

Ministration at the Time of Death

By the time of the council of Nicaea (A.D. 325) the practice of giving communion to the dying as a means of *viaticum* (sustenance for a journey) seems to have been regarded as an ancient custom (for commentary see below, pp. 477–478). Prayers for the commendation of the departed are extant from the fourth century.

In the middle ages the visitation of the sick came to be thought of not as a rite for healing but for the remission of sins, and its use was largely reserved to those thought to be in extremis. The litany for the dying and prayers of commendation were, therefore, added to that rite.

Although the 1549 Prayer Book did not include the litany and prayers for the dying from the medieval rite, the revision of the visitation office still contained many elements better suited to a “last rite” than to a rite for healing. The commendatory prayer for a sick person “at the point of departure” was added in the 1662 Book. In the 1928 revision the visitation office was altered to make it more suitable as a rite of healing; a litany and additional commendatory prayers were added for use when appropriate. The present Book has substituted a new prayer for the 1662 commendation, has revised the concluding collect of the litany, and added an additional commendatory prayer. Prayers for use at a vigil and a rite for the reception of the body at the church have also been added.

Ministration at the Time of Death (pp. 462–467)

The rubric specifies that the minister of the congregation should be notified when a person is near death, “in order that the ministrations of the Church may be provided.”

A Prayer for a Person near Death (p. 462)

This prayer, thought to have been drafted by John W. Ashton, replaces two prayers from the 1662 revision which may have been composed by Robert Sanderson: “A Prayer for a sick person when there appeareth small hope of recovery,” and “A commendatory Prayer for a sick person at the point of departure.” The first of these reads:

O Father of mercies, and God of all Comfort, our only help in time of need; we fly unto thee for succour in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and Holy Spirit, in the inner man. Give him unfeigned repentance for all the errors of his life past, and steadfast faith in thy Son Jesus; that his sins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst, even yet, raise him up, and grant him a longer continuance among us. Yet, forasmuch as in all appearance the time of his dissolution draweth near; so fit and prepare him, we beseech thee, against the hour of death; that after his departure hence in peace, and in thy favor, his soul may be received into thine everlasting kingdom, through the merits, and mediation of Jesus Christ, thine only Son, our Lord and Saviour. Amen.

The prayer had been abbreviated somewhat for the 1928 Book. The other prayer reads:

O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons: We humbly commend the soul of this thy servant, our dear brother, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world: that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged, and done away, it may be presented pure and without spot before thee. And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail, and uncertain our own condition is; and so to number our days that we may seriously apply our hearts to that

holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting through the merits of Jesus Christ, thine only Son our Lord. Amen.

The final petition was omitted in 1892 and the phrase "in the midst of this miserable and naughty world" dropped in the 1928 revision. A briefer form of the prayer is retained among additional prayers printed in the burial rite (p. 488).

Litany at the Time of Death (pp. 462–465)

The rubric notes that it is desirable for others to join with the minister in the litany.

This litany, added to the Prayer Book in 1928, is based upon the "Litany for the Dying" in William Bright's *Ancient Collects* (pp. 118–120) which was drawn from the medieval litanies of Sarum, Fleury, Jumièges, and Rouen. The present Book abbreviates the responses to the invocations from the longer "Have mercy upon the soul of thy servant" in both Bright's book and the 1928 edition, in order to remove the dualistic concept of soul apart from body which the older form implied. One of the two translations of the Agnus Dei done by ICET is substituted for the form in the 1928 Book. As in other rites in contemporary language, both contemporary and traditional forms of the Lord's Prayer are provided. The structure of this litany is like that of the Great Litany (pp. 148–153): invocations, deprecation, obsecrations, supplications, Agnus Dei, Kyrie, Lord's Prayer, and final collect. The final collect is a revised form of that in the 1928 Prayer Book, a condensed form of a prayer in Bishop Charles Gore's *A Prayer Book Revised* (1913). Gore's version was based upon a translation of "A prayer for a soul going to judgment," in the Eastern Orthodox rite for the dying, from William Bright's *Ancient Collects* (pp. 117–118).

A Commendation at the Time of Death (p. 464)

The 1928 revision was the first Prayer Book to include this commendation which is dependent on a shortened version of the Sarum form which William Bright had printed in *Ancient Collects* (p. 120). That form reads:

Depart, O Christian soul, out of this world, in the Name of God the Father Almighty, Who created thee; in the Name of Jesus Christ His Son, Who suffered for thee; in the Name of the Holy

Ghost, Who has been poured into thee; may thy place be this day in peace, and thy habitation in the Heavenly Jerusalem.

The revisions were influenced by the summary of the creed in the catechism of previous Prayer Books and by our Lord's words to the penitent thief on the cross (Lk. 23:43).

A Commendatory Prayer (p. 465)

This prayer is a slightly abbreviated version of one first included in the 1928 Book. It had been proposed for inclusion in the 1883 *Book Annexed*. The present Book also uses it at the commendation within the burial rite (pp. 483 and 499). The source is a prayer by John Cosin in *A Collection of Private Devotions* (1627).

The final form, included in the American Prayer Book for the first time, both here and in the burial rite (pp. 486 and 502), was used in the Sarum rite at the commendation of the soul and as the dismissal after the service at the grave.

Prayers for a Vigil (pp. 465–466)

The vigil, a normal part of the medieval burial liturgy, was not taken into the continental Reformed rites for burial nor into the 1549 Prayer Book, although provision for it was included in English primers. A vigil is here restored as a suitable option. The form suggests appropriate texts for use in areas where a vigil is expected or desired. It is especially useful as an additional rite which can provide opportunity for friends unable to attend the regular rites to come together for prayer with the family. Like the vigils of the church year it prepares the participants for the climactic liturgy of the word and table at the burial itself.

Psalms, lessons, and collects, such as those for the burial service, may be used, as well as psalms, collects, and lections that will not be part of the burial rite. The vigil may, indeed, be an opportunity to introduce texts which will be used at the burial or to give time for reflection upon them. The rubric also suggests that the litany at the time of death (pp. 462–464) is appropriate. The additional litany of commendation, dependent on the form used at Gethsemani Abbey, uses a response based on the last words of our Lord from the cross (Lk. 23:46) taken from Psalm 31:5. Other scriptural allusions are Matthew 22:11–12, Matthew 25:34, and Hebrews 4.

Reception of the Body (pp. 466–467)

This form, new to the 1979 Prayer Book, may be used whenever the body is brought to the church, and is especially suitable if the body is at the church sometime prior to the public rite. The form is composed of two prayers, one for the deceased and one for the bereaved, each of which is preceded by a bidding which may be followed by a period of silence.

