THE CHRISTIAN EUCHARIST:

AS IT MIGHT BE CELEBRATED IN UNITARIAN CONGREGATIONAL CHURCHES

A DISSERTATION SUBMITTED TO THE FACULTY OF THE MEADVILLE THEOLOGICAL SCHOOL IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE DEGREE OF BACHELOR OF DIVINITY

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Most of them will probably never trouble to read this essay; but without their devotion to the Christian Eucharist itself, this essay would never have been written.

C O N T E N T S

I INTRODUCTION

The liturgy to which these pages are an introduction is a revision of one which I prepared in the summer of 1922. The original liturgy has been in use in Willow Place (Unitarian) Chapel, Brooklyn, New York since that time. It has been celebrated on a few occasions in other churches. In the mean time I have endeavored to look upon it in as detached a way as possible; and have also tried to be heedful of the criticisms it has received. The present revision is the result, and I shall welcome every thoughtful criticism which any reader (or anyone who may take part in a celebration of it) may make.

My opportunity for introducing a liturgy of this sort in Willow Place Chapel was unusual. The Chapel, itself, was (and is) a building of great beauty. Fixed liturgical forms were much in use, and the services were carefully ordered and were conducted with much dignity when I took up my work in the Chapel. The altar there was in its traditional place in the chancel, and the candles in the tall candle-sticks at either side of the altar were always lighted for the chief Sunday service. A cross surmounted the reredos of the altar. A volunteer choir of young people entered the chancel at the beginning of the service singing in procession. Both the choir and the minister wore black gowns. It was customary for the minister to sing the versicles to which the choir sang the answers. Some of the members of the congregation had earlier in life been members of Lutheran and Episcopal churches. They had thus become accustomed to the use of written liturgies previous to their acquaintance with Willow Place Chapel. The eucharist was one of the established services in the Chapel and was deeply cherished by the

congregation. Most important of all I had the loyal cooperation and the thoughtful and sympathetic criticism of the Reverend John Howland Lathrop, D.D., my senior colleague, and of Mr. Henry W. Troelsch the volunteer choirmaster of the Chapel.

I can not enter into any systematic polemic in favor of the widespread introduction of the liturgy which I herewith present. For one thing I consider the liturgical freedom of Unitarian churches one of the greatest glories of the religious fellowship which I love most. Had it not been for that freedom this liturgy could never have been prepared. On the other hand the restoration of the altar within Unitarian houses of worship, the manifest interest of Unitarian ministers whenever the subject of public worship is brought up, the widespread use of printed liturgical forms, Unitarian experiments with pageantry and the broadened and increased use of traditional religious music seem to me an indications that Unitarians may be ready and waiting for some religious rite in which all these tendencies may together find expression. The eucharist is such a rite. Of course the tendencies I have mentioned are not confined to the Unitarian fellowship of churches. For instance, the altar is almost as much an innovation in American Episcopalianism as it is in American Unitarianism. Increased attention to architecture, forms of worship, pageantry, the restoration of altar, cross, etc., are characteristic of Protestant churches of all denominations.

JG 31, 75; HPEC

The eucharist can not be said to flourish amongst Unitarians at the present time. In many of our churches the eucharist is never celebrated at all. In others of our churches it survives only

in the most attenuated form. I believe that in most of the churches where it is celebrated there is an exodus of comparatively vast proportions at the conclusion of the regular morning service and before the "communion service" itself begins. However, we have that in common with the churches of other denominations. There is such an exodus, for instance, at the eleven o'clock service in St. Paul's Episcopal Cathedral in Boston on communion Sundays. It is to be seen in Baptist churches. I do not think we give the eucharist a fair chance. In one of the churches I know best the "communion service" begins not less than one hour and twenty minutes after the beginning of the regular morning service, and it lasts for about half an hour. The habit of leaving church at a given time, and plain hunger would explain a good part of the exodus which takes place in that church before the communion service. But even so half the congregation remains, for the service is very moving.

One more point. I think that the eucharist as Unitarians generally celebrate it lacks the note of thanksgiving and triumph which was its supreme characteristic historically. It is the love of Jesus -- supremely shown in his willingness to lay down his life for those he loved --, and the glorious fellowship of those who with him make love the rule of their lives that the eucharist celebrates. The chief concern of the eucharist is with "the greatest thing in the world." Now the absolutely necessary way of showing love is through deeds. We know love only as we experience its work. But that is not the end of the matter. It is human nature to want to celebrate what means most to us. We pay our homage to the memory

of the men and of the events which mean most to us. We adorn and beautify the home in which our life may center. Perhaps the eucharist would mean more to us if we recognized it as the Festival of Brotherly Love which it is.

Many of our churches distribute quantities of a tract called "The Unitarian Church" by the Rev. Joseph H. Crooker. Dr. Crooker explains for the benefit of his readers, "In many Unitarian churches Communion is observed, but always as a purely memorial service, free from sacrificial reference or symbolism." If what Dr. Crooker says is true literally it may help to explain further the small place of the eucharist among the religious devotions of Unitarians. We do not want a mere memorial of Jesus' last hours. What we do want is to pay our homage to the power of love in the world. Jesus' last hours are only the illustration and the proof of the love which made him the world's light. Gratitude and thanksgiving, fellowship and consecration, these are the themes of the eucharist. Incidentally we had better recognize the sacrifice of Jesus, for sacrifice is the only sure proof of love anywhere. Dr. Crooker over-stated himself by limiting the word sacrifice to only one narrow interpretation of its meaning. Whatever any Unitarian celebration of the eucharist may leave out I am sure that even now it does not utterly fail to symbolize the sacrifice of Jesus in the larger and truer sense.

How can we celebrate the eucharist so as to make its true significance plain? Certainly not by making it a comparatively insignificant appendage of the long and elaborate morning service now customary in at least many Unitarian churches; nor by celebrat-

ing it in direct conflict with the usual hour of Sunday dinner of the worshippers whose participation in it we would win. Ministers are often accused of protracting religious exercises unduly anyhow. There are two further possibilities as to the hour for celebrating the eucharist. The first is to celebrate the eucharist within the time of our usual morning service. The second is to make an entirely separate service of it.

Now the first possibility is not quite so revolutionary as it sounds. All liturgies divide themselves into two chief parts, TCP 3
the Liturgy of the Word, and the Eucharist proper. The Liturgy of the Word in every historic order for the celebration of the eucharist corresponds almost exactly to our regular Sunday morning service. Like that it involves the reading of lessons (though not always in later Mediaeval days a sermon), the singing of hymns and the offering of prayer. What we can do is to compress our ordinary service on communion Sundays enough so that the eucharist proper may be completed within the ordinary time of our service. Our ordinary Sunday service compressed can thus become our Liturgy of the Word. After that liturgy of the word those who are not to take part in the eucharist itself can leave if they will -- just as they e.g., TM 35 SB 92
did in the earlier days of Christianity, when "catechumens" and "penitents" not only withdrew from the service, but were required to withdraw.

As to the eucharist itself. Curiously enough our ordinary Sunday morning services contain a direct survival of the ancient eucharist -- the offering. Our offering takes the place of an older TM 300
congregational offering of bread and wine for use in the eucharist.

We still keep the name. The offering seems to have come to us by way of the Church of England. In some Unitarian churches we stand up and sing an "offertory sentence" to make our offering more an act of worship. The offering in the old days and the "offertory" in the Roman rite to-day -- a dedication of bread and wine for use later -- answer to Paul's statement that Jesus "took bread" as the first act of his eucharist. Then Jesus gave thanks. Thence the fact that in ancient days a prayer of thanksgiving with congregational acclamations was the outstanding feature of the rite. From that came the name of the whole rite "The Eucharist," "The Thanksgiving."

After a salutation -- such as "The Lord be with you" -- and its answer, the celebrant said, "Lift up your hearts." e.g. TCP 30 The congregation answered, "We lift them up unto the Lord." Most appropriately the celebrant said, "Let us give thanks unto our Lord God." The congregation answered, "It is meet and right so to do." Then, lifting up his hands as pagan worshippers also did when they prayed, the celebrant began the great thanksgiving, praising God for his glory, his creation of all things, and his perpetual providence. The congregation joined in with the celebrant and his assistants singing, "Holy, holy, holy, Lord God of Hosts, heaven and earth are TCP 40 full of thy glory. Hosanna in the highest. Blessed is he that cometh in the name of the Lord. Hosanna in the highest." Then the celebrant continued offering thanksgiving for God's goodness in disciplining his human children -- "calling" them by the Law and educating them by the prophets. Especially he offered thanks for the life and sacrifice of Jesus and for the way he opened for the establishment of the kingdom of God. Sometimes he offered thanks-

giving for the saints and martyrs of the new day. Calling to mind Jesus' last supper and its significance he related the present celebration of the eucharist with it, offering a prayer for the coming of God's spirit upon the worshippers and at the same time dedicating the bread and wine before him to their use (as we would explain it today) in shewing forth the love of Jesus and the fellowship of all who were to partake of the food thus set apart. Thus he prayed (following the thought of his day) that they might become the body and the blood of Jesus.

