prominent place in our people's minds; but how do we treat Him on His festival? The great Feast of Whitsuntide might well be revered by an extended treatment such as is illustrated in the sequel. We should also have a solemn Entry on the festivals with suited versicles, and we might mark them at the conclusion of the Creed.

There is a definite lack of instruction in our service. It is the supreme opportunity for the devotional instruction of the people in a liturgical form. The obvious place for this is at the end of the Act of Instruction, i.e. after the Apostles' Creed. What is

indicated can best be gathered by the examples given in the proper place. It is there suggested that the Apostles' Creed should always be followed by antiphons giving some definite teaching on the foundations of the Faith and amplified at the special seasons.

In the Creed itself, the words "he descended into hell" should, if possible, be omitted. To show that the assertion contained in the words is not called in question they could be inserted in brackets and italics, or a note could be appended to the effect that the words in question were added in the fifth century to contradict a heresy that Christ did not really die on the Cross. At the present time the word "hell" is inevitably misunderstood, a gloom is cast over the Creed, and in young people's minds the thought often arises that the Creeds are not true! We want the Creed to be a joyful exercise, and a musical setting which expressed this better than the dirge-like arrangement we are accustomed to would be an immense gain. Would that we could greatly dare and add a new clause alluding to the Ministry of the Lord. It is unfortunate that the one part of revealed religion which attracts everyone should find no place in the Articles of our Belief. How it would lighten up our Confession if we said "Who went about doing good," or "Who manifested His glory," or any words that would recall the Ministry to mind. It is a pity, too, that "under Pontius Pilate" suggests that the unwilling Pilate was the chief actor in the drama, rather than the true meaning "in the time of Pilate," emphasising the historical character of the narrative. Let us here protest against the punctuation in the Nicene Creed of "God of God," etc. If we printed "God, Of God, Light, Of Light, Very God, Of very God," it would give the laity a chance of knowing what is meant. At present they all suppose (and the clergy generally encourage the idea by their reading) that it means "super-God" or something of the sort. The printers have also done wrong in lately changing of their own motion the form "Giver of life" into "giver of life." "The Lord and Lifegiver" would be a more literal translation, and would establish the teaching that the Holy Ghost is "THE LORD" (Jehovah), and not merely "The Lord of life."

In our prayers we should make a large use of "directed prayer" with silences. This would tend to teach the people the true nature of prayer. The use of collects by themselves may even tend to teach them how not to pray, to suppose that the essence of praying is to repeat, very quickly, balanced periods in Elizabethan language. The Roman Missal, in its great Intercession for all the world on Good Friday (of which our three collects are the attenuated remains), uses this ancient plan: and in some editions explains that this usage follows the ancient custom of the Synagogue, which it also retains in connection with Confirmation.

A whole series of alternatives for the prayers after the Creed might be provided. There would be, first of all, the existing model. Secondly the Litany, somewhat curtailed. Perhaps again we might have an extended meditation on the clauses of the Lord's Prayer.

And we might also consider something like the Roman "Litany of the Name of Jesus." The story is well known of Mr. Cash and the Arab Dervish's rebuke to him for not knowing the spiritual value of a repetition of the Names of God. A Litany which kept the people in meditation on the Saviour and His excellencies might prove most valuable. We need to get away from the idea that we go to church to learn something rather than to do something.

Very great care is needed to produce a satisfactory collection of collects or devotions for use after the sermon. Does not every preacher know the wide range of topics of the spiritual life for which no provision exists in the Prayer-Book? We need for this purpose (1) an extended series of collects which while specially necessary for this occasion might also be drawn upon for other parts of the service. The collects, lovely and devotional as they are, are singularly restricted in subject-matter. There is no allusion in them to intercession for others, save in the Good Friday collects: they are mainly concerned with our own sins and dangers; and they fail us when our hearts are occupied with the great subjects of the victorious spiritual life; surrender and decision, the indwelling of Christ, the power of the Holy Ghost, the illumination of the heart, the joy of the Lord, victory over sin, assurance of salvation, the unction from the Holy One, the spirit of guidance, the consecration of the will, devotion to social service, the longing for souls, the dedication of our money, the love of Christ, and the appeal of the Cross: while their cognisance of the cry of the heathen world is of course non-existent. (2) It might also be helpful to give some suggested forms of devotional exercise suitable for following up a sermon on, say, Repentance, Saving Faith, Self-Examination, Charity, Back-sliding, Temptation, and the like. On these occasions the offertory might well be taken before the sermon, and if more suitable, the usual closing hymn omitted.

