

Alcuin Club Tracts
VI

THE PEOPLE'S PRAYERS

BEING SOME CONSIDERATIONS ON
THE USE OF THE LITANY IN
PUBLIC WORSHIP

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PREFACE

In the following pages it is endeavoured to point out the due liturgical position of the Litany or General Supplication of our Book of Common Prayer, as the modern expression therein of the People's Prayers, which formed a notable landmark in the primitive scheme of the Liturgy: and also to maintain the traditional method of rendering it in quires and places where they sing. Incidentally some notice has been taken of the Bidding of Prayer; which, though not in the Book of Common Prayer, is authorised by the 55th canon of 1604, and is equally an expression of the same primitive feature as the Litany.

It is right to acknowledge here my indebtedness to a previous tract on the Liturgical Use of the Litany by a member of our Committee, the Rev. T. A. Lacey.

THE PEOPLE'S PRAYERS

IN the Liturgy of subapostolic days the prayers offered by the whole congregation form one of the chief landmarks of the service. The earliest account of the Eucharist of that period is given us by Justin Martyr in his first Apology. He describes it twice: once as it was celebrated after a solemn Baptism, and once as on ordinary Sundays. In the latter case, after the Scripture Lessons and the Sermon, he says:

Then we all stand up together, and offer up prayers; and, our prayers being over, bread and wine and water are brought in, etc.¹

The corresponding passage in the other account runs:

We offer up common prayers, both for ourselves and for the baptized person, and for all other persons in every part of the world . . . Having ended the prayers, we salute one another with a kiss.²

The Prayers of the Faithful are thus set before us as coming between the Sermon and the Offertory, in the Liturgy of the second century: or between the mass of the Catechumens and the mass of the Faithful, to use the western terminology of later days.

In the East, these People's Prayers by degrees took on the form of a dialogue or responsorial type, in which the deacon announced a theme or petition, to which the people and children answered with the cry, *Kyrie eleison*. An early stage of this custom is to be found in the account of the Pilgrimage of Etheria to the Holy Land, circa 386. One of the deacons read out the names of those to be prayed for, and a number of children answered to each, *Kyrie eleison*; and when the deacon had finished all that was appointed for him to say, the bishop said the first orison, and prayed for everybody.³

If we turn to the extant liturgies of the East, we find in almost everyone this diaconal litany, between the mass of the Catechumens and that of the Faithful; that is, in the same position which is occupied by the People's Prayers in Justin Martyr's outlines of the liturgy of the second century. Its length varies, and the petitions are not always identical; but they are all in the form of dialogue prayers between the deacon and the congregation. In Greek this kind of litany-prayers is called an Ectenè. At the end (or simultaneously in the later use) the bishop sums up the petitions in a collect.

We can clearly see in this an origin of our present Litany or General Supplication.

In the Roman and African Churches the development of the People's Prayers took a somewhat different turn. In the eighth century, after the gospel (the sermon had dropped out of the Roman rite by that time), the pope turned, according to *Ordo romanus*, to the people and said: *Let us pray*. But in spite of his invitation no one at that period prayed; it was, however, all that remained in the Roman rite of the eighth century at that liturgical

¹ *Apologia*, i, cap. 67.

² *Apologia*, i, cap. 65.

³ *S. Silviae Aquitanae Peregrinatio ad loca sancta*, Ed. Gamurrini, Romæ 1888; p 47.

moment of the People's Prayers mentioned by Justin Martyr as being offered up at this part of the service. This is not quite true, however, for on two days in the year, Wednesday and Friday before Easter, it was customary to recite a number of collects at this place, for the Faithful, the Church, the State, and the Heathen and Jews; and in these Fleury,⁴ and after him Duchesne,⁵ recognise the remains of the prayers which we are considering.

As the latter author points out, there is nothing in these solemn orisons to connect them in any way with the solemnities of Passion Week: so far as their contents are concerned, they might be said with propriety on any and every day of the year. St. Austin of Hippo⁶ refers to similar prayers in terms which suggest that they were in use in the African Church at every Eucharist: "Thou hearest the Priest of God at the altar exhorting the people of God to pray for *unbelievers*, that God may convert them to the faith; for *catechumens*, that he may inspire them with the wish for regeneration; and for the *faithful* that they may cultivate the gift which is implanted in them." These prayers no doubt were those preceding the dismissal of the unbelievers and catechumens respectively; followed by that for the faithful, which was said when all else had departed. In the Roman Church a writer of the fifth century, in a letter purporting to be written by Pope Celestin I to the bishops of Gaul,⁷ tells us that "the prelates and the whole Church groaning with them, pray that to the *unbelievers* may be given faith; that *idolaters* may be delivered from the errors of their impiety; that, the veil being taken away from their hearts, the light of truth may appear to the Jews; that *heretics* by receiving the catholic faith may come to their senses; that *schismatics* may take afresh the spirit of charity; that the medicine of penitence may be brought to the *lapsed*; that *catechumens*, by being brought to the sacrament of regeneration, may have the courts of heavenly mercy opened to them."

Here again we have the same kind of prayers, apparently in frequent use; and there can be no doubt that the reference is to the prayers made before the Offertory.

In the present Roman rite these solemn orisons are still appointed to be said, but only on Good Friday. Let us look a little more closely at their structure, and see what can be learned therefrom. Those for Jews and Pagans excepted, the form in each case is as follows: First, a bidding to prayer, by the priest: secondly, an invitation to kneel from the deacon, followed at once by another to rise up again; and thirdly, a prayer offered by the priest, for the purposes which he indicated in his bidding, to which the people answer *Amen*. An example will make the case clearer, and we will take the first of them, that for the Church.

Priest. Let us pray, dearly beloved, for the holy Church of God: that our God and Lord would vouchsafe to pacify, unite and keep it, throughout the whole world, subjecting to it principalities

⁴ *Les Moeurs des Chrestiens*, Paris, 1682; p. 137.

⁵ *Origines du Culte Chretien*, Paris, 1898; pp. 164-5.

⁶ Epist. 217: cap. i: n 2: *Opera*, Antwerpiae, 1700; t. ij, col. 608.

⁷ Labbe, Cossart and Mansi, *Sacrorum Conciliorum Nova Collectio*, t. iv, col. 427.

and powers; and that he would grant us to lead a quiet and peaceful life, to glorify God the Father Almighty. Let us pray.

Deacon. Let us kneel down.

Deacon. Arise.

Priest. Almighty, everlasting God, who hast revealed to all nations thy glory in Christ, preserve the works of thy mercy; that thy Church, spread over the whole world, may continue with steadfast faith in the confession of thy Name; through the same Jesus Christ our Lord, who, etc.

People. Amen.

There is an obvious hiatus between the two invitations of the deacon, which at one time must have been filled up by the prayers of the people, offered either privately or aloud; and these were duly summed up by the bishop's collect. St. Austin⁸ seems to refer to this, saying: "Either the bishop prays with a clear voice, or common prayer is indicated by the voice of the deacon." But by the eighth century at Rome, and probably earlier, the People's Prayers had become reduced to nothing, leaving the two invitations of the deacon, which, as they stand now, are without reason or purpose; and the part of the congregation was merely to assent with an *Amen* to the bishop's collect.

