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Congregational Engagement with the Language of Eucharistic Liturgy

The comprehension of and participation in the liturgy by the worshipping people is core to the very existence of everything we have called a “book of common prayer,” through the nearly five centuries since the first such book was promulgated in the Church in England in 1549. When Archbishop Thomas Cranmer’s book emerged, for the first time, anyone in a congregation could theoretically hold the whole liturgy of the Church in their hands, and if they could not read its text—as most could not—they could understand its content in the vernacular as they heard it spoken aloud.¹ Today, it is entirely typical for an American Episcopalian to be given a bulletin at the church door from which they can read along with nearly every word of the service they are attending, despite drastically less uniformity in liturgy than their historical predecessors might have expected. Given the Reformation-era emphasis on access to scripture and the importance of individual faith, the primacy of this goal for the creation of a national liturgy in England is not wholly surprising. However, since the sixteenth century, the ways the people of God engaged with the texts of Anglican rites of Holy Communion has shifted and changed along with changes in technology, language, and expectations.

The most obvious predecessor to the first Book of Common Prayer was the missal, which

¹ Kenneth Stevenson, “Worship by the Book,” in *The Oxford Guide to the Book of Common Prayer: A Worldwide Survey*, ed. Charles Hefling and Cynthia Shattuck (New York, NY: Oxford University Press, 2006), 9.

contained the calendar, the prayers of the Mass throughout the church year, the epistles and gospels, and the other texts needed for the celebration. This book was for the nearly exclusive use of the priest, but its first English heir for “common” use emerged into a culture already bursting with varieties of lay participation, mostly unofficial and diverse across class and place. The *Lay Folks Mass Book* provided devotions in easily-memorized English verse in the thirteenth century which paralleled the mass texts, and other books of meditations offered material from which to learn an imaginative, interior, reflective response. Biddings and prayers in the vernacular had also already been added to the Mass well before the Reformation. Beginning after the Fourth Lateran Council in 1215, when private confession became a prerequisite for reception of the Eucharist, this practice also became a major part of the active participation of laypeople in the Mass.² For the most part, however, the text of the rite could be understood as the element of the Mass with which most people engaged the least, because so much of it was inaudible, linguistically incomprehensible, or otherwise inaccessible.

Anglican history proper opened onto a substantial period of time during which standardized, vernacular services had been established, but literacy had not yet caught up to the point of permitting individuals to read along with the service. Books also long remained too expensive to permit most churchgoers to hold an individual copy. During the early history of the books of common prayer, many parishes employed a lay parish clerk, who would read or sing each line which the congregation needed to repeat.³ John Mason Neale, writing in 1841 to the Cambridge Camden Society, quoted a commentator’s complaint that in the early seventeenth

² Ibid., 10–11, 19.

³ Bryan D. Spinks, *The Rise and Fall of the Incomparable Liturgy: The Book of Common Prayer 1559–1906* (London: SPCK, 2017), 22.

century “the desk [for the minister] became a fixture: prayers were read *to* the people, not prayed *with* them.”⁴ However, as scholars arguing for the “Protestant reading ethic” thesis demonstrate, the increase in literacy which came about at the time of the Reformation was hardly coincidence, and in England, where about 6% of the male population was literate in the year 1500 but nearly two-thirds would be by 1750, this meant an extraordinary paradigm shift in the way people interacted with scripture and common prayer.⁵

How is this change reflected in early communion rites? In the 1548 “Order of the Communion,” published as an English insert within the Latin Mass for those elements judged most necessary for the people to understand, there is nevertheless nothing at all which they were expected to have read: the sole response is a single “Amen.”⁶ After the 1662 Act of Uniformity was passed in England, parishes were required to have at least one copy of the *Book of Common Prayer*, and many had two, but no more; thus most people did not experience the prayer book liturgy by reading its text simultaneously as they listened to the minister.⁷ Gregory describes how thus “the congregation at a Prayer Book Communion service was, typically, a silent congregation on their knees.”⁸ The first prayer book in the American church, called at the time the Protestant Episcopal Church in the United States of America, was codified in 1789. The communion rite in this book, which contains over three times as many words for the minister to say alone as for the

⁴ John Mason Neale, *The history of pews: a paper read before the Cambridge Camden Society on Monday, November 22, 1841* (Cambridge: Cambridge University Press, 1841), 16–17. Emphasis original.

