

Two Early Parent Liturgies of the Scottish 'Book of Common Order.'

IN the 'Annual' last year I demonstrated at some length how the Sunday Morning Service of the 'Book of Common Order' was derived from the Roman Eucharist. This derivation, I showed, was to be traced through Calvin's service at Geneva and Strasburg to the German service of Strasburg as contained in Bucer's '*Psalter mit aller Kirchenübung die man bey der Christlichen Gemein zu Straszburg vnd anderswa pflegt zu siingen*,' &c., 1539. This German service was translated into the French and adapted slightly by Calvin for the use of his congregation of French refugees at Strasburg. Later, rather more simplified, it was used by Calvin at Geneva; while in 1556 an English version of this service was used by Knox in the congregation of English refugees at Geneva, to be finally adopted by the Church of Scotland in 1564.

Bucer's service of 1539, above mentioned, was derived from earlier German Reformed services at Strasburg, which step by step may be traced back to the Roman Mass of Eucharist. Hubert, in his '*Die Straszburger liturgischen Ordnungen*,' Gottingen, 1900, gives the titles and texts of these services in full. The first translation of the Mass in Strasburg was made by Diebold Schwarz in 1524 in manuscript, and in that same year four editions of a German Mass were printed. The following year, six or seven further editions appeared, in each case slight simplifications and alternative prayers being embodied; and so the process continued until 1539.

In order to indicate something of this process, I have translated below two of these services: one from the year 1525, and the other from 1539. In presenting the translations, I have endeavoured to be as faithful as possible to the German texts, and have aimed at a literal rather than a literary translation; and I also beg to acknowledge with thanks the kind assistance of my friend, the Reverend W. Bush-Stone, B.A., B.D., in

helping to unravel some knotty points in the sixteenth century German.

From the first, the German translations omitted all invocations to the saints, and the prayers were directed to God alone through Jesus Christ. Most of the familiar ceremonial was retained, such as the genuflexions, the bells, the turnings at the Altar; but the service was said throughout in a loud clear voice, so that the people were able to follow with the ear as well as with the eye. Gradually, however, from 1530 onwards (the date when Bucer became Superintendent of Strasburg), the ceremonial began to disappear; so that by 1537 it was reduced to its simplest elements. By this time the Holy Table had been moved away from the reredos so that the Minister might stand behind it, facing the people, in the conduct of worship; the genuflexions had disappeared, the bells, &c., also. The Nicene Creed, too, had been replaced by the Apostles' Creed, and the prayers had been greatly changed and modified, and a number of alternatives provided. Of the Scripture Readings, the Gospel alone remained, and it was read consecutively from one of the Evangelists, while the Sermon had come to take a prominent place. The vestments had disappeared, and the Minister wore only the choir-habit or 'chorock.' The main changes will be found outlined in my article in last year's 'Annual,' and these are detailed more minutely in my 'John Knox's Genevan Service Book,' Edinburgh, 1931. It is not necessary, therefore, to repeat them here.

It should be observed, however, that by 1539 Communion had ceased to be celebrated every Sunday in the parish churches in Strasburg, and was celebrated only monthly; but in the Cathedral it was still celebrated weekly. On the Sundays when there was no celebration in the parish churches, all in the service which bore directly upon Communion was omitted, and the result was a kind of 'Ante-Communion' or 'Missa catechumenorum.' Calvin followed the practice of the parish churches, as also did Knox at a later date. Thus the Sunday Morning Service of the Calvinistic (Continental and Scottish) Reformed Church was based upon the Eucharist, and not, as has been so often mistakenly supposed, upon Matins or upon the Prone. This is a point of major importance if the distinctive nature of Scottish worship is to be preserved.

The first service translated below is from the 'Teüsch kirche ampt mit lobgsenge göttlichen Psalmen, wie es die gemeyn zu Straszburg singt vnd halt,' &c., 1525. This was the eighth edition of the German Mass (if we exclude Schwarz's MS. of 1524) to appear in Strasburg, but it follows the Roman Eucharist very closely, while it also serves to illustrate the various Evangelical tendencies which early began to show themselves.

The second service is from the 'Psalter mit aller Kirchenübig,' 1539; and illustrates the German service as it stood when Calvin first came to Strasburg, and 'took and borrowed it' ('Calv. opera,' ix. 894). In order to save space I have not given the texts of several of the alternative prayers provided for use in this service, but in the main have translated only those which were borrowed by Calvin and subsequently by Knox. I have indicated in the footnotes where these occur. The texts follow below.¹

I.

