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THE OXFORD
American Prayer Book
COMMENTARY

THE
AMERICAN PRAYER BOOK
1892

BX Protestant Episcopal Church.
5945^{III} Book of Common Prayer.
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THE OXFORD
American Prayer Book
COMMENTARY

BY MASSEY HAMILTON SHEPHERD, JR.



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*To the Presiding Bishop of
The Protestant Episcopal Church
in the United States of America*

THE RIGHT REVEREND HENRY KNOX SHERRILL, D.D., LL.D.

*with the affection and esteem of one
whom he ordained to the Sacred Ministry
of Christ's Church*

Foreword

BY JOHN W. SUTER

This Commentary fills a need that has been felt by Church people generally ever since the current Book of Common Prayer was adopted in 1928. An interleaved Prayer Book,* published to mark the Three Hundred and Fiftieth Anniversary, had supplied much information but was not revised to match the present edition.

The Reverend Massey H. Shepherd, Jr. has now provided us with an excellent survey of the historical development of the Book of Common Prayer and has presented his material in a way that answers the many questions which arise in the minds of those who use it. He has shown remarkable balance in appraising the various influences that have gone into the making of the Prayer Book through the centuries. He has been at great pains to give full credit where credit is due, and to recognize frankly those points that will probably always remain in doubt.

Equally notable is Mr. Shepherd's spiritual interpretation of the various prayers, helping the reader to see the inward and spiritual meaning of the outward words and acts. The Commentary is, of course, not only valuable to clergymen but also to other teachers of Prayer Book material. Any interested layman who loves the Church and desires to know more about it will find here much that will make his churchgoing more intelligible and more uplifting. Indeed, all who are interested in Christian public worship, regardless of their ecclesiastical allegiance, will benefit from a study of *The Oxford American Prayer Book Commentary*.

* *The Teacher's Prayer Book*, by Alfred Barry, New York: E. & J. B. Young & Co. Now out of print.

Preface

One of the most useful and excellent commentaries on the Prayer Book ever published is *The Teacher's Prayer Book* by the late Bishop Alfred Barry. The American edition of this work, adapted to the 1892 Book, was issued at the time of the 350th Anniversary observance of the First Book of Common Prayer. It has long been out of print, and in the meantime new revisions of the Prayer Book have been completed not only in the American Church, but also in other branches of the Anglican Communion. Many have been the requests in recent years for a new edition of Barry's manual, to bring it up to date in respect to both the liturgical developments and the advances in liturgical knowledge that have been made during the past generation. The present commentary is completely new and not a 'revised edition' of Barry's book. In both plan and scope it is designed to meet the need of a work comparable to his.

In order to keep this volume within a manageable size it has been reluctantly decided to omit commentary on the Psalter. It is hoped that the numerous cross references throughout the commentary will serve as an adequate substitute for a detailed index of subject matter. All references to and quotations from Scripture, unless otherwise noted, are from the King James Version—except the Psalter, which is always cited from the Prayer Book version.

It is impossible for me to list all the many sources and authorities to which I am deeply indebted. The Select Bibliography contains only a very small indication of my works of reference. But I must not allow this book to issue from the press without the most grateful acknowledgment of the encouragement and assistance of many kind and interested friends. Without the solicitation of the Rev. William Krause, formerly of the Oxford University Press, and the Very Rev. Dr. John W. Suter, Dean of Washington

Cathedral and Custodian of the Standard Book of Common Prayer, I should not have embarked upon this venture, which others of greater learning and keener judgment have started but, in God's overruling providence, have not lived to finish. One of these was my late lamented colleague, the Rev. Dr. James Arthur Muller, whose papers and notes in liturgics were generously given to me after his death by his widow, Dr. Gulli Lindh Muller. They have been of incalculable help, and I am profoundly grateful to Mrs. Muller for her kindness. Two other colleagues have given me much time and assistance with both the manuscript and the proofs, thereby saving me from many stupid blunders: the Rev. Dr. Sherman E. Johnson and the Rev. Dr. Samuel M. Garrett. My good friend, the Rev. Dr. Bayard H. Jones of the School of Theology, Sewanee, also graciously consented to read the proofs and give me the benefit of his unexcelled knowledge of the Prayer Book. If errors still remain they are not the fault of these true and generous helpers. Finally, it is with the greatest sense of inadequacy that I express my gratitude to the Presiding Bishop of the Church, who to his many gracious acts of kindness to me has added yet another—his ready consent in allowing me the privilege of dedicating this work to him.

Massey H. Shepherd, Jr.

Septuagesima, 1950

Introduction

IN THE preface to the first Book of Common Prayer, issued in 1549, Archbishop Thomas Cranmer adroitly described the principles that guided the reformers of the Church's liturgy. By eliminating whatever they considered to be corrupt modifications and excrescences made during medieval times to the Church's ancient traditions of corporate worship, the Reformers sought above all things to restore the Bible, whole and uncontaminated, to its paramount place in the liturgy. Thus the Church would recover

an ordre for praier (as touchyng the readyng of holy scripture) muche agreable to the mynde and purpose of the olde fathers, and a greate deale more profitable and commodious, then that whiche of late was used . . . because here are left out many thynges, whereof some be untrue, some uncertein, some vain and superstitious: and is ordeyned nothyng to be read, but the very pure worde of God, the holy scriptures, or that whiche is euidently grounded upon the same. (See p. vii ff.)

To make effective such an order of common prayer, so that both clergy and laity 'should continuallye profite more and more in the knowledge of God, and bee the more inflamed with the loue of his true religion,' it was necessary for the liturgy to be 'in suche a language and ordre, as is moste easy and plain for the understandyng, bothe of the readers and hearers.' It is true that vernacular versions of the Bible and devotional manuals designed for the laity were not unknown in the Middle Ages, but the official services of the Church most commonly in use had never been translated into English in a form corresponding to their public celebration. Moreover, before the invention of printing (which occurred less than a century before the beginnings of the Reformation movement) the cost of books, all written of necessity by hand, was prohibitive for the vast majority of the people, including most of the parish clergy.

By no means averse to exploiting the economic inducements of the new order, the Reformers pointed out that henceforth it would be sufficient that 'the curates shal nede none other bookes for their publique seruice, but this boke and the Bible: by the

meanes wherof, the people shall not be at so great charge for bookes, as in tyme past they haue been.' Certainly one of the most significant innovations of the Book of Common Prayer was the inclusion of the entire liturgy of the Church within the limits of one commodious book—with the exception of the Bible lessons read at the Daily Offices—by shortening and simplifying the older offices which had hitherto been distributed among many books. Whatever was lost from the old rites in richness and variety was more than balanced by the opportunity of ultimately placing the whole liturgy of the Church within reach of all the people. This development, little less than revolutionary, requires a brief explanation of the liturgical books in use before the Reformation.

The early Christians employed no books in their common worship except the Scriptures. Prayers were freely composed by the celebrant according to his taste and ability, although the thoughts and aspirations expressed in them were more or less fixed by custom and tradition. There was no official hymn-book other than the Psalter, from which selections were chanted by appointed soloists or small choirs. By the beginning of the third century there began to appear short manuals, known as Church Orders, which provided directions and suggested forms of prayer for the liturgical assemblies of the Church. The most notable example of such Church Orders, both by reason of its age and provenance and by virtue of its influence upon succeeding generations, was the *Apostolic Tradition* of St. Hippolytus of Rome, composed about the year 200 or shortly before. The elaboration of the Church's public rites and ceremonies that followed the cessation of persecution and the official recognition of Christianity by the State in 313 was accompanied by a gradual but steady establishment of prescribed texts of the historic usages of the principal sees of Christendom. These texts were completely fixed, as far as the essential structure of the liturgy is concerned, by the end of the sixth century. Throughout the Middle Ages, however, many enrichments and modifications of detail were superimposed.

The liturgical books containing the formularies used in the serv-

ices were put together in such a way that all the parts needed by a single officiant were separated and gathered in one volume. Thus the celebrant had in his hands a Sacramentary, a book containing only the prayers that he himself said. The various chanters had their Antiphonaries, Responsorials, Graduals, Psalters, Hymnals; and the readers of the lessons their Lectionaries, Epistolaries, Evangeliaries, and so forth. To keep the entire service moving in its proper order and ceremony another officiant was required, who had in his Ordinary or Directory (commonly called the Pie in England) all the cues and rules of liturgical procedure.

This multiplicity of books, arranged as they were according to officiating persons rather than inclusive of entire services, is still in use in the Eastern Orthodox Churches; but it has been retained in the Western Churches only in larger churches and monasteries where the full choral service, requiring many officiants, has continued. As early as the ninth century its inconvenience was felt by priests in small parishes without a corps of assistants, and later by traveling monks and friars who wished to say their liturgical offices *en route* without being encumbered by a whole library of books. Hence, there developed the system of codifying the several parts of a single type of service—prayers, chants, lessons, rubrics—in one collection. Thus arose the Missal, which contained all things necessary for the celebration of the Holy Eucharist throughout the year; the Breviary, in three or four volumes, for the Daily Offices; the Manual or Ritual, with the Occasional Offices; and the Pontifical, containing such services as were reserved to the Bishop.

In many parishes, where there resided more than one priest and where there were several 'clerks' to take the choral parts, there might be a mixture of the two systems of books. Even so, a complete supply of books needed for the services was often lacking in medieval parishes, owing either to indigence or neglect. In addition to these difficulties there was the great complexity of rules and rubrics scattered among the many books—a complexity greatly intensified by the ever-growing number of saints' days and holy days with their special 'propers' of lessons, chants, and pray-

ers to be added to or substituted for the regular, daily, and weekly sequence of the liturgy. Cranmer's complaint in his preface to the Prayer Book about the inherited system was not overdrawn: 'Moreouer, the nōbre and hardnes of the rules called the pie, and the manifolde chaunginges of the seruice, was the cause, y^t to turne the boke onely, was so hard and intricate a matter, that many times, there was more busines to fynd out what should be read, then to read it when it was founde out.'

The simplicity and commodiousness of the new Prayer Book were also directed towards the elimination of the 'great diuersitie in saying and synging in churches within this realme.' In medieval times every diocese, every great monastic order, had its own peculiar adaptations of custom and ceremony in the performance of the Church's liturgy. Basically, of course, all of them used the liturgy of the Church of Rome, but about this common core there developed numerous varieties of local 'uses,' diverging from one another in devotional and ceremonial accompaniments and particularly in the calendar of saints commemorated. In England the use of the diocese of Salisbury (commonly called Sarum) was widespread, but others were current, such as the uses of York, Hereford, Bangor, and Lincoln. With the issuing of the Prayer Book this flowering of local color disappeared. A new principle of uniformity was established. 'Now from hēcefurth,' said Cranmer, 'all the whole realme shall haue but one use.'

Without the machinery of the printing press the realization of liturgical uniformity would, of course, have been impossible. But in large measure the new principle reflected political tendencies and expedients of the Tudor sovereigns, who were desirous of securing a united Church in an autocratic State at a time when controversy even in minute matters was lamentably easy to excite. Recent revisions of the Prayer Book have exhibited a marked trend away from the rigid uniformity in the Anglican tradition, especially in respect to ceremonial. In no case has the rule of uniformity in liturgy been considered applicable or desirable beyond the limits of a self-governing national or provincial Church (see pp. v-vi). But a reasonable degree of uniformity in common

worship must of necessity presuppose full and active lay participation in the liturgy—all the more so in times such as the present, when population is mobile. And underlying all the principles that molded and fashioned the Book of Common Prayer, and that continue to shape its history, is the inalienable right of all the people of God, laity no less than clergy, to an active and intelligent share in all the services and sacraments of the Church.

Note on ancient Sacramentaries. In the ensuing commentary frequent reference will be made to certain ancient Latin Sacramentaries as sources of many prayers and formularies in the Prayer Book. The oldest one which is extant is the so-called Leonine Sacramentary, a collection of prayers for masses throughout the year, which dates from the middle of the sixth century, though many of its formularies are much older, and some of them undoubtedly go back to Pope Leo the Great (440–61). There is no reason to suppose that this collection was ever an official service book, but it circulated widely outside of Rome, its apparent place of origin, and was drawn upon by later generations for supplements to more developed and official books.

Pope Gelasius I (492–6) drew up an official Sacramentary for the Church in Rome, and this work is generally identified with the so-called Gelasian Sacramentary, extant in a manuscript of the mid-eighth century. In the form in which it has come down to us it has been considerably ‘de-Romanized’ and adapted for use in Gaul (i.e. France), where it enjoyed considerable popularity. A definitive revision of the Roman liturgy was executed by Pope Gregory the Great (590–604), and it was this Gregorian Sacramentary which the Benedictine monks took with them when sent by St. Gregory as missionaries to the English people. Considering the lack of any centralized authority in liturgical matters in this age, and the role of individual initiative in the collation of liturgical uses, it is not surprising to find that there were circulating in northern Europe by the end of the seventh century many and various ‘mixed’ Sacramentaries, compiled for individual dioceses, churches, or monasteries, according to the specific needs and interests of the several ecclesiastical establishments. Gelasian and Gregorian materials, with occasionally some Leonine features, were mixed in diverse combinations with non-Roman formularies stemming from the indigenous ‘Gallican’ rites. The prestige of the Roman Church, however, combined with the missionary zeal of the Benedictine monks, favored the increasing weight of authority given to liturgical books of Roman origin in competition with Gallican rituals.

A by-product of the political alliance made between the Pope and King Pepin of the Franks in the middle of the eighth century was the official suppression of the Gallican liturgy in favor of the Roman. Under Charlemagne this work was definitively concluded by the Sacramentary compiled by his chief minister, the Englishman Alcuin. To an authentic copy of the Gregorian Sacramentary, sent to Charlemagne by Pope Hadrian I (c.784–91), Alcuin added a supplement, including much Gelasian and some Gallican material, so as to make the Pope’s own service book for the city of Rome

suitable for use in any parish. This revised Gregorian Sacramentary of Alcuin was later adopted officially at Rome itself, and forms the substance of the Roman Missal still in use today. Needless to say, it was this form of the Missal that was current in England, according to the Sarum and other uses mentioned above, at the time of the Reformation. Thus, the liturgy of the Book of Common Prayer is directly continuous in substance with that liturgy brought to England by St. Augustine of Canterbury, in 597, which in turn is continuous with the liturgical traditions as developed by the Church in Rome from the days of the Apostles.

The history of the compilation and successive revisions of the Prayer Book, so often recounted and published, will be sketched here in brief, solely to serve as a frame of reference for the more detailed notices in the ensuing commentary. The breach between the Church of Rome and the Church in England made by Henry VIII in 1534 resulted in no immediate change in the use of the medieval Latin services. In 1543 a chapter of the Bible in English was appointed to be read at Matins and Vespers on Sundays and holy days, from the version known as the Great Bible (1539). The following year the Litany in English was published, in the form which it has maintained with but slight alteration until the present day. An official edition of the Primer, a vernacular book of devotions drawn chiefly from the Breviary, was put forth by the King's Majesty in 1545. We know also that the King and Archbishop Cranmer projected other works of revision and translation, such as an English Processional. There survive from the years 1542-7 two manuscripts of Cranmer's embodying schemes for the reform of the Breviary. Although these projects of Cranmer were in Latin, they anticipated much that saw the light in the first Prayer Book.

Cranmer's studies in preparation for the revision of the liturgy were broadly based. (It should be remembered that he was a University scholar and professor before fate placed him in the role of archbishop.) The Latin rites according to the Sarum and other uses current in England were, of course, the basis upon which he worked. He was much influenced by a reform of the Latin Breviary prepared for the Pope by the learned Spanish Cardinal, Francesco Quiñones, first published in 1535, with a second edition in 1537, and sanctioned for trial use by the Roman clergy

until it was suppressed in 1558. Cranmer's mission to Germany in connection with King Henry's famous annulment case had given him a first-hand knowledge of the various Lutheran experiments in liturgical reform. One Lutheran Order in particular was to furnish him with many suggestions—the *Simplex ac pia deliberatio* put forth by Hermann von Wied, reforming Archbishop of Cologne. Hermann's *Consultation*, as it is generally called from its English translation in 1547, was largely the work of Bucer and Melancthon, distinguished leaders of the Reformation in Germany. Bucer had been active in the reforms at Strasbourg, where his work had some influence on Calvin. During the reign of Edward VI he was domiciled in England, and his criticisms of the first Prayer Book carried great weight with Cranmer in his review of that book. Cranmer also made use of the Greek liturgies, which had been printed in 1526, and the editions of the Missal and Breviary of the ancient Spanish liturgy (known as the Mozarabic rite), which had appeared in 1500 and 1502, respectively, under the supervision of Cardinal Ximenes.

With the accession of Edward VI in 1547 the reform party led by Cranmer was more free to promote changes. A first step towards the Mass in English was the royal Injunction of that year requiring the reading of the Epistle and Gospel in English. Then appeared in 1548 an *Order of the Communion*, an English form to be used in the Mass immediately before the communion of the people. It contained the Exhortations, Invitation and Confession, Absolution, Comfortable Words, Prayer of Humble Access, Words of Administration, and the Blessing—all of which were later incorporated into the Prayer Book rite of Holy Communion. The first Prayer Book of 1549, attached to an Act of Uniformity passed by Parliament on January 21st, was ordered to come into exclusive use on Whitsunday of that year (June 9th). In March 1550 appeared the first edition of The Ordinal, a revision of the old Pontifical.

Discontented with the moderate and comprehensive character of the first Book, the more extreme reformers of Protestant sympathies, with whom Cranmer allied himself, pushed through a

second Prayer Book of 1552, under a new Act of Uniformity, to come into effect on All Saints' Day. Shortly before the King's death the following summer Cranmer issued a set of Forty-two Articles, later to be taken up, revised, and reduced to the familiar Thirty-nine under Queen Elizabeth. The accession of Mary brought a swift end to the use of the Prayer Book. With her restoration of England to the papal obedience the Latin rite was restored, save for the continued use of the English Litany and the reading of a lesson from the English Bible at Matins and Evensong. In other words, Mary reinstated the liturgy as it was performed at the close of Henry's reign.

Elizabeth restored to use the second Prayer Book by an Act of Uniformity in 1559, with a few, but by no means insignificant, changes. This Book remained in force until the Long Parliament proscribed its use in favor of the Presbyterian Directory in January 1645. Some minor changes and additions were made in 1604 by order of James I, consequent to discussions held early that year with leading Puritans at Hampton Court. But the great result of that conference was the royal order for a new translation of the Bible, which resulted in the famous Authorized Version of 1611. In passing, it may be noted that it was the Jacobean Prayer Book in its 1604 edition that was used by the first permanent English settlers in America at Jamestown, Virginia.

During the reign of Charles I a Prayer Book for the Church of Scotland was prepared by a group of Scottish bishops with the co-operation of Archbishop William Laud of Canterbury. This Book, published in 1637, was in many ways a return to the first Book of 1549. But it never came into general use in Scotland because of the implacable hostility of the people to the project. 'Laud's Liturgy,' as it is commonly, though inaccurately, called, exercised some influence upon the English revision of 1661. More particularly it affected the Scottish Communion rite of 1764, from which the American form of the Holy Communion is descended.

After fifteen years of total proscription, whether in public or private use, the Prayer Book was restored to the English Church with the restoration of the monarchy under Charles II in 1660.

There was some hope that its content and design might be so revised as to make it acceptable to the moderate Puritans, more specifically the Presbyterians. To this end a conference was opened in October 1660, at the Savoy Palace, between leading Anglican and Presbyterian divines. Neither party proved sufficiently pliable to the demands of the other. In 1661 the Anglicans thereupon proceeded to their own conservative review of the Elizabethan-Jacobean Book. Numerous minor changes of a literary or rubrical nature were made, some new material was added, and the Biblical portions, except for the Psalter, were made to conform to the King James Bible of 1611. 'An Act for the Uniformity of Publick Prayers' imposed the revised Prayer Book of 1662, but with its passage Nonconformity became a permanent element in English religious life.

One more attempt was made to find a means of embracing the Nonconformists. In connection with the Toleration Act of 1689 a royal commission was appointed to draw up a new scheme of revision. Its report was never published, or presented to the Convocation of the clergy, for the temper of 'Church opinion' was strongly hostile to the whole project. The Preface of the American Prayer Book speaks of it as the miscarriage of a 'great and good work,' but later generations have not shared in this regret over its relegation to oblivion.

The accession of William and Mary had a more lasting, if indirect, effect upon the course of Prayer Book history than the ill-fated attempt to promote a new revision. The disestablishment of the Episcopal Church in Scotland and the schism created in the Church of England by numerous bishops and clergy who refused to take the oath of allegiance to the new sovereigns left these groups of Non-Jurors, as they were called, free to revamp their liturgy without royal or parliamentary interference and control. Inspired by the 1549 Book and 'Laud's Liturgy' of 1637, and also by their scholarly investigations into the ancient Greek rites, the Non-Jurors produced a series of revised Communion services. The most notable feature of these new liturgies was the conformation of the Prayer of Consecration to the pattern of this prayer

as it is found in the Greek liturgy and in the 1549 rite. When the Scottish bishops consecrated Samuel Seabury in 1784 as the first American bishop, a Concordat was drawn up whereby Bishop Seabury engaged to introduce into his diocese of Connecticut, and if possible into the new American Church then struggling to be formed, the Scottish Communion Office of 1764.

At the time of the American Revolution the English Book of 1662 was in use, of course, in all the Anglican churches in the colonies. The success of the Revolution necessitated changes in the prayers for civil rulers, and this occasion suggested the possibility of a more comprehensive review of the Prayer Book to adapt it to the American scene. A convention of several dioceses at Philadelphia in 1785 put forth *The Proposed Book*, a revision that represented a radical shortening of the familiar English Book. It was received with little favor. The general temper of Church opinion was cool towards its doctrinal ambiguity, and churchmen in New England led by Bishop Seabury were distinctly hostile to the Book. The English bishops, to whom it was sent for review in connection with a request for the episcopal succession for America, made some severe remonstrances regarding it. Some of its suggestions, however, were incorporated into the final draft of the Book of 1789. The venture was not entirely fruitless.

The first official American Prayer Book of 1789 was issued by the first General Convention, meeting at Philadelphia in the autumn of that year, and was ordered to come into use October 1, 1790. Its most significant change from the English Book was the adoption of the Consecration Prayer of the Scottish Communion service, through the efforts of Bishop Seabury; and thus there was united in the liturgy of the American Church the two streams of Anglican tradition, the English and the Scottish, in a way parallel and comparable to the fusion of these two streams in its episcopal succession. In 1792 the General Convention adopted an American edition of the Ordinal, to which were added in 1799 the form for consecrating a church and in 1804 an Office of Institution of Ministers. In 1801 a slightly revised edition of the Thirty-nine Articles was approved. Apart from minor altera-

tions in the detail of rubrics and tables of lessons, the Prayer Book of 1789, as a whole, has undergone two extensive revisions, the first completed in 1892, the second in 1928.

By the middle of the nineteenth century the Episcopal Church in America had largely recovered from the general depression that had fallen upon it in the generation immediately following its organization. A vigorous new leadership was extending its missionary work in all spheres of society both at home and abroad. Renewed interest in theological problems, stimulated by the Tractarian Movement in England, was giving birth to rival parties, and novel experiments in ceremonial were arousing heated controversy. A great conciliator, seeking a more comprehensive witness and worship for the Church, arose in the figure of the Rev. Dr. William Augustus Muhlenberg, rector of the Church of the Holy Communion, New York City, 1844-77. At the General Convention of 1853 he led a group of like-minded clergy in presenting to the bishops a Memorial, asking them to consider whether the Episcopal Church 'with only her present canonical means and appliances, her fixed and invariable modes of public worship, and her traditional customs and usages, is competent to the work of preaching and dispensing the Gospel to all sorts and conditions of men.' The bishops gave serious attention to this appeal, and in their reply appended several prayers for consideration and a few suggestions regarding a more imaginative use of the existing Prayer Book services. Though the results of this effort were meager, the principles behind it were not forgotten nor the need of keeping the Church's liturgy abreast with the demands of ministration to the ever-growing, ever-changing conditions of American society. Meanwhile the development of 'ritualism,' as it was called, increased with more vigor and with correspondingly more tension and controversy. And with it went a renewed interest in historical research in the field of liturgics.

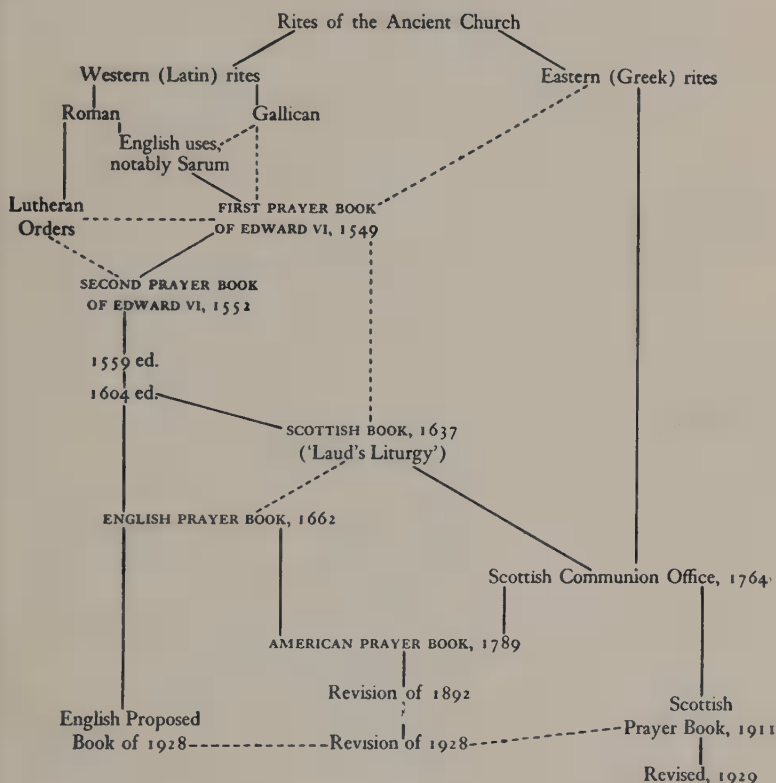
The torch lighted by Dr. Muhlenberg was taken up by the Rev. Dr. William Reed Huntington, rector of All Saints, Worcester, Massachusetts, 1862-83, and of Grace Church, New York, 1883-1909. To him is due the primary credit for the vision and leader-

ship that produced the revised Prayer Book of 1892. Dr. Huntington combined a taste and sensitivity for the best of our tradition with a rare insight into the need of his own times. The two principles he established in the Church's thinking about its common prayer were: enrichment from past and present sources, and flexibility in the use of the appointed liturgical offices. The 1892 revision was a significant step forward along these lines, despite the fact that so many of the proposals for the new Book failed to be accepted. But it was not long before the task was taken up again. The General Convention of 1913 appointed a 'Commission on the Revision and Enrichment of the Book of Common Prayer,' under whose guidance the Prayer Book of 1928 was finally adopted. The chairman of this Commission was Bishop Cortlandt Whitehead of Pittsburgh, and, after his death in 1922, Bishop Charles Lewis Slattery of Massachusetts. The Rev. John Wallace Suter was the secretary of the Commission throughout the fifteen years of its labors.

These recent revisions of the American Prayer Book were much indebted to the reports and accomplishments of similar efforts in other branches of the Anglican Communion. The Church of Ireland after its disestablishment made a modest revision of the English Book in 1877, and again in 1927. The Episcopal Church in Scotland completed revisions in 1911 and in 1929, and the Church of England in the Dominion of Canada in 1922. The Church of England's Proposed Book, which had such extraordinary influence upon all these revisions, was rejected by Parliament in 1927 and again in 1928, although it had been passed by large majorities in the Church Assembly. Alternative forms of the Holy Communion were produced by the Church of the Province of South Africa in 1929, and by the Church in India in 1933. The process of using experimental alternatives for other Prayer Book offices continues to go on in South Africa, and it has been taken up anew in Canada. In China, in the West Indies, and in other provinces of Anglicanism that have become self-governing, ideas are being considered for the adaptation of a common liturgical heritage to 'the various exigency of times and occasions.' In far-flung mission fields

throughout the world today the Prayer Book has been translated, in whole or in part, into more than 150 languages and dialects.

A TABLE SHOWING THE HISTORICAL DESCENT
OF THE AMERICAN PRAYER BOOK



THE OXFORD
American Prayer Book
COMMENTARY



THE BOOK OF COMMON PRAYER

and Administration of the Sacraments and
Other Rites and Ceremonies
of the Church

ACCORDING TO THE USE OF THE
PROTESTANT EPISCOPAL CHURCH
IN THE UNITED STATES OF AMERICA



Together with The Psalter
or Psalms of David



NEW YORK
OXFORD UNIVERSITY PRESS

THE TITLE PAGE

The phrasing of the title of the Prayer Book is instructive. 'Common prayer' has been a term employed from the earliest times to describe corporate or collective worship as distinct from individual or private prayer. More specifically it was used to denote those particular forms of intercession, such as the Litany or Bidding Prayer, that require active participation by both minister and people. In the ninth century the phrase began to be used for the contents of the Church's services as a whole or in its several parts. At the time of the Reformation 'common prayer' often meant 'divine service': Matins, Evensong, and the celebration of the Mass, which included the Litany and Bidding Prayer. This last sense is the strict meaning of the phrase on the title page, while the rest of the title refers to other services and offices. Not until the end of the eighteenth century was the custom established of printing the first half of the title in larger letters.

In strict usage the word 'rite' refers to the text of a liturgy, 'ceremony' to the manner of its performance. But the two terms are evidently synonymous on the title page. It is important to notice that the title claims that the liturgy of the Prayer Book is that 'of the Church' as a whole, i.e. of the universal Catholic Church, continuous in time and spread throughout the world. But just as in times past various dioceses, provinces, or national churches have adapted that universal liturgical tradition to their own 'use,' so the Episcopal Church as a self-governing province or branch of Christ's Church has, 'according to the various exigency of times and occasions' (to quote the Preface), shaped its own 'use.'

The name 'Protestant Episcopal Church' was first officially adopted at a church convention in Maryland, 9 November 1780, presided over by the Rev. Dr. William Smith. Through his initiative the convention secretary, the Rev. James Jones Wilmer, presented a motion that the Church in the province of Maryland be called 'The Protestant Episcopal Church.' However inadequate this terminology has seemed to later generations—and there have been many attempts to change it, or at least to remove it from the title page of the Prayer Book—it corresponded to the actual situation and to the accepted usage of words at the time it was first adopted. 'Protestant' distinguished it from Roman Catholic, 'Episcopal' from Nonconformist. The Revolution

CERTIFICATE

I certify that this edition of the Book of Common Prayer conforms to the Standard Book of 1928, as amended by subsequent actions of General Conventions.

JOHN WALLACE SUTER

Custodian of the Standard Book of Common Prayer

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had dissolved its legal connection with 'the Church,' as then understood, the Church of England. And as yet there was no national ecclesiastical organization to warrant the use of 'American' or 'of America.' When a national convention was organized the terminology had become so generally accepted that no thought was given to finding another name.

THE CERTIFICATE

The Prayer Book in America is not copyrighted. Anyone may publish all or part of it, amended or enlarged versions of it. But only certain editions are canonically permissible for use in the Church's services. In England the Crown maintains its prerogative and exclusive right to print those editions of the Bible and Prayer Book that are 'appointed to be read in churches.' Only the King's Printer (at present Messrs Eyre and Spottiswoode, Ltd.) and the Universities of Oxford and Cambridge have this privilege. Their texts must conform to the manuscript *Book Annexed* to the 1662 Act of Uniformity, or to one of its certified copies, known as the 'Sealed Books' from their having attached to them the Great Seal of England.

The General Convention of the American Church in 1801 passed a canon that declared the octavo and quarto editions of the Prayer Book published by Hugh Gaines, New York, 1793, to be the 'Standard.' The Bishop or Standing Committee of each diocese was to authorize a person or persons (in 1835, they were specified to be presbyters) to compare and correct all new editions used in the Church by this standard. Other standard editions were designated in 1821, 1832, 1838, 1845, and 1871. At the Convention of 1868 the Rev. Benjamin I. Haight offered a resolution calling for inquiry to be made in regard to who possessed the stereotyped plates from which the standard editions were printed. Only James Pott Co. was found to have a set. Hence the Convention resolved to appoint a Custodian of the Standard Prayer Book whose duty was to keep the plates and a copy of the standard edition for the General Convention. In 1871 he was made responsible for making all alterations in the Prayer Book as authorized by the Convention.

After the completion of the revision of the Prayer Book in 1892 a change was made from a Standard Book to a Standard Copy signed by the presiding bishop, officers, and secretaries of the Convention. All

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editions intended for official use in the Church were to conform to this standard copy and contain a certificate thereto by the Custodian. Copies of the standard were sent to the ecclesiastical authority in each diocese and jurisdiction. It was further required that in all such certified editions there should be a uniform pagination from Morning Prayer through the Psalter, except in musical editions or in editions smaller than 24mo (changed to 32mo in 1907). Rubrics might be in red or black. These canonical requirements were repeated in 1928 for the newly revised Book. At the present time the standard copy of the 1928 Prayer Book is exhibited in Washington Cathedral.

The following presbyters of the Church have served as Custodians of the Prayer Book: Benjamin Isaac Haight, 1868-79; Francis Harison, 1880-85; Samuel Hart, 1886-1917; Lucien Moore Robinson, 1917-32; John Wallace Suter, 1932-42; and John Wallace Suter, Jr., 1942-.

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The Prayer Book is a collection of five books: the 'Common Prayer' proper, the Missal, the Manual, the Psalter, and the Ordinal, to which is added an appendix in three parts: the Catechism, Family Prayers, and the Thirty-nine Articles. In England the Psalter and Ordinal were not bound up with the rest of the Prayer Book until 1662. The first American Book of 1789 did not contain the Ordinal, which was adopted in 1792. This explains why the title of the Ordinal is not found on the title page of our American Book (as it is in the English Book). The Articles were adopted in 1801. In the 1928 revision the Catechism and Family Prayers were removed from the Manual and put in the appendix. Since 1892 the Table of Contents has marked off (in this edition, by dotted lines) these successive additions to the first American Book.

The services in the Prayer Book are arranged according to temporal sequence. They begin with the daily services, followed by such additional material as may be in daily or frequent use. Then follow the weekly and annual cycles of Sundays and holy days for which the Holy Communion is especially appointed. (The Communion may, of course, be celebrated daily, but the Prayer Book appoints no special daily propers for it as it does for Morning and Evening Prayer.) Lastly come the occasional rites, wherein the critical stages of one's life and growth from birth to death are consecrated to God's eternal purposes

THE RATIFICATION OF THE BOOK OF COMMON PRAYER.

BY THE BISHOPS, THE CLERGY, AND THE LAITY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA, IN CONVENTION, THIS SIXTEENTH DAY OF OCTOBER, IN THE YEAR OF OUR LORD ONE THOUSAND SEVEN HUNDRED AND EIGHTY-NINE.

This Convention having, in their present session, set forth *A Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church*, do hereby establish the said Book: And they declare it to be the Liturgy of this Church: And require that it be received as such by all the members of the same: And this Book shall be in use from and after the First Day of October, in the Year of our Lord one thousand seven hundred and ninety.

through the corporate prayer of the whole Church: Baptism in infancy, Offices of Instruction in childhood, Confirmation in adolescence, marriage and childbirth, sickness and old age, and death. Thus the Prayer Book sets forth a pattern for living so that all of time, whether ordinary or extraordinary, is ordered and related to the redeeming and sanctifying grace of God.

THE RATIFICATION

The Ratification takes the place in the American Prayer Book of the Acts of Uniformity of 1559 and 1662, which were printed in the English Books used in the colonial churches until the Revolution. After the Declaration of Independence the convention of the Church in Virginia and various rectors and vestries elsewhere made alterations in the Prayer Book to adapt it to the changed political situation. In 1783 the General Assembly in Maryland granted a petition of the clergy to draft a bill for the revision of the liturgy. Conventions in other states (where the Church of England had not been established) took similar measures.

At a general convention held in Philadelphia, September 27, 1785, deputies from seven states, exclusive of New England, appointed a committee, of which the Rev. Dr. William Smith of Maryland was chairman, to prepare a revised liturgy and a constitution. The convention agreed on the proposed alterations, and a committee of Dr. Smith, William White, and C. H. Wharton was appointed to edit and publish the new Book. This work, commonly known as 'The Proposed Book,' was published in Philadelphia in April 1786, and was submitted to the English bishops and to the various state conventions for their criticisms. It found little favor.

Meanwhile the episcopate had been obtained for the American Church from Scotland and England. At the first General Convention of the whole Church, which met at Philadelphia September 29, 1789, the two houses of bishops and deputies took up again the revision of the Prayer Book. The work was completed in thirteen days, ratified on October 16th, and enjoined upon all dioceses beginning October 1, 1790. Additional services and various minor alterations have been made by successive conventions, and two major revisions were adopted in 1892 and 1928. It has not, however, been considered legally necessary to have new ratifications for the revised Books.

Preface

IT is a most invaluable part of that blessed "*liberty wherewith Christ hath made us free,*" that in his worship different forms and usages may without offence be allowed, provided the substance of the Faith be kept entire; and that, in every Church, what cannot be clearly determined to belong to Doctrine must be referred to Discipline; and therefore, by common consent and authority, may be altered, abridged, enlarged, amended, or otherwise disposed of, as may seem most convenient for the edification of the people, "according to the various exigency of times and occasions."

The Church of England, to which the Protestant Episcopal Church in these States is indebted, under God, for her first foundation and a long continuance of nursing care and protection, hath, in the Preface of her Book of Common Prayer, laid it down as a rule, that "*The particular Forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged; it is but reasonable that upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of Authority should, from time to time, seem either necessary or expedient.*"

The same Church hath not only in her Preface, but likewise in her Articles and Homilies, declared the necessity and expediency of occasional alterations and amendments in her Forms of Public Worship; and we find accordingly, that, seeking to keep the happy mean between too much stiffness in refusing, and too much easiness in admitting variations in things once advisedly established, she hath, in the reign of several Princes, since the first compiling of her Liturgy in the time of Edward the Sixth, upon just and weighty considerations her thereunto moving, yielded to make such alterations in some particulars, as in their respective times were thought convenient; yet so as that the main body and essential parts of the same (as well in the chiefest materials, as in the frame and order thereof) have still been continued firm and unshaken.

Her general aim in these different reviews and alterations hath been, as she further declares in her said Preface, to do that which, according to her best understanding, might most tend to the preservation of peace and unity in the Church; the procuring of reverence, and the exciting of piety and devotion in the worship of God; and, finally, the cutting off occasion, from them that seek occasion, of cavil or quarrel against her Liturgy. And although, according to her judgment, there be not any thing in it contrary to the Word of God, or to sound doctrine, or which a godly man may not with a good conscience use and submit unto, or which is not fairly defensible, if allowed such just and favourable construction as in common equity ought to be allowed to

PREFACE

The Preface of the American Prayer Book—one of the monuments of eighteenth-century English prose—was written by the Rev. Dr. William Smith. It consists of excerpts drawn from the much longer preface that he wrote for the Proposed Book of 1786. The second and third paragraphs, as well as the first part of the fourth paragraph, are for the most part quoted from the Preface of the English Prayer Book of 1662. The excellence of this Preface is such that in the two successive revisions of the American Prayer Book in 1892 and in 1928 it was not considered necessary to change or enlarge it.

The Preface summarizes in brief: (1) the general principles of the Church's worship as they are represented in the Anglican tradition; (2) the reasons for the edition of an American Prayer Book distinct from the English; (3) the nature of the American revision of the English book; and (4) a concluding, brief commendation of the Book to the Church's membership and 'every sincere Christian.'

In broad strokes the Preface depicts the boundaries of Christian liberty and ecclesiastical authority, the absolute and unalterable substance of Christian Faith and its relative and changeable outward forms, the due claims of corporate unity and order, and the needs of individual edification and excitement to devotion. It expresses the temper of Anglicanism—a happy mean, a *via media*, between rigidity and license, between excessive reverence for the past and unnecessary innovation in the present. It views the Church as an organic life, preserving its structural continuity with preceding generations, but, because it is a living thing, constantly adapting itself to its ever-changing environment.

In this spirit the Founding Fathers of the Episcopal Church took up the task of revising the Prayer Book, necessitated in the first instance by the political changes caused by the American Revolution. The Episcopal Church was no longer part of an established national Church, governed by the King of England, but one among many 'different religious denominations of Christians,' free of all legal connections with the civil government and dependent upon voluntary support. Necessary alterations in the prayers for the State afforded 'the happy occasion . . . to take a further review of the Public Service.' Over a century had elapsed since the last revision of the Prayer Book,

Preface

all human writings; yet upon the principles already laid down, it cannot but be supposed that further alterations would in time be found expedient. Accordingly, a Commission for a review was issued in the year 1689: but this great and good work miscarried at that time; and the Civil Authority has not since thought proper to revive it by any new Commission.

But when in the course of Divine Providence, these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches, and forms of worship, and discipline, in such manner as they might judge most convenient for their future prosperity; consistently with the constitution and laws of their country.

The attention of this Church was in the first place drawn to those alterations in the Liturgy which became necessary in the prayers for our Civil Rulers, in consequence of the Revolution. And the principal care herein was to make them conformable to what ought to be the proper end of all such prayers, namely, that "Rulers may have grace, wisdom, and understanding to execute justice, and to maintain truth"; and that the people "may lead quiet and peaceable lives, in all godliness and honesty."

But while these alterations were in review before the Convention, they could not but, with gratitude to God, embrace the happy occasion which was offered to them (uninfluenced and unrestrained by any worldly authority whatsoever) to take a further review of the Public Service, and to establish such other alterations and amendments therein as might be deemed expedient.

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped, the reasons of them also, upon a comparison of this with the Book of Common Prayer of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.

And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church, and every sincere Christian, with a meek, candid, and charitable frame of mind; without prejudice or prepossessions; seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with his blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour.

Philadelphia, October, 1789.

and for the first time opportunity was given the Church to order its liturgy 'uninfluenced and unrestrained by any worldly authority whatsoever.' The restraint upon the revisers was solely one of conscience—to 'hold the faith in unity of spirit.'

The tentative effort of the Proposed Book of 1786 had not been altogether reassuring that 'this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require.' The remonstrances of the English bishops and the stiff opposition of the conventions in the northern states with respect to the Proposed Book were not in vain. The free exercise of Christian liberty in the councils of a democratically governed Church steadied the listing ship. The American Prayer Book as ratified by the first General Convention of the whole American Church in 1789 preserved the Church's continuity with its inheritance without destroying its freedom of growth and development.

Concerning the Service of the Church

THE Order for Holy Communion, the Order for Morning Prayer, the Order for Evening Prayer, and the Litany, as set forth in this Book, are the regular Services appointed for Public Worship in this Church, and shall be used accordingly; *Provided*, that in addition to these Services, the Minister, in his discretion, subject to the direction of the Ordinary, may use other devotions taken from this Book or set forth by lawful authority within this Church, or from Holy Scripture; and *Provided further*, that, subject to the direction of the Ordinary, in Mission Churches or Chapels, and also, when expressly authorized by the Ordinary, in Cathedral or Parish Churches or other places, such other devotions as aforesaid may be used, when the edification of the Congregation so requires, in place of the Order for Morning Prayer, or the Order for Evening Prayer.

For Days of Fasting and Thanksgiving appointed by the Civil or Ecclesiastical Authority, and for other special occasions, for which no Service or Prayer hath been provided in this Book, the Bishop may set forth such form or forms as he shall see fit, in which case none other shall be used.

NOTE, That in the directions for the several Services in this Book, it is not intended, by the use of any particular word denoting vocal utterance, to prescribe the tone or manner of their recitation.

THE USE OF THE PSALTER AND THE LECTIONARY

THE Old Testament is appointed for the First Lessons, and the New Testament for the Second Lessons, at Morning and Evening Prayer throughout the year.

The Psalms and Lessons to be read every day are to be found in the following Table of Psalms and Lessons for the Christian Year; except only those for the Immovable Holy Days, the Proper Psalms and Lessons for all which days are to be found in the Table for the Fixed Holy Days.

On the following days, and their eves, if any, the Proper Psalms appointed in the Tables shall be used: Christmas, Epiphany, Purification, Ash Wednesday, Annunciation, Good Friday, Easter Day, Ascension Day, Whitsunday, Trinity Sunday, Transfiguration, All Saints, and Thanksgiving Day.

But Note, That on other days, the Minister shall use the Psalms appointed in the Tables; or at his discretion he may use one or more of those assigned in the Psalter to the day of the month, or from the Table of Selections of Psalms. And Note *further*, That in the case of a Psalm which is divided into sections, the Minister may use a section or sections of such Psalm.

CONCERNING THE SERVICE OF THE CHURCH

The regulations and rubrics under this general caption are supplementary to the Canon Law. They first appeared in the 1892 Book, were much revised in 1928, and again in 1943 with the adoption of the new lectionary. In general they represent a noticeable trend away from strict uniformity, by allowing for special services to meet the needs not only of extraordinary occasions but also of varying types of congregations found in our churches today. The Bishop or other lawful authority, such as General Convention, is entrusted with the responsibility of approving forms of service not provided by the Prayer Book. But within the framework of the Prayer Book offices, particularly the Daily Offices of Morning and Evening Prayer, the local minister is given much latitude in the selection and the length of psalms and lessons.

The present arrangement of the Psalter and Lectionary was adopted by General Convention in 1943 after eight years of trial use and free criticism. Its liturgical rationale will be explained below. Its practical advantages are the fruit of the Church's recognition that in the present day parish schedules of corporate worship differ widely according to the habits and needs of congregations that frequent them. Larger congregations assemble Sunday morning than do Sunday evening, and frequently the Sunday evening congregation includes many people who have not attended the morning service. Few people regularly attend weekday services where they are provided. Thus a modern lectionary, which aims at a comprehensive course of psalms and lessons for those who will hear them read, must provide three interrelated but independent cycles: a Sunday morning course, a Sunday evening course, and a day-by-day, week-by-week course.

Another factor that has entered into the shaping of the modern lectionary has been the great advance of Biblical studies and the general change in attitude towards the content of the Bible during the past century. No longer are every chapter and verse in the Bible considered of equal value. Several strata of varying worth may be found within the compass of a single chapter. Some passages, not a few of them in the Psalms, are offensive to Christian taste and sentiment. There will, of course, be differences of opinion regarding the relative merits of specific passages. And it is generally agreed that an overly

pedantic approach to the Scriptures in their devotional use is misplaced. The new lectionary therefore attempts to provide a course of reading inclusive of all those sections of the Bible that are of unquestioned worth—and this, of course, represents the major portion of the Scriptures—but, lest anyone feel cheated of any of the riches of God's Word, latitude is given the minister to lengthen (or, for that matter, to shorten) the appointed selection.

A third principle that has been taken into consideration is a most important one: the Prayer Book belongs to the laity as well as to the clergy. The latter are under a moral obligation (in England it is legal as well) to say the Daily Offices regularly, in private if not in church. The laity have no such obligation, but the Church desires to encourage the laity to make their daily prayers and meditations with the Church so far as possible. It is therefore desirable that the lessons be of such length and contain matter of such interest that the use of the Daily Office will not be tedious to the layman, who cannot be expected to have as professional a knowledge of the Scriptures as has the clergy.

A further concession to flexibility is the provision giving complete freedom to the minister to select psalms and lessons 'as he may think suitable' for special occasions. In view of the greatly extended tables of 'Selections of Psalms' (p. ix) and 'Psalms and Lessons for Special Occasions' (pp. xlii-xliii), these times will likely be very rare indeed.

THE USE OF THE PSALTER

In the Breviary offices the psalms are distributed in such a way that the entire Psalter is read through once a week. When Cranmer reduced the Daily Offices from eight services to two, he distributed the Psalms over the course of a month, but in a strict canonical order without reference to their appropriateness to the morning or evening hours. Only on four major feasts—Christmas, Easter, Ascension and Whitsunday—were special psalms appointed to interrupt this hard-and-fast sequence. The 1662 Book increased by two the exceptions: Ash Wednesday and Good Friday. The strictness of this regular and orderly scheme of reciting the Psalter was a reaction against the medieval abuse of constant alternation of a few psalms, used over and over again as propers for saints' days, for the weekly course arrangement of 'the old fathers.'

Cranmer's system was unduly lacking in imagination. All too often it happened that penitential or lugubrious psalms coincided with festal days. An initial step in breaking the rigidity of the scheme was taken in the first American Prayer Book of 1789. Ten groups of selected psalms were appointed as substitutions permissible for the regular daily course. The 1892 and 1928 revisions extended the number of alternatives, both by enlarging the tables of 'Selections of Psalms' and by lists of proper psalms that might be used on Sundays and holy days. The new lectionary of 1943, however, has provided a fresh approach to the use of the Psalter, which represents a healthy balance between regular course reading and topical or seasonal selection. Not only Sundays and holy days, but every day of the Church Year has its proper psalm, integrated in theme so far as possible with the lectionary of the day. On non-festal days the psalms continue to follow a plan of course reading, but with due regard to their relative suitability to the morning or evening hours. Psalms of greater devotional worth are appointed more frequently. A few passages offensive to Christian ears are omitted altogether. But the older systems are allowed to be retained, if the minister so desires—either by the day of the month, as assigned in the Psalter, or by the appointed tables—except for eleven specified holy days, when the psalms appointed in the tables must be used.

Concerning the Service of the Church

The Psalms and Lessons printed on the same line are intended to be used together. At any service for which more than one such set of Psalms and Lessons are appointed, the choice thereof is at the discretion of the Minister.

Any set of Psalms and Lessons appointed for the evening of any day may be read at the morning service, and any set of morning Psalms and Lessons may be read in the evening.

The starred Lessons provided for Sundays are particularly appropriate for use when Morning Prayer with one Lesson precedes the Holy Communion.

Upon any Sunday or Holy Day, the Minister may read the Epistle or the Gospel of the Day in place of the Second Lesson at Morning or Evening Prayer.

Upon any weekday, other than a Holy Day, the Psalms and Lessons appointed for any day in the same week may be read instead of those appointed for the Day.

When an Octave is observed for any Holy Day, the Psalms and Lessons for the Day may be used upon the Sunday within the Octave.

Upon special occasions the Minister may select such Psalms and Lessons as he may think suitable.

Any Lesson may be lengthened or shortened at the Minister's discretion.

HYMNS AND ANTHEMS

HYMNS set forth and allowed by the authority of this Church, and Anthems in the words of Holy Scripture or of the Book of Common Prayer, may be sung before and after any Office in this Book, and also before and after Sermons.

HYMNS AND ANTHEMS

This general rubric supplements the Canon on Church Music, by limiting the choice of texts sung in public worship to those that are fitting accompaniments to the doctrine and literary style of the Prayer Book offices. The American Church differs from the Church of England in having an official Hymnal, authorized by the General Convention.

In medieval times Latin hymns were used with the Psalter in the Daily Office and also as festal additions to the liturgical chants sung between the Epistle and Gospel at the Mass. Cranmer apparently had little taste for them; certainly he had no talent for versification. Unlike Luther, he seems not to have appreciated the value and popular appeal of vernacular hymnody. Queen Elizabeth, responding to Puritan sentiment, allowed the use of metrical versions of the psalms before and after the Prayer Book services. But English hymnody as we know it today was developed first by the Nonconformists, and later given powerful impetus by the evangelical revival of the Wesleys.

The General Convention of 1789 authorized the use of the psalms in meter and twenty-seven hymns. During the nineteenth century—the great flowering period of English hymnody—the number of authorized hymns was constantly increased, and they gradually displaced the popularity of metrical psalms. In 1892, 1916, and 1940 the General Convention has approved the use of Church Hymnals, comparable in size and content to those used by other Christian denominations. The variety of texts and tunes, representing the aspirations of Christians in many ages and climes, is a valuable supplement to and enrichment of our worship. And the large body of hymns common and familiar to all English-speaking Christians is a strong bond of unity of faith and devotion connecting the varied modes of worship of the numerous religious denominations.

Psalms and Lessons for the Christian Year

EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
FIRST SUNDAY IN ADVENT	48, 126 18:1-20	Isa. 62 Isa. 13:6-13	Matt. 25:1-13 1 Thess. 5:1-11
<i>Monday</i>	4, 8	Isa. 1:10-20	Rev. 3:14
<i>Tuesday</i>	11, 12	Isa. 2:1-5	Rev. 4
<i>Wednesday</i>	15, 19	Isa. 3:1-3, 8-15	Rev. 5
<i>Thursday</i>	24, 30	Isa. 5:1-7	Rev. 6:1-11
<i>Friday</i>	6, 13	Isa. 6:1-11	Rev. 7:1-4, 9-17
<i>Saturday</i>	27	Isa. 7:10-20	Rev. 10
SECOND SUNDAY IN ADVENT	119:89-104 67, 111	Amos 3:1-8 Isa. 11:1-10	1 Thess. 2:1-13 John 5:30-40
<i>Monday</i>	42, 43	Isa. 9:8-17	Rev. 11:15
<i>Tuesday</i>	46, 47	Isa. 10:5-7, 13-21	Rev. 12:1-12
<i>Wednesday</i>	49	Isa. 12	Rev. 13:1-10
<i>Thursday</i>	66	Isa. 13:6-15	Rev. 14:1-13
<i>Friday</i>	77	Isa. 26:11-19	Rev. 15
<i>Saturday</i>	65	Isa. 28:14-22	Rev. 18:1-10
THIRD SUNDAY IN ADVENT	132, 134 30, 130	Nahum 1:3-8, 15 Isa. 26:1-11	1 Cor. 9:7-23 Matt. 9:35-10:15
<i>Monday</i>	75, 76	Isa. 29:15	Rev. 18:11
<i>Tuesday</i>	91	Isa. 30:18-26	Rev. 19:1-16
<i>Ember Wednesday</i>	92	Jer. 23:16-22	Matt. 28:16
<i>Thursday</i>	93, 98	Isa. 33:1-10	Rev. 20:1-6
<i>Ember Friday</i>	51	Jer. 26:1-7, 10-15	2 Tim. 3:14-4:8
<i>Ember Saturday</i>	103	Mal. 3:1-6	Heb. 4:14-5:10
FOURTH SUNDAY IN ADVENT	33 102:15 & 146	Isa. 40:12-18, 21-31 Isa. 42:1-16	1 Thess. 3:7 Matt. 11:11-24
<i>Monday</i>	104	Isa. 35	Rev. 20:7
<i>Tuesday</i>	114, 122	Gen. 49:1-2, 8-10	Rev. 21:1-8
<i>Wednesday</i>	139	Haggai 2:1-9	Rev. 21:9
<i>Thursday</i>	145	Zeph. 3:14	Rev. 22:1-9
<i>Friday</i>	148, 150	Jer. 23:5-8	Rev. 22:10
<i>Christmas Eve</i>	85	Zech. 2:10	Matt. 1:18
<i>CHRISTMAS DAY</i>	45	Micah 4:1-5 & 5:2-4	1 John 4:7-14
<i>ST. STEPHEN</i>	30, 31:1-6	Wisdom 4:7-15	Acts 7:59-8:8

THE LECTIONARY

The Bible is the inspired record of God's revelation of Himself to men as their Creator and Redeemer. The reading and exposition of it as a principal constituent of corporate worship were inherited by the Church from the Jewish Synagogue. Two lessons from the Old Testament were read in the synagogue service, one from the Law and one from the Prophets. The former was read systematically, in regular course; but the latter was freely selected by the reader according to the time and occasion, as, for example, our Lord's memorable reading from Isaiah in the synagogue at Nazareth (Luke iv.16ff.). At the conclusion of the readings a rabbi, or one learned in the Scriptures, interpreted and applied the lessons.