Often the worshippers broke in with acclamations. They had already sung the sanctus. In any case they answered Amen when the thanksgivings were done. Perhaps with a feeling of unworthiness at using words first spoken by one so holy -- the celebrant generally introduced it by a clause begging God to allow the worshippers to say it -- the congregation united with the celebrant in repeating the prayer which Jesus had spoken when his disciples asked him to teach them to pray. After thanks had thus been given (at Jesus' eucharist Paul says "and when he had given thanks"), the celebrant would break the bread, and it would be given to the worshippers, who, no doubt, had been standing up throughout the prayer as the celebrant himself was. The distribution was "the communion." That might be followed by further fitting devotions. Then the congregation would be dismissed. Our prayer of thanksgiving can be much the same today. The distribution can be omitted if its omission is necessary.

My readers can easily think of some of the advantages and of the disadvantages ofcelebrating the eucharist at a time separate from that of the regular morning service. However, I must call

attention to the possibility of observing certain great days with a celebration of the eucharist. All Souls' Day, Thanksgiving, Christmas, Maundy Thursday, perhaps Good Friday, could thus be observed. Perhaps a eucharist could be celebrated comparatively early Sunday mornings, or possibly even during the afternoon or evening. In any case the separate hour would give an opportunity to use a Liturgy of the Word based a little more than our usual service is upon traditional lines. The opportunity might or might not be used. Possibly some congregations would welcome on occasions a Liturgy of the Word different from their ordinary order of worship at the regular hour of service. The liturgy to which my readers are now invited to give their sympathetic attention provides both a Liturgy of the Word and a Liturgy of the Eucharist, so to speak, as do its ancient prototypes. Translating its historic name into English the present liturgy might be called "The Thanksgiving."

II A SUGGESTED INTRODUCTION "TO THE WORSHIPPER"

TO THE WORSHIPPER

This service is a "sacrifice of thanksgiving" to God for all his goodness to his human children, and especially for his revelation of himself in that utter consecration of life which was exemplified to us in Jesus Christ. Gathered around a common table, and in the presence of a common Father we are made brothers and sisters of each other and of Christ himself. How great is the fellowship of all those who have been brought nearer to the Father and nearer to each other through the profound lessons and solemn emotions associated with this ancient rite! By it we are united not only to those who are present with us in one room, but to the whole company of the followers and friends of Jesus, living and dead. All Christendom offers up its prayer and its thanksgiving with us as we participate in this service.

Throughout the history of Christianity this service in one form or another has been the chief symbolic expression of the fellowship of Christians with each other, and the most solemn act of Christian worship. To itself this service has drawn an ever-increasing wealth of fruitful meanings as now one aspect of it and now another has received emphasis. Judaism had, and in fact still has, religious meals which have had much in common with the service here set forth. The religions called heathen, too, have made much of rites which have had amazingly close resemblances to this service in its manifold forms. In fact such rites are almost as characteristic of heathendom as they are of Christianity itself; and Christianity must admit a very great indebtedness to religions which have preceded it, or which have been contemporary with it, for the forms in which it

has sought to express its worship. Therefore heathendom, too, offers up its prayer and its thanksgiving with us as we are led to worship through this service.

We can think of this service as related to the sacrifices of an earlier day by regarding it as an act of thanksgiving to God for his bounty in providing us with the material benefits of food and shelter. That thought is expressed in the setting apart and offering for use in his worship of some of his own gifts. We can think, if we will, of the banquet with which the people of Jesus' time believed the kingdom of God would be inaugurated. With this thought in mind the service may be to us an anticipation of the day when warfare and strife and bitterness will have given away to peace and righteousness and Christian good will, and when brotherhood will prevail throughout the earth. The broken bread and the wine poured out, show forth the sacrifice of Jesus. Thus they bring before us some of the deepest of mysteries: Jesus lifted up upon the cross and thus drawing all men unto him; death swallowed up in victory; faithfulness unto death; that greatest love shown in a man laying down his life for his friends.

The general arrangement of the service as it is here set forth is very ancient. In conformity with New Testament teaching, and in conformity with universal ancient custom, its central prayer is a prayer of thanksgiving, during which bread and wine are set apart. The service begins with words of penitence and pardon. The collect or collects as they vary from day to day and week to week set the key for the service and give to each celebration its own especial emphasis.

The alternation of lessons and of singing has been characteristic of Christian worship from the beginning. It is a widespread custom for the congregation reverently to stand during the reading of the chief lesson. In ancient days bread and wine for use in the service were actually presented by the congregation during the offertory. Thence come offertory prayers. A general prayer, although its form and its place in the service have varied greatly, has almost always been a part of the service. The salutation followed by the words "Lift up your hearts," the preface beginning "It is very meet" and the sanctus have had their place in the prayer of thanksgiving from very early days. The Lord's Prayer has long been associated with the close of the prayer of thanksgiving. Before the close of the service the variable post-communion collect or collects reemphasize the message of the collect or collects used at the beginning of the service.

The name of this service has varied greatly from age to age. In the earliest days it was known as "The Breaking of Bread." Soon, however, it took to itself the name by which it has since most universally been known, "The Eucharist," "The Giving of Thanks." In days when there was a prejudice against all churchly tradition this name was dropped, and two other names with very ancient associations, "The Communion" or "The Lord's Supper" were used. The name "The Mass" by which this service is known among Roman Catholics is related to some words of dismissal in the Roman form of this service.

In the following pages the words assigned to the congregation are indented from the margin. You are asked to join heartily in them.

At a choral celebration many of the words of the service are set to music and sung by those to whom they are assigned. Inasmuch as more than one minister may participate in the celebration of this service, the chief officiating minister is referred to as the celebrant.

After all you, dear Worshipper, must fill this service with meaning yourself. You must offer your own Thanksgiving. You must bring to it your own deepest communion. It is your meditation upon the life and influence of someone who seems like Jesus to you, which will be helpful and uplifting to you as you participate in this rite. And should you be present at a more elaborate celebration of this service marked by the use of music, of lights, and with perhaps a number of persons to minister around the table or altar, will you not think upon the appropriateness of beauty, of dignity and of care in the presentation of a rite so weighted with significance?

III A SUGGESTED LITURGY

IV THE CELEBRATION OF THE EUCHARIST

The manner of celebrating the eucharist in Unitarian churches must vary according to circumstances, just as it always has throughout the Christian church. At the simplest communion service the minister could at least say some such bidding as "Let us give thanks unto our Lord God," and offer a prayer of thanksgiving more or less like that given here. That prayer could be made to dominate the entire service. The congregation could be invited to join in the Lord's Prayer at the end. A step further would be to print on the back of the church calendar or elsewhere the introductory versicles to the prayer of thanksgiving, the sanctus and perhaps the Lord's Prayer. The congregation could rise and join in all of these. All this could be done as well with a minister standing behind a communion table as at an altar. At the end of the Lord's Prayer, the minister could lift up the bread and break it publicly.

On the other hand the liturgy given here can be celebrated with any desired amount of elaboration of ceremonial. Inasmuch as its background is "English" one would naturally turn to English sources to look up the ceremonial which might be used. Now the ceremonial used in England before the Reformation was quite different from that of the Roman Catholic church at the present day, even though the words spoken were almost exactly the same as those now used in a Roman Catholic mass. Percy Dearmer in "The Parson's Handbook" gives a ceremonial adapted for use in celebrating the eucharist as it is set forth in present-day Anglican books. That ceremonial is based upon the customs of the pre-Reformation church in England. I believe that that ceremonial is much more simple and flexible and beautiful than the cere-

PHB

monial in use in present-day Roman Catholic churches. To "The Parson's Handbook" or "A Directory of Ceremonial" published under the DRC
auspices of "The Alcuin Club" I direct the attention of the reader who may be interested in investigating the possibility of using elaborate ceremonial. He will find the possibility large indeed.

Traditionally the eucharist has everywhere normally been celebrated with the participation of a comparatively large number of people. "From the beginning we always hear of the holy liturgy celebrated with deacons, assistants and in the presence of people who cry out and later sing their part. And still High Mass with deacon, TM 185
subdeacon and a choir is the normal service." "The East has still kept this principle and so has no provision for anything corresponding to our Low Mass." TM 187 So writes Fortescue as a Roman Catholic. The distribution of the communion bread and wine by deacons which is to be seen in churches of many denominations is of course a return to primitive democracy in a way. The democracy is not necessarily a gain in this particular case. I will refer to the distribution later. The present liturgy can be celebrated with a number of assistants about the altar to read the lessons and to take part in other ways. It certainly could not be rendered at all adequately without the active and hearty participation of the congregation. The deacon of the present liturgy is the deacon of Congregational tradition given some of the functions of the deacon who figures so prominently in the more ancient rites. Perhaps he should be ordained in some way. The ordination of deacons is, I believe, a Congregational custom. It has
Acts 6:5
Apostolic as well as Eastern Orthodox, Roman Catholic and Anglican precedents.