The first prayer is the final collect of the litany at the time of death (p. 464). The bidding to the second prayer is based upon the last of the additional prayers in the burial rite (pp. 489 and 505). The prayer itself is an abbreviated form of "For a Person under Affliction" in the 1789 Book, one of those from Bishop Samuel Seabury's notebook of "Occasional Prayers and Offices." It incorporated phrases from the Litany, the office for the visitation of the sick, and the prayer "for all conditions of men" in the 1662 Book. In earlier Books the prayer read:

O merciful God, and heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men; Look with pity, we beseech thee, upon the sorrows of thy *servant*, for whom our prayers are desired. In thy wisdom thou hast seen fit to visit *him* with trouble, and to bring distress upon *him*. Remember *him*, O Lord, in mercy; sanctify thy fatherly correction to *him*; endue *his* soul with patience under *his* affliction, and with resignation to thy blessed will; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace; through Jesus Christ our Lord. Amen.

This prayer was somewhat shortened in the 1928 Book. (Compare No. 55 among the Prayers and Thanksgivings, p. 831.)

Rubrics suggest suitable additions to this rite for use if the burial office is not to follow immediately, specify that the burial rite begins with the opening anthems if it is to follow immediately, and suggest that the body be led into the church by a member of the congregation bearing the lighted paschal candle which signifies Easter and baptism.

The Burial of the Dead

The earliest accounts we have tell of rites and ceremonies which filled the time between death and burial. The rites were designed to insure that the dead were, in fact, dead (and not perhaps in a coma or trance) and that they stayed dead, and to carry the members of the community through their dealings with grief, realign the family structure, and redistribute the property and community responsibilities of the deceased so that the family and community could move on in the daily round.

Jewish rites and ceremonials included preparation of the body. Mourners tore their garments, dressed in sackcloth, and cut their hair. Neighbors brought bread and "the cup of consolation." Prayer and sacrifices were offered for the dead, with lamentations and funeral hymns, and the placing of bread and wine offerings on the tombs.

The kerygma of the resurrection and exaltation of Jesus Christ and the assurance of resurrection in Him is central to New Testament teaching. Except for reinterpretation in terms of the Christian gospel, the rites of burial in the New Testament period were probably not very different from those of the Jews, although customs derived from pagan practice exerted an increasing influence as the number of Gentile Christians multiplied.

Pagan burial customs included the *viaticum*, the last meal for the dead, or the coin for Charon, the ferryman who would carry the dead across the Styx only if he were paid; the final kiss; the arranging, washing, anointing, and clothing of the body; the procession to the grave with torches, lamentations, dirges, and mourners dressed in black; the (cremation and) burial of the remains; the ceremony of farewell, *vale*, and the funeral oration; and commemorations at certain intervals. A wake was customary in some areas before the burial;

in others following it, where burial was on the day of death and the wake was held at the grave.

The early Christians substituted communion for the *viaticum* and rejected the use of torches in procession because of their association with the emperor cult. Psalms, hymns, and Alleluias replaced the lamentations and dirges, and the church fathers inveighed against the wearing of black by the mourners. Cremation was considered unsuitable since the body was to be resurrected; psalms, hymns, and prayers substituted for the *vale*. In some places the ceremonies at the grave concluded with a Eucharist, and the Eucharist was offered in commemoration at certain intervals.

Descriptions of Christian burial rites from the fourth century indicate that certain psalms, lessons, and prayers were customary. Early sacramentaries provided prayers for use at the time of death and before the body was carried from the house. The procession was accompanied by the singing of such psalms as 23, 32, 114, 115, and 116, chosen for their baptismal and exodus themes. There were prayers and lections for Matins and Vespers and for the Eucharist, and prayers for the interment and for anniversary celebrations on the seventh and thirtieth days or similar intervals. Christian burials in this early period seem to have been dignified, triumphant, and filled with hope. Prayers were for forgiveness and rest and a place among the patriarchs, prophets, and all who pleased God from the beginning of the world.

Late in the middle ages the pattern of the burial rites remained much the same in the West: commendation, Vespers (Placebo, from the antiphon on the first psalm), Matins (Dirige or Dirge), the Eucharist, committal, and anniversary commemorations. But there were many changes in the texts and the ceremonies. Black replaced white as the color; mournful corteges accompanied by penitential psalms replaced the festal processions with Alleluias, psalms of praise, and the waving of branches. In place of hopeful commendatory prayers there were absolutions of the body and such prayers as one in the Sarum rite: "Deliver him from the hand of hell, from the deep pit, from the lion's mouth," and such hymns as *Dies irae*, "Day of wrath, O day of mourning," with emphasis on ashes, torment, and everlasting damnation. This hymn was not officially a part of the Roman rite until 1570, but had been used much earlier in some locations. Other evidence of the changes in piety is the addition of the daily office of the dead, the regular inclusion in the Roman eucharistic prayer of a commemoration of the dead (formerly used only on occasion), votive Masses for the dead, and the institution of

All Souls' Day (November 2). The growing fear of purgatory caused drastic changes in the liturgy. No longer reminiscent of the baptism and Easter liturgies, the burial rite came to have the same restrictions upon the use of Alleluia and other responses of praise and joy as the last three days of Holy Week. It acquired the character of a meditation on mortality with a heavily penitential, at times even horrifying, tone.

The continental reformers all violently opposed the doctrine of purgatory and Masses for the dead. However, they were too much imbued with the late medieval tradition to return to the baptismal and paschal imagery of the early church rites. In the Consultation of Hermann the burial rite was fairly typical of German church orders: during the procession to the grave the text "In the midst of life we are in death," Psalm 130, or hymns were to be sung; at the grave a lection from 1 Corinthians 15, Philippians 3:20ff., or Romans 6:8-11 was to be read. A short office was provided for use in the church, consisting of a lesson, an exhortation, the Lord's Prayer, and two collects. Generally the German church orders included no formal committal of the body. In the Reformed tradition the burial itself was often "without any ceremony," although it was frequently followed in the church by a service of readings, psalms, sermon, and prayers.

The 1549 Prayer Book provided a burial rite which had four parts: the procession to the church or to the grave; the burial; an office; and the Eucharist. Three anthems were provided for use during the procession from the churchyard gate to the church or grave. They were to be said by the priest or sung by the priest and clerks. The first two of these, John 11:25-26 and Job 19:25-27, had been used in the Sarum office. The third, 1 Timothy 6:7 and Job 1:21, had no medieval precedent. The service at the grave, which might precede or follow the office and Eucharist in the church, began with two anthems to be said by the priest or sung by priest and clerks. The first was Job 14:1-2 and the second the medieval antiphon "In the midst of life" used in the Sarum rite with the *Nunc dimittis* during the third and fourth weeks of Lent, and incorporated into burial rites in many of the German church orders. The priest then cast earth upon the body and said a form of committal which combined the Sarum form and Philippians 3:21. An anthem, Revelation 14:13, followed; this had been used as antiphon to the Magnificat in the Sarum office of the dead. The service concluded with two prayers: a commendation of the departed and a thanksgiving for the deceased, both of which included petition for the departed.