The earliest Christian communities of apostolic days not only continued this custom of reading and expounding the Old Testament—then all the more meaningful by virtue of its fulfilment in the revelation of God's Son—but also added the reading of newer, Christian writings, letters of their apostolic founders, interpretations of their inspired prophets, and written traditions of the teachings and wondrous deeds of the Lord Jesus. By the latter half of the second century the several churches had selected, from the large number of these Christian works, a New Testament, which was given an authority and use in worship and instruction equal to the books of the Old Testament. Lessons from both Testaments were chosen and interpreted somewhat freely by the officiating clergy, both at the Sunday Eucharistic assemblies and in weekday gatherings for catechetical instruction and prayer.

The process of fixing the liturgical forms, which followed the peace of the Church from persecution after Constantine's edict of toleration A.D. 313, included a more systematic pattern of selection of the Scriptural lessons. In this development the new movement of monasticism exercised a strong influence, for the corporate services of the monks were based upon a regular, course reading of the books of the Bible, comparable to the customs of the synagogue and the private meditations of devout individuals, Jewish and Christian alike. But another factor in the developing pattern of a fixed lectionary, whether of the Eucharist or of the daily offices of the ascetics, was the growth of the Christian Year (see pp. xlv ff.), and the desire to make the

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<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
ST. JOHN EVANGELIST	23, 24	Exod. 33:12	John 13:20-26, 31-35
HOLY INNOCENTS	8, 26	Jer. 31:1-6, 15-16	Matt. 18:1-14
FIRST SUNDAY	145	*Isa. 9:2-7	Luke 2:1-20
AFTER CHRISTMAS	98, 138	Isa. 49:8-13	Heb. 2
<i>December 29</i>	27	Isa. 56:1-8	1 John 1
<i>December 30</i>	33	Isa. 59:1-3, 15b-21	1 John 2:1-17
<i>December 31</i>	147	Isa. 62	1 John 2:18
CIRCUMCISION	103	Deut. 30:1-10	Eph. 2:11
SECOND SUNDAY	65, 121	*Micah 4:1-5 & 5:2-4	Luke 2:21-32
AFTER CHRISTMAS	89:1-30	Isa. 44:1-8, 21-23	Col. 2:6-17
<i>January 2</i>	37:26	Isa. 63:7-14	1 John 3:1-11
<i>January 3</i>	66	Isa. 64:4	1 John 3:13
<i>January 4</i>	92	Isa. 65:17	1 John 4
<i>January 5</i>	144	Isa. 66:18-23	1 John 5
EPIPHANY	46, 100	Isa. 60:1-9	2 Cor. 4:1-6
<i>January 7</i>	85	Isa. 42:1-9	Matt. 3:13
<i>January 8</i>	65	Isa. 45:20	Mark 9:2-13
<i>January 9</i>	22:23 & 24	Isa. 49:8-13, 22-23	1 John 1:1-9
<i>January 10</i>	67, 87	Isa. 19:19	Col. 2:6-17
<i>January 11</i>	102:15	Jonah 4	1 Pet. 1:1-9
<i>January 12†</i>	50	Mal. 1:11	2 Thess. 1
FIRST SUNDAY	72, 97	Isa. 60:1-9	Matt. 2:1-12
AFTER EPIPHANY	92, 93	*Prov. 8:22-35	Col. 1:9
<i>Monday</i>	1, 3	Prov. 1:7-19	Eph. 1
<i>Tuesday</i>	5	Prov. 2:1-9	Eph. 2:1-10
<i>Wednesday</i>	7	Prov. 3:1-7, 11-12	Eph. 2:11
<i>Thursday</i>	9	Prov. 3:13-20	Eph. 3:1-13
<i>Friday</i>	10	Prov. 3:27	Eph. 3:14
<i>Saturday</i>	16	Prov. 4:7-18	Eph. 4:1-16
SECOND SUNDAY	118	*Zech. 8:1-8, 20-23	1 Cor. 12:12-31a
AFTER EPIPHANY	29, 99	Exod. 34:29	Mark 9:2-13
<i>Monday</i>	17	Prov. 4:20	Eph. 4:17

† NOTE, That the Psalms and Lessons for the dated days after the Epiphany are to be used only until the following Sunday. ||On January 13, read Isa. 60:10.

lessons conform, so far as possible, to the themes of the seasons and principal holy days. The details of early experiments in lectionary systems are unknown to us, but by the end of the seventh century we have a record of the scheme followed by the monks who recited the daily offices in St. Peter's at Rome, and after the ninth century, this order of reading came to be the system underlying all the appointments of medieval Breviaries in the Western Church. It is as follows:

Septuagesima to Palm Sunday	—Genesis—Judges
Holy Week	—Isaiah and Lamentations
Easter to Pentecost	—Epistles, Acts, and Revelation
Pentecost to Advent	—1 Samuel—Esther, Ruth, the Wisdom Books of Solomon, and the Apocrypha
Advent to Epiphany	—Isaiah, Jeremiah, and Daniel
Epiphany to Septuagesima	—Ezekiel and the Minor Prophets, and Job

The Psalms, the Gospels, and the Epistles of St. Paul were to be read at all times throughout the year, and also selections from the works of St. Jerome, St. Ambrose, St. Augustine, and other ancient Fathers.

During the course of the later Middle Ages serious modifications were made in this system. First of all, the length of the lessons was very much curtailed, because of the extra devotions that were added to the regular daily offices. Secondly, the enormous increase in the number of saints' days with their specially appointed psalms and lessons constantly interrupted the sequential course of the basic system. Moreover, on these holy days many selections from the legendary lives of the saints were substituted for Biblical lessons. Cranmer's complaint in the preface of the first Prayer Book of 1549 was quite justified and echoed the criticisms of many proponents of reform:

But these many yeares passed this Godly and decent ordre of the auncient fathers, hath bee so altered, broken, and neglected, by planting in uncertein stories, Legēdes, Responses, Uerses, vaine repeticions, Commemoracions, and Synodalles, that commonly when any boke of the Bible was begon: before three or foure Chapters were read out, all the rest were unread.

Cranmer came to his scheme for the Prayer Book lectionary through the direct influence of Cardinal Quiñones' reformed Breviary, which appointed three lessons for Matins: one from the Old Testament, one from the Gospels, and a third from the Acts or Epistles except on saints' days, when a lesson from the life of the particular saint was

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<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
ST. JOHN EVANGELIST	97	Isa. 6:1-8	Rev. 1
HOLY INNOCENTS	19, 126	Isa. 54:1-13	Mark 10:13-16, 23-31
FIRST SUNDAY	68 or 27	Isa. 63:7-16	2 Pet. 1:1-12
AFTER CHRISTMAS	8, 113	Job 28:12	Matt. 11:25
<i>December 29</i>	20, 21:1-6	Isa. 57:13	Heb. 1
<i>December 30</i>	111, 112	Isa. 60:13	Heb. 2
<i>December 31</i>	90, 150	Deut. 10:12-11:1	Heb. 3
CIRCUMCISION	148	Deut. 30:11	Rev. 19:11-16
SECOND SUNDAY	111, 112	Prov. 9:1-6, 10	2 Cor. 4:1-6
AFTER CHRISTMAS	132	Haggai 2:1-9	Luke 2:34-40
<i>January 2</i>	2, 110	Isa. 63:15-64:1	Heb. 4:1-13
<i>January 3</i>	34	Isa. 65:8-16	Heb. 4:14-5:14
<i>January 4</i>	91	Isa. 66:1-2, 5-13	Heb. 6:1-12
<i>Epiphany Eve</i>	29, 98	Isa. 49:1-7	Luke 3:15-22
EPIPHANY	72	Isa. 61	Rom. 15:8-21
<i>January 7</i>	97, 99	Isa. 43:1-12	Acts 11:1-18
<i>January 8</i>	93, 96	Isa. 48:12-21	Acts 26:1, 13-23
<i>January 9</i>	48, 117	Isa. 54:1-10	Acts 28:23
<i>January 10</i>	138, 146	Zech. 8:11-13, 20-23	Rom. 10:1-20
<i>January 11</i>	147	<i>Tobit</i> 13:1b-5, 7-11	Rom. 11:13-27
<i>January 12†</i>	145	Isa. 9:2-7	Gal. 3:27-4:7
FIRST SUNDAY	84, 122	1 Sam. 1:21	Matt. 18:1-14
AFTER EPIPHANY	19, 67	Isa. 49:1-7	1 John 1:1-9
<i>Monday</i>	4, 8	Ezek. 1:2-6, 24-28	John 1:1-18
<i>Tuesday</i>	11, 12	Ezek. 2	John 1:19-34
<i>Wednesday</i>	13, 14	Ezek. 3:4-14	John 1:35
<i>Thursday</i>	15, 21	Ezek. 3:16-21	John 2:1-12
<i>Friday</i>	6, 26	Ezek. 7:10-15, 23-27	John 2:13
<i>Saturday</i>	27	Ezek. 11:14-20	John 3:1-13
SECOND SUNDAY	102:15 & 117	Isa. 45:1-15	Rom. 9:14-26
AFTER EPIPHANY	62, 127	Isa. 54:11	John 1:35
<i>Monday</i>	18:1-20	Ezek. 12:21	John 3:14-21

† NOTE, That the Psalms and Lessons for the dated days after the Epiphany are to be used only until the following Sunday.

provided. Thus the regular course reading of the Old and New Testaments was materially restored. The arrangement for the first Book of 1549 was as follows: the Old Testament and Apocrypha were read once through the year, in alternate chapters at Morning and Evening Prayer. The schedule was fitted to the dates of the civil year rather than to the traditional framework of the Church Year with but one exception: Isaiah was appointed to be read during Advent. The New Testament was read three times, the Gospels and Acts at Matins and the Epistles at Evensong. The Book of Revelation was omitted altogether from the course reading—in this Cranmer imitated Quíñones. Twelve holy days had fixed lessons, but only three Sundays had proper lessons appointed: Easter, Whitsunday, and Trinity.

The principles of the 1549 Book remained basic to all Prayer Book lectionaries until the revisions of recent times. The Puritans objected strenuously to the inclusion of lessons from the Apocrypha, but the Church authorities just as stoutly upheld the custom of the Church from apostolic times of reading it 'for example of life and instruction of manners' (see Article vi, pp. 603-4). The Elizabethan Book of 1559 filled up the rest of the fixed feasts with proper lessons drawn from the Wisdom books of both the Old Testament and the Apocrypha. It also provided proper 'first' lessons for all Sundays, following the Sarum scheme of beginning Genesis on Septuagesima, etc. The American revision of 1789 made some further changes. Selections from the prophetic books were appointed for Sundays from Septuagesima to Ascension, and Genesis was begun on Trinity Sunday. Proper 'second' lessons were also appointed for all Sundays, and the weekday course of New Testament readings was reduced from three yearly repetitions to two. At the General Convention of 1877 a new revision of the lectionary was adopted, which was incorporated into the 1892 Book. The principal changes made at this time were: the inclusion of Revelation in the regular course reading of the New Testament, the elimination of all but three lessons from the Apocrypha on the fixed holy days, and an alternative course of lessons for optional use in Lent, the Rogation, and the Ember seasons. To provide greater flexibility the 1892 Book also allowed the minister to use either the morning or evening lessons on Sunday, if there was only one service that day, or, at Evening Prayer, to read the lesson from the Gospels appointed for the day of the month in place of the fixed assignments from the Epistles.

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<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Tuesday</i>	23, 24	Prov. 6:12-19	Eph. 5:1-14
<i>Wednesday</i>	28	Prov. 8:1-11	Eph. 5:15
<i>Thursday</i>	30	Prov. 8:12-20	Eph. 6
<i>Friday</i>	32	Prov. 8:22-35	Phil. 1:1-11
<i>Saturday</i>	36	Prov. 9:1-6, 13-18	Phil. 1:12-26
THIRD SUNDAY	42, 43	*Isa. 41:8-10, 17-20	John 4:1-14
AFTER EPIPHANY	11, 12	Deut. 16:18-20 & 17:8-11	James 2:1-13
<i>Monday</i>	39	Prov. 10:12-14, 18-21	Phil. 1:27-2:11
<i>Tuesday</i>	41	Prov. 10:22-29	Phil. 2:12-18
<i>Wednesday</i>	44	Prov. 11:9-14, 24-30	Phil. 2:19
<i>Thursday</i>	45	Prov. 14:26	Phil. 3:1-16
<i>Friday</i>	51	Prov. 15:16-23, 27-29	Phil. 3:17-4:3
<i>Saturday</i>	55	Prov. 16:25	Phil. 4:4
FOURTH SUNDAY	66	Isa. 61	Luke 4:16-32
AFTER EPIPHANY	18:1-20	*Deut. 4:5-13, 32-40	Eph. 2
<i>Monday</i>	56, 60:1-5	Prov. 20:9-12, 17-22	Col. 1:1-17
<i>Tuesday</i>	61, 62	Prov. 21:21	Col. 1:18-2:5
<i>Wednesday</i>	63, 64	Prov. 22:1-6, 17-25	Col. 2:6-19
<i>Thursday</i>	68:1-19	Prov. 23:20-21, 29-35	Col. 2:20-3:11
<i>Friday</i>	69:1-22, 30-37	Prov. 24:23	Col. 3:12-17
<i>Saturday</i>	77	Prov. 25:11-15, 17-22	Col. 3:18-4:6
FIFTH SUNDAY	15, 85	Ruth 1:1-17	Col. 3:5-11
AFTER EPIPHANY	112, 113	*Hab. 1:12-2:4, 9-14	Luke 12:35-48
<i>Monday</i>	79	Prov. 26:17	1 Pet. 1:1-12
<i>Tuesday</i>	82, 101	Prov. 27:1-6, 10-12	1 Pet. 1:13
<i>Wednesday</i>	86	Prov. 28:1-13	1 Pet. 2:1-10
<i>Thursday</i>	89:1-19	Prov. 29:11-25	1 Pet. 2:11-17
<i>Friday</i>	92	Prov. 30:4-9	1 Pet. 2:18
<i>Saturday</i>	97	Prov. 31:10	1 Pet. 3:1-12
SIXTH SUNDAY	75, 138	Isa. 2:6-19	Matt. 25:14-29
AFTER EPIPHANY	93, 98	*Isa. 66:1-2, 10, 12-16, 18-23	2 Thess. 1

All the twentieth-century revisions of Anglican Prayer Books have abandoned Cranmer's use of the civil year instead of the Church Year as the chronological framework of the lectionary. All of them have recognized the necessity of different schedules for Sundays and for weekdays (see pp. vii-viii). But in order to give greater variety to the Sunday cycle in particular, so that a larger number of Scriptural passages might be available for use in Sunday worship, experiments were made in England and America with alternative sets of lessons. The 1928 American Book, however, rejected this last feature and returned to a single set of fixed lessons on Sundays. The lectionary that was adopted, however, soon proved to be generally unsatisfactory for various reasons. For one thing, there were too many lessons of a narrative character at the expense of expository material from the Prophets, the wisdom literature, and the Epistles. There was also much repetition, particularly of the material in the Eucharistic lectionary. For example, only one lesson of the six taken from St. Paul's Epistles was not already included among the lessons of the Holy Communion. The entire Sunday cycle of the 1928 lectionary was overloaded with favorite and familiar passages. The Old Testament selections followed, for the historical books, some sort of course reading; but the New Testament lessons had no logical plan and were generally picked to fit somehow with the Old Testament ones. But they did at least bear a relation to the primary themes of the day and season of the Christian Year.

The present lectionary was adopted by General Convention in 1943 as a result of trial use for eight years under the guidance of the Standing Liturgical Commission, which constantly during this period received and considered the criticisms of the clergy and laity using it, and with these suggestions and the results of its own intensive studies it made frequent adjustments and improvements. No lectionary now used anywhere in the Anglican communion has had such rigorous testing before its final adoption. Some of its basic principles have already been suggested, but it may be well to summarize them again as follows:

1. The broad themes of the Christian Year provide the fundamental basis of appointment and arrangement. In addition, the cycle of Sunday lessons is thematically related more closely to the Holy Communion lectionary. The purpose of this order is to provide, as fully as possible, supplementary material for understanding and applying the rounded presentation of Christian

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<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Tuesday</i>	25	Ezek. 13:1-9	John 3:22
<i>Wednesday</i>	31	Ezek. 14:1-11	John 4:1-14
<i>Thursday</i>	33	Ezek. 14:12-20	John 4:15-26
<i>Friday</i>	40:1-16	Ezek. 18:1-4, 19-23	John 4:27-42
<i>Saturday</i>	34	Ezek. 18:26	John 4:43
THIRD SUNDAY	27, 134	Isa. 56:1-8	John 2:13
AFTER EPIPHANY	103	Isa. 54:1-8	Rom. 14:1-15:3
<i>Monday</i>	37:1-24	Ezek. 27:1-5, 26-36	John 5:1-15
<i>Tuesday</i>	46, 47	Ezek. 33:1-9	John 5:16-29
<i>Wednesday</i>	49	Ezek. 33:10-20	John 5:30
<i>Thursday</i>	50	Ezek. 33:23	John 6:1-14
<i>Friday</i>	54, 57	Ezek. 34:1-10	John 6:15-29
<i>Saturday</i>	29, 99	Ezek. 34:11-16	John 6:30-40
FOURTH SUNDAY	145	Isa. 45:20	Rom. 10
AFTER EPIPHANY	30, 36:5	Dan. 10:10-19	Mark 6:45
<i>Monday</i>	65	Ezek. 34:25	John 6:41-59
<i>Tuesday</i>	71	Ezek. 36:22-28	John 6:60
<i>Wednesday</i>	72	Ezek. 37:1-14	John 7:1-13
<i>Thursday</i>	73	Ezek. 37:21b	John 7:14-24
<i>Friday</i>	75, 76	Ezek. 39:21	John 7:25-36
<i>Saturday</i>	19, 67	Ezek. 43:1-9	John 7:37
FIFTH SUNDAY	21, 22:23	Joel 3:9-17	Matt. 13:36-52
AFTER EPIPHANY	7	Amos 5:14-24	Gal. 6:1-10
<i>Monday</i>	81	Isa. 14:3-11	1 Thess. 1
<i>Tuesday</i>	90	Isa. 14:12-20	1 Thess. 2:1-13
<i>Wednesday</i>	91	Isa. 22:1-5, 12-14	1 Thess. 2:17-3:13
<i>Thursday</i>	94	Isa. 24:1-6, 10-16a	1 Thess. 4:1-12
<i>Friday</i>	102	Isa. 31	1 Thess. 4:13
<i>Saturday</i>	84, 122	Isa. 47:1, 7-15	1 Thess. 5:1-11
SIXTH SUNDAY	9	Gen. 19:1-3, 12-17,	Luke 17:20
AFTER		24-28	
EPIPHANY	76, 96	2 Esdras 8:63-9:13	■ Pet. 3:1-14, 17-18

faith and ethic which the Eucharistic lectionary affords. To this end duplication of lessons on Sundays, between the Daily Office and the Holy Communion, has been reduced to a minimum. Moreover it makes possible a real unity of teaching when the Office is said together with the Holy Communion in one continuous service. It will be noted that an asterisk is placed before one of the Old Testament lessons in the Sunday lists. This is to indicate the most appropriate lesson for use when Morning Prayer is shortened before Holy Communion, as provided for by the rubric on page 10.

2. The principle of flexibility, to meet the needs of varying times and occasions, has been greatly extended, but with due precaution against the possibility of destroying the comprehensive presentation of the Scriptures, which is the primary purpose of the lectionary. This has been done in a variety of ways, as outlined on pages vii-viii. Many alternatives are allowed. The Sunday cycle has a two-year course, if the minister so desires. All the lessons appointed may be lengthened. The table of proper lessons for special occasions has been enlarged.

3. For the first time since the Reformation the Psalter has been re-ordered, so that not only Sundays and fixed holy days have proper appointments, but every day of the Christian Year has its own proper Psalm or selection of Psalms directly related to the lessons and the basic themes of the days and seasons. (See pp. vii-viii.)

The lectionary fulfils and accomplishes one of the primary aims of the Reformers—the restoration of the whole Bible to the people in a language they understand. It is true, much of its content is difficult to grasp and seems remote and strange to modern ears. Hence it is important for the Church to furnish some key by which its fundamental themes and ideas, illuminated by Christian faith, may be unlocked. This the lectionary attempts to do in its orderly arrangement of lessons according to the great themes of the Christian Year and by its association of material from both Old and New Testaments so that each may shed light upon the other. In many places today it is not possible or practicable for the people to come together in the church twice each day to hear these lessons read. But every churchman, whether of the clergy or the laity, can follow them day by day in his private meditations and prayers, and thus unite his own devotion and study of God's Word with the daily prayer of the whole Church.

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<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Monday</i>	99, 100	Lam. 1:1-6	1 Pet. 3:13
<i>Tuesday</i>	107:1-16	Lam. 1:15	1 Pet. 4:1-6
<i>Wednesday</i>	111, 112	Lam. 2:1-10	1 Pet. 4:7-11
<i>Thursday</i>	115	Lam. 4:1-6, 9	1 Pet. 4:12
<i>Friday</i>	106	Lam. 4:11-20	1 Pet. 5:1-7
<i>Saturday</i>	118	Lam. 5	1 Pet. 5:8
SEPTUAGESIMA	20, 121	*Joshua 1:1-9	2 Tim. 2:1-13
SUNDAY	1 & 18:21-35 or 1 & 125	Ezek. 3:4-11	Matt. 5:1-16
<i>Monday</i>	123, 127	Gen. 1:1-19	Mark 6:7-13
<i>Tuesday</i>	135	Gen. 1:20-2:3	Mark 6:14-29
<i>Wednesday</i>	137:1-6 & 140	Gen. 2:4-9, 16-25	Mark 6:30-44
<i>Thursday</i>	141	Gen. 3	Mark 6:45
<i>Friday</i>	143	Gen. 4:1-16	Mark 7:1-13
<i>Saturday</i>	149	Gen. 6:5-8, 13-22	Mark 7:14-23
SEXAGESIMA	71	*Isa. 50:4-10	2 Cor. 12:1-12
SUNDAY	33	Isa. 30:8-21	Mark 4:26-34
<i>Monday</i>	2, 3	Gen. 7:1, 7-10, 17-23	Mark 7:24
<i>Tuesday</i>	5	Gen. 8:6	Mark 8:11-26
<i>Wednesday</i>	7	Gen. 9:8-17	Mark 8:27-9:1
<i>Thursday</i>	9	Gen. 11:1-9	Mark 9:2-13
<i>Friday</i>	22	Gen. 11:27-12:8	Mark 9:14-29
<i>Saturday</i>	16	Gen. 13:2, 5-18	Mark 9:30-37
QUINQUAGESIMA	103	Wisdom 7:7-14	John 15:1-17
SUNDAY	19, 23	*Deut. 10:12-15, 17-11:1	1 John 2:1-17
<i>Monday</i>	18:1-20	Gen. 18:1-16	Mark 9:38
<i>Tuesday</i>	18:21-36	Gen. 18:20	Mark 10:1-16
ASH WEDNESDAY	32, 143	Isa. 58:1-12	Heb. 12:1-14
<i>Thursday</i>	27	Gen. 19:1-3, 12-17, 24-28	1 Cor. 1:1-17
<i>Friday</i>	95 & 40:1-16	Gen. 21:9-21	1 Cor. 1:18
<i>Saturday</i>	28	Gen. 22:1-14, 19	1 Cor. 2
FIRST SUNDAY IN LENT	50 3, 62	*Isa. 58 Ecclus. 2	Matt. 6:1-18 Rom. 7:14
<i>Monday</i>	36	Gen. 24:1-27	1 Cor. 3:1-17

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<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Monday</i>	103	<i>Wisdom</i> 1:1-7	1 Thess. 5:12
<i>Tuesday</i>	104	<i>Wisdom</i> 6:1-11	2 Thess. 1
<i>Wednesday</i>	105	<i>Wisdom</i> 6:12-21	2 Thess. 2:1-12
<i>Thursday</i>	114, 124	<i>Wisdom</i> 7:7-14	2 Thess. 2:13-3:5
<i>Friday</i>	116	<i>Wisdom</i> 7:15-22a	2 Thess. 3:6
<i>Saturday</i>	85, 134	<i>Wisdom</i> 7:22-8:1	Jude
SEPTUAGESIMA	144	1 Macc. 2:49-64	1 Tim. 6:11-19
SUNDAY	80	Isa. 5:1-7	Matt. 21:23-32
<i>Monday</i>	126, 128, 131	Amos 7:1-8 & 8:1-3	Gal. 1:1-10
<i>Tuesday</i>	129, 130	Amos 1:1-5, 13-2:3	Gal. 1:11
<i>Wednesday</i>	132	Amos 2:6	Gal. 2:1-10
<i>Thursday</i>	139	Amos 3	Gal. 2:11
<i>Friday</i>	142, 146	Amos 4:4	Gal. 3:1-9
<i>Saturday</i>	148, 150	Amos 5:1-13	Gal. 3:10-18
SEXAGESIMA	147	Eccles. 11:1-6	John 4:31-38
SUNDAY	37:26 & 124	Dan. 3:1-26	Matt. 10:16-23, 40-42
<i>Monday</i>	4, 8	Amos 5:14-24	Gal. 3:19
<i>Tuesday</i>	11, 12	Amos 6:1-8	Gal. 4:1-11
<i>Wednesday</i>	13, 14	Amos 8:4-12	Gal. 4:12-20
<i>Thursday</i>	17	Amos 9:1-10	Gal. 4:21
<i>Friday</i>	6, 26	Amos 7:10	Gal. 5:1-12
<i>Saturday</i>	93, 98	Hosea 4:1-2, 6-10	Gal. 5:13
QUINQUAGESIMA	119:33-48	Lev. 19:1-2, 9-18	1 John 4
SUNDAY	139	Isa. 51:1-8	Mark 9:14-32
<i>Monday</i>	20, 21:1-6	Hosea 5:10-6:6	Gal. 6:1-10
<i>Tuesday</i>	25	Hosea 11:1-4 & 13:5-16a	Gal. 6:11
ASH WEDNESDAY	102, 130	Jonah 3 & 4	Luke 15:10
<i>Thursday</i>	29, 30	Jer. 1:4-10, 13-19	John 8:1-11
<i>Friday</i>	31	Jer. 2:1-9, 13	John 8:12-20, 31-36
<i>Saturday</i>	34	Jer. 3:11-18	John 8:45
FIRST SUNDAY	15, 92	Jer. 17:5-14	1 Cor. 10:1-13
IN LENT	69:1-19, 30-37	Dan. 9:3-10	Luke 5:33-6:10
<i>Monday</i>	42, 43	Jer. 3:19	John 9:1-23

Psalms and Lessons for the Christian Year

MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Tuesday</i>	37:1-24	Gen. 24:28-38, 49-51, 58-67	1 Cor. 3:18-4:5
<i>Ember Wednesday</i>	26	Ezek. 2	Matt. 9:1-13
<i>Thursday</i>	37:26	Gen. 25:28	1 Cor. 4:6
<i>Ember Friday</i>	95 & 84	Ezek. 34:1-16	Matt. 10:24-33, 37-42
<i>Ember Saturday</i>	101	Ezek. 34:17-25, 30-31	2 Tim. 2:1-15
SECOND SUNDAY	86, 142	*1 Kings 8:37-43	Col. 3:12-17
IN LENT	30, 32	Ezek. 18:1-4, 25-32	Matt. 5:27-37
<i>Monday</i>	39	Gen. 27:1-29	1 Cor. 5
<i>Tuesday</i>	41	Gen. 27:30-40	1 Cor. 6:1-11
<i>Wednesday</i>	56	Gen. 27:46-28:4, 10-22	1 Cor. 6:12
<i>Thursday</i>	62	Gen. 29:1-13, 18-20	1 Cor. 7:1-17
<i>Friday</i>	95 & 54, 61	Gen. 32:22-31	1 Cor. 8
<i>Saturday</i>	63	Gen. 35:1-7, 16-20	1 Cor. 9:1-14
THIRD SUNDAY	25	*Deut. 6:1-9, 20-25	1 Cor. 3
IN LENT	34	Zech. 1:1-6, 12-17	Mark 8:27-9:1
<i>Monday</i>	68:1-19	Gen. 37:3-28, 36	1 Cor. 9:15
<i>Tuesday</i>	74	Gen. 40	1 Cor. 10:1-13
<i>Wednesday</i>	75, 76	Gen. 41:1a, 8, 14-24	1 Cor. 10:14-22
<i>Thursday</i>	85	Gen. 41:25-40	1 Cor. 10:23-11:1
<i>Friday</i>	95 & 79	Gen. 42:1-26, 29a, 35-38	1 Cor. 11:17
<i>Saturday</i>	89:1-19	Gen. 43:1-5, 11-16, 26-34	1 Cor. 12:1-11
FOURTH SUNDAY	147	Exod. 16:4-15	John 6:27-40
IN LENT	18:1-20	*Ezek. 39:21	2 Cor. 3:12
<i>Monday</i>	90	Gen. 44	1 Cor. 12:12-31a
<i>Tuesday</i>	93, 96	Gen. 45	1 Cor. 12:31b-13:13
<i>Wednesday</i>	94	Gen. 47:29-31 & 48:8-20	1 Cor. 14:1-12
<i>Thursday</i>	104	Gen. 49:33-50:26	1 Cor. 14:13-25

Psalms and Lessons for the Christian Year

EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Tuesday</i>	46, 47	Jer. 4:1-9	John 9:24
<i>Ember Wednesday</i>	4, 16	Ezek. 3:16	2 Cor. 4
<i>Thursday</i>	49	Jer. 4:11-22	John 10:1-10
<i>Ember Friday</i>	77	Ezek. 37:1-14	1 Tim. 4
<i>Ember Saturday</i>	19, 23	Ezek. 37:21b	1 Tim. 6:6
SECOND SUNDAY IN LENT	26, 119:1-16	2 Sam. 12:1-10, 13-14	1 Cor. 6:9
	31	<i>Ecclus.</i> 51:1-12	Luke 18:1-8
<i>Monday</i>	50	Jer. 4:23	John 10:11-21
<i>Tuesday</i>	51	Jer. 5:1-9	John 10:22-38
<i>Wednesday</i>	65, 67	Jer. 5:10-19	John 11:1-16
<i>Thursday</i>	66	Jer. 5:20	John 11:17-27
<i>Friday</i>	69:1-22, 30-37	Jer. 6:1-8	John 11:28-44
<i>Saturday</i>	72	Jer. 6:9-21	John 11:45
THIRD SUNDAY IN LENT	119:113-128 & 143	Amos 5:4-15	Gal. 5:16-24
	27	Prov. 4:7-18	Luke 11:29-36
<i>Monday</i>	71	Jer. 7:1-15	Mark 10:17-31
<i>Tuesday</i>	73	Jer. 7:21-29	Mark 10:32-45
<i>Wednesday</i>	77	Jer. 8:4-13	Mark 10:46
<i>Thursday</i>	80	Jer. 9:2-16	Mark 11:12-26
<i>Friday</i>	86	Jer. 9:17-24	Mark 12:1-12
<i>Saturday</i>	103	Jer. 10:1-13	Mark 12:13-17
FOURTH SUNDAY IN LENT	116	Isa. 55	John 6:41-51
	46, 122	2 <i>Esdras</i> 2:15-32	Rev. 3:1-12
<i>Monday</i>	91	Jer. 13:15	Mark 12:18-27
<i>Tuesday</i>	92	Jer. 14:1-10	Mark 12:28-37
<i>Wednesday</i>	97, 98	Jer. 15:1-9	Mark 12:38
<i>Thursday</i>	99, 100	Jer. 15:10	Mark 13:1-13

MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Friday</i>	95 & 102	Exod. 1:8-14, 22	1 Cor. 14:26
<i>Saturday</i>	108:1-6 & 112	Exod. 2:1-22	1 Cor. 15:1-11
FIFTH SUNDAY	51	*Isa. 1:10-20	1 Pet. 4:12
IN LENT	71	Deut. 18:15	Luke 20:9-18
<i>Monday</i>	119:1-16	Exod. 3:1-15	1 Cor. 15:12-19
<i>Tuesday</i>	123, 127	Exod. 4:10-18, 27-31	1 Cor. 15:20-34
<i>Wednesday</i>	128, 129	Exod. 5:1-9, 19-6:1	1 Cor. 15:35-49
<i>Thursday</i>	144	Exod. 11:1-8	1 Cor. 15:50
<i>Friday</i>	95 & 141:1-4, 146	Exod. 12:21-28	1 Cor. 16:1-14
<i>Saturday</i>	147	Exod. 12:29-39, 42	1 Cor. 16:15
SIXTH SUNDAY	24, 97	*Zech. 9:9-12	Mark 11:1-11
IN LENT	22	Isa. 52:13-53:12	Matt. 26
<i>Mon. before Easter</i>	71	Isa. 42:1-7	John 14:1-14
<i>Tues. before Easter</i>	6, 12	Hosea 14	John 15:1-16
<i>Wed. before Easter</i>	94	Zech. 12:9-10 & 13:1, 7-9	John 16:1-15
<i>Maundy Thursday</i>	116	Jer. 31:31-34	John 13:18
GOOD FRIDAY	22, 40:1-16, 54	Gen. 22:1-18 or <i>Wisdom</i> 2:1, 12-24	John 18
<i>Easter Even</i>	14, 16	Job 14:1-14	John 19:38 or Heb. 4
EASTER	93, 111	*Isa. 25:1-9	Matt. 28:1-10, 16-20
DAY	57	Exod. 12:1-14	Rev. 14:1-7, 12-13
<i>Easter Monday</i>	2	Isa. 61:1-3, 10-11	Luke 24:1-12
<i>Easter Tuesday</i>	30	Dan. 12:1-4, 13	1 Thess. 4:13
<i>Wednesday</i>	97, 99	Micah 7:7-9, 18-20	1 Tim. 6:11-19
<i>Thursday</i>	149, 150	Ezek. 37:1-14	Phil. 3:7
<i>Friday</i>	124, 125, 126	Isa. 65:17	Rev. 1:4-18
<i>Saturday</i>	145	Isa. 25:1-9	Rev. 7:9

Psalms and Lessons for the Christian Year

EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Friday</i>	107	Jer. 16:5-13	Mark 13:14-23
<i>Saturday</i>	118	Jer. 17:5-14	Mark 13:24
FIFTH SUNDAY IN LENT	42, 43 40:1-16	Hosea 6:1-6 Jer. 14:7-21	Heb. 10:1-25 John 10:17-38
<i>Monday</i>	119:17-32 & 117	Jer. 20:7-13	John 12:1-11
<i>Tuesday</i>	120, 121, 122	Jer. 22:10-23	John 12:12-19
<i>Wednesday</i>	132	Jer. 28:1-2, 10-17	John 12:20-33
<i>Thursday</i>	133, 134, 137:1-6	Jer. 30:12-17, 23-24	John 12:34-43
<i>Friday</i>	139	Jer. 32:36-42	John 12:44
<i>Saturday</i>	145	Jer. 33:1-9, 14-16	John 13:1-17
SIXTH SUNDAY IN LENT	130, 138 77	Jer. 8:9-15, 18-9:1 Isa. 59:1-3, 9-21	1 Cor. 1:17 John 12:20-36
<i>Mon. before Easter</i>	42, 43	Lam. 1:7-12	John 14:15
<i>Tues. before Easter</i>	51	Lam. 2:10, 13-19	John 15:17
<i>Wed. before Easter</i>	74	Lam. 3:1, 14-33	John 16:16
<i>Maundy Thursday</i>	142, 143	Lam. 3:40-58	John 17
GOOD FRIDAY	69:1-22 & 88	Isa. 52:13-53:12	1 Pet. 2:11
<i>Easter Even</i>	27	Job 19:21-27a	Rom. 6:3-11
EASTER DAY	98, 114 118	Isa. 51:9-16 Isa. 12	Luke 24:13-35 John 20:11-18
<i>Easter Monday</i>	103	Exod. 15:1-13	John 20:1-10
<i>Easter Tuesday</i>	115	Isa. 30:18-21	John 20:11-18
<i>Wednesday</i>	148	Isa. 26:12-16, 19	John 20:19-23
<i>Thursday</i>	147	Isa. 52:1-10	John 20:24
<i>Friday</i>	110, 114	Zeph. 3:14	John 21:1-14
<i>Saturday</i>	18:1-20	Jer. 31:10-14	John 21:15

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MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
FIRST SUNDAY	66	<i>Wisdom 2:23—3:9</i>	Rom. 1:1-12
AFTER EASTER	103	*Isa. 43:1-12	Luke 24:36-49
<i>Monday</i>	1, 3	Exod. 13:3-16	Heb. 1
<i>Tuesday</i>	5	Exod. 13:17—14:4	Heb. 2:1-8
<i>Wednesday</i>	22:23	Exod. 14:5-14, 19-21, 24-28, 30	Heb. 2:9
<i>Thursday</i>	28	Exod. 15:20	Heb. 3
<i>Friday</i>	40:1-16	Exod. 16:1-7, 13b-15	Heb. 4:1-13
<i>Saturday</i>	42, 43	Exod. 17:1-7	Heb. 4:14—5:14
SECOND SUNDAY	23, 146	*Isa. 40:1-11	John 10:1-10
AFTER EASTER	34	<i>Baruch 4:21-30</i>	Phil. 3:7-16
<i>Monday</i>	49	Exod. 17:8	Heb. 6:1-12
<i>Tuesday</i>	50	Exod. 18:1-12	Heb. 6:13
<i>Wednesday</i>	63	Exod. 18:13	Heb. 7:1-11
<i>Thursday</i>	66	Exod. 19:1-7, 16-20	Heb. 7:12
<i>Friday</i>	51	Exod. 20:1-21	Heb. 8
<i>Saturday</i>	72	Exod. 24:1-11, 16-18	Heb. 9:1-14
THIRD SUNDAY	36:5 & 138	2 Sam. 12:15b-23	John 14:1-14
AFTER EASTER	113, 124	*1 Sam. 2:1b-10	Acts 2:22-36
<i>Monday</i>	85	Exod. 25:1-11, 17-22	Heb. 9:15
<i>Tuesday</i>	86	Exod. 28:1-4, 29-38	Heb. 10:1-14
<i>Wednesday</i>	89:1-19	Exod. 32:1-7, 15-20	Heb. 10:15-25
<i>Thursday</i>	91	Exod. 32:21-24, 30-34	Heb. 10:26
<i>Friday</i>	94	Exod. 33:7	Heb. 11:1-16
<i>Saturday</i>	99, 100	Exod. 34:1-10, 29-35	Heb. 11:17-31
FOURTH SUNDAY	116	*Job 19:21-27a	John 12:44
AFTER EASTER	107:1-16	Ezek. 37:1-14	Acts 3:1-21
<i>Monday</i>	110, 114	Num. 10:29	Heb. 11:32
<i>Tuesday</i>	124, 126	Num. 11:4-6, 10-15, 23, 31-32	Heb. 12:1-17
<i>Wednesday</i>	128, 129	Num. 12	Heb. 12:18

Psalms and Lessons for the Christian Year

EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
FIRST SUNDAY	33	Zeph. 3:14	John 20:19
AFTER EASTER	30, 121	2 Esdras 2:33	Rev. 1:4-18
<i>Monday</i>	4, 11	Isa. 40:1-11	1 Pet. 1:1-12
<i>Tuesday</i>	15, 24	Isa. 40:12-17	1 Pet. 1:13
<i>Wednesday</i>	25	Isa. 40:18, 21-31	1 Pet. 2:1-10
<i>Thursday</i>	29, 46	Isa. 42:1-9	1 Pet. 2:11-17
<i>Friday</i>	39	Isa. 42:10-17	1 Pet. 2:18
<i>Saturday</i>	93, 111	Isa. 43:1-7	1 Pet. 3:1-12
SECOND SUNDAY	145	Ezek. 34:11-16, 30-31	John 21:1-19
AFTER EASTER	16, 100	2 Esdras 8:20-30, 46, 51-54	1 Cor. 15:12-23
<i>Monday</i>	47, 48	Isa. 43:8-13	1 Pet. 3:13
<i>Tuesday</i>	61, 62	Isa. 43:15-21 & 44:1-3	1 Pet. 4:1-6
<i>Wednesday</i>	65	Isa. 44:6-8, 21-23	1 Pet. 4:7-11
<i>Thursday</i>	71	Isa. 44:9-20	1 Pet. 4:12
<i>Friday</i>	73	Isa. 44:24-45:4	1 Pet. 5:1-7
<i>Saturday</i>	33	Isa. 45:5-12, 15-19	1 Pet. 5:8
THIRD SUNDAY	68:1-20	Isa. 26:12-16, 19	2 Cor. 5
AFTER EASTER	115	Wisdom 5:1-6, 14-16	Luke 20:27-39
<i>Monday</i>	77	Isa. 45:20	Eph. 1:1-14
<i>Tuesday</i>	84, 117	Isa. 46:3-4, 9-13	Eph. 1:15
<i>Wednesday</i>	90	Isa. 48:12-21	Eph. 2:1-10
<i>Thursday</i>	97, 98	Isa. 49:1-12	Eph. 2:11
<i>Friday</i>	103	Isa. 49:13-23	Eph. 3:1-12
<i>Saturday</i>	23, 30	Isa. 50:4-10	Eph. 3:13
FOURTH SUNDAY	18:1-20	Dan. 12:1-4, 13	1 Thess. 4:13
AFTER EASTER	27	Isa. 60:13	John 8:12-30
<i>Monday</i>	111, 113	Isa. 51:1-11	Eph. 4:1-16
<i>Tuesday</i>	121, 122	Isa. 51:12-16	Eph. 4:17
<i>Wednesday</i>	135	Isa. 52:1-2, 7-12	Eph. 5:1-14

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MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Thursday</i>	132	Num. 13:17-26, 30-33	Heb. 13:1-8
<i>Friday</i>	143	Num. 14:1-10	Heb. 13:9-16
<i>Saturday</i>	146, 149	Num. 14:11-25	Heb. 13:17
FIFTH SUNDAY	65, 67	*Ezek. 34:25	Luke 11:1-13
AFTER EASTER	118	2 Esdras 14:27-35	Acts 4:1-13, 33
<i>Rogation Monday</i>	104	Deut. 8:1-11, 17-20	Matt. 6:5-15
<i>Rogation Tuesday</i>	80	Deut. 11:10-17	Matt. 6:24
<i>Rogation Wednesday</i>	144	Jer. 14:1-9	1 John 5:5-15
ASCENSION DAY	96	Dan. 7:9-10, 13-14	Eph. 4:1-16
<i>Friday</i>	15, 108:1-5	Micah 4:1-7	Rom. 8:31
<i>Saturday</i>	45	Gen. 19:1-2, 8-10	2 Thess. 2:13
SUNDAY	21:1-6 & 24	*Isa. 33:5-6, 17, 20-22	John 17
AFTER	8, 108:1-5	Isa. 4:2	Heb. 4:14-5:10
ASCENSION	72	Isa. 65:17	Rev. 21:1-14, 21-27
<i>Monday</i>	2	1 Sam. 2:1b-10	Rev. 5
<i>Tuesday</i>	92	2 Sam. 7:18	Rev. 11:15
<i>Wednesday</i>	21:1-6 & 23	Isa. 4:2	Rev. 19:11-16
<i>Thursday</i>	66	2 Kings 2:1-15	Rev. 21:1-8
<i>Friday</i>	115	Isa. 35	Rev. 21:9
<i>Saturday</i>	81	Zech. 8:1-8, 20-23	Rev. 22:1-17
WHITSUNDAY	68 or 18:1-20 145	<i>Wisdom</i> 1:1-7 *Joel 2:28	John 4:19-26 Rom. 8:1-11
<i>Whit Monday</i>	139	<i>Wisdom</i> 9:1-6	1 Cor. 3:9-17
<i>Whit Tuesday</i>	148	Ezek. 36:22-28	1 Cor. 12:1-13
<i>Ember Wednesday</i>	132	<i>Ecclus.</i> 39:1-8	1 Cor. 2
<i>Thursday</i>	48	Isa. 44:1-8, 21-23	Gal. 5:16-25
<i>Ember Friday</i>	122, 125	Isa. 61:1-9	2 Cor. 3
<i>Ember Saturday</i>	19	Micah 3:5-8	2 Tim. 1:1-14
TRINITY	29, 99	*Isa. 6:1-8	1 Pet. 1:1-12
SUNDAY	33	Gen. 1:1-2:3	John 1:1-18

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EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Thursday</i>	145	Isa. 54:1-10	Eph. 5:15
<i>Friday</i>	130, 138	Isa. 54:11	Eph. 6:1-9
<i>Saturday</i>	148, 150	Isa. 55	Eph. 6:10
 FIFTH SUNDAY	 147	 Isa. 48:12-21	 Rev. 5
AFTER EASTER	144	Ezek. 36:25	Mark 11:22-26
<i>Rogation Monday</i>	34	Deut. 28:1-14	James 1:1-17
<i>Rogation Tuesday</i>	65, 67	1 Kings 8:22-30	James 4:8
<i>Ascension Eve</i>	93, 99	<i>Three Children</i> 29-37	Luke 24:44
ASCENSION DAY	24, 47	Isa. 33:5-6, 17, 20-22	Heb. 4:14-5:10
<i>Friday</i>	20, 29	Isa. 12	Acts 1:12
<i>Saturday</i>	8, 98	Jer. 23:5-8	Acts 2:1-21
 SUNDAY	 93, 96	 <i>Wisdom</i> 9	 Eph. 1
AFTER	46, 47	Isa. 32:1-4, 15-20	John 3:16-21, 31-36a
ASCENSION	97, 110	Dan. 7:9-10, 13-14	Rev. 22
<i>Monday</i>	147	Isa. 66:1-2, 10-13	Acts 2:22-36
<i>Tuesday</i>	57, 138	Isa. 26:1-7	Acts 2:37
<i>Wednesday</i>	33	Isa. 25:1-9	Acts 3:1-10
<i>Thursday</i>	72	Isa. 9:2-7	Acts 3:11
<i>Friday</i>	116, 117	2 Sam. 22:32-34, 44-51	Acts 4:1-12
<i>Whitsun Eve</i>	46, 133	Deut. 16:9-12	Rom. 8:12-18
 WHITSUNDAY	 104	 <i>Wisdom</i> 7:22-8:1	 1 Cor. 2
	48, 122	Isa. 11:1-9	John 6:53-69
<i>Whit Monday</i>	103	Jer. 31:31-34	Acts 4:13-22
<i>Whit Tuesday</i>	145	Num. 11:16-17, 24-30	Acts 4:23
<i>Ember Wednesday</i>	84	<i>Wisdom</i> 9:9-11, 17-18	Acts 5:12-28
<i>Thursday</i>	18:1-20	<i>Wisdom</i> 11:21-12:2	Acts 5:29
<i>Ember Friday</i>	43, 134	Isa. 52:1-10	Acts 6
<i>Trinity Eve</i>	111, 113	Num. 6:22	2 Cor. 13:5
 TRINITY	 98, 100	 <i>Ecclus.</i> 43:1-12, 27-33	 Eph. 4:1-16
SUNDAY	148, 150	Job 38:1-11, 16-18 & 42:1-6	John 1:29-34

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MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Monday</i>	2, 3	Num. 16:1-14	Luke 1:1-25
<i>Tuesday</i>	5	Num. 16:15-35	Luke 1:26-38
<i>Wednesday</i>	7	Num. 17:1-11	Luke 1:39-56
<i>Thursday</i>	9	Num. 20:1-13	Luke 1:57-66
<i>Friday</i>	10	Num. 20:14	Luke 1:67
<i>Saturday</i>	13, 14	Num. 21:4-9	Luke 2:1-20
FIRST	73	*Jer. 23:23-32	Matt. 7:13-14, 21-29
SUNDAY	89:1-19	Isa. 5:8-12, 18-24	James 5
AFTER TRINITY	90	Gen. 3	Rom. 5
<i>Monday</i>	28	Num. 22:2-14	Luke 2:21-40
<i>Tuesday</i>	32	Num. 22:15-21, 36-40	Luke 2:41
<i>Wednesday</i>	37:1-24	Num. 22:41-23:12	Luke 3:1-22
<i>Thursday</i>	37:26	Num. 23:13-26	Luke 4:1-13
<i>Friday</i>	40:1-16	Num. 23:27-24:13, 25	Luke 4:14-30
<i>Saturday</i>	44	Deut. 34	Luke 4:31-41
SECOND	15, 19	Job 31:13-28	1 Cor. 13
SUNDAY	76, 125	*Deut. 20:1-9	Luke 9:57
AFTER TRINITY	11, 12	Gen. 6:5-8, 13-22	Matt. 24:32-42
<i>Monday</i>	48	Joshua 1	Luke 4:42-5:11
<i>Tuesday</i>	49	Joshua 3:1-6, 13-17	Luke 5:12-26
<i>Wednesday</i>	57	Joshua 4:1-8	Luke 5:27
<i>Thursday</i>	63	Joshua 6:1-7, 11, 14-20	Luke 6:1-11
<i>Friday</i>	71	Joshua 14:6	Luke 6:12-26
<i>Saturday</i>	73	Joshua 23:1-3, 11-16	Luke 6:27-38
THIRD	145	*Jer. 31:1-14	Matt. 9:9-13
SUNDAY	25	Prov. 16:18-24, 32	Phil. 1:27-2:4
AFTER TRINITY	27	Gen. 9:1-17	1 Pet. 3:17-4:6
<i>Monday</i>	86	Judges 5:1-18	Luke 6:39
<i>Tuesday</i>	89:1-19	Judges 5:19	Luke 7:1-10
<i>Wednesday</i>	92	Judges 6:1, 11-16, 33-35	Luke 7:11-17
<i>Thursday</i>	94	Judges 7:1-8	Luke 7:18-35
<i>Friday</i>	102	Judges 7:16	Luke 7:36
<i>Saturday</i>	107:1-16	Judges 10:17, 11:29-40	Luke 8:1-15

Psalms and Lessons for the Christian Year

EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Monday</i>	4, 8	Ezra 1:1-8	Acts 7:1-16
<i>Tuesday</i>	16, 20	Ezra 4:7, 11-24	Acts 7:17-34
<i>Wednesday</i>	25	Haggai 1:1-8, 12-15	Acts 7:35-53
<i>Thursday</i>	27	Haggai 2:1-9	Acts 7:54-8:4
<i>Friday</i>	6, 26	Zech. 1:7-17	Acts 8:5-25
<i>Saturday</i>	29, 30	Zech. 2	Acts 8:26
FIRST	119:33-48	Deut. 30:11	John 13:1-17, 34-35
SUNDAY	49	Job 21:17-33	Luke 16:19
AFTER TRINITY	85	1 Sam. 1:1-11, 19-20	Acts 6
<i>Monday</i>	31	Ezra 5:1-2, 6-17	Acts 9:1-19
<i>Tuesday</i>	33	Ezra 6:1-12	Acts 9:20-31
<i>Wednesday</i>	34	Ezra 6:13-18	Acts 9:32
<i>Thursday</i>	39	Zech. 7:8	Acts 10:1-23
<i>Friday</i>	41, 54	Zech. 8:1-13	Acts 10:24-33
<i>Saturday</i>	46, 47	Zech. 8:14	Acts 10:34
SECOND	112, 113	1 Sam. 20:1-7, 12-42	1 Pet. 1:17
SUNDAY	138, 146	2 Kings 4:8-17	Luke 14:12-24
AFTER TRINITY	147	1 Sam. 3:1-18	Acts 7:44-8:4
<i>Monday</i>	42, 43	Ezra 7:1, 6-16, 25-28	Acts 11:1-18
<i>Tuesday</i>	50	Ezra 8:15a, 21-23, 31-36	Acts 11:19
<i>Wednesday</i>	61, 62	Neh. 1	Acts 12:1-24
<i>Thursday</i>	65	Neh. 2:1-8	Acts 12:25-13:12
<i>Friday</i>	77	Neh. 2:9	Acts 13:13-25
<i>Saturday</i>	66	Neh. 4:6	Acts 13:26-43
THIRD	32, 36:5	Jer. 23:1-8	Luke 19:2-10
SUNDAY	103	Ezek. 34:20-24	Luke 15:1-10
AFTER TRINITY	72	1 Sam. 8	Acts 8:5-25
<i>Monday</i>	84, 85	Neh. 5:1-13	Acts 13:44-14:7
<i>Tuesday</i>	90	Neh. 8:1-3, 5-6, 9-12	Acts 14:8-18
<i>Wednesday</i>	104	Neh. 9:5-15	Acts 14:19
<i>Thursday</i>	111, 114	Neh. 9:32	Acts 15:1-12
<i>Friday</i>	116	Neh. 13:15-22	Acts 15:13-21
<i>Saturday</i>	93, 99	1 Macc. 1:1, 7-15	Acts 15:22-35

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MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
FOURTH	91	*Lam. 3:22-33	Matt. 10:24-39
SUNDAY	75, 82	Deut. 32:1-4, 34-39	Rom. 2:1-16
AFTER TRINITY	22:23 & 67	Gen. 12:1-9	Gal. 3:1-9
<i>Monday</i>	119:49-64	Judges 13:2-14, 24	Luke 8:16-25
<i>Tuesday</i>	123, 124	Judges 16:4-14	Luke 8:26-39
<i>Wednesday</i>	125, 138	Judges 16:15-22	Luke 8:40
<i>Thursday</i>	136	Judges 16:23	Luke 9:1-17
<i>Friday</i>	142, 143	Ruth 1:1-14	Luke 9:18-27
<i>Saturday</i>	147	Ruth 1:15	Luke 9:28-45
FIFTH	62, 63	*Eccles. 2:1-11, 18-23	Matt. 19:16
SUNDAY	34	Prov. 15:1-10, 26	James 3
AFTER TRINITY	1, 121	Gen. 17:1-8	Heb. 11:1-16
<i>Monday</i>	11, 12	Ruth 2:1-13	Luke 9:46
<i>Tuesday</i>	17	Ruth 2:14	Luke 10:1-24
<i>Wednesday</i>	20, 21:1-6	Ruth 3:1-13	Luke 10:25-37
<i>Thursday</i>	25	Ruth 4:1-8	Luke 10:38-11:13
<i>Friday</i>	26	Ruth 4:9-17	Luke 11:14-28
<i>Saturday</i>	28	1 Sam. 1:1-11	Luke 11:29-36
SIXTH	85	2 Sam. 19:16-23	Matt. 5:38
SUNDAY	16, 111	*Isa. 57:13b-19	2 Tim. 2:7-13
AFTER TRINITY	71	Gen. 18:1-16	Rom. 4:13
<i>Monday</i>	39	1 Sam. 1:12-20	Luke 11:37
<i>Tuesday</i>	45	1 Sam. 1:21-28, 2:11	Luke 12:1-12
<i>Wednesday</i>	56	1 Sam. 2:18-26	Luke 12:13-21
<i>Thursday</i>	65	1 Sam. 3:1-18	Luke 12:22-34
<i>Friday</i>	69:1-22, 30-37	1 Sam. 4:1b-11	Luke 12:35-48
<i>Saturday</i>	72	1 Sam. 4:12	Luke 12:49
SEVENTH	18:1-20	*Hosea 14	Rom. 6:12-18
SUNDAY	133, 134, 138	<i>Eccclus.</i> 6:5-17	John 15:12
AFTER TRINITY	40:1-16	Gen. 22:1-18	Heb. 6
<i>Monday</i>	75, 76	1 Sam. 8:4	Luke 13:1-9
<i>Tuesday</i>	77	1 Sam. 9:1-10	Luke 13:10-21