In the beginning of the sixth century, or the latter half of the fifth, another form of People's Prayers was introduced from the East into Rome. The Council of Vaison in 529 states in its third canon that "the sweet and very salutary custom of saying *Kyrie eleison* with great feeling and more frequently had been introduced into the apostolic See;" and so the Fathers there assembled determined that a similar practice should be introduced into their province,—that of Aries. At first it would seem that this frequent use of *Kyrie eleison* was not in the course of the Liturgy, but at some other service. At any rate some one coming from Sicily complained that St. Gregory had caused *Kyrie eleison* to be said, apparently at the mass, for all the other innovations wherewith he was charged concern that service; and St. Gregory nowhere denies the charge. That he did not bring in the use of *Kyrie* into Rome is proved by the canon of the council of Vaison: but there seems no reason to doubt that St. Gregory brought it into the mass. Probably when first introduced into Rome it formed part of a litany, sung on the way to a stational mass: in St. Gregory's time at non-ferial masses it was customary to say "other things" with it, forming, as Duchesne says, a litany more or less elaborated.⁹ But these were omitted on ferial days when St. Gregory wrote, and, by the eighth century, on ferials and festivals alike: thus leaving the responses of the people without any petitions.

On procession days at Rome they began to sing the litany as they drew near to the stational church: on entering, the pope retired to the sacristy, but the choir continued singing the litany as they advanced towards the altar. When they had finished it, they began, after a short pause, the introit, during which the pope entered the church and came up to the altar: but the usual Kyries were omitted.¹⁰ And when on Sunday there was to be

⁸ Epist. 55: lib. ij: cap. 19: § xxxiv: *Opera*, Ed. cit., t. ij, col. 107.

⁹ *Origines*, 156.

¹⁰ Mabillon, *Museum Italicum*, ij, 17.

an ordination, and a litany was therefore sung later on, between the grail and the prayer of ordination, the Kyries were in like manner omitted,¹¹ according to the directions in *Ordo viii*. But in *Ordo ix*, the litany is sung as the pope approaches the altar, before the introit: the Kyries are still omitted from the usual place.¹² It was recognised that the litany and the Kyries were two varieties of the same feature and therefore should not be duplicated.

This processional litany was terminated by the collect said by the pope at the altar, as it is still on Easter Even and Whitsun Eve.

The Kyries of the Roman mass are thus the remnant of a litany that represented the People's Prayers, which properly fell between the Gospel and the Offertory. But when that other form of people's prayers, the solemn orisons, was used, as on Wednesday and Friday before Easter in the ninth century, the litany or Kyrie was omitted:¹³ the relation between the two was evidently recognised.

In its earliest Christian usage, the word "Litany" denoted a day of supplication, and penitential service. At the close of the fourth century, the Arians, being forbidden the use of the churches in Constantinople, assembled in the open spaces on Saturday nights, singing hymns of heretical tendency, and at the dawn of Sunday made processions through the city to their places of worship outside, chanting all the way. St Chrysostom, by way of counteracting these, introduced processions of his own, in which silver crosses carrying lighted candles were borne; and these were accompanied by singing of responsories.¹⁴ The innovation proved a popular success, and from that time processions with singing became a regular part of solemn supplications. From the East the movement spread to the West, and in some instances processions instituted for a special occasion came to be observed annually; to wit, that on St. Mark's day in Rome, and the three Rogation Days in Gaul.

In course of time the dialogue form of prayer called the Litany coalesced with the penitential processions called Litanies or Rogations, in the West: and hence our medieval Litany has a double origin. The dialogue type of prayer was used both *stationarily*, as in the Litany said after Terce during Lent in England;¹⁵ or *in procession*, as on Easter Even the Rogation Days and other times. The latter mode was the more common, so that by the sixteenth century "procession" and "litany" had become interchangeable terms; and it

¹¹ *Museum Italicum*, ij, 85, 86.

¹² *Museum Italicum*, ij, 90.

¹³ *Museum Italicum*, ij, 19, 22-3, 32-3, 34-5.

¹⁴ Socrates, *Hist. Eccl.*, lib. vj: cap. 8.

¹⁵ An interesting account of a procession or litany sung in a manner not unlike what is most commonly used at the present day is given by George Cavendish in his *Life of Cardinal Wolsey* (Edit. S. W. Singer, London, 1827; 6151). "In which day of the said feast [of St. Thomas] within the abbey of St. Augustine's, Canterbury] there was made a solemn procession: and my lord Cardinal went presently in the same, apparelled in his legatine ornaments, with his Cardinal's hat on his head; who commanded the monks and all their quire to sing the Litany after this sort: *Sancta Maria, ora pro papa nostro Clemente*: and so perused the Litany through, my lord Cardinal kneeling at the quire door, at a form covered with carpets and cushions, the monks and all the quire standing all that while in the midst of the body of the church."

was possible for Wriothesley¹⁶ to write that the London churches on 21st September, 1547, “kept a solemn procession on their knees in English.”

In the identification of Litany-form and Litany-day, it was not merely that the petitions with the *Kyrie* refrain were sung in procession. The form was enlarged to include responsorial psalms, and still further by the introduction of fresh petitions, and of new refrains, such as, *O Lord deliver us, We beseech thee to hear us, Pray for us.*

Of this type was the medieval English Litany, which is the immediate parent of that in the Book of Common Prayer.

The present Anglican Liturgy has a peculiar feature in the recitation of the Decalogue, with an augmented form of *Kyrie eleison* as a refrain after each of the ten precepts. It is possible to regard this from at least two widely-differing points of view. Thus, it has a certain resemblance to the oriental litany, where the people respond with *Kyrie eleison* to each petition enunciated by the deacon. If these two be identical, it would be merely reduplicating one feature of the service to sing the Litany before our Liturgy. But the precepts of the Decalogue have no kinship with the humble petitions of the diaconal Litany. Nor have they any with the farses of the Kyries so common in the middle ages. It remains, therefore, to regard the Decalogue as a Prophetic Lesson, fixed throughout the year, and farsed with the petitions of the people. Farsed lessons were used in the middle ages; in the Sarum rite of the Prophetic Lesson at the midnight mass of Christmas was farsed, though the matter was quite unlike the Kyries, and the manner of recitation different also.

The Decalogue, then, is a Prophetic Lesson, and does not represent the primitive Prayers of the People.

We have seen that the Roman and African form of the People's Prayers consisted in a number of biddings by the priest, each followed by a collect. In the ninth century, if not before, we meet in Gaul with a development of this method. After the sermon¹⁷ the priest used to bid the congregation to pray for the King and the bishops, for rulers of churches, for peace, against pestilence, for the sick and recently departed; at which *Preces* severally bid the people say privately: *Our Father*, and etc., and the priest said a solemn prayer for each of these needs. We have here a compromise between the Gallican *Preces* or diaconal Litany, and the Roman bidding of prayers. In its later form not only the Lord's Prayer, but short *preces*, a psalm and collect were used after each half of this bidding of prayer: the former concerning the living and their needs, the latter the faithful departed. In matter many of the petitions of the Bidding of the Bedes are akin to those of

¹⁶ Charles Wriothesley, *A Chronicle of England*, Camden Society, 1877; vol. i, p. 186.

