

# Parish and Home.

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## CALENDAR FOR OCTOBER.

### LESSONS.

- 1—13th Sunday after Trinity. *Morning*—Jer. 36; Ephes. 2. *Evening*—Ezek. 2, or 13 to v. 17; Luke 5, to v. 17.
- 8—19th Sunday after Trinity. *Morning*—Ezek. 14; Phil. 2. *Evening*—Ezek. 18, or 24, v. 15; Luke 8, v. 26.
- 15—20th Sunday after Trinity. *Morning*—Ezek. 34; Colos. 3, v. 18 and 4. *Evening*—Ezek. 37, or Dan. 1; Luke 12, to v. 25.
- 22—21st Sunday after Trinity. *Morning*—Dan. 3; 2 Thess. 2. *Evening*—Daniel 4 or 5; Luke 16.
- 29—22nd Sunday after Trinity. *Morning*—Dan. 6; 1 Tim. 6. *Evening*—Dan. 7, v. 9, or 12. Luke 20, to v. 27.

## HOW WONDERFUL!

HE answered all my prayer abundantly,  
And crowned the work that to His feet I brought  
With blessing more than I had asked or thought;  
A blessing undisguised, and fair and free.  
I stood amazed, and whispered, "Can it be  
That He hath granted all the boon I sought?"  
How wonderful that He for me hath wrought!  
How wonderful that He hath answered me!  
O faithless heart! He said that He would hear  
And answer thy poor prayer, and He hath heard  
And proved His promise. Wherefore didst thou  
fear?  
Why marvel that thy Lord hath kept His word?  
More wonderful if He should fail to bless  
Expectant faith and prayer with good success.  
—F.R.H.

FOR PARISH AND HOME.

## OUR PRAYER BOOK—THE COMMUNION SERVICE.

### VI.

THE title of the communion office, "The Order for the Administration of the Lord's Supper, or Holy Communion," is thoroughly scriptural. The name "Lord's Supper" is taken from I. Corinthians xi. 20, and the name "Holy Communion" from I. Corinthians x. 16. The Lord's Supper is familiarly called *the* sacrament, and in one of the exhortations our church speaks of it as "the sacrament of the body and blood of Christ." The word "sacrament" is derived from the Latin. In its earlier significance, it meant the military oath of allegiance to the emperor; but it is now used to cover any solemn pledge or oath. Our church is not content to leave

the meaning she places upon the word in the region of uncertainty. In the church catechism it is defined as "an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof." In this use of the word there are only two sacraments—Baptism and the Supper of the Lord.

The name "Breaking of Bread" was the first title given to our Lord's institution in Scripture. It is found in Acts ii. 42. Some scholars, however, consider that the "Breaking of Bread" referred to the feasts of loving fellowship, called "love feasts," "feasts of charity," *agape*, which preceded the Holy Communion. The term "Eucharist" is also applied to the Lord's Supper. It is from a Greek word which means to rejoice, to offer thanksgiving.

The word "mass" was deliberately rejected at the Reformation. It is derived from the Latin *He; missa est*—"Go; ye are dismissed," pronounced at the end of a portion of the service before the communion proper. Bishop Jewel says: "Of this departure away and proclamation, the action itself, which was the Holy Communion, was called '*Missa*.'" The term "mass," innocent enough in its original meaning, had become associated with the erroneous opinion of a propitiatory sacrifice for the quick and dead in the Lord's Supper; and so the Reformers, lest a confusion of names should lead to a confusion of things, would have nothing to do with it. As Ridley said, the "thing which they call their mass . . . is a very masking and mockery of the true Supper of the Lord."

The first rubrics refer to the discipline by which the Lord's table is to be guarded from unworthy communicants, and to the proper position of the priest and of the holy table, with its covering, according to Puritan custom, of a fair white linen cloth. The word "altar" does not occur in the service. It was removed of set purpose from the Prayer Book at the revision of 1552, and has never been restored. It has become the fashion now in some quarters to use the word "altar" instead of the Lord's table; so that, as Archdeacon Farrar points out, "it

looks like pedantry to avoid it." But it is better, even at the risk of being peculiar, to follow the usage of Scripture and the Prayer Book.

The communion service opens with the Lord's prayer. It is worthy of note that, contrary to modern usage, by which we generally end our prayers by repeating, as a summary of our needs, the Lord's prayer, it was the custom in other days to begin with the Lord's prayer as a pattern upon which to frame the rest. It is peculiarly appropriate here, as we remember the Saviour's dying love and the spirit in which we are to come to His table: "Forgive us our trespasses, as we forgive them that trespass against us."

"We do pray for mercy;  
And that same prayer doth teach us all to render  
The deeds of mercy."

The prayer is now, from custom, pronounced by the clergyman alone. It is plain, however, from the rubric on the first occurrence of Lord's prayer that it should be repeated by the whole congregation. The direction is, "Whosoever else it is used in divine service."

The collect for purity which follows is one of the most beautiful in our litany. It has been in use at least from the ninth century. It is an acknowledgment of the omniscience of God, unto whom "all hearts be open, all desires known, and from whom no secrets are hid." The heart's desire is for cleansing by the inbreathing of the Holy Spirit. The one aspiration is "that we may perfectly love thee, and worthily magnify thy holy Name." How necessary is the frame of mind which this prayer voices! It is a confession of our need; an acknowledgment that God alone can satisfy that need; a prayer for the cleansing and renewing power of His Holy Spirit; a desire that our hearts may be filled with His love, and our will brought into harmony with the divine will.

The Ten Commandments were first inserted in 1552. At that time they were practically unknown to the people. When Bishop Hooper was appointed to the diocese of Gloucester in 1551, he found that out of 311 clergy in his diocese 168 were unable to repeat the Ten Commandments;