Psalms and Lessons for the Christian Year

EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
FOURTH	51	Isa. 29:9-15	Matt. 15:1-20
SUNDAY	139	Prov. 27:1-6, 10-12	Luke 6:36-42
AFTER TRINITY	80	1 Sam. 9:1-10, 18-19, 26-10:1	Acts 8:26
<i>Monday</i>	119:65-80 & 117	1 Macc. 1:41-53	Acts 15:36-16:5
<i>Tuesday</i>	126, 127, 130	1 Macc. 1:54	Acts 16:6-15
<i>Wednesday</i>	132, 134	1 Macc. 2:1-14	Acts 16:16-24
<i>Thursday</i>	144	1 Macc. 2:15-30	Acts 16:25
<i>Friday</i>	145	1 Macc. 2:31-43	Acts 17:1-15
<i>Saturday</i>	148, 150	1 Macc. 2:49-52, 61-70	Acts 17:16
FIFTH	66	Prov. 3:1-7, 11-12	Luke 14:25
SUNDAY	65	Judges 6:11-23	Luke 5:1-11
AFTER TRINITY	97, 98	1 Sam. 11	Acts 9:1-20
<i>Monday</i>	8, 19	1 Macc. 3:1-9	Acts 18:1-11
<i>Tuesday</i>	13, 14	1 Macc. 3:42-54	Acts 18:12-23
<i>Wednesday</i>	27	1 Macc. 4:36-51	Acts 18:24-19:7
<i>Thursday</i>	30, 31:1-6	1 Macc. 4:52	Acts 19:8-20
<i>Friday</i>	32, 36:5	Dan. 1:1-7, 17-21	Acts 19:21
<i>Saturday</i>	47, 48	Dan. 2:1-6, 10-13	Acts 20:1-16
SIXTH	57, 130	Exod. 24:1-11, 16-18	Heb. 9:18
SUNDAY	94:1-22	Gen. 4:1-16	Matt. 5:20-26
AFTER TRINITY	104	1 Sam. 16:1-13	Acts 11:1-18
<i>Monday</i>	42, 43	Dan. 2:14-24	Acts 20:17
<i>Tuesday</i>	49	Dan. 2:25-35	Acts 21:1-14
<i>Wednesday</i>	62, 63	Dan. 2:36-45	Acts 21:15-26
<i>Thursday</i>	66	Dan. 3:1-7	Acts 21:27-36
<i>Friday</i>	71	Dan. 3:8-18	Acts 21:37-22:16
<i>Saturday</i>	15, 46	Dan. 3:19	Acts 22:17-29
SEVENTH	50	Dan. 5:1-9, 13-30	Rom. 1:17-21, 28-32
SUNDAY	116	Micah 7:14	Mark 8:1-21
AFTER TRINITY	24, 29	1 Sam. 17:1-11, 32, 40-50	Acts 11:19
<i>Monday</i>	73	Dan. 4:4-5, 10-18	Acts 22:30-23:11
<i>Tuesday</i>	74	Dan. 4:19-27	Acts 23:12-24

Psalms and Lessons for the Christian Year

MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Wednesday</i>	80	1 Sam. 9:11-21	Luke 13:22
<i>Thursday</i>	85	1 Sam. 9:22	Luke 14:1-14
<i>Friday</i>	86	1 Sam. 10:1-11	Luke 14:15-24
<i>Saturday</i>	90	1 Sam. 10:17	Luke 14:25
EIGHTH	119:33-48	*Ecclus. 1:18-27	John 7:14-24
SUNDAY	126, 127	Zech. 4:1-10	Gal. 3:24-4:7
AFTER TRINITY	84	Gen. 24:1-27	Eph. 5:22
<i>Monday</i>	104	1 Sam. 11:1-13	Luke 15:1-10
<i>Tuesday</i>	111, 114	1 Sam. 11:14-12:5	Luke 15:11
<i>Wednesday</i>	119:81-96	1 Sam. 12:19	Luke 16:1-18
<i>Thursday</i>	128, 129	1 Sam. 15:1-9	Luke 16:19
<i>Friday</i>	139	1 Sam. 15:10-23	Luke 17:1-10
<i>Saturday</i>	145	1 Sam. 15:24-34	Luke 17:11-19
NINTH	115	Ezek. 14:1-11	1 Thess. 4:1-12
SUNDAY	103	*Wisdom 11:21-12:2	John 8:1-11
AFTER TRINITY	91	Gen. 28:10	2 Cor. 9
<i>Monday</i>	2, 3	1 Sam. 16:1-13	Luke 17:20
<i>Tuesday</i>	5	1 Sam. 16:14	Luke 18:1-14
<i>Wednesday</i>	9	1 Sam. 17:1-11	Luke 18:15-30
<i>Thursday</i>	10	1 Sam. 17:17-27	Luke 18:31
<i>Friday</i>	22	1 Sam. 17:28-40	Luke 19:1-10
<i>Saturday</i>	18:1-20	1 Sam. 17:41-51	Luke 19:11-28
TENTH	145	*Ecclus. 1:1-10	John 8:25-36
SUNDAY	147	Jer. 26:1-7, 10-15	Matt. 23:34
AFTER TRINITY	144	Gen. 32:22-31	■ Cor. 4:7
<i>Monday</i>	40:1-16	1 Sam. 18:1-9	Luke 19:29-40
<i>Tuesday</i>	41	1 Sam. 20:1-7, 12-23	Luke 19:47-20:8
<i>Wednesday</i>	44	1 Sam. 20:24-39	Luke 20:9-26
<i>Thursday</i>	49	1 Sam. 22:6	Luke 20:27-40
<i>Friday</i>	51	1 Sam. 23:7-18	Luke 20:41-21:4
<i>Saturday</i>	66	1 Sam. 28:3-19	Luke 21:5-19
ELEVENTH	124, 125	*Isa. 26:12-16, 19	Rom. 8:26
SUNDAY	33	Job 5:8-18	Matt. 23:13-31
AFTER TRINITY	62, 63	Gen. 37:3-4, 12-35	James 1:1-15
<i>Monday</i>	71	1 Sam. 31	Luke 21:20
<i>Tuesday</i>	73	2 Sam. 1:1-16	Luke 22:1-13

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EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Wednesday</i>	81	Dan. 4:28	Acts 23:25—24:9
<i>Thursday</i>	89:1—19	Dan. 5:1—9	Acts 24:10—23
<i>Friday</i>	91	Dan. 5:10—16	Acts 24:24—25:12
<i>Saturday</i>	96, 98	Dan. 5:17—30	Acts 25:13
EIGHTH	25	<i>Ecclus.</i> 6:22	Luke 10:38
SUNDAY	92	Prov. 11:24	Matt. 7:15—21
AFTER TRINITY	148, 150	1 Sam. 26:1—7, 12—17, 21—25	Acts 12:1—17
<i>Monday</i>	116	Dan. 6:1—8	Acts 26:1—23
<i>Tuesday</i>	118	Dan. 6:9—15	Acts 26:24—27:8
<i>Wednesday</i>	119:97—112 & 117	Dan. 6:16—23, 25—27	Acts 27:9—26
<i>Thursday</i>	132, 134	Esther 2:5—8, 17—23	Acts 27:27
<i>Friday</i>	138, 146	Esther 3:1—12	Acts 28:1—15
<i>Saturday</i>	147	Esther 4:1, 5—17	Acts 28:16
NINTH	119:9—24	Prov. 4:1—4, 20—27	Heb. 12:1—13
SUNDAY	51	Lam. 3:40—58	Luke 15:11
AFTER TRINITY	93, 96	1 Sam. 31	Acts 13:1—3, 14—31, 38, 44—49
<i>Monday</i>	4, 8	Esther 5	Rom. 1:1—17
<i>Tuesday</i>	16, 20	Esther 6	Rom. 2:1—16
<i>Wednesday</i>	19, 23	Esther 7	Rom. 2:17
<i>Thursday</i>	21:1—6 & 24	Micah 1:1—7a	Rom. 3:1—20
<i>Friday</i>	25	Micah 2	Rom. 3:21
<i>Saturday</i>	84	Micah 3:1—8	Rom. 4:1—12
TENTH	15, 46	Isa. 44:1—8, 21—23	Rom. 12:1—9
SUNDAY	42, 43	Lam. 1:1—12	Luke 19:41
AFTER TRINITY	47, 48	2 Sam. 1:17	Acts 14:8
<i>Monday</i>	37:1—24	Micah 4:1—8	Rom. 4:13
<i>Tuesday</i>	37:26	Micah 4:9—5:1	Rom. 5
<i>Wednesday</i>	39	Micah 6:1—8	Rom. 6
<i>Thursday</i>	50	Micah 6:9	Rom. 7:1—13
<i>Friday</i>	54, 57	Micah 7:1—9	Rom. 7:14
<i>Saturday</i>	65, 67	Micah 7:14	Rom. 8:1—17
ELEVENTH	68 or 123, 142	<i>Ecclus.</i> 35:10—19	Mark 12:38
SUNDAY	100, 101	Eccles. 5:1—7	Luke 18:9—14
AFTER TRINITY	30, 121	2 Sam. 7:18	Acts 15:1—21
<i>Monday</i>	77	Nahum 1:3—8, 15	Rom. 8:18—27
<i>Tuesday</i>	78	Nahum 2	Rom. 8:28

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MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Wednesday</i>	87, 101	2 Sam. 1:17	Luke 22:14-30
<i>Thursday</i>	92	2 Sam. 4:1, 5, 7-12	Luke 22:31-46
<i>Friday</i>	94	2 Sam. 5:1-10	Luke 22:47-62
<i>Saturday</i>	96	2 Sam. 6:1-11	Luke 22:63-23:12
TWELFTH	139	* <i>Ecclus.</i> 15:11	Phil. 2:12-18
SUNDAY	102:15 & 146	<i>Ecclus.</i> 38:1-14	Luke 4:31
AFTER TRINITY	72	Gen. 41:1a, 8, 14-40	Col. 3:22-4:6
<i>Monday</i>	107:1-16	2 Sam. 6:12-15, 17-19	Luke 23:13-25
<i>Tuesday</i>	115	2 Sam. 7:1-11, 16-17	Luke 23:26-38
<i>Wednesday</i>	125, 127, 130	2 Sam. 7:18	Luke 23:39-49
<i>Thursday</i>	137:1-6 & 138	2 Sam. 9:1-9, 13	Luke 23:50-24:12
<i>Friday</i>	142, 143	2 Sam. 11:1-13	Luke 24:13-35
<i>Saturday</i>	147	2 Sam. 11:14	Luke 24:36
THIRTEENTH	104	* <i>Ecclus.</i> 17:1-15	Mark 3:20-21, 31-35
SUNDAY	73	Hab. 1:12-2:4, 14	Heb. 10:35
AFTER TRINITY	118	Gen. 43:1-5, 11-16, 26-34	Heb. 13:1-21
<i>Monday</i>	7	2 Sam. 12:1-10, 13- 15a	2 Cor. 1
<i>Tuesday</i>	16	2 Sam. 12:15b-23	2 Cor. 2
<i>Wednesday</i>	17	2 Sam. 15:1-12	2 Cor. 3
<i>Thursday</i>	25	2 Sam. 15:13-29	2 Cor. 4
<i>Friday</i>	32	2 Sam. 15:30-16:4	2 Cor. 5:1-10
<i>Saturday</i>	31	2 Sam. 16:5-19	2 Cor. 5:11
FOURTEENTH	19, 24	* <i>Micah</i> 6:1-8	Phil. 4:4-13
SUNDAY	65	1 Chron. 29:10-17	Luke 17:5-10
AFTER TRINITY	85	Gen. 45:1-15, 25-28	Rom. 12:9
<i>Monday</i>	39	■ Sam. 16:23-17:14	2 Cor. 6:1-10
<i>Tuesday</i>	40:1-16	2 Sam. 17:15-23	2 Cor. 6:11-7:1
<i>Wednesday</i>	45	2 Sam. 18:1-17	2 Cor. 7:2
<i>Thursday</i>	56	2 Sam. 18:19	2 Cor. 8:1-15
<i>Friday</i>	69:1-22, 30-37	2 Sam. 19:1-10	2 Cor. 8:16
<i>Saturday</i>	68:1-19	2 Sam. 19:11-23	2 Cor. 9

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<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Wednesday</i>	85, 98	Nahum 3	Rom. 9:1-5, 14-24, 30-33
<i>Thursday</i>	90	Hab. 1:2-4, 12-2:4	Rom. 10
<i>Friday</i>	103	Hab. 2:9-14, 19-20	Rom. 11:1-21
<i>Saturday</i>	112, 113	Hab. 3:2-6, 10-13, 18-19a	Rom. 11:22
 TWELFTH	27	<i>Tobit</i> 13:1b-5, 7-11	Rom. 15:14-21
SUNDAY	32, 126	Isa. 29:18	Mark 7:31
AFTER TRINITY	67, 122	2 Sam. 15:1-23	Acts 15:36-16:5, 9-15
 <i>Monday</i>	111, 114	Zeph. 1:2-3, 7, 14-18	Rom. 12
<i>Tuesday</i>	116	Zeph. 3:1-8	Rom. 13
<i>Wednesday</i>	121, 123, 124	Zeph. 3:9	Rom. 14:1-12
<i>Thursday</i>	144	<i>Ecclus.</i> 1:1-10	Rom. 14:13
<i>Friday</i>	145	<i>Ecclus.</i> 1:11-20, 26-27	Rom. 15:1-16
<i>Saturday</i>	148, 150	<i>Ecclus.</i> 2	Rom. 15:17
 THIRTEENTH	11, 12	Deut. 15:7-15	Matt. 26:6-13
SUNDAY	112, 113	Deut. 24:10	Luke 10:23-37
AFTER TRINITY	20, 23	2 Sam. 18:1, 6-14, 19-33	Acts 16:16-34
 <i>Monday</i>	4, 8	<i>Ecclus.</i> 3:17	Matt. 1:18
<i>Tuesday</i>	13, 14	<i>Ecclus.</i> 4:1-18	Matt. 2:1-12
<i>Wednesday</i>	18:1-20	<i>Ecclus.</i> 4:20-5:7	Matt. 2:13
<i>Thursday</i>	27	<i>Ecclus.</i> 15:11	Matt. 3
<i>Friday</i>	22	<i>Ecclus.</i> 16:17	Matt. 4:1-11
<i>Saturday</i>	29, 30	<i>Ecclus.</i> 19:4-18	Matt. 4:12
 FOURTEENTH	50	Jer. 7:1-11	Luke 13:18-30
SUNDAY	92	Deut. 8:1-14, 17-20	Luke 17:11-19
AFTER TRINITY	42, 43	1 Kings 3:4-15	Acts 17:16
 <i>Monday</i>	33	<i>Ecclus.</i> 19:20	Matt. 5:1-16
<i>Tuesday</i>	36:5 & 47	<i>Ecclus.</i> 20:9-20	Matt. 5:17-26
<i>Wednesday</i>	62, 63	<i>Ecclus.</i> 24:1-9, 18-22	Matt. 5:27-37
<i>Thursday</i>	66	<i>Ecclus.</i> 28:13	Matt. 5:38
<i>Friday</i>	51	<i>Ecclus.</i> 31:12-18, 25-32:2	Matt. 6:1-18
 <i>Saturday</i>	67, 93	<i>Ecclus.</i> 34:1-8	Matt. 6:19

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<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
FIFTEENTH	49	* <i>Ecclus.</i> 5:1-10	Luke 12:13-21
SUNDAY	103	Deut. 7:6-13	Gal. 2:15-20
AFTER TRINITY	1, 15	Exod. 2:1-22	James 4
<i>Monday</i>	75	2 Sam. 19:24-39	2 Cor. 10
<i>Tuesday</i>	76	2 Sam. 23:8-17	2 Cor. 11:1-15
<i>Wednesday</i>	77	2 Sam. 24:1, 10-25	2 Cor. 11:16
<i>Thursday</i>	81	1 Kings 2:1-4, 10-12	2 Cor. 12:1-13
<i>Friday</i>	85	1 Kings 3:4-15	2 Cor. 12:14
<i>Saturday</i>	92	1 Kings 3:16	2 Cor. 13
SIXTEENTH	116	* <i>Isa.</i> 12	John 11:21-44
SUNDAY	91	Jer. 32:36-42	Rom. 11:25
AFTER TRINITY	145	Exod. 3:1-15	1 Pet. 5:1-11
<i>Monday</i>	103	1 Kings 8:1-11	1 Thess. 1
<i>Tuesday</i>	118	1 Kings 8:12-21	1 Thess. 2:1-13
<i>Wednesday</i>	119:113-128	1 Kings 8:22-30	1 Thess. 2:17-3:13
<i>Thursday</i>	126, 128	1 Kings 8:54-63	1 Thess. 4:1-12
<i>Friday</i>	102	1 Kings 9:1-9	1 Thess. 4:13
<i>Saturday</i>	143, 149	1 Kings 11:26-31, 34-37	1 Thess. 5:1-11
SEVENTEENTH	25	* <i>Jer.</i> 13:15-21	Mark 10:35-45
SUNDAY	10	<i>Ecclus.</i> 8:1-9	2 Tim. 2:19
AFTER TRINITY	107:1-16	Exod. 5:1-9, 19-6:1	Heb. 3
<i>Monday</i>	18:1-20	1 Kings 12:1-11	1 Thess. 5:12
<i>Tuesday</i>	20, 23	1 Kings 12:12-20	2 Thess. 1
<i>Wednesday</i>	21:1-6 & 28	1 Kings 12:25	2 Thess. 2:1-12
<i>Thursday</i>	27	1 Kings 16:29	2 Thess. 2:13-3:5
<i>Friday</i>	37:1-24	1 Kings 17:1-16	2 Thess. 3:6
<i>Saturday</i>	37:26	1 Kings 17:17	James 1:1-11
EIGHTEENTH	48, 112	Prov. 2:1-9	1 Tim. 3:14-4:16
SUNDAY	62, 63	* <i>Amos</i> 8:4-12	John 7:37
AFTER TRINITY	77:11 & 114	Exod. 14:5-14, 19- 21, 24-28, 30	Heb. 11:23-29, 32-40
<i>Monday</i>	41	1 Kings 18:1-15	James 1:12-21

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EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
FIFTEENTH	26, 128	Eccles. 5:8	1 Tim. 6:1-10
SUNDAY	34	Joel 2:21-27	Matt. 6:24
AFTER TRINITY	84	1 Kings 8:22-30, 54-63	Acts 18:1-17
Monday	71	Ecclus. 34:18-35:3	Matt. 7:1-12
Tuesday	72	Ecclus. 36:1-17	Matt. 7:13
Wednesday	73	Ecclus. 37:6-15	Matt. 8:1-13
Thursday	80	Ecclus. 38:24	Matt. 8:14-27
Friday	89:1-19	Ecclus. 42:15-21	Matt. 8:28-9:8
Saturday	46, 96	Ecclus. 43:1-12	Matt. 9:9-17
SIXTEENTH	90	Ezek. 33:1-9	Matt. 24:37
SUNDAY	142, 146	1 Kings 17:8-9, 17-24	Luke 7:11-17
AFTER TRINITY	66	1 Kings 12:1-20	Acts 19:21
Monday	104	Ecclus. 43:13-19	Matt. 9:18-35
Tuesday	111, 113	Ecclus. 43:20	Matt. 9:36-10:15
Wednesday	119:129-144 & 117	Ecclus. 44:1-15	Matt. 10:16-31
Thursday	121, 122, 138	Job 1:1-12	Matt. 10:32-11:1
Friday	139	Job 1:13	Matt. 11:2-19
Saturday	97, 98	Job 2	Matt. 11:20
SEVENTEENTH	36:5 & 130	Mal. 2:1-10	Luke 13:10-17
SUNDAY	33	Ecclus. 10:7-18	Luke 14:1-11
AFTER TRINITY	144	1 Kings 18:1-2, 17-39	Acts 20:17
Monday	7	Job 3:1-10, 13-20	Matt. 12:1-13
Tuesday	11, 12	Job 4:1-2	Matt. 12:14-30
Wednesday	29, 30	Job 5:8-18	Matt. 12:31
Thursday	31	Job 10:1-9, 12-18	Matt. 13:1-23
Friday	22	Job 11:7	Matt. 13:24-30, 36-43
Saturday	145	Job 12:1-10	Matt. 13:31-35, 44-52
EIGHTEENTH	147	Deut. 11:18-21, 26- 28, 32	Gal. 1:1-12
SUNDAY			
AFTER	119:89-104	Deut. 5:1-21	Matt. 22:34
TRINITY	139	1 Kings 19	Acts 21:7-19, 27-39
Monday	33	Job 12:13-22	Matt. 13:53-14:12

Psalms and Lessons for the Christian Year

MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Tuesday</i>	42, 43	1 Kings 18:16-24	James 1:22
<i>Wednesday</i>	44	1 Kings 18:25-30, 36-46	James 2:1-13
<i>Thursday</i>	49	1 Kings 19:1-8	James 2:14
<i>Friday</i>	51	1 Kings 19:9	James 3
<i>Saturday</i>	71	1 Kings 21:1-10	James 4:1-12
NINETEENTH	72	*Job 24:1-17	Titus 2
SUNDAY	34	Jer. 30:12-22	John 5:1-16
AFTER TRINITY	29, 99	Exod. 19:1-7, 16-19 & 20:1-3	Rom. 3:1-2, 19-31
<i>Monday</i>	89:1-19	1 Kings 21:11-22	James 4:13-5:11
<i>Tuesday</i>	90	1 Kings 22:1-12	James 5:12
<i>Wednesday</i>	94	1 Kings 22:13-28	1 Tim. 1:1-11
<i>Thursday</i>	100, 110	1 Kings 22:29-40	1 Tim. 1:12
<i>Friday</i>	119:145-160	2 Kings 1:2-8, 17a	1 Tim. 2:1-10
<i>Saturday</i>	120, 122, 123	2 Kings 2:1-15	1 Tim. 3:1-13
TWENTIETH	11, 12	Mal. 2:14	Matt. 19:3-9a, 13-15
SUNDAY			
AFTER	1, 15	*Eccles. 9:4-10	Eph. 6:1-9
TRINITY	115	Exod. 32:1-6, 15-20, 30-34	1 Cor. 10:14-22
<i>Monday</i>	124, 128	2 Kings 4:8-17	1 Tim. 3:14-4:5
<i>Tuesday</i>	125, 126	2 Kings 4:18-25a	1 Tim. 4:6
<i>Wednesday</i>	127, 130	2 Kings 4:25b-37	1 Tim. 5:1-16
<i>Thursday</i>	141:1-4 & 142	2 Kings 5:1-8	1 Tim. 5:17
<i>Friday</i>	143	2 Kings 5:9-19	1 Tim. 6:1-11
<i>Saturday</i>	149	2 Kings 5:20	1 Tim. 6:12
TWENTY-FIRST	76, 121	*Isa. 59:15b	2 Cor. 10:1-7, 17-18
SUNDAY			
AFTER	27	Baruch 3:14-15, 29-37	John 9:1-38
TRINITY	91	Exod. 33:1, 12-23	Heb. 4:1-13
<i>Monday</i>	2, 3	2 Kings 6:8-14	2 Tim. 1:1-14
<i>Tuesday</i>	5	2 Kings 6:15-23	2 Tim. 1:15-2:13

Psalms and Lessons for the Christian Year

EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Tuesday</i>	39	Job 14:1-14	Matt. 14:13-21
<i>Wednesday</i>	50	Job 18:5-7, 14-21	Matt. 14:22
<i>Thursday</i>	73	Job 21:7-20, 29-33	Matt. 15:1-20
<i>Friday</i>	85, 86	Job 24:1-4, 12-20	Matt. 15:21
<i>Saturday</i>	93, 98	Job 25:2-6 & 26:6-14	Matt. 16:1-12
NINETEENTH	80	Jer. 5:7-19	2 Cor. 13
SUNDAY	103	Wisdom 12:12-19	Matt. 9:1-8
AFTER TRINITY	19, 46	1 Kings 21:1-22	Acts 22:24-23:11
<i>Monday</i>	92	Job 28:12	Matt. 16:13
<i>Tuesday</i>	104	Job 38:1-11, 16-18	Matt. 17:1-13
<i>Wednesday</i>	113, 114	Job 38:19-30	Matt. 17:14
<i>Thursday</i>	116	Job 38:31-38	Matt. 18:1-14
<i>Friday</i>	119:161-176 & 117	Job 39:19	Matt. 18:15
<i>Saturday</i>	144	Job 42:1-9	Matt. 19:1-15
TWENTIETH	145	Jer. 31:31-37	John 13:31-35
SUNDAY	107:1-9, 33-43 or 84	Jer. 2:1-9, 13	Matt. 22:1-14
AFTER			
TRINITY	111, 112	2 Kings 2:1-15	Acts 24:10
<i>Monday</i>	131, 133, 134	Eccles. 1:2-11	Matt. 19:16
<i>Tuesday</i>	132	Eccles. 2:1-11	Matt. 20:1-16
<i>Wednesday</i>	135	Eccles. 2:18	Matt. 20:17
<i>Thursday</i>	137:1-6 & 138	Eccles. 3:1-2, 9-15	Matt. 21:1-16
<i>Friday</i>	139	Eccles. 3:16	Matt. 21:17-32
<i>Saturday</i>	19, 46	Eccles. 5:1-7	Matt. 21:33
TWENTY-FIRST	25	Gen. 15:1-6	Rom. 4:1-8
SUNDAY	30, 146	2 Kings 5:1-15a	John 4:46b
AFTER TRINITY	118	2 Kings 6:8-23	Acts 25:1-22
<i>Monday</i>	4, 8	Eccles. 5:8	Matt. 22:15-33
<i>Tuesday</i>	11, 12	Eccles. 6:1-2, 7-12	Matt. 22:34

Psalms and Lessons for the Christian Year

MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Wednesday</i>	9	2 Kings 9:1-6, 10:1-6	2 Tim. 2:14
<i>Thursday</i>	10	2 Kings 9:17-28	2 Tim. 3
<i>Friday</i>	22	2 Kings 9:30	2 Tim. 4:1-8
<i>Saturday</i>	21:1-6 & 23	2 Kings 11:1-4, 9-16	2 Tim. 4:9
TWENTY-SECOND	32, 43	* <i>Ecclus.</i> 27:30-28:7	Matt. 18:7-20
SUNDAY	147	<i>Baruch</i> 5	1 John 2:24
AFTER TRINITY	71	Num. 20:14	2 Tim. 1:3-14
<i>Monday</i>	18:21-36	2 Kings 17:6-8, 12-18	Titus 1
<i>Tuesday</i>	25	2 Kings 21:1-3, 10-18	Titus 2
<i>Wednesday</i>	28	2 Kings 22:3-13	Titus 3
<i>Thursday</i>	30	2 Kings 22:14	Philemon
<i>Friday</i>	40:1-16	2 Kings 23:1-4, 11-14, 21-23	2 John
<i>Saturday</i>	31	2 Kings 23:24-30	3 John
TWENTY-THIRD	33	Jer. 29:1, 4-14	Titus 3:1-8
SUNDAY	8, 138	* <i>Isa.</i> 64	Matt. 23:1-12
AFTER TRINITY	23, 102:15	Deut. 34	2 Tim. 4:1-8
<i>Monday</i>	41	Jer. 35:1-11	Col. 1:1-17
<i>Tuesday</i>	44	Jer. 35:12	Col. 1:18-2:5
<i>Wednesday</i>	50	Jer. 36:1-8	Col. 2:6-19
<i>Thursday</i>	52, 53	Jer. 36:11-19	Col. 2:20-3:11
<i>Friday</i>	54, 61	Jer. 36:20-26	Col. 3:12-17
<i>Saturday</i>	55	2 Kings 25:8-11, 22, 25-26	Col. 3:18-4:6
TWENTY-FOURTH	66	* <i>Mal.</i> 3:13-4:3	Luke 10:17-24
SUNDAY	20, 28	<i>Ecclus.</i> 36:1-17	1 Tim. 2:1-8
AFTER TRINITY	136	Joshua 23:1-3, 11-16	Luke 13:1-9
<i>Monday</i>	63, 64	Lev. 19:1-2, 9-18	Phil. 1:1-11
<i>Tuesday</i>	68:1-19	Lev. 19:26	Phil. 1:12-26
<i>Wednesday</i>	71	Lev. 20:1-8	Phil. 1:27-2:18
<i>Thursday</i>	74	Lev. 25:23-31	Phil. 2:19
<i>Friday</i>	69:1-22, 30-37	Lev. 26:1-13	Phil. 3
<i>Saturday</i>	79	Lev. 26:27-43	Phil. 4

Psalms and Lessons for the Christian Year

EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
<i>Wednesday</i>	13, 14	Eccles. 8:12—9:1	Matt. 23:1-12
<i>Thursday</i>	16, 17	Eccles. 9:11	Matt. 23:13-23
<i>Friday</i>	6, 26	Eccles. 11	Matt. 23:25
<i>Saturday</i>	18:1-20	Eccles. 12	Matt. 24:1-14
 TWENTY-SECOND SUNDAY AFTER TRINITY	 51 7 65	 1 Kings 8:46-53 Zech. 7:8 2 Kings 9:1-6, 10-13, 16-26	 Luke 7:36 Matt. 18:21 Acts 26
<i>Monday</i>	20, 24	Deut. 4:1-9	Matt. 24:15-28
<i>Tuesday</i>	29, 36:5	Deut. 4:15-24	Matt. 24:29-41
<i>Wednesday</i>	34	Deut. 4:25-31	Matt. 24:42
<i>Thursday</i>	37:1-24	Deut. 4:32-40	Matt. 25:1-13
<i>Friday</i>	37:26	Deut. 5:1-21	Matt. 25:14-30
<i>Saturday</i>	27	Deut. 5:22	Matt. 25:31
 TWENTY-THIRD SUNDAY AFTER TRINITY	 19, 67 72 99, 100	 Ezek. 33:30 Wisdom 6:1-11 2 Kings 23:1-4, 11-14, 21-23	 1 Cor. 4:8-16 Matt. 22:15-22 Acts 27:1-20, 27-32, 39-44
<i>Monday</i>	42, 43	Deut. 6:1-9	Matt. 26:1-16
<i>Tuesday</i>	46, 85	Deut. 6:10-16, 20-25	Matt. 26:17-30
<i>Wednesday</i>	47, 48	Deut. 7:6-13	Matt. 26:31-46
<i>Thursday</i>	49	Deut. 8:1-10	Matt. 26:47-56
<i>Friday</i>	51	Deut. 8:11	Matt. 26:57
<i>Saturday</i>	93, 98	Deut. 9:7-17, 25-29	Matt. 27:1-10
 TWENTY-FOURTH SUNDAY AFTER TRINITY	 139 86 73	 Deut. 33:1-3, 26-29 2 Kings 4:18-37 2 Chron. 36:11	 Jude 1-4, 17-25 Matt. 9:18-26 Acts 28:16
<i>Monday</i>	56, 57	Deut. 10:12	Matt. 27:11-26
<i>Tuesday</i>	67, 84	Deut. 13:1-11	Matt. 27:27-44
<i>Wednesday</i>	72	Deut. 15:7-15	Matt. 27:45-56
<i>Thursday</i>	77	Deut. 17:14	Matt. 27:57
<i>Friday</i>	80	Deut. 18:15	Matt. 28:1-10
<i>Saturday</i>	65	Deut. 19:11	Matt. 28:11

Psalms and Lessons for the Christian Year

MORNING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
THIRD SUNDAY	15, 85	Ruth 1:1-17	Col. 3:5-11
BEFORE ADVENT	112, 113	*Hab. 1:12-2:4, 9-14	Luke 12:35-48
<i>Monday</i>	81	Obadiah 1-9	1 Pet. 1:1-12
<i>Tuesday</i>	82, 101	Obadiah 10	1 Pet. 1:13
<i>Wednesday</i>	86	Mal. 1:6-11	1 Pet. 2:1-10
<i>Thursday</i>	94	Mal. 2:1-10	1 Pet. 2:11-17
<i>Friday</i>	88	Mal. 3:1-15	1 Pet. 2:18
<i>Saturday</i>	104	Mal. 3:16-4:6	1 Pet. 3:1-12
SECOND SUNDAY	75, 138	Isa. 2:6-19	Matt. 25:14-29
BEFORE ADVENT	93, 98	*Isa. 66:1-2, 10, 12-16, 18-23	2 Thess. 1
<i>Monday</i>	105	Lam. 1:1-6	1 Pet. 3:13
<i>Tuesday</i>	106	Lam. 1:15	1 Pet. 4:1-6
<i>Wednesday</i>	113, 114	Lam. 2:1-10	1 Pet. 4:7-11
<i>Thursday</i>	115	Lam. 4:1-6, 9	1 Pet. 4:12
<i>Friday</i>	116, 117	Lam. 4:11-20	1 Pet. 5:1-7
<i>Saturday</i>	120, 123	Lam. 5	1 Pet. 5:8
SUNDAY NEXT	39	Jer. 4:23	Matt. 25:31
BEFORE ADVENT	145	*Jer. 3:14-18	1 Cor. 11:17-32
<i>Monday</i>	124, 128	Joel 1:13	2 Pet. 1:1-11
<i>Tuesday</i>	129, 130	Joel 2:1-11	2 Pet. 1:12
<i>Wednesday</i>	136	Joel 2:12-19	2 Pet. 2:1-10a
<i>Thursday</i>	137:1-6 & 138	Joel 2:21	2 Pet. 2:10b
<i>Friday</i>	142, 143	Joel 3:1-8	2 Pet. 3:1-10
<i>Saturday</i>	146, 149	Joel 3:9-17	2 Pet. 3:11

OPTIONAL PSALMS AND LESSONS FOR THE AUTUMNAL

EMBER DAYS

<i>Ember Wednesday</i>	1, 15	Deut. 18:15	1 Cor. 1:1-18
<i>Ember Friday</i>	48	2 Kings 2:1-15	1 Cor. 9:7
<i>Ember Saturday</i>	132	Ezek. 33:1-9	2 Cor. 6:1-10

Psalms and Lessons for the Christian Year

EVENING PRAYER

<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
THIRD SUNDAY	21, 22:23	Joel 3:9-17	Matt. 13:36-52
BEFORE ADVENT	7	Amos 5:14-24	Gal. 6:1-10
<i>Monday</i>	90	Deut. 24:10-18	1 Thess. 1
<i>Tuesday</i>	91	Deut. 25:1-3, 13-16	1 Thess. 2:1-16
<i>Wednesday</i>	92	Deut. 26:1-11	1 Thess. 2:17-3:13
<i>Thursday</i>	103	Deut. 28: 1-14	1 Thess. 4:1-12
<i>Friday</i>	102	Deut. 29:2, 9-21	1 Thess. 4:13
<i>Saturday</i>	145	Deut. 30:11	1 Thess. 5:1-11
SECOND SUNDAY	9	Gen. 19: 1-3, 12-17, 24-28	Luke 17:20
BEFORE ADVENT	76, 96	2 Esdras 8:63-9:13	2 Pet. 3:1-14, 17-18
<i>Monday</i>	107	Wisdom 1:1-7	1 Thess. 5:12
<i>Tuesday</i>	111, 112	Wisdom 6:1-11	2 Thess. 1
<i>Wednesday</i>	118	Wisdom 6:12-21	2 Thess. 2:1-12
<i>Thursday</i>	121, 122	Wisdom 7:7-14	2 Thess. 2:13-3:5
<i>Friday</i>	125, 126, 127	Wisdom 7:15-22a	2 Thess. 3:6
<i>Saturday</i>	99, 100	Wisdom 7:22-8:1	Jude
SUNDAY NEXT	90	Eccles. 11:9-12:8, 13-14	Heb. 13:1-21
BEFORE ADVENT	103	Isa. 25:1-9	John 5:17-29
<i>Monday</i>	131, 133, 134	Wisdom 9:1-4, 9-11	Rev. 1:1-8
<i>Tuesday</i>	132	Wisdom 9:13	Rev. 1:9
<i>Wednesday</i>	139	Wisdom 10:1-4, 15-21	Rev. 2:1-11
<i>Thursday</i>	140, 141:1-4	Wisdom 11:21-12:2	Rev. 2:12-17
<i>Friday</i>	144	Wisdom 12:12-19	Rev. 3:1-6
<i>Saturday</i>	148, 150	Wisdom 13:1-9	Rev. 3:7-13

OPTIONAL PSALMS AND LESSONS FOR THE AUTUMNAL EMBER DAYS

<i>Ember Wednesday</i>	24, 26	Jer. 42:1-6	1 Tim. 3
<i>Ember Friday</i>	84, 134	Ezek. 13:1-9	2 Tim. 2:19
<i>Ember Saturday</i>	99, 100	Isa. 6:1-8	Heb. 13:7-21

MORNING PRAYER

<i>Occasions</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
THE DEDICATION OF A CHURCH	132	1 Kings 8:22-30	John 10:22-30
PATRONAL FESTIVAL (OF A BISHOP)	132	Isa. 61	Matt. 10:1-20
PATRONAL FESTIVAL (OF A CONFESSOR)	3, 8	Jer. 15:15	Eph. 4:1-13
PATRONAL FESTIVAL (OF A MARTYR)	30	Job 19:23-27	Luke 6:20-36
PATRONAL FESTIVAL (OF A VIRGIN)	96, 97	Isa. 54:1-5, 11-14	Luke 10:38
PATRONAL FESTIVAL (OF A MATRON)	85	Prov. 31:10	Rom. 12
INDEPENDENCE DAY	18:1-20	Isa. 26:1-4, 7-8, 12	John 8:31-36
THANKSGIVING DAY	65 145	Deut. 8:1-11, 17-20 Deut. 26:1-11	1 Thess. 5:12-23 John 6:26-35

MORNING OR EVENING PRAYER

A MEMORIAL DAY	148	<i>Ecclus.</i> 44:1-15	Heb. 11:32-12:2
A NATIONAL OR STATE FESTIVAL	145 or 46, 47	Isa. 25:1-9 & 26:1-4	Heb. 11:8-16 & 12:28
A NATIONAL OR STATE FAST	3, 20 or 80	Dan. 9:3-19	1 Peter 2:9
THE END OF THE YEAR	90	Eccles. 11:1-4, 6-10 & 12:13-14	Rev. 21:1-7
BEFORE A CONFIRMATION	143:1-10 1, 15	Isa. 11:1-9 Ezek. 36:25-28	Acts 19:1-7 Eph. 3:14
BEFORE ORDINATIONS:			
OF A DEACON	36:5 & 63	Isa. 6:1-8	Mark 10:32-45
OF A PRIEST	132	Ezek. 3:1-11	2 Cor. 5:11-6:10
OF A BISHOP	23, 100	Isa. 61	2 Tim. 2:1-15, 19-26
AT THE INSTITUTION OF A MINISTER	99, 100	Ezek. 33:1-9	John 10:1-18
AT THE LAYING OF A CORNERSTONE	118	Isa. 28:14-22	1 Pet. 2:1-10

<i>Occasions</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
THE DEDICATION OF A CHURCH	84 48, 122	Haggai 2:1-9 Gen. 28:10-12, 16-17	1 Cor. 3:9-17 Heb. 10:19-25
PATRONAL FESTIVAL (OF A BISHOP)	23, 100 111, 112	<i>Ecclus.</i> 50:5, 11-21 Isa. 52:1-10	John 21:15-17 John 20:19-23
PATRONAL FESTIVAL (OF A CONFESSOR)	121, 124 118	<i>Ecclus.</i> 2:1-11 Isa. 49:1-12	Luke 12:1-12 Acts 4:5-13
PATRONAL FESTIVAL (OF A MARTYR)	138, 146 116	<i>Ecclus.</i> 51:7-12 Job 5:8-21	Luke 21:10-19 Rev. 7:9
PATRONAL FESTIVAL (OF A VIRGIN)	45 113, 122	Jer. 31:1-14 Joel 2:28	Matt. 25:1-13 Matt. 13:44-52
PATRONAL FESTIVAL (OF A MATRON)	148 34	Esther 4:1, 5-17 Isa. 49:14-21	Luke 23:50-24:19 2 John
INDEPENDENCE DAY	121, 122	Deut. 4:1-14	Gal. 4:26-5:1
THANKSGIVING DAY	147 104	Isa. 12 Deut. 11:8-21	Phil. 4:4-7 1 Tim. 6:6-16

AT A CHURCH CONVENTION	48 27	Isa. 55 Isa. 60	Acts 15:22-31 1 Cor. 12:1-26
AT SERVICES IN THE INTEREST OF CHURCH MISSIONS	67, 138 65 46, 47 102:15 72 96 97	Isa. 43:1-12 Isa. 49:5-13 Isa. 55:1-11 Isa. 9:2-7 Isa. 52:1-10 Isa. 45:20 Isa. 60:1-11	Matt. 28:16 Luke 10:1-9 Luke 24:44-49 John 12:20-32 Rom. 10 Eph. 2:10 Eph. 3:1-12
AT SERVICES IN THE INTEREST OF SOCIAL SERVICE	41 112, 146 107:1-9, 33-43 34	Prov. 11:24 Deut. 24:10 Zech. 8:9-17 <i>Eccles.</i> 9:4-10	Matt. 7:15-21 Luke 10:23-37 2 Cor. 9:1, 6-15 Eph. 6:1-9
AT SERVICES IN THE INTEREST OF CHRISTIAN EDUCATION	19, 63 111, 112 25 27	Deut. 11:18-21, 26-28, 32 Job 28:12 Deut. 6:1-9, 20-25 Isa. 28:9-17	Matt. 18:1-14 Gal. 3:24-4:7 2 Tim. 3:14-4:2 1 Pet. 2:1-10
CHRISTIAN UNITY	85 or 122, 133	Isa. 35	John 17

Psalms and Lessons for the Fixed Holy Days

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WHICH ARE NOT IN THE TABLE OF LESSONS FOR THE CHRISTIAN YEAR

MORNING PRAYER		EVENING PRAYER	
<i>Days</i>	<i>Psalms</i>	<i>First Lesson</i>	<i>Second Lesson</i>
ST. ANDREW			
<i>Eve</i>			
November 30			
ST. THOMAS	34	Isa. 55:1-5	John 1:35-42
<i>Eve</i>			
December 21	27	Job 42:1-6	John 14:1-7
ST. PAUL			
<i>Eve</i>			
January 25	66	Isa. 45:18	2 Cor. 12:1-9
PURIFICATION			
<i>Eve</i>			
February 2	84	1 Sam. 1:21	Gal. 4:1-7†
ST. MATTHIAS			
<i>Eve</i>			
February 24	15, 24	1 Sam. 2:27-35	Matt. 7:15-27
ANNUNCIATION			
<i>Eve</i>			
March 25	8, 113	Isa. 52:7-10	Heb. 2:5††
ST. MARK			
<i>Eve</i>			
April 25	102:15	Isa. 62:6	Rom. 15:4-13
ST. PHILIP AND ST. JAMES			
<i>Eve</i>			
May 1	139	Job 23:3-12	John 1:43
ST. BARNABAS			
<i>Eve</i>			
June 11	1, 15	Job 29:11-16	Acts 9:26-31§

<i>First Lesson</i>	<i>Second Lesson</i>
Isa. 49:1-6	1 Cor. 4:1-16
Zech. 8:20	John 12:20-36
2 Sam. 15:17-21	John 11:1-16
Isa. 43:8-13	1 Pet. 1:3-9
<i>Ecclus.</i> 39:1-10	Gal. 1:1-5, 11-24†
Jer. 1:4-10	Acts 26:1-23
Exod. 13:11-16	Heb. 10:1-10
Haggai 2:1-9	1 John 3:1-8
1 Sam. 16:1-13	1 John 2:15
1 Sam. 12:1-5	Acts 20:17-35
Gen. 3:1-15	Rom. 5:12
1 Sam. 2:1-10	Matt. 1:18-23
<i>Ecclus.</i> 51:13-22	Acts 12:25-13:3
<i>Ecclus.</i> 2:1-11	2 Tim. 4:1-11, 16-18
Prov. 4:7-18	John 12:20-26
Isa. 30:18-21	John 17:1-8
<i>Ecclus.</i> 31:3-11	Acts 4:32
Isa. 42:5-12	Acts 14:8††

The Calendar

JANUARY		FEBRUARY		MARCH	
1	A Circumcision	1	d	1	d
2	b	2	e Purification of Virgin Mary	2	e
3	c	3	f	3	f
4	d	4	g	4	g
5	e	5	A	5	A
6	f Epiphany	6	b	6	b
7	g	7	c	7	c
8	A	8	d	8	d
9	b	9	e	9	e
10	c	10	f	10	f
11	d	11	g	11	g
12	e	12	A	12	A
13	f	13	b	13	b
14	g	14	c	14	c
15	A	15	d	15	d
16	b	16	e	16	e
17	c	17	f	17	f
18	d	18	g	18	g
19	e	19	A	19	A
20	f	20	b	20	b
21	g	21	c	21	c
22	A	22	d	14 22	d
23	b	23	e	3 23	e
24	c	24	f St. Matthias	24	f
25	d Conversion of St. Paul	25	g	11 25	g Annunciation of Virgin Mary
26	e	26	A	26	A
27	f	27	b	19 27	b
28	g	28	c	8 28	c
29	A	29		29	d
30	b			16 30	e
31	c			5 31	f

THE CALENDAR

The Calendar of the American Prayer Book conforms to that of the English 1662 Book, with but few exceptions. Since 1552, the English Book has distinguished 'Red Letter' days—days provided with special liturgical propers of collect, epistle, and gospel—and 'Black Letter' days, which have no liturgical observance. The American Book has never admitted the 'Black Letter' days: the proposal in 1928 to admit them was rejected by General Convention. One of the English 'Black Letter' days, the Feast of the Transfiguration, was adopted in the American Book in 1892 as a 'Red Letter' day, and two national festivals also appear as 'Red Letter' days in the American Calendar: Independence Day and Thanksgiving Day. The 1928 American Book did provide a common proper for 'A Saint's Day' (see p. 258) without specifying what particular names might be used in connection with it.

More detailed notes regarding the origins of our various holy days will be found in the section 'The Collects, Epistles, and Gospels' (p. 90 ff.). The letters placed in the Calendar after the days of the month are explained on page lii ff.

All religions have days and times of special solemnity, of either mythological or historical origin. The Christian Calendar stems directly from that of Judaism. The oldest Jewish festivals were related to the movements of the heavenly planets and the seasons of nature, but after the Babylonian exile Jewish leaders reinterpreted their Calendar as a series of historical commemorations of significant events in the life of the people of God. Past experiences of God's mighty acts, of His extraordinary redemptive activity among His people, were annually relived and renewed, so that their benefits might be continually made effective in the present.

Three Jewish observances were adopted by the Church from the very earliest days, and transformed and charged with new meaning. Passover and Pentecost were the two poles of one continuous fifty-day period celebrating God's ultimate redemptive activity through the death and resurrection of Christ and the outpouring of the Holy Spirit. The weekly observance of the Sabbath was also continued by the Church; but already in apostolic times it had begun to be supplanted, in the Gentile mission churches, by the liturgical assemblies on 'the first day of the week'—Sunday (cf. 1 Cor. xvi.2, Col. ii.16,

The Calendar

APRIL			MAY		JUNE	
	1	g	1	b St. Philip and St. James	1	e
13	2	A	2	c	2	f
	3	b	3	d	3	g
	4	c	4	e	4	A
10	5	d	5	f	5	b
	6	e	6	g	6	c
18	7	f	7	A	7	d
	8	g	8	b	8	e
	9	A	9	c	9	f
15	10	b	10	d	10	g
	11	c	11	e	11	A St. Barnabas
	12	d	12	f	12	b
12	13	e	13	g	13	c
	14	f	14	A	14	d
	15	g	15	b	15	e
9	16	A	16	c	16	f
17	17	b	17	d	17	g
6	18	c	18	e	18	A
	19	d	19	f	19	b
	20	e	20	g	20	c
	21	f	21	A	21	d
	22	g	22	b	22	e
	23	A	23	c	23	f
	24	b	24	d	24	g Nativity of St. John Baptist
	25	c St. Mark	25	e	25	A
	26	d	26	f	26	b
	27	e	27	g	27	c
	28	f	28	A	28	d
	29	g	29	b	29	e St. Peter
	30	A	30	c	30	f
			31	d		

Acts xx.7). And whereas the Sabbath in Judaism was essentially a day of rest from labor as well as a time for corporate worship, in the Church Sunday was not a holiday from work—a thing impossible for Gentiles living in a pagan society—but the day *par excellence* for the celebration of the Eucharist.

The exact motives for the transfer from Saturday to Sunday as a day of religious observance for Christians are none too clear. It may have occurred without conscious design. The Jews, but not the Gentiles, counted the day from sundown to sundown, so that what we should call Friday evening is for the Jew the beginning of the Sabbath. Early Jewish-Christians would continue to observe the Sabbath with their fellow Jews at the synagogue and then assemble towards the close of the day (i.e. late Saturday afternoon) with their Christian brethren. The assembly for mutual edification and prayer would frequently last throughout the evening (cf. Acts xx. 7ff.), and towards daybreak, before dispersing to their several labors, they would break bread together in the Eucharist. After the synagogue assemblies were closed to Christian participation and the numbers of Jewish-Christians had markedly declined in proportion to the numbers of Gentile-Christians, the Saturday evening 'vigil' followed by early Sunday morning Eucharist naturally continued as a fixed custom. The Church soon found a justification for its 'Sunday' observance as a memorial of the resurrection on the first day of the week, every Sunday becoming a 'little Easter,' and called by the Christians 'the Lord's Day' (cf. Rev. i.10).

One must also take into account a developing opposition to Jewish practices and the whole Jewish legal system, as tension between Jew and Christian rapidly increased in the first century (cf. Col. ii.16). For example, pious Jews kept Mondays and Thursdays of every week as fast-days; but by the first half of the second century we find Christians, in deliberate opposition to this arrangement, observing Wednesdays and Fridays as days of fasting and special devotion. These week-day fasts were known in the Western Churches as 'stations' (i.e. watch, guard duty), marked by semi-liturgical assemblies for prayer and instruction—sometimes also for the Eucharist—and associated very soon with pious associations of the days of the betrayal and the crucifixion of the Lord.

Other times of fasting that developed in the early Church were: (1) The fast before Easter (i.e. Lent), which varied in length from

The Calendar

JULY

AUGUST

SEPTEMBER

1 g	1 c	1 f
2 A	2 d	2 g
3 b	3 e	3 A
4 c Independence Day	4 f	4 b
5 d	5 g	5 c
6 e	6 A Transfiguration	6 d
7 f	7 b	7 e
8 g	8 c	8 f
9 A	9 d	9 g
10 b	10 e	10 A
11 c	11 f	11 b
12 d	12 g	12 c
13 e	13 A	13 d
14 f	14 b	14 e
15 g	15 c	15 f
16 A	16 d	16 g
17 b	17 e	17 A
18 c	18 f	18 b
19 d	19 g	19 c
20 e	20 A	20 d
21 f	21 b	21 e St. Matthew
22 g	22 c	22 f
23 A	23 d	23 g
24 b	24 e St.Bartholomew	24 A
25 c St. James	25 f	25 b
26 d	26 g	26 c
27 e	27 A	27 d
28 f	28 b	28 e
29 g	29 c	29 f St. Michael and all Angels
30 A	30 d	30 g
31 b	31 e	

one day to several weeks, according to individual preference. Officially it was associated with the preparation of candidates for baptism at the Easter mysteries. By the fourth century the period of fast began to be stabilized as lasting forty days (though the method of distributing these forty days varied in the different churches), and in its observance all the faithful were expected to associate themselves with the catechumens. (2) The Ember seasons, established at Rome in the early third century, were instituted as counter-observances to pagan harvest festivals in June, September, and December. In the fifth century the fourth Ember season, at the beginning of Lent, was added, and the seasons were associated with ordination to the sacred ministry.

Other than Easter and Pentecost the only festivals of the early Church were the annual commemorations of the 'birthdays in eternity' of the martyrs when, if possible, the Eucharist was celebrated near their place of burial. The oldest example of a 'saint's day' is that of St. Polycarp, Bishop of Smyrna, martyred A.D. 156. The custom of keeping such anniversaries spread to other churches; at Rome it was adopted in the third century. Registers were kept by each Christian community of its local worthies and celebrities who had paid the supreme sacrifice for their faith. The calendars of every church therefore differed from one another, for 'foreign' martyrs, those not belonging to the local community, were admitted only for very special reasons—either the fame of the martyr himself, or more often the transfer of 'relics' from one church to another. After the peace of the Church in the fourth century the inter-exchange of festivals and relics among the churches became more frequent, and calendars began to exhibit a greater proportion of names in common devotion. Non-martyrs now began to appear in the cycle of saints—eminent bishops and teachers, the 'confessors and doctors' of the Church—as well as the anniversaries of the dedication of churches or the translation of relics, whether from church to church or from the graves of the saints to more accessible and sumptuous resting places in the churches.

The fourth century also witnessed the beginnings of historical commemorations of the lives of Christ, St. Mary, and the Apostles. In the East by the latter part of the second century, Epiphany had been instituted in certain heretical circles, from which it was adopted by the orthodox. Its character, however, was less historical than theological—a celebration of the mystery of the Incarnation. The Nativity (25 December) was observed at Rome as early as the reign of Constantine.

The Calendar

OCTOBER	NOVEMBER	DECEMBER
1 A	1 d All Saints	1 f
2 b	2 e	2 g
3 c	3 f	3 A
4 d	4 g	4 b
5 e	5 A	5 c
6 f	6 b	6 d
7 g	7 c	7 e
8 A	8 d	8 f
9 b	9 e	9 g
10 c	10 f	10 A
11 d	11 g	11 b
12 e	12 A	12 c
13 f	13 b	13 d
14 g	14 c	14 e
15 A	15 d	15 f
16 b	16 e	16 g
17 c	17 f	17 A
18 d St. Luke	18 g	18 b
19 e	19 A	19 c
20 f	20 b	20 d
21 g	21 c	21 e St. Thomas
22 A	22 d	22 f
23 b	23 e	23 g
24 c	24 f	24 A
25 d	25 g	25 b Christmas Day
26 e	26 A	26 c St. Stephen
27 f	27 b	27 d St. John Evan- gelist
28 g St. Simon and St. Jude	28 c	28 e Innocents
29 A	29 d	29 f
30 b	30 e St. Andrew	30 g
31 c		31 A

In addition to the above, in November, the first Thursday (or, if any other day be appointed by the Civil Authority, then such day) shall be observed as a Day of Thanksgiving to Almighty God, for the Fruits of the Earth, and all other Blessings of his merciful Providence.

It seems evident that both Epiphany and Christmas were designed to compete with pagan celebrations of the birthday of the Sun-god, which were widely popular in the third and fourth centuries.