The choir (it can be a volunteer choir) can assist with the simplest or with the most elaborate music. To my mind the music given in Canon Douglas' musical settings of the American Book of Common Prayer (SDE) is the most beautiful of its type. The sanctus as he has adapted it from Marbecke can further be adapted to fit the words of the sanctus in the present liturgy. I think the music for the versicles and for the Lord's Prayer in some of his other settings is rather more melodious. The service-music in "The Cathedral Prayer Book," (CPB) in the Lutheran "Choral Service Book," (CSB) in "The Liturgical Service of the Lutheran Church" (LSLC) and Hutchins' "Chant and Service Book" (CSBH) is interesting but not so good. Lutheran and Anglican collections of the pre-Reformation introits and graduals translated into English and set to modern or to their traditional music can be secured (CSB xxix,96; EH 854; TI; TIG). "Sentences for the Seasons" (CSBL 82) taken from the Lutheran Common Service Book are in use in altered form between epistle and gospel in Willow Place Chapel, Brooklyn.

There are of course many settings of the psalms and canticles to their ancient tones or to more modern chant-music. Perhaps "The Southwark Psalter" (SP) by A. Madely Richardson and "The Cathedral Prayer-book" (CPB) associated with the name of Sir John Stainer are the most suggestive as to modern chant-tunes. But the directions for chanting and the pointing in the Cathedral Prayer Book are very bad. Richardson or "The New Hymnal" (HPE) should be followed in this matter. Canon Douglas and W. H. Frere (POD, CAE, MOP) have set the psalms and some canticles to the more ancient plainsong music. Settings of canticles with excellent pointing will also be found in the new Episcopal hymnal (HPE), to

both ancient and modern music. Of course Roman Catholic mass-music by the great composers could be adapted to or inserted into the present liturgy on occasion. I think it is also worth while here to call attention to the new "Concord Anthem-Book" edited by Archibald T. Davison and Henry Wilder Foote. The Alleluiatic Sequence -- somewhat shortened -- makes an excellent canticle.

The celebrant's music for a fairly simple service is found in the Douglas settings I have referred to. Fuller music beautifully adapted to English words is given in "The Ordinary and Canon of the Mass" to which Canon Douglas edited the music. For a few phrases at the most elaborate of choral services the celebrant might feel compelled to go to the Roman Missal itself. Of course adaptations would have to be made; but they would not be difficult. As to general principles one may consult "Church Music" by A. Madely Richardson (who has the simplest suggestions for singing the collects) or "Church Music" by A. S. Duncan-Jones, or "A Grammar of Plain-Song" by the Benedictines of Stanbrook. At a choral celebration of this service the following portions would be sung: hymns, psalms, anthems, versicles (but not those in the penitential introduction at the beginning of the service), amen whenever it follows a passage or phrase sung, collect and post-communion collect for the day, preface, sanctus, the Lord's Prayer with the celebrant's introductory phrase and the benediction. At the most elaborate celebration conceivable the concluding phrases of a few spoken prayers might be sung, e.g., of the general prayer, the offertory prayer and the prayer of thanksgiving. Thus the note is set for a sung amen and for further musical phrases which follow.

A word as to the table at which the eucharist is offered. In early days the celebrant -- with his assistants around him on either hand -- stood behind a table facing the people. There are basilicas CAP 81; PRC 74,75
in Rome where that arrangement still survives. But here, as often, CAP 81
I think, the newer custom is really better. The altar which is now being restored in Unitarian churches is the altar of later Western Christianity. The altar in the Unitarian church in Toledo, Ohio, CREG Nov. 1, 1923
is said to typify "the Unseen Presence." I think that is usually what Unitarians have in mind when they restore the altar as the focal point of their houses of worship. Obviously if an altar is so to be regarded the place of the celebrant who stands at the altar is not on the opposite side of the altar from the people (as a sort of special Manifestation and Incarnation of the Unseen). That is particularly true where the minister stands alone and unattended. He did not thus stand alone in the early church when he faced the people. In Baptist churches, where the earlier custom has been restored, deacons are beside the celebrant though they do not stand with him during the thanksgiving.

Personally, I think the celebrant's place is on the congregation's side of the altar. Save when he is directly addressing the congregation let him (and his assistants) face the altar as do the other worshippers. Furthermore let the altar be long enough to be really dignified; deep enough to be really usable; high enough so that the celebrant can use his hands on the top of it without having to stoop. Unitarian altars often fail in one or another of these PHB 82
respects. "The Parson's Handbook" should be consulted as to the al-

tar and its adornment. I regard Dr. Dearmer's suggestions there as more useful and better artistically than any others I have come upon.

To give another personal opinion: I feel that the arguments against individual cups for the communion wine are much overdone. I do not like to be denied communion in the form of wine; but I would not want to receive it from a common cup. Individual cups obviate both the difficulties involved. ESP 37 On the other hand there is neither symbolic nor sanitary reason for using in the eucharist bread already entirely cut up into small cubes. I have seen such cubes used in Unitarian, Methodist and Baptist churches. Roman Catholics and some Anglicans use individual disks of unleavened bread. Though, for sound sanitary reasons, all can not well be made partakers of a common cup, all can as well as not be made partakers of a common loaf, as they still are in the East and perhaps once were in every rite. SB 114 TM 365 TM 301 Leavened bread was originally used throughout Christendom. As to the use of unfermented grape juice, see Tyson, "The Eucharist in St. Paul," ESP 35 where good arguments, historical and practical, are adduced in favor of the custom.

The custom (it was the custom in the Baptist church of my youth, too) in the Church of the Saviour, Brooklyn, is suggestive as to the preparation of the bread. Following that custom for the most part, therefore, let us prepare the loaf as follows: Take a loaf of ordinary wheat bread, but old enough to cut well. Cut off all the crust, and cut it down so that the remaining loaf will be just the size needed to give all the communicants their communion bread. Then slice it almost to the bottom of the loaf -- both ways, leaving the whole loaf cut into square columns. One must be careful not to slice

too near the bottom, or the loaf will fall to pieces of itself. It must not be permitted to do so, for at the proper moment it must be held up and broken publicly into two pieces. After it has been thus broken before all the congregation, the breaking into small particles to be distributed at the communion can easily and quickly be accomplished.

The distribution itself may be made in a number of ways. Tra- CRRD 60,130; PHB 396
ditionally, the celebrant would himself first receive his communion bread and wine. Next he would minister to the clergy and other PHB 397
assistants within the chancel in the order of their dignity. Then he would serve the rest of the congregation. According to present Roman Catholic and Anglican custom, the celebrant receives standing at the altar. All others receive kneeling within the chancel or at TM 375
a communion rail. In the Roman Church in an earlier day, "People generally received the Holy Communion standing, as they still do in CRRD 61
the East." Today in the Roman Church the communion bread is laid upon the tongue of the communicant. However, in an earlier time TM 373
"there are many witnesses that the Host was put into the hand of the Communicant," the present Anglican custom. When communion was given TM 306
in the form of wine in the Roman Church, "It was the deacon who gave communion under this form." Today according to the Roman rite the celebrant alone receives communion under the form of wine. In churches of Congregational inheritance, communion bread is blessed and handed by the celebrant to deacons -- who in turn minister to the celebrant and to the members of the congregation who remain seated in their pews. Often the bread is not actually eaten until all have been served, when all partake together. Then the wine is blessed and

similarly distributed. In churches of Congregational inheritance, ordinarily the communicant takes a portion of the bread with his own hand. The cup is received by the communicant into his own hands, if a common cup is used, or, if individual cups are used, the communicant himself takes a cup from a tray. Where individual cups are used, receivers for cups are often attached to the backs of pews. However, in the Church of the Messiah in Montreal, an assistant follows the deacons with a tray for emptied cups. The leaving of used cups in racks in the pews until after the close of the service seems to me highly undesirable.

There is much to be said in favor of the distribution of one element at least, the bread, into the hand of each communicant by the celebrant himself. CWPP 336 "The great distinguishing peculiarity of the sacraments is.....their unique <u>individualization</u> of their subjects." Distribution by the celebrant to individuals emphasizes that individualization as it is shown forth in the eucharist. The deacon might then deliver the wine. Where individual cups are used an assistant might well follow with a tray to receive emptied cups. In King's Chapel and the First Church in Boston and no doubt some other American Unitarian churches the communicants kneel at a communion rail. In the Church of the Messiah in St. Louis, as in some Lutheran and Reformed churches, communicants come forward and stand near the altar. In either case the celebrant can deliver a particle of the communion bread into the hand of each communicant, with the appropriate sentence of administration. Where individual cups are used the deacon can do likewise with a cup. Two communicants might be served while the sen-

tence is being repeated once when the number of communicants is large. Custom dictates that the distribution shall always begin at the south end of a row of communicants.