⁵ James S. Mosher, “The Protestant Reading Ethic and Variation in Its Effects,” *Sociological Forum* 31, no. 2 (June 2016), 397, 403.

⁶ “The Order of the Communion, 1548,” in *The Book of Common Prayer: Church of England*, ed. Charles Wohlers, *Anglican Resource Collection*, accessed December 14, 2022, http://justus.anglican.org/resources/bcp/////Communion_1548.htm

⁷ Jeremy Gregory, “The Prayer Book and the Parish Church: From the Restoration to the Oxford Movement,” in *The Oxford Guide to the Book of Common Prayer*, 94.

⁸ Colin Buchanan, “The Winds of Change,” in *The Oxford Guide to the Book of Common Prayer*, 237.

people to say, nevertheless asks the congregation to say about eight hundred.⁹ Since this rite bears such close resemblance to the 1662 *Book of Common Prayer*, that it invites the congregant to know and use a larger proportion of text than in the mid-sixteenth century, but not a great deal when counted in absolute terms, is not surprising.

If the prayer book era began along with the sea changes represented by moveable type and amidst a period of growing literacy, it took a shape recognizable to us in the nineteenth century. Buchanan notes that, after centuries of experiencing the *Book of Common Prayer* as largely read to them from the front of the church, “the idea that members of a congregation would each possess a copy of a book which was genuinely reckoned to be for congregational use must have come fast in the nineteenth century—but when it came, it became a fixed point, part of the nature of things.”¹⁰ The mid-nineteenth century had seen the rise of mechanized binding and stereotyping, lowering book prices dramatically, and leading to the emergence of books as uniform commodities, with a neat and predictable appearance across the country.¹¹ This shift, such that it was expected that many people were able to reference the same text simultaneously, led to another innovation: by the time a new American prayer book was issued in 1892, it was given standard layout and pagination.

This was a feature unique to any prayer book existing at the time, and could only have been possible with a new authorized text, when the only editions which would ever be printed

⁹ See Appendix A. This calculation was performed using representative examples for certain variable elements, and excludes the readings, sermon, and any additional announcements, as well as optional extra collects. Where rubrics are ambiguous, I have made my best effort by comparisons with later books or other sources to determine whether the people joined in reading a given element; where this effort has failed, I apologize. Elements said by minister and people together are counted only for the people.

¹⁰ Colin Buchanan, “Preserving the Classical Prayer Books,” in *The Oxford Guide to the Book of Common Prayer*, 261.

¹¹ Robert A. Gross, “Building a National Literature: The United States 1800–1890,” in *A Companion to the History of the Book*, eds. Simon Eliot and Jonathan Rose, 2nd ed. (Wiley Blackwell, 2020), 324.

could conform to the layout and pagination of the “Standard Book” authorized by General Convention.¹² Note, for example, that though the 1662 *Book of Common Prayer* remains in surprisingly widespread use around the world, and continues to be the core of the authoritative liturgical text in the Church of England, no standard printing exists, and many varying editions are available. The ultimate results of this are visible now that a “book” also exists digitally, in a comparison between prayer books in the standard pagination paradigm, which are generally offered online today with their pagination and layout as part of the online presentation as well as the hard copy; and those which are simply offered as flowing text. The 1979 *Book of Common Prayer* of the Episcopal Church and the current iteration of *A New Zealand Prayer Book* are two of the former example.¹³ Once this first standardizing shift occurred in the nineteenth-century American church, however, it made sense for the congregation to follow along closely with their texts, since books were cheap enough for many people to have individual copies, and for the people of the congregation to follow the same “path” through the book—down to the page turns—as a service progressed.

The 1892 revision, on the whole, was a highly conservative one; many texts remained unchanged. However, subtle differences show how the rite for Holy Communion, so much of which was nearly identical to its predecessors, nevertheless was slightly more directed towards the people’s visual participation through the pages of the book. The long exhortations, which are given in the 1789 book for use by the minister, “or so much thereof as, in his discretion, he may think convenient,” are reduced to the one directed to be read in full, and the others printed after

¹² Martin W. Hutner, “Prayer Books and Printers,” in *The Oxford Guide to the Book of Common Prayer*, 125.