A potent stimulus to the development of the Calendar was afforded by the observances connected with the holy sites in Palestine, to which pilgrims from all over Christendom thronged after the peace of the Church under Constantine. The church in Jerusalem in the time of Bishop Cyril (*c.*350-86) promoted picturesque solemnities relating to these places, and their observances were noted and imitated so far as possible by other churches. Thus the Holy Week ceremonies and festivals such as Purification and Ascension Day began. It was only slowly that the desire to fill up gaps in the Calendar by the introduction of feasts of the apostles and other New Testament worthies came into play. But in due course their 'passions' or legendary accounts of martyrdom were circulated, their relics 'invented,' and churches dedicated to their cultus. At Rome, however, the feast of SS. Peter and Paul was instituted as early as the year 258 (see p. 244).

When the Roman liturgy was imposed upon the entire Western Church in the eighth century, the Calendar of the Church in Rome became the basic norm of Western Christendom. In the same era many Gallican saints and other non-Roman names were inserted in it, and in the course of time these were accepted by the Pope. Throughout the Middle Ages local bishops and synods continued their ancient prerogative of introducing new commemorations. By the close of the eleventh century the Popes sought to control the process, but with little success. Not until 1634 did a bull of Pope Urban VIII put an end to the old liberty and confine the authorization of new festivals and the 'canonization' of new saints to the papal Curia.

Feasts multiplied like mushrooms in the Middle Ages until there was hardly a free day left without some special observance. New celebrations of Christian doctrines were introduced, such as Trinity Sunday and Corpus Christi (and most recently, in 1925, the Feast of Christ the King). Complications of classification were evolved to meet the frequent collision of more than one feast falling on the same day. By the time of the Reformation the Calendar had become overloaded, and there was widespread demand for reform—and in more secularly minded circles much complaint over the excessive number of holy days that had become 'holidays.' The process of curtailment had already begun by constituted authority in England before the actual

breach with the Church of Rome. Cranmer made various drafts for revision of the Calendar, but none so drastic as the one that issued in the first Prayer Book of 1549.

The principles underlying the Prayer Book Calendar were two: (1) The uniformity of all observances. Only five feasts were distinguished by a special Proper Preface, and four of these were restored as 'Octaves' in 1552. Later Prayer Book revisions have somewhat extended the use of Proper Prefaces and Octaves. (2) The limitation of liturgical observance to feasts and saints that have a basis in the Scriptures. In other words, the standard for inclusion or rejection from the Calendar was not antiquity of cultus or general popularity, but historical mention in the Bible. Even so, not all Biblical commemorations were retained (e.g. the Visitation and the Transfiguration). All Saints' was not viewed as a real exception to this rule (see p. 256), but under its single observance was lumped all the wealth of Christian sanctity since New Testament times.

Liturgical purists have frequently decried the 'unscientific' elimination of many ancient, well-attested, and universally accepted anniversaries of Christian martyrs and saints, and the preservation of many feasts of apostles that rest on dubious, legendary foundations. Of some of the apostles only the names are known—nothing of their work and labors, their sufferings for the Faith. More serious, however, has been the impoverishment of the Prayer Book as an instrument for teaching and appreciating the history of the Church throughout the ages as exhibited in the lives of its saints. The introduction into the American Book of 1928 of special propers for 'A Saint's Day' and the 'Feast of the Dedication of a Church' are initial steps away from the one-sided Biblical emphasis of the Prayer Book Calendar.

Note on Liturgical Colors. For over a thousand years the Church had no symbolical system for the use of colors in vestments and hangings to distinguish various seasons and holy days one from another. White was the most common color in use for all celebrations of the Eucharist, as appropriate to the purity and festivity that always surround its offering. But splendid ornaments of whatever kind were employed for festive occasions. The medieval mind, much addicted to mystical meanings and elaborations of symbolism, began to evolve certain systems of the use of colors about the twelfth century. The modern system used in the Roman Church, and generally adopted in Anglicanism since the Oxford Movement of a little over a century ago, is found in germ in a treatise of Innocent III, written before his elevation to the papacy in 1198. The Roman system, however, was never extensively used in England before the Reformation, but rather the different scheme of the use of Sarum.

White is always proper for the celebration of the Eucharist; or, for festivals of any kind, the use of the most splendid vestments and hangings available. Either the Sarum or the Roman schemes are legitimate in the Episcopal Church—or any other system—since there is no law or rubric governing this particular ceremonial. Most parishes, however, now use the Roman system: *white*, for all festivals of our Lord, and of saints who are not martyrs; *red*, for feasts of the Holy Spirit and of martyrs; *violet* (a mitigation of black) for seasons of penitence, with *black* only on Good Friday and in services for the departed; *green*, for neutral seasons, such as the period after Epiphany and after Trinity Sunday. The Roman Church also permits the use of *rose* (a mitigation of violet) on the Third Sunday of Advent and the Fourth Sunday of Lent.

Tables and Rules for the Movable and Immovable Feasts,

Together with the Days of Fasting and Abstinence,
through the Whole Year.

RULES TO KNOW WHEN THE MOVABLE FEASTS AND HOLY DAYS BEGIN.

EASTER DAY, on which the rest depend, is always the First Sunday after the Full Moon, which happens upon or next after the Twenty-first Day of March; and if the Full Moon happen upon a Sunday, Easter Day is the Sunday after.

But NOTE, That the Full Moon, for the purposes of these Rules and Tables, is the Fourteenth Day of a Lunar Month, reckoned according to an ancient Ecclesiastical computation, and not the real or Astronomical Full Moon.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after.

Septuagesima Sunday is Nine Weeks before Easter.

Sexagesima Sunday is Eight Weeks before Easter.

Quinquagesima Sunday is Seven Weeks before Easter.

Quadragesima Sunday is Six Weeks before Easter.

Rogation Sunday is Five Weeks after Easter.

Ascension Day is Forty Days after Easter.

Whitsunday is Seven Weeks after Easter.

Trinity Sunday is Eight Weeks after Easter.

A TABLE OF FEASTS,

TO BE OBSERVED IN THIS CHURCH THROUGHOUT THE YEAR.

All Sundays in the Year	St. Bartholomew the Apostle
The Circumcision of our Lord JESUS	St. Matthew, Apostle and Evangelist
CHRIST	St. Michael and all Angels
The Epiphany	St. Luke the Evangelist
The Conversion of St. Paul	St. Simon and St. Jude, Apostles
The Purification of the Blessed Virgin	All Saints
St. Matthias the Apostle	St. Andrew the Apostle
The Annunciation of the Blessed Virgin	St. Thomas the Apostle
St. Mark the Evangelist	The Nativity of our Lord JESUS
St. Philip and St. James, Apostles	CHRIST
The Ascension of our Lord JESUS CHRIST	St. Stephen, Deacon and Martyr
St. Barnabas the Apostle	St. John, Apostle and Evangelist
The Nativity of St. John Baptist	The Holy Innocents
St. Peter the Apostle	Monday and Tuesday in Easter Week
St. James the Apostle	Monday and Tuesday in Whitsun
The Transfiguration of our Lord JESUS	Week
CHRIST	

TABLES AND RULES FOR THE MOVABLE AND IMMOVABLE FEASTS

The Calendar lists only the fixed holy days, or immovable feasts, but the major days of the Christian Year are for the most part 'movable,' that is variable in date, such as all Sundays and the feasts and fasts that depend upon the date of Easter. Thus, there is the possibility of two holy days falling on the same date. For example, the Annunciation may come in Holy Week, Ascension Day fall on SS. Philip and James's Day, or the First Sunday in Advent come together with St. Andrew's Day. Adjustments must therefore be made to avoid these conflicts, so that every holy day may have its full and proper observance. The rules governing the 'precedence' of one day over another are based on two principles:

1. The relative importance of the day. In general those days that relate to the Persons of the Blessed Trinity or to our Lord's Incarnation and Redemption, including the Sundays preparatory to Christmas and Easter, have a priority over days devoted to His disciples.

2. The relative antiquity of the liturgical observance of the day with fixed 'propers.' For a long time the Sundays after Christmas, Epiphany, Easter, and Whitsunday were either 'vacant' (i.e. no fixed propers were provided for them), or they were provided with a choice of propers to be used *ad libitum*. Many saints' days thus antedate them as regards the fixation of their proper texts. Hence, in the case of conflict, let us say, between the Conversion of St. Paul and a Sunday after Epiphany, or between St. James's Day and a Sunday after Trinity, the ancient custom has been to observe the feast of the saint in preference to an undistinguished, ordinary Sunday.

The Roman Missal, which contains many more feasts than our Prayer Book, has an elaborate scheme of classification of days: Doubles of the First and Second Class, Semidoubles, and Simples, not to mention distinctions of Sundays, Weekdays, Vigils, Octaves, and Memorials. All we need, however, for our more simple Prayer Book Calendar are these brief Tables of Precedence. The rule is this: In case of conflict the day of lesser significance is moved to the first 'open day,' the next day that has no appointed collect, epistle, and gospel. For example, if the Annunciation falls in Holy Week it is transferred to the Monday after the First Sunday after Easter. If it falls on

Tables and Rules

A TABLE OF FASTS.

Ash Wednesday

Good Friday

OTHER DAYS OF FASTING, ON WHICH THE CHURCH REQUIRES SUCH A MEASURE OF ABSTINENCE AS IS MORE ESPECIALLY SUITED TO EXTRAORDINARY ACTS AND EXERCISES OF DEVOTION.

- I. The Forty Days of Lent.
- II. The Ember Days at the Four Seasons, being the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14, and December 13.
- III. All the Fridays in the Year, except Christmas Day, and The Epiphany, or any Friday which may intervene between these Feasts.

DAYS OF SOLEMN SUPPLICATION.

The three Rogation Days, being the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord.

TABLES OF PRECEDENCE.

The Holy Days following have precedence of any other Sunday or Holy Day:

The Sundays in Advent
Christmas Day
The Epiphany
Septuagesima Sunday
Sexagesima Sunday
Quinquagesima Sunday
Ash Wednesday
The Sundays in Lent

All the days of Holy Week
Easter Day; and the seven following days
Rogation Sunday
The Ascension Day; and the Sunday after
Ascension Day
Whitsunday; and the six following days
Trinity Sunday

If any other Holy Day fall on any day noted in the preceding Table, the observance of such Holy Day shall be transferred to the first convenient open day.

The following Holy Days have precedence of days not noted in the foregoing Table:

St. Stephen, Deacon and Martyr
St. John, Apostle and Evangelist
The Holy Innocents
The Circumcision of Christ
The Conversion of St. Paul
The Purification of St. Mary the Virgin

St. John Baptist
All Feasts of Apostles or Evangelists
The Transfiguration of Christ
St. Michael and all Angels
All Saints

On these Holy Days the Collect, Epistle, and Gospel for the Feast shall be used; but on Sundays the Collect for the Feast shall be followed by the Collect for the Sunday.

A TABLE

OF THOSE DAYS OR OCCASIONS FOR WHICH COLLECT, EPISTLE, GOSPEL ARE PROVIDED IN THIS BOOK AND WHICH, NOT BEING FIXED DAYS, DO NOT APPEAR IN THE CALENDAR.

The Ember Days
The Rogation Days
Thanksgiving Day

A Saint's Day
Feast of the Dedication
of a Church

The Solemnization of
Matrimony
The Burial of the Dead

a Sunday in Lent it is moved to the following Monday. An interesting and rare case of conflict happened in 1943, when Easter came on the latest possible day for the feast, April 25th, which is also St. Mark's Day. The feast of the evangelist had to be shifted to Monday, May 3rd, and SS. Philip and James, likewise displaced, to Tuesday, May 4th.

Two possible conflicts are not noted in these tables: the conjunction of St. Andrew's Day and Thanksgiving Day, and of Independence Day and a Sunday after Trinity. In the former case St. Andrew's would presumably take precedence and Thanksgiving Day be treated as though it were a Sunday after Trinity, with its collect said after that of St. Andrew. But if the custom remains stable in this country of observing Thanksgiving Day on the fourth Thursday of November—and not always on the last Thursday—this conflict will not arise. In the latter conflict the Sunday would take precedence over Independence Day, which in turn would be transferred to the following Monday—usually a legal holiday also at such times.

It should be noted in the Table of Fasts that the Rogation days are not days of fasting because they are days of Eastertide. Also the weekdays of Advent are not fast days, except, of course, the Fridays. In computing the fast days of Lent, forty in number, the Sundays in Lent are not included, for all Sundays are feast days, commemorating the Lord's resurrection.

Tables for finding Holy Days

TO FIND THE DATE OF EASTER DAY.

THE Numbers prefixed to the several Days, in the foregoing Calendar, between the twenty-first Day of March and the eighteenth Day of April, both inclusive, denote the Days upon which those Full Moons do fall, which happen upon or next after the twenty-first Day of March, in those Years of which they are respectively the Golden Numbers; and the Sunday Letter next following any such Full Moon points out Easter Day for that Year. All which holds until the Year of our Lord 2199 inclusive; after which Year, the places of these Golden Numbers will be to be changed, as is hereafter expressed.

To find Easter Day, look in the first column of the Calendar, between the twentieth Day of March and the nineteenth Day of April, for the Golden Number of the Year, against which stands the Day of the Paschal Full Moon. Then look in the third column for the Sunday Letter next after the Day of the Full Moon; and the Day of the Month standing against that Sunday Letter is Easter Day. If the Full Moon happen upon a Sunday, then (according to the first rule) the next Sunday after is Easter Day.

To find the Golden Number, or Prime, add 1 to the Year of our Lord, and then divide by 19; the Remainder, if any, is the Golden Number; but if nothing remain, then 19 is the Golden Number.

To find the Dominical or Sunday Letter, and the places of the Golden Numbers in the Calendar, see the General Tables which follow.

A TABLE TO FIND THE DOMINICAL OR SUNDAY LETTER.

To find the Dominical or Sunday Letter, according to the Calendar, for any given Year of our Lord, look for the next preceding Hundredth Year in the lower part of this Table, and for the Remainder of the number of the Year in the upper part; and against the Hundredth Year, under the Remainder, you have the Sunday Letter.

NOTE, That in all Bissextile or Leap-years, the Letter under the number marked with an asterisk is the Sunday Letter for the Months of January and February; and the Letter under the Number not so marked is the Sunday Letter for the Remainder of the Year.

Years in excess of Hundreds of Years.									
0*	0	1	2	3	4*	4	5		
	6	7	8*	8	9	10	11		
12*	12	13	14	15	16*	16			
17	18	19	20*	20	21	22			
23	24*	24	25	26	27	28*			
28	29	30	31	32*	32	33			
34	35	36*	36	37	38	39			
40*	40	41	42	43	44*	44			
45	46	47	48*	48	49	50			
51	52*	52	53	54	55	56*			
56	57	58	59	60*	60	61			
62	63	64*	64	65	66	67			
68*	68	69	70	71	72*	72			
73	74	75	76*	76	77	78			
79	80*	80	81	82	83	84*			
84	85	86	87	88*	88	89			
90	91	92*	92	93	94	95			
96*	96	97	98	99					
B	A	G	F	E	D	C	B		
	C	B	A	G	F	E	D		
	E	D	C	B	A	G	F		
	G	F	E	D	C	B	A		

Hundreds of Years.				
1600	2000	2400	2800	3200
1700	2100	2500	2900	3300
1800	2200	2600	3000	3400
1900	2300	2700	3100	etc.

TABLES FOR FINDING HOLY DAYS

The primary, central place of the celebration of Easter in the liturgy has been universally recognized in the Church. Because of its fundamental position in the whole framework of the Church's worship the disagreements of local and provincial churches in computing its date have often highlighted the Church's history—notably so in the beginnings of Christianity in Britain, described in Bede's *Ecclesiastical History of the English People* (Book III).

Even as early as the second century the churches of Asia Minor found themselves in schism with the church at Rome (followed by the rest of Christendom) over the question of the observance of Easter. The Asians followed Jewish custom, which they said was the tradition given them by St. John, in celebrating Easter on the day of the spring full moon, regardless of what day of the week it occurred. They were known as Quartodecimans, from their observance of the feast on the fourteenth day of the month of Nisan, the day when the Paschal lamb was slaughtered (cf. John xix.14, 31, and 1 Cor. v.7-8, xv.20). Rome and the other churches always transferred their celebration to the Sunday following the spring full moon.

The question was finally settled in favor of the Roman custom at the first ecumenical council at Nicaea in 325. It decreed that Easter should always be celebrated on a Sunday, after the full moon occurring on or after the vernal equinox (March 21st). For example, if the full moon came on Saturday, March 21st, the following day would be Easter—the earliest possible day. (The last time this occurred was in 1818, and it will not happen again until 2285.) If the full moon came on Sunday, March 21st, however, then the observance of Easter was to be transferred to the following Sunday, to avoid having the Christian Easter celebrated on the same day as the Jewish Passover. If the full moon should come on March 20th, before the vernal equinox, it would be necessary to wait until the next full moon, which is April 18th; in which case Easter is a week later (if April 18th is a Sunday). Thus the latest possible date of Easter is April 25th, on which it occurred in 1943.

The Dominical or Sunday Letter (from *dominicalis*, pertaining to the Lord or the Lord's Day) is one of the first seven letters of the alphabet that are placed in the Calendar against the numbers indicat-

Tables for finding Holy Days

A TABLE TO FIND EASTER DAY,

FROM THE YEAR OF OUR LORD 1786, TO THE YEAR OF OUR LORD 2013,
BOTH INCLUSIVE, BEING THE TIME OF TWELVE CYCLES OF THE MOON.

<i>Golden Number</i>	<i>Year of our Lord</i>	<i>Easter Day</i>	<i>Year of our Lord</i>	<i>Easter Day</i>	<i>Year of our Lord</i>	<i>Easter Day</i>
1	1786	April 16	1824*	April 18	1862	April 20
2	1787	April 8	1825	April 3	1863	April 5
3	1788*	March 23	1826	March 26	1864*	March 27
4	1789	April 12	1827	April 15	1865	April 16
5	1790	April 4	1828*	April 6	1866	April 1
6	1791	April 24	1829	April 19	1867	April 21
7	1792*	April 8	1830	April 11	1868*	April 12
8	1793	March 31	1831	April 3	1869	March 28
9	1794	April 20	1832*	April 22	1870	April 17
10	1795	April 5	1833	April 7	1871	April 9
11	1796*	March 27	1834	March 30	1872*	March 31
12	1797	April 16	1835	April 19	1873	April 13
13	1798	April 8	1836*	April 3	1874	April 5
14	1799	March 24	1837	March 26	1875	March 28
15	1800	April 13	1838	April 15	1876*	April 16
16	1801	April 5	1839	March 31	1877	April 1
17	1802	April 18	1840*	April 19	1878	April 21
18	1803	April 10	1841	April 11	1879	April 13
19	1804*	April 1	1842	March 27	1880*	March 28
1	1805	April 14	1843	April 16	1881	April 17
2	1806	April 6	1844*	April 7	1882	April 9
3	1807	March 29	1845	March 23	1883	March 25
4	1808*	April 17	1846	April 12	1884*	April 13
5	1809	April 2	1847	April 4	1885	April 5
6	1810	April 22	1848*	April 23	1886	April 25
7	1811	April 14	1849	April 8	1887	April 10
8	1812*	March 29	1850	March 31	1888*	April 1
9	1813	April 18	1851	April 20	1889	April 21
10	1814	April 10	1852*	April 11	1890	April 6
11	1815	March 26	1853	March 27	1891	March 29
12	1816*	April 14	1854	April 16	1892*	April 17
13	1817	April 6	1855	April 8	1893	April 2
14	1818	March 22	1856*	March 23	1894	March 25
15	1819	April 11	1857	April 12	1895	April 14
16	1820*	April 2	1858	April 4	1896*	April 5
17	1821	April 22	1859	April 24	1897	April 18
18	1822	April 7	1860*	April 8	1898	April 10
19	1823	March 30	1861	March 31	1899	April 2

* NOTE, That the Years marked with an asterisk are Bissextile or Leap-years.

ing the day of the month. If the year begins on Sunday, the Dominical Letter A stands against every Sunday in the year. If January 2nd is the first Sunday, then B is the Dominical Letter; if January 3rd is the first Sunday, then C is the Letter. If we know the Sunday Letter of any year we can tell the day of the week of any date in that year by the following process:

1. Determine the Sunday Letter of the desired year from the table on page lii.
2. Add the days of the year to and including the desired date.
3. Divide by 7 (i.e. the number of days in a week). If 7 divides evenly, the day falls on the day prior to that on which the year began. If there is a remainder, count from and including the day on which the year began. For example, if B is the Sunday letter and you wish to find what day July 4th will fall on, you add the days of the months to that date (185), divide by 7 (which leaves a remainder of 3), and since the year began on Saturday, count from then three days to Monday, the desired day.

A leap year has two Sunday Letters, one for January and February, the other (one letter behind) for the rest of the year. If C is the Sunday Letter of a leap year in January and February, B will be the Sunday Letter from March 1st to the end of the year.

Inasmuch as Easter always occurs on Sunday, in order to know its date in any given year it is first necessary to find the Sunday Letter of that year. The table on page lii is designed for that purpose. Thus if we want the year 1975 we find that its Sunday Letter is E—found in the table in the lines horizontal to 1900 and vertical to 75. (In that year January 1st comes on Wednesday, since January 5th is the first Sunday of the year.)

The next step is to find the Golden Number. These numbers tell the days of the full moon, and are based on a cycle of nineteen years, inasmuch as every nineteen years the full moon falls on the same day of the month. In the Prayer Book Calendar these numbers are inserted against the days of March and April only within the period by which Easter is determined. In a complete astronomical calendar they would, of course, be placed against every day in the year. The nineteen-year cycle is only approximately exact, but it is so nearly accurate that there is only an error of one day's time from 1900 to 2199.

In 1900 the Golden Number was 1, and the full moon after the vernal equinox fell on April 14th. Hence Number 1 is placed in the Calendar by April 14th, and there will always be a full moon on that

Tables for finding Holy Days

<i>Golden Number</i>	<i>Year of our Lord</i>	<i>Easter Day</i>	<i>Year of our Lord</i>	<i>Easter Day</i>	<i>Year of our Lord</i>	<i>Easter Day</i>
1	1900	April 15	1938	April 17	1976*	April 18
2	1901	April 7	1939	April 9	1977	April 10
3	1902	March 30	1940*	March 24	1978	March 26
4	1903	April 12	1941	April 13	1979	April 15
5	1904*	April 3	1942	April 5	1980*	April 6
6	1905	April 23	1943	April 25	1981	April 19
7	1906	April 15	1944*	April 9	1982	April 11
8	1907	March 31	1945	April 1	1983	April 3
9	1908*	April 19	1946	April 21	1984*	April 22
10	1909	April 11	1947	April 6	1985	April 7
11	1910	March 27	1948*	March 28	1986	March 30
12	1911	April 16	1949	April 17	1987	April 19
13	1912*	April 7	1950	April 9	1988*	April 3
14	1913	March 23	1951	March 25	1989	March 26
15	1914	April 12	1952*	April 13	1990	April 15
16	1915	April 4	1953	April 5	1991	March 31
17	1916*	April 23	1954	April 18	1992*	April 19
18	1917	April 8	1955	April 10	1993	April 11
19	1918	March 31	1956*	April 1	1994	April 3
1	1919	April 20	1957	April 21	1995	April 16
2	1920*	April 4	1958	April 6	1996*	April 7
3	1921	March 27	1959	March 29	1997	March 30
4	1922	April 16	1960*	April 17	1998	April 12
5	1923	April 1	1961	April 2	1999	April 4
6	1924*	April 20	1962	April 22	2000*	April 23
7	1925	April 12	1963	April 14	2001	April 15
8	1926	April 4	1964*	March 29	2002	March 31
9	1927	April 17	1965	April 18	2003	April 20
10	1928*	April 8	1966	April 10	2004*	April 11
11	1929	March 31	1967	March 26	2005	March 27
12	1930	April 20	1968*	April 14	2006	April 16
13	1931	April 5	1969	April 6	2007	April 8
14	1932*	March 27	1970	March 29	2008*	March 23
15	1933	April 16	1971	April 11	2009	April 12
16	1934	April 1	1972*	April 2	2010	April 4
17	1935	April 21	1973	April 22	2011	April 24
18	1936*	April 12	1974	April 14	2012*	April 8
19	1937	March 28	1975	March 30	2013	March 31

* NOTE, That the Years marked with an asterisk are Bissextile or Leap-years.

day every multiple of nineteen years (i.e. 1919, 1938, 1957, 1976, 1995, and so forth). But the full moons of any given year are eleven days behind those of the preceding year, because the months of the lunar year are shorter than those of the solar year. Thus in 1901, which had 2 as its Golden Number, the full moon came on April 3rd. In 1903, with the Golden Number 4, the full moon fell back to March 12th. This was too early, however, since it fell before the vernal equinox, so the next full moon was taken for reckoning—April 11th.

To find the Golden Number for the year 1975—which we have taken as our test case—we must add 1 (1 is the Number of 1900, 2 of 1901, and so forth) to the year 1975, which makes 1976, and then divide by 19. As there is no remainder, 19 is the Golden Number. We then turn to the Calendar and find that 19 is set by March 27th. Our Sunday Letter we have already found to be E, and this comes next on March 30th. Thus Easter Day in 1975 will be on March 30th. We can check our answer by the convenient table on page liv.

The tables on page lii are short cuts. More complicated are those on pages lvi to lvii, which are designed to show how to find the Sunday Letters and Golden Numbers for any Calendar year. These may change each century, but it so happens that the Golden Numbers are the same for 1900, 2000, and 2100, and the Sunday Letters are the same for the 1900's and 2000's—enough to take care of the lifetime of any of us!

The value of these tables is primarily for historians and chronologists. If a person died on Ascension Day in the Year of our Lord 1800, one can figure from these tables the exact day of the year of the person's demise. For the parish priest the tables have some practical value if he desires to find the exact date for a special future observance he may be planning. The table on page lv, for example, is of considerable help in this regard—for finding the dates of Lenten engagements or of canvasses in the fall, and so forth.

The Scottish, Canadian, and English Proposed (1928) Prayer Books have considerably simplified these tables by removing all of them except one comparable to the table on pages liv to lv. Many people have proposed that the American Prayer Book do the same, or else remove the tables to an appendix.

Tables for finding Holy Days

A TABLE OF THE MOVABLE FEASTS, ACCORDING TO THE SEVERAL DAYS THAT EASTER CAN POSSIBLY FALL UPON.

<i>Easter Day</i>	<i>Sundays after Epiphany</i>	<i>Septua- gesima Sunday</i>	<i>First day of Lent</i>	<i>Ascension Day</i>	<i>Whit- sunday</i>	<i>Sundays after Trinity</i>	<i>Advent Sunday</i>
March 22	1	Jan. 18	Feb. 4	April 30	May 10	27	November 29
March 23	1	Jan. 19	Feb. 5	May 1	May 11	27	November 30
March 24	1	Jan. 20	Feb. 6	May 2	May 12	27	December 1
March 25	2	Jan. 21	Feb. 7	May 3	May 13	27	December 2
March 26	2	Jan. 22	Feb. 8	May 4	May 14	27	December 3
March 27	2	Jan. 23	Feb. 9	May 5	May 15	26	November 27
March 28	2	Jan. 24	Feb. 10	May 6	May 16	26	November 28
March 29	2	Jan. 25	Feb. 11	May 7	May 17	26	November 29
March 30	2	Jan. 26	Feb. 12	May 8	May 18	26	November 30
March 31	2	Jan. 27	Feb. 13	May 9	May 19	26	December 1
April 1	3	Jan. 28	Feb. 14	May 10	May 20	26	December 2
April 2	3	Jan. 29	Feb. 15	May 11	May 21	26	December 3
April 3	3	Jan. 30	Feb. 16	May 12	May 22	25	November 27
April 4	3	Jan. 31	Feb. 17	May 13	May 23	25	November 28
April 5	3	Feb. 1	Feb. 18	May 14	May 24	25	November 29
April 6	3	Feb. 2	Feb. 19	May 15	May 25	25	November 30
April 7	3	Feb. 3	Feb. 20	May 16	May 26	25	December 1
April 8	4	Feb. 4	Feb. 21	May 17	May 27	25	December 2
April 9	4	Feb. 5	Feb. 22	May 18	May 28	25	December 3
April 10	4	Feb. 6	Feb. 23	May 19	May 29	24	November 27
April 11	4	Feb. 7	Feb. 24	May 20	May 30	24	November 28
April 12	4	Feb. 8	Feb. 25	May 21	May 31	24	November 29
April 13	4	Feb. 9	Feb. 26	May 22	June 1	24	November 30
April 14	4	Feb. 10	Feb. 27	May 23	June 2	24	December 1
April 15	5	Feb. 11	Feb. 28	May 24	June 3	24	December 2
April 16	5	Feb. 12	March 1	May 25	June 4	24	December 3
April 17	5	Feb. 13	March 2	May 26	June 5	23	November 27
April 18	5	Feb. 14	March 3	May 27	June 6	23	November 28
April 19	5	Feb. 15	March 4	May 28	June 7	23	November 29
April 20	5	Feb. 16	March 5	May 29	June 8	23	November 30
April 21	5	Feb. 17	March 6	May 30	June 9	23	December 1
April 22	6	Feb. 18	March 7	May 31	June 10	23	December 2
April 23	6	Feb. 19	March 8	June 1	June 11	23	December 3
April 24	6	Feb. 20	March 9	June 2	June 12	22	November 27
April 25	6	Feb. 21	March 10	June 3	June 13	22	November 28

NOTE, That in a Bissextile or Leap-year, the number of Sundays after Epiphany will be the same as if Easter Day had fallen one Day later than it really does. And, for the same reason, one Day must, in every Leap-year, be added to the Day of the Month given by the Table for Septuagesima Sunday, and for the First Day of Lent: unless the Table gives some Day in the Month of March for it; for in that case, the Day given by the Table is the right Day.

Tables for finding Holy Days

GENERAL TABLES

[FOR FINDING THE DOMINICAL OR SUNDAY LETTER, AND THE PLACES OF THE GOLDEN NUMBERS IN THE CALENDAR.

TABLE I.

TO find the Dominical or Sunday Letter for any given Year of our Lord, add to the Year its fourth part, omitting fractions, and also the Number, which, in TABLE I., standeth at the top of the column wherein the number of Hundreds contained in that given Year is found; divide the sum by 7, and if there be no Remainder, then A is the Sunday Letter; but if any number remain, then the Letter which standeth under that Number at the top of the Table, is the Sunday Letter.

NOTE, That in all Bissextile or Leap-years, the Letter found as above will be the Sunday Letter from the first Day of March inclusive, to the End of the Year.

TABLE I.

6 B	5 C	4 D	3 E	2 F	1 G	0 A
				1600	1700	1800
1900 2000	2100	2200	2300 2400	2500	2600	2700 2800
2900	3000	3100 3200	3300	3400	3500 3600	3700
3800	3900 4000	4100	4200	4300 4400	4500	4600
4700 4800	4900	5000	etc.			

TABLE II.

To find the Days to which the Golden Numbers ought to be prefixed in the Calendar in any given Year of our Lord, consisting of entire Hundred Years, and in all the intermediate Years betwixt that and the next Hundredth Year following, look in the first column of this Table for the given Year, consisting of entire Hundreds, and against it, under each Golden Number, you will find the Day of the Month to which that Golden Number ought to be prefixed in the Calendar, during that period of One Hundred Years; and if the number of the Day be greater than 20, it is a Day of March; but if it be less than 20, it is a Day of April.

The asterisk, affixed to certain Hundredth Years, denotes those Years which are still to be accounted Bissextile or Leap-years in the new Calendar; whereas all the other Hundredth Years are to be accounted only common Years.

Tables for finding Holy Days

TABLE II.
THE GOLDEN NUMBERS

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
<i>Years of our Lord</i>																			
1600*	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25
1700, 1800	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26
1900, 2000*, 2100	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27
2200, 2400*	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28
2300, 2500	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29
2600, 2700, 2800*	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30
2900, 3000	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31
3100, 3200*, 3300	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	12	1
3400, 3600*	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2
3500, 3700	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3
3800, 3900, 4000*	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4
4100	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5
4200, 4300, 4400*	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6
4500, 4600	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7
4700, 4800*, 4900	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8
5000, 5200*	28	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9
5100, 5300	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10
5400, 5500, 5600*	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11
5700, 5800	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24	12
5900, 6000*, 6100	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13
6200, 6400*	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14
6300, 6500	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15
6600, 6800*	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18	8	28	16
6700, 6900	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21	9	29	17
7000, 7100, 7200*	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22	10	30	17
7300, 7400	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23	11	31	18
7500, 7600*, 7700	8	28	16	5	25	13	2	22	10	30	18	7	27	15	4	24	12	1	21
7800, 8000*	9	29	17	6	26	14	3	23	11	31	18	8	28	16	5	25	13	2	22
7900, 8100	10	30	18	7	27	15	4	24	12	1	21	9	29	17	6	26	14	3	23
8200, 8300, 8400*	11	31	18	8	28	16	5	25	13	2	22	10	30	17	7	27	15	4	24

Morning and Evening Prayer

together with

Prayers and Thanksgivings

The Litany

A Penitential Office



The Daily Office

MORNING AND EVENING PRAYER

Morning and Evening Prayer are directly descended from the system of daily services of the Middle Ages known as the Canonical Hours and enshrined in the Breviaries of the secular and monastic clergy of the Latin Church. They are also called the Daily Offices, the Choir Offices, or the Divine Office. The medieval services in turn developed out of customs of daily praise, instruction, and prayer, both public and private, observed in the early Church from apostolic times. Indeed they are rooted in the devotional practices of pious Jews at the time of our Lord's birth, who were accustomed to offer prayers three times a day at the hours of the daily sacrifices in the Temple (Psalm lv.18, Dan. vi.10; cf. Acts iii.1, x.3, 9).

By the middle of the sixth century the classic pattern of the Daily Offices in the Western Church had been perfected and outlined in the monastic *Rule* of St. Benedict. It consisted of eight distinct services, although these were counted as only seven, since two of them were celebrated together as one continuous office. Justification for the seven-fold scheme was found in Psalm cxix.164: 'Seven times a day do I praise thee.' These offices were sung daily 'in choir' in all monasteries, cathedrals, and churches with a collegiate body of clergy. Parish clergy, and later the itinerant friars, were expected to read them each day at some convenient time, if they were prevented from attending their choral and corporate recitation in church. The laity were not under any obligation to attend, though they were encouraged to hear them whenever they could do so conveniently—in particular the morning office of Lauds and the evening office of Vespers, commonly said in parish churches on Sundays and holy days.

The eight Canonical Hours or services of the Breviary were these: (1) Matins (also called Nocturns), the longest of all the offices, consisted chiefly of three sets of psalms and lessons. It was a 'vigil' service, begun several hours before dawn. (2) Lauds (sometimes called Matins) followed immediately upon the preceding service, at the break of day. It took its name from Psalms cxlviii–cl, which always formed part of the Office. (3–6) The 'Little Hours' of Prime, Terce, Sext,

and Nones, marked off the major divisions of the day, being said at the first, third, sixth, and ninth hours, respectively, of the daytime. Sections of Psalm cxix formed the principal substance of these offices. (7) Vespers was sung at sundown, and followed the same pattern as Lauds—a few psalms, a short lesson with a responsory anthem, hymn, canticle, and collects. (8) Compline (or bed-time prayers) was said after supper and was a short devotion similar to the ‘Little Hours’ of the day. The entire Psalter was recited every week by way of a regular distribution of the psalms among the various Offices; and the other books of the Bible were appointed to be read at least once in the course of a year (see pp. vii and xff.).

This elaborate system of daily worship, which has been fittingly described as ‘the sanctification of time,’ was not designed solely as a means of personal edification for those who were ‘religious’ by profession. It was also viewed as a part of the Church’s ‘bounden duty and service’ in continual offering to God of ‘the sacrifice of praise and thanksgiving.’ Miss Evelyn Underhill has aptly described the Daily Offices as ‘the ordained form within which the whole Church performs from hour to hour, by night and by day, that unceasing praise of God which is the chief purpose of her existence . . . its prevailing note is and must be adoration not edification.’

It was the genius of great Reformers, such as Luther and Cranmer, to see the potential advantage to the Church of making the Daily Offices a means of corporate worship for all the faithful, the laity as well as the clergy, and, in particular, a vehicle for the recovery of a knowledge of the Holy Scriptures by all the people of God. To achieve these ends required not only the translation of the offices into the vernacular, but a very practical simplification and reduction in both the number of these offices and their content. The artistry of Cranmer’s accomplishment of these purposes has been the admiration of all succeeding generations. His sources for the Offices of Morning and Evening Prayer may be conveniently tabulated as follows:

<i>Morning Prayer</i>		<i>Evening Prayer</i>	
Lord's Prayer (said aloud, not silently)	} Matins	Lord's Prayer (said aloud, not silently)	} Vespers
Versicles and <i>Gloria</i>		Versicles and <i>Gloria</i>	
<i>Venite</i> and Psalms (read in a monthly, rather than a weekly, course)		Psalms (in course, as at Morning Prayer)	
First Lesson <i>Te Deum</i>		First Lesson <i>Magnificat</i>	
<i>Benedicite</i>	} Lauds		} Compline
Second Lesson <i>Benedictus</i>		Second Lesson <i>Nunc Dimittis</i>	
Creed, Lord's Prayer and Suffrages	} Prime	Creed, Lord's Prayer, and Suffrages	
Collect of the Day Collect for Peace	} Lauds	Collect of the Day Collect for Peace	
Collect for Grace	} Prime	Collect for Aid against Perils	} Compline

The short daytime Offices of Terce, Sext, and Nones were not drawn upon, since these offices contained no peculiar or essential matter not found in the other services. And in the interests of simplification Cranmer omitted from his reformed Offices all the antiphons to the Psalms, the blessings and responsories to the lessons, and the metrical hymns, which had given richness but much complication to the medieval services. In the 1552 Book Cranmer added an introductory penitential section to the Daily Office—suggested by similar devotions in the Offices of Prime and Compline (see p. 5). The exactly parallel structure between Morning and Evening Prayer was intended to be a further simplification for the laity in assisting their ready and intelligent participation in the Daily Offices.

Though not intended to be dramatic services like the sacramental rites, the Daily Offices are not lacking a certain rhythm and careful design of movement. They begin with a penitential approach to the holy presence of God, and after a declaration of assurance of His forgiveness and favor towards us move swiftly to acts of praise in the words of the Psalter. Up to this point the service moves primarily in the direction of man to God. Then with the lessons, the movement is reversed, namely, from God to man, in the revelation of God's dis-

closure through the course of history of His redemptive purposes for His creatures—first, in the foreshadowing and preparation of them in the Old Covenant, and secondly, in their fulfilment in the New Covenant established by Christ. The canticle between the lessons serves as a link between the two Covenants or Testaments; and the canticle sung at the conclusion of the lessons—normally a ‘Gospel’ canticle—is a summary response of praise for God’s revelation to us and His redemption of us. The Gospel canticle is a transition to a final man-to-God direction, consisting of a renewed affirmation of our faith in Him by recital of the Creed, and of prayers offered with confidence on the basis of this faith and in the Name of our Redeemer—beginning with the Lord’s Prayer, the model of all our prayers.

The Order for Daily Morning Prayer

¶ *The Minister shall begin the Morning Prayer by reading one or more of the following Sentences of Scripture.*

¶ *On any day, save a Day of Fasting or Abstinence, or on any day when the Litany or Holy Communion is immediately to follow, the Minister may, at his discretion, pass at once from the Sentences to the Lord's Prayer, first pronouncing, The Lord be with you. Answer. And with thy spirit. Minister. Let us pray.*

¶ *And NOTE, That when the Confession and Absolution are omitted, the Minister may, after the Sentences, pass to the Versicles, O Lord, open thou our lips, etc., in which case the Lord's Prayer shall be said with the other prayers, immediately after The Lord be with you, etc., and before the Versicles and Responses which follow, or, in the Litany, as there appointed.*

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab. ii. 20.*

I was glad when they said unto me, We will go into the house of the LORD. *Psalms cxxii. 1.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalms xix. 14.*

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling. *Psalms xliii. 3.*

Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Isaiah lvii. 15.*

The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. *St. John iv. 23.*

MORNING PRAYER

Title. 'Order' means the regular arrangement or sequence of the service. 'Prayer' is used in its most general sense as a synonym for 'worship.' In the popular usage of pre-Reformation times, Lauds and Vespers, the only Breviary Offices attended by the people, were called 'Matins' and 'Evensong.' Cranmer employed these vernacular terms in the 1549 Book, but in 1552 he changed them to 'Morning Prayer' and 'Evening Prayer.' The old titles, however, continue to be used frequently.

Rubrics. In the first Prayer Book of 1549 the Daily Offices followed closely the medieval form. They began with the Lord's Prayer and versicles, 'O Lord, open thou our lips, . . .' and concluded with the three Collects (p. 17). In 1552 the opening sentences and penitential introduction were added; in 1662, the final intercessions. Inasmuch as the customary morning service on Sundays, at least until recent times, consisted of Morning Prayer, Litany, and Ante-Communion (or the full Communion service), there was much repetition, particularly of penitential and intercessory material. Beginning with the American 1892 Book, the tendency has developed in all the Anglican Prayer Books to allow greater flexibility in shortening the Daily Offices, whether used alone or in combination with other services. The variations now allowed not only conform to modern taste for shorter periods of corporate worship but also make the Offices more adaptable to varying needs and situations. Nevertheless the original structure and core of the Daily Offices is left unimpaired. Indeed, when the service is shortened by omission of the penitential introduction, the Lord's Prayer regains its proper, climactic position in the Office (see p. 16).

Sentences. First appearing in the 1552 Book, the opening sentences serve as a sort of introit-anthem, setting the theme and tone of the whole service. In the English Prayer Book, however, all of the sentences dwell upon penitence or forgiveness, and so lead naturally into the Exhortation (p. 5). The American Prayer Book of 1789 introduced three sentences of a more general nature: Hab. ii.20, Mal. i.11, and Psalm xix.14. (The first two of these had appeared in the Proposed

Morning Prayer

Grace be unto you, and peace, from God our Father,
and from the Lord Jesus Christ. *Phil. i. 2.*

Advent. Repent ye; for the Kingdom of heaven is at hand.
St. Matt. iii. 2.

Prepare ye the way of the LORD, make straight in the
desert ■ highway for our God. *Isaiah xl. 3.*

Christmas. Behold, I bring you good tidings of great joy,
which shall be to all people. For unto you is
born this day in the city of David a Saviour, which is
Christ the Lord. *St. Luke ii. 10, 11.*

Epiphany. From the rising of the sun even unto the going
down of the same my Name shall be great among
the Gentiles; and in every place incense shall be offered
unto my Name, and ■ pure offering: for my Name shall be
great among the heathen, saith the LORD of hosts. *Mal. i. 11.*

Awake, awake; put on thy strength, O Zion; put on thy
beautiful garments, O Jerusalem. *Isaiah lii. 1.*

Lent. Rend your heart, and not your garments, and turn
unto the LORD your God: for he is gracious and
merciful, slow to anger, and of great kindness, and
repenteth him of the evil. *Joel ii. 13.*

The sacrifices of God are a broken spirit: ■ broken and ■
contrite heart, O God, thou wilt not despise. *Psalms li. 17.*

I will arise and go to my father, and will say unto him,
Father, I have sinned against heaven, and before thee, and
am no more worthy to be called thy son. *St. Luke xv. 18, 19.*

Good Friday. Is it nothing to you, all ye that pass by?
behold, and see if there be any sorrow like
unto my sorrow which is done unto me, wherewith the
LORD hath afflicted me. *Lam. i. 12.*

In whom we have redemption through his blood, the
forgiveness of sins, according to the riches of his grace.
Eph. i. 7.

Book of 1786.) The 1892 Book conceived the idea of suggestive sentences for the Church seasons, especially appropriate when the penitential introduction is omitted. But any of the sentences may be used at the minister's discretion at any time. For example, the general Sentence from Isaiah lvii.15 is appropriate for penitential seasons; the Sentences marked 'Epiphany' or the first Sentence provided for Whitsunday are suitable for a service emphasizing the theme of Christian missions.

The idea of providing sentences 'proper' to the seasons probably goes back to the service appointed for Thanksgiving Day in the Proposed Book and the 1789 Book. Indeed, the Proposed Book included also a special service of prayer and thanksgiving for Independence Day, with appropriate opening sentences. When in 1928 the special form for Thanksgiving Day was no longer printed as a separate Office, its first two sentences (Prov. iii.9-10, and 19-20) were added to those of Morning Prayer.

In the medieval Offices of Prime and Compline a mutual confession of sin and absolution between the minister and choir was said, not at the beginning, but near the conclusion, of the service. The omission of such forms from the Daily Offices of the 1549 Book is difficult to understand, for penitence is an essential element of any general service of corporate worship. This defect was rectified in the 1552 Book, when the present penitential introduction was inserted. The forms provided are original compositions by the Prayer Book compilers, not translations of the medieval Latin formularies; but their placement at the beginning of the Office may have been suggested by the reformed Breviary of Cardinal Quíñones, which began the Office of Matins with the Lord's Prayer, *Ave Maria*, Confession, and Absolution before 'O Lord, open thou our lips.'

Exhortation. The opening sentences have furnished 'sundry places' in which the Scriptures urge us to repentance and confession of our sin. For sin is the great barrier to communion between God and His creatures. No act of converse with God can be profitable, much less fitting, if we have not laid bare our disobedience to His will and consciously sought reconciliation with His love. The very vision of His holiness as we enter into His presence should evoke in us a recognition of our uncleanness and unworthiness (see Isaiah vi.1ff.). Nor can we dare imagine that we can deceive Him or hide our faults, for

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Easter. He is risen. The Lord is risen indeed. *St. Mark xvi.* 6; *St. Luke xxiv.* 34.

This is the day which the LORD hath made; we will rejoice and be glad in it. *Psalms cxviii.* 24.

Ascension. Seeing that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb. iv.* 14, 16.

Whitsunday. Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. *Acts i.* 8.

Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal. iv.* 6.

Trinity Sunday. Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. *Rev. iv.* 8.

Honour the LORD with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Prov. iii.* 9, 10.

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew. *Prov. iii.* 19, 20.

¶ *Then the Minister shall say,*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may

from Him—according to the opening Collect of the Communion service (p. 67)—‘no secrets are hid.’ Absolute sincerity, however uncomfortable for the sinner, is the primary condition of all true worship. The Exhortation further reminds us that acknowledgment of our sin is all the more fitting when we come together to thank God for His many mercies and benefits freely given us despite our lack of merit.

In the second half of the Exhortation there are outlined the several parts of the service that is to follow—the elements that go to make up any complete act of corporate worship: (1) Penitence, (2) Praise and Thanksgiving, (3) Revelation and Instruction in God’s Word, and (4) Prayers, for both what is desired and what is essential to our needs, whether material or spiritual.

The 1928 Book permitted the substitution of the short Bidding to confession, which the 1892 Book had introduced in Evening Prayer (see p. 23).

A General Confession. The Confession is called ‘general’ because it is said by the entire congregation with the minister. The posture of kneeling for our act of penitence is a sign of our humility both as offenders and as creatures (cf. vs. 6 of the *Venite*). In reciting this Confession we should bear in mind not only our individual offenses and shortcomings, but also our common failures as members of a community. The sins of an individual, even his most secret sins, weaken his spiritual vitality and thereby weaken the spiritual vigor of the whole Church. Conversely, our corporate failures as a Church to measure up to God’s will place obstacles to spiritual growth in the path of all individuals, whether within the Church or without.

The Confession is a tissue of Biblical phrases, based in general upon St. Paul’s analysis of sin in Rom. vii.8–25. The passages quoted occur in the following order: Isaiah liii.6, Psalm cxix.176, 1 Pet. ii.25, Prov. xix.21, Jer. xviii.12, 2 Chr. xxviii.13, Matt. xxiii.23, Psalm xxxviii.3, Luke xviii.13, Psalm li.1, Neh. xiii.22, Psalm li.12, Rom. xv.8, 1 John ii.12, Tit. ii.11–12, John xiv.13. By way of a picturesque comparison of ourselves to wandering and rebellious sheep, we learn that the essence of sin is self-assertion, the following of our own ‘devices and desires’ instead of living ‘to the glory of [God’s] holy Name’ by fulfilling His will and purposes for us. The inevitable result of this is the loss of spiritual health, which only the Shepherd and Provider can

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obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

¶ *Or he shall say,*

LET us humbly confess our sins unto Almighty God.

A General Confession.

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

restore. This He does through the love extended to us by His Son, 'Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness' (1 Pet. ii.24).

The Declaration of Absolution. The Absolution is in the form of a declaration, not of a prayer. The Puritans objected to any idea of priestly absolution at all, and to mollify their consciences somewhat the 1604 edition of the Prayer Book added the phrase 'Remission of Sins' to the title. But the 1662 Book deliberately substituted 'Priest' for 'Minister' in the rubric, for deacons are not given authority in their ordination to declare absolution; it is given only to those who have been ordered priests (see p. 546). In 1789 the American revisers permitted as an alternative the form of absolution in the Holy Communion, since many preferred, according to Bishop White, a 'precatory [i.e. prayer] form which prevailed in the Primitive Church.'

The Declaration opens with a reference to Ezek. xxxiii.11 in stating God's disposition towards sinners. This passage should be compared to our Lord's words: 'I came not to call the righteous, but sinners to repentance' (Mark ii.17). The statement then proceeds to recall the gift and power of declaring forgiveness that the risen Lord imparted to His disciples before His Ascension (John xx.22-3). The conditions necessary to our receiving God's forgiveness have been invariable since the beginning of our Lord's preaching of the gospel of salvation: genuine repentance and sincere faith in the 'good news' brought by Him (Mark i.14-15; cf. Luke xxiv.47, Acts ii.38).

The Absolution concludes with an exhortation to reconciliation with God, that by the gift of His indwelling Spirit, the fruits of our repentance may be won (cf. Ezek. xxxvi.26, Luke xi.13). These fruits are: (1) an acceptable worship, (2) a pure and holy life, and (3) eternal joy in the new life brought us by our Lord Jesus Christ. Notice that the bidding, 'let us beseech him,' does not refer to the Lord's Prayer, which immediately follows the Absolution; it is rather a call to a constant, inner prayer for these fruits of repentance in our life and worship.

Lord's Prayer. In the medieval Offices the Lord's Prayer and *Ave Maria* were said silently as a private devotion before each service. In the 1549 Book Cranmer directed the minister to begin the Office with the Lord's Prayer, but 'with a loud voice.' Although it is most

Morning Prayer

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the People still kneeling.*

¶ *But NOTE, That the Priest, at his discretion, may use, instead of what follows, the Absolution from the Order for the Holy Communion.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him, both here, and wheresoever else it is used in Divine Service.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

fitting to begin all our common prayer with the words taught us by our Lord as the model of all worship, it will be observed that in other services in the Prayer Book the Lord's Prayer is used in a climactic, rather than merely preparatory, position. In our American Book this climactic position is possible only if the penitential introduction is omitted (see rubrics, pp. 3 and 16). The English Book requires it to be said both here and after the Creed. The Scottish and South African Books omit it here altogether. (For a commentary on the Lord's Prayer, see p. 82.)

Versicles. These are the original beginning of the Office, and the first pair, taken from Psalm li.15, has been used to open the Morning Office from earliest times. No more simple and straightforward beginning for God's praise could be imagined than the direct petition to God to open our lips. A second pair of versicles, known to the medieval Offices and contained in other Anglican Prayer Books, has been omitted from the American Book since 1789, namely, Psalm lxx.1, 'O God, make speed to save us; O Lord, make haste to help us.' It would seem to break into the very natural sequence from the first versicles to the praise of the *Gloria* and *Venite*.

The *Gloria Patri* is known as the 'little or minor' doxology to distinguish it from the *Gloria in excelsis* (see p. 25). As a succinct summary of all Christian praise to God in His Triune Being, it properly opens the psalmody of the Office. The 1549 Book added the versicle, 'Praise ye the Lord,' with the addition of *Alleluia* in Eastertide and Whitsuntide; but the 1552 Book dropped the *Alleluia* as redundant, since it means 'Praise the Lord.' The Scottish Book of 1637, followed by the 1662 Book, added, however, the response: 'The Lord's Name be praised.' This is likewise redundant, and it obscures the fact that the *Gloria* is in reality an antiphon to the Psalms, said or sung like other antiphons before and after the Psalms. The exact form of the *Gloria* varied a great deal in antiquity, but after the Arian controversy in the fourth century it was finally fixed and became a sort of test of orthodox belief in the eternal unity and equality of all three Persons of the Holy Trinity. The phrase, 'As it was in the beginning,' is peculiar to the Western form of the *Gloria*. It is instructive to compare it with primitive forms found in the New Testament, such as Rom. xvi.27, Eph. iii.21, 2 Pet. iii.18, and Jude 25 (see commentary, p. 9).

Morning Prayer

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Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. *Amen.*

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¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall be said or sung the following Canticle; except on those days for which other Canticles are appointed; and except also, that Psalm 95 may be used in this place.*

¶ *But NOTE, That on Ash Wednesday and Good Friday the Venite may be omitted.*



¶ *On the days hereafter named, immediately before the Venite may be sung or said,*

¶ *On the Sundays in Advent.* Our King and Saviour draweth nigh; * O come, let us adore him.

¶ *On Christmas Day and until the Epiphany.* Alleluia. Unto us a child is born; * O come, let us adore him. Alleluia.

¶ *On the Epiphany and seven days after, and on the Feast of the Transfiguration.* The Lord hath manifested forth his glory; * O come, let us adore him.

¶ *On Monday in Easter Week and until Ascension Day.* Alleluia. The Lord is risen indeed; * O come, let us adore him. Alleluia.

¶ *On Ascension Day and until Whitsunday.* Alleluia. Christ the Lord ascendeth into heaven; * O come, let us adore him. Alleluia.

¶ *On Whitsunday and six days after.* Alleluia. The Spirit of the Lord filleth the world; * O come, let us adore him. Alleluia.

¶ *On Trinity Sunday.* Father, Son, and Holy Ghost, one God; * O come, let us adore him.

¶ *On the Purification, and the Annunciation.* The Word was made flesh, and dwelt among us; * O come, let us adore him.

¶ *On other Festivals for which a proper Epistle and Gospel are ordered.* The Lord is glorious in his saints; * O come, let us adore him.



Invitatory Antiphons. An antiphon is a short verse or anthem sung before and after a psalm and, in ancient times, also between each verse or pair of verses of a psalm. In the old Latin service books it served three purposes: (1) musical, by denoting the tone or melody to which the psalm was to be sung; (2) devotional, by providing a special theme according to the Church season; and (3) artistic, by serving as a frame of thought for the psalm itself. St. Benedict in his monastic *Rule* (sixth century) prescribed specifically that the *Venite* with an antiphon should be sung every day as the first psalm of Matins (Nocturns). This custom passed into both the Roman and Sarum Breviaries. In the 1549 Book of Cranmer eliminated all antiphons to the Psalms, probably in the interest of simplification of the service for the laity. The American revision of 1928 restored for optional use certain seasonal antiphons to the *Venite* found in the Sarum Breviary. These antiphons are called 'invitatories' from their association with 'the invitatory Psalm,' i.e. the *Venite*. They serve, with the opening Sentences, to link Morning Prayer, at an early stage in the Office, more positively with the seasonal theme, and to relieve, by their seasonal variety, the apparent tediousness of invariable repetition of the *Venite*. Similar provision has been made in the Scottish Book of 1929 and the South African Book of 1944, with more explicit directions for their traditional use than the rubric of the American Book—namely, they should be said or sung both before the *Venite* and after the *Gloria Patri* at the end of the psalm.