¹⁷ Ivo of Chartres, *Decretum*, pars ij: cap 120, ex conc. aurelianensi, cap 3: Oportet ut in diebus dominicis vel festis post sermonem missarum intra sollemnia habitum, plebem sacerdos admoneat ut, iuxta apostolicam institutionem, omnes in commune pro diversis necessitatibus preces fundant ad Dominum, pro rege et episcopis et rectoribus ecclesiarum, pro pace, pro peste, pro infirmis qui in ipsa parochia lecto decumbunt, pro nuper defunctis, in quibus singulatim precibus plebs orationem dominicam sub silentio dicat. Sacerdotes vero orationes ad hoc pertinentes per singulas admonitiones sollemniter explant.

the Gallican and oriental diaconal Litany: in form they were Roman, being a series of biddings run together into two groups, one for the living, and one for the dead. In manner, too, the Roman type prevailed, for the priest and not the deacon, recited the bidding; though the people's part was considerably more than obtained at Rome in the eighth century.

In England the Bidding of Bedes in quires took place before mass: in parish churches after the Gospel or Sermon, in the pulpit or before some altar.¹⁸

We may regard the Bidding of Bedes as a development from the primitive prayers of the people, parallel to the Litany. In the latter case the petitions are broken up by the short ejaculatory prayers of the congregation: in the other the petitions are gathered together into one or two groups, and their prayers come at the end.

The 55th canon of 1604 enjoins the use of a Bidding-prayer after the form or to the same effect as that given therein: orders that it should be finally concluded with the Lord's Prayer; and appoints that it should be used before the sermon. In practice there was great diversity both of its matter and the time of using it; we hear of it before, during, and after the sermon. Though much neglected, the Bidding of Prayer is still used occasionally, at the Universities and at assize sermons. The use of the Lord's Prayer alone, without any other collects expressive of the subjects mentioned for prayer in the Bidding, is not to be commended. True it is that that prayer, by implication, may be held to include all possible petitions; and educated persons might safely use it in such wise. But for the majority such a use must surely degenerate into a superstitious abuse. It is unwise to restrict the utterance of the faithful to so narrow a formula: and it cannot safely be done without risk of converting the use of that formula into a charm. It may be noted, too, that the canon does not restrict us to the sole use of *Pater noster* after the Bidding: it only requires that that prayer shall always conclude the whole rite.

Our brief glance at the development of the primitive Prayers of the People has shewn us that they are represented to-day by two distinct forms: the Litany, and the Bidding of Prayer. If they both represent the same thing, we need not use both at the same celebration of the Liturgy: otherwise we should reduplicate one feature of the same, which is unnecessary. And with the exception of the reference to the faithful departed in the Bidding of Prayer, it may fairly be said that they cover the same ground. Nor does it appear that prayer for the faithful departed formed part of the primitive People's Prayers, but occurred elsewhere in the Liturgy. Its introduction into the Bidding of Prayer is due, no doubt, to the fact that, in the Gallican liturgy, prayers for the departed were offered at or about the same moment as was afterwards occupied by that form in the Romano-Gallican rite of the ninth and following centuries.

Although there were vernacular litanies, for private use, as early as the fourteenth century, it is not until two hundred years later that we find an English litany set forth by authority for public use. The occasion of this was the reported lack of interest which the

¹⁸ Rubric in *Missale Sarum*, Edit. F. H. Dickinson, Burntisland, 1861-83; col. 39**.

people took in Henry VIII's letter of 20th August 1543, exhorting and commanding general processions and rogations for the purpose of praying for seasonable and temperate weather.¹⁹ At any rate it was alleged that such was the case, because they understood no part of such prayers as were used to be sung and said: to remedy which, the king set forth certain godly prayers and suffrages in our native English tongue, which he ordered to be openly used throughout the land.²⁰ This form was almost identical with our present Litany: and Cranmer directed, in a letter, dated 11th August 1545, that it should be used for the future on all Wednesdays and Fridays, instead of any Latin procession.²¹

This was a separate service: but on the accession of Edward VI the litany was attached to the high mass, with an order that it was no longer to be sung in procession, but with all kneeling in the church.²² "Immediately before high mass, the priests with other of the choir, shall kneel in the midst of the church, and sing or say plainly and distinctly the Litany which is set forth in English, with all the suffrages following; and none other procession or litany to be had or used but the said Litany in English." None of the Books of Common Prayer give directions by whom the Litany is to be sung, nor where: only in our present Prayer-book the rubrics direct the Priest to say the Lord's Prayer and two versicles: and the Communion from 1549 onwards speaks of the *accustomed* manner of saying the Litany, and "the place where they are *accustomed* to say" it. We are, therefore, referred to tradition, and the custom previous to 1549.

The Elizabethan injunction of 1559 is practically the same as that of Edward in 1547: it forbids processions, and continues: "immediately before the time of communion of the sacrament, the priests with other of the choir shall kneel in the midst of the church and sing or say, plainly and distinctly, the Litany." The Canons of 1604 direct its use "by the parsons, vicars, ministers, or curates, in all cathedrals, collegiate, parish churches and chapels, in some convenient place."

In neither case are the directions very lucid, and when we come to view the contemporaneous usage, it is clear that they are not to be construed strictly, either when dealing with those who are to sing, or the place where it is to be sung, or the manner in which it is used. To take the last first. From the beginning of Elizabeth's reign the Litany was sung in procession, both in London and at Windsor, on St George's day. Henry Matchin relates²³ that on 18th May 1561, to which date the feast of St. George was transferred at Windsor, "after matins done, there went a procession round about the church, so down the midst, and so round about singing the English procession, in copes thirty four, and some of them in gray amess and calabur."

Matchin gives several more instances of the Litany being sung in the procession

¹⁹ Thomas Cranmer, *Miscellaneous Writings and Letters*, Parker Society, 1846; p. 493.

²⁰ *Ibid*, 494-5.

²¹ *Ibid*, 495-6.

²² *Ibid*, 502.

²³ *Diary of Henry Machyn*, Camden Society, 1848; p. 258.

of the Order of the Garter, on St. George's Day. And the practice continued down to the 13th year of Charles II (except, of course, during the Commonwealth), when a series of triumphal psalms and anthems was composed to replace it.²⁴

When Elizabeth prohibited by injunction all processions outside the church, she made exception in favour of the perambulation at Rogation-tide.