¹³ See <https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/book-common-prayer>; <http://anglicanprayerbook.nz/>; and <https://www.bcponline.org/>.

the conclusion of the rite, eliminating almost a thousand words past which the people would otherwise flip.¹⁴ The rubric indicating that the people join the priest in the *Sanctus* is set off to the side in the 1892 book, where it is an obviously visible direction, rather than being indicated in the centered rubric texts which in most cases apply to the priest.¹⁵ The mere existence and printing of a standard altar book in the 1890s indicates the change in the center of gravity for the prayer book from minister to people. In most cases, the compilers' goal was evidently consistency with the prior text and rubrics. Still, that the people could read along as, for example, the priest read the Prayer of Humble Access on their behalf, represented a significant change in their experience of the rite.¹⁶ That is, a prayer which was ostensibly said aloud by the minister "on their behalf" was in fact almost universally being prayed simultaneously by the people themselves.

1928 saw the last American book with broadly similar texts to its English and colonial predecessors, and which remained under the linguistic influence of the King James Bible and the Cranmerian texts; it had what Buchanan calls the "Anglican style which proclaimed its unruffled continuity with the past, and its relative uniformity across the face of the earth."¹⁷ That maintenance of continuity and uniformity meant that again, much of the text of the communion

¹⁴ *The Book of Common Prayer And Administration of the Sacraments and other Rites and Ceremonies of the Church, According to the Use of the Protestant Episcopal Church in the United States of America, Together with the Psalter or Psalms of David* (Boston, MA: Margaret Coffin Prayer Book Society, 1892), 240–243.

¹⁵ "The Order for the Administration of the Lord's Supper or Holy Communion," in *1789 U.S. Book of Common Prayer*, ed. Charles Wohlers, *Anglican Resource Collection*, accessed December 12, 2022, http://justus.anglican.org/resources/bcp/1789/Communion_1789.htm; and *The Book of Common Prayer* (1892), 232.

¹⁶ The 1892 book was not the first to which people who were not priests or elites could have had access; the increasing accessibility had gradually accompanied rising literacy throughout prayer book history, and even in 1549 a "pocket" prayer book had been printed. However, most people's access to books still came in the nineteenth century, after the changes in publishing described above. See Martin W. Hutner, "Prayer Books and Printers," 123.

¹⁷ Colin Buchanan, "Preserving the Classical Prayer Books," 262–3.

rite was unchanged. Notably, in this version worshippers are given the full texts of the ten commandments, even when they do not hear them aloud, and a congregational acclamation is offered for both prior to and after the Gospel.¹⁸ These further incremental changes, like those observable in 1892, show the people holding the text in their own hands and knowing it better, slight as they appear. It is important to note by contrast that these changes represented the mirror image of what Hatchett describes as those occurring to piety and ceremonial, which “promoted an individualistic, pietistic approach to worship, to make seeing and hearing more difficult for the congregation, and to curtail actual congregational participation.”¹⁹ That is, as the Anglo-Catholic movement brought some of Eucharistic practice marginally nearer to the physically distant and linguistically incomprehensible masses which the first prayer books had sought to remake, the people were nevertheless in an entirely different position than their sixteenth-century forebears, because they had their prayer books in hand.

The influence of the liturgical movement in the twentieth century is overwhelmingly evident in any comparative study of communion rites: in the 1970s, when the current prayer book was taking shape, the Eucharist underwent the most dramatic reform Episcopalians had ever seen. The very first sentence of the 1979 *Book of Common Prayer* refers to the Holy Eucharist as “the principal act of Christian worship,” and this alone meant the people would now be engaging with it and participating in it in a different way.²⁰ After centuries in which morning

¹⁸ *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, According to the Use of the Protestant Episcopal Church in the United States of America, Together with the Psalter or Psalms of David* (New York, NY: Church Hymnal Corporation, [1928] 1945), 68–70.

¹⁹ Marion J. Hatchett, *Commentary on the American Prayer Book* (San Francisco, CA: HarperCollins, 1995), 306–7.

²⁰ *The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, Together with the Psalter or Psalms of David, According to the Use of The Episcopal Church* (New York, NY: Church Publishing, [1979] 2007), 13.

prayer was emphasized and communion relatively infrequent, the Eucharist was now to take pride of place, alongside Baptism, as the lived center of the Church's life, and the thing capable of binding Christians together across their many divisions.