It may well be objected that what is set out above will result in too long a form of service, which would no doubt be generally the case. The remedy would be to supply alternative shortened Acts for use at the option of the minister, such as are illustrated in the sequel. Thus the Act, say, of Thanksgiving, could be extended at one season and the Act of Penitence at another. It should not be essential always to read two Lessons, especially if the sermon is going to be long enough to afford serious instruction. The aim should be to follow the psychology of the human heart. No service is too long which only suffices to express what is in the worshipper's mind; any service is too long which incorporates a single phrase which is unreal or redundant.

The thought will occur that if the Morning Prayer is made so full and deep it will be difficult to combine it suitably with the Communion Service. But, on the one hand, the Service as drawn is capable of great condensation so that it will not take up more time than can be spared before the Holy Communion. Or, on the other hand, the practice might be considered of following a twofold plan: on some days to hold the Communion Service only

—and it should be revised so as to be much more comprehensive than it is—and on other days to take a fairly long Morning Prayer, followed by a very short Communion Service, just sufficient to fulfil the actual needs of the recipients, something after the model of Cranmer's early proposals.

We now come to a revolutionary suggestion. Is the sermon in its right place? According to the Prayer-Book there is no place at all for the sermon in the Daily Office, and as a matter of fact, a sermon did not follow it in Elizabethan times. In those services in which a sermon is enjoined, Holy Communion and Ordination, it comes comparatively early in the action. The effect of placing the sermon after the prayers is to concentrate attention on the sermon and belittle the devotional climax. The orderly and psychological place of the sermon might possibly be at the conclusion of the Act of Instruction, following the Creed. This would give the Prayers the proper place in the minds of the worshippers and might tend to enhance the devotional tone of the sermon. On the other hand, this displacement of the sermon would involve other organic changes so radical as to remove it at present from practical consideration.

The last topic we have to consider is of supreme importance, and touches the vital question of the discipline of the Church. The Church of England possesses the unique and melancholy distinction of being probably the only church or sect in Christendom which possesses no system of discipline. In consequence it possesses no sense of membership. But for the vigorous good sense of the Anglo-Saxon race such a church would long ago have ceased to function. If this is the price we pay for being a State church then we might reasonably ask whether the object attained is worth the price paid. We might also on the other hand ask whether a very rigid system of personal interference is really for the good of the Church. Now it is suggested that we might find in a revised Office of Penitence a very real step towards attainment of the discipline we seek, without dispensing with the measure of liberty we so justly prize and which is so necessary for the healthy development of a free community.

When Cranmer, by implication and in fact, abolished the system of private confession and absolution, he endeavoured to compensate for its loss by a public act of confession and absolution common to all the congregation, and accordingly we have the well-known opening of our daily service. Doubtless it has humbled the heart and consoled the spirit of vast numbers. But it is not above criticism. First, it does not sufficiently distinguish between sins and sinfulness. Each needs a different form of confession and each asks for a different answering treatment. The acknowledgment and consciousness of sinfulness, together with our joy in God's atoning grace, must underlie and permeate all we do before God. It does not mark a lapse of conduct but a practice of piety. But acts of sin are not a necessity but an exception. To confess to acts of sin whenever we meet in joyful worship is to deny the