“Provided that the curate, in the said common perambulations, used heretofore in the days of Rogations, at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of his fruits upon the face of the earth, with the saying of the hundred and third psalm, *Benedic anima mea*, etc. At which time also the same minister shall inculcate this and such like sentences, *Curseth be he which translateth the bounds and dales of his neighbour*, or such other order of prayers, as shall be hereafter appointed.²⁵

And this injunction was enforced by the bishops, with additional ritual matter, and sometimes with ceremonial prohibitions which do not appear in the original injunction. Grindal, for instance, forbade the use of lights, banners or surplices in the Rogation procession.²⁶ He gives the forms to be used in the province of York in 1571 as “the ciii Psalme, and the ciiii Psalme, and such sentences of Scripture, as be appointed by the Queene's Maiesties iniunctions, with the Litany, and suffrages following the same, and reading one Homilie alreadie devised and set foorth for that purpose.”²⁷ From the wording of the Elizabethan and episcopal injunctions and enquiries it would seem that the Psalms and Litany were sung in the procession, as they moved along, the Homily being read, “at certain convenient places” according to Bancroft²⁸ in 1601, and the “Holy sentences of Scripture” at “all especiall bound marks,” according to Wren²⁹ in 1636. On the other hand, Richard Hooker³⁰ says that “it was then thought better that these and all other supplications or processions should be no where used but only within the walls of the house of God, the place sanctified unto prayer.” Wren in 1636 appears to enjoin the use of two Psalms, 103 and 115, in the procession, but the Litany in the church.³¹ His words are: “that retourning att last to the church there they say the divine service.” Sparrow³² tells us that “the two Psalms [103, 104] were to be said at convenient places, in

²⁴ Elias Ashmole, *Institution of the Garter*, London, 1672, p. 566, 574. For another example of the Litany being sung in procession, at St. Paul's, 1588, see J. Nichols, *Progresses. . . . of Queen Elizabeth*, London; ii, p. 65.

²⁵ E. Cardwell, *Documentary Annals* Oxford, 1839; j, 187-8. To which the Interpretation and further considerations add: “that in the procession they sing or say the two psalms beginning *Benedic, anima mea, Domino*, with the Litany and suffrages thereto, with some sermon, or a homily of thanksgiving to God” (*Ibid*, 204).

²⁶ J. Strype, *History of the Life and Acts of Edmund Grindal*, London, 1710; p. 38.

²⁷ *Ritual Commission*, 2nd Report, 1868, p. 409.

²⁸ *Ibid.*, 437.

²⁹ *Ibid*, 565.

³⁰ *Eccl. Pol.*, Lib. v: cap. xlj: § 3, *Works*, Edit. J. Keble, Oxford, 1836; ij, 233.

³¹ *Rit. Comm.* 2nd Rep., 565. But the Psalms seem to be sung at some convenient places, after an admonition to give thanks to God, and not in actual procession.

³² Anthony Sparrow, *A Rationale upon the Book of Common Prayer* Oxford, 1843; p. 148.

the common perambulation At their return to the church, they were to say the rest of the service mentioned [i.e. the Litany and suffrages, and homily of thanksgiving].” Gunning of Ely,³³ in 1679 enquires if the minister go in perambulation and exhort the people to give thanks; and if there be scarcity, if he move them to pray for mercy, “going into the church with them, and reading the Litany and one part of the Homily, set forth and appointed for that purpose of the Rogations.”

It would appear, therefore, that there was a divergency of practice: sometimes the Litany was said in the course of the procession, and at other times (or in other places) in the church.

We have next to consider the relation of the Litany to the other public services of the Church of England. During the reign of Edward VI, and by the Injunctions of Elizabeth, the Litany was treated as an introduction to the Liturgy, taking the place of the old procession before mass. On certain festivals, under the first Prayer-book of Edward VI that is on Christmas day, Easter day, Ascension day, Whitsunday and Trinity Sunday, permission was given to use any part of Holy Scripture, hereafter to be certainly limited and appointed, in the stead of the Litany. This was the last indication of Cranmer's original intention to construct an English Processional. He had failed in translating to his satisfaction the proses beginning *Salve, festa dies*,³⁴ and apparently this clause at the end of the first Prayer-book was put in to enable him, at some time or other, to finish his project. But nothing further was done: “the English procession” remains as the sole representative of the old Processional, and is now appointed to be said every Sunday, “after Morning Prayer.”

In course of time, during the reign of Elizabeth, the due relation of the Litany to the Liturgy was obscured by the practice of running Mattins, Litany and Liturgy into one service without any intermission: a custom with nothing to recommend it, but eminently calculated to weary the congregation of the service of the Church. Grindal, when Archbishop of York, had a large hand in bringing this in;³⁵ and in 1571 enjoined that the minister should not

pause or stay between the Morning Prayer, Litany, and Communion, but shall continue and say the Morning Prayer, Litany, and Communion or the service appointed to be said when there is no Communion, together, without intermission, to the intent the people may continue together in prayer and hearing the Word of God, and not depart out of the church during all the time of the whole divine service.

His object seems to have been to do away with as much ringing and tolling of bells as possible, of which he had the customary puritan horror, somehow seeing gross superstition in the sound of a bell; a dislike, which popular belief in those times, and before, credited someone else with sharing. When he was translated to Canterbury, he projected a metropolitical visitation of the southern Province, which was interrupted by his sequestration in 1576. In the articles drawn up for this purpose, he enquires whether

³³ *Rit. Comm.*, 2nd Rep., 648.

³⁴ T. Cranmer, *Miscellaneous Writings*, 412.

³⁵ *Rit. Comm.*, 2nd Rep., 414.

there be any ringing or knolling of bells on Sundays, or Holy days, between Morning Prayer and the Litany, or in any time of the Common Prayer, reading of the Homilies, or of preaching, except one bell in convenient time to be rung or tolled before the sermon.³⁶ However, even as late as Wheatly's days, some places kept an interval between Mattins and the Litany:³⁷ at Worcester Cathedral Church and at Merton College the former was read at 6 o'clock or 7 o'clock, and the latter at 10 o'clock.

The rubric in our present book, which requires the Litany to be sung "after Morning Prayer," owes its presence to Cosin.³⁸

In the rubric before the Litany there is no appointment at what time of the day, or after what part of the service, it ought to be said; so that a contentious man may take his liberty to say it after Evening Prayer, or at any time of the day, upon Sundays, Wednesdays and Fridays, etc., at his own choice, unless an order be here added to confine him. Nor is the place of the Church here specified where it shall be said; though in the rubric before the Communion, it is presumed that a peculiar place is appointed for it; and in Queen Elizabeth's Injunctions, that appointed place is said to be in the midst of the choir, as in Cathedral and many other churches hath been accustomed.

The transference of the common memories (sometimes known as the State Prayers) until after the Litany, according the rubric in our Mattins, has the effect of making the Litany a part of Mattins, and of bringing the service to a full close by the "Grace": and thus completely cuts off the connection between the Litany and the Liturgy, which is such a primitive feature of the Christian ritual.

The rubrics have been modified by the Shortened Services Act of 1872, more properly called "the Act of Uniformity Amendment Act." The chaos, which all attempts at uniformity made by the civil power must inevitably bring about, has not been lacking in the wake of this Act. The three services of the morning may be used all together, "or in varying order as separate services," or the Litany may be said after the third collect at Evensong, either in lieu of or in addition to the use of the Litany in the morning.