As Vatican II emphasized “full, conscious, and active participation” by the people in liturgy, the Episcopal Church enacted what is perhaps the clearest sign that the people's engagement with the specific texts of a liturgy had come to the fore: they printed as part of the *Prayer Book Studies* series a set of rites for trial use, distributed them throughout the Church, and asked parishioners and clergy to get to know them.²¹ They had hardly come out of nowhere—they were built on scholarship on early eucharistic liturgies—but to the average person in the pew, they were not significantly familiar, especially in structure. Thus they would have required a congregation to pay close attention to the words on the page, rather than relying on their muscle memory and mental bank of the fairly few memorized responses the 1928 liturgy had asked of them.

Trial use brought about its hoped-for results, and full, conscious, and active participation is certainly what the authorized 1979 eucharistic liturgy asks of worshippers. Placing the more than 3:1 ratio in the minister-to-people word count of the first American book of 1789 next to that of the 1979 book reveals that a textual revolution has taken place: the ratio has fallen to just barely over 1:1.²² The people now hear read to them, or on their behalf, only about a quarter as many words as their predecessors did; their spoken participation represents almost half the set

²¹ James F. White, “Prayer Book Architecture,” in *The Oxford Guide to the Book of Common Prayer*, 114

²² This calculation is done the same way as the above, with analogous exclusions of the readings, sermon, etc.; see note 9 above and Appendix B. Since the book contains many more options for the Eucharistic rite than any of its predecessors, I have used Rite II, Prayer A including a proper preface as a representative example for the book.

texts of the liturgy, rather than well under one third. Even more striking is the potential for variety between services or between churches; the book allows for two different eucharistic prayers in the Cranmerian idiom, four in contemporary language, and further flexibility through “An Order for Celebrating the Holy Eucharist,” which allows original composition around a framework of text and structure.

Thus if a worshipper intends to participate in full or in part by memorizing the texts rather than reading along with the priest, they must now memorize a much greater volume of text, since congregational parts differ substantially in number and content between eucharistic prayers. The forms offered for the prayers of the people also differ, both in the actual responses they use, and in whether those responses vary between petitions, not to mention that the composition of other forms with non-standard response structures is permitted. This is a liturgy which requires that the people know their way around the prayer book, and asks them to listen closely for the many specific linguistic cues pointing to congregational elements. One particularly interesting example comes in Rite II after the consecration, when the Lord’s Prayer is offered in both traditional and contemporary idioms, and the congregation is pointed towards the one the minister asks them to recite by an only subtly differing prompt: “And now, as our Savior Christ has taught us, we are bold to say,” introduces the former, while “As our Savior Christ has taught us, we now pray,” the latter; about sixty percent of the words in these two prompts are shared between them, and there is no dramatic contrast in their character. Only the highly practiced Episcopalian will be able to avoid checking the page for clarification of the cue.

The rise of single-use printed leaflets and bulletins, which in congregants’ hands may replace the *Book of Common Prayer* itself, its supplements in the *Enriching Our Worship* series,

and sometimes even hymnals and their respective supplements, is the clearest next step in this story. Like the change wrought by the availability of cheap books in the nineteenth century, which soon seemed inevitable and irreversible, this new way of interfacing with liturgical text is likewise achieving a degree of hegemony, at least in some settings in the Episcopal Church. Morris points out that published pages of liturgical text were not merely a result of the technological limitations of former times: they were also part of the guarantee of orthodoxy.²³ Now, with so many authorized texts to choose from in the first place, frequent small changes to resources' statuses through the work of each General Convention, and the possibility of an individual churchgoer's lack of familiarity with the original published forms in which they appeared, objections on such grounds could be quite reasonable.

In general, my view is that the richness of expressions possible through the use of these differing texts is a gift to the Church. Liturgical scholar Aidan Kavanagh noted rather warmly about the 1976 draft book that, in comparison to its predecessor, "What is lost in conciseness and brevity is made up for in a new wealth of prayer texts and structure options."²⁴ I agree with Kavanagh's assessment, but I also wonder whether a less zero-sum approach could be found, and whether a future revision might lean more heavily on standardized responses around a variable framework, or find some other paradigm. Ideally, worshippers could engage with the text of their eucharistic liturgy with attention and flexibility, but without anxiety or the confusion and disruption of excessively frequent announcements of page numbers, and churches would not be forced to rely on single-use materials in order that they feel free to make use of the full range of

²³ Clayton L. Morris, "The Prayer Book in Cyberspace," in *The Oxford Guide to the Book of Common Prayer*, 547.