Venite, exultemus Domino. The English Prayer Book follows the use of medieval Matins in appointing Psalm xcv in its entirety as the invitatory psalm. The American Prayer Book has omitted since 1789 the last four verses of this Psalm and substituted in its place Psalm xcvi.9, 13. The Scottish Book of 1929 simply allows the omission of the four distasteful verses. Bishop White quaintly said of the alteration made by the 1789 Book: 'We left out the latter part of the "Venite," as being limited to the condition of the Jews.' The *Venite* has always been omitted when Psalm xcv is appointed among the Psalms of the day, that is on the nineteenth day of the month, or, according to the lectionary approved in 1943, on the Fridays of Lent. It is also omitted on festivals when substitute canticles are provided, namely, on Easter Day in all the Anglican Prayer Books, and in addition, on Thanksgiving Day in the American Book, and on Christmas,

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Venite, exultemus Domino.

O COME, let us sing unto the LORD; * let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving; * and show ourselves glad in him with psalms.

For the LORD is a great God; * and a great King above all gods.

In his hand are all the corners of the earth; * and the strength of the hills is his also.

The sea is his, and he made it; * and his hands prepared the dry land.

O come, let us worship and fall down, * and kneel before the LORD our Maker.

For he is the Lord our God; * and we are the people of his pasture, and the sheep of his hand.

O worship the LORD in the beauty of holiness; * let the whole earth stand in awe of him.

For he cometh, for he cometh to judge the earth; * and with righteousness to judge the world, and the peoples with his truth.

¶ *Then shall follow a Portion of the Psalms, according to the Use of this Church. And at the end of every Psalm, and likewise at the end of the Venite, Benedictus es, Benedictus, Jubilate, may be, and at the end of the whole Portion, or Selection from the Psalter, shall be sung or said the Gloria Patri:*

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. Amen.

¶ *Then shall be read the First Lesson, according to the Table or Calendar. And NOTE, That before every Lesson, the Minister shall say, Here beginneth such a Chapter (or Verse of such a Chapter) of such a Book; and after every Lesson, Here endeth the First (or the Second) Lesson.*

Good Friday, Ascension Day, and Whitsunday in the Canadian Book. The Irish 1926, American 1928, and Scottish 1929 Books allow its omission on the two days of mourning in the Church Year, Ash Wednesday and Good Friday.

The *Venite* is a jubilant summons to the whole world of nature and man to worship its Creator, Provider and Judge, with joy and with thanksgiving, in beauty and in awe. With consummate art it weaves together the principal themes of all true worship: the majesty and glory of God manifest in the created order which He has made and over which He presides, His tender care and providence for His people as of a shepherd for his flock, and the stern but just demands of righteousness and truth that he makes upon them as their final Judge. This last, ethical note is particularly characteristic of Jewish and Christian worship, and saves it from both sentimentality and irresponsibility.

The Psalms that follow the *Venite* give expression, in their varying course (see p. ix), to all the themes and moods of worshipers, whether collectively or individually, when they come before the presence of God. Although they were composed in many different times and occasions, they all combine two attitudes and sentiments that make them unrivaled and unsurpassed instruments of worship—complete sincerity and unflinching trust in God.

Gloria Patri (see commentary, p. 8). The use of this doxology has been traditional in the Church from the earliest times, and is intended to give to the Psalms a Christian reference and intention. In the Eastern Church it is customary to sing it at the conclusion of each group of Psalms selected for the Office; in the Western Church it was usually sung after every Psalm. The Proposed Book of 1786 enjoined the Eastern custom, but since 1789 the American Prayer Book has allowed either the Eastern or the Western tradition of use of the *Gloria*.

The Lessons (see the commentary, pp. xff). The permission to omit the rest of Morning Prayer after the first lesson and canticle, if the Holy Communion immediately follows, was adopted by the 1928 Book from the Canadian Book of 1922. The shortened form thus avoids needless duplication of material, and, incidentally, restores to the Eucharist one of its ancient parts—a regular lesson from the Old Testament.

Morning Prayer

¶ Here shall be said or sung the following Hymn.

¶ But NOTE, That on any day when the Holy Communion is immediately to follow, the Minister at his discretion, after any one of the following Canticles of Morning Prayer has been said or sung, may pass at once to the Communion Service.

Te Deum laudamus.

WE praise thee, O God; we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.
To thee all Angels cry aloud; the Heavens, and all the Powers therein;

To thee Cherubim and Seraphim continually do cry,
Holy, Holy, Holy, Lord God of Sabaoth;
Heaven and earth are full of the Majesty of thy glory.
The glorious company of the Apostles praise thee.
The goodly fellowship of the Prophets praise thee.
The noble army of Martyrs praise thee.

The holy Church throughout all the world doth acknowledge thee;

The Father, of an infinite Majesty;
Thine adorable, true, and only Son;
Also the Holy Ghost, the Comforter.

THOU art the King of Glory, O Christ.

Thou art the everlasting Son of the Father.

When thou tookest upon thee to deliver man, thou didst humble thyself to be born of a Virgin.

When thou hadst overcome the sharpness of death, thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious blood.

Te Deum laudamus. The two greatest hymns of the Eastern and Western Churches, the *Gloria in excelsis* and the *Te Deum*, respectively, are the only non-Scriptural hymns appointed as canticles in the Prayer Book. Both were written in the fourth century, after the peace of the Church from persecution; yet both are related, in their literary form, to a more ancient form of praise, inherited from Judaism and underlying also the Proper Prefaces of the Eucharistic liturgy. The authorship of the *Te Deum* is not certainly known, but scholars today generally attribute it to Bishop Niceta (d. after 414) of Remesia (the modern Nish in Yugoslavia). The medieval legend that it was composed spontaneously by St. Ambrose and St. Augustine at the time of the latter's baptism at Milan in 387 is, unfortunately, unacceptable.

The oldest extant manuscript that contains the *Te Deum*, the *Antiphonary* of Bangor (Ireland), dated the end of the seventh century, prefixes to the hymn an antiphon from Psalm cxiii.1 and entitles it 'A Hymn on the Lord's Day.' The sixth-century monastic rule of St. Caesarius of Arles speaks of it as a canticle at Matins, and St. Benedict in his *Rule* appointed it for Matins on Sundays. In the Sarum Breviary the *Te Deum* was the climax of Sunday Matins, except in Advent and from Septuagesima to Easter. The 1549 Book prescribed its use daily except during Lent; but the 1552 removed this exception. However, the tradition of omitting the *Te Deum* in penitential seasons has continued to be generally observed. Indeed, apart from its use in the Daily Office, the *Te Deum* has frequently been used in the Western Church as a complete service in itself on festal occasions of special thanksgiving.

All the recent revisions of the Prayer Book throughout the Anglican communion have printed the *Te Deum* in the stanza division correspondent to its origin and structure. Part I, verses 1-13, is a hymn to the Blessed Trinity, and consists of two stanzas recalling (1) the praise of God by His heavenly hosts in their unceasing *Sanctus* (Isaiah vi.3), and (2) the praise of God by the Church and its saints in a doxology to the Three Persons, Father, Son, and Holy Spirit. Thus the two refrains, the *Sanctus* and the doxology, unite the praise of God's glory as it is revealed to us in Scripture and in the historic Faith of the universal Church. The Prayer Book translation of the original Latin is not as accurate as might be desired, but Cranmer was perhaps unwilling to alter too much the vernacular version already familiar to the people in the pre-Reformation Primers. Verse 1 should read:

Morning Prayer

Make them to be numbered with thy Saints, in glory everlasting.

O LORD, save thy people, and bless thine heritage.
Govern them, and lift them up for ever.

Day by day we magnify thee;

And we worship thy Name ever, world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy be upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded.

¶ *Or this Canticle.*

Benedictus es, Domine.

BLESSED art thou, O Lord God of our fathers: *
praised and exalted above all for ever.

Blessed art thou for the Name of thy Majesty: *
praised and exalted above all for ever.

Blessed art thou in the temple of thy holiness: * praised
and exalted above all for ever.

Blessed art thou that beholdest the depths, and dwellest
between the Cherubim: * praised and exalted above all for
ever.

Blessed art thou on the glorious throne of thy kingdom: *
praised and exalted above all for ever.

Blessed art thou in the firmament of heaven: * praised
and exalted above all for ever.

¶ *Or this Canticle.*

Benedicite, omnia opera Domini.

O ALL ye Works of the Lord, bless ye the Lord: *
praise him, and magnify him for ever.

'We praise thee as God; we acknowledge thee as Lord.' In the original Latin of verses 7-9 there is a fine crescendo of metaphors describing the 'Church Militant': 'the glorious *company* of Apostles, the praiseworthy *regiment* of [Christian] Prophets, the white-robed *army* of Martyrs'—(the term 'white-robed,' translated as 'noble,' having originally suggested the élite troops or bodyguard of the Roman Emperor).

Part II, verses 14-21, is a hymn to Christ, modeled in form upon the parallel verse structure of the Psalms. In content it is similar to the Creed: it is a succinct statement of the Church's belief concerning God the Son:—His pre-existence with His Father 'before all worlds,' His incarnation and passion, His exaltation and second coming to judge the world. The two final verses, 20-21, are a concluding responsory or chorus to the entire hymn, and they formed its original ending, for Part III is a later addition. Verse 16 is literally translated: 'When thou tookest upon thee [to become] man to deliver him, thou didst not abhor a [or, 'the'] Virgin's womb.' The Proposed Book of 1786 introduced in the American Church the rendering, 'thou didst humble thyself . . .,' in place of 'thou didst not abhor the Virgin's womb' in the English Book. In verse 17 'sharpness of death' translates the old Latin 'sting of death' (cf. 1 Cor. xv.55-6). In the concluding verse 21 most ancient manuscripts, though not the one used by Cranmer, read: 'Make them to be dowered with thy saints with glory everlasting.'

Part III, verses 22-9, is a series of suffrages taken, except for verse 26, from the Psalms: xxviii.10, cxlv.2, cxxiii.3, xxxiii.21, xxxi.1, and lxxi.1. They do not belong to the original hymn, for in the Latin text they conform to St. Jerome's Vulgate version of the Bible, not to the old Latin version current in the fourth century when the hymn was composed. At first, they were attached to the *Gloria in excelsis*, but when the *Gloria* was adopted in the West for use at the Mass instead of at the Office (see pp. 25, 84), they were shifted to use with the *Te Deum*. It should be noted that *Gloria Patri* is never sung after the *Te Deum* (cf. the first rubric, p. 9), because the canticle contains within itself its own form of the *Gloria* (vs. 11-13).

Morning Prayer

O ye Angels of the Lord, bless ye the Lord: ★ praise him, and magnify him for ever.

O YE Heavens, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Waters that be above the firmament, bless ye the Lord: ★ praise him, and magnify him for ever.

O all ye Powers of the Lord, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Sun and Moon, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Stars of heaven, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Showers and Dew, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Winds of God, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Fire and Heat, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Winter and Summer, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Dews and Frosts, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Frost and Cold, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Ice and Snow, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Nights and Days, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Light and Darkness, bless ye the Lord: ★ praise him, and magnify him for ever.

O ye Lightnings and Clouds, bless ye the Lord: ★ praise him, and magnify him for ever.

Benedictus es, Domine. To provide a short substitute for the *Te Deum* or the *Benedicite*, the American Book of 1928 and the Scottish Book of 1929 introduced this canticle. (The Irish and South African Books adopted a canticle drawn from Isaiah xxvi.1-8; the English Proposed Book of 1928 employed Psalm li.) The canticle has been used in the Morning Offices of the Eastern Church, and in the ancient Mozarabic liturgy of the Church in Spain it is sung, with the *Benedicite*, daily at the Office of Lauds. In reality the *Benedictus es* and the *Benedicite* are one continuous hymn of praise, which formed an addition or insertion to the Book of Daniel (at iii.23) in the Greek version of the Old Testament. In our Bibles it is included in the Apocrypha under the title 'Song of the Three Holy Children.' The liturgical use of this hymn by the ancient Jews is not known.

Benedicite. By the latter part of the fourth century the *Benedicite* was in use among the psalms of the Morning Office both in the East and in the West. In the Western Breviaries it became fixed as the canticle for Lauds on Sundays. In the 1549 Book Cranmer specified that the canticle should be substituted for the *Te Deum* during Lent, but in 1552 he removed this restriction, for the canticle is no more penitential in character than the *Te Deum*. Cranmer also printed the canticle in full, with the refrain after each verse, although in the Breviary it was customary to shorten the canticle by singing the refrain only after the first, eighteenth, twenty-seventh, and final verses. The Canadian and Scottish Books have returned to the medieval custom, allowing the refrain to be sung only after certain verses or groups of verses. The American Book has always omitted the final verse of the original canticle with its quaint reference to the 'three children': 'O Ananias, Azarias, and Misael, bless ye the Lord . . .' The ancient form of the *Gloria* of the canticle, for which Cranmer substituted the *Gloria Patri*, was restored in part by the American 1928 Book, and in full by the Scottish 1929 and South African 1944 Books.

As stated above, the *Benedicite* is but the continuation of the *Benedictus es*. Considered together, the structure of the hymn is as follows: (1) the *Benedictus es* and verses 1-5 of the *Benedicite* summon to the praise of God His heaven and its hosts; (2) verses 6-17, the physical forces and phenomena of the cosmos; (3) verses 18-26, the earth and its creatures, including man; and (4) verses 27-31, the

Morning Prayer

O LET the Earth bless the Lord: * yea, let it praise him, and magnify him for ever.

O ye Mountains and Hills, bless ye the Lord: * praise him, and magnify him for ever.

O all ye Green Things upon the earth, bless ye the Lord: * praise him, and magnify him for ever.

O ye Wells, bless ye the Lord: * praise him, and magnify him for ever.

O ye Seas and Floods, bless ye the Lord: * praise him, and magnify him for ever.

O ye Whales, and all that move in the waters, bless ye the Lord: * praise him, and magnify him for ever.

O all ye Fowls of the air, bless ye the Lord: * praise him, and magnify him for ever.

O all ye Beasts and Cattle, bless ye the Lord: * praise him, and magnify him for ever.

O ye Children of Men, bless ye the Lord: * praise him, and magnify him for ever.

O LET Israel bless the Lord: * praise him, and magnify him for ever.

O ye Priests of the Lord, bless ye the Lord: * praise him, and magnify him for ever.

O ye Servants of the Lord, bless ye the Lord: * praise him, and magnify him for ever.

O ye Spirits and Souls of the Righteous, bless ye the Lord: * praise him, and magnify him for ever.

O ye holy and humble Men of heart, bless ye the Lord: * praise him, and magnify him for ever.

LET us bless the Father, and the Son, and the Holy Ghost: * praise him, and magnify him for ever.

Church, both of the Old and the New Covenants. Verses 5, 18, and 26 serve as transitions between the various stanzas. The entire hymn is an expanded paraphrase of Psalm cxlviii. For the universality of its call to worship, the canticle cannot be surpassed. Its nearest rival is St. Francis' 'Canticle of the Sun.' A few re-translations based upon the original Greek may be suggestive: verse 8, 'rain-storms and dew'; verse 11, 'extreme cold and burning heat'; verse 12 'dews and snow-storms'; verse 14, 'ice and cold'; verse 20, 'all things that grow on the earth'; verse 21, 'seas and rivers'; verse 22, 'springs of rivers'; verse 25, 'wild animals and domestic flocks.' In verse 29, 'servant' or 'slave' was commonly used in Biblical times to denote those especially devoted to God in carrying out His redemptive purposes. Its loftiest expression is found in the 'Servant of the Lord' poems of Isaiah, notably Isaiah liii, which the Church has always applied to our Lord. In this hymn, however, the 'servants' probably referred originally to the Levites of the Temple, in distinction to the 'priests' of the preceding verse. The 'righteous' and 'humble' of verses 30-31 represent the devout and pious circles from which the hymn first stemmed.

The *Benedicite* may be fruitfully studied, together with Psalm civ and Gen. i, for its reflection of Biblical views concerning the cosmos and in particular its conception of heaven and its angelic orders. The universe is made up of three stories: (1) the heaven above, or heavens (i.e. there may be seven heavens), which is undergirded by the firmament, conceived in the form of a tent, dividing the waters above from the waters beneath; (2) the earth, which appeared when God restrained the waters; and (3) the primeval waters beneath, frequently called the depths or the abyss. In the firmament are set the planets, and from the chambers above it the earth is watered. The angels are the hosts of God's heavenly court or 'temple' (cf. Ezek. xli), and serve God as controllers of nature (i.e. the 'powers') and as His ministers and messengers to men. Higher in rank than the angels, however, are the Cherubim and Seraphim. The Cherubim are winged creatures (cf. Ezek. x) who uphold the throne of God. So in the earthly Temple images of the Cherubim upheld the Ark, the symbolic seat of God's presence among His people (Ex. xxv.18-22). Sometimes the thought is expressed that God rides upon the Cherubim as on the wings of the wind (cf. Psalm xviii.11). The Seraphim are mentioned in the Old Testament only in Isaiah vi.2ff. They also were considered winged creatures, but resembling fiery serpents, who serve as purifying spirits. Again, the Cherubim and Seraphim may represent personifications of the storm clouds of thunder and of lightning.

Morning Prayer

¶ *Then shall be read, in like manner, the Second Lesson, taken out of the New Testament, according to the Table or Calendar.*

¶ *And after that shall be sung or said the Hymn following.*

¶ *But NOTE, That, save on the Sundays in Advent, the latter portion thereof may be omitted.*

Benedictus. St. Luke i. 68.

BLESSED be the Lord God of Israel; * for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us, * in the house of his servant David;

As he spake by the mouth of his holy Prophets, * which have been since the world began;

That we should be saved from our enemies, * and from the hand of all that hate us.

To perform the mercy promised to our forefathers, * and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham, * that he would give us;

That we being delivered out of the hand of our enemies * might serve him without fear;

In holiness and righteousness before him, * all the days of our life.

And thou, child, shalt be called the prophet of the Highest: * for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people * for the remission of their sins,

Through the tender mercy of our God; * whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death, * and to guide our feet into the way of peace.

Benedictus. Logically the *Benedictus* or Song of Zacharias, since it is a 'pre-Incarnation' hymn with especial reference to our Lord's forerunner, St. John Baptist, should come before the second lesson and serve as a link between the Old and the New Testaments, as the *Magnificat* does at Evening Prayer (see p. 26). But its present position in the Office is the result of its order in the sequence of medieval Offices, which Cranmer followed closely—namely, *Te Deum* at Matins, *Benedicite* at Sunday Lauds, and *Benedictus* at daily Lauds after the short Scripture lesson—and of its being the only canticle of the Gospel in the Morning Office, and thus a natural climax to the psalmody of the Office. The American Book of 1789 included only the first four verses, an unfortunate concession to Puritan prejudices against the use of the Gospel canticles. For unless the canticle is sung through at least the eighth verse, it leaves the impression that salvation is solely a negative blessing—deliverance from our enemies—and does not involve the positive demand of service. The 1892 Book restored the full text of the *Benedictus*, but required that it be used in entirety only on Sundays in Advent because of the mention of the 'forerunner' in verse 9.

A companion piece to the *Magnificat*, the *Benedictus* is a Jewish-Christian Messianic psalm, redolent of Old Testament phrases. The early Church in Palestine probably received it from disciples of St. John Baptist and revised it in a few phrases to give it a Christian reference. The psalm begins with a characteristic Jewish benediction or blessing of God, and then passes to a thanksgiving for the coming of the Messiah in the lineage of David. St. John Baptist, the 'child' of verse 9, who was of the priestly tribe of Levi, not of the royal house of Judah, is pictured as the forerunner preparing the way for the true Messiah by his preaching of repentance and the remission of sins. The 'covenant' and 'oath' of God made with Abraham and the fathers are conceived not in the narrow sense of Jewish Messianism, as the establishment of God's people in peace and prosperity in a specific land, but in their universal, spiritual purpose for all the peoples of the earth—namely, the service of God both in worship and in life, without fear of any foes and in full obedience to His righteous will. The description of the Messiah as a 'day-spring' recalls Malachi iv.2; it became a common metaphor among the early Christians to compare Him Who is the Light of the world with the sun, rising and mounting on high to dispel the darkness and give light and guidance (cf. Eph.

Morning Prayer

¶ Or this Psalm.

Jubilate Deo. Psalm c.

O BE joyful in the LORD, all ye lands: * serve the LORD with gladness, and come before his presence with a song.

Be ye sure that the LORD he is God; it is he that hath made us, and not we ourselves; * we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise; * be thankful unto him, and speak good of his Name.

For the LORD is gracious, his mercy is everlasting; * and his truth endureth from generation to generation.

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may, instead of the words, He descended into hell, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *Or the Creed commonly called the Nicene.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

v.14, 2 Pet. i.19). Notice in the final verse the threefold blessing that Christ's salvation brings: truth in the darkness of error and sin, life in the shadow of death, and peace in the tribulations of the world.

Jubilate Deo. The *Jubilate* was the second of the fixed Psalms appointed for Lauds on Sunday. It was introduced by Cranmer in the 1552 Book, not only as a concession to 'Puritan' prejudice against the use of Gospel canticles (see p. 26), but also to avoid repetition of the *Benedictus* when it was read in the second lesson or in the Gospel for the Nativity of St. John Baptist. Two metrical versions of the Psalm are still popular with our congregations: William Kethe's 'All people that on earth do dwell' and Isaac Watts' 'From all that dwell below the skies,' both of them sung with Bishop Thomas Ken's long meter doxology to the tune 'Old Hundredth.' The Psalm is really an invitational hymn like the *Venite*. In the Temple service of the Jews it was associated with the thank-offering, and probably sung during the procession of worshipers to the Temple gates before the sacrifice. In verse 1 'serve' means particularly 'serve in worship.' In verse 2 the Hebrew reads 'we are his' instead of 'not we ourselves,' for the reference is not to God's act of creation, but to His choice of Israel as His peculiar people. In verse 4 the word 'truth' would be better translated 'faithfulness.' Thus the song is an invitation to thanksgiving for three everlasting attributes of God's nature: (1) His goodness and favor; (2) His mercy and loving-kindness; and (3) His faithfulness and constancy.

The Creed. (For an exposition of the Apostles' Creed, see p. 284, for the Nicene Creed, p. 71.) The use of the Apostles' Creed in the Daily Offices is not attested before the eighth century. It was said at Prime and Compline after the Lord's Prayer, but Cranmer reversed this order in the 1549 Book (see p. 30). The Prayer Book position is an improvement over the medieval, for the Creed coming after the New Testament lesson (as it does also in Holy Communion) sums up the Church's formulated faith and belief in the Gospel revelation. Its personal form—notice the 'I,' not 'we'—is a reminder of the individual profession of faith in the Gospel made by each of us at our baptism. In the Office we daily renew and ratify this basic commitment of our lives.

Morning Prayer

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ *And after that, these Prayers following, the People devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

¶ *Here, if it hath not already been said, shall follow the Lord's Prayer.*

Minister. O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

In the Proposed Book of 1786 the phrase, 'He descended into hell,' was omitted from the Creed, since, according to Bishop William White, the clause was not an original part of the Creed and its meaning was so commonly misunderstood. But the Proposed Book went further than this. It dropped from the Prayer Book altogether the Nicene Creed and the so-called Athanasian Creed, which the English Prayer Book appoints on thirteen specified holy days. The English bishops, to whom the Proposed Book was sent for review and criticism when application was made to them for the episcopal succession in America, took strong exception to this radical treatment of the Creeds and demanded that they be restored in their 'integrity.' The New England clergy, led by Bishop Seabury, were also very much disturbed by these proposals. A compromise was reached in the 1789 Book: the disputed clause in the Apostles' Creed was restored, but with permission to substitute in its place the paraphrase, 'He went into the place of departed spirits'; the Nicene Creed was put back into the Communion service, and for good measure was allowed as an alternative at the Daily Offices; but the Athanasian Creed was rejected, with the 'great reluctance' of Bishop Seabury and his New England delegates. The House of Bishops was willing to allow its optional use, but the Deputies would have none of it. It is noteworthy that the use of the Nicene Creed at the Daily Offices, though a liturgical novelty of the American Church, is particularly convenient in those parishes or missions that do not have the regular ministrations of a priest for the Holy Communion but are in charge of a deacon or lay reader.

It is an ancient custom to recite the Creeds facing towards the East—or the altar, which represents the East, from the traditional custom of orientation of churches. This usage probably derives from the ancient ceremonial of Baptism, when the candidate made his renunciations of Satan, the world, and the flesh facing West, and his profession of Christian faith facing East, the direction of the 'day-spring,' which symbolizes for us the dawn upon the world of the true Light, namely Christ. The Jews in their daily devotions always faced in the direction of the Temple at Jerusalem. Another ancient custom is to bow at the Name of Jesus in the Creed, a symbol of our recognition of the Godhead and Lordship of Christ. The Canon Law of the Church of England requires this reverence at every mention of the Name of Jesus in divine service, and not merely at its recital in the Creeds.

Morning Prayer

¶ *Then shall follow the Collect for the Day, except when the Communion Service is read; and then the Collect for the Day shall be omitted here.*

A Collect for Peace.

○ GOD, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; Defend us thy humble servants in all assaults of our enemies; that we, surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. *Amen.*

A Collect for Grace.

○ LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *The following Prayers shall be omitted here when the Litany is said, and may be omitted when the Holy Communion is to follow.*

¶ *And NOTE, That the Minister may here end the Morning Prayer with such general intercessions taken out of this Book, as he shall think fit, or with the Grace.*

A Prayer for The President of the United States and all in Civil Authority.

○ LORD, our heavenly Father, the high and mighty Ruler of the universe, who dost from thy throne behold all the dwellers upon earth; Most heartily we beseech thee, with thy favour to behold and bless thy servant THE PRESIDENT OF THE UNITED STATES, and all others in authority; and so replenish them with the grace of thy Holy Spirit, that they may always incline to thy will, and walk in thy way.

Salutation and Versicles. In the medieval services and in the 1549 Book the mutual greeting of minister and people introduced the Collect after the versicles or suffrages. In 1552 it was moved to its present position and thus made introductory to a new section of the service. The English Book requires the *Kyrie* and the Lord's Prayer to be said after the Salutation. The American Book has always omitted the *Kyrie*; but the 1928 revision recognized the necessity of including the Lord's Prayer here—the true climax of the service (see p. 7)—when the penitential introduction of the Office is omitted. Another peculiarity of the American Book since 1789 has been the reduction of the number of versicles to two pairs in Morning Prayer, rather than the inclusion of the full set of six employed in both Morning and Evening Prayer in all other Anglican Prayer Books. These two, taken from Psalms lxxxv.7 and li.10-11, relate to the two invariable Collects, respectively, which follow the Collect of the Day. (See the commentary on these suffrages in Evening Prayer, p. 31.)

Collect for the Day. The recital of the Collect for the Day towards the conclusion of the Office not only enriches its association with the current themes of the Church seasons, but also serves as a reminder of the Church's central act of corporate worship in the Eucharist. The American Book, in line with its tendency to avoid duplication and repetition when two or more services are said together, provides for the omission of the Collect when the Holy Communion immediately follows Morning Prayer. (On the origin and form of the 'Collect,' see p. 70.)

A Collect for Peace. This Collect was said as a 'Memorial' at the conclusion of Lauds in the Sarum Breviary. It is also found as the Post-Communion Collect in the Mass 'For Peace,' among the Votive Masses of the Missal. It first appears in the Gelasian Sacramentary. In Morning Prayer, as in Evening Prayer (see p. 31), this Collect and the one following it are complementary, the first being a petition for the universal Church in its spiritual warfare in the world, and the second for the specific congregation in its day-to-day tasks and difficulties. Thus, when the service is shortened by concluding with the Grace after these Collects, nothing essential to corporate worship is lost; for these prayers summarize all our supplications for 'those things which are requisite and necessary, as well for the body as the soul'

(p. 6). The Collect for Peace begins with an acknowledgment that the highest purpose for our lives, towards which God's grace and love are continually extended to us, is peace and concord, whether in the world, in the Church, or in our hearts. Such peace is possible only among those who have found true spiritual life, both now and everlastingly, through knowledge of Him as revealed in His Son (cf. John xvii.3), and who serve Him with complete self-giving because they have been freed by His forgiveness and grace from the bondage of selfishness and sin (cf. John viii.32-6, Rom. vi.22). In the original Latin form of the Collect the thought is vividly and tersely put: 'whom to know is to live, whom to serve is to reign.' The petition of the Collect proceeds with the request for God's protection and help in our struggle to win this peace against all the adversaries of His will, both material and spiritual. We do not ask to be removed from the conflict, for as long as there is sin in the world and in our lives such assaults of enemies are inevitable. We do pray that we may have such sure trust in God's invincible power, made manifest and available to us in the 'might' by which our Lord conquered sin and Satan, that we may neither fear the sufferings evil can inflict nor be anxious about the ultimate victory. (Cf. Psalm xxvii.1-3, Phil. i.28.)

A Collect for Grace. This Collect from the Gregorian Sacramentary was used in the Sarum Office of Prime. The principal theme of the Collect is similar to that of the preceding one, but it is more personal and immediate in its direction. Its language and spirit recall many of the Psalms, notably Psalm xci. In the central petition we ask to be delivered not only from sin itself, but from the occasions that lead us to sin. (Cf. the Lord's Prayer: 'Lead us not into temptation, but deliver us from evil.')

Rubrics. The Scotch Book of 1637 enjoined the use of the prayers for the king, the clergy and people, the Prayer of St. Chrysostom, and the Grace, at this place whenever the Litany was omitted. The 1662 Book, which removed these prayers from the end of the Litany to the Office, allowed their omission if the Litany was said, and the 1892 Book extended this permission when the Holy Communion followed, for the intercessions of the Litany and the Holy Communion cover the same subject matter of prayer. The 1928 Book added the second rubric with the intent of making the use of the Office more flexible. (See p. 31.)

It is of interest to recall that the American Book from 1789 to 1928 placed the first rubric not in this place, but after the prayer for the President. Bishop White told the Rev. Dr. William Augustus Muhlenberg that this peculiarity was a concession to the desire of George Washington to hear the prayer in his behalf, inasmuch as he seldom attended Evening Prayer, and, in his time, the Litany contained no specific petition for the President (see p. 55).

A Prayer for the President. Adapted by the 1789 Book from the Prayer for the King in the English Book, this prayer first appeared in two books of Private Prayers issued in 1547 and again in the Primer of 1553. The 1559 Book of Queen Elizabeth placed it at the end of the Litany, but the 1662 Book moved it to its present position. Bishop William White in a letter to Bishop Thomas C. Brownell of Connecticut, February 8, 1822, remarked: 'It may be questioned, whether in a government which gives no power commensurate with life, it be congruous to pray for the long life and prosperity of the first Magistrate; but it is contemptible to cavil at the title of "God's servant," as applied to an unbelieving President, when everyone, who understands Greek, knows that he is so called in Rom. xiii.4.' The custom of offering prayers for civil rulers is one of the most ancient traditions of Christian corporate worship (cf. 1 Tim. ii.1-2). In the early centuries of persecution of Christianity such intercessions were in essence prayers for peace, and in particular peace for the Church. In England, since the Reformation, the king has been the Head or supreme Governor of the temporal Church; hence it is natural that the prayer in his behalf should come first among the intercessions for the Church, before the prayer for the clergy and people. The same order is followed in the petitions of the Bidding Prayer, the Litany, and the intercession of the Holy Communion.

The opening address of the prayer is based upon 2 Chr. xx.6, Psalms cxiii.5-6, and xxxiii.13-14. For the contrast it suggests between the universal rule of God and the limited sovereignty of earthly governors, see the commentary in Evening Prayer, page 32. In the English Book the word 'health' is coupled with 'wealth,' meaning 'weal' or 'welfare,' a much richer conception than our substitute of 'prosperity.' The 'heavenly gifts' we ask for our rulers are more explicitly recited in the alternative prayer following: 'O Lord our Governor.' The final petition is taken from Psalm xxi.6.

Morning Prayer

Endue them plenteously with heavenly gifts; grant them in health and prosperity long to live; and finally, after this life, to attain everlasting joy and felicity; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O LORD our Governor, whose glory is in all the world; We commend this nation to thy merciful care, that being guided by thy Providence, we may dwell secure in thy peace. Grant to THE PRESIDENT OF THE UNITED STATES, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into

The alternative prayer was added in 1928. Although its thought was suggested by the second Collect for the King in the English Book, it is actually a new prayer, written by Mr. George Zabriskie of the Revision Commission (cf. pp. 35-6). The Commission intended it to be a substitute for the first prayer, not an alternative. But this section of the Prayer Book was under consideration by General Convention just at the time of President Wilson's tragic breakdown of health, and the Convention decided to retain the first prayer because of its more personal character. The brief preamble of this second prayer recalls Psalm viii.1, though its phrases are commonly found in the Old Testament. The several petitions are based upon Isaiah xi.2, and implore for our temporal rulers those gifts of the Spirit that the prophet enumerated as endowments of the Messiah in the rule of His Kingdom: wisdom and understanding, counsel and might, knowledge and the fear of the Lord.

A Prayer for the Clergy and People. This prayer, from the Gelasian Sacramentary, was included in the Primers and at the end of the Litany when it was first issued in 1544. The 1662 Book placed it in the Daily Offices. The American Book of 1789 changed the quaint address of the English form ('who alone workest great marvels') to the phrase taken from James i.17 ('from whom cometh every good and perfect gift'). Bishop Cosin and later the 1689 Commissioners had proposed a change in this preamble. The word 'healthful' means 'saving,'—the grace that makes us 'whole' from the sickness of sin (cf. our Lord's words, Mark ii.17). Without this blessing from God we cannot 'please' Him, for only by His help can we gratify and delight Him by 'being fruitful in every good work' (cf. Col. i.10). The beautiful comparison of God's grace to refreshing dew recalls several Old Testament passages: Deut. xxxiii.28, Psalm cxxxiii.3, and Hos. xiv.5 Notice how this petition asks of God the same Spirit and the same grace for both the clergy and the people, for the blessings and responsibilities of both are essentially one and the same.

Morning Prayer

the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we commend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

** This may be said when any desire the prayers of the Congregation.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [** particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

** This may be said when any desire to return thanks for mercies vouchsafed to them.*

¶ NOTE, That the General Thanksgiving may be said by the Congregation with the Minister.

A Prayer for all Conditions of Men. The prayer is attributed to the Rev. Dr. Peter Gunning, Master of St. John's College, Cambridge, and later Bishop of Chichester (1670-74) and of Ely (1675-84). Dr. Gunning was a staunch royalist and high churchman, and has been described as a man 'well read in fathers and councils' and 'the incomparable hammer of the schismatics.' He took an active part in the Savoy Conference of 1661. There is no doubt that he intended the phrase in this prayer, 'all who profess and call themselves Christians,' to be aimed at the Puritans. Originally the prayer was written for use in the chapel of St. John's as a substitute for the Litany in Evening Prayer. The 1662 revisers eliminated the first part, with its intercessions for the king, the clergy, et cetera, as these were already provided for by the preceding prayers. This explains the somewhat sudden introduction of the word 'finally' towards the end of the prayer in its present form. The American Prayer Book placed it among the prayers of the Daily Offices, rather than among the occasional Prayers; and the 1892 Book restored the optional clause, which had been omitted in 1789.

The prayer contains three specific petitions. The first is for the missionary spread of the Gospel—the knowledge of God's 'saving health among all nations' (Psalm lxvii.2). This was the first note of concern for missions that found a place in the Prayer Book, and it doubtless reflects the development of English colonial expansion in the seventeenth century (see p. 38). The second petition, with its phrases from John xvi.13, Psalm xxv.9, and Eph. iv.3, is concerned with the unity of the Church. In Dr. Gunning's time the English Church lost the national unity it had maintained since the Reformation. But the disunity of Christendom beyond the confines of England was already a tragic fact. The final petition is for the afflicted and the suffering. The word 'estate' refers to external circumstances in general, not merely to property. Similarly, the now famous phrase of the opening supplication, 'all sorts and conditions of men,' is descriptive of outward conditions rather than of inner character of men.

A General Thanksgiving. The original suggestion for the phrasing of this thanksgiving appears to have been a private prayer of Queen Elizabeth issued in 1596. Bishop Edward Reynolds of Norwich (1661–76), a man of Puritan sympathies, composed it in its present form for the 1662 Book. The style is a striking contrast and the subject matter a complementary balance to the preceding intercession of Bishop Gunning, the militant foe of Puritanism. It is interesting that whereas Gunning's prayer leans heavily upon Scriptural citations, Reynolds' thanksgiving is more theological in vocabulary, though not without clear allusions to Biblical words and phrases. 'Hope of glory' is obviously taken from Col. i.27; and the concluding petition looks back upon the opening versicle of the Office from Psalm li.15 and a phrase in the *Benedictus*, Luke i.75. Both prayers are built upon the doctrine of God in His threefold activity as Creator, Preserver, and Redeemer; and in both prayers the fruits of God's redemption of us through Christ are recounted. In the former, they are: way of truth, unity of spirit, bond of peace, and righteousness of life; in the latter, they are more succinctly stated: the means of grace and the hope of glory.

The New Testament teaches us that thanksgiving is an essential part of Christian worship, and that the giving of thanks to God for His mercies is both a natural and a necessary accompaniment of our requests for His continued providence and grace (cf. Phil. iv.6; 1 Tim. ii.1). Hence our American revisers of 1789 were well advised in moving the General Thanksgiving from the occasional Prayers and making it a regular part of the corporate worship of the Daily Office. It gives to the Office a concluding 'eucharistic' note, especially appropriate when the Office is not followed immediately by the Eucharist proper. And like the concluding thanksgiving of the Holy Communion itself (p. 83), it serves to direct our worship in the sanctuary to the tasks of service in the world and so relates our daily prayers to our daily lives by linking the due service of our lips to the dutiful service of our deeds.

The rubric that provides for the common recital of the thanksgiving by minister and congregation is the recognition of a long-established custom—and a very natural one, since the 'general' character of the thanksgiving is comparable to the 'general' confession of sin the entire congregation makes at the beginning of the Office. The Irish Book of 1878 was the first to include such a rubric. The American Book added it in 1928.

A Prayer of St. Chrysostom. Archbishop Cranmer found this prayer in the Greek Liturgy, ascribed to St. Chrysostom (d. 407) though actually of the fifth century, when he was searching for suggestions for the English Litany of 1544. The 1662 Book first joined it to the Daily Office, in addition to the Litany; the American 1928 Book removed it from the Litany (see p. 59). The prayer is based upon our Lord's sayings recorded in Matt. xviii.19-20, but in the English version of Cranmer a curious conflation of two distinct sayings of Jesus occurs, resulting in an unfortunate statement of His teaching concerning prayer. In Matt. xviii.19 Jesus says that if two of His disciples *agree* in whatsoever they ask, it shall be done by the Father; and in verse 20 He goes on to say that where two or three are gathered together in His Name, He is in the midst of them. The original Greek of the prayer conforms to verse 19 and so fits in with the 'one accord' of the opening address. (Cf. also John xiv.14, 1 John v.14-15; and Acts i.14, ii.1, et cetera, where the early Christians are described as being together 'with one accord.') Such accord in prayer is a gift of grace. It is none other than to pray 'in Christ's Name,'—to pray as He did, 'Not my will, but Thine be done.' Indeed, the entire prayer is addressed to Christ, although this is obscured by the opening address to 'Almighty God.' When our wills are, like our Lord's, conformed to God's will, then only do the inner 'desires' of our hearts agree with the outward 'petitions' of our lips and we are truly of 'one accord' with Him and with one another. The word 'expedient' means 'suitable' or 'advantageous,' not, as it commonly means today, 'politic' or 'opportune' (cf. 1 Cor. x.23). Notice also the coupling of 'knowledge of thy truth' and 'life everlasting,' as in the Collect for Peace (p. 17).

The Grace (2 Cor. xiii.14). This is a prayer, not a benediction. It was inserted after the Litany in 1559 and added to the Offices in 1662. It is frequently used in the Eastern liturgies as a salutation before the *Sursum corda* of the Eucharist (p. 76). In the Offices it serves both as a final doxology by its naming of the Holy Trinity, and as a prayer for the chief gifts and graces of the Three Persons: the Son's favor towards us in His redeeming act; the Father's love; and the Spirit's bond, uniting us in fellowship one with another and communicating God's love and Christ's grace among us in His Body, the Church.

Morning Prayer

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Morning Prayer.

The Order for Daily Evening Prayer

¶ *The Minister shall begin the Evening Prayer by reading one or more of the following Sentences of Scripture; and then he shall say that which is written after them. But he may, at his discretion, pass at once from the Sentences to the Lord's Prayer.*

¶ *And NOTE, That when the Confession and Absolution are omitted, the Minister may, after the Sentences, pass to the Versicles, O Lord, open thou our lips, etc., in which case the Lord's Prayer shall be said with the other prayers, immediately after The Lord be with you, etc., and before the Versicles and Responses which follow.*

THE LORD is in his holy temple: let all the earth keep silence before him. *Hab. ii. 20.*

LORD, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Psalms xxvi. 8.*

Let my prayer be set forth in thy sight as the incense; and let the lifting up of my hands be an evening sacrifice. *Psalms cxli. 2.*

O worship the LORD in the beauty of holiness; let the whole earth stand in awe of him. *Psalms xcvi. 9.*

Let the words of my mouth, and the meditation of my heart, be alway acceptable in thy sight, O LORD, my strength and my redeemer. *Psalms xix. 14.*

Advent. Watch ye, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. *St. Mark xiii. 35, 36.*

Christmas. Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. *Rev. xxi. 3.*

Evening Prayer

Epiphany. The Gentiles shall come to thy light, and kings to the brightness of thy rising. *Isaiah lx. 3.*

Lent. I acknowledge my transgressions, and my sin is ever before me. *Psalm li. 3.*

To the Lord our God belong mercies and forgivenesses, though we have rebelled against him; neither have we obeyed the voice of the LORD our God, to walk in his laws which he set before us. *Dan. ix. 9, 10.*

If we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 St. John i. 8, 9.*

Good Friday. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. *Isaiah liii. 6.*

Easter. Thanks be to God, which giveth us the victory through our Lord Jesus Christ. *1 Cor. xv. 57.*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. *Col. iii. 1.*

Ascension. Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. *Heb. ix. 24.*

Whitsunday. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High. *Psalm xlv. 4.*

The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev. xxii. 17.*

Trinity Sunday. Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. *Isaiah vi. 3.*

EVENING PRAYER

The structure of Evening Prayer is exactly similar to that of Morning Prayer. Only minor variations of detail exist between them, notably the omission of the invitatory psalm, the *Venite*, at the Evening Office. Further shortening of Evening Prayer is permissible by the omission of one lesson and canticle (p. 25), and, even on days of fasting and abstinence, of the penitential introduction (p. 23). But Evening Prayer may be lengthened by using the *Gloria in excelsis* at the end of the whole selection of Psalms (p. 25) and by the singing of an anthem after the third Collect (p. 31).

The opening sentences are arranged, as in Morning Prayer, according to the Church seasons—a plan adopted in the 1892 Book. Two sentences only are common to both services: Hab. ii.20 and Psalm xix.14. No sentences are provided for Thanksgiving Day, presumably since the chief services proper to this day are customarily held only in the morning.

The short bidding, alternative to the long Exhortation, was introduced in the 1892 Book, to avoid the tediousness of overmuch repetition. Also the long Exhortation, like the *Venite*, might be considered as sufficient, when read in the morning, for the entire day's corporate worship.

The permission to omit at any time the entire penitential introduction to Evening Prayer may not always be spiritually advantageous. To confess one's sins and seek God's pardon at the close of the day's work is perhaps more natural than to do so when one has just arisen from refreshing sleep. There is always in us the disposition to sin, but at the end of the day we could more readily make up a lengthy list of the times we have given in to this disposition during our waking hours.

Evening Prayer

LET us humbly confess our sins unto Almighty God.

¶ *Or else he shall say as followeth.*

DEARLY beloved brethren, the Scripture moveth us, in sundry places, to acknowledge and confess our manifold sins and wickedness; and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father; but confess them with an humble, lowly, penitent, and obedient heart; to the end that we may obtain forgiveness of the same, by his infinite goodness and mercy. And although we ought, at all times, humbly to acknowledge our sins before God; yet ought we chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which are requisite and necessary, as well for the body as the soul. Wherefore I pray and beseech you, as many as are here present, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying—

A General Confession.

¶ *To be said by the whole Congregation, after the Minister, all kneeling.*

ALMIGHTY and most merciful Father; We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent; According to thy promises declared unto

Evening Prayer

mankind In Christ Jesus our Lord. And grant, O most merciful Father, for his sake; That we may hereafter live a godly, righteous, and sober life, To the glory of thy holy Name. Amen.

The Declaration of Absolution, or Remission of Sins.

¶ *To be made by the Priest alone, standing; the People still kneeling.*

ALMIGHTY God, the Father of our Lord Jesus Christ, who desireth not the death of a sinner, but rather that he may turn from his wickedness and live, hath given power, and commandment, to his Ministers, to declare and pronounce to his people, being penitent, the Absolution and Remission of their sins. He pardoneth and absolveth all those who truly repent, and unfeignedly believe his holy Gospel.

Wherefore let us beseech him to grant us true repentance, and his Holy Spirit, that those things may please him which we do at this present; and that the rest of our life hereafter may be pure and holy; so that at the last we may come to his eternal joy; through Jesus Christ our Lord. Amen.

¶ *Or this.*

THE Almighty and merciful Lord grant you Absolution and Remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. Amen.

¶ *Then the Minister shall kneel, and say the Lord's Prayer; the People still kneeling, and repeating it with him.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against

Evening Prayer

us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then likewise he shall say,*

O Lord, open thou our lips.

Answer. And our mouth shall show forth thy praise.

¶ *Here, all standing up, the Minister shall say,*

Glory be to the Father, and to the Son, and to the Holy Ghost;

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Minister. Praise ye the Lord.

Answer. The Lord's Name be praised.

¶ *Then shall follow a Portion of the Psalms, according to the Use of this Church. And at the end of every Psalm, and likewise at the end of the Magnificat, Cantate Domino, Bonum est confiteri, Nunc dimittis, Deus misereatur, Benedic, anima mea, may be sung or said the Gloria Patri; and at the end of the whole Portion or Selection of Psalms for the day, shall be sung or said the Gloria Patri, or else the Gloria in excelsis, as followeth.*

Gloria in excelsis.

GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

The alternative Absolution (corresponding to the alternative use of the Absolution of Holy Communion at Morning Prayer) was proposed in the 1892 revision, but only adopted in the 1928 Book. It is taken from the Sarum Office of Compline, a service that gave many other features to Evening Prayer. The same Absolution is provided also in the Communion of the Sick (p. 323), and a variant of it in the Litany for the Dying (p. 319). It is not a declaration, as is the preceding form, but a prayer, though bereft of a concluding oblation 'through Jesus Christ our Lord.' The grace of God's forgiveness affords pardon for offenses past, change of life in the present, and strength for obedience and service in the future. Notice that the word 'consolation' means primarily 'encouragement.'

Gloria in excelsis. The provision of this canticle as an alternative to *Gloria Patri* is a peculiarity of the American Prayer Book. Until the 1928 revision it was permitted also in this place in Morning Prayer. Bishop William White explained in a letter to Bishop Thomas C. Brownell, dated February 8, 1822, that it 'was introduced under the notion, that the singing of it would add to the beauty of the service.' The *Gloria in excelsis* is a Greek hymn used in the Daily Offices of the Eastern Church since the fourth century. It is known as the 'greater or major doxology'—to distinguish it from the *Gloria Patri*—and is sung at the conclusion of the psalmody of Lauds. Many Western Churches adopted it in the service of Matins for a time, until the spread of the Roman liturgy throughout Western Christendom confined its use to the Mass. (For a commentary on its text, see p. 84.)

Evening Prayer

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then shall be read the First Lesson, according to the Table or Calendar.*

¶ *After which shall be sung or said the Hymn called Magnificat, as followeth.*

¶ *But NOTE, That the Minister, at his discretion, may omit one of the Lessons in Evening Prayer, the Lesson read being followed by one of the Evening Canticles.*

Magnificat. St. Luke i. 46.

MY soul doth magnify the Lord, * and my spirit hath rejoiced in God my Saviour.

For he hath regarded * the lowliness of his handmaiden.

For behold, from henceforth * all generations shall call me blessed.

For he that is mighty hath magnified me; * and holy is his Name.

And his mercy is on them that fear him * throughout all generations.

He hath showed strength with his arm; * he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat, * and hath exalted the humble and meek.

He hath filled the hungry with good things; * and the rich he hath sent empty away.

He remembering his mercy hath holpen his servant Israel; * as he promised to our forefathers, Abraham and his seed, for ever.

The Puritans had a strong distaste for the use of the Gospel canticles, even though they were part of Holy Scripture. To satisfy their consciences Cranmer introduced into the 1552 Book selected Psalms as alternatives to the *Benedictus*, *Magnificat*, and *Nunc Dimittis*. The Proposed Book of 1786 made no change in this arrangement, but in 1789 the strength of Puritan prejudice was sufficient to cause the elimination of the *Magnificat* and *Nunc Dimittis* from the American Prayer Book, and the provision of two other Psalms for use as canticles at Evening Prayer: *Bonum est confiteri* and *Benedic, anima mea*. Bishop White, in the letter quoted above (p. 25), says simply: 'Whether the changes in the Psalms and the Hymns after the Lessons, be improvements, must be left to the decision of taste.' Fortunately the decision was made, in the 1892 revision, to restore the Gospel canticles traditionally associated in the Western Church with the Evening Office.

Magnificat. The Song of our Lord's mother, which the Evangelist attributes to the occasion of her visit to the mother of St. John Baptist, has been used as a canticle in the Church's liturgical Offices from at least the fourth century, if not earlier. In the Eastern Churches it found a place in the Office of Lauds, as it did also for a time in certain monasteries of Gaul. But St. Benedict, following no doubt the custom of the Roman Church, appointed it as the climax of the Vespers Office; and with this Office the canticle soon became associated in the West. In his combination of elements from Vespers and Compline to make up the service of Evening Prayer Archbishop Cranmer fittingly set the *Magnificat* in a position where it links the lesson of the Old Testament with that of the New. For the *Magnificat* is the loveliest flower of Hebrew Messianic poetry, blossoming on the eve of the Incarnation. Its direct model was the Song of Hannah (1 Sam. ii.1-10), but its several phrases are a mosaic of allusion and quotation of the whole range of the Old Testament. It could have been composed only by one who was intimately conversant with the Scriptures and in perfect concord with its piety and aspiration. It sums up the hope of the lowly and meek, the hungry and poor for the redemptive fulfilment of God's promises to Israel. In addition, 'its simple faith, its joyful hope, its humble gratitude and its calm submission bear eloquent testimony to the character and spirit of her who was chosen to be the mother of the Lord.'

Evening Prayer

¶ Or this Psalm.

Cantate Domino. Psalm xcviij.

O SING unto the LORD a new song; * for he hath done marvellous things.

With his own right hand, and with his holy arm, * hath he gotten himself the victory.

The LORD declared his salvation; * his righteousness hath he openly showed in the sight of the heathen.

He hath remembered his mercy and truth toward the house of Israel; * and all the ends of the world have seen the salvation of our God.

Show yourselves joyful unto the LORD, all ye lands; * sing, rejoice, and give thanks.

Praise the LORD upon the harp; * sing to the harp with a psalm of thanksgiving.

With trumpets also and shawms, * O show yourselves joyful before the LORD, the King.

Let the sea make a noise, and all that therein is; * the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills be joyful together before the LORD; * for he cometh to judge the earth.

With righteousness shall he judge the world, * and the peoples with equity.

¶ Or this.

Bonum est confiteri. Psalm xcii.

IT is a good thing to give thanks unto the LORD, * and to sing praises unto thy Name, O Most Highest;

To tell of thy loving-kindness early in the morning, * and of thy truth in the night season;

Upon an instrument of ten strings, and upon the lute; * upon a loud instrument, and upon the harp.

Cantate Domino. Introduced in the 1552 Book as an alternative to the *Magnificat*, this Psalm is a general invitational of praise, summoning the whole world of nature and man to rejoice in the marvelous and mighty works of God. It is strongly reminiscent of the *Venite*, particularly in the note of judgment it sounds at its conclusion, and of other Psalms of the same type, notably Psalm xcvi. The timeless themes of God's creation and judgment serve the psalmist as a background for a 'new song' celebrating His redemptive acts for His people in the course of history. For these 'marvellous things' he calls upon 'the house of Israel,' the heathen of 'all lands,' and all created nature, to 'sing, rejoice, and give thanks.' In verse 7 'shawms' are wind instruments or horns; in verse 9 'floods' should be translated 'rivers.'

Bonum est confiteri. The 1789 Book provided these first four verses of Psalm xcii as an alternative to the *Cantate Domino*. The canticle is peculiar to the American Prayer Book, and summarizes the thought of the preceding canticle. At the time of our Lord this Psalm was especially appointed for use in the Temple at the morning sacrifice on the Sabbath Day.

Evening Prayer

For thou, LORD, hast made me glad through thy works; *
and I will rejoice in giving praise for the operations of thy
hands.

¶ *Then a Lesson of the New Testament, as it is appointed.*

¶ *And after that shall be sung or said the Hymn called Nunc dimittis,
as followeth.*

Nunc dimittis. St. Luke ii. 29.

LORD, now lettest thou thy servant depart in peace, *
according to thy word.

For mine eyes have seen * thy salvation,
Which thou hast prepared * before the face of all
people;

To be a light to lighten the Gentiles, * and to be the
glory of thy people Israel.

¶ *Or else this Psalm.*

Deus misereatur. Psalm lxxii.

GOD be merciful unto us, and bless us, * and show us
the light of his countenance, and be merciful unto us;
That thy way may be known upon earth, * thy saving
health among all nations.

Let the peoples praise thee, O God; * yea, let all the
peoples praise thee.

O let the nations rejoice and be glad; * for thou shalt
judge the folk righteously, and govern the nations upon
earth.

Let the peoples praise thee, O God; * yea, let all the
peoples praise thee.

Then shall the earth bring forth her increase; * and
God, even our own God, shall give us his blessing.

God shall bless us; * and all the ends of the world shall
fear him.

Nunc dimittis. The Song of Simeon has been sung at the Evening Offices of the Church since the fourth century. In the West it became the canticle for Compline in the Roman and Sarum Breviaries. It was also sung in the procession before Mass on the Feast of Purification (cf. p. 232). As the *Magnificat* looks forward to the Incarnation, this canticle looks back upon it as an accomplished fact. Thus it appropriately follows the New Testament lesson, as the *Magnificat* appropriately precedes it. And whereas the *Magnificat* concentrates its thought upon the Incarnation as the fulfilment of Israel's hope, the *Nunc dimittis* contemplates the universal meaning of the Incarnation, not only as 'the glory' of Israel but also as the 'light' of the Gentiles. The transition the *Nunc dimittis* makes between the New Testament revelation and the Creed of the Church (p. 29) is logical and instructive.