grace of God and the power of the Resurrection : it is to inculcate the impossibility of the victorious life and the unreality of our prayer that we may "live this day without sin," or of the admonition so to live that "the rest of our life may be pure and holy." And the result is that both the Confession and the Absolution take on an aspect of fatal unreality. The pious mind flits backwards and forwards between the two topics of sin and sinfulness in the endeavour to make the formulas bear a real meaning ; the sinner is not abashed as he ought to be, and the ideal of Christian victory is defaced. The public Confession ought to be directed to real specific acts of sin (as something in themselves exceptional), and the following absolution would be more real if in the precatory form (as in the Communion Office) and more Scriptural if joining the congregation with the minister in asking for the penitent's forgiveness. The present Absolution is not really an absolution at all, but a general statement ; and the exhortation which concludes it minimises the import of that statement, and is in fact often read by the Minister as if it were the more important part of the address. If the Act of Penitence came later in the service its position would be more Scriptural, and its exceptional character would be made clear. The confessions would contain a silent time for the inward act of contrition and renunciation, and should also allow of a special act of confession being made by an individual by his rising in his place, followed by a special answering act of absolution. The more serious sins, such as rightly disqualify a person from receiving the Communion, need a deeper treatment, such as is suggested in the rubrics which follow in their place. Were even one person to rise to ask the prayers of the congregation once in a year that would change the whole tone of the service ; it would give a startling air of reality to the proceedings, the worshippers would feel that God was among them of a truth, and the Confession would cease to be a subject for mild banter. Were the notorious sinner to be reconciled by a solemn act of contrition done at the Communion rail, after conference with the minister, we should find the office of a priest respected as much in the Church as it is in the Roman Communion. A *form* of excommunication we hardly need : a form of reconciliation we urgently require. Confession of sins before the congregation is frequently unedifying : confession of repentance is of the essence of the Church's healthy existence. The minister's office in private is not to extract details of sins, but to lead to true contrition and to the assurance of God's forgiveness through Christ. The clergyman who has not been taught this ministry is not trained for his office : the priest who does not know the way of forgiveness through the Cross has not learned to be a shepherd of souls. Great sins are sins against the Body of Christ, and that is no confession which is not made towards them, nor that absolution Scriptural in which they do not bear a part. Heartfelt congregational confession is vital to the life of the Church. Study great religious movements ; they have all contained this element. We talk of "the coming revival," and ask

when it will arise. It will arise when the Church confesses its sins with self-abasement. Confession can only be made definite by confessing definite sins and personal spiritual needs and decisions. There is no reason why this should be banished to casual "Missions" or outside services: if we want the Church to benefit we must make the confession part of the Church order. While there may be some who are disposed to criticise these positions on the one side or the other, perhaps there are few who would object to use the following form of service in which they are embodied.

The form of service here set forth makes no pretension to be a final form. Many pious minds and masters of assemblies are needed for so high a task as the construction of a Liturgy. It does however suggest the treatment which seems to be appropriate, and it will be honoured if it serves as a basis on which the great work can be wrought. It is intended to err on the side of excess, as it is always easier to prune than to exfoliate.

THE ORDER OF MORNING PRAYER.

(Rubric before Morning Prayer.)

Forasmuch as we all may fall into sin, and all our doings are imperfect in the sight of God, it is necessary that we should continually confess our sinfulness and humbly ask for mercy, and to this end the General Confession may suffice together with the following Absolution. But if any have an act of sin upon his conscience and may not lose his burden by this means, let him notify the priest, and, whether with ghostly counsel taken or of his own motion, let him stand up at the time of the Act of Contrition, in order that according to the form there given he may unburden his conscience and receive the benefit of the prayers of God's people. But if he be Confirmed and his offence be so grievous as to unfit him for the Communion of the faithful, let him take counsel with the priest, who shall direct him after the manner set forth in the Order of Holy Communion, that by God's mercy he may be restored to the fellowship of Christ's religion.

(Here is added a corresponding Rubric to be placed before the Order of Holy Communion.)