The first prayer contained allusions to John 5:22 and Matthew

25:34, and the second to Romans 7:24, Psalm 31:6, and Hebrews 9:39–40 and 12:23. The first prayer began like one in the Sarum rite and the second like one in the Cologne Consultation.

The office to be said in the church before or after the burial consisted of three psalms, a lesson, a threefold Kyrie, the Lord's Prayer, preces, and a prayer. The psalms, 116, 139, and 146, had been used in the Sarum rite; use of Psalm 116 can be traced back to the time of Saint John Chrysostom. The lesson, 1 Corinthians 15:20–58, was an expanded version of the lesson in some German church orders and the preces were selected from the Sarum rite. The concluding prayer, "O Lord, with whom do live the spirits of them that be dead," included several phrases from prayers in the Sarum rite, two of which are in the Gelasian sacramentary (nos. 1607 and 1627) and the supplement to the Gregorian (nos. 1398 and 1410). The first is also in the Bobbio missal (no. 535); the final petition was based, like that of the prayer for the church in the 1549 Eucharist, on the collect of the Sarum Mass of the Five Wounds of Our Lord Jesus Christ.

The proper for the Eucharist included Psalm 42, traditionally associated with the burial office, for use as an introit. The collect, the address of which includes the quotation of John 11:25–26 and 1 Thessalonians 4:13, seems to have derived in part from a Dirige of the primer of 1539 attributed to Bishop John Hilsey. The Epistle, 1 Thessalonians 4:13–18, is in the Sarum requiem and a number of Lutheran burial rites. The Gospel, John 6:37–40, was appointed in the Sarum missal for Tuesday Masses for the dead.

The 1552 revision drastically abbreviated the burial rite. No texts were provided for use in the church, although the rubric concerning the procession directed that the anthems be sung going "either unto the church or towards the grave." Accounts of burials for this period, including that of Edward VI, indicate that at least on some occasions the body was carried into the church for the daily office and Eucharist before burial.

The service at the grave began with the 1549 anthems, followed by the committal in which the initial sentence was changed from "I commend thy soul to God the Father Almighty and thy body to the ground," to "Forasmuch as it hath pleased Almighty God of his great mercy to take unto himself the soul of our dear brother here departed: we therefore commit his body to the ground." This is from the second funeral sermon in Hermann's Consultation. Rather than the priest, as a symbolic gesture, casting earth upon the body at the committal, "the earth shall be cast upon the body by some standing by" as the priest says the committal. As in many of the German

church orders the anthem from Revelation precedes the reading of 1 Corinthians 15:20–58. The Kyrie and Lord's Prayer are said at the grave, but there are no preces, and the service ends with two prayers. The first of these begins like the prayer of the 1549 burial office, then appends the first portion of the prayer of thanksgiving of the 1549 committal rite, and concludes with a new form that is the nearest the 1552 Book comes to a petition for the departed:

beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to haste thy kingdom, that we with this our brother, and all other departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body, and soul, in thy eternal and everlasting glory.

The final prayer combines the first part of the collect of the 1549 eucharistic rite and the conclusion of the first of the prayers at the grave from that rite. It is worth noting that the 1549 prayer asked that "both this our brother and we, may be found acceptable in thy sight;" the 1552 petition omitted the phrase "both this our brother and."

Although there was no revision of the 1552 rite until the 1662 Prayer Book, the Elizabethan Primer of 1559 contained a Dirige which had traditional psalms and lessons from the 1549 Prayer Book and older rites. In the petitions for the departed there is an attempt to emphasize the communion of saints rather than the escape from punishment.

The 1560 Latin edition of the Book (for use by individuals and communities which understood that language) contained a commemoration of benefactors and a Collect, Epistle (1 Thess. 4:13–14) and alternative Gospels (Jn. 6:37–40 or 5:25–29) for a burial Eucharist.

In the 1662 Book a rubric prefaced the rite, directing that "the Office ensuing is not to be used for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves." The phrase "the souls of the faithful" replaced "the souls of them that be elected" in the first prayer, and the Grace (2 Cor. 13:14) was added at the conclusion of the service at the grave. Robert Sanderson and Jeremy Taylor, in their rites for use during the interregnum, had both provided Psalms 39 and 90 for the church service, and the 1662 Book included these in addition to moving the use of 1 Corinthians 15:20–58 to the church portion of the rite. These psalms and the lesson, if we can judge by Taylor's liturgy and by practices which continued

into the nineteenth century, were intended as propers for use within a daily office.

The American Book of 1789 added a qualifying phrase to the first rubric indicating that the office was not to be used for "any unbaptized Adults." A cento from the two psalms (Pss. 39:5-9 and 12-15 and 90:1-10 and 12) replaced the use of whole psalms. The committal was revised partly on the basis of the 1662 forms for use at sea. The Kyrie was deleted, and the controversial first prayer made optional and revised in a manner which owes something to the prayer for the church in the Scottish Eucharist, the result of a proposal from the Pennsylvania state convention of May 1786.

The 1892 revision allowed the omission of the selection of verses from one psalm or the other. By this time the psalms and lesson were no longer set within a daily office; a final rubric allowed the use of a hymn or anthem, the creed, "and such fitting Prayers as are elsewhere provided in this Book" to be added after the lesson. The Kyrie was restored and three additional prayers added after the Grace. Two were based on prayers from *The Priest's Prayer Book*.¹ The third was the conclusion of the prayer for the church in the Scottish Prayer Book of 1637 and the "Wee Bookies." An additional rubric permitted the whole of the rite to be said "under shelter of the Church."

A rubric, printed at the end of the 1928 rite, replaced the initial rubric of the 1662, 1789, and 1892 Books. It read: "It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ, provided that in any other case the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting." The Book provided additional selections from the psalms: 27:1, 4-11, 15-16; 46:1-5, 10-11; 121; and 130. The lesson was abbreviated to 1 Corinthians 15:20-28, 35-58, and two alternative lessons were added: Romans 8:14-19, 28, 31-32, and 34-39; and John 14:1-6. There were also included a new optional prayer for the departed and a blessing; alternative anthems for use at the grave; and two additional prayers, one from the Sarum requiem for a priest and the other from the Scottish Book of 1912. A separate office for the burial of a child was added to this edition as well as a proper for a requiem Eucharist. Several of the new prayers which came into the Book in 1928, as well as the revised ending of the prayer for the church in the eucharistic rite, included petitions for the departed.

¹ R. F. Littledale and J. Edward Vaux, seventh edition, London: Longmans, Green & Co., 1890.

The present Book includes burial rites in both traditional and contemporary language, modeled on the Sunday liturgy of word and sacrament. Many alternatives have been added, many laudable texts and ceremonies restored. "An Order of Burial" is also provided which may be filled out by the celebrant in a manner especially suited to a particular situation. In addition there is a form for the consecration of a grave if the burial is in a place not previously set apart for Christian burial.