It would certainly seem that under this Act the Litany can legally be used immediately before the Communion Service: the words of the Act being: "Be it therefore enacted and declared that any of such forms of service [i.e. Mattins, Litany, and Holy Communion] may be used together, or in varying order as separate services." There is nothing, therefore to prevent us from replacing the English procession in its old position before the celebration of the Eucharist. Whether the Act would permit its restoration to the primitive position of the People's Prayers,—after the Sermon, and before the Offertory—is less certain. The practice and usages of the Primitive Church are certainly held up as a model for our imitation, even (if not specially) by those who departed furthest from them; so that we should only be following the guide set before us by

³⁶ Edmund Grindal, *Remains*, Parker Society, 1843; 160.

³⁷ Charles Wheatly, a *Rational Illustration of the Book of Common Prayer*, ch. iv: § 5: Oxford, 1802; p. 165.

³⁸ John Cosin, *Works*, Oxford, 1855; vol. v, p. 509.

authority if we did sing the Litany just before the Offertory. Nor is this position entirely unknown to the Book of Common Prayer. In the form of consecrating an Archbishop or Bishop, the Litany is sung after the Sermon and before the Offertory. And before 1662 the same arrangement was observed in the Ordering of Priests.

It is not, however, necessary to do anything doubtful: we have another representative of the People's Prayers, which was used before, in the course of, or after the Sermon, during the seventeenth and eighteenth centuries, in the Bidding of Prayer. And for this we have undoubted authority: with a form set forth to be followed as a model, though not strictly word for word, unless we wish.

The use of the Litany on Wednesdays and Fridays may be regarded either as the Procession before the mass on the two great station days of the week; or as a continuation of, and a making permanent, the medieval custom of having litanies and general supplications on those days, in times of tribulation.

In the former view the Litany is in exactly the same case as on Sundays: it is the modern representative of the People's Prayers. In the latter, it does not necessarily hold this position, although these votive supplications were very often followed by a mass for the particular needs of the time. Langham, for example, on the occasion of a great pestilence in July, 1368, ordered the Prior and Chapter of Canterbury to perform procession on Wednesdays and Fridays, with the accustomed chanting of the Litany, for the cessation of the plague.³⁹ Some years later, in 1375, Sudbury ordered the same,⁴⁰ for the cessation of the pestilence and the war, the moderation of the inclement weather and the tranquility of the realm. Two years after prayers for peace were ordered in masses, sermons, and public processions, on the same days of the week. Courtney, in 1382, and again in the following year,⁴¹ ordered the same. In these cases the processions with Litany were not followed by a votive mass. But in 1402 solemn processions on Wednesdays and Fridays with bell-ringing, and chaunt of Litany, followed by the accustomed votive mass, were ordered for better weather and the good estate of the King and Realm.⁴² In 1407 similar processions on those days, followed by a mass, if possible, or even a special collect for peace were ordered for tribulation, schism, plague, and peace.⁴³ Similar processions were ordered, without any mass to follow, for various purposes in 1419, 1452, and 1453, and frequently afterwards.⁴⁴

It was, then, a recognised processional devotion in the middle ages, on Wednesdays and Fridays, and in times of need: and our present practice may be regarded as a fixation of what was before but occasional. The confusion of ideas has arisen from the double origin of the form in our Prayerbook, and the double duty to which it has been,

³⁹ D. Wilkins, *Concilia*, iij, 74.

⁴⁰ *Ibid.*, 100.

⁴¹ *Ibid.*, 155, 176, cnf. 195, 198, 265.

⁴² *Ibid.*, 265.

⁴³ *Ibid.*, 304, cnf. 337.

⁴⁴ *Ibid.*, 392, 560, 563.

and has to be, put.

Chancellor Vernon Smith⁴⁵ says in his book on the Law of Churchwardens and Sidesmen that

it has sometimes been suggested that the reading of the Litany by a layman in the regular services of the Church is permissible. But there is no legal warrant for this idea. On the contrary, the Act of Uniformity of Queen Elizabeth's reign, which with the modifications introduced by the Act of 1662 is still in force, requires all ministers in cathedral and parish churches and elsewhere to say, among other things, the form of the Litany. And the 15th Canon of 1603 is to the same effect, expressly directing that the Litany shall be said or sung when and as is set down in the Book of Common Prayer by the parsons, vicars, ministers, or curates in all cathedral, collegiate, and parish churches and chapels.

To this we may demur, for the following reasons. First: the words of the Act of 1558 are,

that all and singular Ministers in any Cathedral or Parish Church or other place . . . shall ... be bounden to say and use the Mattins Evensong Celebration of the Lord's Supper and Administration of each of the Sacraments and all the Common and open Prayer in such order and form as is mentioned in the said Book.

In the Elizabethan Litany there are no rubrical directions at all for the priest to say any part of the form: nor concerning what parts the people are to say. If we compare the Litany with Mattins or Evensong of the Book of 1558, the difference is remarkable. The two latter services have frequent rubrical directions pointing out what the priest has to say, and what the people: the Litany has none. The Book of 1661, which is of more concern to us now, has a little more to say. Three times it directs the Priest to say something: first, after the Kyries is the rubric: *Then shall the Priest and the people with him say the Lord's Prayer*: secondly: *Priest*, O Lord, deal not with us after our sins: and the third, after some *preces*, without any directions how they are to be said: *Priest*, O Lord, let thy mercy be shewed upon us. These (apparently) arbitrary directions might suggest that the priest was only meant to say the Lord's Prayer, the two versicles, and (without doubt) the collect or collects which follow the versicles and responses.

Secondly, the minister is required to say the form appointed for the celebration of the Lord's Supper. But this does not mean that he is bound to say the responses to the Decalogue, nor the *Amens* to the prayers. Though, as the Book is printed, he might think it his duty to say the *Sanctus* alone without the people, and also the *Gloria in excelsis*, for there is no rubrical direction for the people to say either: yet, as the Book was interpreted in the light of previously existing customs, the people joined in both of these hymns; and so the practice continues to this day. Bishop Compton specifically enjoined in 1696 that the choir should sing the Trisagion and the *Gloria in excelsis*, at St. Paul's Cathedral

⁴⁵ P. V. Smith, *Law of Churchwardens and Sidesmen*, London, 1903; pp. 20-1.

Church.⁴⁶

Thirdly, we have a great deal of evidence that, at any rate in cathedral and collegiate churches, from the end of the sixteenth century onwards, it was usual for two laymen or boys to chaunt the Litany as far as the Lord's Prayer, and not for the priest to do so.

In the early years of Elizabeth there was great difficulty found in serving every parish properly: to remedy this Parker⁴⁷ allowed certain priests to hold several benefices together, with a proviso,

To depute in every such parish committed to his care, a deacon (if it should be), or some honest, sober, and grave layman: who, as reader, should read the order of service appointed; but such reader not to intermeddle to christen, marry, or minister the Holy Communion, or preach or prophesy; but only to read the Service of the day, with the Litany, and homily as should be prescribed, in the absence of the principal pastor.