I believe the custom of inviting communicants to come to the altar is of value as making them active rather than mere passive participants in the communion. To my thinking the ideal custom for Unitarian churches would be for the celebrant first to receive the communion himself, then to serve the deacon and, with his assistance, any others within the chancel, all standing. The rest of the congregation would then come and stand before the altar and would be served by celebrant and deacon, the celebrant placing a particle of bread in the hand of each, the deacon a cup, each saying the appropriate sentence. An assistant would receive the emptied cups. In case the communicants were to remain sitting or kneeling in their pews, celebrant and deacon could distribute the bread and wine to the communicants in their pews, plate and cup or cups to be passed from one communicant to another in each pew. The communion sentence could be said every time plate or cup or cups leave the hand of celebrant or deacon. In any case the deacon would remain a suitable distance behind the celebrant. To me the separate blessing and distribution of loaf and cup seem undesirable. Where there is objection to a common cup and where individual cups cannot be introduced, I should favor the distribution of the bread only to the communicants, the celebrant alone receiving the wine. Where there is objection to any distribution of elements whatever, the celebrant alone might receive in the name of the congregation.

The general prayer may be a free prayer, a litany, a bidding prayer or a long and more or less fixed prayer such as is given in the present liturgy. It may be offered or led by the celebrant
CWPF 197 PHB 420
standing in the pulpit, or standing (or kneeling) at the altar (or
PHB 65
before its lowest step) or kneeling at a litany-desk, or standing or
SB 80
kneeling at his own chair; or by the deacon standing or kneeling at his own chair or standing at the lectern, or kneeling at a litany-
PHB 372
desk; or by a preacher who is not the celebrant standing in the pulpit or standing or kneeling at his chair, at the litany-desk or elsewhere. If an exhortation is used -- fixed or extempore -- he who gives it will of course face the congregation he is exhorting. The congregation will kneel or sit with head bowed during the prayer.

Here, perhaps, I may best refer to a custom to which I shall not refer in my description of a celebration of the present liturgy,-- namely the moving of the altar service-book from one part of the altar to another as the service proceeds. This custom arose as the
TM 214
result of the reaction of the more modern low mass upon the more normal high mass in the Roman Church. In earlier times the deacon sang the Gospel -- he still does at high mass -- on the "north" side of the church. When the celebrant began reading the gospel himself as he had to at low mass, the missal was moved to the north end of the altar so that the celebrant without leaving the alter could follow more accurately the deacon's earlier custom.

My liturgical authorities do not tell me why the book is at first placed at the south end of the altar. Originally, the celebrant stood
PRC 75
before his chair to say the collect -- a Roman Catholic bishop still

CRRD 173
does. Possibly when the celebrant's seat was moved from behind the altar to the south of the altar he still stood before his chair to say the collect. Then, perhaps, when the collect began to be said at the altar, it was said at the south end. Various mystical reasons (pious after-thoughts) have been given for the perambulations of the book. This moving of the book is, so far as I know, peculiar to the Roman rite (and its Protestant descendant rites). I believe there is something to be said for the custom where the congregation is not violently opposed to it.

Following that custom, then, the service-book at the beginning of the eucharist would lie upon its cushion or movable desk at the south end of the altar -- squarely, not obliquely. The celebrant at the altar would give his salutation from the middle of the altar as usual, but before reading the collect would walk to the service-book and stand straight before it facing it. The deacon or other assistant should move the book to the north end of the altar (if the celebrant is to read the gospel himself standing on the altar step), or else to a convenient place to the left of the veiled bread and wine, during the singing between epistle and gospel. The celebrant can himself adjust its position for convenience in reading from the middle of the altar, during the offertory, after he has unveiled the bread and wine. At the post-communion the assistant who moved it before would move it back to its original position at the "south" end of the altar.

PHB 412

V A DETAILED DESCRIPTION OF A CELEBRATION OF THE LITURGY

Now let me describe in some detail a celebration of the lit-
PHB 82
urgy I have just set forth. We will take for granted the altar now to be seen in many Unitarian churches (although it is not at all necessary to the use of the liturgy itself) located, let us say, at the east end of a fairly roomy chancel and raised a step or two
PHB 92
above the chancel floor. A runner of white linen covers the top of the altar and hangs down most of the way to the floor at the ends.
PHB 170
The bread and the wine are on the altar veiled with a linen cloth. The loaf -- prepared as suggested in the preceding chapter -- is
ESP 37
on its plate near the edge of the altar. The wine (perhaps in individual cups) stands behind the bread. A desk or cushion conven-
SPC
iently placed to the left of these holds the service-book, which
CRRD 44;100
may be opened to the collect.

PHB 109
A small table stands to the south of the altar against either
PHB 374
the south or the east wall. It contains the collection-bags or
PHB 178
plates, the basin for receiving them, and the ewer and basins used when the deacon and the celebrant wash their hands. Chairs for the
PHB 112
celebrant and deacon are against the south wall of the chancel and
PHB 410
to the west of the small table, the easternmost being that of the
SPC
celebrant. Desks for kneeling are before the chairs and on the desks are the books needed. The members of the choir are in their
DCC 44
places, and at a choral service, in addition to the other music necessary, have in their hands selections cut of Merbecke's Communion Service (or some other setting for the eucharist), as edited by
MCS
Charles Winfred Douglas.

For the introit the choir sings some short anthem (or chants a few verses from a psalm) appropriate to the occasion; or the congregation sings a hymn. PHB 353 In the meantime the celebrant preceded by the deacon (both gowned) enters the chancel and stands before the lowest altar step facing the altar. CRRD 45 If necessary the deacon provides him with a card containing the prayers, etc., which precede the collect. The deacon goes to his chair and stands before it facing across the chancel. CRRD 76ff,84ff; PHB 340ff, 348ff, 406ff But of course deacon and other assistants would preferably take their traditional places before the altar.

When standing at or near the altar the celebrant, and the deacon too, generally fold their hands unless they are doing something else with them. PHB 244; CRRD 23 However, when the celebrant is saying prayers alone and standing at the altar he lifts his hands up, fingers as high as his shoulders, palms straightened out and facing each other. PHB 223 CRRD 46 He folds hands during a concluding phrase when there is to be any response by the congregation, and of course during any prayer or response which the congregation says together with him. During the declaratory prayer following the confession and during the benediction the celebrant might raise his right hand, but he should join his hands again at the concluding phrase. PHB 383, 401 At a bidding to prayer, as "The Lord be with you" or "Let us pray," the celebrant parts and then joins his hands. PHB 342;419 Celebrant and deacon turn to the congregation when addressing them. SJC Hymns may be announced by the choirmaster, the deacon or the celebrant, or they may be posted on a hymn-board and not be announced orally at all.

All remaining standing the celebrant with hands joined begins the prayer, "Almighty God unto whom..." CRRD 45 All (possibly excepting the

celebrant -- who may bow -- and the deacon himself) kneel or sit
DCC 44; CRRD 45; NPB 9
with head bowed as the deacon turns and says "Let us unite in making
....." The celebrant or other ordained "teaching elder" if present
in the chancel -- Anglican books have "the Bishop if he be present" --
NHBCP 625
turns to the congregation for the declaratory prayer which follows.
CRRD 45
Then the celebrant ascends to the footpace of the altar, turns to
the congregation and (sings or) says "The Lord be with you." Here
and at the post-communion collect he may find it convenient to turn
CRRD 46
back to the altar while the congregation answers "And with thy spir-
it." In this case he will (sing or) say "Let us pray" facing the
altar. The celebrant always turns by his right hand from the altar
CRRD 44; TM 214
and by his left hand back again to avoid turning his back upon the
deacon.

After the congregation has (sung or) said Amen to the last of the collects (if there be more than one) the celebrant goes to his chair. Meanwhile the deacon goes to the lectern to read the epistle. A gradual or an alleluia (such as may be found in the
CSBL 82
Lutheran Common Service-book) is sung by the choir after the epistle, or the congregation may sing a hymn. In the meantime the deacon returns to his chair and the celebrant goes to the lectern. He will probably want to read the gospel himself when he has only one assistant. When the singing is done the celebrant announces the gospel. After the congregation has stood up and sung its acclamation he reads the portion selected. The preacher goes into the pulpit during the sermon hymn. The celebrant, if he be not the preacher, returns to his chair; but if the sermon can not easily be heard within

the chancel, the celebrant and deacon will go where they can hear it better during the sermon-hymn, as in some Protestant Episcopal, and, I believe, French Catholic churches. Before or after the sermon comes the general prayer. A notice welcoming members of other churches to participate in the entire service might precede the hymn or the sermon or the exhortation.