THE ORDER OF THE MASS,² AS THE CHURCH AT STRASBURG
NOW CELEBRATES IT.

In the name of the Father, and of the Son, and of the Holy Ghost. AMEN.

Kneeling.—Make your confession to God the Lord, for he is good and his mercy is everlasting. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.

And I, poor sinner, confess before God the Almighty, that I have sinned grievously through the transgression of his Law; that I have done much that I should not have done, and have left much undone that I should have done, through unbelief and distrust towards God; and that I am lacking in love towards my fellow-ministers and towards my neighbours. God knoweth how great is my guilt, and I repent. O God, be gracious unto me, a poor sinner, and be merciful, for my sins are many. AMEN.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief. Lord, I believe; help thou mine unbelief, and grant me salvation. AMEN.

Then going to the Altar³ and facing the people, the Priest says:

God be gracious and merciful unto us all. ✠ AMEN.

¹ The translations that follow are from the original German.

² German Text in F. Hubert, *op. cit.*, pp. 77 sq., and in J. Smend, 'Die evangelischen deutschen Messen bis zu Luthers deutscher Messe,' Gottingen, 1896, pp. 126 sq.

³ This first part of the rubric is taken from an edition of 1524, but the ceremonial in 1525 was the same in this respect.

Another Confession of Sins [to be used in place of the above].

Seek ye the Lord while he may be found, call ye upon him while he is near. Give unto God the glory, and confess your iniquity, and say:

Almighty God, everlasting and merciful Father, behold, in iniquity were we¹ shapen, and in sin did our mother conceive us. To thee we confess and acknowledge all our sins and transgressions. We have not believed thy Word; and we have gone aside from thy way; our whole life is vain transgression. In thy mercy and goodness remember, O Lord, these who are here gathered from the world; remember not the sins of our youth nor our transgressions; but in thy mercy remember us yet for thy goodness' sake and for thy Name's sake. O Lord, forgive our sins, for they are very great, and be merciful unto us.

Now let us be comforted and be glad, and hear the good tidings of the Gospel:

Brethren, if any man hath sinned, we have an advocate with the Father, Jesus Christ the righteous; and he is a propitiation for our sins; and not for ours only, but also for the sins of the whole world. Believe the Gospel (*or* these words), and live in peace. AMEN.

The Introit or the beginning of the Mass.

I cried with my whole heart: hear me, O God, I will keep thy commandments and thy statutes. I cried unto thee: save me, and I shall keep thy testimonies (Psalms cxix. 145-6). Hear my voice according unto thy lovingkindness: O God, quicken me according to thy judgment (Psalms cxix. 149). Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be, world without end.

The Kyrieleyson.

Kyrieleyson; Lord, have mercy. Christeleyson; Christ, have mercy. Kyrieleyson. Lord, have mercy upon us.

The Gloria in excelsis deo.

Glory be to God on high, and on earth peace to men of good will. We praise thee, we bless thee, &c. [In the text, a German translation of the whole canticle is given.]

The Priest, facing the people, says:

The Lord be with you.

The Collect or Congregational Prayer (gebet der gemein) *follows:*

Let us pray.

Evermerciful, eternal God and Father, who willest to lead us by a right and true faith to thine only-begotten Son: Grant now to thy people that they may never cleave to any created thing,

¹ The first Confession is in the singular, but this alternative becomes plural. It is the first step from a 'confiteor' to a general confession.

but only seek and find an entrance into thy favour ; through Christ Jesus our Lord. AMEN.

Or, in place of this, some other Collect proper to the time, or a prayer as the Spirit of God doth prompt.

Now, facing the people, a Minister reads the Epistle, which is chosen by the Priest.

Galatians iii. 3-14. [In the text a German version is given.]

The Alleluia.

Alleluia, praise the Lord. O Lord, deal with thy servant according to thy mercy, and teach me thy statutes. I am thy servant ; give me understanding, that I may know thy testimonies (Psalms cxix. 124-5).

The Gospel (Euangelium) follows :

St John vi. 41-58. [In the text a German version is given.]

It is to be noted here, however, that sometimes instead of the Gospel (Euangelium) (and the same applies to the Epistle), one of the Gospels (Evangelisten) may be chosen for itself and each Sunday a part of a chapter expounded to the people in such a way that the context is kept ; and the passage chosen is not to be such a small and imperfect fragment as it has been the custom to have in the popish Church.