In his statutes for the Hospital of Eastbridge in Canterbury, given in 1569, Parker orders the boys to learn to sing the Litany, though it is not clear what part they had to take, nor whether the Master or some other had to take part as well. The words of the statute are:—

Volumus etiam quod in diebus ferialibus ter qualibet hebdomada omnes pueri praedicti precatones in capella hospitalis praedicti aha voce canendo discent, vel Letaniam vel alias solemnes orationes breves iuxta ordinationem Magistri qui pro tempore fuerit.⁴⁸

In answer to a Petition to Parliament in 1641 the Dean and Chapter of Worcester⁴⁹ state that “the Epistoller and Gospeller are not by statute to be priests, but lay-clerks, as in other Churches, and these clerks are to read the Litany.”

After the Restoration the same practice is found in vogue. John Playford wrote *An introduction to the skill of Musick* which ran into many editions. In it he perpetuates the old traditions of cathedral and collegiate churches, which the Commonwealth had naturally tended to obliterate. His directions for the singing of the Litany are as follows:—

Upon the usual days that the Litany is appointed to be sung, it is sung by the two of the Choir in the middle of the Church near the Bible Desk, the whole Choir answering them to the first four Petitions in the same tune and words.

O God the Father.....

Priest. Remember not, Lord, etc.⁵⁰

Thomas Elborow,⁵¹ vicar of Chiswick, writing some years later, says of the

⁴⁶ W. Sparrow Simpson, *Registrum statutorum et consuetudinum eccl. cath. S. Pauli Londinensis*, London, 1873, p. 285

⁴⁷ J. Strype, *Life and Acts of Matthew Parker*, Appx., bk. ii: cap. 7.: London, 1711; pp. 65-6.

⁴⁸ *Ibid.*, appx., p. 95.

⁴⁹ John Noake, *The Monastery and Cathedral of Worcester*, London, 1866; p. 559.

⁵⁰ John Playford, *An Introduction to the skill of Musick*, 19th Edition, London, 1730; p. 57.

Litany, “the usual place for saying of it, where it can be done conveniently, is in the midst of the Church, and just before the Chancel-door, the Ministers turning their faces towards the Altar or Communion-Table, when they say it.” The use of the plural suggests that more than one “minister” sang it: but tells us nothing of their position in the ecclesiastical polity. But at Lincoln⁵² in 1664, Dr. John Featley, the Precentor, presented “Alexander Thomson, one of the poor Clerks of the said Church, for-as-much as he hath seldom or never worn a surplice in the quire since he was admitted into the said office, nor performed his duty of reading the Litany.” Dr. Bisse,⁵³ preaching in the Cathedral Church at Hereford on 7th September, 1720, at the Anniversary Meeting of the choirs of Worcester, Gloucester and Hereford, takes advantage of the opportunity to remove “a stumbling block, at which many well affected to our Liturgy have stumbled; that the singing of the Litany, so solemn a parcel of our Service, is sometimes performed by laypersons, which belong to, and are embodied in our choirs.” He goes on to vindicate “the Church, which admits of no irregularity,” shewing “this offence to be grounded on a mistake,” and defends the practice at some length.

Anthony Sparrow⁵⁴ bears witness to the same in his *Rationale upon the Book of Common Prayer*. “In the former part of the Litany,” he says, “the priest hath not a part so proper but that it may be said by a deacon or other and it useth to be sung by such in cathedral and collegiate churches and chapels. . . . but in the latter part of the Litany, from the Lord’s Prayer to the end, the priest hath a part more peculiar.”

Another class of witnesses while testifying to the custom, do so in protesting against it. Thomas Bennet, Rector of St. James’s in Colchester, wrote a *Paraphrase with Annotations upon the Book of Common Prayer*⁵⁵ in 1708, in which he thinks himself

obliged to take notice of a most scandalous practice, which prevails in many such Congregations, as ought to be fit Precedents for the whole Kingdom to follow. ‘Tis this; that Laymen, and very often young Boys of eighteen or nineteen Years of Age, are not only permitted, but obliged, publicly to perform this office, which is one of the most solemn parts of our Divine Service, even tho’ many Priests and Deacons are at the same time present.

Charles Wheatly,⁵⁶ too, had similar objections.

“The singing of this office by Laymen, as practised in several cathedrals and colleges, is certainly very unjustifiable,” he thinks, “and deservedly gives offence to all such as are zealous for regularity and decency in Divine Service. And therefore (since it is plainly a practice against the

⁵¹ Thomas Elborow, *The Reasonableness of our Christian Service*, London, 1677; p. 190.

⁵² H. Bradshaw and Chr. Wordsworth, *Statutes of Lincoln Cathedral*, Cambridge, 1897; part ii, (t. iii), p. 646.

⁵³ Thomas Bisse, *Beauty of Holiness*, Cambridge, 1842; pp. 254-5-6.

⁵⁴ Oxford, 1843; p. 78.

⁵⁵ Thomas Bennet, *A Paraphrase with Annotations upon the Book of Common Prayer*, London, 1708; p. 94.

⁵⁶ Charles Wheatly, *A Rational Illustration of the Book of Common Prayer*, Chap, iv, n. 3: Oxford, 1802; p. 166.

express rules of our church, crept in partly through the indevout laziness of Minor Canons and others, whose duty it is to perform that solemn office; and partly through the shameful negligence of those who can, and ought to correct whatever they see amiss in such matters) it cannot surely be thought impertinent if I take hold of this opportunity to express my concern at so irreligious a custom. And to shew that I am not singular in my complaint, I shall here transcribe the words of the learned Dr. Bennet, who has some time since, upon a like occasion, very severely, but with a great deal of decency inveighed against this practice; though I cannot learn that he has yet been so fortunate as to obtain much reformation.”

And then he goes on to quote the passage which we have just given above. But perhaps Wheatly was a little hasty, both in his review of the history of the origin of the practice (of which we shall say more later), and also in thinking that there had not been effected any “reformation.” The Dean and Chapter of Salisbury Cathedral Church⁵⁷ resolved and ordered on 13 August 1711, “that on all Litany dayes for the future, the Litany shall be chaunted out by one of the Vicars Choral, and not by two lay-singers as it hath been usually done.” Burnet,⁵⁸ bishop of Salisbury, thought that “no inconvenience could follow on leaving out the Cross in Baptism, or in laying aside surplices, and regulating Cathedrals, especially as to that indecent way of singing prayers, and of Laymen’s reading the Litany. All Bowings to the Altar have at least an ill appearance, and are of no use.”

Mr. Jebb in his *Choral Service of the United Church of England and Ireland*⁵⁹ points out that at St. Paul’s the Litany is sung by two minor canons; at New College, Oxford, by two chaplains; at Lichfield and at Exeter, by a priest and a lay vicar together; and at Lincoln by two lay vicars. Mr. Christopher Wordsworth,⁶⁰ writing of the latter Church, says: “by a custom of long standing the invocations &c. of the Litany are sung by two Junior (or Lay) Vicars kneeling at a long stool placed over the antient stone inscribed *cantate hic* mentioned in the Black Book, p. 395.” But in every case a priest alone performs the latter part of the service, beginning with the Lord’s Prayer.