When the choir begins the offertory anthem, the celebrant goes CRRD 49
to the altar, removes the veil from the bread and wine, folds it and places it to the right and back from the edge of the altar. The deacon meanwhile hands the collection bags or plates to the ushers -- at least this is usual in Protestant Episcopal churches. He PHB 416 PHB 418
washes his hands at the credence-table. The celebrant goes to the south end of the altar. "In all rites the celebrant washes his TM 309
hands before handling the offerings." The deacon having a napkin CRRD 79
on his left arm and the basin in his left hand pours water from the ewer over the celebrant's hands. The celebrant, after he has wiped his hands, returns to the middle of the altar and makes any necessary rearrangement of the bread and wine. The deacon replaces ewer, basin and napkin and goes to receive the collection bags or plates in a larger basin and brings them to the celebrant. The deacon always goes up to the celebrant's right. Then the celebrant knows where PHB 344
to expect him. The celebrant takes the basin, perhaps lifts it up somewhat, and places it towards the south end of the altar.

The collection received, the deacon goes to his chair. The celebrant will also go to his chair if the anthem is to be a long one. The anthem ended, the celebrant turns and bids, "Let us pray."

He turns to the altar and begins the offertory prayer. At the
CRRD 50
words "our offerings of bread and wine" he lifts a plate of bread
PHB 337
in his right hand and a tray of cups in his left. The deacon may
remove the collection-basin to the credence-table at the end of the
PHB 344
prayer.

The celebrant (of course he faces the congregation) parts and then joins his hands as he (sings or) says "The Lord be with you."
PHB 422
He parts and raises his hands somewhat (singing or) saying "Lift up your hearts." He joins his hands and keeps them joined as he (sings or) says "Let us give thanks unto our Lord God." During the answer he turns to the altar and with hands parted and raised continues (singing), "It is very meet ....." He might join his hands during the last few words before the beginning of the sanctus. Unfortunately the choirmaster will have to edit Canon Doubles' sanctus music, if the sanctus is to be sung to it, for the words Douglas uses are somewhat different from those in the present liturgy. With hands parted and raised the celebrant continues through the rest of the prayer of thanksgiving which he says without any special
EHBCP 68
pause. It is all one prayer, there is no special moment of consecration. Of course he joins his hands before the congregational Amen. He continues to face the altar with hands parted and later joined as he (sings or) says "And now as Jesus....." His hands are
PHB 323
joined as he and the congregation unite in (singing or) saying the Lord's Prayer. Then the celebrant takes the loaf, lifts it slightly above the level of his shoulders, and breaks it.
PHB 388

The members of the congregation kneel or sit with head bowed for their private devotions. The choir sings a suitable anthem or psalm or the congregation sings a hymn or silence may be kept. The celebrant finishes breaking the bread into convenient particles for the distribution. Then, perhaps saying to himself the words of BCPKC 198
administration ("I take....," "I receive") the celebrant receives his communion bread and wine. Then the deacon approaches the altar and the celebrant gives the bread and then the cup into the deacon's hands with the words of administration in each case. The celebrant returns to the altar and the deacon (coming to his right) receives from him a tray of cups. Then begins the distribution to the rest of the congregation, standing before the altar, an assistant receiving emptied cups on a tray. The distribution ended, the celebrant returns the paten to the altar and receives the cups from the deacon (and assistant). Then, standing at the altar, the celebrant offers one of the prayers suggested or leads in some other brief act of devotion. Then would be sung the psalm or hymn.
CRRD 62; PHB 346,403
Should the celebrant make it his custom at that time to wash his hands again, the deacon would assist him as at the offertory. Then
CRRD 62; PHB 403
the celebrant would replace the linen cloth upon plate and cup, and would turn to the post-communion collect in the service-book. At the end of the hymn the celebrant would turn to the congregation and give the salutation and post-communion collect exactly as he
CRRD 63, 105
gave the collect. He would close the service-book and (sing or) say the benediction, facing the congregation and with hand raised as suggested earlier. He might again face the altar for a moment of

silent meditation. Then, preceded by the deacon, he would leave the chancel. The congregation could meanwhile sing a closing hymn.

VI A COMMENTARY UPON THE LITURGY

I think it will be obvious to most of my readers that here is no "Art Nouveau" sort of liturgy of wholly fresh design, fashioned throughout from nothing in particular. Any form of worship has to begin somewhere. However, I think one reason why the eucharist is so little popular in Unitarian churches to-day is because there is so little that is really substantial about it as we celebrate it. It was inevitable that Protestant worship should be built up too much upon a basis of negations. The growth and development of the eucharist have provided us with a vast storehouse of materials which we may use in our own celebration of the rite. We need not use them slavishly or just as they stand unless we want to. We can arrange them, subtract from them, add to them, shape them as we will. At any rate Unitarians can. But ours is to a large extent the fault if the eucharist of to-day is any poorer or less lovely or less responsive to the needs of human hearts than it has been in the past.

This liturgy, then, endeavors to make the fullest possible use of our inheritance from the past; and it has seemed to me necessary to go back beyond the liturgies of the more immediate past to a considerable extent. The necessity is not due to the fewness of the liturgies of the more immediate past, but is due rather to their poverty, and to their want of any particular design or plan. Inasmuch as our ecclesiastical inheritance is largely English, I have used primarily English sources. The English eucharist before the Reformation was a Latin mass, the same in substance as the mass in use in American Roman Catholic churches to-day. The framework of this present liturgy, then is very largely that of the English eucharist before the Reformation. That framework and much of the original

substance are to be seen in Lutheran and Anglican liturgies to-day, and in others of the great family of the Liturgies of the Protestant Reformation. These liturgies are much more closely interrelated than most people realize.

The essential framework of the English liturgy of pre-Reformation days (if I may thus refer to a really Roman liturgy) is in its broadest outline the framework of all the more ancient liturgies of Christendom. It is a simple and very satisfactory framework. My task has been to provide or suggest the materials which seem to me the most appropriate for filling it in to-day. Now Unitarian liturgies have not been the most helpful to me in the accomplishment of my task. Often they embody materials of great beauty, but the framework (if any in particular) generally appears to me to be askew and cluttered. Unitarian liturgies for the eucharist display prominently the signs of their Protestant origin. One might expect to find the framework of the present liturgy of the Church of England likewise askew and cluttered. It is very much so. However, that fact has been considerably to my advantage, for it has called forth a number of treatises upon the reconstruction of the English liturgy which have been of the greatest assistance to me. It is worth noting that every element of "A Communion Service" in "Services for Congregational Worship" has its counterpart in the present liturgy. SCW 35

At the time I prepared the present liturgy in its earlier form, I had before me among many other books W. E. Orchard's "Divine Worship" from which I received many suggestions and made considerable borrowings. Since then there has come into my hands, "A New Prayer NPB

Book" -- "Proposals for the Revision of the Book of Common Prayer and for Additional Services and Prayers, drawn up by a Group of Clergy." That book, for which my admiration is almost unbounded, has confirmed my judgment in some matters of arrangement, to my great satisfaction. But it has also suggested considerable changes to me. Experience in the use of the earlier form of the liturgy and helpful criticisms have suggested other changes. But we must look at the liturgy itself.

T H E P R E P A R A T I O N

I have taken the title "The Preparation" from the New Prayer Book. NPB 9 "The Preparation" is simply the Liturgy of the Word of which I have spoken earlier. Here let me explain the use of the words "may" and "will" in the rubrics of the present liturgy. The word "shall," much seen in rubrics, does not appear here at all for, of course, nothing here prescribed is binding upon anybody nor is it intended that it ever should be. I have used the word "may" in the case of rubrics whose suggestions can be passed by without, in my opinion, altering at all vitally the general character of this liturgy. "Will" is used in the case of rubrics which refer to really vital portions of the liturgy.

Traditionally the introit is sung while the celebrant and those who are to assist him are going to the altar. TH 216 Lutheran and Anglican churches often use introits of the pre-Reformation church translated into English and set either to modern music or to the traditional plainsong. NPB 18 "A New Prayer Book" suggests certain canticles which may be used. A hymn would serve, or an anthem by the choir. Verses from an

PSPB 32ff
appropriate psalm could be chanted. Pre-Reformation introits varied from Sunday to Sunday and festival to festival throughout the church
AR 154,166
year. Well selected, an introit can be made to set the keynote for the whole celebration. At a plain service I should be inclined to omit any introit. Then a hymn or psalm or canticle fitted to the thought of the day could be sung just before the salutation and collect. To rise at the entrance of the celebrant is widely customary
MESCC 57
in Anglican and Roman Catholic churches. In at least two Unitarian churches, the First Parish Church, Dorchester, and the Unitarian church, Orange, New Jersey, the congregation rises when the minister enters at the beginning of service. The obvious analogy is the rising of the court-room audience at the entrance of the judge.