Afterwards, the Creed (Glaub) follows :

I believe in God, the Father Almighty, &c. [In the text a German version of the Apostles' Creed is given.]

[Or] the Great Creed, which is called the Symbolum Nicaenum, is sung by some :

I believe in one God, &c. [In the text a German version of the Nicene Creed is given.]

Here the Priest prepares the chalice with bread and wine ; after which he turns to the people and says ¹ this Exhortation :

Dearly beloved, pray God the Father through Jesus Christ our Lord, that he will send us the Holy Ghost, the Comforter, to make our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. May this happen to us all. AMEN.

The Lord be with you.

The Preface of the Lord's Supper :

Lift up your hearts.

Give thanks unto the Lord our God.

It is indeed our duty, and is just, right, and salutary, that we should always in all places give thanks unto thee, O Lord, holy,

¹ The rubric thus far is from an earlier edition, probably of the same year, and serves to illustrate the current practice in the Strasburg churches.

Almighty Father, eternal God, who hast procured our redemption by the Wood of the Cross, so that the life of those from whom death has been banished might spring up, and that the enemy might be controverted; for, if through the wood disobedience had overcome us all in Adam, so now by the Wood obedience is achieved again, through Jesus Christ our Lord; through whose majesty and glory the angels and all the heavenly hosts praise thee with exultant honour and praise, for evermore; and in the same, be willing, we beseech thee, to unite our thanksgiving, as with humble confession we say:

The Sanctus.

Sanctus, Holy, Holy, Lord God of Hosts; Heaven and earth are full of thy glory; O God Most High, save us.

The Benedictus.

Blessed is he that cometh in the Name of the Lord; O save us, God Most High.

The Canon follows:

Almighty and evermerciful Father, forasmuch as thy Son, our Lord Jesus, hath promised that what we ask in his Name thou wilt grant unto us, and forasmuch also that thy Spirit hath commanded us to pray for those in authority over us; we beseech thee from our hearts that thou wouldst move the hearts of the Emperor, the Princes and the Nobility, and especially of our Lords and Magistrates of the Council, to the knowledge of thy goodness and of the Gospel; also that thou wouldst subdue all peoples to thy Son through the Holy Ghost, in order that they may willingly comprehend, receive, and guard his promises; and especially do we pray for this congregation that thou wouldst grant them to increase in the knowledge of the Gospel and of its sweet yoke and comfortable burden. And forasmuch as, Almighty and eternal God, beloved and evergracious Father, thine only Son, our Lord Jesus, hath come into the world to heal the sick and not the sound, and to heal our blindness which dulls the shame of sin since it is not able to see or recognise even itself as sickness, for, alas, we are infected, and in our wandering and transgression we please ourselves, hate the commandments, and love vice: write thy law, we beseech thee, in our hearts through God the Holy Ghost; quicken the hidden sin within us; and thus grant us to prove and experience how impossible it is for us to do any good thing of ourselves, so that we may hunger and thirst for grace and righteousness which alone truly proceed from thee, and which thou hast given to the world through thy well-beloved Son, our Lord Jesus Christ;

The Consecratio. The beginning of the Mass proper and of the Lord's Supper:

Who, on the day before his passion, took the bread into his holy hands, and gave thanks to thee, O God, his heavenly Father; brake it; and gave it to his disciples, and said: Take ye and eat, this is my Body which is given for you.

Ad calicem :

In like manner, after supper, he took the cup into his holy hands, and gave thanks, and said : Take and drink ye all of it ; this is the chalice of my Blood, the New and Eternal Testament, which was shed for you and for many for the forgiveness of sins. And as oft as ye do this, saith the Lord, do it in memory of me, and show forth the Lord's death, till he come.

After which the Priest says :

How great is thy goodness, that thou hast merited for us and for all ours not only the forgiveness of our sins, but by thy grace hast given thy Son Jesus Christ unto death for a propitiation. Wherefore, we now have a great and unassailable safeguard in thy grace, and know that we are thy children, thine heirs, and joint-heirs with Christ ; and that we may freely pray, as thine only-begotten Son hath taught us, and say :

Our Father, which art in heaven, &c. [In the text a German version is given in the St Matthean form with the doxology.]

Turning to the people, he says :

The peace of the Lord be with you alway.