Concerning the Service (pp. 468 and 490)

This introductory page states the expectations of the church with regard to arrangements for burial. The death of a member should be reported to the minister of the congregation as soon as possible. The bereaved should not commit themselves to any burial arrangements before consultation with the minister and such arrangements should be made in consultation.

The second paragraph emphasizes that "Baptized Christians are properly buried from the church," a modification of the earlier Prayer Book position which assumed that all burials would be either from the church or at the grave. Because of the nature of the burial rite and the Christian community it is explicitly stated that "The service should be held at a time when the congregation has opportunity to be present."

The third paragraph reinforces the tradition that the coffin is to be closed before the service and to remain closed thereafter. It also notes that it is appropriate to place a pall or similar covering, rather than flowers, on the coffin. This is intended to restore the use of a pall, customary in Anglicanism until the middle of the nineteenth century.

The first sentence of the fourth paragraph restates a rubric introduced in the Prayer Book of 1892: "Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause." Precedent for the committal service to precede the service in the church goes back to the 1549 Prayer Book which provided an office to be said in the church "either before or after the burial of the corpse." Though not explicitly stated in later Books, this permission seems to have been assumed: while special provisions for the service in the church have been included since 1662, the opening anthems were to be said as the body was carried "either into the Church, or towards the Grave." Permission is given for the committal to precede cremation; this is the first American Prayer Book to recognize the practice of cremation.

The next three paragraphs designate particular liturgical ministries for the various orders. Though it is expected that a priest will preside at the burial of the dead, it is appropriate for the bishop, when present, to preside at the Eucharist and to pronounce the commendation. The rubrics indicate the traditional duties of a deacon—reading the Gospel, leading the prayers of the people, and saying the dismissal. As in other rites, “It is desirable that the Lesson from the Old Testament, and the Epistle, be read by lay persons.” At least as far back as the reign of Elizabeth I, deacons and lay persons were authorized to preside at burials when a priest could not be obtained.

Until the 1928 revision, the American Prayer Book made no special provision for the burial of a child. A service was proposed for the 1892 revision but was rejected. The Scottish Book of 1912 included a special rite, and revisions for other provinces of Anglicanism followed this lead. The American rite of 1928 consisted of three opening anthems (Jn. 11:25, Lk. 18:16, and Is. 40:11), two psalms (23 and 121), a lesson (Mt. 18:1–5 and 10), prayers, a special form of committal which incorporated the Aaronic benediction from Numbers 6:24–26, an anthem (Rev. 7:15–17) and concluding prayers. The present revision incorporates much of the special material of that rite into the regular rite. The use of the passages from Lamentations, 1 John, and John 6 are especially recommended at the burial of a child.

The next to the last paragraph on this page points out that it is customary for the celebrant to meet the body and go before it into the church or towards the grave. This is the first edition to provide a form (pp. 466–467) for use at the reception of the body, which is especially fitting if the body is brought to the church at some time prior to the rite. The rubric on page 467 suggests that a member of the congregation lead the procession into the church, bearing the lighted paschal candle which symbolizes Easter and baptism (see pp. 285–287 and 313).

Since the body may be received at the church at some time prior to the burial rite, the final paragraph permits the opening anthems of the rite to be sung during the entrance of the ministers or after the celebrant is standing in the accustomed place.

The Burial of the Dead (pp. 469–489 and 491–505)

The Opening Anthem (pp. 469 and 491–492)

Rite One begins with the saying or singing of one or more of four anthems. The first two (Jn. 11:25–26 and Job 19:25–27) were used in

the 1549 Book as the first two of three anthems to be said or sung in the procession from the churchyard gate (“style”) to the church or towards the grave. The first had been used as an antiphon at Lauds and at the grave in the Sarum rite. The second was a response after the first lesson at Matins. Cranmer also provided a third anthem (1 Tim. 6:7 and Job 1:21), without precedent in the medieval rites, which has been replaced in the present Book by Romans 14:7–8 and Revelation 14:13. The anthem from Revelation had been used in both the Sarum rite and earlier Prayer Books after the committal at the grave. The 1550 *Book of Common Prayer Noted* by John Merbecke provided for the first half of the first and last of the three anthems of the 1549 Book to be sung as antiphons before and after the second half, which was treated as a verse. The second was to be sung straight through. These anthems may be said or sung by the minister, a cantor, a choir, or the whole congregation. In Rite Two these anthems may be used in place of the opening anthem at the committal (p. 501).

In Rite Two additional options are allowed. A hymn, psalm, or other suitable anthem may be sung instead of the opening anthems. An additional alternative anthem is printed which dates to the 1549 Prayer Book where it was to be used at the beginning of the service at the grave. It is based on an old form consisting of a series of verses each followed by a response reminiscent of the Trisagion (pp. 324 and 356). Notker, a monk of Saint Gall in Switzerland (d. 912), is said to have composed it while he was watching the construction of a bridge over a chasm and realized the peril that threatened its builders. In the Sarum rite it was a daily antiphon to the *Nunc dimittis* during the third and fourth weeks of Lent. The anthem was popular in Germany, and Luther’s metrical translation of it was used in the burial rites in German church orders. The last line of Cranmer’s version, “Suffer us not at our last hour for any pains of death to fall from thee,” was inspired by Luther’s metrical paraphrase or by Coverdale’s English translation of it. The anthem is printed in Rite One for use at the grave; the use at the grave is permitted in Rite Two. The form printed in Rite Two (p. 492) restores the responsorial character of the original.

In Rite Two a rubric (p. 492) explicitly permits the celebrant to follow the opening anthem with an address “acknowledging briefly the purpose of their gathering, and bidding their prayers for the deceased and the bereaved.”

The Collect (pp. 470 and 493–494)

At the Burial of an Adult (pp. 470 and 493)

The collect in Rite One, the second of three alternatives in Rite Two, was added to the Prayer Book in 1928 as the alternative collect for use at a burial Eucharist, and as the first of three prayers for alternative use after the committal of the body. Originally it was the collect in the requiem Mass for a priest in the Sarum missal and in the Gelasian sacramentary (no. 1634).

The first of the three alternative collects in Rite Two is new to this Book. It is also the collect for Tuesday in Easter Week. The third collect of Rite Two, drafted by Virginia Harbour, is also new to this book. Its inspiration is a prayer from "Your Word is Near".¹

At the Burial of a Child (pp. 470 and 494)

This is a slightly revised version of a prayer first printed in the American Book in 1928. Its source was a prayer by John Dowden, bishop of Edinburgh (1886–1910), new to the Scottish Book of 1912:

O Lord Jesus Christ, who didst take little children into thine arms and bless them; Open thou our eyes, we beseech thee, that we may perceive that thou hast now taken this child into the arms of thy love, and hast bestowed upon *him* the blessings of thy gracious favour; who livest and reignest with the Father and the Holy Spirit, one God, world without end. *Amen.*

An Additional Prayer (p. 494)

This prayer, drafted by Virginia Harbour, is new to this Book. The inspiration was a prayer from "Your Word is Near"² which had been in Services for Trial Use. It also uses a phrase from a prayer (on page 505) originally in the Prayer Book of the Church of Ireland.