On the other hand there is a good deal of evidence that, in parish churches where there was no choir of clerks, the priest himself performed both parts of the service. It is hardly necessary to give any instances of the practice, the existence of which no one disputes or denies; but we may quote just one from the first series of notes on the Prayer Book, formerly attributed to Cosin⁶¹ “The Litany to be said or sung in the midst of the church. Injunct. Eliz. The Priest goeth from out of his seat into the body of the church, and (at a low desk before the chancel door, called the foldstool) kneels and says or sings the Litany.” The annotator proceeds to cite Joel ii, 17 as a witness to the position of the priests and prophets, “weeping between the porch or the altar.”

⁵⁷ W. H. Jones, *Fasti ecclesiae Sarisberiensis*, Salisbury and London, 1879; p. 285.

⁵⁸ *Bishop Burnet’s History of his Own Time*, London, 1734; ii, 636.

⁵⁹ J. Jebb, *The Choral Service of the United Church of England and Ireland*, London, 1843; p. 439.

⁶⁰ *Statutes of Lincoln Cathedral*, pt. ii, (t. iii), p. 646.

⁶¹ J. Cosin, *Works*, Oxford, 1855; vol. v, p. 67.

But it was never intended that the priest himself should say the Litany, in every church throughout the land: the continuous existence of the contrary custom in cathedral and collegiate churches proves this. And further witness is found in the rubric of the Durham Prayer Book,⁶² before the Litany. "The Priest (or Clerks) kneeling in the midst of the quire; and all the people kneeling, and answering as followeth."

Nor must the rubric in the Communion in our present Book be forgotten: "Then shall they all kneel upon their knees, and the Priest and Clerks kneeling in the place where they are accustomed to say the Litany shall say this Psalm." The use of the plural, "where they are accustomed," and the allusion to the clerks' as well as the priests' kneeling in the customary place, shows that the Revisers of 1661 were not ignorant of, and recognised, the practice of the Clerks' saying the Litany. And, indeed, there is some grounds for believing that the absence of any directions in our present Book was not unintentional, but so that the ancient customs might still prevail.

Let us now see what was the ancient way of reciting the Latin Litany, and how far the old rules are available for our present form. The rubric for the Litany on Lenten ferias in the Sarum Breviary runs:⁶³

Et quic quid sacerdos dicit de Letania, chorus idem repetat plene et integre usque ad probationem. Ut pacem dones. Tunc respondent chorus Te rogamus audi nos tantum. et sic de singulis usque ad Fili Dei, Te rogamus audi nos, tunc respondeat chorus idem. et sic de singulis usque ad Kirieleyson, Christe eleyson, Kyrieleyson.

Here the priest is represented as saying the Litany, to which the choir respond. But in the Sarum Consuetudinary of the 13th century, the Litany on Wednesdays and Fridays in Lent is sung by two clerks of the second rank of stalls.⁶⁴ Seven boys sing the septiform Litany on Easter Even, and five deacons the quinquiform, in the midst of the quire.⁶⁵

In the 16th century Sarum Processional the rubric for Wednesdays and Fridays in Lent agrees with the old Consuetudinary: *duo clerici de secunda forma, habitu non mutato, dicant letaniam in revertendo*.⁶⁶ On Easter Even there is a similar agreement; but the metrical Litany, *Rex sanctorum angelorum*, was sung by three clerks of the upper rank of stalls, two in red silk copes and the middle one in a white.⁶⁷

On Rogation Monday we have in the Processional a similar rubric to that which we have quoted from the Breviary: the choir repeat after the priest.⁶⁸ On the Vigil of the

⁶² *Ibid.*, 509, note v.

⁶³ Fr. Procter and Chr. Wordsworth, *Breviarium ad usum insignis ecclesiae Sarum*, Cambridge, 1882; fasc. i, col. dxc.

⁶⁴ W. H. Frere. *Use of Sarum*, Cambridge, 1898; vol. i, p. 142.

⁶⁵ *Missale Sarum* 347-8, 350.

⁶⁶ W. G. Henderson, *Processionale ad usum . . . Sarum*, Leeds, 1882; p. 33.

⁶⁷ *Ibid.*, 90.

⁶⁸ *Ibid.*, 107.

Ascension, after the mass of the vigil, if a double feast should happen on that day, *tres clerici de superiori gradu in media processione cantent letaniam in revertendo habitu non mutato; si duplex festum non fuerit, dicatur a duobus clericis de secunda forma*.⁶⁹ Under certain circumstances a Litany was sung on the Monday by the clerks, and responded to by the choir; as in the other days.⁷⁰ The origin of the custom of setting minor canons, vicars or lay vicars to sing the Litany is evidently derived from this: they are all, "clerks of the second rank of stalls," *de secunda forma*, and so the post-reformation practice which we have described above is merely the perpetuation of the ordinary custom. There is no need to produce precedent for the mode of recitation of the Lord's Prayer, but our present rubric merely follows the old use in directing: *Then shall the Priest, and the people with him, say the Lord's Prayer*. Nor can any question arise as to who should say the succeeding versicle, which is plainly directed to be said by the Priest alone. After the response, the Priest, of course, by all precedent says, *Let us pray*, and the collect, *Deus qui contritorum non despicias gemitum*, which at one time formed part of a mass in time of some tribulation, and appears in the Sarum mass *pro tribulatione cordis*. By a printer's error the *Amen* has been omitted from this prayer: but it was in the Elizabethan forms, and should be said now.

With this, our Litany, consisting of the supplications of the people, summed up by the priest's collect, properly concludes. What follows, is of the nature of an appendix. This begins with an anthem and Psalm, of somewhat peculiar form: but the underlying plan is the same as that of the Office or introit. The anthem, *O Lord arise*, was that sung at the beginning of the Rogation procession.

*Haec antiphona dicatur a toto choro in stallis antequam exeat processio, cantore incipiente: Exsurge, Domini, adiuva nos, et libera nos propter nomen tuum, alleluia. Ps. Deus auribus nostris audivimus: patres nostri annuntiaverunt nobis. Non dicatur nisi primus versus, sed statim sequatur Gloria Patri. Deinde repetatur antiphona Exsurge.*⁷¹

But in the present Book the anthem is repeated between the Psalm and the *Gloria*, as in the Office on double feasts, but not, as then, again afterwards: moreover, there is a slight verbal alteration in the repetition. It is difficult to guess what can have been the object of the changes: still, there they are.

The proper way of singing the *Exsurge* is not to treat it, as so commonly is done, as if it were a V and R; but for the choir to sing, *O Lord arise*, the chaunters beginning it and the rest of the choir continuing.

The versicles following have no directions for the priest to say them until the V. *O Lord let thy mercy be shewed upon us*: and the fact that this versicle in special is thus distinguished shows that those preceding are to be recited in a different manner. Here

⁶⁹ *Ibid.*, 117.