²⁴ Aidan Kavanagh, "The Draft Proposed Book of Common Prayer: A Roman Catholic's Appreciation," *Anglican Theological Review* 58, no. 3 (July 1976), 362.

authorized options. Still, the path forward remains unclear.

It is remarkable to observe the extent to which Anglican worship has held so close its identity as centered on a “book of common prayer,” despite that book’s divergence across geography; drastic linguistic and component change across time; and movement from oral and aural space, to visual space, to digital space. Regardless of the future of physical manifestations of these texts, it seems unlikely that it points to less understanding of, and engagement with, the language by which the church points the way to the Eucharist. After all, at the Last Supper, when the Word made flesh was seated right there at the table beside them, Jesus’s friends still needed language—“This is my body”—to begin to comprehend the gift they received. Two thousand years on, the need remains.

Minister's text	wc	People's text	wc
<p>OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.</p> <p>ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit that we may perfectly love thee, and worthily magnify thy holy Name, through Christ our Lord. Amen.</p>	119		
<p>GOD spake these words and said; I am the Lord thy God. Thou shalt have none other gods but me.</p> <p>Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them nor worship them: for I the Lord thy God am a jealous God and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.</p> <p>Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his Name in vain.</p> <p>Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven, and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.</p> <p>Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.</p> <p>Thou shalt do no murder.</p> <p>Thou shalt not commit adultery.</p> <p>Thou shalt not steal.</p> <p>Thou shalt not bear false witness against thy neighbour.</p> <p>Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.</p>	305	<p>Lord have mercy upon us and incline our hearts to keep this law. (x9)</p> <p>Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.</p>	134
<p>Hear also what our Lord Jesus Christ saith.</p> <p>THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the Law and the Prophets.</p> <p>Let us pray.</p> <p>O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments that through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.</p>	123		
Collect (Advent 3 counted)	86		
Epistle and Gospel		Glory be to thee, O Lord.	6

Minister's text	wc	People's text	wc
I believe in one God,	5	<p>the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God, Begotten of His Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By Whom all things were made: Who for us men, and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day He rose again according to the Scriptures: And ascended into Heaven, And sitteth on the right hand of the Father. And He shall come again with glory to judge both the quick and the dead; Whose kingdom shall have no end.</p> <p>And I believe in the Holy Ghost, The Lord, and Giver of Life Who proceedeth from the Father and the Son Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets. And I believe one Catholick and Apostolick Church. I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.</p>	219
Announcements and sermon			
Offertory sentence ("Let your light so shine" counted)	22		
<p>Let us pray for the whole state of Christ's Church militant. ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men.; We humbly beseech thee most mercifully [*to accept our alms and oblations, and] to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity, and godly love. We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue. Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments. And to all thy people give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life. And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.</p>	310		

Minister's text	wc	People's text	wc
<p>DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent ye truly for your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To Him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.</p>	322		
<p>YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.</p>	62	<p>ALMIGHTY God Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. Amen.</p>	133
<p>ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. Amen.</p> <p>Hear what comfortable words our Saviour Christ saith unto all who truly turn to him. COME unto me, all ye that travail and are heavy laden, and I will refresh you. St. Matt. xi. 28. So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. St. John iii. 16. Hear also what Saint Paul saith. This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. 1 Tim. i. 15. Hear also what Saint John saith. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. 1 St. John ii. 1, 2.</p>	193		

Minister's text	wc	People's text	wc
Lift up your hearts. Let us give thanks unto our Lord God.	12	We lift them up unto the Lord. It is meet and right so to do.	15
IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.	30		
Proper preface (Christmas counted)	52	THEREFORE with Angels and Archangels, and with all the company of heaven we laud and magnify Thy glorious Name evermore praising thee and saying, Holy, Holy, Holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord Most High. Amen.	48
WE do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, Whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of Thy dear Son Jesus Christ, and to drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us. Amen.	107		
ALL glory be to Thee Almighty God, our heavenly Father, for that Thou, of Thy tender mercy, didst give Thine only Son Jesus Christ to suffer death upon the Cross for our redemption; Who made there (by his one oblation of Himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in His holy Gospel command us to continue, a perpetual memory of that His precious death and sacrifice, until His coming again: For in the night in which He was betrayed, (a) He took Bread, and when He had given thanks (b) He brake it, and gave it to His disciples, saying, Take, eat, (c) this is my Body, which is given for you; do this in remembrance of Me. Likewise after supper, (d) He took the Cup; and when He had given thanks, He gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament which is shed for you and for many, for the remission of sins; do this as oft as ye shall drink it, in remembrance of me.	195		