Deus misereatur. The appointment of Psalm lxvii, made in the 1552 Book as an alternative to the *Nunc dimittis*, is especially apt, for it strikes the same universal note in its prayer that God's redemptive action be made known 'among all nations.' Its threefold reference to Israel, the nations, and the world of nature suggests comparison with the *Cantate Domino*, with which it is liturgically correlative. The Psalm opens with a citation of the Priestly Blessing (Num. vi.24-6), followed by two verses with choral response. A final stanza refers to a specific blessing of God—the ingathered harvest. Doubtless the Psalm was originally composed for liturgical use at a harvest festival.

Evening Prayer

¶ Or this.

Benedic, anima mea. Psalm ciii.

PRAISE the LORD, O my soul; * and all that is within me, praise his holy Name.

Praise the LORD, O my soul, * and forget not all his benefits:

Who forgiveth all thy sin, * and healeth all thine infirmities;

Who saveth thy life from destruction, * and crowneth thee with mercy and loving-kindness.

O praise the LORD, ye angels of his, ye that excel in strength; * ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the LORD, all ye his hosts; * ye servants of his that do his pleasure.

O speak good of the LORD, all ye works of his, in all places of his dominion: * praise thou the LORD, O my soul.

¶ *Then shall be said the Apostles' Creed by the Minister and the People, standing. And any Churches may, instead of the words, He descended into hell, use the words, He went into the place of departed spirits, which are considered as words of the same meaning in the Creed.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The

Benedic, anima mea. These initial and concluding verses of Psalm ciii were added to the American Prayer Book in 1789 as an alternative to Psalm lxvii. The entire Psalm is one of the noblest utterances of praise to God for His merciful goodness to those who fear and obey Him. Its feeling for the tender compassion of God towards His wayward children is matched only by some of the parables of our Lord. In the two sections of the Psalm that make up this canticle a contrast is pointed between the sinfulness and frailty of God's earthly servants and the strength and constancy in obedience of His heavenly hosts. Yet in whatever sphere of His dominion, whether earth or heaven, His creatures are summoned to praise His mercy and provident goodness.

The Creed. See p. 15.

Evening Prayer

Resurrection of the body: And the Life everlasting. Amen.

¶ *Or the Creed commonly called the Nicene.*

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ *And after that, these Prayers following, the People devoutly kneeling; the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

¶ *Here, if it hath not already been said, shall follow the Lord's Prayer.*

Originally the Daily Offices ended with the lessons. But during the Middle Ages it became customary to add to them brief devotions in the form of versicles and responses and prayers. The Sarum Offices for Lauds, Prime, Vespers, and Compline concluded thus: *Kyrie*, Lord's Prayer, Creed (at Prime and Compline only), suffrages or preces (i.e. versicles and responses), Salutation ('The Lord be with you,' etc.), Collect, Memorials (i.e. prayers for particular remembrances), and a final Salutation with the versicles, 'Let us bless the Lord' and 'Thanks be to God.' In the 1549 Book Cranmer followed this order closely, but in 1552 he placed the Creed and Salutation before the *Kyrie* and directed that the Lord's Prayer be said by all the congregation instead of by the minister alone. The final Salutation and versicles were omitted altogether from the Prayer Book. The American Prayer Book has never included the *Kyrie*, and from 1789 to 1892 it provided only the first and last pairs of suffrages before the Collects, as is still the case in Morning Prayer.

The suffrages or versicles before the Collects adopted by Cranmer were similar in scope to those of Lauds and Vespers, with the exception of a set of petitions for the departed. He used, however, the vernacular forms already familiar to the people from the Bidding of the Bedes (see p. 47), said during the Sunday procession before Mass. All of them are taken from the Psalms, except the fifth pair, which is derived from an antiphon said before the Memorial 'For Peace.' The texts are: Psalm lxxxv.7, xx.9, cxxxii.9, xxviii.10, and li.10a, 11b. In the American Prayer Book the response of the fifth suffrage is also from the Psalms (iv.9), being substituted for the English response: 'Because there is none other that fighteth for us, but only thou, O God.'

It will be noticed how aptly each pair of versicles serves as a summary of one of the prayers that follow, so that if the prayers should be omitted, this 'little litany' would still cover the same range of petition and intercession. The first pair belong to the Collect of the Day, the last two pairs with the two fixed and invariable Collects respectively.

A Collect for Peace. This is from the Gelasian Sacramentary, and served as the Collect of the Votive Mass 'For Peace' in the Sarum (and Roman) Missal. It is exactly correlative in its position in the service and in the substance of its thought to the Collect for Peace in Morning Prayer (p. 17). It also has very close affinities with the Col-

Evening Prayer

Minister. O Lord, show thy mercy upon us.

Answer. And grant us thy salvation.

Minister. O Lord, save the State.

Answer. And mercifully hear us when we call upon thee.

Minister. Endue thy Ministers with righteousness.

Answer. And make thy chosen people joyful.

Minister. O Lord, save thy people.

Answer. And bless thine inheritance.

Minister. Give peace in our time, O Lord.

Answer. For it is thou, Lord, only, that makest us dwell in safety.

Minister. O God, make clean our hearts within us.

Answer. And take not thy Holy Spirit from us.

¶ *Then shall be said the Collect for the Day, and after that the Collects and Prayers following.*

A Collect for Peace.

O GOD, from whom all holy desires, all good counsels, and all just works do proceed; Give unto thy servants that peace which the world cannot give; that our hearts may be set to obey thy commandments, and also that by thee, we, being defended from the fear of our enemies, may pass our time in rest and quietness; through the merits of Jesus Christ our Saviour. *Amen.*

A Collect for Aid against Perils.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *In places where it may be convenient, here followeth the Anthem.*

¶ *The Minister may here end the Evening Prayer with such Prayer, or Prayers, taken out of this Book, as he shall think fit.*

lect for the Fifth Sunday after Easter (p. 175). The preamble of the Collect outlines succinctly the steps by which God's gifts of grace are brought to fruition in our experience: first, the kindling of His desires in our hearts; second, the formation of purposeful resolves ('counsels') in our minds; and finally, their issuance in righteous deeds. We then ask for that distinctive gift of peace that our Lord gave to His disciples before His departure from them, a peace 'not as the world giveth' (John xiv.27) or can give. For such peace is an inward calm, a 'rest and quietness,' the fruit of obedience to God's will and of trust in His protection. We do not ask to be removed from the assaults and tribulations of the world, but from the fear of them, a gift that comes only to those who are resolved to do the will of God in devotion to His commandments.

A Collect for Aid against Perils. Also from the Gelasian Sacramentary, this Collect was used in the Sarum Office of Compline. It corresponds to the Collect for Grace in Morning Prayer, and, like it, is a petition for the immediate day and hour, in contrast to the preceding prayer, which is without limit of time or occasion. The Collect is woven about the thoughts so often expressed in the Psalter, e.g. Psalms iii.5, iv.9, xiii.3, et cetera. The cover of darkness and the helplessness of sleep inspire fear for 'those evils which the craft and subtilty of the devil or man worketh against us' (p. 58), and terror for natural calamities or death which may befall us; but only to those who have not put their trust in Him to Whom 'the darkness is no darkness, but the night is as clear as the day' (cf. Psalm cxxxix.11), and Who loves us for the sake of Him Who is 'the light of the world' (John viii.12, ix.5).

The Anthem. The word 'anthem' is an Anglicized form of 'antiphon.' In the pre-Reformation period it was customary to sing at the end of the Morning and Evening Offices an antiphon, usually one in honor of the Blessed Virgin. The custom of singing anthems at the end of Morning and Evening Prayer continued after the Reformation, though there was no rubrical provision for them. In the 1662 Book, which printed additional prayers after the Collect for Aid, the historic place of the anthem was recognized by a rubric at this place and also after the Collect for Grace in Morning Prayer. The American Prayer Book introduced this rubric in 1892, but only in Evening Prayer.

Evening Prayer

*A Prayer for The President of the United States,
and all in Civil Authority.*

ALMIGHTY God, whose kingdom is everlasting and power infinite; Have mercy upon this whole land; and so rule the hearts of thy servants THE PRESIDENT OF THE UNITED STATES, *The Governor of this State*, and all others in authority, that they, knowing whose ministers they are, may above all things seek thy honour and glory; and that we and all the People, duly considering whose authority they bear, may faithfully and obediently honour them, according to thy blessed Word and ordinance; through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth ever, one God, world without end. *Amen.*

A Prayer for the Clergy and People.

ALMIGHTY and everlasting God, from whom cometh every good and perfect gift; Send down upon our Bishops, and other Clergy, and upon the Congregations committed to their charge, the healthful Spirit of thy grace; and, that they may truly please thee, pour upon them the continual dew of thy blessing. Grant this, O Lord, for the honour of our Advocate and Mediator, Jesus Christ. *Amen.*

A Prayer for all Conditions of Men.

O GOD, the Creator and Preserver of all mankind, we humbly beseech thee for all sorts and conditions of men; that thou wouldest be pleased to make thy ways known unto them, thy saving health unto all nations. More especially we pray for thy holy Church universal; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. Finally, we com-

A Prayer for the President. This is the only one of the five concluding prayers of Evening Prayer that differs from the five in Morning Prayer. The change was made in 1892. This prayer is an adaptation of the Prayer for the King introduced in the 1549 Book for use with the Collect for the Day at Holy Communion. The address of the prayer points a contrast between God's authority, which is everlasting in time and infinite in power, and the authority of earthly rulers, which is for a limited term and is subject, in constitutional states, to the laws of the commonwealth. The second part of the prayer recalls the teaching of St. Paul in Rom. xiii.1ff. (cf. 1 Pet. ii.13-17), concerning the honor and obedience due to constituted civil authority as 'powers ordained of God.'

Evening Prayer

mend to thy fatherly goodness all those who are any ways afflicted, or distressed, in mind, body, or estate; [**especially those for whom our prayers are desired;*] that it may please thee to comfort and relieve them, according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions. And this we beg for Jesus Christ's sake. *Amen.*

** This may be said when any desire the prayers of the Congregation.*

A General Thanksgiving.

ALMIGHTY God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men; [**particularly to those who desire now to offer up their praises and thanksgivings for thy late mercies vouchsafed unto them.*] We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

** This may be said when any desire to return thanks for mercies vouchsafed to them.*

¶ NOTE, That the General Thanksgiving may be said by the Congregation with the Minister.

Evening Prayer

A Prayer of St. Chrysostom.

ALMIGHTY God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise that when two or three are gathered together in thy Name thou wilt grant their requests; Fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Here endeth the Order of Evening Prayer.

Prayers and Thanksgivings

PRAYERS.

¶ *To be used before the Prayer for all Conditions of Men, or, when that is not said, before the final Prayer of Thanksgiving or of Blessing, or before the Grace.*

A Prayer for Congress.

¶ *To be used during their Session.*

MOST gracious God, we humbly beseech thee, as for the people of these United States in general, so especially for their Senate and Representatives in Congress assembled; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the good of thy Church, the safety, honour, and welfare of thy people; that all things may be so ordered and settled by their endeavours, upon the best and surest foundations, that peace and happiness, truth and justice, religion and piety, may be established among us for all generations. These and all other necessities, for them, for us, and thy whole Church, we humbly beg in the Name and mediation of Jesus Christ, our most blessed Lord and Saviour. *Amen.*

For a State Legislature.

O GOD, the fountain of wisdom, whose statutes are good and gracious and whose law is truth; We beseech thee so to guide and bless the Legislature of this State, that it may ordain for our governance only such things as please thee, to the glory of thy Name and the welfare of the people; through Jesus Christ, thy Son, our Lord. *Amen.*

For Courts of Justice.

ALmighty God, who sittest in the throne judging right; We humbly beseech thee to bless the courts of

PRAYERS AND THANKSGIVINGS

The first Prayer Book of 1549 included six Collects (see p. 49) and the two prayers 'For Rain' and 'For Fair Weather' for use after the Offertory when there was no Communion but only Ante-Communion. Each successive revision of the Prayer Book has increased the number of special prayers and indicated their appropriate use not only at the Holy Communion but also at the Daily Offices or with the Litany. The rubric indicates the order of their insertion at Morning or Evening Prayer; that is, these specific prayers with particular intentions should precede the general, summary intercession 'For all Conditions of Men.' Similarly, particular thanksgivings follow the 'General Thanksgiving' (cf. rubric on p. 50). When used at the Holy Communion these occasional prayers and thanksgivings should come after the Creed, as directed by the second rubric on page 71, so that their intentions may be taken up into the offering of the people and the general intercession for Christ's Church.

The following intercessory prayers may be classified according to subject and theme: 1 to 4, the State; 5 to 12, the Church and its Ministry; 13 to 17, the Order of Nature; 18 to 22, War and Peace; 23 to 30, Education and Christian Service; and 31 to 36, the Sick and Afflicted.

1. *A Prayer for Congress.* This prayer is an adaptation of 'A Prayer for the High Court of Parliament' in the 1662 Book, which in turn goes back to a form issued in 1625 in an 'Order of Fasting,' and again in 1628 for services in time of war. Its substance is generally attributed to Archbishop William Laud, who was executed in 1645 by order of the same High Court of Parliament. The prayer reflects the constitutional arrangement of England where the good of the Church and the establishment of religion are more directly the concern of the national legislature than they are in the United States. Its inclusion in the Proposed Book of 1786 (after the collects of Evening Prayer), whence it passed into the 1789 Book, was occasioned no doubt by the close association of many founding fathers of the Episcopal Church with the founding fathers of our nation—notably Bishop William White, who was chaplain of the Continental Congress, 1777–89, and of the United States Senate, 1790–1800. The prayer teaches us that only when government is founded upon and directed towards right policies—namely,

Prayers

justice and the magistrates in all this land; and give unto them the spirit of wisdom and understanding, that they may discern the truth, and impartially administer the law in the fear of thee alone; through him who shall come to be our Judge, thy Son, our Saviour Jesus Christ. *Amen.*

For Our Country.

ALmighty God, who hast given us this good land for our heritage; We humbly beseech thee that we may always prove ourselves a people mindful of thy favour and glad to do thy will. Bless our land with honourable industry, sound learning, and pure manners. Save us from violence, discord, and confusion; from pride and arrogance, and from every evil way. Defend our liberties, and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in thy Name we entrust the authority of government, that there may be justice and peace at home, and that, through obedience to thy law, we may show forth thy praise among the nations of the earth. In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail; all which we ask through Jesus Christ our Lord. *Amen.*

A Prayer to be used at the Meetings of Convention.

ALmighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world; We beseech thee to be with the Council of thy Church *here* assembled in thy Name and Presence. Save *us* from all error, ignorance, pride, and prejudice; and of thy great mercy vouchsafe, we beseech thee, so to direct, sanctify, and govern *us* in *our* work, by the

the glory of God, the good of His Church, and the welfare of the people—can there ensue secure blessings, whether material ('peace and happiness'), moral ('truth and justice'), or spiritual ('religion and piety').

2. *For a State Legislature.* This Collect, added to the Prayer Book in 1928, is based upon a prayer in the *Book of Offices* issued by authority of General Convention in 1914. Mr. George Zabriskie of the Revision Commission was largely responsible for its present form. It states the same truth as the preceding 'Prayer for Congress' in a more direct and less rhetorical way. The opening address brings to mind Psalm xix.7-9.

3. *For Courts of Justice.* This is the only prayer specifically for the judiciary in any of the Anglican Prayer Books. It was composed for the 1928 Book by Mr. George Zabriskie in collaboration with the Revision Commission, and first appeared in the Commission's Report to the General Convention of 1916. With the two preceding prayers and the prayers for those in civil authority (pp. 17-18, 32) this intercession for judges and courts completes the corporate prayer of the Church for the three co-ordinate branches of our government: executive, legislative, and judicial. The administration of temporal justice petitioned for in this prayer is modeled upon the prophetic vision of the execution of justice to be wrought by Christ in His Kingdom (see Isaiah xi.1ff.), and is set against the background of the majesty and impartiality of Divine justice both now and at the end of time. The opening address is a quotation from Psalm ix.4; the final clause recalls the *Te Deum*.

4. *For Our Country.* The magnificent general intercession for our country was composed by the Rev. George Lyman Locke (d. 1919), for fifty-two years rector of St. Michael's, Bristol, R. I., at the instigation and suggestion of the Rev. Dr. William Reed Huntington. It was published in *The Book Annexed* of 1883 as a part of the proposed service for Thanksgiving Day. However, it was not admitted into the Prayer Book until the 1928 revision, and then with several alterations of Locke's striking phraseology. Though it has the timeless ring of all true liturgical prayer, it reflects no less truly the expansive and turbulent era of our national history in which the prayer was composed:

Prayers

mighty power of the Holy Ghost, that the comfortable Gospel of Christ may be truly preached, truly received, and truly followed, in all places, to the breaking down the kingdom of sin, Satan, and death; till at length the whole of thy dispersed sheep, being gathered into one fold, shall become partakers of everlasting life; through the merits and death of Jesus Christ our Saviour. *Amen.*

¶ *During, or before, the session of any General or Diocesan Convention, the above Prayer may be used by all Congregations of this Church, or of the Diocese concerned; the clause, here assembled in thy Name, being changed to now assembled (or about to assemble) in thy Name and Presence; and the clause, govern us in our work, to govern them in their work.*

For the Church.

○ GRACIOUS Father, we humbly beseech thee for thy holy Catholic Church; that thou wouldest be pleased to fill it with all truth, in all peace. Where it is corrupt, purify it; where it is in error, direct it; where in any thing it is amiss, reform it. Where it is right, establish it; where it is in want, provide for it; where it is divided, reunite it; for the sake of him who died and rose again, and ever liveth to make intercession for us, Jesus Christ, thy Son, our Lord. *Amen.*

For the Unity of God's People.

○ GOD, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and char-

the rapid development of the West, the tremendous influx of foreign immigration, the rise of 'big business,' the violence attendant upon the organization of labor, the corruption and scandals in high places, and, not least, the emergence of the United States as a world power. It is instructive to compare this prayer with 'A General Intercession' (p. 599), composed by Dr. Huntington at about the same time. The concluding petitions of the prayer are redolent of the language and piety of the Psalter: thanksgiving in prosperity and trust in times of adversity.

5. *A Prayer to be used at the Meetings of Convention.* Adopted by the General Convention of 1799, this prayer was printed until 1838 after the service for the Consecration of a Church. A few alterations were made in it by the Conventions of 1886 and 1889. The primary source of the prayer is the concluding section of the old Reformation Homily on the Holy Ghost appointed for Whitsunday. The prayer recalls the Church's faith that the Holy Spirit has from the earliest days directed the decisions of its councils (cf. Acts xv.28), in fulfilment of our Lord's promise of His abiding presence with His Church (cf. Matt. xxviii.19-20), when in the spirit of humility and receptiveness to truth it seeks to carry out His Great Commission to spread the Gospel throughout the world in all the areas and interests of human life. The 'mighty power of the Holy Ghost' both enables the Church to bear its witness and effects the consequences of its witness, namely, the overthrow of evil, the unity of God's 'dispersed sheep' (cf. John x.16), and the eternal salvation of souls. The word 'comfortable' in this prayer has its archaic meaning of 'strengthening.' Compare this prayer with the Collect for Tuesday in Whitsun Week.

6. *For the Church.* This prayer first appeared in 1667 in *A Summarie of Devotions*, drawn from a manuscript of Archbishop William Laud (d. 1645). It came into the Prayer Book in 1928, but with not a few emendations of Laud's own wording. The South African Book of 1944 contains it in more nearly its original form. Many have regretted the substitution of the present ending (cf. Heb. vii.25) for Laud's more vigorous 'where it is divided and rent asunder, make up the breaches of it, O thou Holy One of Israel' (cf. Amos ix.11). The fine sense of style in this prayer, with its antithetical balancing of phrase, should not divert attention from its faithful adherence to An-

glican doctrine concerning the 'holiness' and the 'catholicity' of the Church. The Church is 'holy' because it is called of God and set apart for His purposes, because it has received the gift of His Holy Spirit and has been entrusted with holy things. It is true that its members have not yet achieved a pure and perfect state of life, and that there is both error and sin in the Church; but the Church is holy in its promise, not in its attainment. The term 'Catholic' is rightly applied to Christendom as a whole, as a potential unity and fellowship in common Faith, Ministry, and Sacraments. In actuality this unity does not exist, for the Catholic Church is in schism—'divided and rent asunder.' No single branch or particular communion of this Catholic Church can rightly arrogate to itself the claim to be the sole and only possessor of God's truth and grace.

7. *For the Unity of God's People.* This prayer forms part of the Accession Service used in the Church of England on the anniversaries of the current sovereign's accession to the throne. It first appeared in the Accession Service for George I in 1714, when no doubt the reference to 'our unhappy divisions' had more of an eye to the political schemes and intrigues of the Jacobites and the Jesuits than to the schisms of the Dissenters. Its authorship is unknown, but it is built around a cento of New Testament phrases: Eph. iv.3-6, Acts iv.32, and Rom. xv.6. It came into the American Prayer Book in the 1892 revision, in response to the awakened interest of Anglicanism in the cause of Church unity. At the Convention of 1886 in Chicago the House of Bishops issued a Declaration Concerning Unity, whose principles were taken up and reaffirmed by all the bishops of the Anglican Communion at the Lambeth Conference of 1888. Known as the Quadrilateral, this celebrated statement sets forth four principles as 'the substantial deposit of Christian faith and order committed by Christ and his apostles to the church' and 'essential to the restoration of unity among the divided branches of Christendom': (1) the Holy Scriptures, as the revealed Word of God; (2) the Nicene Creed, as the sufficient statement of the Christian faith; (3) the two sacraments of Baptism and the Lord's Supper, ministered with Christ's words of institution and the elements ordained by Him; and (4) the historic Episcopate, locally adapted to the varying needs of nations and peoples.

8 and 9. *For Missions*. The first Prayer Books contained no special intercessions for missions, for they were issued at a time when the English Church was primarily involved in its own reform and the establishment of its national organization, and before the English people had taken to the sea and become a world empire. Again, when the Episcopal Church was organized in America, the Church was much depleted by the divisions of loyalty created by the American Revolution and too uncertain of its strength to be concerned with missionary expansion. But the nineteenth century witnessed a great flowering of missionary endeavor in all branches of Christendom, and in this movement the Episcopal Church found itself in energetic participation. At the close of the century it was supporting eighteen missionary districts in the United States and seven missionary jurisdictions in foreign lands. The 1892 Prayer Book recognized this God-appointed witness of the Church by the inclusion of the prayer of one of its devoted missionary bishops ('O God, who hast made of one blood').

The first prayer 'For Missions' was composed by George Edward Lynch Cotton, missionary bishop of Calcutta, India, 1858-66. The 1892 Book adopted it, but in a very much altered version of the original. The 1928 Book revised it to conform more nearly to Bishop Cotton's phraseology, but it still lacks the rhythm of his ending: 'And hasten, O heavenly father, the fulfilment of thy promise to pour out thy Spirit upon all flesh.' Other recent revisions of Anglican Prayer Books, Canadian, Scottish, and South African, have included some form of this splendid intercession, a mosaic of Scriptural quotations in the best tradition of liturgical composition: Acts xvii.26, Eph. ii.17, Isaiah lvii.19, Acts xvii.27, Joel ii.28, and Acts ii.17.

The second prayer 'For Missions' is in the form of a thanksgiving. It appeared first in the *Book of Offices and Prayers* (1886), and is the work of the Rev. Dr. William Reed Huntington. It was admitted into the 1928 Book in a more compact form. Like Bishop Cotton's intercession, Dr. Huntington's prayer is replete with Biblical phrases: Lam. iii.22, Jer. xxxii.18, Isaiah xliii.16 and xl.3, Psalm lxxvii.19, and 1 Cor. iii.6. The two prayers together are complementary in petition and thanksgiving. In beseeching God to fulfil His redemptive purpose for all mankind, we must at the same time offer our praise for the work He has already accomplished and dedicate ourselves anew to 'labour abundantly' for its further realization.

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ity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. *Amen.*

For Missions.

O GOD, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY God, whose compassions fail not, and whose loving-kindness reacheth unto the world's end; We give thee humble thanks for opening heathen lands to the light of thy truth; for making paths in the deep waters and highways in the desert; and for planting thy Church in all the earth. Grant, we beseech thee, unto us thy servants, that with lively faith we may labour abundantly to make known to all men thy blessed gift of eternal life; through Jesus Christ our Lord. *Amen.*

For those who are to be admitted into Holy Orders.

¶ *To be used in the Weeks preceding the stated Times of Ordination.*

ALMIGHTY God, our heavenly Father, who hast purchased to thyself an universal Church by the precious blood of thy dear Son; Mercifully look upon the same, and at this time so guide and govern the minds of thy servants the Bishops and Pastors of thy flock, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons, to serve in the sacred Ministry of thy Church. And to those who shall be ordained to any holy function,

10 and 11. *For those who are to be admitted into Holy Orders.* These two prayers were inserted in the 1662 Book, to be said every day during the Ember Weeks (see p. 260). The American Prayer Book has directed their use 'in the Weeks preceding' Embertide. The first one is taken from Bishop John Cosin's *Collection of Private Devotions* (1627); the second is a variant of the Collects of the Ordinal (see pp. 531, 537). From the Apostles' times the Church has besought the guidance of God in the choice and appointment of its ministers (cf. Acts i.24, vi.6, xiii.3), lest the selection of unfit persons bring the Gospel into disrepute and impede the spiritual growth and witness of the Church. The responsibility of the ministry, as these prayers suggest, is very great; no less than the showing forth of God's glory, the forwarding of God's work of redemption among all men, and the beneficial service of the Church. For such tasks of leadership a twofold qualification is demanded: 'innocency of life' and 'truth of doctrine,' or, in other words, the ministry must be responsible by both its precepts and its example. The preamble of the first prayer quotes Acts xx.28. The phrase from 1 Tim. v.22—'lay hands suddenly on no man'—has generally been interpreted as referring to ordination, but in its original context it probably referred to the reconciliation of penitents to communion.

12. *For the Increase of the Ministry.* This prayer, added to the 1928 Book, is a corollary of the Collect for the Ember Days (p. 260). It is based on a collect in *The Manual of Intercessory Prayer* (1862), published by the Rev. Richard Meux Benson (d. 1915), who founded in 1866 the Society of St. John the Evangelist. Our American revisers took it from the English proposals of revision of 1920, but as they were dissatisfied with Benson's concluding 'result clause,' they left the prayer without any ending at all, adding the oblation through Christ immediately after the petition. The opening phrase is an allusion to Rev. v.9.

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give thy grace and heavenly benediction; that both by their life and doctrine they may show forth thy glory, and set forward the salvation of all men; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

ALMIGHTY God, the giver of all good gifts, who of thy divine providence hast appointed divers Orders in thy Church; Give thy grace, we humbly beseech thee, to all those who are to be called to any office and administration in the same; and so replenish them with the truth of thy doctrine, and endue them with innocency of life, that they may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ our Lord. *Amen.*

For the Increase of the Ministry.

O ALMIGHTY God, look mercifully upon the world which thou hast redeemed by the blood of thy dear Son, and incline the hearts of many to dedicate themselves to the sacred Ministry of thy Church; through the same thy Son Jesus Christ our Lord. *Amen.*

For Fruitful Seasons.

¶ *To be used on Rogation Sunday and the Rogation Days.*

ALMIGHTY God, who hast blessed the earth that it should be fruitful and bring forth whatsoever is needful for the life of man, and hast commanded us to work with quietness, and eat our own bread; Bless the labours of the husbandman, and grant such seasonable weather that we may gather in the fruits of the earth, and ever rejoice in thy goodness, to the praise of thy holy Name; through Jesus Christ our Lord. *Amen.*

13 and 14. *For Fruitful Seasons*. Both of these prayers were added in the 1892 revision. The first one was originally proposed by the Commissioners of 1689 as a substitute for the Collect for the Fifth Sunday after Easter, which is Rogation Sunday (see pp. 175, 261). It contains one Biblical citation, St. Paul's precept in 2 Thess. iii.12. The second prayer was drawn from a collection authorized by Bishop Cortlandt Whitehead of Pittsburgh (1882-1922) for use in his diocese. It is replete with phrases from the Psalms: cxlv.16, civ.28 and 30, lxxv.12, and lxxiv.22. It is instructive to study both prayers in relation to their complementary forms, namely, those appointed for Thanksgiving Day (pp. 50, 265). In all of these prayers there is an element of over-emphasis upon the satisfaction of our own material needs from God's bountiful providence at the expense of a responsible concern for the laborers and farmers (the 'husbandmen') who work to supply them in our common life. It is true, the first prayer, by reference to St. Paul's teaching, points out the duty of a Christian to work at some task for the common good; and the second prayer, in its conclusion, suggests that an equitable distribution of the wealth of God's earth is a Christian responsibility. Yet both prayers are reflections of the predominantly urban membership of our Church, and of a point of view respecting the social and economic structure of society that has become archaic and unrealistic.

15. *For Rain*. The Latin Missals contained Votive Masses for clement weather, and in the 1549 Book Cranmer inserted two prayers, 'For Rain' and 'For Fair Weather,' among the collects appended at the end of the Holy Communion. The 1662 Book put them among the Occasional Prayers. This prayer has remained unaltered since the 1549 form. The objection so frequently made today to prayers of this sort—that they are superstitious attempts to interfere with the orderly course of nature—is based upon false premises. It assumes, first of all, that God is no longer able to affect and control the universe He has made. Secondly, it denies that God is interested in the material, no less than the spiritual, welfare of His creatures. Thirdly, it supposes that the gift of material blessings cannot subserve the coming of His Kingdom, which is His ultimate purpose. Our Lord has taught us (Matt. vi.33) that those who seek first the Kingdom of God and His righteousness may rightly expect from God all the good things they need. Our prayers therefore need not be limited to requests for spir-

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¶ *Or this.*

O GRACIOUS Father, who openest thine hand and fillest all things living with plenteousness; We beseech thee of thine infinite goodness to hear us, who now make our prayers and supplications unto thee. Remember not our sins, but thy promises of mercy. Vouchsafe to bless the lands and multiply the harvests of the world. Let thy breath go forth that it may renew the face of the earth. Show thy loving-kindness, that our land may give her increase; and so fill us with good things that the poor and needy may give thanks unto thy Name; through Christ our Lord. *Amen.*

For Rain.

O GOD, heavenly Father, who by thy Son Jesus Christ hast promised to all those who seek thy kingdom, and the righteousness thereof, all things necessary to their bodily sustenance; Send us, we beseech thee, in this our necessity, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour; through Jesus Christ our Lord. *Amen.*

For Fair Weather.

ALMIGHTY and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain those immoderate rains, wherewith thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit; through Jesus Christ our Lord. *Amen.*

In Time of Dearth and Famine.

O GOD, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase; Behold, we beseech thee, the afflictions of thy people; increase the

itual things only, though they should always be governed by spiritual purposes.

16. *For Fair Weather.* The same comments apply to this prayer as to the preceding one. The form of the prayer in the American Book has been so revised from the 1549 version as to make it little comparable to its original. Specifically, the American form has dropped the quaint reference to the flood in the days of Noah, and the inference drawn from it,—that ‘immoderate rains’ are a punishment for our sins.

17. *In Time of Dearth and Famine.* With very slight alteration this prayer follows the form of the 1552 Book, in which it first appeared. The relation of natural calamities to God’s just judgments upon us for our sins, as suggested by this prayer and by the older form of the preceding one, is doubtless a mystery. In any case they serve to remind us of our ultimate dependence upon God for our life and sustenance, and to move us to examine our consciences with respect to our efforts to secure for all men their just share in the bountiful fruits of the earth. Famine may be the result not only of natural causes, but also of selfish and thoughtless economic policies of men and nations.

18. *In Time of War and Tumults.* First inserted in the 1552 Book, this prayer was shortened in 1789 by the omission of what Bishop White called ‘some rough expressions.’ The result was a fortunate excision from the prayer of everything suggestive of the spirit of self-righteous nationalism and of vindictiveness towards the enemy. Participation in warfare lays a heavy burden upon the Christian conscience. However much a Christian may believe that the claims of justice are greater on one side than on the other, and therefore sufficiently valid for his support, he realizes nonetheless that war is a result of disobedience to ‘the supreme Governor’ by both sides of the conflict, and that it is a judgment of God upon our sins. Thus a Christian can only enter into warfare with a deep sense of penitence, and a resolve that if by God’s mercy he is preserved from its perils he will devote himself more earnestly to glorifying God by his life and actions. The phrase ‘giver of all victory’ at the end of the prayer is taken from Prov. xxi.31 and 1 Chr. xxix.11.

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fruits of the earth by thy heavenly benediction; and grant that the scarcity and dearth, which we now most justly suffer for our sins, may, through thy goodness, be mercifully turned into plenty; for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

In Time of War and Tumults.

○ ALMIGHTY God, the supreme Governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be merciful to those who truly repent; Save and deliver us, we humbly beseech thee, from the hands of our enemies; that we, being armed with thy defence, may be preserved evermore from all perils, to glorify thee, who art the only giver of all victory; through the merits of thy Son, Jesus Christ our Lord. *Amen.*

In Time of Calamity.

○ GOD, merciful and compassionate, who art ever ready to hear the prayers of those who put their trust in thee; Graciously hearken to us who call upon thee, and grant us thy help in this our need; through Jesus Christ our Lord. *Amen.*

For the Army.

○ LORD God of Hosts, stretch forth, we pray thee, thine almighty arm to strengthen and protect the soldiers of our country. Support them in the day of battle, and in the time of peace keep them safe from all evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. *Amen.*

19. *In Time of Calamity*. This general prayer, suitable for any occasion of disaster, whether in nature or in society, was added in the 1928 Book. Its source is unknown, but it was probably the work of the Revision Commission. It is based on Psalm ix.10.

20. *For the Army*. This prayer is taken, with some improvements, from a prayer, 'For the Forces of the King,' in the Scottish Book of 1912. It was written by an eminent liturgical scholar, Bishop John Dowden of Edinburgh (1886-1910). The prayer is singularly free of unreality and sentimentality, for it does not ask that the soldier be kept safe from physical harm or danger, but that he be girded with those moral virtues that will make his service 'without reproach.' Whereas the Prayer Book has contained a petition 'For the Navy' since the seventeenth century, it was not until the twentieth century that a prayer 'For the Army' was included: it is only recently that land and air forces have become as important as sea power in the defense of the English people.

21. *For the Navy*. This prayer is a slightly shortened form of the first prayer found in 'Forms of Prayer to be used at Sea,' put in the 1662 Book and contained in the American Book until 1928. It is thought to have been the composition of Robert Sanderson, Bishop of Lincoln (1660-63). The opening address is drawn from Job ix.8 (cf. Isaiah xl.22) and Psalm lxxxix.10. The historical occasion that produced this prayer and placed it in the Prayer Book still shines through its eloquent periods—'days when pirate ships infested the Spanish Main, the Caribbean and the Carolina coast, when the British, the Dutch, the French and the Spaniards were jockeying one another for colonial trade and empire.'

22. *Memorial Days*. The author of this prayer is unknown. It is based on a similar one in *Hymns and Prayers for Use of the Army and Navy*, published in 1917 for use in the First World War. The 1928 Book restored to our corporate worship the ancient tradition of prayer for the departed, which had been lost from the Prayer Book since 1552 because of the strong prejudice of the Puritans against it. Moreover there was a long-felt need for something in the Prayer Book especially appropriate for use in services held on our national Memorial Days, not only the older holiday of 30 May but also the

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For the Navy.

O ETERNAL Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; Vouchsafe to take into thy almighty and most gracious protection our country's Navy, and all who serve therein. Preserve them from the dangers of the sea, and from the violence of the enemy; that they may be a safeguard unto the United States of America, and a security for such as pass on the seas upon their lawful occasions; that the inhabitants of our land may in peace and quietness serve thee our God, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

Memorial Days.

ALMIGHTY God, our heavenly Father, in whose hands are the living and the dead; We give thee thanks for all those thy servants who have laid down their lives in the service of our country. Grant to them thy mercy and the light of thy presence, that the good work which thou hast begun in them may be perfected; through Jesus Christ thy Son our Lord. *Amen.*

For Schools, Colleges, and Universities.

ALMIGHTY God, we beseech thee, with thy gracious favour to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound. Bless all who teach and all who learn; and grant that in humility of heart they may ever look unto thee, who art the fountain of all wisdom; through Jesus Christ our Lord. *Amen.*

For Religious Education.

ALMIGHTY God, our heavenly Father, who hast committed to thy holy Church the care and nurture of thy

newly established commemoration of Armistice Day on 11 November. This prayer is both a thanksgiving and a petition. The latter combines adroitly both the traditional plea of the Church for 'mercy and the light of thy presence' for those in paradise, and also, by reference to Phil. i.6, the newer note characteristic of our American forms of prayer for the deceased, namely, that they may continue to grow in God's service (cf. p. 75).

23. *For Schools, Colleges, and Universities.* Another addition of the 1928 revision, this intercession was taken from the Scottish Book of 1912 as revised and abridged in the English proposals of 1920. The original author is unknown, but he had a fine sense of the traditional style of the Prayer Book in his use of such phrases as 'flourish and abound' and 'fountain of all wisdom.' In America, where so much of our education is secularized and often deliberately severed from any form of religious aspiration, it is important for the Church to be concerned with the increase of knowledge; lest, being accumulated without the humility of true learners and without fear of God's truth, our vast learning be employed for our hurt instead of for the welfare and benefit of all mankind.

24. *For Religious Education.* This intercession is a complement of the preceding one and concerns those schools and institutions of training for which the Church is particularly responsible—notably the parochial schools which seek to implement the family's nurture of children in the knowledge of God, and the worship and service of Him that depend upon such knowledge, from the time of their baptism in infancy until their mature decision for Christian witness at Confirmation. One should notice in this prayer the fine suggestion that the growth of children in the knowledge of God's truth is for both teachers and learners a thing of joy. This prayer was composed by the Rev. John W. Suter, Jr., in 1915 and published in *A Book of Collects* in 1919. Dr. Suter has spent much of his ministry in the special work of religious education, and in 1944 became Dean of Washington Cathedral. He is the Custodian of the Standard Book of Common Prayer. (See also the following prayer.)

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children; Enlighten with thy wisdom those who teach and those who learn, that, rejoicing in the knowledge of thy truth, they may worship thee and serve thee from generation to generation; through Jesus Christ our Lord. *Amen.*

For Children.

○ LORD Jesus Christ, who dost embrace children with the arms of thy mercy, and dost make them living members of thy Church; Give them grace, we pray thee, to stand fast in thy faith, to obey thy word, and to abide in thy love; that, being made strong by thy Holy Spirit, they may resist temptation and overcome evil, and may rejoice in the life that now is, and dwell with thee in the life that is to come; through thy merits, O merciful Saviour, who with the Father and the Holy Ghost livest and reignest one God, world without end. *Amen.*

For those about to be Confirmed.

○ GOD, who through the teaching of thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter; Make ready, we beseech thee, the hearts and minds of thy servants who at this time are seeking to be strengthened by the gift of the Holy Spirit through the laying on of hands, that, drawing near with penitent and faithful hearts, they may evermore be filled with the power of his divine indwelling; through the same Jesus Christ our Lord. *Amen.*

For Christian Service.

○ LORD, our heavenly Father, whose blessed Son came not to be ministered unto, but to minister; We beseech thee to bless all who, following in his steps, give themselves to the service of their fellow men. Endue them

25. *For Children.* The 1928 Revision Commission was responsible for the final form of this prayer, although the first five lines, through the word 'love,' were composed by the Rev. John W. Suter, author of the preceding prayer. This prayer should be compared with another of Dr. Suter's prayers for children, on page 596 in 'Family Prayer.' The preamble refers, of course, to our Lord's blessing of little children in the gospel story (Mark ix.36-7, x.13-16). The phrase, 'being made strong by thy Holy Spirit,' calls to mind the rite of Confirmation.

26. *For those about to be Confirmed.* This is a slight revision of a prayer in the Scottish Book of 1912, composed by the Rt. Rev. George Henry Somerset Walpole, sometime professor in the General Theological Seminary, New York City, and Bishop of Edinburgh (1910-29). The prayer is a parallel to the one 'For those who are to be admitted into Holy Orders' on pages 38-9: it is a supplication of the Church antecedent to the gifts and consecration of the Holy Spirit promised by our Lord (cf. John xiv.16ff.) to His faithful ones, in this instance to the laity, in distinction from the special gifts of ministry that are besought for the clergy. It may seem strange that such a petition has only found its way into the Prayer Book in its most recent revisions, for it rests upon the precedent of the early Church. But it should be remembered that during the Middle Ages and through the life of our own Anglican communion to the middle of the nineteenth century, the rite of Confirmation was not so highly regarded or so regularly administered as it has been within the last hundred years.

27. *For Christian Service.* This prayer and the three that follow it were all additions to the 1928 Book, and represent the response of the Church to the cause of social service and social justice, in both the national and international spheres, awakened by the great movement known as 'The Social Gospel,' which developed in American Christianity in the latter part of the nineteenth century. The Church has never, of course, forgotten the example of its Lord, who 'came not to be ministered unto, but to minister' (Mark x.45), nor has it failed to recognize the important witness of its own ministries of 'healings' and 'helps' (1 Cor. xii.28). But the injustices of our modern economic systems and the widespread destitution created by modern wars have impressed on us the need not only of personal individual service, but

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with wisdom, patience, and courage to strengthen the weak and raise up those who fall; that, being inspired by thy love, they may worthily minister in thy Name to the suffering, the friendless, and the needy; for the sake of him who laid down his life for us, the same thy Son, our Saviour Jesus Christ. *Amen.*

For Social Justice.

ALMIGHTY God, who hast created man in thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

For Every Man in his Work.

ALMIGHTY God, our heavenly Father, who declarest thy glory and showest forth thy handiwork in the heavens and in the earth; Deliver us, we beseech thee, in our several callings, from the service of mammon, that we may do the work which thou givest us to do, in truth, in beauty, and in righteousness, with singleness of heart as thy servants, and to the benefit of our fellow men; for the sake of him who came among us as one that serveth, thy Son Jesus Christ our Lord. *Amen.*

For the Family of Nations.

ALMIGHTY God, our heavenly Father, guide, we beseech thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ. *Amen.*

of organized agencies manned by highly trained personnel to combat these evils and to assist those who suffer because of them. To perform such services in our world today, often in the face of strong opposition from entrenched power and privilege, requires not only the graces of 'wisdom' and 'patience' but particularly the spiritual endowment of 'courage.' Bishop Edward Lambe Parsons of California, a member of the Revision Commission, is believed to have composed most of this fine prayer.

28. *For Social Justice.* According to some authorities this prayer was composed by the Rev. James Martineau (d. 1900). Others claim it for Bishop Parsons, who modestly admitted that 'he had a hand' in the prayers of the 1928 revision concerning social work and social justice. It begins with a reference to Gen. i.27, the foundation text for the Christian doctrine of man. Whereas the preceding prayer directs our thoughts to the ministries of individuals and private agencies, this prayer sets forth our corporate, national responsibility as a free people under God to work faithfully and valiantly for peace and justice among all men. No nation can live unto itself. Unless we are positively promoting justice and human welfare among all the nations and peoples of the earth, the peace and freedom of our own land may be seriously imperiled, if not lost altogether. But over and beyond this practical consideration, we Christians believe that our freedom is a precious gift of God to be exercised in reverent and courageous obedience to His righteous will and to the glory of His holy Name.

29. *For Every Man in his Work.* Another addition to the 1928 Book, this prayer is a revised and very much abridged form of a prayer entitled 'For the Emancipation of Workers.' It is attributed to the Rt. Rev. Frederick Dan Huntington, first Bishop of Central New York (1869-1904). It contains several Scriptural allusions: Psalm xix.1, Matt. vi.24, Eph. vi.5, and Luke xxii.27. The prayer is built around the Christian conception of work as a 'vocation.' Our varied occupations to which we devote the major part of our talents and energies should be viewed as 'several callings' of God to serve one another, not for selfish, material profit ('mammon'), but for the common good of all. By so doing we imitate the 'handiwork' of 'our heavenly Father' and the example of single-minded, brotherly service of our Lord. Another fine element of this prayer is the ideal of 'the true, the beautiful,

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In Time of Great Sickness and Mortality.

○ MOST mighty and merciful God, in this time of grievous sickness, we flee unto thee for succour. Deliver us, we beseech thee, from our peril; give strength and skill to all those who minister to the sick; prosper the means made use of for their cure; and grant that, perceiving how frail and uncertain our life is, we may apply our hearts unto that heavenly wisdom which leadeth to eternal life; through Jesus Christ our Lord. *Amen.*

For a Sick Person.

○ FATHER of mercies and God of all comfort, our only help in time of need; We humbly beseech thee to behold, visit, and relieve thy sick *servant* [N.] for whom our prayers are desired. Look upon *him* with the eyes of thy mercy; comfort *him* with a sense of thy goodness; preserve *him* from the temptations of the enemy; and give *him* patience under *his* affliction. In thy good time, restore *him* to health, and enable *him* to lead the residue of *his* life in thy fear, and to thy glory; and grant that finally *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

For a Sick Child.

○ HEAVENLY Father, watch with us, we pray thee, over the sick *child* for whom our prayers are offered, and grant that *he* may be restored to that perfect health which it is thine alone to give; through Jesus Christ our Lord. *Amen.*

For a Person under Affliction.

○ MERCIFUL God, and heavenly Father, who hast taught us in thy holy Word that thou dost not willingly afflict or grieve the children of men; Look with pity,

and the good,' in our work; that is, it should be honest in conception, lovely in execution, and righteous in purpose.

30. *For the Family of Nations.* This magnificent collect, based upon Jas. iii.18 and Rev. xi.15, was written for the 1928 Book by Bishop Edward Lambe Parsons of California. It is equally suitable for times of war and of peace. It reminds us that peace is not in and of itself a means or policy—that is appeasement—but the consequence of just policies and truthful dealings in the interrelations of sovereign states. It points also to the true and proper end of all political activity, by which it shall be judged of God, the coming of the Kingdom of Christ.

31. *In Time of Great Sickness and Mortality.* This prayer is the substitute of the 1928 Revision Commission for the one on this subject in the 1789 Book. The latter form was in its turn a replacement of a prayer introduced at the end of the Litany in the 1552 Book as a consequence of a dread experience in England in 1551 of the 'Sweating Sickness' and of dearth. (See above, *In Time of Dearth and Famine*, p. 40.) The final clause of the prayer is taken from Psalm xc.12.

32. *For a Sick Person.* This intercession, introduced in the 1789 Book and shortened in the 1928 revision, is based on the prayers in the Order for the Visitation of the Sick.

33. *For a Sick Child.* This is a new prayer of the 1928 Book, replacing a 1789 form based on the Visitation Office. The Rev. John W. Suter, who contributed so largely to the prayers for children in the 1928 revision (see commentary, pp. 42-3), is responsible for some of its phrasing.

34. *For a Person under Affliction.* These heartfelt petitions were an addition to the 1789 Book. It is one of the two intercessions in the Prayer Book for those who mourn; the other one is on page 342. The preamble is taken from Lam. iii.33, a comforting reminder of God's unfailing goodness towards us even in those grievous losses we find so hard to understand. The final clause recalls the blessing of Num. vi.26.

Prayers

we beseech thee, upon the sorrows of thy *servant* for whom our prayers are offered. Remember *him*, O Lord, in mercy; endue *his soul* with patience; comfort *him* with a sense of thy goodness; lift up thy countenance upon *him*, and give *him* peace; through Jesus Christ our Lord. *Amen.*

For a Person, or Persons, going to Sea.

O ETERNAL God, who alone spreadest out the heavens, and rulest the raging of the sea; We commend to thy almighty protection, thy *servant*, for whose preservation on the great deep our prayers are desired. Guard *him*, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, and from every evil to which *he* may be exposed. Conduct *him* in safety to the haven where *he* would be, with a grateful sense of thy mercies; through Jesus Christ our Lord. *Amen.*

For Prisoners.

O GOD, who sparest when we deserve punishment, and in thy wrath rememberest mercy; We humbly beseech thee, of thy goodness, to comfort and succour all prisoners [*especially those who are condemned to die*]. Give them a right understanding of themselves, and of thy promises; that, trusting wholly in thy mercy, they may not place their confidence anywhere but in thee. Relieve the distressed, protect the innocent, awaken the guilty; and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant to these thy servants, that by the power of thy Holy Spirit they may be set free from the chains of sin, and may be brought to newness of life; through Jesus Christ our Lord. *Amen.*

35. *For a Person, or Persons, going to Sea.* This prayer, so similar to the one 'For the Navy' (p. 42), is adapted from the first prayer in 'Forms of Prayer to be used at Sea' in the English Prayer Book, and was placed here in the 1789 Book. Several Old Testament verses are cited: Job ix.8, Psalms lxxxi.10, and cvii.30.

36. *For Prisoners.* The American Prayer Book from 1789 to 1928 had 'A Form of Prayer for the Visitation of Prisoners,' from which this prayer derives. It replaces a prayer of the 1789 Book entitled 'For Malefactors, after Condemnation,' and is designed for use with any prisoners, not solely those condemned to die. The various phrases are drawn from several offices in the Prayer Book: the Visitation of the Sick, the Penitential Office, and the Holy Communion.

Prayers

A Bidding Prayer.

¶ *To be used before Sermons, or on Special Occasions.*

¶ *And NOTE, That the Minister, in his discretion, may omit any of the clauses in this Prayer, or may add others, as occasion may require.*

GOOD Christian People, I bid your prayers for Christ's holy Catholic Church, the blessed company of all faithful people; that it may please God to confirm and strengthen it in purity of faith, in holiness of life, and in perfectness of love, and to restore to it the witness of visible unity; and more especially for that branch of the same planted by God in this land, whereof we are members; that in all things it may work according to God's will, serve him faithfully, and worship him acceptably.

Ye shall pray for the President of these United States, and for the Governor of this State, and for all that are in authority; that all, and every one of them, may serve truly in their several callings to the glory of God, and the edifying and well-governing of the people, remembering the account they shall be called upon to give at the last great day.

Ye shall also pray for the ministers of God's Holy Word and Sacraments; for Bishops [*and herein more especially for the Bishop of this Diocese*], that they may minister faithfully and wisely the discipline of Christ; likewise for all Priests and Deacons [*and herein more especially for the Clergy here residing*], that they may shine as lights in the world, and in all things may adorn the doctrine of God our Saviour.

And ye shall pray for a due supply of persons fitted to serve God in the Ministry and in the State; and to that end, as well as for the good education of all the youth of this land, ye shall pray for all schools, colleges, and seminaries of sound and godly learning, and for all whose hands are open for their maintenance; that whatsoever tends to the advancement of true religion and useful learning may for ever flourish and abound.

A Bidding Prayer. This addition of the 1928 Book is basically the same form as one published in *Prayers for Priest and People* (1908) by the Rev. John Wright, who attributed it to the Rt. Rev. Cortlandt Whitehead, Bishop of Pittsburgh, 1882-1922. Many of the phrases are drawn from older forms of Bidding Prayers, and many others are taken from various Prayer Book forms, notably the final paragraph of thanksgiving (see p. 336). The order of subject matter follows closely the arrangement of the intercessions of the Daily Office and of the Litany. The Canadian and Scottish Prayer Books contain similar forms. In England the Bidding Prayer is not included in the Prayer Book, but a form of 'bidding the common prayers' has been enjoined for use, first by the Injunctions of Edward VI (1547), again by the Injunctions of Elizabeth (1559), and finally by the Canon Law (specifically, Canon 55) put forth by Convocation in 1604. The direction of this Canon is as follows: 'Before all Sermons, Lectures, and Homilies, the Preachers and Ministers shall move the people to join with them in Prayer in this form, or to this effect, as briefly as conveniently they may.'

The Bidding Prayer is the oldest form of intercessory prayer used in the Church's common worship, older even than the Litany (see p. 54). It is also the only form of corporate liturgical prayer that has always been said in the vernacular language of the people. In the early days of the Church it was customary for the people to unite in this form of intercession at the conclusion of the sermon and after the dismissal of the catechumens. The celebrant would bid a particular intention of prayer, then all would join in silent prayer for a brief period, after which the celebrant would sum up in a collect the common petition of the congregation. This ancient type of Bidding Prayer survives still in the solemn intercessions of the Good Friday ritual of the Roman Missal. During the ninth century directions were drawn up in the churches north of the Alps, including England, for priests to bid their people to prayers for the living and the dead after the sermon at High Mass. In the silent interval between each bidding and the priest's collect the people were directed to say quietly, each for himself, the Lord's Prayer. The exact wording of these forms varied from church to church, but all followed a common substance of subject matter. In some places the devotion was shifted to a position before the sermon, and in the Sarum usage the Bidding Prayer was incorporated into the procession that preceded the Mass, being said

Prayers

Ye shall pray for all the people of these United States, that they may live in the true faith and fear of God, and in brotherly charity one towards another.

Ye shall pray also for all who travel by land, sea, or air; for all prisoners and captives; for all who are in sickness or in sorrow; for all who have fallen into grievous sin; for all who, through temptation, ignorance, helplessness, grief, trouble, dread, or the near approach of death, especially need our prayers.

Ye shall also praise God for rain and sunshine; for the fruits of the earth; for the products of all honest industry; and for all his good gifts, temporal and spiritual, to us and to all men.

Finally, ye shall yield unto God most high praise and hearty thanks for the wonderful grace and virtue declared in all his saints, who have been the choice vessels of his grace and the lights of the world in their several generations; and pray unto God, that we may have grace to direct our lives after their good examples; that, this life ended, we may be made partakers with them of the glorious resurrection, and the life everlasting.

And now, brethren, summing up all our petitions, and all our thanksgivings, in the words which Christ hath taught us, we make bold to say,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

during the 'station' before the rood. The old English term for the Bidding Prayer was the 'Bidding of the Bedes'—the word 'bede' meaning a prayer. The discretion granted to the minister to lengthen or shorten the Bidding Prayer has always been recognized, and represents one of the few surviving relics in our liturgy of an informal, adaptable element, inherited from the earliest days of the Church.

Prayers

COLLECTS.

¶ *To be used after the Collects of Morning or Evening Prayer, or Communion, at the discretion of the Minister.*

O LORD Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; Regard not our sins, but the faith of thy Church; and grant to it that peace and unity which is according to thy will, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

ASSIST us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that, among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help; through Jesus Christ our Lord. *Amen.*

GRANT, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may, through thy grace, be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name; through Jesus Christ our Lord. *Amen.*

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our

COLLECTS

In the 1549 Book Cranmer placed six Collects at the end of the Holy Communion service with the direction that one of them was to be said after the Offertory when there was no Communion. Being of a general nature they would serve as a summary conclusion of the service before the dismissal of the people. The 1552 Book extended the permission to use them after the Collects of the Daily Office or the Litany. The American Book of 1928 moved them to the present place among the occasional Prayers. In the 1789 Book the second of Cranmer's collects, 'O Almighty Lord, and everlasting God,' was placed within the Communion service itself, after the Commandments and *Kyrie* (see p. 70). The 1928 Book inserted in its place in the occasional Prayers the first Collect, 'O Lord Jesus Christ.' This Collect was also added to the South African rite of 1929.