If any person's conscience be burdened with so weighty an offence, or if the priest perceive him to have so offended, that although being Confirmed he is cut off from the Table of the Lord, let him seek the priest and open his offence, that by his ghostly counsel and ministrations he may be brought to a fit state of contrition and repentance and may be restored to the unity of the Church according to the form set forth hereafter.

It is not to be deemed necessary that he should set forth all of his offence in detail, but only so much of it as is necessary to relieve his conscience and to assure the priest that he has truly shown the grace of penitence: nor shall the priest adjudge him penitent without he perceive in him a full determination by God's grace to avoid the offence in future and to render confession and restitution to all those to whom it appertains: and the priest shall labour to bring him to a sense of God's mercy through Christ, through Whose blessed Cross and Passion pardon is freely offered even to the chief of sinners.

While it is not convenient that the penitent should disclose the sins of others, nor burden the priest with the knowledge of civil crimes, yet the priest should not adjudge him penitent who is unwilling (save for some good reason touching the weal of others) to confess his crime to a civil authority; nor should the civil powers demand from the priest the opening of those matters which he would not have known save for the confidence reposed in him.

If it is more expedient that the penitent be dealt with by a parent, or a deaconess, or other discreet and devout person, it shall suffice that the priest receive the assurance of the offender's true repentance and shall thereupon re-admit him or her to the fellowship of Christ's flock.

If any wish to put himself to penitence for faults which are private to himself, the priest being assured of his godly humility and true repentance, without further confession of his sin, shall admit him to the same.

THE ORDER OF MORNING PRAYER.

(The Response of the congregation is indicated by the preceding colon.)

ACT OF INTRODUCTION AND RECOLLECTION.

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

The Lord be with you :
And with thy spirit.

(On Sundays only) :

This is the day which the Lord hath made :
We will rejoice and be glad in it.

I was glad when they said unto me, We will go into the house of the Lord :

Our feet shall stand in thy gates, O Jerusalem.

(Then shall follow the proper Introit if the day is a Festival.)

ADVENT.

Let us remember the Coming of the Lord :
The Coming of the Lord draweth nigh.

CHRISTMAS.

Unto us is born this day a Saviour, Who is Christ the Lord :
Glory to God in the highest ; in earth peace ; goodwill towards men.

EPIPHANY.

The Lord hath come, a Light to lighten the Gentiles :
And to be the Glory of his people Israel.

LENT.

Let us seek the Lord our God :
If we seek him, he will be found of us.
He dwelleth in the high and holy place :
With him also that is of a contrite and humble spirit.

GOOD FRIDAY.

Christ our Passover is sacrificed for us :
He is led as a lamb to the slaughter.
Is it nothing to you, all ye that pass by ? :
Behold and see if there be any sorrow like unto my sorrow.
He is despised and *(Isaiah liii. 3-6, antiphonally)*.
Scarcely for a righteous man will one die :
While we were yet sinners Christ died for us.
We are redeemed with precious blood :
We have peace through the blood of the Cross.
Mercy and truth are met together :
Righteousness and peace have kissed each other.
He hath redeemed us to God out of every nation :
And we shall reign for ever and ever.
We are not our own, we are bought with a price :
Let us glorify him in our body and spirit, which are God's.

EASTER.

Christ our Passover, etc. *(The Easter Anthem)*.

ASCENSION DAY.

Thou art gone up on high :
 Thou hast led Captivity captive, and received gifts for men.
 Yea, even for thine enemies :
 That the Lord God might dwell among them.

WHITSUNTIDE.

Let us praise the Holy Spirit :
 The Lord and Giver of life.
 Who proceedeth from the Father and the Son :
 Who with the Father and the Son together is worshipped and glorified.
 The Quickener of the dead :
 The Strength of the feeble.
 The Wisdom of the simple :
 The Guide of the pilgrims.
 The Light of the darkened :
 The Voice of reproof.
 The Word of forgiveness :
 Announcer of pardon.
 He keeps and he cleanses :
 He loves and rejoices.
 The Stream of our healing :
 That flowed from our Saviour.
 Glory to Father, to Son, and to Spirit :
 As it was and is now and shall be to all ages.

