

**NOTES ON THE BOOK OF COMMON PRAYER:
ACCORDING TO THE USE OF THE CHURCH OF
IRELAND, HISTORICALLY AND
EXPLANATORY ; WITH EXAMINATION
QUESTIONS. FOR THE USE OF TEACHERS AND
PUPILS IN SUNDAY AND OTHER SCHOOLS**

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Notes on the Book of Common Prayer: according to the use of the Church of Ireland, historically and explanatory ; with examination questions. For the use of teachers and pupils in Sunday and other schools by John MacBeth

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JOHN MACBETH

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P R E F A C E .

IF our children are to grow up loyal to our Church, they must be carefully instructed in her principles, and have an intelligent appreciation of her services.

This is now generally recognised, and in the various programmes of religious instruction the study of the Prayer Book finds a place. That this may be the more efficiently carried out, there should be placed in the hands of teachers and parents, as well as in the more advanced classes in Sunday and other Schools, a handbook not only explanatory of its teaching, but also showing its historical continuity with the early liturgies of the Christian Church.

In the following "Notes," I have endeavoured to supply such a handbook, the first, as far as I am aware, that has been published on "The Book of Common Prayer according to the use of THE CHURCH OF IRELAND," which came into use from 30th June, 1878.

In compiling these "Notes" I have availed myself of all sources of information within my reach, and am particularly indebted to the valuable works of Wheatly, Blunt, Palmer, Karslake, Proctor, Campion and Beaumont, &c., and to the

Journal of the General Convention of the American Church, for the changes made in the American Prayer Book at the revision of 1886.

I have endeavoured to show by a comparison of the Prayer Books of the various National Churches which have adopted the English Liturgy, how strong the bond of union is between them.

In the explanatory portions I have had in view, chiefly, the requirements of the junior classes; the historical portions being suited to the more advanced. The analysis will, I trust, be found useful, as an aid to memory, and the Questions helpful and suggestive to the teachers.

J. M.

KILLEGNEY PARSONAGE, ENNISCORTHY,
Oct., 1887.

ADVERTISEMENT TO THE SECOND EDITION
OF PART I.

THOUGH publishing both Parts of these "Notes" in one volume, I have—at the request of some Teachers—continued to issue Part I. separately.

J. M.

KILLEGNEY,
4th August, 1897.

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NOTES
ON
THE BOOK OF COMMON PRAYER.

CHAPTER I.

INTRODUCTORY NOTES.

IN order to render united public worship at all possible, it is necessary to furnish the worshippers with forms of prayer and praise which they can use in common.

These forms may be supplied to the congregation in the impromptu words, and by the authority alone, of him who may, from time to time, lead in prayer; or they may be given as the deliberate voice of the Church, in a uniform pre-composed liturgy such as our Church furnishes to her children in the Book of Common Prayer.

In the former case the worshipper knows not how or for what he is about to address his Heavenly Father; he depends wholly on the discretion of him who conducts the service for the words in which to express his needs. This, of necessity, involves the scrutiny of each petition before it can be intelligently adopted—a process which seriously interferes with the devotional spirit. In the latter case, these and other serious difficulties are avoided, and the worshippers, with their due part assigned to them in a liturgy whose well-known petitions embrace every human need, are enabled to attain more fully that devotional spirit in which they can best render unto God acceptable service. Accord-

ingly we find, even in the earliest records in reference to public worship, set forms of prayer and praise appointed by God for the use of His people. (Numbers vi. 23, 27; x. 35, 36; Deut. xxvi.; 1 Kings viii. 47; Dan. ix. 5.)

The Temple and Synagogue services had their pre-composed forms, their uniform liturgies of prayer and praise, their appointed lessons and ceremonies sanctioned by the frequent presence of Christ. The prayer composed by the Lord Himself is not only a form to be used (S. Luke xi. 2), but also a pattern by which to fashion others (S. Matt. vi. 9).

THE ORIGIN OF THE BOOK OF COMMON PRAYER.

The Apostles (Acts iv. 24-30) and early Christians used pre-composed forms in their common worship. The services for Baptism and Holy Communion as used by the Church in the third century are still preserved in the Apostolic Constitutions; and from that date we meet with numerous liturgies, as used in the various branches of the Christian Church throughout the world, all more or less resembling each other, and showing a common origin. These early liturgies were in the language of the people of the countries in which they were used. That used in the Gallican Church was of Eastern origin, and was the liturgy adopted by the early British Church. St. Augustine found it in use when he arrived in England in 597, and brought with him the Roman ritual. Both liturgies, or adaptations from them, were allowed to be used until the Council of Cloveshoo (called by Ethelbald in 747) decreed, that the Roman only should be permitted in the English Church.

The Bishops, however, did not give up their right of arranging the forms of worship in their own dioceses. Hence we find various forms or "uses" in different dioceses—as the "Use of Bangor and Hereford;" those of Lincoln, York, Sarum, etc. That of Sarum was drawn up in 1085, by Osmund of Salisbury, and was so esteemed that it was gradually adopted in many of the dioceses, chiefly in the south of England.

The northern provinces, early brought under the influence of Christianity by missionaries from Ireland and Scotland, held longer the independence of their own ritual.