The Agnus Dei.

O Lord Jesus Christ, thou lamb (lit. ' lambkin ') of God that takest away the sins of the world, have mercy upon us. O Lord Jesus Christ, thou lamb of God, who remittest the sins of the world, grant us peace.

Let us pray. [Entitled ' *The Communicatio* ' in a text of 1525.]

O Lord Jesu Christ, thou Son of the living God, thou eternal Word of the Father, thou Saviour of the world, thou true, living God and Man, thou who according to the will of the Father and with the aid of the Holy Ghost didst through thy death bring the world to life : By thy bitter pains and death, deliver us, we beseech thee, from all our unrighteousness and sins ; and grant that we may alway be obedient to thy commandments, and never be cut off from thee eternally. AMEN.

Here it is the custom to have a short and earnest Exhortation for those who wish to come to the Sacrament ; this Exhortation is usually based upon the Epistle and Gospel.

Then he [the Celebrant] takes the Host (Hostien) in his hand, and says : Our Lord Jesus Christ said to his beloved disciples : Take ye and eat ; this is my Body which is given for you. And similarly also with the Cup, as it is described in the Gospels and in Paul. Then the Priest may himself partake of the Sacrament, though he is also permitted to have done so first, before he delivered it to the people. Then they kneel, and say the Nunc Dimittis : O Lord, lettest now thy servant depart in peace, &c. [In the text a German version is given in full, without the Gloria Patri.]

Or,

*Let the congregation now sing the Anthem.*¹

The Communion Hymn (Commun), or the Congregational Thanksgiving, follows : Gott sey gelobet, &c. [This is a hymn of Luther's, and it is given in full in the text.]

Then the Priest, facing the people, says :

The Lord be with you.

Let us pray.

O Lord Jesu Christ, who hast given thy body unto death for us, and hast shed thy blood for us and for many ; Ordain us not unto damnation nor unto judgment, but according to thy goodness may thy Body and Blood be unto both our souls and bodies for a protection and medicine unto eternal life. AMEN.

O Lord God, we beseech thee also from our hearts to grant unto us, that what we have received with our lips we may receive also with a pure mind, that it may be unto us at this time a medicine unto eternal life ; through Jesus Christ our Lord. AMEN.

Facing the people, he says :

The Lord be with you.

Give thanks unto the Lord, and praise ye him.

And then he says :

The Lord bless you and keep you ; may he make his face to shine upon you, and be merciful unto you, and give you his peace. The blessing of God, the Father and the Son and the Holy Ghost, be with us, and remain with us always. AMEN.

II.

CONCERNING THE LORD'S SUPPER OR THE MASS,² AND THE SERMONS.

[Standing before the Sunday Service is a long rubric concerning the daily services. These are three in number, and are held approximately at 4 A.M., 8 A.M., and 5 P.M. in the Summer, and at 5 A.M., 8 A.M., and 3 P.M. in the Winter. They consist usually of a Confession of Sins, Scripture Reading and Sermon, a "seemly space . . . for special private prayer," a Collect or brief free prayer, and the Blessing.

The rubric also states that because of the gross misuse of the holy days, Sunday only is to be kept as a festival for the whole day, and it is to be hallowed as the weekly rest to the service of God. The great festivals of the Christian Year, Christmas, Passion Week, Ascension-tide, Whitsunday, and others, are to be observed in the Sermons, but there is no mention of the Saints' days. The

¹ This hymn or anthem is sung during Communion, and probably part of the Communion hymn following is also sung during Communion.

² (German Text in Hubert, *op. cit.*, pp. 90 sq.).

“ memorial days of our Lord ” are to have the central place. Generally speaking, there is to be no withdrawal from work on holy days falling on days other than Sunday, but Christmas, “ and a few other days also,” are exceptions to this rule.

The rubric then proceeds :]

On Sundays, the following services are held : first, early Morning Prayer in the Cathedral, as on other days. Then at six o'clock approximately, the Curates have a Sermon and Exhortation for domestic servants in the parish churches. Soon thereafter, when the congregation is assembled, the Pastor (Pfarrer) enters, and goes to the Holy Table (Altartisch) taking up such a position that he faces the people, and in order that everyone may hear every word he stands upright, and begins the Common Worship, using approximately the following words ; for he is able to lengthen or shorten them as opportunity or time affords :

The Confiteor.