The first Collect is found in many medieval Missals, and was ultimately adopted in the Roman Missal as the first of the prayers and devotions said by the priest immediately before his Communion. It is recited in close connection with the giving of the *Pax*, the Kiss of Peace, as the central thought of the collect itself suggests, based as it is on John xiv.27. The second Collect is from the Gelasian Sacramentary. It was used in both the Gregorian Sacramentary and the Sarum Missal as the Collect of a votive mass for travelers. The third Collect is closely parallel to a prayer in the Greek Liturgy of St. James. The fourth is the Collect for Saturday in the fourth week of Lent in the Gregorian Sacramentary and the Sarum Missal. The last two Collects are compositions of Cranmer and his fellow reformers. In the former the phrases are derived from Scripture: Ecclus. i.5, Matt. vi.8, and Rom. viii.26. The latter is a free paraphrase of the Prayer of St. Chrysostom (p. 20), and also is closely akin to the Collect for the Twenty-third Sunday after Trinity.

Thanksgivings

infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who hast promised to hear the petitions of those who ask in thy Son's Name; We beseech thee mercifully to incline thine ears to us who have now made our prayers and supplications unto thee; and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory; through Jesus Christ our Lord. *Amen.*

THANKSGIVINGS.

¶ *To be used after the General Thanksgiving, or, when that is not said, before the final Prayer of Blessing or the Benediction.*

A Thanksgiving to Almighty God for the Fruits of the Earth and all the other Blessings of his merciful Providence.

MOST gracious God, by whose knowledge the depths are broken up, and the clouds drop down the dew; We yield thee unfeigned thanks and praise for the return of seed-time and harvest, for the increase of the ground and the gathering in of the fruits thereof, and for all the other blessings of thy merciful providence bestowed upon this nation and people. And, we beseech thee, give us a just sense of these great mercies; such as may appear in our lives by an humble, holy, and obedient walking before thee all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all glory and honour, world without end. *Amen.*

THANKSGIVINGS

One of the concessions made to the Puritan divines at the Hampton Court Conference in 1604 was the addition to the Prayer Book of several thanksgivings to the occasional Prayers. The 1662, 1789, and 1892 revisions each added to the number. The present rubric goes back to the 1892 Book, and refers to their use at the Daily Offices, the Litany, or the Ante-Communion. When the full Communion service is used, these thanksgivings should be said after the Creed, as directed by the second rubric on page 71, and not before the Blessing.

A Thanksgiving for the Fruits of the Earth. This prayer comes from 'A Form of Prayer and Thanksgiving,' which was printed as a separate Office in the American Book until the 1928 revision. Its content was shortened and revised in 1892. The general tenor of the thanksgiving is based upon Psalm lxv, but there are several specific Scriptural citations: Prov. iii.20, Gen. viii.22, Psalm lxv.11, and Exod. xxiii.10. The final petition is taken from 'Forms of Prayer to be Used at Sea' in the English Book. In the American Church it is particularly associated with Thanksgiving Day and serves as a complement to the prayers appointed for the springtime Rogation Days. (See commentary, pp. 39-40.)

Thanksgivings

The Thanksgiving of Women after Child-birth.

¶ *To be said when any Woman, being present in Church, shall have desired to return thanks to Almighty God for her safe deliverance.*

O ALMIGHTY God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of child-birth, *this woman*, thy servant, who *desireth* now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that *she*, through thy help, may faithfully live according to thy will in this life, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

For Rain.

O GOD, our heavenly Father, by whose gracious providence the former and the latter rain descend upon the earth, that it may bring forth fruit for the use of man; We give thee humble thanks that it hath pleased thee to send us rain to our great comfort, and to the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

For Fair Weather.

O LORD God, who hast justly humbled us by thy late visitation of us with immoderate rain and waters, and in thy mercy hast relieved and comforted our souls by this seasonable and blessed change of weather; We praise and glorify thy holy Name for this thy mercy, and will always declare thy loving-kindness from generation to generation; through Jesus Christ our Lord. *Amen.*

For Plenty.

O MOST merciful Father, who of thy gracious goodness hast heard the devout prayers of thy Church, and turned our dearth and scarcity into plenty; We give thee

The Thanksgiving of Women after Child-birth. This thanksgiving is taken from the 'Churching of Women' Office (pp. 305ff.), which has never been as popular in America as it has in England. The Proposed Book of 1786 included the thanksgiving, which is the heart of the Office, in this place, so that it might be conveniently used with the regular services of corporate worship. The birth of a new child in the congregation of God's family, the Church, is a fitting concern of the whole community of faithful people; for they, no less than the mother, are responsible for its upbringing and nurture in the knowledge and love of God.

For Rain; For Fair Weather; and For Plenty. These three thanksgivings, all of them slightly revised in the American Book, come from the 1604 additions to the Prayer Book at the instance of the Puritans. They are complements of the three prayers of petition on pages 40-41. It is only decent that we should offer special thanks for those material blessings that we have asked from our heavenly Father, not only because our necessities have been satisfied, but also because in these works of mercy the glory of God in His lordship over creation is strikingly manifested. Several Biblical allusions occur in these thanksgivings: Deut. xi.14, Jer. v.24, and Psalm lxviii.9, in the first; Psalm lxxix.14, in the second; and Psalm lxxxv.12, in the third.

Thanksgivings

humble thanks for this thy special bounty; beseeching thee to continue thy loving-kindness unto us, that our land may yield us her fruits of increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

For Peace, and Deliverance from our Enemies.

○ ALMIGHTY God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue such thy mercies towards us, that all the world may know that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

For Restoring Public Peace at Home.

○ ETERNAL God, our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people; We bless thy holy Name, that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments; and, leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us; through Jesus Christ our Lord. *Amen.*

For a Recovery from Sickness.

○ GOD, who art the giver of life, of health, and of safety; We bless thy Name, that thou hast been pleased to deliver from *his* bodily sickness *this* thy servant, who now

For Peace, and Deliverance from our Enemies. This thanksgiving, like the three preceding ones, was added in 1604 and is a complement to the prayer 'In Time of War and Tumults' (p. 41). Two phrases from the Psalms are worked into it, lxi.3 and cxxiv.5, and the final address to God as 'Saviour and mighty Deliverer' recalls Psalm xxiv.8, Prov. xxiii.11, and Isaiah lxiii.1. The thanksgiving has been the subject of much criticism in recent years as an exaggerated expression of nationalistic sentiment and presumption that God is 'on our side.' We recognize today that there is no such thing as a 'holy war,' and that there are mixtures of good and evil in the aims of both sides in the tragic conflict of war. Nonetheless, the sentiment of this prayer is a very natural one for a people who have been delivered from conquest by an enemy power; and it may even be legitimate if such a people, in acknowledging God's mercy, dedicate themselves wholeheartedly to the work of peace and justice among themselves, their allies, and their former enemies.

For Restoring Public Peace at Home. Bishop Matthew Wren (of Norwich, 1635-8; of Ely, 1638-67) suggested the inclusion of this thanksgiving in the 1662 Book, for he was a staunch royalist who had no sympathy with the rebellion against Charles I and the establishment in England of the Commonwealth under Oliver Cromwell. It was retained in the American Book of 1789, doubtless because the Church in America had suffered grievously from the divisions of loyalty provoked by the Revolution; and again in 1892, because of the memory of the catastrophe of the War between the States. The opening address of the thanksgiving is taken from Psalms lxviii.6 and lxv.7. Towards the conclusion 1 Tim. ii.2 is quoted.

For a Recovery from Sickness. Added in the American 1789 Book, this prayer is based on the phrases of the Visitation Office, and also on the English Book's 'Forms of Prayer to be Used at Sea.' (Cf. Psalm cxlv.8.) Inasmuch as the Church carries its ministries of corporate worship to those who are ill and unable to attend its regular assemblies, it is most appropriate that upon recovery the member who has been sick should return thanks to God 'in the presence of all thy people.'

Thanksgivings

desireth to return thanks unto thee, in the presence of all thy people. Gracious art thou, O Lord, and full of compassion to the children of men. May *his heart* be duly impressed with a sense of thy merciful goodness, and may *he* devote the residue of *his* days to an humble, holy, and obedient walking before thee; through Jesus Christ our Lord. *Amen.*

For a Child's Recovery from Sickness.

ALMIGHTY God and heavenly Father, we give thee humble thanks for that thou hast been graciously pleased to deliver from *his* bodily sickness the *child* in whose behalf we bless and praise thy Name, in the presence of all thy people. Grant, we beseech thee, O gracious Father, that *he*, through thy help, may both faithfully live in this world according to thy will, and also may be *partaker* of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

For a Safe Return from a Journey.

MOST gracious Lord, whose mercy is over all thy works; We praise thy holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep (of *his* way), *this* thy *servant*, who now *desireth* to return *his* thanks unto thee in thy holy Church. May *he* be duly sensible of thy merciful providence towards *him*, and ever express *his* thankfulness by a holy trust in thee, and obedience to thy laws; through Jesus Christ our Lord. *Amen.*

For a Child's Recovery from Sickness. The 1892 Book included this thanksgiving, which is only a variant form of the thanksgiving in the 'Churching of Women' Office (p. 306). With the preceding thanksgiving it is correlative to the intercessions on page 45.

For a Safe Return from a Journey. From earliest times the Church has included in its corporate prayers particular mention of travelers (see above, p. 46). The English, being a great sea-faring people, have in their Prayer Book special 'Forms of Prayer to be Used at Sea.' From the second Collect in the thanksgiving of these 'Forms' the 1789 Book drew this thanksgiving. The 1928 Book inserted the alternative clause, 'of his way,' so as to make it adaptable to any traveler, whether on sea or land, or in the air.

The Litany or General Supplication.

¶ To be used after the Third Collect at Morning or Evening Prayer; or before the Holy Communion; or separately.

O GOD the Father, Creator of heaven and earth;
Have mercy upon us.

O God the Son, Redeemer of the world;
Have mercy upon us.

O God the Holy Ghost, Sanctifier of the faithful;
Have mercy upon us.

O holy, blessed, and glorious Trinity, one God;
Have mercy upon us.

REMEMBER not, Lord, our offences, nor the offences of our forefathers; neither take thou vengeance of our sins: Spare us, good Lord, spare thy people, whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us, good Lord.

FROM all evil and mischief; from sin; from the crafts and assaults of the devil; from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vainglory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness,

Good Lord, deliver us.

From all inordinate and sinful affections; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine; from battle and murder, and from sudden death,

Good Lord, deliver us.

THE LITANY

Litany is a Greek word meaning prayer or supplication. In English the word denotes a special type of prayer: a series of biddings, invocations, or petitions pronounced by a minister or cantor in alternation with brief responses said together by the entire congregation. The Prayer Book Litany consists of the following parts: (1) Invocations, solemn addresses to the Holy Trinity; (2) Deprecations, petitions for deliverance from all evil; (3) a series of Obsecrations, entreaties addressed to our Lord recalling His redeeming acts on our behalf; (4) Suffrages or petitions, chiefly of an intercessory character, which conclude with renewed invocations to our Lord, the *Agnus Dei*, *Kyrie*, and Lord's Prayer; (5) a special Supplication composed of responsive versicles and collects. The entire Litany, except for the Invocations and final prayers, is addressed to God the Son.

The use of litany forms in Christian worship was first developed in the churches of Syria during the fourth century, but they were not an invention of the Church. Not only were they already familiar to pagan worship, but they appear to have had some use in Judaism, if we may judge from the structure of such Psalms as cxviii and cxxxvi. About the year 347 a Christian confraternity at Antioch, directed by two monks, Flavian and Diodore, promoted the custom of singing the Psalms with brief responsory choruses, and this manner of psalmody may well have suggested the adoption of a similar litany form for the corporate prayers of intercession in the liturgy. From Syria the litany form of intercessory prayer quickly spread and was adopted into the rites of all the principal churches, both East and West. At Rome Pope Gelasius I (492-6) inaugurated the use of a Litany of intercession, known as a *Deprecatio*, at the beginning of the Mass; but Pope Gregory the Great (590-604) reduced this litany on non-festal days to the simple responses of the *Kyrie* (see p. 70). In the Ambrosian rite still used today in the diocese of Milan, litanies of the ancient type continue to be said, between the Introit and the *Kyrie*, on the first five Sundays in Lent.

Litany forms were not confined to the Eucharistic liturgy, however, for St. Basil in Cappadocia and St. Chrysostom at Antioch tell us of the custom of singing litanies in public processions, often in rivalry with similar processions sponsored by the Arian heretics. In the

Western Church these processional litanies were introduced to take the place of older pagan processions of a supplicatory character, usually made about the fields in springtime for the safety of the crops. They consisted not only of petitions but of miscellaneous anthems, and were known as 'Rogations.' During the sixth century the Roman Church instituted such a procession on April 25th to take the place of an old pagan festival, the Robigalia, in honor of the god Robigo who was believed to be a protector of the crops from mildew (see p. 237). Earlier than this, about the year 470, a Gallican bishop, Mamertus of Vienne, had inaugurated processional litanies on the three days preceding Ascension Day, at a time of special terror in the locality because of volcanic eruptions and earthquakes. The 'Rogation Days' thus instituted (see p. 261) were soon adopted by other churches in Gaul, then by a church council in England in 747, and finally by the Roman Church itself in the time of Pope Leo III (795-816).

Meanwhile another stage in the development of the Litany, again in the Church in Syria, was under way—namely, litanies made up of invocations of the saints, and of special devotions to the Cross and to Christ as the Lamb of God. This new style of litany was introduced at Rome by a Pope of Syrian origin, Sergius I (687-701). It was soon cultivated with especial fervor in England and was carried to the Continent by Anglo-Saxon missionaries in the eighth century. There it became fused with the processional litanies of the Rogation Days to form the characteristic type of Litany used in the West throughout the Middle Ages and still preserved in the Roman Missal. It consists of: *Kyrie* and Invocations of the Trinity; Invocations of the Saints, with the response, 'Pray for us'; Deprecations and Obsecrations, with the response, 'Deliver us, O Lord'; Intercessions, for which the response is 'We beseech thee, hear us'; final Invocations to Christ as Son of God and Lamb of God; and a concluding *Kyrie*. In the Sarum Processional the Litany was further extended by the addition after the *Kyrie* of the Lord's Prayer, suffrages, and collects.

The English Litany was first published, with its accompanying music, in 1544, as a special supplication for the nation during the war Henry VIII was waging with France and Scotland. It is therefore the oldest liturgical service in the English vernacular; and, incidentally, it is the only service of the Prayer Book that continued in use during the reign of Queen Mary (1553-8) and the Catholic reaction against the work of the Reformers. Cranmer intended this Litany to be part

of a larger scheme he had in mind for an English Processional, but this more extensive project was never completed. While he used the Litany of the Sarum Processional as a basis of his English form, Cranmer drew many suggestions of content and phrase from various other sources. Among them were: the Commendation of the Dying in the Sarum Manual, the Litany in the Roman Missal, and in particular the revised form of this Litany made by Luther in 1529 and by Cardinal Quiñones in his Breviary of 1535-7; the Litany of the Use of York; and the several litanies of the Greek Liturgies of St. Basil and St. Chrysostom. A peculiarity of Cranmer's form is the grouping of several deprecations, obsecrations, and intercessions respectively with one response, instead of setting the responses after each particular petition, as in the Latin and Lutheran forms. The result of this stylistic change is a form less incisive, perhaps, but distinctly more rhythmical. Each successive revision of the Prayer Book has contributed some alterations to the Litany, whether by omission or addition, so that no other office in the Prayer Book exhibits so masterful a combination of the manifold contributions of succeeding generations to the corporate prayer of the Church.

During the Middle Ages the Litany had an unusually varied use. It was sung in procession on Sundays and festivals before the High Mass, on the Wednesdays and Fridays of Lent after the Office of Nones, on the Rogation Days and April 25th, and in special times of necessity. It was also appointed, not in procession but kneeling, for the rites of Easter Even and Whitsun Even, at Ordinations, and after the Office of Terce during Lent. The rubric of the 1549 Book directed its use on Wednesdays and Fridays, or by special appointment of the king; the 1552 Book, on Sundays, Wednesdays, and Fridays, or by direction of the Ordinary. The 1662 Book, followed by the American Books of 1789 and 1892, specifically placed its use on these days after Morning Prayer, assuming that it would be followed, according to custom, by the Holy Communion or at least Ante-Communion. Until the 1662 Book the Litany was printed at the end of the Holy Communion service, but the Injunctions issued by Queen Elizabeth made it clear that it was to be said 'immediately before the time of communion.' The medieval custom of singing the Litany in procession, and especially on the Rogation Days, was recognized by the Elizabethan Injunctions. But earlier Injunctions, issued in 1547, had prohibited the processional use of the Litany—'to avoid all contention and strife . . .

The Litany

From all sedition, privy conspiracy, and rebellion;
from all false doctrine, heresy, and schism; from hardness
of heart, and contempt of thy Word and Commandment,
Good Lord, deliver us.

By the mystery of thy holy Incarnation; by thy holy
Nativity and Circumcision; by thy Baptism, Fasting, and
Temptation,

Good Lord, deliver us.

By thine Agony and Bloody Sweat; by thy Cross and
Passion; by thy precious Death and Burial; by thy glorious
Resurrection and Ascension; and by the Coming of the
Holy Ghost,

Good Lord, deliver us.

In all time of our tribulation; in all time of our prosper-
ity; in the hour of death, and in the day of judgment,

Good Lord, deliver us.

WE sinners do beseech thee to hear us, O Lord God;
and that it may please thee to rule and govern thy
holy Church universal in the right way;

We beseech thee to hear us, good Lord.

That it may please thee so to rule the heart of thy ser-
vant, The President of the United States, that he may
above all things seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve all Chris-
tian Rulers and Magistrates, giving them grace to execute
justice, and to maintain truth;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops,
Priests, and Deacons, with true knowledge and under-
standing of thy Word; and that both by their preaching
and living they may set it forth, and show it accordingly;

We beseech thee to hear us, good Lord.

by reason of fond courtesy, and challenging of places in procession'—and instead had directed that it be said or sung by the priests and choir, kneeling 'in the midst of the church.'

Invocations. Cranmer omitted the opening *Kyrie* of the Latin Litany, and in his revision for the 1549 Book he confined the Invocations solely to the Trinity and dropped all suggestion of invocation of the saints. The American revision of 1928 made several substantial changes in Cranmer's wording: it dropped 'miserable sinners' after 'have mercy upon us'; added 'and earth' to the invocation of the Father; substituted 'Sanctifier of the faithful' for 'proceeding from the Father and the Son'; and omitted 'three Persons and' before 'one God.' The formularies thus revised are actually nearer to the original Latin. They also are closely parallel to the Trinitarian paraphrase of the Creed in the Offices of Instruction (pp. 284-5).

Deprecations. From this point on, the Litany is specifically addressed to our Lord. The Deprecations are prayers for deliverance from all kinds of evil. The Latin Litany began them with the simple versicle, 'Be Thou propitious,' and response, 'Spare us, O Lord.' Cranmer expanded this by using the antiphon of the Gradual Psalms recited daily in Lent before the Litany, and the antiphon accompanying the Penitential Psalms that preceded the Litany in the Commendation of the Dying. This antiphon is based on Tobit iii.3, and the response is taken from Joel ii.17. The 1789 Book substituted the phrase, 'inordinate and sinful affections,' for the English Book's 'fornication and all other deadly sin.' The 1928 Book added the petition, 'from earthquake, fire, and flood,'—suggested perhaps by the addition of 'fire and flood' to the Canadian Book of 1922. The South African Litany (1944) has a comparable addition of its own, suggestive of 'local' worries: 'from locusts, murrain, and drought.' The famous phrase, 'from sudden death,' by reason of its being coupled with 'battle and murder,' probably suggests to the modern mind the idea of 'violent' death; but it primarily means a death that is unprepared, unforeseen, and unprovided for. The recent Scottish and South African revisions have substituted for it a clause proposed by the Puritans at the Savoy Conference in 1661: 'from dying suddenly and unprepared.' In the last deprecation, the words 'rebellion' and 'schism' stem from the 1662 revision, at the instance of Bishop Wren, and look back upon the un-

The Litany

That it may please thee to send forth labourers into thy harvest;

We beseech thee to hear us, good Lord.

That it may please thee to bless and keep all thy people;

We beseech thee to hear us, good Lord.

That it may please thee to give to all nations unity, peace, and concord;

We beseech thee to hear us, good Lord.

That it may please thee to give us an heart to love and fear thee, and diligently to live after thy commandments;

We beseech thee to hear us, good Lord.

That it may please thee to give to all thy people increase of grace to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred, and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand; and to comfort and help the weak-hearted; and to raise up those who fall; and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help, and comfort, all who are in danger, necessity, and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all who travel by land, by water, or by air, all women in child-birth, all sick persons, and young children; and to show thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend, and provide for, the

fortunate days of the Civil War and Commonwealth. To Queen Elizabeth we may be thankful for the removal in 1559 of Cranmer's famous sally of bitterness: 'from the tyranny of the bishop of Rome and all his detestable enormities!'

The grouping of phrases in the deprecations is not without design. In the first, we are reminded of those spiritual forces of evil in the invisible world (cf. Eph. vi.12), whose warfare against us and against God's purposes for us is unremitting, and to whom our subjection brings the terrible consequence of God's wrath and the eternal death of the soul. In the second deprecation we pray against those spiritual sins of mind and heart from which all evil actions spring. They are the negation of the Christ-like virtues of humility and love. Someone has described them as the 'respectable' sins, which, unlike the grosser moral lapses listed in the third deprecation, do not necessarily imperil our social standing and prestige, and for that very reason are all the more subtle and dangerous. The fourth deprecation is concerned with physical calamities, and the fifth with those disruptions of fundamental 'unity and concord,' whether in the State or the Church, that are the consequence of rebellion and disobedience to God's will.

Obsecrations. These magnificent entreaties, by which we call upon our Lord for His assistance by virtue of all that He has wrought for us in His incarnate life, remind us that His atoning work was not merely limited to His self-sacrifice on the Cross but was manifested throughout His earthly life by His constant and faithful obedience to the Father and His mastery over all temptation to sin. The final petition of this section of the Litany sums up the thought of our spiritual need at all times, both in our corporate, social experience of the present, whether it be days of trouble or of good fortune, each of which has its peculiar temptations, or in the solitary hour of death and judgment which every man must face alone before his God.

Suffrages. The intercessions that make up the principal body of this section of the Litany fall into two main groups: the first nine concern the corporate life of the people of God and their leaders in Church and State; the following seven are petitions for those in special need of help and grace, both material and spiritual. These in turn are followed by two supplications of a general character for our common needs: first, the material blessings of the 'kindly' (i.e. natural) fruits

The Litany

fatherless children, and widows, and all who are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecutors, and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so that in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of thy Holy Spirit to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world;
Grant us thy peace.

O Lamb of God, who takest away the sins of the world;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

of the earth; and second, the spiritual blessings of repentance and forgiveness, and the grace of the Holy Spirit (cf. the Absolution on p. 7).

The order of the suffrages in the American Prayer Book follows closely that of the English Book, with the result that the prayers for the civil magistrates come between the suffrages for the Church and its Ministry. (Cf. the same order in the Holy Communion service, p. 74.) The American Book, of course, omitted the suffrages for the king, who in England is head of both the State and the Church. The Proposed Book of 1786 substituted a petition for Congress and 'all others in authority, legislative, judicial, and executive.' The 1789 Book replaced this with the present suffrage for Christian Rulers and Magistrates. Bishop White explained the phrasing thus: 'All the alterations may be considered as verbal, except that the Civil Rulers prayed for are Christian Rulers only, evidently because we are praying for the Church Universal. In England the Rulers are a part of the Church, but it may happen otherwise with us.' Without bothering too much about the niceties of Bishop White's distinctions, the 1928 Book added the specific petition for the President, whether he happen to be a professing Christian or not.

A few other notes may be of interest: Cranmer adopted from Luther the listing of 'Bishops, Pastors, and ministers of the Church.' But Bishop Cosin persuaded the 1662 revisers to change this to 'Bishops, Priests, and Deacons,' as a definite rejection of the Presbyterian view of ministerial orders, which had held sway during the Commonwealth. The petition at the top of page 56, 'That it may please thee to send forth labourers into thy harvest' (cf. Luke x.2), is an addition of the 1892 Book, though it was suggested as early as 1853 in the Memorial presented to the bishops. It reflects the awakening of our Church's interest in world-wide missionary work that arose during the nineteenth century. The petitions, 'to strengthen such as do stand . . .,' are derived from 1 Thess. v.14 and Rom. xvi.20. The suffrages for travelers, et cetera, reveal, as do no others, the wide sweep of time in the Church's intercessions. The reference to those who travel by air is the twentieth-century addition of our 1928 Book; but the plea for prisoners and captives recalls the earliest days of the Church, when many suffered imprisonment by the Roman government for the sake of 'the Name,' or were taken captive by barbarian raids within the weakening frontiers of the Roman Empire. The last petition on

The Litany

¶ *Then shall the Minister, and the People with him, say the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done, On earth as it
is in heaven. Give us this day our daily bread. And forgive
us our trespasses, As we forgive those who trespass against
us. And lead us not into temptation, But deliver us from
evil. Amen.

¶ *The Minister may, at his discretion, omit all that followeth, to the Prayer,
We humbly beseech thee, O Father, etc.*

Minister.

LORD, deal not with us according to our sins.
Neither reward us according to our iniquities.

Let us pray.

GOD, merciful Father, who despisest not the sighing
of a contrite heart, nor the desire of such as are sor-
rowful; Mercifully assist our prayers which we make be-
fore thee in all our troubles and adversities, whensoever
they oppress us; and graciously hear us, that those evils
which the craft and subtilty of the devil or man worketh
against us, may, by thy good providence, be brought to
nought; that we thy servants, being hurt by no persecu-
tions, may evermore give thanks unto thee in thy holy
Church; through Jesus Christ our Lord. *Amen.*

¶ *Minister and People.*

O Lord, arise, help us, and deliver us for thy Name's
sake.

Minister.

GOD, we have heard with our ears, and our fathers
have declared unto us, the noble works that thou didst
in their days, and in the old time before them.

page 56 is a citation from Psalm cxlvi.9; and the petition on page 57 for our enemies reminds us of our Lord's teaching in Mark xi.25 and Matt. vi.15.

The concluding supplications of this section of the Litany contain, in reverse order, the *Agnus Dei*, the devotion addressed to our Lord as 'the Lamb of God' (John i.29). It was first introduced in the liturgy of the Western Church by Pope Sergius I (687-701) as a pre-Communion litany in the Mass; but the Prayer Book, since 1552, has prescribed its recitation only here and in its context in the *Gloria in excelsis* when that hymn is used (see pp. 82, 84).

The American Book in 1789 allowed the omission of all that follows the *Agnus Dei* until the final prayer of the Litany. According to Bishop White this was done 'for the shortening of the service, and the avoiding of repetition,' inasmuch as it was customary in his time to use the Litany together with Morning Prayer and the Holy Communion (or 'Ante-Communion'). The 1928 Book moved the rubric for shortening the Litany to a position after the Lord's Prayer, since the Litany is now used so frequently as a separate service by itself, and the Lord's Prayer serves accordingly as a climax and summary of the whole Office. As a matter of fact, the *Kyrie* was the original ending of the Litany, and was intended to be a transition to the Holy Communion. In the Roman rite, when the Litany precedes the Mass, the *Kyrie* of the Litany serves also as the *Kyrie* of the Mass.

In the Gospels the Lord's Prayer occurs with a liturgical doxology at the end in the version of St. Matthew, but without it in the version of St. Luke. The 1549 Book, following the usage of the medieval Latin rite, consistently adopted the Lukan version. But the 1662 Book added the Matthean doxology in three places. The American Book, in its successive revisions, has developed a consistent method of using the two versions. Wherever the Lord's Prayer is preceded by the *Kyrie* and has a distinctly penitential or petitionary emphasis, the shorter, Lukan form is employed, i.e. in the Litany, Penitential Office, Visitation of the Sick, and Burial of the Dead. In all other Offices, where the Lord's Prayer has a more 'eucharistic' note or a formal bidding, the full Matthean form with its doxology is used.

The Litany

¶ Minister and People.

O Lord, arise, help us, and deliver us for thine honour.

Minister.

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. Amen.

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

With pity behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

O Lord, let thy mercy be showed upon us;

As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and, for the glory of thy Name, turn from us all those evils that we most justly have deserved; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory; through our only Mediator and Advocate, Jesus Christ our Lord. *Amen.*

¶ *The Minister may end the Litany here, or at his discretion add other Prayers from this Book.*

Final Supplication. The Sarum Litany had appended to it a number of suffrages leading up to a Collect, taken from the Mass 'For Trouble of Heart.' Cranmer followed Luther in reducing the suffrages to a single versicle and response (Psalm ciii.10) and with a revision of the Collect. Curiously, the *Amen* was not added to the Collect, to show that it concludes a distinct section of the Litany, until the 1928 revision. The Collect itself is a paraphrase of thoughts derived from Psalm li, as fervent in tone as the psalm itself but expressed in corporate rather than personal terms.

The rest of the Litany is based upon a special intercession in the Sarum Processional for use in time of war. It occurs much earlier than the Sarum use, however, in a litany for the Consecration of a Church in the *Pontifical* of Archbishop Egbert of York (734-66). The section consists of three parts: (1) Psalm xlv, reduced to its first verse, said with an antiphon from the last verse of the Psalm and *Gloria Patri*—one of the few survivals in the Prayer Book of this common, medieval form of anthem; (2) a set of suffrages, which were originally sung by the choir; and (3) a versicle and response introducing a summary collect. This final Collect was the last of the Rogation Day Collects said at the conclusion of the Sarum Litany. The 1549 Book added other prayers, concluding with the Prayer of St. Chrysostom; the 1559 Book added the Grace. But the 1928 Book removed all of these additions and inserted the present final rubric, to make the use of the Litany more adaptable to varying times and occasions and to ready combination with other services, especially as a preface to the Holy Communion.

The final Collect is one of the finest expressions in the Prayer Book of our utter dependence upon God if we are to escape the evils of whatever sort that justly overtake us when we sin by trusting in our own frail nature rather than in His mercy and strength. The thought is very similar to that of the Collect for the Fourth Sunday after Epiphany (p. 114).

A Penitential Office

for Ash Wednesday.

- ¶ *On the First Day of Lent, the Office ensuing may be read immediately after the Prayer, We humbly beseech thee, O Father, in the Litany; or it may be used with Morning Prayer, or Evening Prayer, or as a separate Office.*
- ¶ *The same Office may be read at other times, at the discretion of the Minister.*
- ¶ *The Minister and the People kneeling, then shall be said by them this Psalm following.*

Miserere mei, Deus. Psalm li.

HAVE mercy upon me, O God, after thy great goodness; * according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, * and cleanse me from my sin.

For I acknowledge my faults, * and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight; * that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, * and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, * and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; * thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, * that the bones which thou hast broken may rejoice.

Turn thy face from my sins, * and put out all my misdeeds.

Make me a clean heart, O God, * and renew a right spirit within me.

Cast me not away from thy presence, * and take not thy holy Spirit from me.

A PENITENTIAL OFFICE

The 1892 revision introduced this Office into the American Book. It consists of the latter portion of 'A Commination' service in the English Book since 1549, and this in turn is based upon the penitential service that preceded the Blessing of Ashes in the Sarum rite for Ash Wednesday. The Proposed Book of 1786 and the 1789 Book had included only the three prayers on page 62, to be said on Ash Wednesday at Morning Prayer after the Litany and immediately before the General Thanksgiving. A comparison of the Sarum and the Prayer Book offices may be outlined as follows:

Sarum

Sermon (after the Office of Sext).
 Penitential Psalms (vi, xxxii, xxxviii, li, cii, cxxx, cxliii).
Kyrie and Lord's Prayer.
 Suffrages.
 Seven Collects.
 Absolution.
 Blessing and Distribution of Ashes, during which an Anthem was sung.
 Two Collects
 Mass.

Prayer Book

Homily, including the denunciations of sin taken from the 'Cursings' of Deut. xxvii. (Omitted in American Book.)
 Psalm li. (The other Penitential Psalms were distributed between Morning and Evening Prayer on Ash Wednesday.)
Kyrie and Lord's Prayer.
 Suffrages.
 One Collect and One Prayer.
 Anthem. (The 1552 Book directed this to be said by the congregation.)
 (Collect—added by 1892 Book; and Blessing—added by 1662 Book.)
 (Holy Communion.)

It will be noticed at once that the principal difference between the medieval and the Prayer Book Offices is the absence in the latter of an Absolution. But the Prayer Book compilers considered that this deficiency would be taken care of by the Absolution in the Holy Communion which they intended should follow immediately after the Penitential Office. The old ceremony of blessing and distributing ashes was eliminated, since the Reformers had a strong distaste for blessings of material objects. They also felt that such a ceremony contradicted the plain teaching of the Gospel appointed for Ash Wednesday (p. 125).

A Penitential Office

O give me the comfort of thy help again, * and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, * and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health; * and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, * and my mouth shall show thy praise.

For thou desirest no sacrifice, else would I give it thee; * but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: * a broken and contrite heart, O God, shalt thou not despise.

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. Amen.

¶ *If the Litany hath been already said, the Minister may pass at once to O Lord, save thy servants; etc.*

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

O Lord, save thy servants;

That put their trust in thee.

Send unto them help from above.

And evermore mightily defend them.

Psalm li. This Psalm has been called 'the noblest penitential hymn in all the world.' Hebrew tradition ascribed it to King David, repentant for his sin against Uriah the Hittite (2 Sam. xi.2-xii.14); but most modern scholars assign the Psalm to a much later epoch, after the Babylonian captivity. The poem is virtually unique in the literature of the Old Testament because of its profound insight into the inwardness of sin, and its conception of the abiding, inner presence of the Holy Spirit. The exact nature of the psalmist's sin is not known, and the references to his broken bones in verse 8 and his 'blood-guiltiness' in verse 14 are somewhat obscure. They may be simply an effort of the psalmist to express by vivid metaphor the heinousness of sin, always an offense not merely against one's neighbor, but in the last analysis against the holiness and goodness of God. Another striking metaphor occurs in verse 7, the comparison of God's cleansing of the sinful heart with the ceremonial cleansing of the leper as set forth in Lev. xiv. The last two verses of the Psalm were omitted in the 1928 revision, since they are generally recognized to be a gloss added by a later editor to adapt the Psalm for liturgical use in the sacrificial worship of the Temple. The psalmist himself was not averse to the outward cultus of sacrificial offerings, as might be supposed from reading his own conclusion in verses 16-17; but he recognized the truth so insistently taught by the prophets that the offering upon the altar of material gifts, however costly, cannot atone for sin or be acceptable to God unless they are accompanied by sincere penitence and contrition.

The Psalm consists of three parts: In verses 1 to 6 open and full confession is made to God of offenses committed, with a piteous plea for His mercy and forgiveness. Not only the outward acts of wrongdoing are acknowledged, but also the hidden grounds from which all sinful actions spring, namely, our share in the disposition to sin common to our fallen human nature (vs. 5), and the falsehood to our conscience and knowledge of God's will for us imbedded 'in our inward parts' (vs. 6). Verses 7-12 are a prayer for that 'amendment of life, and grace and consolation of the Holy Spirit' (cf. p. 24) that is necessary to restore communion with God and 'the comfort of His help.' Finally, in verses 13 to 17, resolutions of positive service to God are made, without which repentance is vain and forgiveness ineffectual. The service consists of a readiness to guide other sinners back to God, and a new joy in the praise and worship of God for His merciful goodness.

A Penitential Office

Help us, O God our Saviour.

And for the glory of thy Name deliver us; be merciful to us sinners, for thy Name's sake.

O Lord, hear our prayer.

And let our cry come unto thee.

Let us pray.

O LORD, we beseech thee, mercifully hear our prayers, and spare all those who confess their sins unto thee; that they, whose consciences by sin are accused, by thy merciful pardon may be absolved; through Christ our Lord. *Amen.*

O MOST mighty God, and merciful Father, who hast compassion upon all men, and who wouldest not the death of a sinner, but rather that he should turn from his sin, and be saved; Mercifully forgive us our trespasses; receive and comfort us, who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only it appertaineth to forgive sins. Spare us therefore, good Lord, spare thy people, whom thou hast redeemed; enter not into judgment with thy servants; but so turn thine anger from us, who meekly acknowledge our transgressions, and truly repent us of our faults, and so make haste to help us in this world, that we may ever live with thee in the world to come; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the People say this that followeth, after the Minister.*

TURN thou us, O good Lord, and so shall we be turned. Be favourable, O Lord, Be favourable to thy people, Who turn to thee in weeping, fasting, and praying. For thou art a merciful God, Full of compassion, Long-suffering, and of great pity. Thou sparest when we deserve punishment,

Kyrie, Lord's Prayer, and Versicles. On the short form of the Lord's Prayer, see the commentary, page 58. The Lord's Prayer here seems abrupt—an exception to the Prayer Book custom of placing it in a climactic position—but a glance at the original form of the Office (see commentary, p. 60) will explain the arrangement. In the English Book the principal substance of the Office is a lengthy exhortation built about an Old Testament lesson, to which is added the brief devotional conclusion of a Psalm, a few prayers beginning with the Lord's Prayer, an anthem, and a final Blessing. The American form consists solely of this devotional appendix, with the addition of another prayer between the anthem and the Blessing.

The Versicles are taken from the Psalms, and are comparable to the suffrages between the Lord's Prayer and the Collects at the Daily Offices. The passages used are: Psalms lxxxvi.2, xx.1-2, lxxix.9, and cii.1.

Prayers. The first prayer is the Collect of the Office. It is translated from the first of the seven Collects in the Sarum office. (Cf. the Collect for the Twelfth Sunday after Trinity for similar phrases and thoughts.) The second prayer was put together by Cranmer from three sources: the form for the blessing of ashes, the sixth of the seven Sarum Collects, and the Collect said after the distribution of ashes. The several phrases, however, sound familiar because of their use in other Prayer Book forms—the Absolution of Morning and Evening Prayer (cf. Ezek. xxxiii.11), the Litany, and the 'Prayer of Humble Access' in the Holy Communion (p. 82). Two citations from the Psalms, cxliii.2 and lxx.1, are also used. These prayers have a deeply personal ring, yet one should not overlook the remembrance of our corporate, social sins, when reciting them. The same teaching applies here as in the case of the General Confessions of the Daily Offices and the Holy Communion.

Anthem. The 1552 Book directed that all the people should say this anthem with the Minister. It is composed of: Jer. xxxi.18, Joel ii.12-13, 17 (cf. the Epistle for Ash Wednesday, p. 124), Hab. iii.2, Psalm li.1, and the first antiphon which was sung in the medieval Office during the distribution of ashes.

A Penitential Office

And in thy wrath thinkest upon mercy. Spare thy people, good Lord, spare them, And let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, And after the multitude of thy mercies look upon us; Through the merits and mediation of thy blessed Son, Jesus Christ our Lord. Amen.

¶ *Then the Minister shall say,*

O GOD, whose nature and property is ever to have mercy and to forgive; Receive our humble petitions; and though we be tied and bound with the chain of our sins, yet let the pitifulness of thy great mercy loose us; for the honour of Jesus Christ, our Mediator and Advocate. *Amen.*

THE LORD bless us, and keep us. The LORD make his face to shine upon us, and be gracious unto us. The LORD lift up his countenance upon us, and give us peace, both now and evermore. *Amen.*

Final Collect. This Collect was placed here in the 1892 revision. It is first found in the Gregorian Sacramentary. Cranmer placed it in the Litany, after the prayer, 'We humbly beseech thee,' but the 1662 Book put it among the occasional Prayers. The 1789 Book omitted it altogether, because it was thought to be, according to Bishop White, 'too much a play on words.' This objection is a matter of opinion, of course, but it cannot be said that the insertion of this Collect at this place adds much to what has already been said in the service, and it does disrupt somewhat the structural order of the Office (see commentary, p. 61).

Blessing. Bishop Cosin is responsible for the addition of this Blessing from Num. vi.24-6. The insertion of it, like that of the preceding Collect, was perhaps a mistake, because the Office was intended to be introductory to the Holy Communion, and its final anthem would be a sort of introit to that service. If used with Morning or Evening Prayer, the Penitential Office should logically come first also, so that the Absolution contained in these Daily Offices might follow rather than precede these prayers of confession. But the traditional custom has been to say the Penitential Office after the Daily Office or the Litany—hence the notion that it needed a formal conclusion such as 'The Grace.'

The Holy Communion

with

The Collects, Epistles, and Gospels



The Holy Communion

The Holy Communion is the primary and central act of corporate worship of the Church, and regular participation in its observance is a solemn obligation upon all the faithful of God. Every other liturgical service of the Church is centered in it, being either an anticipation, or preparation, for it, or a consequence and development of it. It was instituted by our Lord as a perpetual memorial of the new Covenant established by God for His people through the self-sacrifice of His Son upon the Cross for our sins, and as the earnest of our redeemed and joyful life with Him in His eternal Kingdom. It is the principal means of our communion and fellowship with Him and with one another in His mystical Body, the Church, whereby we receive the gracious benefits of His sacrifice: the forgiveness of our sins and the spiritual power to conform our lives to His righteous will. As the celebration of the supreme revelation of God's love and purpose for His creatures, the service demands of all who share in it a correspondent return of self-giving devotion, entire and unreserved, in faith, in hope, and in charity. For this is 'our bounden duty and service.'

Because the entire Gospel is enshrined in this ritual, it is impossible to find any single title that expresses its rich and manifold meanings. Its name has varied with time and place. The Lord's Supper is its oldest and most universally accepted designation, in virtue of the historic occasion of its institution. The ancient Church commonly called it the Eucharist (i.e. Thanksgiving), because of its most distinctive and characteristic element—the sacrificial prayer of praise and thanksgiving offered in consecration of the bread and wine. But it also spoke of it in more general terms, as the Holy Sacrifice or the Holy Mysteries. In the Eastern Churches the rite has come to be called simply The Divine Liturgy. But in the Latin Church of the West it has been known as The Mass, from the word *missa* meaning dismissal. This development of terminology was somewhat accidental. For a time *missa* was used also to denote the Daily Offices. In popular usage the transfer of a word describing one part of the service to designate the whole is understandable. To stay until the *missa* or dismissal gradually came to mean to stay for the *missa*. Similarly, in the usage

of Anglicanism, Holy Communion, a title common since ancient times to denote one aspect or part of the service, has been taken to refer to the rite as a whole.

The institution of this sacrament by our Lord took place in the course of His last meal with His disciples before His Passion. It was the culmination of the fellowship He had created with them in the brief span of His earthly ministry, and a final parable, in deed as well as word, summing up the whole significance of His Person and mission. He took the basic experience of man's physical and social need, the common meal, and made it a symbol and instrument of our ultimate spiritual redemption.

The ritual customary among the Jews at their common meals, particularly those of a religious character, was very simple. The head of the family or company of friends formally opened the meal with a thanksgiving to God for His provident goodness in 'bringing forth bread from the earth,' whereupon he broke the common loaf and distributed its fragments among those present. At the conclusion of the meal he said another thanksgiving over a Cup of Blessing, which was then passed around the table for all to partake of it. This thanksgiving recalled once again the provident care of God for our physical nourishment; it also dwelt upon His historic redemption of His people from bondage and oppression and petitioned for the consummation of His revealed purpose—the final ingathering of Israel to His Kingdom. When our Lord had said these thanksgivings at the Last Supper He signified to His disciples, as He distributed the bread and the cup, that Israel's hope was fulfilled, that the breaking of His Body and the shedding of His Blood was the sacrifice by which God's new Covenant with His people was established and participation in His everlasting Kingdom was assured. And He enjoined upon His disciples to continue this observance of corporate fellowship as a distinctive memorial of the redemption wrought by Him until the day when He should eat and drink with them again in the Age to Come. (See 1 Cor. xi.23-6, Mark xiv.22-5, Matt. xxvi.26-9, Luke xxii.14-20.)

In obedience to our Lord's injunction, and in assurance of His victory over sin and death—for He was made known to them in His risen, triumphant life in the breaking of bread (cf. Luke xxiv.30-31, Acts x.41)—the early fellowship of believers continued the custom of the 'holy supper' as the distinctive element of their corporate life and hope (Acts ii.46; cf. also xx.11). About its celebration clustered other

exercises of devotion and charity peculiarly expressive of their new community: the edification of preaching, teaching, prophesying, and prayer, and the sharing of material goods and necessities with those in need. By the middle of the second century the pattern of the Eucharistic celebration had become fixed in all the several churches of the Roman world, an ordered arrangement of the liturgy that underlies all the rites of the universal Church in both the East and the West. We have a description of it from the pen of a lay teacher and apologist of the Christian faith, and a martyr also—Justin, a member of the Church in Rome:

On Sunday there is an assembly at the same place of all [Christians] in the cities or countryside, and the memoirs of the apostles and the writings of the prophets are read as long as time allows. When the reader has finished the president [i.e. the bishop or his deputy] makes an address, an admonition and an exhortation about the imitation of these good things. Then all arise in common and offer prayers; and . . . when we have finished there is brought up bread and wine and water, and the president offers in like manner prayers and thanksgivings, as much as he is able, and the people cry out saying the *Amen*, and the distribution and sharing is made to each from the things over which thanks have been said, and is sent to those not present through the deacons. The well-to-do and those who are willing give according to their pleasure, each one of his own as he wishes, and what is collected is handed over to the president, and he helps orphans and widows, and those who are needy because of sickness or for any other reason, and those who are in prison and the strangers on their journeys—in a word he is a guardian to all those who are in want.

During the fourth and fifth centuries, after the peace of the Church from persecution and the protection and favor extended to it by the Emperor Constantine and his successors, the simple, primitive outline of the service, as given by Justin, was elaborated and enriched both in ceremonial and in devotional accretions, especially at the beginning of the service, at the Offertory, and at the communion of celebrant and people; but the basic 'shape' or pattern of the rite remained unaltered. The great patriarchal sees—Jerusalem, Antioch, Alexandria, Constantinople, and Rome—led the way in the gradual establishment of distinct types or families of liturgical rites. At Rome the Mass achieved its definitive formulation in the time of Pope Gregory the Great, and its use was very much extended outside of Rome by the Benedictine monks, particularly those Pope Gregory sent to Britain to evangelize the Anglo-Saxons. In the time of Charlemagne (d. 814) this Roman liturgy, with some supplements made to it by Alcuin, be-

came the official rite of the entire Western Church. There were, of course, numerous variations of ceremony and devotional accretions to this common rite in the different dioceses and monastic orders throughout the period of the Middle Ages—the most famous for our purposes being the customs and usages of the diocese of Salisbury or Sarum, which were developed in the twelfth century and adopted by many other English dioceses, including that of Canterbury. The Sarum Missal, which may be described as a medieval version of the Roman Missal, was therefore the principal basis upon which Archbishop Cranmer worked in his revisions of the liturgy at the time of the Reformation.

Cranmer had other sources at hand. He knew some of the ancient Gallican rites, notably the old Spanish liturgy, known as the Mozarabic rite, which had been published by Cardinal Ximenes of Toledo in 1500. He was familiar with the Greek liturgies of St. Basil and St. Chrysostom, and with many of the liturgical notices scattered through the works of the early Fathers. Above all he was conversant with the reformed rites already current among the Lutherans in Germany, notably the *Consultation* of Archbishop Hermann of Cologne (see the Introduction, pp. 7–8).

The Communion Office of the 1549 Book followed closely the order of the Sarum Mass, but with the addition of devotional material of a hortatory and penitential character, largely inspired by the Lutheran forms, which Cranmer had put forth in *The Order of the Communion* (1548). It is generally believed that Cranmer intended this first English rite to be but a transitional step towards a more radical and more 'Protestant' service. At any rate the 1549 Liturgy was immediately attacked by the more insistent reforming leaders as being too similar in substance to the old Latin Mass, and Cranmer bowed to many of their wishes in the second rite of 1552. Of the more drastic changes made at that time the following should be especially noted: the introduction of the Decalogue and the shift of the *Gloria in excelsis* to the end of the service; the elimination of all specific reference to the Offertory of the bread and wine; and the fragmentation and rearrangement of the old Prayer of Consecration. Successive revisions have tended always to modify the 1552 rite by reviving elements it excised from the 1549 one. The Offertory has been restored, and in the Scottish liturgies, beginning with 'Laud's Liturgy' of 1637, much of the 1549 form for the Prayer of Consecration has been put back

together again. From the Non-Jurors' Communion Office of 1764 the Scottish type of Consecration Prayer passed into the American Prayer Book, thanks to the efforts of Bishop Seabury. The accompanying table shows the chief sources and modifications of our liturgy down to the 1928 revision.

Structurally considered, the Holy Communion service is composed of two correlative parts, known respectively as the 'Liturgy of the Catechumens' and the 'Liturgy of the Faithful.' They are independent in origin, and in the early Church were frequently used separately. Today only the first part, now called the Ante-Communion, can be used as a service by itself. It is made up primarily of Scripture lessons and a sermon, and is in essence a service of instruction and witness for the edification of baptized and unbaptized alike. Its basic pattern was taken over by the Church from the Jewish Synagogue. The second part of the rite is the liturgy of the Holy Table proper, given to the Church by our Lord at the Last Supper. It is the peculiar and distinctive action of His Mystical Body, and participation in it has always been strictly limited to those who have been fully initiated into the Church's fellowship as members of His Body. It consists of three fundamental actions: (1) the Offertory, or preparation of the Holy Table; (2) the Consecration, or prayer of thanksgiving and blessing offered over the gifts upon the Holy Table; and (3) the Communion, or the sharing of the hallowed gifts by Christ's faithful members.

Conjoined one with the other, the two parts of the Communion service are co-ordinate and complementary expressions of the Christian Faith, in Word and in Sacrament. Two ritual climaxes, the Gospel lesson and the Lord's Prayer, with their consequent dramatic climaxes, the Offertory and the act of Communion, are the focal and emphatic centers about which the liturgy moves to present the revelation of God's grace given us through Christ and to provide occasion for our acknowledgment of His supreme gift by acts of responsive self-giving.

In the first part of the service we review and relive the whole course of man's historic religious experience. We begin with the summation of the moral law of obedience and love given us as creatures of God. This natural basis of our communion with God has been broken by sin, and we can only say, 'Lord, have mercy upon us.' The Commandments and *Kyrie* thus bring us at once to the point where spiritual life must begin—in the conviction of sin, in repentance. We are then carried to the revelation by which reconciliation with God has been

made possible--the holy Gospel of our Saviour, Whose Incarnation is the central fact, the 'great divide' of history. Encircling the Gospel revelation fuller records of its preparation and appropriation are recited, as they are embodied in Scripture (the Epistle) and the historic faith of the universal Church (the Creed). The Gospel itself is both history and faith, written word and personal Word. Its application to the immediate issues of our contemporary life is directly brought by the prophetic voice of the preacher. The Offertory is our response to its call, not in words only, but also in deed. In sacrificial gifts we offer back to God our entire selves, as represented by our possessions, and our bare necessities of food and drink, which are actually not our own possessions but God's gifts, and these not for ourselves only but for the promotion of the 'whole state of Christ's Church' until the day when we all become partakers of His heavenly Kingdom.

The Offertory also begins the second part of the liturgy, in which God's eternal purpose of our redemption is re-created, not from the point of view of history's wide sweep, but by conscious realization of it in the eternal present and Presence. Again we are reminded of our persistent need of repentance and of the 'comfortable words' of pardon and reconciliation. A great thanksgiving, joining the redeemed hosts of heaven and earth, lifts our hearts in perpetual memory of the Life given on our behalf, and invokes the quickening Word and Spirit to bless this Gift, received and offered back, to our use and us to His service. The paean of praise, commemoration, supplication, and consecration culminates in the Lord's Prayer: 'Thy kingdom come!' From the act of communion now re-established we pass with thanksgiving and blessing into the world 'to do all such good works as Thou hast prepared for us to walk in,' with the peace 'which passeth all understanding.'

Sarum	Luther's Latin Mass, 1523	1549	1552-1662	Scottish 1764- American 1789, 1892
Priest's Preparation, with Lord's Prayer Collect for Purity		Lord's Prayer Collect for Purity	Lord's Prayer Collect for Purity	Lord's Prayer Collect for Purity
Introit	Introit	Introit		
<i>Kyrie</i>	<i>Kyrie</i>	<i>Kyrie</i>		
<i>Gloria in excelsis</i>	<i>Gloria in excelsis</i>	<i>Gloria in excelsis</i>		
Salutation	(Salutation)	Salutation		
Collects of Day	Collect of Day	Collect of Day, and for King	Decalogue and <i>Kyrie</i>	Decalogue, <i>Kyrie</i> , Sum- mary and Collect
Epistle	Epistle	Epistle		
Gradual	Gradual			Epistle
Gospel	Gospel	Gospel		Gospel
Creed	Creed	Creed		Creed
	Sermon	Sermon Long Exhortations		Sermon
Offertory		Offertory	Offertory ¹ Prayer for the Church Exhortations, Invitation, Confession, Absolution, Comfortable Words	Offertory Prayer for the Church ² Exhortations, Invitation, Confession, Absolution, Comfortable Words ²

<i>Sursum corda,</i> Prefaces, <i>Sanctus</i> , and <i>Benedictus</i> Canon of the Mass	<i>Sursum corda,</i> Prefaces, <i>Sanctus</i> , and <i>Benedictus</i> Prayer for the Church Invocation	<i>Sursum corda,</i> Prefaces, <i>Sanctus</i> , and <i>Benedictus</i> Prayer for the Church Invocation	<i>Sursum corda,</i> Prefaces, <i>Sanctus</i> Prayer of Humble Access	<i>Sursum corda,</i> Prefaces, <i>Sanctus</i> Prayer of Humble Access 2
Words of Institution	Words of Institution <i>Sanctus</i> and <i>Benedictus</i>	Words of Institution	Words of Institution	Words of Institution
Oblation of elements, and of worshippers	Oblation of elements, and of worshippers	Oblation of elements, and of worshippers	Oblation of elements Invocation Oblation of worshippers Prayer for the Church 3	Oblation of elements Invocation Oblation of worshippers Prayer for the Church 3
Lord's Prayer	Lord's Prayer	Lord's Prayer	Lord's Prayer	Lord's Prayer 3
The Peace	The Peace	The Peace		
<i>Agnus Dei</i>	<i>Agnus Dei</i>	'Christ our Paschal Lamb'		
Pre-Communion Prayers	Pre-Communion Prayers	Invitation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access	Invitation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access 3	Invitation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access 3
Communion	Communion	Communion	Communion Lord's Prayer	Communion Lord's Prayer 2
Post-Communion Collect, and Devotions	Post-Communion Collect	Thanksgiving	Oblation of worshippers, or Thanksgiving <i>Gloria in excelsis</i>	Thanksgiving <i>Gloria in excelsis</i>
Dismissal and Blessing	Dismissal and Blessing	Blessing	Blessing	Blessing

¹ In 1552, only an offering of money for the poor is mentioned.

² American, not Scottish position.

³ Scottish, not American position.

the Lord's Prayer and the Prayer of Humble Access to their present place.)

The Order for

The Administration of the Lord's Supper

or

Holy Communion

¶ *At the Communion-time the Holy Table shall have upon it a fair white linen cloth. And the Priest, standing reverently before the Holy Table, shall say the Lord's Prayer and the Collect following, the People kneeling; but the Lord's Prayer may be omitted at the discretion of the Priest.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

The Collect.