The Liturgy of the Word (pp. 470–480 and 494–496)

This edition of the Prayer Book provides a full liturgy of the word with an Old Testament lesson, a canticle or psalm; a New Testament lesson, followed by a canticle, hymn, or psalm; a Gospel, homily, and the Apostles' Creed. No previous edition of the Prayer Book had included an Old Testament lesson in the burial office. The use of the

reading from Wisdom at a burial can be traced back to the Apostolic Constitutions (c. 380).

The 1549 rite included Psalms 116, 139, and 146, with Psalm 42 as the entrance psalm for the Eucharist. All had been used in the Sarum rites; and the use of Psalm 116 at burials can be found as early as the time of John Chrysostom (d. 407). The 1662 revision appointed Psalms 39 and 90, which came from the liturgies compiled by Robert Sanderson and Jeremy Taylor for use during the interregnum when the Prayer Book was banned. The American 1789 Book, following the Proposed Book of 1786, substituted a cento (Psalm 39:5–9, 12–15 and Psalm 90:1–10 and 12) in place of the whole of the two psalms. The 1928 revision added Psalms 27:1, 4–11, 15–16; 46:1–5, 10–11; 121; and 130. All of these have been retained in the 1979 Book, some in fuller forms. Psalms 42:1–7; 116; 139:1–11 (all used in the 1549 rite); Psalm 23 (used in the 1928 rite for the burial of a child) and Psalm 106:1–5 are also in the present Book. Chrysostom refers to the use of Psalm 23 at burials. For Rite One the psalms are printed within the rite in the translation used in previous Prayer Books; Psalm 23 is also printed in the King James Version, the first time this very familiar translation has been included in a Prayer Book.

The 1549 Book, following the precedent of the German church orders, appointed 1 Corinthians 15:20–58 to be read at the office, and 1 Thessalonians 4:13–18 and John 6:37–40 for the Eucharist. No propers for the Eucharist were included in the 1552 revision. The 1928 Book omitted verses 29–34 from the reading in 1 Corinthians, and provided two alternative lessons, Romans 8:14–19, 28, 31–32, and 34–39 and John 14:1–6; it also restored the 1549 Epistle and Gospel for the Eucharist. It added a separate rite for the burial of a child with Revelation 7:15–17 for use at the grave. The present Book does not keep the reading from 1 Thessalonians, and modifies the selections from 1 Corinthians 15, Romans 8, and Revelation 7. The readings from 2 Corinthians, 1 John, and Revelation 21 are new to the 1979 Book.

In the Sarum missal John 6:37–40 was the Gospel used at Tuesday Masses for the dead. The 1549 Prayer Book appointed this as the Gospel for the Eucharist at a burial, and the 1928 edition restored it as the Gospel when the Prayer Book once again included propers for the Eucharist which had been dropped from 1552 on. John 14:1–6 was provided as an alternative scripture reading in the 1928 burial office. The present edition retains both of these and three other readings from John as choices for the Gospel. If there is a celebration of the Eucharist, a Gospel, as is true in all other Prayer Book services with

¹ Huub Oosterhuis, New York: Newman Press. Included in Services for Trial Use, 1970.

² Oosterhuis.

communion, must conclude the readings (see pp. 470 and 494). The announcement of the Gospel (pp. 479 and 495) is the model for use at other services.

The rubric specifically permits the use of a homily in the burial rite.

As long as a daily office was used with burials, the Apostles' Creed was said. The revisions of 1892 and 1928 explicitly permitted its use. In a burial rite the Apostles' Creed is more suitable than the Nicene because of its Easter and baptismal connotations, and because non-Episcopalians in a funeral congregation are much more likely to be familiar with it.

A rubric gives directions for continuing the service if there is not to be a communion.

The Prayers of the People: Rite One (pp. 480–481)

This form was drafted by the Very Rev. Dr. Robert H. Greenfield from familiar prayers in the 1928 Book and other editions of the Book of Common Prayer.

The address of the first paragraph is that of the collect for All Saints' Day (pp. 194 and 245); the petition is from the first of the prayers in the votive "For the Departed" (pp. 202 and 253).

The second paragraph is based partly upon the collect of Easter Even of Prayer Books from 1662 through 1928:

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord. *Amen.*

The 1662 collect was a revision of the Collect for Easter Even in the Scottish Book of 1637:

O most gracious God, look upon us in mercy, and grant that as we are baptized into the death of thy Son our Saviour Jesus Christ, so by our true and hearty repentance all our sins may be buried with him, and we not fear the grave: that as Christ was raised up from the dead by the glory of thee, O Father, so we also may walk in newness of life, but our sins never be able to rise in judgment against us; and that for the merit of Jesus Christ that died, was buried, and rose again for us. *Amen.*

The words "may die to sin and rise to newness of life" come from a series of supplications taken by Cranmer from the blessing of the font in the Mozarabic Missale Mixtum, or from one of the older Gallican versions of that prayer, used in the setting apart of water for baptism in previous editions of the Prayer Book.

The petition of the third paragraph, based on 2 Corinthians 5:7, is from a prayer in the 1892 and 1928 Books, taken from *The Priest's Prayer Book*.¹ The result clause, which incorporates a phrase from the Benedictus Dominus Deus, is from a prayer by Jeremy Taylor first included in the Prayer Book in 1789 (for commentary see below, p. 497).

The next petition was the collect for the twenty-first Sunday after Trinity in the Sarum missal and earlier Prayer Books. It can be traced to the Gelasian sacramentary (no. 1238) where it is the collect for the last of sixteen Masses for the Sundays after Pentecost. In the Gregorian sacramentary it was appointed for Vespers on the Sunday after Easter (no. 438) and as a prayer for use at any time (no. 886); the Gregorian supplement included it for use as the collect for the twenty-first Sunday after [the octave of] Pentecost (no. 1189).

The next paragraph is based on a prayer in the 1928 Book for use at the burial of a child. It is the last of the additional prayers for burial in both Rite One and Rite Two (pp. 489 and 505). The phrase "a sure confidence in thy fatherly care" echoes phrasing in several prayers (see pp. 310, 419, 815, and 830).

The fourth paragraph on page 481, which may be omitted, has as its source a collect in the 1926 Irish Prayer Book printed among the additional prayers of Rite Two (p. 505). The phrase "in the comfort of a reasonable and holy hope" is from a prayer by Jeremy Taylor added to the Prayer Book in 1789. It is retained among the additional prayers of both Rite One and Rite Two (pp. 489 and 504).