Make confession to God the Lord, and let each one acknowledge with me his sins and iniquity :

Almighty God, eternal Father, we acknowledge and confess unto thee, that we were conceived in unrighteousness, and in all our life are full of sin and transgression, in that we have not gladly believed thy Word nor followed thy holy commandments. For thy goodness' sake and for thy Name's sake, be gracious unto us, we beseech thee, and forgive us our iniquity, which is very great.

*Another Confiteor.*¹

Almighty God and eternal Father, we confess and acknowledge that we, alas, were conceived and born in sin, and are therefore inclined to all evil and slow to all good ; that we continually transgress thy holy commandments, and more and more corrupt ourselves. But we repent us of the same, and beseech thy grace and help. Wherefore, most merciful and most gracious God and Father, show thy mercy upon us, through thy Son our Lord Jesus Christ. Grant to us and increase in us thy Holy Spirit, that we, acknowledging from the bottom of our hearts our sin and unrighteousness, may come to be repentant and sorry for it, die to it wholly and please thee entirely by a new life blessed of God. AMEN.

Another.

[This third Confiteor we shall not reprint here. It is probably from Bucer's pen, and is based upon the Ten Commandments, each Commandment supplying a paragraph of confession, and it is much longer than the two Confiteors translated above. In all likelihood this Confiteor played a part in influencing Calvin to use the Decalogue as the first singing in his service, and later in influencing

¹ This Confiteor was the one translated by Calvin, and an enlarged English version of it was subsequently used in Knox's service, 1556 onwards. Compare with the first part of Knox's Confession in Sprott, *B.C.O.*, p. 81.

the compilers of the 'Book of Common Prayer' in their use of the Decalogue in combination with the Kyries.]

An Absolution or Comfortable Word : 1 Timothy i.

This is a faithful saying, and worthy of all acceptance, that Christ Jesus is come into the world to save sinners.

Let each make confession in his heart with St Paul in truth ["that I am the chief" in some editions], and believe in Christ. So in his Name, do I pronounce forgiveness unto you of all your sins, and I declare you to be loosed of them in earth so that ye may be loosed of them also in heaven and in all eternity. AMEN.

Sometimes he takes other Words which comfort us in the forgiveness of sins and in the ransom of Christ for our sins, such as St John iii. 16, or . . . iii. 35-36a, or Acts x. 43, or 1 John ii. 1-2a. [In the text these verses are given in full.]

Thereafter, the Church begins to sing a Psalm or hymn instead of the Introit; and sometimes the Kyrieleyson and the Gloria in excelsis follow.

When this has been done, the Minister (Diener) says a short prayer for grace and for a right spirit, in order that the Word of God and the Sermon which are to follow may be heard with fruitful effect. The content of this prayer is based upon those desires which a Christian ought to have, and is usually drawn from the Sermon which follows it. I will now take one of the sort to which I refer, which I have formerly allowed to be issued.

The Lord be with you.

Let us pray.

Almighty, evergracious Father, forasmuch as all our salvation depends upon our having truly understood thy holy Word: therefore grant us all that our hearts be set free from worldly things, that we may with all diligence and faith hear and apprehend thy holy Word, that thereby we may rightly understand thy gracious will, and in all sincerity live according to the same, to thy praise and glory; through our Lord Jesus Christ. AMEN.

Then the Church sings a Psalm or some verse, and the Minister (Diener) goes to the front of the chancel, and reads from one of the Gospels (Evangelisten), reading it in order, and selecting as much as he is minded to expound in a Sermon. And, forasmuch as the Gospels quite clearly depict the words and works of our Lord, it is the custom on Sunday Mornings generally to preach from them rather than from the other books: and this in their order, and not as formerly to select some small parts, often not specially suitable, inasmuch as all the rest of the Gospels is kept back from the congregation. In the afternoon, and at the other hours of worship, the other books of the Bible are also explained.

At the end of the Sermon the action of the Lord's Supper is explained, and the people are exhorted to take part with a right faith and true devotion. This said Exhortation usually contains four points.

The first: that, forasmuch as we wish here to share the body and blood of our Lord, we are to reflect upon the fact that our body and blood, that is, our whole nature, is wholly corrupted to evil and thus to eternal death, so that they of themselves could never share in the kingdom of God. 1 Corinthians xv.