Minister's text	wc	People's text	wc
<p>WHEREFORE, O Lord and heavenly Father according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.</p> <p>And we most The Invocation humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood.</p> <p>And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in them, and they in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.</p>	357		
<p>THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.</p> <p>THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.</p>	76		
		<p>OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done on earth As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.</p>	71
<p>ALMIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.</p>	162	<p>GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.</p> <p>O Lord, the only begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.</p> <p>For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in glory of God the Father. Amen.</p>	142

Minister's text	wc	People's text	wc
THE peace of God, which passeth all understanding keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.	51		
	2589		768
ratio	3.37		

Minister's text	wc	People's text	wc
Blessed be God: Father, Son, and Holy Spirit.	8	And blessed be his kingdom, now and for ever. Amen.	10
Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.	48	Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.	104
The Lord be with you. Let us pray.	8	And also with you.	4
Collect (Advent 3 counted)	55		
Readings The Word of the Lord.		Thanks be to God. (2x) Psalm (not counted, variable participation)	8
The Holy Gospel of our Lord Jesus Christ according to x. The Gospel of the Lord.	16	Glory to you, Lord Christ. Praise to you, Lord Christ.	10
Sermon			

Minister's text	wc	People's text	wc
We believe in one God,	5	<p>the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.</p> <p>We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.</p> <p>We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.</p>	221
Prayers of the People			
<p>Let us confess our sins against God and our neighbor.</p> <p>Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. Amen.</p>	45	<p>Most merciful God, we confess that we have sinned against you in thought, word, and deed, by what we have done, and by what we have left undone. We have not loved you with our whole heart; we have not loved our neighbors as ourselves. We are truly sorry and we humbly repent. For the sake of your Son Jesus Christ, have mercy on us and forgive us; that we may delight in your will, and walk in your ways, to the glory of your Name. Amen.</p>	87
The peace of the Lord be always with you.	9	And also with you.	4
Offertory sentence ("Walk in love" counted)	18		
<p>The Lord be with you. Lift up your hearts. Let us give thanks to the Lord our God.</p>	18	<p>And also with you. We lift them to the Lord. It is right to give him thanks and praise.</p>	19

Minister's text	wc	People's text	wc
It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.	25		
Preface (Advent preface counted)	49		
Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:	31	Holy, Holy, Holy Lord, God of power and might, heaven and earth are full of your glory. Hosanna in the highest. Blessed is he who comes in the name of the Lord. Hosanna in the highest.	36
Holy and gracious Father: In your infinite love you made us for yourself, and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all. He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world. On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."	140		
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me." Therefore we proclaim the mystery of faith:	65	Christ has died. Christ is risen. Christ will come again.	10
We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts. Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom. All this we ask through your Son Jesus Christ: By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.	130	Amen.	1

Minister's text	wc	People's text	wc
And now, as our Savior Christ has taught us, we are bold to say,	14	Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.	71
Alleluia. Christ our Passover is sacrificed for us; The Gifts of God for the People of God. Take them in remembrance that Christ died for you, and feed on him in your hearts by faith, with thanksgiving.	37	Therefore let us keep the feast. Alleluia.	7
Let us pray.	3	Almighty and everliving God, we thank you for feeding us with the spiritual food of the most precious Body and Blood of your Son our Savior Jesus Christ; and for assuring us in these holy mysteries that we are living members of the Body of your Son, and heirs of your eternal kingdom. And now, Father, send us out to do the work you have given us to do, to love and serve you as faithful witnesses of Christ our Lord. To him, to you, and to the Holy Spirit, be honor and glory, now and for ever. Amen.	99
Let us bless the Lord.	5	Thanks be to God.	4
	729		695
ratio	1.05		