⁷⁰ *Ibid.*, 118.

⁷¹ *Processionale Sarum*, 105.

again we have the old custom prevailing. These versicles are taken from the old rogation Litany; to which they were added as an appendix, for use in war-time:⁷² *Si necesse fuerit versus sequentes dicantur a praedictis clericis* [*i.e.* those who have been saying the Litany] *tempore belli*. But in the Latin form the clerks said a verse, and the choir responded with the same verse; in our present form the printing in roman and italic types alternately suggests that the verses are to be alternated between two groups of persons, and not as of old. However, these verses are to be sung between the clerks who sang the first part of the Litany, and the choir; and not between priest and choir.

Then comes the priest's versicle, which is not the same as in the older uses. After which the priest says, *Let us pray*, and the collect, *We humbly beseech thee*, an expansion of the Latin prayer, *Infirmis nostram*, formerly used here: followed by the "prayer of St. Chrysostom" and the "Grace." And here endeth the Litany.

⁷² *Ibid.*, 120.

APPENDIX

I.

THE LITANY IN SKELETON WITH RUBRICAL DIRECTIONS ACCORDING TO THE ANCIENT ENGLISH USE.

Two clerks or chaunters, Reeling in the midst of the quire, shall begin:

O God the Father, of heaven, etc.

And the choir and people shall answer:

O God the Father, of Heaven, etc.

The two Clerks: O God the Son, etc.

People: O God the Son, etc.

The two Clerks: O God the Holy Ghost, etc.

People: O God the Holy Ghost, etc.

The two Clerks: O holy, blessed, and glorious Trinity, etc.

People: O holy, blessed and glorious Trinity etc.

Then if the Litany is to be sung in procession, all shall stand up; otherwise, all shall remain kneeling as before; and the two clerks shall continue:

Remember not, Lord, our offences, etc.

People: Spare us, good Lord.

And in like manner shall the rest of the Litany be sung, as far as the Lord's Prayer. If it be sung in Procession, care should be taken so to time the same that the Rood-screen is reached at the end of the last response of We beseech thee to hear us, good Lord. When the people have for the last time answered, Lord have mercy upon us, the Priest shall (stand if he were kneeling before, and) say the Lord's Prayer, and all the people repeat it with him. If it be in procession, the choir and clergy shall remain standing before the Rood all the time of saying, Our Father, etc., until the end of the collect, O God, merciful Father.

Priest: Our Father. *People:* Which art in heaven, etc.

Priest: O Lord, deal not, etc. *People:* Neither reward us, etc.

Priest: Let us pray. O God, merciful Father, etc.

People. Amen.

Then the clerks or chaunters shall begin: O Lord arise; and the choir and the people continue: Help us, and deliver us for thy Name's sake. And if it be in procession, as this is in singing, the choir and clergy shall pass on towards the step of the quire; there arriving in time for the priest to say; O Lord, let thy mercy etc. Then the two chaunters or clerks begin the Psalm. O God, we have heard with our ears, and our fathers have declared unto us: People and choir: The noble works, etc.

The chaunters: O Lord, arise: *People:* Help us, etc.

The choir-side: Glory be to the Father, etc.
The opposite-side: As it was, etc.
The chaunters: From our enemies, etc.
The choir and people: Graciously look, etc.
and so on, in like wise, for the rest of these preces.
Priest, standing: O Lord let thy mercy, etc.
People: As we do put, etc.
Priest: Let us pray. We humbly beseech thee, etc.
People: Amen.
Priest: Almighty God, who, etc.
People: Amen.
Priest: The grace of our Lord, etc.
People: Amen.

II.

A FULLER FORM OF THE BIDDING OF PRAYER, ADAPTED
FROM VARIOUS FORMS IN USE IN THIS COUNTRY
IN ANCIENT TIMES: OR TAKEN OUT
OF THE BOOK OF COMMON
PRAYER, AND THE
HOLY SCRIPTURES.

Dearly beloved, ye are bidden to pray for the good estate of Christ's holy catholic Church, and specially for our Church of England: for all Christian kingdoms and empires, and specially for the British Empire; that Jesus Christ, the Prince of Peace, may grant rest, unity, and peace among all Christian peoples.

Also ye shall pray for our sovereign lord, Edward, and all the royal family: for all archbishops, bishops, and other ministers of God's Word and Sacraments, and specially for the bishop of this diocese, and for the patron and the parson of this church, and for all the priests and clerks which serve God in this church; that God of his great mercy grant them grace so to do in this world, that it may be to the salvation of their souls and of all Christian folk. Also for the Lords of the Council, all the Nobility and Magistrates, and the whole Commons of this realm: for the welfare and prosperity of this worshipful city [this town *or* village], and all that dwell therein, and specially for this congregation here assembled, that they may live in the true faith and fear of God, and brotherly charity one to another. Also ye shall pray for them that are absent, both for them that could not be present and them that would not: and for all those who are afflicted or distressed in mind, body, or estate, [specially]: and for all benefactors to this church and parish.

Also I bid you pray for God's blessing on the fruits of the earth, that we may receive them in due season. For these and for all else, together let us say:

Ps. 76. God be merciful unto us, etc.

Glory be to the Father, etc. As it was, etc.

Priest: O Lord hear our prayer.

Answer: And let our cry come unto thee.

Priest: Let us pray. O God, who pourest into the hearts of thy faithful people the gifts of charity by the grace of the Holy Ghost; Grant unto thy servants and handmaidens, for whom we entreat thy mercy, health both of mind and body; that they may love thee with all their might, and with whole affection follow those things that are well-pleasing unto thee; and in our days grant us thy peace; through Christ our Lord. *Amen*.

Priest. Further, I bid you remember in your prayers all the faithful departed [and specially . . .]; that God keep them in peace and rest, and that they with us, and we with them, may have our final consummation and bliss in his everlasting kingdom. And together let us say:—

Ps. 130. Out of the deep, etc.

Priest. The souls of the righteous are in the hand of God.

Answer. And there shall no torment touch them.

Priest. Let us pray. O God, which by the mouth of St. Paul thine apostle, hast taught us not to sorrow for them that sleep in Christ; grant, we beseech thee, that in the coming of the same thy Son, our Lord Jesus Christ, both we and all other faithful people being departed, may be graciously brought into the joys everlasting; through the same thy Son, who shall come to judge the quick and the dead, and the world by fire. *Amen*.

Or this

O God, with whom the souls of the righteous, after their going hence, are in peace; we commend into thy hands the souls of all the faithful departed, humbly beseeching thee so to perform the good work which thou hast begun in them, until the day of our Lord Jesus Christ, that they may have mercy of thee and be found blameless in that day; through the same thy Son Jesus Christ, who shall come to judge the quick and the dead, and liveth and reign eth with thee and the Holy Ghost, One God, for ever and ever. *Amen*.

Always concluding with:

People: Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Priest: Our Father. *People*: Which art in heaven, etc.