The second: that it is to deliver us from such corruption that the eternal Word of God became flesh, so that there might be a holy flesh and blood, that is, that he should be a really divine man, through whom our flesh and blood would be restored and sanctified. And this happens, as we eat and drink of his body and blood truly.

The third: that the Lord truly delivers and gives to us his holy and sanctifying body and blood in the holy Supper under visible things, bread and wine, through the service of the Church, as his holy Word declares: "Take ye and eat, this is my Body which is given for you; drink ye all of it, this is my Blood, which is shed for you for the forgiveness of sins"; and this word of the Lord we must accept with simple faith, and not doubt that he, the Lord himself, is within us through the external service of the Church, which he himself hath ordained. This also he hath shown us in his Word, that as the bread which we break is to us truly the Communion of his Body, so the cup which we bless is also to us the Communion of his Blood. 1 Corinthians x. Only, we must always diligently consider why the Lord thus communicates himself in holy, sanctifying Communion in the holy Sacrament, namely, in order that he may live in us increasingly, and that we may live in him as our Head, as we all there partake of the bread. 1 Corinthians x.

The fourth: that we in this action of the Lord's keep his memory and festival with true devotion and thankfulness, so that we always laud and praise him in all our words and works, yea, with our whole life, for all his good deeds, for his incarnation and bitter death whereby he hath ransomed our sins, and for this blessed Communion of his Body and Blood, that is, of his whole self, true God and man, through which we may alone obtain the right, true, and blessed life, and live both here and evermore.

Where, however, the holy Supper is not celebrated (as in the case of the parish churches where it is now celebrated but once a month, though in the cathedral it is celebrated every Sunday), but children are there to be baptised, the mystery of Baptism is explained, and the people are exhorted to a right and sacred use of this holy Sacrament.

At the conclusion of the Sermon the people sing the Creed [the Apostles' Creed in a German prose or metrical version]; or otherwise according to the time, a Psalm or hymn. When this is ended, if the holy Supper is to be celebrated, the Minister speaks to the people from the Table (Tisch):

Dearly beloved, let us beseech God the Father, through our Lord Jesus Christ, who is given unto death for the salvation of our souls, that he will send upon us the Holy Ghost, to teach us to offer, not Christ who himself hath offered himself for us and cannot be offered by anyone, but the only true offering well-pleasing

unto God, that of a contrite spirit and broken heart; and that we may render our body as a sacrifice, living, holy, and well-pleasing unto him, which is our only reasonable service, in which we offer to God honour, thanks, and praise. May the Lord hearken unto you, and reveal his salvation.

And as follows :

The Lord be with you.

Let us pray.

[Here follow three alternative Canons which include the Intercessions; I translate only the last alternative,¹ which is somewhat longer than the first two.]

Almighty God and heavenly Father, thou hast promised us through thy dear Son our Lord Jesus Christ that what we ask in his Name thou wouldst grant unto us. The same, thy Son our Lord, hath by himself and by his beloved Apostles taught us to assemble ourselves in his Name, and hath promised that he will be there in the midst of us, and by thee will obtain and procure for us that which we agree on earth to ask of thee; and in especial he hath commanded us to pray for those whom thou hast set over us to rule and to reign, then for all things needful, both for thy people and for all men. And forasmuch as we are all come together as before thine eyes (to thy praise!), and in the Name of thy Son our Lord Jesu; we beseech thee from our hearts, evermerciful God and Father, through the same thy well-beloved Son our only Saviour, graciously to forgive us all our sins and offences, and so to lift up our hearts and minds unto thee, that we may be able to ask and implore thee with our whole heart, according to thy righteous will and pleasure alone.

Wherefore, we beseech thee, O heavenly Father, for our gracious rulers, thy servants, our lord Emperor and King, and all the lords and nobles, and the magistracy of this city, that thou wouldst grant unto them thy holy and right sovereign Spirit, and always increase the same in them, that they may with a true faith acknowledge thee as King of all kings and Lord of all lords, and thy Son, our Lord Jesus, as him to whom thou hast given all authority in heaven and in earth, and so to rule over their subjects, the work of thy hands and the sheep of thy pasture, according to all thy good pleasure, that we here and everywhere may lead a quiet and peaceable life in all godliness and lowliness, and, being delivered from the fear of enemies, may serve thee in all righteousness and holiness.