SM 216
The introductory devotions are based on those used in England in pre-Reformation days. But there is a difference. In pre-Reformation England such devotions were said by the celebrant and his assistants only. The congregation had no part in them. Post-Reformation Anglican liturgies retain only the "Collect for Purity" from the earlier preparation devotions, but that has been made a public prayer.
MP 108,153
In the Roman rite an assistant says a confession in the name of the communicants just before their communion, but as a matter of fact they do not hear it at all. In England the year before the introduction of the English prayer book some devotions in English (taken to a
NHBCP 485ff
considerable extent from Lutheran sources), which included a confession, were inserted into the Latin mass before the communion. The con-
NHBCP 486
fession was said by one of the people, or a "minister" -- subdeacon or deacon -- or the priest himself. At present, in all Anglican liturgies

priest and people kneel together and together say the confession which was given in those devotions, though not at the beginning of the service.

e.g. CSBL 9; LH 7
Lutheran liturgies are much more suggestive. Celebrant and people make their confession together as in Anglican rites -- "All who are CWPF 148
Christians are priests," said Luther -- but in the old place at the beginning of the service, for the eucharist is to be the united of- DS 120
fering of all who participate in it. Both "Divine Service" and "A New Prayer Book" have this arrangement. It is my feeling that when the deacon bids and leads the confession, the celebrant's prayer is made more impressive as a sort of response, even though he himself necessarily has joined in the confession. The present Church of England version of the Book of Common Prayer still provides that "one of CPB PHB 383
the Ministers" -- deacon or sub-deacon or clerk, not necessarily the celebrant -- may lead in the saying of the common confession. In the NPB 9
New Prayer Book "one of the Ministers" is instructed to give the bidding; "Priest and People together" say the confession.

"The Collect for Purity" as it is traditionally called -- "Almighty God unto whom all hearts" -- "is probably of English origin MHBCP 477
or at any rate especially connected with England." As I have said it is in all the Anglican books. All stand because it is here but introductory to the versicles which follow, which are not prayers. SM 216
They correspond to similar versicles in the pre-Reformation English TRM 2
rite, but they are really taken from the Roman Missal. I have used OCM
the translation given in a High-Church Episcopal missal, for it is the most beautiful I have seen. The bidding to confession is a para- DS 120
phrase of that in "Divine Service." Most of the phraseology of the

confession itself is based upon a prayer of confession in "A Book of Prayer," save that some of the concluding phrases are from "Divine Service." The declaratory prayer of the celebrant is found in "The Book of Prayer and Praise." I have altered it slightly in putting it into the declaratory form traditional at this point. In the Anglican books the corresponding words after the confession are put into the mouth of "the Bishop if he be present." In a congregational church I think they may fittingly be said by some other ordained "presbyter" present in the chancel. They thus become an answer to the united confession of celebrant and congregation.

BPCJC 115
DS 120
BPP 20
e.g. BCPPE 231,

The history of the collect may be read in Fortescue, "The Mass." Percy Dearmer has a very suggestive chapter on "The Art of Making Collects" in his "The Art of Public Worship." The collect is one of the characteristics of the Roman rite and of the Protestant liturgies derived from it, -- in particular of the Lutheran and Anglican. The collect varies from week to week and gives to each celebration of the eucharist its own especial emphasis. This variation is characteristic of the liturgies of the Latin church, and thence has passed to the Lutheran and Anglican liturgies. It has seemed to me that this characteristic -- so widely followed -- is worth preserving. I believe that the reader interested in this varying use of collects (and for that matter of correspondingly varying epistle and gospel lessons) should look up the Collects, Epistles and Gospels given in "A New Prayer Book." The arrangement of the Christian year in that book is the most suggestive I have ever seen. There may be more than

TM 244
APW 149
NPB 29ff

one collect, although the Roman rite originally allowed for but one
TM 248 CPCW
per Sunday. "Common Prayer for Christian Worship" (the classical
EPP 111ff
Unitarian Liturgy) and the "Book of Prayer and Praise" (an American Unitarian liturgy worthy of careful study) have excellent collections of collects.

"Before the Collect the celebrant greets the people. This is
TM 246
a natural, very old and universal custom. He is about to speak in their name to God, so first he, as it were, presents himself to them." This salutation before the collect, though very ancient, can be omitted here as it is in most Anglican liturgies. It is much more important (if it can only be kept in one place) to keep it before "Lift up your hearts," where that or some similar salutation is all but universal. Roman Catholics stand for the collects at High Mass and for the first part of the prayer of Thanksgiving. They
TMESCC 55
kneel at the sanctus. They kneel all through low mass save at the entrance of the celebrant and at the gospels. Lutherans generally stand when they pray. Writing for Anglicans, Percy Dearmer says, "When in doubt as to the attitude for prayer, let the priest stand
PHB 321, 226
and the people kneel." In Unitarian churches the congregation generally remains sitting, but with head somewhat bowed, during prayer.

The reading of lessons with singing between them is universal
TM 265
in Christian liturgies. Matins before the Reformation involved --
BR
matins in the Roman Church still involves -- daily liturgical readings from non-Biblical books. The Protestant Episcopal Church in-
ECPPE xxii
cludes the Apocrypha in its lectionary for morning and evening prayer. The Gallican liturgy (the liturgy of Western Europe -- including Italy --

before the spread of the Roman liturgy) provided that "On the festivals of the Saints their biographies were included in the lections" at the eucharist. In other words non-Biblical lessons were once in use at the eucharist itself over much if not almost all of Europe. "In the first three centuries not only the Bible but letters of bishops and acts of martyrs were read." The standing at the gospel lesson and the people's acclamation after the announcement of it are characteristic of the Roman liturgy and of the liturgies of the Protestant Reformation derived from it. The standing is of course a sign of especial respect. The lesson of greatest dignity and honor is of course the last — it is given the place of honor.

Traditionally, both in East and West, the lessons have always been read by others than the celebrant save at the Roman Catholic low mass. In the Roman Rite the deacon reads the Gospel, the subdeacon the Epistle. I have already referred to the arrangement of the Christian Year and of the Collects, Epistles and Gospels for the year as they are found in "A New Prayer Book." Of course there are similar (but not so suggestive) arrangements in Anglican and Roman Catholic service-books. Unitarian congregations may prefer to hear longer passages than those used traditionally. Lessons were longer in ancient times. They may not always care for a lesson from the gospels, nor want to stand and make an acclamation when it is announced nor to stand at all while it is being read. I only remind my readers that such customs are certainly not binding upon Unitarians, and that they can be entirely ignored without entirely vitiating even the liturgy I here present.

I have referred earlier to the settings of ancient introits

and graduals which may be secured, and to the "sentences" used between epistle and gospel in Willow Place Chapel, Brooklyn. A hymn SPLR 185 or psalm or selected psalm verses could be used. The graduals, alleluias and tracts of the Roman and Lutheran rites are simply modifications of the psalms which with their responsive verses, were TM 365 originally sung between the lessons. Sequences more or less like TM 372 our hymns were a mediaeval development for use between the lessons. SPLR 185 "The oldest place for psalm-singing is in the interval between the lessons. The ancient responsorial psalm in this place goes back to the earliest times; and, compared with it, all the rest of the psalmody of the Eucharist is relatively modern."

In the Roman mass as in the Anglican and Lutheran liturgies, the Nicene Creed often follows the gospel. There was no creed in the TM 285 earlier liturgies. A creed was not introduced at Rome until 1014. The Sermon, when there has been one, has traditionally been associated TM 284 with the lessons. My earlier version of the eucharist substituted a canticle for the creed. I think no substitution is particularly necessary. On the other hand I think the sermon hymn stands on its own feet. There is nothing (unless it be the creed itself) before the Reformation that corresponds to it. However, "In the middle ages TM 289 it was sung by all the people." That refers to the creed. The creed is still sung by all the people in parts of France and Germany. In CWPF 264 Lutheran liturgies the sermon hymn often follows the sermon.