HOLY TRINITY.

Holy, Holy, Holy, is the Lord God Almighty :
 Which was, and is, and is to come.
 (He hath made us unto our God kings and priests :
 And we shall reign upon the earth.)
 Blessing and glory and wisdom and power :
 Be unto our God for ever and ever.

SAINTS' DAYS.

Let us give thanks for the holy [Apostle Andrew] :
 Let us praise the name of the Lord.
 Precious in the sight of the Lord is the death of his saints :
 They rest from their labours and their works do follow them.
 Whose faith follow, considering the end of their lives :
 Jesus Christ is the same yesterday, to-day, and for ever.

(DAILY ORDER RESUMED).

Worship the Lord in the beauty of holiness :
 Fall down before his footstool, for he is holy.
 The Lord is nigh unto them that call upon him :
 Unto all them that call upon him in sincerity and truth.
 If I regard iniquity in my heart the Lord will not hear me :
 I will wash my hands in innocency, and so will I go to thine altar.
 The sacrifices of God are a broken spirit :
 A broken and a contrite heart, O God, thou wilt not despise.
 God dwelleth in the high and holy place :
 With him also that is of an humble and contrite spirit.
 O taste and see that the Lord is good :
 Blessed is the man that putteth his trust in him.

Let us pray. (*All still standing.*)

O God forasmuch as without thee, etc. (*said by all*).

VENITE, OR JUBILATE (*or parts of Pss. xlii and xliii or Ps. lxxxiv or cxvii or cxxxviii. Or Hymn*).

MORNING PRAYER AS IT MIGHT BE

ACT OF FELLOWSHIP (*optional*).

Let us keep the unity of the spirit in the bond of peace. Let brotherly love continue :

Let us walk in love as Christ also hath loved us.

One is our Father, which is in Heaven :

We are members one of another.

As many as have been baptized in Christ have put on Christ :

We are all one in Christ Jesus.

Hear the words of our Lord Jesus Christ who prayed, saying, May they be one in us :

Gather us, O Lord, as the wheat is gathered on the mountains, that we may be one loaf, one flock, one body of Jesus Christ our Head.

Let us pray.

O God, who hast taught us that all our doings, etc.

(*Then may be sung Ps. cxxxiii.*)

ACT OF CONTRITION. (1)

(*Kneeling.*) Let us search our hearts that we may confess our sins to Almighty God, for he is merciful and gracious to the contrite, and will by no means clear the guilty. Known unto him are the thoughts of the heart ; and all things are naked and open unto the eyes of him with whom we have to do. Let us hearken to the voice of God, saying,

Thou shalt have none other gods but me.

Thou shalt not make unto thyself any graven image to worship it.

(*And so throughout the Ten Commandments.*)

SILENCE.

If we say that we have no sin, etc. :

But if we confess our sins, etc.

(*All.*) Almighty and Everlasting God, Who hatest nothing, etc.

Priest. Almighty God, the Father of our Lord Jesus Christ, pardoneth and absolveth all them that truly repent and unfeignedly believe his holy Gospel. Amen.

The Lord be with you :

And with thy spirit.

Or this. (2)

(*As in the present Morning Prayer from the commencement to the end of the General Absolution, omitting or shortening the Exhortation.*)

Or this. (3)

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

COLLECT. O God, whose nature and property, etc.

(*Or Collect for 4th Sunday in Lent ; or 12th, 21st, or 24th Sunday after Trinity.*)

Or this. (4)

(*As in Revised Prayer-Book.*)

(*If any person be moved to show his sorrow for some special sin and desire the prayers of God's people, let him rise in his place during the time of Silence or Confession, after which the priest shall pray, saying :*)

Almighty Father, have mercy upon us and especially upon this our brother who now acknowledges his fault and humbly seeks thy favour. Wash him and us through the most precious blood of Jesus Christ which cleanseth from all sin. Pardon us through the merits of our most dear Redeemer. Strengthen us against the power of the enemy. Grant unto us the joy of thy salvation : and through our past sins may we take warning lest we fall again in like manner : through Jesus Christ our Lord, Amen.