Furthermore, we beseech thee, everfaithful Father and Saviour, for all those thou hast appointed to the care of souls and to the shepherding of thy faithful people, and to whom thou hast entrusted the proclamation of thy holy Gospel, that thou wouldst give unto them and increase in them thy Holy Spirit, that they may be found

¹ Calvin's Prayer of Consecration and Great Prayer are immediately derived from this prayer (cf. Text in *Calv. opera*, vi. 175-180, or parallels in Appendix C, Maxwell: *Knox's Genevan Service Book*, Edin. 1931). This same prayer translated from the French was carried into the *Book of Common Order* in 1562 (cf. Text in Sprott, *B.C.O.*, pp. 92 sq., as indicated below).

faithful, and always so serve thee that they may everywhere gather again thy poor wandering sheep to Christ, thy Son, their Shepherd and Bishop, and daily be built up in him unto all righteousness and holiness, to the eternal praise of thy Name. [An edition of the same year, or slightly earlier, adds: "and deliver all thy congregations from all wolves and hirelings, who seek their own profit, and not the salvation of thy flock."]

Moreover, we pray thee, evermerciful God and gracious Father, for all men in general (*menschen*), that as thou wilt to be known a Saviour to all the world,¹ even so draw to thy Son our Lord Jesus those yet estranged from him, and those also whom thou hast taught and drawn to him, that thou wilt pardon their sins, and show grace to us through him our only Mediator; grant that these may grow and increase in such knowledge daily, that they may be filled with the fruit of all good works, live without scandal to the betterment of their neighbour and to thy praise, and await trustfully the future and the day of thy Son our Lord; and especially [do we pray] for those whom thou hast disciplined, those whom thou hast visited and chastened with poverty, want, imprisonment, and other misfortunes: grant to them, O Father of mercies and Lord of all consolation, that they may recognise thy gracious, fatherly hand, turn to thee with their whole hearts, who alone chastenest them, so that, trusting thee as a Father, they may finally be released from all evil.

And to us all here gathered before thee² in the Name of thy Son and at thy Table, grant, O God and Father, that we may right thoroughly acknowledge the sin and depravity in which we were born, and that we of ourselves are always falling more deeply into the same by our sinful life, and seeing that in our nature (*Fleisch*) there is nothing good, yea, inasmuch as our flesh and blood cannot inherit thy kingdom, [grant also] that we may yield ourselves with whole hearts and a true faith to thy Son, our only Redeemer and Saviour; and forasmuch as he hath not only offered his body and blood unto thee upon the Cross for our sin, but willeth also to give it unto us for food and drink unto eternal life, [grant] that we, with our whole eager desire and all true devotion, may receive this his goodness and gift, and with true faith partake of and enjoy his true body and true blood, yea, himself, our Saviour, true God and man, the only true Bread of Heaven, so that we may no more live to our sins and in depravity, but that he may live in us, and we in him, to a holy, blessed, and eternal life: [and grant further, we beseech thee,] that we may truly be partakers of the true and eternal Testament, the Covenant of grace, certain and confident that thou wilt be our gracious Father for evermore, never again imputing unto us our sins, and in all things providing for us in body and in soul, as thy dear children and heirs, so that we may at all times render thanks and praise unto thee, and magnify thy

¹ The text of the *B.C.O.* (Sprott, pp. 92-94) follows this prayer closely to this point, but greatly enlarges the remainder of the paragraph of general intercession.

² This paragraph is reminiscent of the 1564 text of the *B.C.O.* (Sprott, pp. 108-9), but the English version has been greatly altered. Calvin, however, followed the German much more closely.

holy Name in all our words and works. To that end, grant, O heavenly Father, that we to-day may celebrate and keep the glorious and blessed memory of thy beloved Son our Lord, and show forth his death, in such manner that we shall ever grow and increase in faith to thee and in all goodness; and now and always deeply trusting in thee, our God and Father, we do call upon thee, and pray, as our Lord hath taught us to pray, saying:

Our Father, which art in heaven, &c. [In the text a complete German version is given, concluding with the St Matthean doxology.]

At the conclusion of this prayer, the Minister (Diener) makes a short Exhortation, if he has not done so already at the end of the Sermon, to the effect that the holy Supper is to be observed with true faith and meet devotion; and he also explains the meaning of this Mystery.

After such an Exhortation and explanation, the Minister (Diener) reads the words of the Lord, as they are written in the holy Gospels and in Paul:

The Institution of the Lord's Supper.