The optional fifth paragraph is based on a prayer in the 1954 revision of the South African Book:

O heavenly Father, who in thy Son Jesus Christ, hast given us a true faith, and a sure hope: Help us, we pray thee, to live as those who believe in the Communion of Saints, the forgiveness of sins, and the resurrection to life everlasting, and strengthen this faith and hope in us all the days of our life, through the love of thy Son, Jesus Christ our Saviour. *Amen.*

¹ Littledale and Vaux, p. 250. Originally a prayer from the Roman ritual.

The three petitions of the next paragraph are all from prayers included in the burial rite or from the occasional prayers (pp. 470, 488, 483, and 831).

The next paragraph is taken from a prayer included among the additional prayers (p. 488).

The first line of the concluding paragraph resembles the form for the committal of the body (p. 485). The phrase "to have our consummation and bliss in thy eternal and everlasting glory" is from one of the additional prayers (p. 488). The conclusion is based upon James 1:12 and the second of the collects for use at the votive "For the Departed" (pp. 202 and 253).

The Prayers of the People: Rite Two (pp. 497–498)

In Rite Two the form provided for use at a vigil (pp. 465–466) or the form of Rite One (pp. 480–481) may be substituted for that printed within the rite, which is from the new Roman Catholic burial rite. Scriptural allusions include John 11:1–44 and Luke 23:39–43.

The Concluding Collect: Rite Two (p. 498)

Rite Two provides two alternative concluding collects for the prayers of the people. The first, new to this edition, reminds us of the baptismal nature of the burial liturgy, which is signified by the use of the lighted paschal candle to lead the procession into the church (p. 467). The alternative collect begins as a prayer from the Scottish revision of 1929, included among the additional prayers at the bottom of page 504. The remainder consists of texts of two forms which are provided as concluding preces at the committal in this edition of the Book.

At the Eucharist (pp. 482 and 498)

The Eucharist continues after the prayers of the people with the peace and the offertory. A proper preface is provided (pp. 349 and 382). A postcommunion prayer, drafted by the Rev. Dr. Massey H. Shepherd, Jr., speaks of the Eucharist as a foretaste of the heavenly banquet. It replaces the usual postcommunion prayer. If the body is not present in the church, the rite ends with the [blessing and] dismissal. If the body is present the rite in the church ends with the commendation, unless the committal is to follow immediately in the church.

The Commendation (pp. 482–484 and 499–500)

The commendation was added in this revision to meet a need which has become acute since many of those in the church do not or cannot go to the graveside for the committal of the body. The celebrant and other persons stand in the appropriate places near the body.

An anthem or hymn may be sung. The Kontakion and Ikos from the Eastern Byzantine rite, attributed to Thesphanes (obit c. 842), are printed here. The Kontakion is repeated as an antiphon.

The commendation is a slightly abbreviated form of "A Commendatory Prayer when the Soul is Departed" in the litany for the dying, new to the Prayer Book in 1928. Its origin is the book *A Collection of Private Devotions* (1627) by John Cosin who later played an important part in the revision of 1662.

The commendation may be followed by a blessing or a dismissal or both.

A hymn, anthem, or canticle may be sung or said as the body is borne from the church. The first four of the five anthems printed in the rite were prepared as a unit by the Rev. Dr. Thomas J. Talley. The first is a text from the Byzantine rite which initiates the celebration of the Easter Eucharist, and which is sung as the body is carried to the grave at a burial during the Easter season. The two anthems that follow are based on the Benedictus Dominus Deus. This unit concludes with an anthem, composed by Dr. Talley, which is based on Matthew 25:34. The fifth anthem, probably of Gallican origin, is in manuscripts at least as early as the tenth century. In medieval rites it was used at the procession to the church or the procession to the grave. Benedictus Dominus Deus, the first of the three recommended canticles, was frequently used in medieval burial rites, while the Nunc dimittis is in many Lutheran orders. In the 1549 Book the Pascha nostrum was to be said before Morning Prayer on Easter. Since 1552 it has replaced the invitatory psalm at Morning Prayer on that day.

The Committal (pp. 484–487 and 501–503)

The Anthem (pp. 484–485 and 501)

The committal begins with an anthem. Printed here in Rite One, and permitted in Rite Two, is the anthem "In the midst of life," which may be used at the beginning of Rite Two (p. 501). (For com-

mentary on this anthem, see above, p. 485.) The second anthem of Rite One, the anthem printed at this point within Rite Two, was first included in the 1928 Book. It is a cento of scriptural verses: John 6:37, Romans 8:11, and Psalm 16:9 and 11. In Rite Two the anthems which begin on page 491 may also be used at this time.

The Committal (pp. 485 and 501)

The 1549 Book preceded the committal with a rubric: "Then the priest casting earth upon the corpse shall say." In 1552 the rubric indicates that the filling of the grave was to be done at this point, and that it was something in which members of the community were to participate: "Then while the earth shall be cast upon the body by some standing by, the priest shall say." Except for the change from "priest" to "minister" this rubric remained in American Books until this edition. The sense of the rubric has not been changed, though the wording is somewhat clarified: "Then, while earth is cast upon the coffin, the Celebrant says these words."

The 1549 committal of the body, a revision of the Sarum committal, reads:

I commend thy soul to God the Father almighty, and thy body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like to his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

In 1552 the form was changed to read:

Forasmuch as it hath pleased almighty God of his great mercy to take unto himself the soul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like to his glorious body, according to the mighty working whereby he is able to subdue all things to himself.

The first portion was taken from the beginning of the second funeral sermon in Hermann's Consultation. In the first American revision this was again revised (partly on the basis of the committal for use at sea which had been included in the 1662 Book):

Forasmuch as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming, in glorious majesty, to judge the world, the earth and the sea shall give up their dead, and the corruptible bodies of those, who sleep in him, shall be changed, and made like unto his own glorious body; according to the mighty working, whereby he is able to subdue all things unto himself.

In the 1928 revision the first half was revised:

Unto Almighty God we commend the soul of our *brother* departed, and we commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, . . .

The committal has been revised again in this edition. The first half essentially goes back to the 1552 Book. The second half is the Aaronic blessing (Numbers 6:24-26) which was used as the conclusion of the committal in the 1928 form for the burial of a child. This is the first edition in which the congregation participates by saying Amen at the end of the committal.

The alternatives for the committal "to the ground" allow for a burial at sea, a provision made in the revision of 1662 in the forms of prayer to be used at sea which were added in that Book. In this revision provisions are made, for the first time, for cremation ("or the elements") or for burial in a crypt or mausoleum ("or its resting place").

The Lord's Prayer (pp. 485-486 and 501-502)

From the time of the 1552 revision the service at the grave has included the Lord's Prayer. Since 1662 it has followed the committal. Prior editions have appointed the shorter Lukan form, and, except in the edition of 1789, this has been preceded by a threefold Kyrie. Because of the greater familiarity of the Matthean form, it has been substituted in this revision.