Lord, hear our prayer :

And let our cry come unto thee.

Priest. The Lord Almighty grant to you peace and the remission of all your sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord be with you :

And with thy spirit.

Our Father, etc.

O Lord, open thou our lips :

And our mouth shall show forth thy praise.

O God, Make speed to save us :

O Lord, make haste to help us.

ACT OF THANKSGIVING.

(*All standing.*)

Let us remember God's mercies :

They are new every morning.

It is a good thing to give thanks unto the Lord :

And to sing praises unto thy name, O most high.

(Praise the Lord, O my soul ; And all that is within me praise his holy name :

Praise the Lord, O my soul, and forget not all his benefits.)

For thy mercies in Creation and Providence :

We thank thee, O Lord.

For the sending of thy Son :

We thank thee, O Lord.

For the gift of the Holy Spirit : etc.

For the spreading of thy Church : etc.

For the holy Sacraments : etc.

For the power of Salvation : etc.

For the victories of grace : etc.

For comfort in sorrow : etc.

For support in trouble : etc.

For relief in distress : etc.

For answers to our prayers : etc.

For Thy providences and deliverances :

For all the joys of life : etc.

For these and all thine unknown mercies :

We praise and bless thy glorious name for ever and ever.

Glory be, etc. :

As it was, etc.

(*All.*) Almighty God, Father of all mercies, etc.

(*Ps. lxiii, 1-4. Or Ps. ciii, 1-6.*)

Praise ye the Lord :

The Lord's name be praised.

ACT OF PRAISE AND INSTRUCTION.

(*Psalms for the Day. Or Hymn.*)

(*First Lesson.*)

(*Ps. xix. Or parts of Ps. cxix. Or Benedicite. Or Hymn.*)

(*Second Lesson.*)

(*Te Deum. Or Benedictus. Or Hymn [or ? Anthem].*)

(*Apostles' Creed.*)

(*Then shall be said or sung one or more of the following antiphons :*)

PROPER ANTIPHONS FOR FESTIVALS, ETC.

ADVENT.

Behold, I come quickly :

Even so, come Lord Jesus.

CHRISTMAS.

The Word was made flesh :
And dwelt among us.

EPIPHANY.

The Life was manifested :
And we have seen it.

ASH WEDNESDAY.

Every eye shall see him :
And they also that pierced him.

GOOD FRIDAY.

Behold the Lamb of God :
That taketh away the sin of the world.

EASTER.

The Lord is risen :
He is risen indeed.

ASCENSION DAY.

Christ has entered into the holy places not made with hands :
He ever liveth to make intercession for us.

WHITSUNTIDE.

The Holy Ghost is come :
That he may abide with us for ever.

HOLY TRINITY.

Holy, Holy, Holy is the Lord of Hosts :
The whole earth is full of his glory.

GENERAL ANTIPHONS.

These are written that we might believe that Jesus is the Christ, the Son of God :

And that believing we might have life through His name.

Jesus Christ came by water and by blood :

And it is the Spirit that beareth witness.

Quench not the Spirit :

The fruit of the Spirit is love, joy, peace.

Hold fast the truth :

The truth shall make you free.

Believe on the Lord Jesus Christ :

He that believeth hath everlasting life.

The Son of God hath come ; and hath given us an understanding :

This is the true God, and eternal life.

This is life eternal, that we might know God :

And Jesus Christ whom he hath sent.

ACT OF PRAYER.

The Lord be with you :

And with thy spirit.

Let us pray. (*No Lesser Litany.*)

O Lord, show thy mercy upon us :

And grant us thy salvation.

(*And so forth, to the end of Morning Prayer, using the various prayers provided, unbroken by a Hymn or Anthem.*)