In the night in which the Lord Jesus was betrayed, while they were at supper, he took the bread, and brake it, and gave it to his disciples, and said: Take ye, eat ye, this is my Body which is given for you; do this in memory of me. In the same manner also, he took the cup, after supper, gave thanks, and gave it to them, and said: Drink ye all of it; this is the new Testament in my blood, which was shed for you and for many for the forgiveness of sins; this do ye, as oft as ye drink it, in memory of me.

Further, the Minister (Diener) speaks in these words:

Believe in the Lord, and give eternal praise and thanks unto him.

Herewith he distributes the Bread and the Cup of the Lord, saying first these words:

Meditate upon, believe, and show forth, that Christ the Lord has died for you.

Thereupon the Church sings: Gott sey gelobet, &c., or some other Psalm, as announced.¹

After such a singing, he says once again a prayer, in this wise:

The Lord be with you.

Let us pray.

Grant unto us, O heavenly Father, that this memorial of our salvation may nevermore depart from our hearts, and that we may walk in the Light of the world and in Christ, far removed from our dull understandings and blind wills, which are vain and injurious darkness; through Jesus Christ our Lord. AMEN.

¹ This hymn is sung during Communion. Knox's practice, derived from Calvin's Genevan practice, was to read aloud passages from Scripture during Communion. At Strasburg, Calvin had psalms or hymns sung at this point.

Almighty God and heavenly Father,¹ we evermore give thee praise and thanks that thou hast been so gracious unto us poor sinners, and hast delivered up unto death thy Son our Lord Jesus Christ, and given him also for our food and nourishment unto everlasting life. Wherefore, we beseech thee, that we may never be unmindful of these things, but that we may ever grow and increase in faith to thee, who through love art active in all good works, and so may our whole life be [devoted] to thy praise and to the betterment of our neighbour ; through the same, thy Son, our Lord Jesus Christ. AMEN.

Another Thanksgiving.

Almighty, gracious, and heavenly Father, we give thee eternal thanks and praise that thou hast offered and given through thy holy Gospel and Sacrament thy precious treasure, the true Bread of Heaven and nourishment of everlasting life, our Lord Jesus Christ ; and we beseech thee from our hearts to grant that, receiving and partaking with true faith, we may now and for all eternity so be fed by his Body and Blood, to the end that we may be set free from all evil and increase daily in all good, to thy glory ; through the same our Lord Jesus Christ. AMEN.

Another Thanksgiving.

Heavenly Father, we give thee eternal praise and thanks that thou hast given up thy beloved Son, our Lord Jesus Christ, for us poor sinners, and hast again shared with us his true Communion ; and we beseech thee, grant to us that this holy Communion may always be effective and strong in us, so that in true faith, purity, patience, and love we, sparing no diligence and putting off the flesh, may lead a new and heavenly life wholly pleasing unto thee, to the betterment of our neighbour and to thy praise and honour, through the same, &c.

The Conclusion.

Give thanks unto the Lord.

The Blessing from Numbers vi. : The Lord bless you and keep you ; the Lord cause his face to shine upon you, and be gracious unto you ; the Lord lift up his countenance upon you, and give you peace.²

Depart ; [and] the Spirit of the Lord go with you unto life eternal.

[At the end of the service there is a rubric of moderate length relating to the other Sunday Services. It directs that, immediately after the noon meal, a service is to be held in the Cathedral consisting of Psalms, common prayers, and a sermon. At the conclusion of this service, except in the winter-time when it is too cold for

¹ Calvin's post-Communion prayer is a very slightly enlarged French translation of this prayer (cf. Text in *Calv. opera*, vi. 181). In the *B.C.O.* a further expanded version is given (cf. Sprott, pp. 125-6).

² Knox's preference for the Blessing from Numbers (cf. Sprott, p. 91) is also derived through Calvin from the German use at Strasburg.

the children to attend in comfort, a service of instruction for the children is held, to instruct them in the Ten Commandments, the Apostles' Creed, and the Lord's Prayer, and catechisation also takes place.

After these two services, Vespers are held in the parish churches. Vespers consist of Psalms, prayers, and are concluded by a collect. After Vespers, Baptisms may be administered.

Four times in the year also, in the parish churches, a service of general congregational catechisation is held morning and afternoon concerning the central facts of the Christian faith, the Creed, the Ten Commandments, the Lord's Prayer, the Sacraments, and the issues of all these in daily life and works.]

WILLIAM MAXWELL.