The only point concerning which all liturgies agree as regards the general prayer, is its ubiquity. There may be several prayers answering to that description in any ancient liturgy. There is certain

to be at least one. In most ancient liturgies long intercessions
TCP
are included within the prayer of thanksgiving itself. The general
prayer I have given here is a revised version of the intercessions
BPP vi
of the Liturgy of St. James. In the Eastern rites there are (in
addition to such intercessions within the prayer of thanksgiving)
e.g. SB 80,98
long and more or less general litanies chanted by the deacon at
NHBCP 254
various times. "Before the Reformation, there was interpolated into
the Sunday Mass in parochial churches a form of vernacular prayer
called the Bidding of the bedes. The people were bid to pray, as
the preacher successively named the subjects of their devotion and
psalms and prayers followed. The same practice continued after the
Reformation." The author refers chiefly to England. After the Ref-
NHBCP 255
ormation and until 1662 the bidding prayer was used "before, or after,
or more commonly in, the sermon."
CWPF 196
Luther in 1525 or 1526 suggested "After the sermon shall follow
an open paraphrase of the Lord's Prayer, and admonition to those who
wish to partake of the sacrament." It is a combination of bidding
prayer and exhortation. He says "It seems that the ancients have
done this from the pulpit; hence it is still customary to offer the
CWPF 197
general prayer from the pulpit." The universal Lutheran general pray-
CW 171
er is descended from the bidding prayer Luther speaks of. It seems
to me likely that the widespread use of an exhortation in the euchar-
ist may likely have some connection with the exhortation with which
Luther's bidding prayer closed. The Anglican prayer "for Christ's
Church Militant" is very similar to the Lutheran general prayer.
However, like the Eastern intercessions, and for that matter like the

intercessions spread through the prayer of thanksgiving in the Roman rite, it was contained within the prayer of thanksgiving in the first Book of Common Prayer, 1549. FSPB 321

Now we can not have a long general prayer included in our prayer of thanksgiving for two reasons: it would exclude the tone of thanksgiving, and it would make the prayer of thanksgiving too long. It can not be placed after the offertory as in some Anglican and Lutheran books because the offertory prayer is at that point. CPB; ECPPE 228 CSB 56; LH 26 To place a long prayer there wearies the congregation before the prayer of thanksgiving anyhow. The most suggestive precedents are those which place it after or before the sermon. Nevertheless we certainly want some sort of general prayer. My feeling is that we would do best not to make our custom too fixed. Let us use such a general prayer as the one given in the present liturgy part of the time. Let us use some sort of litany at times. A "bidding prayer" -- John Haynes Holmes uses one every Sunday in place of the traditional free prayer -- might sometimes be effective. A "free prayer" could be used sometimes. I have elsewhere suggested that the deacon (after the analogy of the Eastern diaconal litanies) or the preacher (even though not the celebrant, after the analogy of the bidding prayer) or the celebrant (after the analogy of the Anglican prayer "for the Whole state of Christ's Church Militant" or of the intercessions within the prayer of thanksgiving in the more ancient liturgies) could give the prayer. I have also suggested elsewhere the various places where he who gives it could stand or kneel.

"The Exhortations are a special feature of the reformed offices." NHBCP 483

They are in almost every service in the Anglican prayer-books, and they often show a strong indebtedness to their Lutheran or Calvinistic antecedents. An exhortation is part of every order of worship given in our Unitarian "Services for Congregational Worship." While the exhortation I have given here makes its first appearance in that book, the history of the use of such an exhortation in the "communion service" can easily be traced back through Unitarian and Anglican liturgies to the English devotions from Lutheran sources which in 1548 were inserted into the Latin mass. I have already noted how the Lutheran bidding prayer and the exhortation at eucharist seem to meet in Luther's suggestion as to "an open paraphrase of the Lord's Prayer." Prosaic Protestantism in its love for exhortation often inserts a fixed exhortation where normally there should be the resound-
praise and thanksgiving of versicles, preface and sanctus.

If fixed exhortations are to continue part of Unitarian celebrations of the eucharist, it would no doubt be desirable to provide other such exhortations stressing other aspects of the eucharist. The second exhortation (it follows this one) in "Services for Congregational Worship" could be alternated with the exhortation I have given. In the Eastern liturgies biddings to the congregation (usually very brief) are often given to the deacon to say. There was one such in the first English liturgy. It has seemed to me that the exhortation in this order for the eucharist, being more or less of an insertion into the original course of the service, might often be given to the deacon to say. The prayers which here follow the exhortation are seen in varying forms in Unitarian liturgies after the middle of the last century. I have already referred to the original of which

they are a revision -- the intercessions in the prayer of thanksgiving in the Liturgy of St. James. I give them as they are found in "Services for Congregational Worship," save that I have removed one phrase.

THE OFFERTORY

I have spoken earlier of the offertory and of its history. An offertory prayer has been characteristic of the Roman rite from the earliest days. "This is only one case of the universal practise of dedicating to God anything that is to be used in his service." TM 396 The original Roman offertory prayer was the "secret" -- still a part of the Roman mass. "Before the Canon began to be whispered, the secret was the only prayer not heard throughout the church." TM 313 It was said silently because an offertory chant was going on at the same time. In the Roman rite the secrets vary as do the collects of which I have spoken and the post-communion collects to which I shall refer later. All three are of the same structure. The collect for "The Birthday of St. John the Baptist" (along with some of the other older secrets, says Fortescue) TM 393 still keeps the picture of the large heap of loaves at the more ancient offertory: "We heap up gifts upon thine altars, O Lord" etc. TRM 603 The fixed offertory prayers which have since been added to the Roman rite are also said secretly.

The offertory sentences provided in the Anglican books (apparently chiefly as incitements to larger monetary contributions) are substitutes for the verses given in the antecedent Latin liturgy, and which were then the only vestiges left of the psalms sung earlier still while the congregations offerings were being received. I doubt

if the sentences do much to swell the size of collections in churches of Anglican rite. Our own customary offertory anthem is much more fitting. Incidentally it answers much better to the ancient offertory psalm. But anyone can restore the Anglican sentences who wants to. Some of the sentences in the American Episcopal Book of Common Prayer are very beautiful. One of them is now sung as an "offertory sentence" in churches of all denominations -- "All things come of thee, O Lord, and of thine own have we given thee." I would be inclined to omit any offertory sentence beyond the offertory anthem at a eucharist. However, it has seemed to me worth while to echo the now familiar words of the sentence just referred to in the offertory prayer.

The original form of the present liturgy had no offertory prayer. The defect was pointed out to me by the Rev. Frank Byron Crandall. At first I did not see just how I could prepare an offertory prayer that would mean anything. An offertory prayer seemed to me an unnecessary anticipation of the "oblation" which I shall have cause to refer to later. However, I looked again at W. E. Orchard's offertory
DS 128
prayer which I had incorporated in part in the earlier form of the present liturgy in another place. In the present revision Dr. Orchard's offertory prayer becomes the basis of another offertory prayer. Both include the very beautiful Oblation of Self or offering of self which the Anglican communion has contributed to the world's treasury of devotional utterance. Both also include phrases from "The Teaching of the Twelve Apostles." Prayers from that very an-
BPP 172; BCPEC [illegible] 208; DOCC 61
cient source have (since its discovery in 1883) frequently appeared in Unitarian liturgies -- an added reason for including phrases, at

least, here. I believe that Mr. Crandall's suggestion has resulted in a considerable gain to the present liturgy.

The Roman offertory prayers say nothing about the money contributions (which still take the place of the ancient contributions in kind). The Anglican prayer "for the whole state of Christ's Church" says nothing about the bread and wine, but only about the money offering. However, the phraseology has often been interpreted in a more inclusive manner. The omission of reference there to the bread and wine may be related to Luther's view as to the pre-Reformation offertory -- "That entire abomination." The laying of money-offerings on the altar and their dedication are, I believe, of Anglican post-Reformation invention.

TM 300
NHBCP 480ff
NHBCP 482
CWPF 170
NHBCP 480

T H E C A N O N

For precedents for the prayer of thanksgiving I of course first looked to my "English" sources. Hence the phraseology of the "preface" -- "It is most, right," etc. -- and the place left for the variable "proper preface." I have restored the "sanctus" -- "Holy, holy, holy...." to its more universal form. The Lutherans use that, and (with a slight addition) it occurs in "The Book of Common Worship" of American Presbyterians. Historically the "sanctus" has always been considered a congregational acclamation. Due to the form of the "preface" I have included, it has been necessary to put all the more specific thanksgivings after the sanctus. The Anglican books generally insert a more or less penitential prayer immediately after the sanctus. Some Unitarian liturgies do. Such a prayer is an

TCP
BCW 36
HPP 181; BCPKC 196

interruption. The broadly inclusive thanksgivings of the earlier liturgies do not at all appear in the present Anglican and Lutheran liturgies. I have therefore had to go back to the more ancient liturgies of the Eastern and Western church for precedents. In the thanksgivings for "companions near and dear to us" and for the "unknown and lowly people" I have written in testimony to my own experience. However, the second of the phrases is itself taken from SCW 34
"Services for Congregational Worship." The "seers" referred to include the modern scientists, who have revealed glories of God's work undreamed of before their time. The last sentence of the paragraph is based upon phraseology in Dr. Orchard's "Eucharistic Prayer." DS 130

The words of institution are taken straight from the King James version of I Corinthians 11:23-25. Competent scholars wholly disagree as to what took place the night Jesus was betrayed. Preserved HCT
Smith believes the eucharist began not with Jesus but with a vision received by Paul, in which Paul was instructed to institute a sacramental meal such as was characteristic of the contemporary mystery cults. It is widely believed that Jesus did not himself intend to GJ 199 NPB 15
institute any perpetual memorial. From "A New Prayer Book" came the suggestion which has resulted in the phrase with which I have introduced the words of institution. That phrase makes it possible in the liturgy to pass by the scholarly disagreements. It introduces the worshipper directly to that historic eucharist which has been the chief act of worship in the Christian church since Paul's day. There are omissions from Paul's words in the communion service in "Services

SCW 36
for Congregational Worship." I believe that the phrase by which they are introduced in the present liturgy makes editing unnecessary and even undesirable.