The Prayers (pp. 486 and 502)

Another prayer or prayers, from among the additional prayers printed after the rite (pages 487–489 or 503–505), may follow the Lord's Prayer. The prayer printed in Rite One is a slightly abbreviated version of a prayer of unknown authorship from the Scottish revision of 1912 which entered the American Book in 1928. It alludes to Revelation 14:13, which is one of the burial anthems (pages 469 and 492), Philippians 1:6, and Colossians 1:12. As in several other of the prayers for the departed which entered the Prayer Book in 1928, the life of the world to come is viewed as a life of continued growth and service.

The Concluding Preces (pp. 486 and 502)

Some revisions of the Prayer Book in this century for other provinces have restored one or both of these forms, but this is the first American edition which includes them.

The first form, which is based on 2 Esdras 2:34–35, can be traced back to the supplement to the Gregorian sacramentary (no. 1406) where it is used with the psalms of the burial rite. By the sixteenth century, in the rites of the Sarum manuale, this text recurs with great frequency from the time of the prayers with the dying until after the committal of the body. It is used as the antiphon of the gradual and as either the antiphon or the verse for each of the processional songs of the Mass (the introit, the offertory, and the communion). The term "Requiem" as the designation for a Eucharist for the departed is derived from the first word of the Latin text of this antiphon.

The brief prayer which follows was used in the Sarum rite at the commendation of the soul and as the dismissal after the committal of the body.

The Dismissal or Blessing (pp. 486–487 and 502–503)

In the 1662 revision of the Prayer Book, at the suggestion of Bishop Matthew Wren, the Grace (2 Corinthians 13:14) was added to the committal as a conclusion after the prayers, just as it had been added to the Litany and to the daily offices in the revision of 1559. The 1928 revision substituted Hebrews 13:20–21. This present edition provides an alternative form in Rite Two (printed first) which consists of the opening acclamation used in the Eucharist and the daily offices throughout the Easter season and the first of the forms for the dismissal after the Eucharist.

The Consecration of a Grave (pp. 487 and 503)

Several of the twentieth-century revisions of the Prayer Book for other provinces have a prayer for use at the consecration of a grave. This is the first American edition to include such a provision. It is intended for use "If the grave is in a place that has not previously been set apart for Christian burial." The prayer may be used at some time apart from the burial, before the committal in the rite, or among the prayers after the committal. This form dates back to the second edition of *The Book of Offices: Services for Certain Occasions* not provided for in the *Book of Common Prayer*.¹

Additional Prayers: Rite One (pp. 487–489)

The first of the additional prayers (p. 487), which entered the Book in the 1892 revision, is the final paragraph in the Scottish revision of the conclusion to the prayer for the whole state of Christ's church in the 1549 Book (for the text of the 1549 version see above, p. 340). Sources include the medieval Roman eucharistic prayer, the Liturgy of Saint Basil, the collect of the Sarum Mass of the Five Wounds, and Matthew 25:34.

The second prayer (p. 488) was first included in the 1549 Book; it incorporates some lines from various prayers in the medieval burial offices. It underwent revision in 1552 and 1662 and was further revised on its first appearance in the American Book of 1789. The version printed here is that of 1789. The 1549 version reads:

O Lord, with whom do live the spirits of them that be dead, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity: Grant unto this thy servant, that the sins which he committed in this world be not imputed unto him, but that he, escaping the gates of hell and pains of eternal darkness, may ever dwell in the region of light, with Abraham, Isaac, and Jacob, in the place where is no weeping, sorrow, nor heaviness; and when that dreadful day of the general resurrection shall come, make him to rise also with the just and righteous, and receive this body again to glory, then made pure and incorruptible; set him on the right hand of thy Son Jesus Christ, among the holy and elect, that then he may hear with them these most sweet and comfortable words: Come to me ye blessed of my Father, possess the kingdom which hath been

¹ Compiled by the Liturgical Commission, New York: Church Pension Fund, 1949.

prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our mediator and redeemer. Amen.

The 1552 revision, which possibly owes some words to Bucer's criticism of the prayers for the departed of the Prayer Book of 1549, reads:

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicity; We give thee hearty thanks for that it hath pleased thee to deliver this N. our brother out of the miseries of this sinful world, beseeching thee, that it may please thee of thy gracious goodness shortly to accomplish the number of thine elect, and to haste thy kingdom, that we with this our brother, and all other departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory. Amen.

The changes of 1662 were small but significant: "the souls of the faithful" was substituted for "the souls of them that be elected," and "that we with all those that are departed in the true faith" for "that we with our brother, and all other departed in the true faith." This prayer was omitted from the Proposed Book of 1786, but the Pennsylvania state convention of 1786 resolved that it be reinstated in a revised form. The prayer appears here in the version of the 1789 Book. It should be noted that the substitution which came out of the Pennsylvania convention was taken from the commemoration of the faithful of the Scottish eucharistic liturgies. The revisions of this prayer vividly indicate different emphases in regard to prayer for and commemoration of the dead in various editions of the Prayer Book.

The third prayer (p. 488) is a revised version of "A Commendatory Prayer for a Sick Person at the point of Departure" of the 1928 Prayer Book. The phrase "in the midst of this earthly life" has been substituted for "through the lusts of the flesh or the wiles of Satan." The address of that prayer has been omitted, "O Almighty God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons." "We humbly commend the soul of this thy servant" now reads "we commend thy servant N." Biblical allusions include 1 Peter 4:19, Revelation 7:14, John 1:29, and Ephesians 5:27. The prayer goes back to the 1662 revision. The author is unknown, though it is thought by some to have been Robert

Sanderson. Until the prayer was abbreviated in the 1892 revision it ended with this petition:

And teach us who survive, in this, and other like daily spectacles of mortality, to see how frail and uncertain our own condition is; and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting.

The author of the fourth of the additional prayers (p. 488) is unknown. It came into the Prayer Book in the 1928 revision, when prayers for the departed were restored. The life beyond death is viewed as one of growth and of increase in the knowledge and love of God, as is true of other prayers which entered the Prayer Book in that revision: the petition in the prayer for the church, the prayer following this prayer, and the prayer for the departed in the additional prayers of family prayer, which in this present edition is the second of the collects for the votive for the departed (pp. 202 and 253).

The fifth prayer, also of unknown authorship, was included in the 1928 revision as an occasional prayer for use on Memorial Days. It is based on a similar prayer in *Hymns and Prayers for Use of the Army and Navy* (1917), used in World War One. The petition for mercy and light is characteristic of traditional prayers for the departed. The result clause, which speaks of growth in the life of the world to come, is based on Philippians 1:6 (see the commentary on the preceding prayer).

The American revision of 1789 was the first Book to use the sixth prayer as part of the order for the visitation of the sick as "A prayer, which may be said by the minister, in behalf of all present at the visitation." The 1928 Book deleted the words "through this vale of misery" from the phrase "let thy Holy Spirit lead us through this vale of misery." The revisers in 1789 obviously had a copy of the devotional manual *The Rule and Exercises of Holy Dying* by Bishop Jeremy Taylor (1613-1667), for not only this prayer but another prayer which followed it owed much to the prayers in that book.

The seventh prayer (mid-page 489), new to this revision, was included in the Scottish Book of 1929 as one of a series of "Collects which may be said after the Collect of the Day, or before the Blessing." *Doctrine in the Church of England*¹ says of this prayer:

¹ A report of the Commission on Christian doctrine appointed by the Archbishop of Canterbury, first published in 1938.

It is impossible to declare that departed saints cannot hear our prayers, and we therefore must not condemn as impossible direct address to them as a private practice, provided this be to ask for their prayers whether for ourselves or for others; anything other than this seems to us both perilous and illegitimate. But also it is impossible to have well-grounded assurance that the saints hear us, so that direct address to them may well be thought inappropriate in the official worship of the Church. On the other hand, such formal expression within the liturgy of our fellowship with them in prayer as is contained, for example, in the Collect—"O God, the King of Saints"—appended to the Scottish Liturgy represents a true balance of thought and is a legitimate enrichment of worship.

The phrase "known to us and unknown" was added in this revision, and "we also may be partakers of the inheritance of the saints in light" is substituted for "we may attain unto everlasting life."

The next to the last prayer (p. 489), in a contemporary language version, is the final prayer of the Good Friday rite (p. 282). Its source is the memorial of the cross frequently found in medieval primers, small books of devotions designed for lay persons to use at different hours of the daily office.¹

The last prayer (p. 489) has been attributed to Bishop Charles Lewis Slattery of Massachusetts. The 1928 Prayer Book included it as the final prayer at the grave in the brief rite for the burial of a child unique to that revision. It contains an allusion to Matthew 5:4, the second of the Beatitudes.

Additional Prayers: Rite Two (pp. 503–505)

This first prayer is the same as the second of the additional prayers of Rite One.

The second prayer is the same as the sixth prayer of the additional prayers of Rite One.

The third prayer is the same as the seventh prayer among the additional prayers of Rite One.

The fourth prayer is the same as the collect for Fridays at Daily Evening Prayer.

The fifth prayer is from the Scottish revision of 1929. Compare this prayer with the alternative collect for use after the prayers of the people of Rite Two, page 498.

¹This translation is a revised version of that printed in *A Procession of Passion Prayers*, compiled by Eric Milner-White, London: SPCK, 1956, p. xiii.

The sixth prayer (at the top of page 505) is a revised form of the collect provided in the 1549 Prayer Book for use at a requiem Eucharist before or after the service at the grave. The prayer, like many prayers of the period, is a cento of scriptural quotations: 1 Thessalonians 4:13–18 and John 6:37–40 (the Epistle and Gospel appointed in that Book), and from John 11:25–26 and Matthew 25:34. The 1549 form read:

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever believeth shall live though he die, and whosoever liveth, and believeth in him, shall not die eternally, who also hath taught us, by his holy Apostle Paul, not to be sorry as men without hope for them that sleep in him: We meekly beseech thee, O Father, to raise us from the death of sin, unto the life of righteousness, that when we shall depart this life we may sleep in him, as our hope is this our brother doth, and at the general resurrection in the last day, both we and this our brother departed, receiving again our bodies, and rising again in thy most gracious favor, may with all thine elect saints obtain eternal joy. Grant this, O Lord God, by the means of our advocate Jesus Christ, which with thee and the Holy Ghost, liveth and reigneth one God for ever. Amen.

In the 1552 revision an altered form of this prayer was the final prayer to be said at the grave. The word "rest" was substituted for "sleep" in the phrase "that we may sleep in him." The conclusion was changed to read:

and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come, ye blessed children of my father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ our Mediator and Redeemer. Amen.

This new ending had been the conclusion of a prayer said at the grave in the 1549 Book. In the first American revision the two prayers at the grave were preceded by a rubric which required the use of either or both, and the phrase "as our hope is this our brother doth" was omitted in an attempt to eliminate the last vestiges of prayer for the dead from the Book. In the 1928 revision this prayer was placed among the additional prayers after the rite.

The seventh prayer (p. 505), new to this edition, is from the Irish

Prayer Book of 1926. The phrase "in the joyful expectation of eternal life with those they love" replaces "in the sure expectation of a joyful reunion in the heavenly places." Scriptural allusions include Colossians 1:11 and 1 Thessalonians 4:13.

The last prayer is the same as the last of the additional prayers of Rite One.

An Order for Burial (p. 506)

This order, new to the 1979 Prayer Book, allows the use of the rite of another edition of the Book of Common Prayer or a rite from another source "When, for pastoral considerations, neither of the burial rites in this Book is deemed appropriate." It also permits the composition of a rite to suit particular circumstances, including situations in which the deceased was not a baptized Christian or had rejected the Christian faith. (See *The Book of Occasional Services*, pp. 156-159, for appropriate texts.) The 1928 edition had included a statement that the Prayer Book rite was appropriate "only for the faithful departed in Christ, provided that in any other case the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting."

This order, which provides a structure for such circumstances, is analogous to the orders for the Eucharist and for marriage (pp. 400-401 and 435-436). It includes those elements which are considered essential: one or more passages of scripture; prayer, including the Lord's Prayer; a commendation of the deceased to God; a committal of the body to its resting place; and other optional elements which would be considered a normal part of a burial rite (reception of the body; opening anthems, psalms, or hymns; an initial prayer for the bereaved; a homily; the Apostles' Creed; and communion). These elements are listed in order, except for the last.

Note (p. 507)

This note explains the theology which underlies the burial rites of this edition of the Prayer Book.

Episcopal Services

This section of the Prayer Book contains rites which require the presence of a bishop as the chief celebrant, although that function may be delegated in the Celebration of a New Ministry. Late in the middle ages the rites of ordination, consecration of a church, and certain blessings and other rites normally reserved to the bishop, were collected in a book named the "pontifical." Although the 1549 Book included rites from the other principal liturgical books—the breviary, the missal, the processional, and the manuale—it did not contain those from the pontifical.

In 1550 revised ordination rites were published: "The Form and Manner of Making and Consecrating of Archbishops, Bishops, Priests, and Deacons." Some extant copies indicate that this was to be bound with the Prayer Book, and a revision was included in the 1552 Book, although it had its own title page. In the seventeenth century this collection came to be called the "ordinal," the term which preceded the collection of ordination rites in the 1928 Book. ("Ordinal" in the middle ages designated a book of directions for the conduct of services.) The 1662 revision listed the contents of the ordinal on the title page: "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church According to the Use of the Church of England Together with the Psalter or Psalms of David, Pointed as They Are To Be Sung Or Said in Churches; and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons." Forms for the consecration of a church and for the institution of a minister were added to the American ordinal in 1799 and 1804 respectively. Revised forms of these rites, and of the three ordination rites, are included in this section of the 1979 Book of Common Prayer.