CSBL 31; LH 14. cf ECPEC 197; BPP 181

In present-day Lutheran liturgies, the thanksgivings stop abruptly with the sanctus. The words of institution are quoted (very often sung) by the celebrant as a scripture text. The emphasis upon the words of institution in the liturgies of the Protestant Reformation is a direct inheritance from Roman Catholicism. TM 406 The Roman Church before the Reformation regarded the recitation of the words of institution by a qualified celebrant as the consecratory act. The invocation of the Holy Spirit is regarded as consecratory in the Eastern Church. TM 402 Luther abhorred that part of the prayer of thanksgiving which occurred in the Roman rite following the sanctus -- "that mangled and abominable Canon, gathered from every source of filth and corruption." CWPF 167 Therefore he omitted it entirely, retaining only the words of institution as a text and the Lord's prayer with its bidding. CWPF 172, 196

The anamnesis -- "Wherefore, O Lord...," --, the oblation -- "do celebrate and offer...." -- and the invocation of the present liturgy follow the form in the ancient liturgies. TCP The version in "A New Prayer Book" has been particularly helpful to me in my revision of them. NPB 15 The anamnesis generally refers only to events in Jesus' life which followed the Last Supper. Originally the anamnesis was a continuing of thanksgiving for the events of Jesus' life which followed his institution of the eucharist. TM 346 Thanksgiving for the sending of the Holy Spirit probably followed, thus fixing the place TM 346

TM 361
In ancient liturgies the Lord's Prayer is placed sometimes before and sometimes after the breaking of the bread. The Church of England revived the congregational recitation of the Lord's Prayer in connection with the prayer of thanksgiving, though Anglican liturgies now generally place the Lord's Prayer after the communion.
SM 224
I have placed it where it occurred in the pre-Reformation liturgy in
FSPB 223
England, and also in the first Book of Common Prayer. All stand through the prayer of thanksgiving and the Lord's Prayer after it because it is the congregation, not the celebrant alone, that offers them. In England before the Reformation the congregation stood from
PRC 119
"Lift up your hearts" through the sanctus. In Roman Catholic
MESCC 57
churches the congregation stands through the preface until the sanctus at high mass. The "silence for a space" between the Amen of the prayer of thanksgiving and the introduction to the Lord's Prayer is
NPB 15
suggested in "A New Prayer Book." Proper prefaces for insertion at the place indicated on great days can be modelled upon those in "The
BCPPE 233 BCPKC 195 NPB 22
Book of Common Prayer," "The King's Chapel Liturgy," and "A New Prayer Book."

"Then will the celebrant lift up and break the bread." "In all
TM 364
liturgies the consecrated bread is broken before its distribution." Referring to a very ancient fresco in one of the catacombs Percy
CAP 78
Dearmer says (in a section concerning the Eucharist in the Second Century but before A.D. 150), "It would seem from this picture and from the language of the New Testament, coupled with the fact that the Great Thanksgiving.....was extemporary at this time, that the Fraction was the central act of the primitive Eucharist." Clearly the

of the invocation. Now that the purpose of the anamnesis has changed it is fitting that its content should be different. In Rome and elsewhere from the fifth to the eleventh centuries the Nativity was often included in the anamnesis. TM 133 The phrase "the blessed company of all faithful people" in present liturgy is from the Anglican liturgies. FSPB 227; ECPPE 238 Similar phraseology is found in some Anglican liturgies and in "A New Prayer Book." The congregational amen at the close of the prayer of thanksgiving dates from the earliest times. TM 35; NHBCP 433 Liturgical writers refer to the congregational "amen after thy giving of thanks" in I Corinthians 14:16. TM 6; NHBCP 430

"And that the People may join with the Priest in the act of Consecration we place the Lord's Prayer in its ancient position as the climax of the Canon," an explanatory pamphlet says concerning the liturgy for the eucharist in " A New Prayer Book." SOC 12 "In all rites," says Fortescue, "it comes at the end of the Eucharistic Prayer, adding to that the sanctity of our Lord's own prayer, joining it to the Communion." TM 361 "In all Eastern and in the Paris rites it is said by the people." TM 362 "It is universal, on account of the special dignity of this prayer, to introduce it by a clause begging God to allow us to say it, generally referring to the fact that our Lord taught us to say it." FJ 90 Abraham M. Rihbany tells of a clash between two clans which resulted from the rival claims of representatives of the two clans to the right to lead the congregation in the Lord's Prayer. This occurred in a Greek Orthodox church in a Syrian village. In Russian churches the congregation sings the Lord's Prayer with the choir.

GJ 101,109 TM 365n
breaking of the bread should so be done that all can see it. In
CAP 78
the fresco the "president" "with some show of force breaks one of
the loaves." If the celebrant is facing an altar he must lift up
PHB 389
the bread high enough so that people can see it when he breaks it.
Then the congregation can kneel or bow down for their private devotions before (and after) their communion. Like so many other elements of the ancient rites, the breaking of the bread is displaced in the present-day Anglican liturgies.

THE COMMUNION

In the Roman rite Agnus Dei is sung during the fraction and
MP 149
the communion of the priest (and the "ablutions" too). Earlier there were communion-psalms sung with responses between the verses. The responses still survive in the Roman missal. "All rites have a
TM 385
chant of some kind during the Communion." But silence also conduces to devotion.

SB 118 MP 154 CSB 63 BCPPE 237
The Eastern, Roman Catholic, Lutheran and Anglican rites all have sentences of administration more or less like those I have given. The sentences of administration in the present liturgy are taken, with
HFM I 23
changes, from "A Handbook for Ministers." "Take" is substituted for "Eat", "Receive" for "Drink." The Rev. John Howland Lathrop suggested this change. He says that of course we do eat the bread and drink the wine, but that the distinctive and important thing is that we "take" or "receive" them in remembrance of Jesus.

It was always my impression that the closing of the former version of the present liturgy was too abrupt. Furthermore I think there is

something to be said for spoken prayer immediately after the communion -- in fact really as a part of the communion. There is such spoken prayer immediately after the communion in the Anglican liturgies. I have included two prayers found in "Services for Congregational Worship." SCW 37 I have altered the concluding phrases of the last, but the original can be used by anyone who prefers it. The celebrant may prefer to use other devotional utterances at this place.

P O S T - C O M M U N I O N

The anthem or hymn of the post-communion (like the Agnus Dei and "communion" of the Roman rite) gives an opportunity for the celebrant to veil the plates and cups and to rearrange the altar as it was at the beginning of the service. MP 149, 155 The post-communion collects with their salutation echo the collects of the beginning of the service. TM 389 There should be the same number as there was earlier of collects; and they should reecho the thought of the earlier collects as well. Their structure should be that of all collects. The Anglican books seem to intend the use, occasionally, at least, of post-communion collects immediately before the benediction. MHBCP 498; BCPPE 513; PHB 400 No collect, however, is clearly named a post-communion collect. Lutheran liturgies, also, omit variable post-communion collects.

The benediction is a revision of that in the Anglican books, as, apparently, is that in "Services for Congregational Worship." SCW 37 I offer the present revision as an improvement over the revision given there. The original was added to the first English liturgy for the eucharist (1549) "to take the place of the blessing that was customary FSPB 228

though not prescribed in the Latin Missals." The congregation rises as at the entrance of the celebrant.

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BCPKC Book of Common Prayer according to the use of King's Chapel. Boston, 1919.

BCPPE The Book of Common Prayer (Protestant Episcopal). N.Y. Pott, 1892.

BCW The Book of Common Worship (Presbyterian Church in the United States of America). Philadelphia, Board of Publication, 1918.

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CPCW Common Prayer for Christian Worship, arranged by James Martineau). London, Whitfield, 1883.

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EHBCP Everyman's History of the Prayer Book, Percy Dearmer. Milwaukee, Young Churchman, 1915.

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MCS Merbecke's Communion Service, Charles W. Douglas, editor. N.Y. H.W. Gray, 1922.

MESCC The Mass: the Eucharistic Service of the Catholic Church, George Moorman. Huntington, Ind., Our Sunday Visitor Press, no date.

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