ALMIGHTY God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. *Amen.*

¶ *Then shall the Priest, turning to the People, rehearse distinctly The Ten Commandments; and the People, still kneeling, shall, after every Commandment, ask God mercy for their transgressions for the time past, and grace to keep the law for the time to come.*

¶ *And NOTE, That in rehearsing The Ten Commandments, the Priest may omit that part of the Commandment which is inset.*

¶ *The Decalogue may be omitted, provided it be said at least one Sunday in each month. But NOTE, That whenever it is omitted, the Priest shall say the Summary of the Law, beginning, Hear what our Lord Jesus Christ saith.*

THE ORDER FOR HOLY COMMUNION

Title and rubric. The present title of the service comes from the 1552 Book. In 1549 it read 'The Supper of the Lord, and the Holy Communion, commonly called the Mass.' The 1928 Book shifted the position of the service from its former place (since 1549), which was after the Collects, Epistles, and Gospels, and removed the set of disciplinary rubrics to the end of the service. The single rubric now standing at the head of the Office was much revised also in the 1928 Book to conform to customary usage. The 1549 Book had a rubric containing specific regulations for the traditional vestments of the ministers, and directed the celebrant to begin the service 'standing humbly afore the midst of the Altar.' The 1552 Book, however, removed the rubric about vestments, because of strong 'Puritan' prejudice against them, and inserted before Morning Prayer a new 'Ornaments Rubric,' which specified that in all offices of the liturgy the priest or deacon should wear 'a surplice only,' and bishops should wear a rochet. Queen Elizabeth's Book of 1559 revised this rubric to retain 'such Ornaments of the Church, and of the Ministers thereof' as were in use 'by the authority of Parliament, in the second year of King Edward VI' (1548). This restoration of the traditional vestments was not enforced, and their use fell into abeyance until the middle of the nineteenth century, when, revived by many of the clergy, their use excited much controversy and curious litigation. The American Church has not legislated either by rubric or canon upon the subject of vestments, and clergy are free to follow the traditions of their choice.

The 1552 Book made further alterations in ceremonial. It appointed only 'a fair white linen cloth' as the minimum adornment of reverence to the Holy Table, and directed that the Table be placed either in the body of the church or in the chancel—in a position where the service could best be seen and heard—and that the priest should stand at the 'north side' of the Table, namely the Gospel or right side. The change made in 1928 to 'before the Holy Table' is thus a return to 1549 usage, but it is deliberately ambiguous in allowing the priest to stand either behind the Table facing the people (the ancient custom) or in front of the Table with his back to the people (the medieval custom).

THE PREPARATION

Lord's Prayer and Collect for Purity. These are all that remain in the Prayer Book of the priest's preliminary preparation with his assistants appointed to be said before the Mass in the Sarum Missal. Because of this, it is customary for the priest only to say the Lord's Prayer, and not for the entire congregation—an exception to the rule in the Prayer Book. The 1789 Book allowed it to be omitted if it had been said immediately before in Morning Prayer. (The Proposed Book of 1786 omitted the Lord's Prayer here altogether.)

The Collect, commonly called 'For Purity,' serves in our service both as an introductory invocation to the entire rite and as an immediate preparation for the examination of conscience in the Commandments following. In the Sarum rite it was joined to the *Veni, Creator Spiritus* (see p. 543), with which it formed the opening section of the priest's preparation said while he was vesting. The Collect also occurs as the 'Collect of the Day' in a Votive Mass 'For Invoking the Grace of the Holy Spirit,' found in both the Sarum and the Roman Missals. This Mass can be traced back to a little Sacramentary of Votive Masses put together by the Englishman Alcuin (d. 804), the great prime minister of Charlemagne and reviser of the Latin rite of the West. Whether Alcuin composed the Collect himself or took it from an older service book no longer extant is not known.

The entire sum and substance of true worship is expressed in the Collect for Purity, and it relates our corporate offering, in terse but relevant phrase, to each Person of the Holy Trinity. (1) The almighty, transcendent Father, invisible yet omnipresent, Who 'seeth in secret' (Matt. vi.6) all the inmost imaginings and desires of His creatures and presides over and about us in loving care and just judgment. (The writer of Psalm cxxxix would have understood the opening preamble of this Collect.) Our Lord taught us that sincerity was the basic condition of our approach to the Father, for we cannot 'dissemble nor cloak' anything 'before the face of Almighty God' (see commentary, p. 5). (2) True and acceptable worship is possible only by virtue of the cleansing and enabling power of the Holy Spirit—the Spirit of truth, Who reproves 'of sin, and of righteousness, and of judgment' (John xvi.8), and Who guides us into all truth (John xvi.13). As St. Paul says, 'Likewise the Spirit also helpeth our infirmi-

ties; for we know not what we should pray for as we ought . . . and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God' (Rom. viii.26-7). (3) Worship 'according to the will of God' is worship 'through Christ our Lord,' Whose constant prayer was 'not as I will, but as thou wilt.' Only in His entire self-offering can we see what it means to love perfectly and magnify worthily the holy Name of God and fulfil in our lives the Father's will for us—entire devotion and unfeigned praise.

The Decalogue (or Ten Commandments) and the Kyrie. The Latin Mass, in both the Sarum and Roman Missals, begins with an Introit anthem sung by the choir as the ministers approach the altar. It consists of a verse or two from the Psalms, with an antiphon and *Gloria Patri*. This is followed by a ninefold *Kyrie eleison* ('Lord, have mercy'), and, on festal days, the *Gloria in excelsis* (p. 84). The Introit psalm with antiphon was introduced into the Mass by Pope Celestine I (422-32). The *Kyrie* was in origin an acclamation or praise-shout—exactly comparable to the Hebrew *Hosannah*—which was used by the ancient Greeks, both pagan and Christian, in sacred and secular ceremonies, and was addressed to the Emperor or to God, as the occasion demanded, as an acknowledgment of lordship and a plea for favor and help. In the fourth century it became the customary response to the litanies, and in this form it was introduced as a processional preface to the Mass at Rome by Pope Gelasius I (492-5) (see p. 54). Pope Gregory the Great, in his revision of the Mass, eliminated the Litany on non-festal days, leaving only the acclamations of the *Kyrie*. These he reduced to nine, and by changing the middle three to *Christe eleison* ('Christ, have mercy'), made the *Kyrie* a solemn invocation to the Trinity—a jubilant greeting and acclaim by God's people of their Lord coming to meet with them in His temple. The *Gloria in excelsis*, first introduced by Pope Symmachus (498-514) immediately following the *Kyrie*, is itself a series of acclamations, and served as an extension of the *Kyrie*'s outburst of exultant laudation on festal occasions.

In the 1549 Book Cranmer followed the order of the Latin Mass, except that he appointed a full psalm, without antiphon, as the Introit. In the 1552 Book, however, he made the changes that are still characteristic of and peculiar to our liturgy. The Introit was omitted, the

Holy Communion

The Decalogue.

GOD spake these words, and said:

I am the LORD thy God; Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;

for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

Thou shalt not take the Name of the LORD thy God in vain;

for the LORD will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

Remember that thou keep holy the Sabbath-day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

Gloria in excelsis was removed to its present Post-Communion position, and the Ten Commandments, in a litany form with expanded *Kyrie* response, were substituted for the ancient ninefold *Kyrie*. The reasons for these alterations were various. For one thing, Cranmer sought to pacify Protestant objections to his 1549 rite—that it was too similar to the old Mass—by rearranging the order of its several parts, and by introducing a corporate preparatory penitential act of examination of conscience at the beginning of the service. (Cf. the penitential opening to the Daily Offices, also added in the 1552 Book, pp. 5-7.) It is certain that Cranmer accepted the medieval view that the *Kyrie* was penitential and not, as the early Church considered it, laudatory in character. It may be that he was desirous of including in the liturgy the regular recitation of the Commandments, along with the Creed and the Lord's Prayer, as one of the three things Christians ought especially 'to know and believe to their souls' health' (cf. p. 277). An Order in Council of 1547 had directed that on holy days these three things should be recited at Mass after the Gospel. But Cranmer also had precedent for inserting the Decalogue in the revised liturgies of several of the Lutheran Church Orders, and in the Order of Service, published in London in 1551, for the use of Valerand Pullain's congregation of Continental Protestant refugees at Glastonbury. Moreover, Luther himself had made a metrical version of the Commandments in 1524, with *Kyrieleyis* set as a refrain after each verse. Miles Coverdale translated this version of Luther's into English, leaving the refrain *Kyrieleyson* after each commandment, for his *Goostly Psalmes and Spirituall Songes* (published before 1539). The additional phrase or 'gloss' that Cranmer added to the *Kyrie* response was quite in keeping with medieval custom, which frequently inserted pious words or phrases into the chants of the *Kyrie*. These were known as 'tropes.'

The recital of the Commandments remained fixed and unalterable in our liturgy until the 1892 Book, which directed that they must be said at least 'once on each Sunday.' The 1928 Book reduced the requirement to 'one Sunday in each month,' and allowed the omission at any time of the parts inset in smaller type. Since the American Book has always contained the Summary of the Law, the provision to omit the Ten Commandments has not deprived the rite of substantial content.

The majestic and solemn tone of the Commandments, whether in their full or in their summary form, makes an impressive beginning

Holy Communion

Honour thy father and thy mother;

that thy days may be long in the land which the LORD thy
God giveth thee.

*Lord, have mercy upon us, and incline our hearts to keep
this law.*

Thou shalt do no murder.

*Lord, have mercy upon us, and incline our hearts to keep
this law.*

Thou shalt not commit adultery.

*Lord, have mercy upon us, and incline our hearts to keep
this law.*

Thou shalt not steal.

*Lord, have mercy upon us, and incline our hearts to keep
this law.*

Thou shalt not bear false witness against thy neighbour.

*Lord, have mercy upon us, and incline our hearts to keep
this law.*

Thou shalt not covet

thy neighbour's house, thou shalt not covet thy neighbour's
wife, nor his servant, nor his maid, nor his ox, nor his ass,
nor any thing that is his.

*Lord, have mercy upon us, and write all these thy laws in
our hearts, we beseech thee.*

¶ *Then may the Priest say,*

Hear what our Lord Jesus Christ saith.

THOU shalt love the Lord thy God with all thy heart,
and with all thy soul, and with all thy mind. This is
the first and great commandment. And the second is like
unto it; Thou shalt love thy neighbour as thyself. On these
two commandments hang all the Law and the Prophets.

¶ *Here, if the Decalogue hath been omitted, shall be said,*

for our liturgy, no less than the ancient acclamations of praise in *Kyrie* and *Gloria*. It confronts us at once with the basic and insistent claim of God upon His creatures for entire obedience to His righteous will, in both complete devotion to Him as our final sovereign Lord and unselfish community with our fellows as equal subjects of His purposeful and gracious love. Submission to God's Law is not an arbitrary restraint but a necessary condition for the fulfilment of our true nature as His children made in His image. Yet our persistent rebellion against His Law, arising out of our self-centered pride and negligence, continually breaks that true community with God and with our neighbors for which we were called into being. Self-giving love and that alone, as exemplified in the perfect obedience of our Lord to His Father, is the fulfilment of the Law. No 'holy communion' with God or with our neighbor is possible for us unless we are ready first of all to accept this ultimate demand laid upon us, to acknowledge our sin, to plead for God's mercy, and to beseech His grace in inclining our hearts to keep His commandments. (See pp. 286-7 for further commentary on the Decalogue.)

The Summary of the Law. The English Non-Jurors' Communion Office of 1718 saw the first use of the Summary of the Law (Matt. xxii.37-40; cf. Luke x.25-8). It was inserted as a substitute for, not an alternative to, the Decalogue—primarily because of the Non-Jurors' objection to the literalistic, Sabbatarian exegesis of the fourth Commandment by the Puritans, and also because of a desire for a more positive and spiritual emphasis upon the Law as a command of love. The Scottish Non-Jurors added the Summary to their Communion Office of 1764 as a permissible alternative, and from this Office it was adopted by the framers of our American 1789 Book. Bishop Edward Bass of Massachusetts (1797-1803) informed his clergy that the intention of the American revisers was to allow the Summary either as an addition to or as a substitution for the Decalogue, but its exact usage was not clarified until the 1892 Book. All the modern revisions of the Prayer Book in the various provinces of Anglicanism have followed the Scottish and American example and have introduced the Summary. It is worthwhile noting that in the Matthean version of the Summary our Lord Himself gives the two chief commandments; whereas in the Lukan version the Summary is stated by another (the 'lawyer') but with our Lord's approval.

Holy Communion

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then the Priest may say,*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

¶ *Here shall be said,*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

¶ *Then shall the Priest say the Collect of the Day. And after the Collect the Minister appointed shall read the Epistle, first saying, The Epistle is written in the—Chapter of—, beginning at the—Verse. The Epistle ended, he shall say, Here endeth the Epistle.*

¶ *Here may be sung a Hymn or an Anthem.*

¶ *Then, all the People standing, the Minister appointed shall read the Gospel, first saying, The Holy Gospel is written in the—Chapter of—, beginning at the—Verse.*

¶ *Here shall be said,*

Glory be to thee, O Lord.

¶ *And after the Gospel may be said,*

Praise be to thee, O Christ.

¶ *Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas Day, Easter Day, Ascension Day, Whitsunday, and Trinity Sunday.*

Threefold Kyrie. The original form of the *Kyrie* was restored by the 1892 Book, although in a reduced threefold rather than ninefold scheme. This older form, stemming from the 1549 rite, has also been revived in the English Proposed Book of 1928, the Scottish and South African rites of 1929, and the Ceylon liturgy of 1938.

Collect. In the English Book this Collect, taken from Sarum Prime, is placed among the six collects at the end of the Communion service (see p. 49). The 1662 Book added it also at the conclusion of the Order of Confirmation (see p. 298). The Scottish Non-Jurors first placed it here as an alternative to the Collect for the King, which precedes the Collect of the Day in the English office, because, for both liturgical and political reasons, they definitely did not want the prayer for the sovereign at this point in the service. Our American 1789 Book adopted it from the Scottish office, but, instead of associating it with the Collect of the Day, made it a concluding, summary collect to the litany-form of the Decalogue. Our 1928 Book made its use optional. From a literary standpoint this Collect is a fine example of rhythmic balance of co-ordinate words and phrases. By our present rubrics there are now permitted a variety of ways for launching the service after the Collect for Purity:

Decalogue Summary <i>Kyrie</i> Collect	Decalogue Summary Collect	Decalogue Collect	Decalogue	Summary <i>Kyrie</i> Collect	Summary <i>Kyrie</i>
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THE MINISTRY OF THE WORD

Salutation and Collect of the Day. The Salutation not only marks the beginning of a new section of the service, but actually is the original greeting of celebrant and people with which the liturgy opened in ancient times. It was unfortunately dropped from the 1552 Book, and was restored only as recently as 1928. The greeting was a common one among the Jews (cf. Ruth ii.4). As used in the Christian liturgy it is more than a reverent and polite form of address. It is a reminder that liturgical worship is a corporate action of both minister and congregation, conducted under the inspiration and judgment of the Lord. Not until the fourth century did it become customary for the cele-

brant to insert a brief prayer between the Salutation and the Lessons. In the Eastern liturgies it is invariable, an invocation of God's assistance so that the Lessons may be heard to our spiritual profit. The Western rites, on the other hand, varied the wording with each celebration of the Mass and related its content to the theme of the current day or season of the Church Year.

The term 'Collect' to denote this prayer is a survival in our liturgy from the usages of the ancient Gallican rites, where it designated a prayer that summed up, concluded, or 'collected' the thoughts of a preceding litany or devotion. In the Roman rite the word used here is simply *Oratio*, i.e. 'the Prayer,' whereas *Collecta* always refers to an assembly, not to a prayer. So the Gregorian Sacramentary distinguishes the *oratio ad collectam*, the prayer said at the place where the people assembled before the Mass, and *oratio ad missam*, the opening prayer of the Mass itself—what we call 'the Collect.' The form of our Collects, differentiating them from other types of prayers, follows a pattern particularly characteristic of the old Roman Sacramentaries. The arrangement customarily, though not invariably, followed is this: (1) an opening address to God, with a relative clause stating some attribute of His nature or manifestation of His mind and will by reason of which a petition is made to Him; (2) the petition itself, often followed by a clause dwelling upon the good result expected to ensue if the petition is granted; and (3) a concluding 'oblation' or 'mediation' in the Name of our Lord, through Whom all our prayers are offered, united to a doxology recalling all three Persons of the Holy Trinity.

The Epistle. In primitive times the number, order, and length of the lessons read at the Eucharist were not fixed, but depended upon the time available and the wishes of the celebrant. Readings were selected from both Old and New Testaments. But with the gradual fixation of liturgical forms, which began in the fourth century, the tendency in both the Eastern and Western rites was to prescribe certain passages for the several Sundays and holy days of the Church Year, and to limit the number of lessons to two—one from the Epistles (or other books of the New Testament) and one from the Gospels. In certain Masses of the Roman rite there are still relics of one or more additional lessons from the Old Testament, and in the Prayer Book several Old Testament lessons are appointed as 'Epistles.' It was customary in

the ancient Church for all the lessons, except the Gospel, to be read by ministers in 'minor orders,' usually a 'Reader' or a 'Subdeacon.' The 1552 Book rubric limited this privilege to a 'Priest,' but, since the Proposed Book of 1786, our American Books have substituted 'Minister' for 'Priest,' thus reverting to the ancient custom.

The form given for announcing the lessons derives from the Scottish Book of 1637 by way of the 1662 Book. The older Latin rites announce merely the book from which the lessons are taken. The 1549 Book added the chapter. Verse divisions first appeared in English Bibles in the Geneva Bible of 1560.

It should be noted that the appointed Epistles frequently serve as a binding link between the Law and the Gospel, since they so often present explanations of the relation between the two Covenants.

Hymn or Anthem. In the early Church, Psalms and hymns were usually sung between the Lessons, just as they are today in the Daily Offices. Indeed, these were the original 'chants' associated with the Eucharistic liturgy, earlier in usage than the Introit, Offertory, and Communion anthems. In the Latin rite the psalm-chant between Epistle and Gospel was called the Gradual, taking its name from the step (*gradus*) of the ambo or pulpit from which it was sung by the cantor. During the Middle Ages a hymn, known as the Sequence, was often sung after the Gradual, such as the *Victimae Paschali* ('Christians, to the Paschal victim') on Easter Day, or the *Dies irae* ('Day of Wrath') at Requiems. It is strange that Cranmer should have omitted all reference to this ancient psalmody of the service in the 1549 Book. Our American revision of 1928, and also the liturgies of the Church in India (1933) and Ceylon (1938), have made up for this defect.

The Gospel. The Gospel Lesson is the climax of the first part of the liturgy, and as such its reading has always been accompanied by special ceremony, signifying the honor and respect due our Lord and the revelation of Himself and His saving work which the Gospel enshrines and makes known to us. Thus from earliest times the people have stood in reverent attention while it is read. Its proclamation is traditionally associated with the office and work of a deacon (see p. 534), and long-established custom has proscribed its reading by anyone of a lower rank of ministry. (Cf. also the first of the General Rubrics, p. 84.)

Holy Communion

I BELIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible: And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ *Then shall be declared unto the People what Holy Days, or Fasting Days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and of other matters to be published.*

¶ *Here, or immediately after the Creed, may be said the Bidding Prayer, or other authorized prayers and intercessions.*

¶ *Then followeth the Sermon. After which, the Priest, when there is a Communion, shall return to the Holy Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient.*

The full ceremonial traditionally associated with a choral celebration of the Eucharist, in both the East and the West, includes a solemn procession, immediately preceding the Gospel lesson, in which the deacon carries the Gospel-book from the altar to the pulpit or whatever place is appointed for its proclamation. This procession symbolizes the coming of the 'Good News' of our salvation from heaven (the altar) into the midst of God's people on earth (the pulpit). In the older churches of Rome there were usually two pulpits, one on the south side of the choir for the Epistle, and a larger one on the north side for the Gospel. When 'low mass,' i.e. non-choral celebrations, was invented in the medieval Western Church, the pulpits ceased to be used for the lessons, and the Epistle and Gospel were read at the south and north ends of the altar, respectively. The custom so common in our churches today of moving the service book from the 'Epistle' to the 'Gospel' side of the altar is a relic of the Gospel procession.

Popular responses of acclamation to the announcement of the Gospel are very ancient, and occur in both the Greek and Latin rites. The *Gloria tibi* ('Glory be to thee, O Lord'), taken from the Sarum Missal, was kept by Cranmer in the 1549 Book, but removed by him in 1552. The Scottish Book of 1637 restored it, but the 1662 Book did not. The Non-Jurors, however, took up the use of it again, and from them it came into the American Book of 1789. The acclamation after the Gospel, the *Laus tibi*, has not so early or invariable a tradition as the *Gloria tibi*. Our present form, added in 1928, is taken from the Roman Missal. It does not occur either in the Sarum Missal or the 1549 Book. The Scottish Book of 1637 had, 'Thanks be to thee, O Lord,' to which the Non-Jurors added, 'for this thy glorious Gospel.' Bishop Cosin tried without success to get these acclamations included in the 1662 revision.

The Creed. Creeds were originally drawn up as professions of faith to be recited at Baptism (see p. 284), and each local church had its own form. The Nicene Creed was framed for a different purpose; namely, to exclude from the Church the heresy of Arius, who denied the eternity of God the Son and His full divinity as of 'the same substance' with the Father. The Creed was formulated at the Council of Nicaea in 325, and was the first universal Creed of the whole Church, East and West. In the Eastern Churches it gradually came to be adopted for use at Baptism, and in a form revised for this purpose it was reaffirmed by the Council of Constantinople in 381. It is this revised version that has come to be used in the liturgy. The Western,

Latin version changed 'We believe' to 'I believe' and added the famous *filioque* clause, 'and the Son,' to the clause concerning the procession of the Holy Spirit from the Father.

The first recitation of the Creed at the Eucharist was in Antioch in 473, by order of the Patriarch Peter the Fuller, a Monophysite heretic, who intended thereby a slight upon the Creed of the Council of Chalcedon (451). This Council had condemned Monophysitism for its denial that there were two complete natures, divine and human, united in the Person of our Lord after His Incarnation. In 511 Timothy, the Patriarch of Constantinople and also a Monophysite, followed Antioch's example and introduced the Nicene Creed into the liturgy of his see. In the Western Church the Creed was adopted for liturgical use in more creditable circumstances. When the Arian Visigoths in Spain accepted Catholicism at the Third Council of Toledo (589), it was decided to introduce the Creed at the Eucharist so that they might be continually reminded of their conversion to the true Faith. It was at this time that the disputed *filioque* clause was inserted in the Creed. Charlemagne followed the Spanish example in 798, and the Creed was speedily adopted by all the Gallican churches of his empire. Finally, the Holy Roman Emperor Henry III induced Pope Benedict VIII in 1014 to admit the Creed into the Roman rite, though the Pope reserved its use only for Sundays and the greater feasts. From Rome the Creed was taken up into the Sarum use, and thence passed to the Prayer Book.

It has been stated above (p. 15) how the founding fathers of the American Church came near to dropping the Nicene Creed altogether from the Prayer Book. But after the remonstrances of the English bishops and the strong opposition to this project on the part of Bishop Seabury and the New England clergy, the 1789 Book retained the Nicene Creed, though it allowed the Apostles' Creed to be used as an alternative. The 1892 Book inserted the rubric that requires the use of the Nicene Creed on five major festivals. In the Western Church the Apostles' Creed has always been associated with Baptism and the Daily Offices. Its optional use in the Holy Communion is a peculiarity of the American Prayer Book.

In the Eastern liturgies the Nicene Creed is recited after the Offertory and Kiss of Peace and before the Consecration Prayer—in other words, it belongs within the framework of the so-called 'Liturgy of the Faithful.' The Spanish Church of the Visigoths placed it between

the Fraction, at the end of the Consecration Prayer, and the Lord's Prayer. But in Charlemagne's time, when the old discipline of the catechumenate had disappeared because of the prevailing custom of infant baptism, the Creed was placed after the Gospel, and it has retained this position in the Western rites. In medieval times, however, the Sermon was preached after the Gospel, not after the Creed; hence the ancient technical distinction between the 'Liturgy of the Catechumens' and the 'Liturgy of the Faithful' was maintained, since the Creed might be strictly considered the beginning of the latter part of the rite. Dismissals of the unbaptized, who had not as yet professed the Faith of the Creed, would have taken place, theoretically, after the Sermon. But these ancient dismissals had disappeared several generations before the time of Charlemagne.

Since Cranmer directed that the Sermon should follow the Creed, it is clear that he considered the latter as part of the first, or instructional, half of the service. This arrangement is by no means without merit. It conceives of the first part of the rite as a brief but comprehensive epitome of the historical, spiritual experience of God's people. Beginning with the Law of the Old Covenant the service moves towards the announcement of the New Covenant (the Gospel) established by the historic revelation of our Lord. The Creed follows, as the Church's formulated faith in and witness to His revelation through the centuries, and the Sermon brings an exposition and application of that faith and witness to the present age. This sequence forms a logical and complete service of instruction in itself, and from the earliest times the 'Ante-Communion' has been so used as a 'mission service' of exhortation and teaching for baptized and unbaptized alike.

There is, however, some confusion in the Prayer Book tradition respecting the exact limits of 'Ante-Communion' when used as a distinct service. In the English Prayer Book it includes the Offertory and Prayer for the Church, and concludes with a Collect and the Blessing. The American Book has always implied (see the first two General Rubrics on p. 84) that it culminates with the Gospel and Blessing; yet in common practice it has included one of the Creeds, a sermon (if so desired), and prayers, either before or after the sermon. (Note the second rubric on p. 71, inserted in the 1928 Book.) Neither English nor American custom conforms exactly to the usage of the primitive Church, which consisted simply of lessons and sermon, followed by the dismissals of the unbaptized, since the early Christians would not

offer prayers in the presence of those who were not ready to pray in Christ's Name. The reason for the divergence of the American rubrics from the English is one of historical circumstance. When the American Book was first formulated, the customary Sunday morning service consisted of Morning Prayer, Litany, and Ante-Communion, except four times a year when the full Communion service was celebrated. To avoid repetition the Creed and the prayers were omitted from Ante-Communion, as they had already been provided for in the preceding offices. A sermon was always delivered, of course, but offerings were taken only on special occasions (see p. 84).

The Nicene Creed is structurally similar to the Apostles' Creed but dwells with greater fullness upon the unity of substance or essence of the three Persons of the Godhead, since the heresy of Arius had specifically called this doctrine into question. Arius had denied: (1) that God the Son and God the Holy Spirit were eternal, by asserting that 'there was a time when they were not'; and (2) that God the Son and God the Holy Spirit were fully and essentially one God with the Father, by asserting that They were created out of nothing by the Father, in a way similar to His creation of the world and men. Thus Arius denied that in Christ's Incarnation and in the Holy Spirit's inspiration of God's Church and its prophets we have access to God Himself in His transcendent and holy Being. The Nicene Creed, based upon the teaching of Scripture, affirms that God the Son is eternal with His Father ('Begotten, not made') and 'of one substance' with Him, that is He is 'Very God of very God' ('very' meaning 'true'); and that the Holy Spirit, as Lord and Life-Giver, proceeds from the Father, and with Him and the Son is to be 'worshipped and glorified' in equal dignity and rank. (For the Scriptural foundations of this faith, see particularly: John i.1-18, xiv.1-xvii.26, Phil. ii.6-11, Col. i.15-20, and Heb. i.1-9.)

The Sermon. Despite the frequent custom in the Western Church of celebrating the Eucharist without a sermon, it is noteworthy that the Prayer Book never speaks of sermons except in connection with Holy Communion, both here and in the Ordination services. This is because the Holy Communion has always been, since apostolic times, the regular and normative assembly for corporate worship by all the faithful of God on every Sunday and holy day, in obedience to our Lord's institution of the rite and His command to His disciples to repeat it. Both in word and in deed the Holy Communion is the proclamation of the eternal, life-giving Word of God revealed to us in our Saviour Jesus Christ.

THE OFFERTORY

The Offertory is the preliminary, preparatory action of the liturgy of the Holy Table itself, a response of the Church to God's redeeming Word proclaimed to us in the Gospel and an obedience to our Lord's command to His disciples to 'Do this' act of thanksgiving in remembrance of Him. It consists of three parts: (1) the bringing of the sacrificial gifts, our alms and our oblations of bread and wine, to the altar in preparation for their consecration; (2) the prayer of commendation of these gifts to God with a statement of the intention of their offering, namely, the 'whole' or healthy state of Christ's Church; and (3) an act of penitence, in recognition of the imperfect and sinful account which we hereby make of our stewardship.

The offering of our alms and oblations is a representative token of the Church's use of God's bountiful gifts of creation, with which He has blessed and enriched us for the benefit of our human needs. It symbolizes, in the face of the world's selfishness and greed, the witness and sacrifice of the Church, to the end that all men may have a just and equitable share in the wealth of the earth's material goods, and that hunger and want, insecurity and anxiety for the basic necessities of life be banished from all the peoples of the world. It is significant that the offerings are made not merely in the natural forms in which God has given His gifts to us, but in manufactured forms, representative of our work and labor, and hence of all the political, social, and economic organizations of our lives. In asking God to receive these gifts and hallow them by taking them up into the redeeming oblation of His only Son, the Church performs not only an act of dutiful stewardship but also lays itself under a searching judgment. For the Offertory demands of us gifts not of convenience, easily spared, but a real sacrifice, an offering before God of a life of labor and a use of property that is devoted and costly according to His will. The spirit of reconciliation and compassion must accompany every outward offering of our substance to God if it is to be pleasing and acceptable to Him (cf. Matt. v.23-4, 1 John iii.17).

In the early Church it was the custom for each individual communicant to bring to the Eucharist his own gift of bread and wine, with such other gifts as he was disposed or able to make for the benefit of the poor and needy. At the Offertory these oblations were presented

Holy Communion

REMEMBER the words of the Lord Jesus, how he said, It is more blessed to give than to receive. *Acts* xx. 35.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *St. Matt.* v. 16.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *St. Matt.* vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *St. Matt.* vii. 21.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is disposed in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor.* ix. 6, 7.

While we have time, let us do good unto all men; and especially unto them that are of the household of faith. *Gal.* vi. 10.

God is not unrighteous, that he will forget your works, and labour that proceedeth of love; which love ye have showed for his Name's sake, who have ministered unto the saints, and yet do minister. *Heb.* vi. 10.

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. *Heb.* xiii. 16.

Whoso hath this world's good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him? *1 St. John* iii. 17.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. *Tobit* iv. 8, 9.

separately at the Holy Table by each person, both the clergy and the laity. The deacons received them and in turn presented them to the celebrant as one corporate offering for consecration. At Communion time each one of the faithful again went up to the Holy Table to receive his share of the hallowed gifts, no longer distinguishable as separate, individual offerings, but fused and blended together in one common Bread and Cup.

After the fourth century frequent Communion by the people at the Eucharist became less common, and with this change in devotional practice the habit of making individual offerings at the Eucharist fell into abeyance. Money offerings and other gifts were received at stated times, but not within the context of the Eucharistic celebration. In the Eastern Churches there came to be substituted for the ancient offering by the people themselves a ceremonial procession of the gifts of bread and wine, known as the Great Entrance. The paten and chalice are prepared before the liturgy begins, and the solemn procession in which the officiating clergy carry them from the sacristy to the altar is a symbolic representation of the people's offering. The ceremony of the Great Entrance was adopted by the Churches in the West, outside of Rome, and survived in many of them throughout the Middle Ages, even after the Roman rite had superseded all other Western liturgies. Taken over from France after the Norman Conquest (1066), it became a feature of the Sarum use, whence it spread to many dioceses of medieval England and Scotland. The Offertory rubrics of the Prayer Book have never made a specific, clear-cut alteration in these medieval ceremonies, as they have never directed the time and place for the preparation of the paten and chalice. They specify only that the oblations be placed upon the Holy Table immediately before the Prayer for the Church. Thus the Sarum custom of a Great Entrance has always been perfectly legal in Anglican ceremonial, and not a few parishes have retained this beautiful and impressive ceremony.

The Roman Church resisted the innovation of the Great Entrance, and with characteristic conservatism retained the preparation of the oblations in the original place, namely, at the Offertory itself. But when the people ceased to bring their own offerings, the Offertory action came to be confined to the sanctuary, the bread and wine being brought to the celebrant by his assistants, whether clerical or lay, from a credence table placed but a short distance from the altar. This

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And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *St. Matt. xxv. 40.*

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? *Rom. x. 14, 15.*

Jesus said unto them, The harvest truly is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest. *St. Luke x. 2.*

Ye shall not appear before the LORD empty; every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee. *Deut. xvi. 16, 17.*

Thine, O LORD, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O LORD, and thou art exalted as head above all. *1 Chron. xxix. 11.*

All things come of thee, O LORD, and of thine own have we given thee. *1 Chron. xxix. 14.*

¶ And NOTE, That these Sentences may be used on any other occasion of Public Worship when the Offerings of the People are to be received.

¶ The Deacons, Church-wardens, or other fit persons appointed for that purpose, shall receive the Alms for the Poor, and other Offerings of the People, in a decent Basin to be provided by the Parish; and reverently bring it to the Priest, who shall humbly present and place it upon the Holy Table.

¶ And the Priest shall then offer, and shall place upon the Holy Table, the Bread and the Wine.

¶ And when the Alms and Oblations are being received and presented, there may be sung a Hymn, or an Offertory Anthem in the words of Holy Scripture or of the Book of Common Prayer, under the direction of the Priest.

Roman custom has, within the past hundred years, been adopted in most Anglican parishes; and again, like the Sarum usage, it is perfectly permissible under our Prayer Book rubrics. In this instance the server or assistant represents the people bringing their oblations to the celebrant.

In recent times something of the ancient custom has been revived in many parishes in the ceremony known as the Offertory Procession. Lay representatives of the congregation bring to the officiating clergy the bread box and the cruets of wine and water together with the money offerings, and the paten and chalice are then prepared by the celebrant and his assistants (at the altar rail) before all the people. By this means the congregation not only becomes more attentive to the essential Offertory action, but also more keenly conscious of their responsibility for the preparation of the Holy Table.

Offertory Sentences. In the Latin rites the choir sings an Offertory anthem, similar in content and form to the Introit, during the time of preparation of the Holy Table. These anthems, like other variable chants of the Mass, are drawn chiefly from the Psalms and are chosen with a view to the theme of the Church season. Cranmer eliminated these ancient Offertories from the 1549 Book, and in their place substituted a set of Scriptural verses designed to stimulate generosity to the poor and needy. He directed them to be sung or said before and during the time when the people should offer 'unto the poor men's box every one according to his ability and charitable mind.' In this change he sought to make a more definite return to the primitive Christian association of the Offertory, and of the Eucharistic worship as a whole, with positive, material acts of charity. Alms no less than oblations of bread and wine are part of the Eucharistic Offertory. Of the twenty Sentences that Cranmer provided in 1549, nine survive in our American Book (nos. 2-10). The 1892 revision added the first and the last three; the 1928 Book added numbers 11 to 13. The Scottish Book of 1929 contains several Sentences that speak of sacrifice and offering without specifically suggesting money offerings. The Irish and South African rites have a series of Sentences that are purely seasonal, as were the old medieval Offertories.

There is no good reason why we should limit the association of our present Offertory Sentences to money offerings. Imaginative use can readily adapt them both to seasonal themes and to the larger context

of sacrificial offering, whether of the elements or of ourselves. For example, the first Sentence is especially appropriate at Christmas, the second at Whitsunday or Saints' Days, the third at Advent, and so forth. The last two Sentences are particularly comprehensive of the whole meaning of the Offertory.

Offertory Rubrics. These rubrics have a somewhat complicated history. The 1549 Book directed the clerks to sing the Sentences while the people made their offerings in the 'poor men's box,' and, on the appointed offering days made their 'due and accustomed offerings' (i.e. the tithes required by law) to the Curate. Then the people who intended to receive Communion were to gather in the choir and the priest proceeded to prepare the paten and chalice. The 1552 Book contained no reference at all to any offering of the Eucharistic elements, or even to their preparation, but spoke only of money offerings, to be collected by the church wardens—not brought up by the people severally to the 'poor men's box.' The elimination of all mention of the oblation of the elements was in line with the Protestant Reformers' prejudices against the medieval prayers that had become attached to the Offertory actions. These prayers had encouraged the doctrine that the Eucharist was a propitiatory sacrifice offered by a priest for specific benefits, both material and spiritual, to the living and the dead. In popular piety the Mass had come to be viewed as a repetition rather than as a representation of our Lord's sacrificial offering on Calvary. Both Luther and Calvin reacted so strongly against this distorted notion that they erased the Offertory entirely from their reformed rites. Cranmer's views may be gauged from Article xxxi (p. 609). The result of the 1552 omissions was that varying customs of preparing the Holy Table came into being. Some priests prepared the Table before the liturgy began, others continued to prepare it at this place, and still others prepared it only before the Prayer of Consecration after the *Sanctus* (cf. the rubric at top of p. 80).

It was the Scottish Book of 1637 that first returned to a concise statement of 'offering' at this point in the service. Its rubric is the source that has guided successive revisions of the Prayer Book rite:

While the Presbyter distinctly pronounceth some or all of these sentences for the Offertory, the Deacon, or (if no such be present) one of the Churchwardens shall receive the devotions of the People there present in a bason

provided for that purpose. And when all have offered, he shall reverently bring the said bason with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the holy Table. And the Presbyter shall then offer up and place the bread and wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service.

The 1662 Book revised this rubric so as to read very much the way it does now; but such was the strength of the old prejudice that it eliminated the words 'offer up' in connection with the bread and wine. Our American 1928 Book finally restored the controverted word.

The last rubric, concerning Hymns or Anthems at the Offertory, was added in the 1892 Book. It is one of the primary regulations of the Church respecting music sung at the liturgical offices (see p. viii). It places final responsibility for the music, as does the Canon Law also, in the hands of the priest, not the organist or choirmaster. The limitation of texts allowed to be sung is designed to protect the doctrinal and devotional integrity of the rite. Notice that this rubric permits the use of the traditional Offertories, if these be desired, inasmuch as these ancient anthems are in the words of Scripture.

Note on the Mixed Chalice, and the Lavabo. Both the 1549 rite and the Scottish liturgy refer to the ancient practice of mixing a little pure water with the wine in the preparation of the chalice, and the custom is almost universal in our American parishes. Social conventions among the peoples of antiquity, both Jews and Greeks, favored the drinking of wine only when it was diluted with water; and the early Christians naturally followed the customs of their own age. Before long, however, Christian teachers discovered hidden symbolical and mystical meanings in the mixing of wine and water. It represented the water and blood that flowed from our Lord's pierced side (John xix.34), or the two natures, divine and human, of His Person. St. Cyprian of Carthage (d. 258) said that the mixture of wine and water symbolized the union of Christ and His Church, respectively, in the Sacrament.

The Lavabo, or washing of hands by the officiating clergy, before the consecration of the elements, is a ceremonial action taken over from Judaism, and symbolizes the purity of body and soul required of those who offer sacrifice to God. It takes its name from Psalm xxvi.6, a verse associated with the ceremony in all the ancient liturgies. The Lavabo also served a practical purpose, in view of the soiling of the hands incident to the handling of the Offertory gifts. The Prayer Book has never contained any specific reference to the ceremony, and celebrants are free to follow the traditional custom or not, according to their preferences. In modern times, when soap is plentiful and personal cleanliness of the clergy is unquestioned, the Lavabo

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¶ *Here the Priest may ask the secret intercessions of the Congregation for any who have desired the prayers of the Church.*

¶ *Then shall the Priest say,*

Let us pray for the whole state of Christ's Church.

ALMIGHTY and everliving God, who by thy holy Apostle hast taught us to make prayers, and supplications, and to give thanks for all men; We humbly beseech thee most mercifully to accept our [*alms and*] oblations, and to receive these our prayers, which we offer unto thy Divine Majesty; beseeching thee to inspire continually the Universal Church with the spirit of truth, unity, and concord: And grant that all those who do confess thy holy Name may agree in the truth of thy holy Word, and live in unity and godly love.

We beseech thee also, so to direct and dispose the hearts of all Christian Rulers, that they may truly and impartially administer justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion, and virtue.

Give grace, O heavenly Father, to all Bishops and other Ministers, that they may, both by their life and doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.

And to all thy People give thy heavenly grace; and especially to this congregation here present; that, with meek heart and due reverence, they may hear, and receive thy holy Word; truly serving thee in holiness and righteousness all the days of their life.

And we most humbly beseech thee, of thy goodness, O Lord, to comfort and succour all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity.

And we also bless thy holy Name for all thy servants departed this life in thy faith and fear; beseeching thee to

is more symbolical than necessary. Usually the washing of the hands comes after the preparation of the paten and chalice, but there have always been those who prefer a reverse order. It is interesting that this was debated by the chief rabbinical schools in the time of our Lord. According to the *Mishnah*, 'The School of Shammai say: They wash the hands and then mix the cup. And the School of Hillel say: They mix the cup and then wash the hands.'

The Prayer for the Church. This prayer serves a twofold purpose: it is a request that God accept our offerings that we bring for His consecration, and it is a petition that these offerings may express and subserve His will that the Church may live and grow in His truth, unity, and love. These are the two intentions of every gathering of God's faithful people to celebrate the Eucharist—commendation of our stewardship to God and entreaty for the whole, or healthy, state of Christ's Church, that it may be conformed into one Body by the life-giving truth of His holy Word and by sincere and devoted service, 'in holiness and righteousness,' as members one of another in that Body, according to our several callings, capacities, and needs. Gathered up into the whole of this primary intent are the ever-changing, immediate, individual, and personal needs—'the secret intercessions'—of any single members 'who have desired the prayers of the Church.'

Such general prayers, supplications, and thanksgivings have been part of the Church's corporate liturgy from the earliest times (see especially 1 Tim. ii.1, which the preamble of our prayer quotes), and were in fact inherited from the synagogue worship of the Jews. They were known in the ancient liturgies as the 'Prayer of the Faithful,' and were said, originally, either as a preface to or a conclusion of the Offertory. In the fourth century, however, these intercessions were shifted, in one rite after another, to a place within the Consecration Prayer—in the East, after the invocation; at Rome, after the *Sanctus*. In the 1549 Book Cranmer followed the Latin Canon of the Mass and set this prayer, which he newly composed, between the *Sanctus* and the commemoration of the Institution. But in 1552 he moved the prayer to its present position. He was influenced in making this change to a more primitive arrangement by the account of the Eucharistic liturgy given by St. Justin Martyr, whose works were first published in 1551 (see the Introduction, pp. 65ff.). The Scottish Communion Office of 1764 followed the Eastern tradition in placing the prayer at the end of the Consecration, before the final Doxology and Lord's Prayer.

The American rite, however, did not adopt this particular arrangement of the Scottish service, but followed instead the accepted English, and thus more primitive, usage.

The sequence of the several petitions follows the traditional pattern found also in the intercessions of the Daily Offices, the Bidding Prayer, and the Litany (see commentary, pp. 17, 47, 55). It is noteworthy, however, that the prayer for civil rulers refers only to those who are 'Christian,' since this is a prayer for the Church and its several members. Non-Christian rulers may well be expected to administer justice impartially, and to punish wickedness and vice, but they cannot be thought of as maintaining 'thy true religion and virtue.' This distinction seems to many persons today a bit forced and unrealistic, particularly in nations such as ours where the State assumes no responsibility for 'the maintenance of religion.' When Cranmer wrote this prayer he was thinking of Christendom in terms of national sovereignties, in which the rulers had a considerable hand in the direction of church affairs, and more especially of England, where the king was the 'Supreme Head' of the temporal Church in his dominions.

Another emphasis in this prayer, characteristic of the Reformation outlook, centers about the Word of God—the duty of the clergy to teach it and of the people to hear and receive it. The recovery in the Church of a systematic reading and exposition of the Bible—the chief embodiment of God's Word—and of a knowledge of its contents in the vernacular of the people was a major concern and contribution of the Reformers.

The thanksgiving and petition for the faithful departed in the final paragraph were the occasion of much strange and useless controversy from the first issuance of the Prayer Book, until satisfactorily settled by the last revision. In the 1549 Book this paragraph consisted of a commemoration of 'high praise, and hearty thanks, for the wonderful grace and virtue, declared in all thy saints,' with a petition for all other departed servants of God, that He would grant to them 'mercy and everlasting peace.' (A shortened form of this prayer will be found on p. 336.) In this inclusion of the 'Church Triumphant' in the prayerful memory of the Church on earth the first Prayer Book was only following the unbroken and universal tradition of the Church's worship since primitive times, particularly in its Eucharistic liturgy. But many of the Protestant Reformers had strong scruples against 'prayers for the dead,' because they recalled the medieval abuses associated with

the doctrines of Purgatory and the Invocation of the Saints (cf. Article xxii). Moreover they considered that there was too slight a Scriptural basis for the custom, since prayers for the dead are specifically mentioned only in the apocryphal Book of 2 Maccabees (xii. 44-5). To mollify uneasy consciences in the matter Cranmer removed from the 1552 Book every vestige of commemoration of the saints and prayer for the departed; and to make this excision emphatic he added to the bidding of this prayer for the Church the phrase 'militant here in earth.'

The Scottish Book of 1637 returned to the 1549 form of thanksgiving and commemoration of the saints, but did not restore a specific petition for the other faithful departed. The distinction between saints and other departed servants of God is in any case a dubious one and cannot be defended by reference to the teaching of the New Testament (see pp. 256-7). The prayer as it now stands is derived from the 1662 Book, whose wording was drawn not from the 1549 rite but from a bidding in Queen Elizabeth's Injunctions of 1559. However, it contained no actual petition for the departed. This intercession—'grant them continual growth in thy love and service'—is an addition of the 1928 American Book. The thought of 'growth' in the life beyond is characteristic of the newer prayers for the departed in the American Book (cf. pp. 332, 598). The South African and Ceylon liturgies have revived the more traditional petition for God's 'mercy, light, and peace.' The English 1928 and the Scottish forms content themselves with the thanksgiving and commemoration of the 1637 liturgy.

It is entirely fitting that in the Eucharistic action, in which the temporal Church associates its offering of praise and thanksgiving with 'Angels and Archangels, and with all the company of heaven,' the congregation of the faithful upon earth should not forget those in the life beyond who surround and sustain us not only by their 'good examples' but also by their continuing prayers and intercessions for us. To what extent our prayers for them may help and assist them is a mystery we cannot fully understand. But of this we may be certain: death does not divide the fellowship of Christ's beloved from any way of worship or of service one with another.

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grant them continual growth in thy love and service, and to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. *Amen.*

¶ *Then shall the Priest say to those who come to receive the Holy Communion,*

YE who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling.

¶ *Then shall this General Confession be made, by the Priest and all those who are minded to receive the Holy Communion, humbly kneeling.*

ALMIGHTY God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; We acknowledge and bewail our manifold sins and wickedness, Which we, from time to time, most grievously have committed, By thought, word, and deed, Against thy Divine Majesty, Provoking most justly thy wrath and indignation against us. We do earnestly repent, And are heartily sorry for these our misdoings; The remembrance of them is grievous unto us; The burden of them is intolerable. Have mercy upon us, Have mercy upon us, most merciful Father; For thy Son our Lord Jesus Christ's sake, Forgive us all that is past; And grant that we may ever hereafter Serve and please thee In newness of life, To the honour and glory of thy Name; Through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest (the Bishop if he be present) stand up, and turning to the People, say,*

The Invitation. The penitential preparation, which begins here and continues through the Comfortable Words, first appeared in *The Order of the Communion* put forth in 1548, and was originally placed immediately before the priest's and people's Communion, together with the 'Prayer of Humble Access' (p. 82). This vernacular devotion supplanted the customary Latin forms used in the later medieval period before communicating the people, which consisted of a Confession and Absolution, an Invitation based on the *Agnus Dei*, and a prayer of access in the words of Matt. viii.8. Cranmer's more expansive texts were derived chiefly from Archbishop Hermann's *Consultation*, although in Hermann's Office these devotions are part of a preparatory service at the beginning of the Mass. The 1552 Book shifted these forms to their present position, with the intent of making them introductory to the liturgy of the Holy Table proper, after the conclusion of Ante-Communion and the withdrawal of those who did not intend to remain for Communion. (The phrase 'Draw near' recalls the older custom of having those who intended to receive Communion come up from the body of the church into the choir for the rest of the service. The words 'devoutly kneeling' suggest that the normal posture for the people during the reading of the Invitation was that of standing.) In the Scottish liturgy of 1764 the penitential section was restored to its pre-Communion position, and so it appeared in Bishop Seabury's rite of 1786 for his Connecticut clergy. But in this point the American Book of 1789 remained faithful to the accustomed English order.

Although it was not originally so intended, this penitential approach is best understood as a needful preparation for the total Eucharistic action, as much a part of the Offertory as of the Consecration or the Communion. Repentance, love, and faith—the three conditions for the effectual receiving of God's grace—should accompany the bringing of our gifts to God for His hallowing no less than they should express the disposition of our hearts when we receive them back with God's blessing upon them. For our offering is not pure; it is marked with the stain of our selfishness and injustices. The elements of bread and wine represent ourselves as well as God's gifts, and therefore they need to be presented before God penitently, lovingly, and faithfully. Only when such requirements are met can we hope to 'take this holy Sacrament' to our 'comfort,' that is, to our spiritual strengthening, so that we may be enabled to lead the 'new life' of obedience to God's holy will made possible for us through our Lord Jesus Christ.

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ALMIGHTY God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all those who with hearty repentance and true faith turn unto him; Have mercy upon you; pardon and deliver you from all your sins; confirm and strengthen you in all goodness; and bring you to everlasting life; through Jesus Christ our Lord. *Amen.*

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all who truly turn to him.

COME unto me, all ye that travail and are heavy laden, and I will refresh you. *St. Matt. xi. 28.*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. *St. John iii. 16.*

Hear also what Saint Paul saith.

This is a true saying, and worthy of all men to be received, That Christ Jesus came into the world to save sinners. *1 Tim. i. 15.*

Hear also what Saint John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and he is the Propitiation for our sins. *1 St. John ii. 1, 2.*

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answer. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then shall the Priest turn to the Holy Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God.

The Confession. The rubric preceding the Confession in the 1549 and 1552 Books directed that it be said by one of the congregation or one of the ministers 'in the name of all those that are minded to receive the holy Communion.' The 1662 Book first made it explicit that everyone should say it together, for it is a 'General' Confession like the one in the Daily Office (see p. 6). The prayer is less concise and objective in tone than is customary for liturgical acts of contrition. It is fervent in emotion, almost overwrought in its expressions, as it endeavors to state our deep sorrow for sin and the grievous and intolerable burden of its remembrance. The heinousness of sin, in whichever of its forms—'thought, word, and deed'—and its terrible consequences, not only for this present life but also for the world to come, can only be fully realized as one faces and contemplates the ineffable holiness and matchless love of God here celebrated in this sacrament. The unworthy reception of this grace, by lack of true penitence, charity, and faith, involves the severe condemnation of God (cf. 1 Cor. xi.27-9, and Article xxix).

The Absolution. This is in the form of a prayer or benediction, not a declaration, like the Absolution in the Daily Office (see p. 7). The rubric preceding it, as also the rubric before the final Blessing (p. 84), recalls the primitive and primary function and grace of the Order of Bishops, as bearers of the fullness of priestly powers in the Church, to consecrate, to bless, and to pronounce remission of sins. The Absolution states in its preamble the basis (God's mercy and promise) and the conditions of forgiveness (repentance and faith), and in its conclusion the consequences and blessings that flow from it: pardon of guilt and deliverance from the power of sin; a strengthening and enabling help in all positive goodness; and the final end of eternal life.

The Comfortable Words. In Hermann's Order the Comfortable Words were alternatives, and were set before the Absolution, as a sort of Scriptural warrant and guaranty of the forgiveness of sins. The first of these Sentences was added by Cranmer. The three succeeding ones, which he adopted from Hermann, recall respectively the redeeming action of our Lord in His Incarnation, Atonement, and eternal Priesthood after His Ascension. It should be noted that the word 'comfortable' carries here its original meaning of 'strengthening.'

THE CONSECRATION

The act of consecrating the elements of bread and wine laid upon the Holy Table takes the form of a prayer of praise and thanksgiving; in fact, it is as much a hymn as it is a prayer. It is from this form that the service derives its name of Eucharist, which means Thanksgiving. The structure and content of the prayer derive from the table blessings of the Jews, such as our Lord said at the Last Supper, and particularly from the solemn Blessings recited over the 'Cup of Blessing' at the conclusion of the common meal. By blessing and glorifying the Name of God over his food, the Jew 'consecrated' it to a sacred use. Since all created nature belongs to God, it can only be fittingly enjoyed and received to our benefit when God is blessed and thanked for providing it. Thus the table blessing is a 'return of thanks,' an offering back to God of that which is due Him. In this sense it has a sacrificial connotation, and for this reason the Jew would not sit at table with heathen non-believers. So likewise the Church has always excluded from the Eucharist those who are not full members of its Body.

The Thanksgiving customarily said by the Jews over the 'Cup of Blessing' contained three basic themes: (1) a thanksgiving for the food, and for all God's providence over His creatures; (2) a thanksgiving for the covenant He made for the redemption of His chosen people; and (3) a prayer for the re-uniting of all His faithful people in His everlasting Kingdom. It will readily be seen that the Christian Eucharistic Prayer continues the same basic pattern of thought, transposed into a new key centered about the New Covenant established by our Lord, through Whom the new life of God's Kingdom is now made available to us.

In the first three centuries of the Church's life the Consecration Prayer was intoned or said *ex tempore*, its length and exact wording being left to the discretion and ability of the celebrant. But with the establishment of the liturgy, which began in the fourth century, the Prayer took on a commonly accepted arrangement and sequence, which underlie all the historic rites of East and West; although the Roman, and hence the Sarum form, known as the 'Canon of the Mass,' presents certain notable exceptions to the pattern. The order of contents may be outlined as follows:

1. An opening Preface of praise addressed to God the Father, in which the Church on earth joins with the hosts of heaven in a pure act of adoration, the Thrice-Holy Hymn or *Sanctus*. In the Eastern rites the Preface is lengthy and contains recitals of God's wondrous acts of creation and providence. In the Western liturgies memorials of our Lord's mighty works of redemption were frequently included.

2. An offering of praise for our Lord's redemptive sacrifice of Himself and His establishment of the New Covenant, with a specific recalling of His Words of Institution of the Eucharist at the Last Supper.

3. An Oblation, or solemn offering of the holy gifts to God, in Memorial (the *Anamnesis*) of all that Christ has wrought for us.

4. An Invocation (the *Epiclesis*) for the sanctification of the gifts by the Holy Spirit, that they may become for us the Body and Blood of our Lord. (In the Roman Canon there is an Invocation before the Words of Institution, though without specific mention of the Holy Spirit. At this point, however, there is a petition that the holy gifts may be acceptably received at God's Heavenly Altar.)

5. A prayer for worthy communion and for the promised benefits of the Sacrament to the Church, with Intercessions for the living and the dead. (In the Roman Canon the Intercession for the living comes immediately after the *Sanctus*.)

6. A final Doxology or glorifying of the Name of God, in His Triune Being, followed by the people's response of *Amen*. The Lord's Prayer brings the entire action to conclusion.

It will be observed at once that our American Prayer Book form, with the exception of the Intercessions, which are said at the Offertory (see commentary, p. 74), follows the traditional outline. For this we are indebted to the Scottish Communion Office of 1764, which Bishop Seabury succeeded in introducing into our American Book of 1789. Similar arrangements are also to be found in liturgies now used by the Church in South Africa, India, and Ceylon, and in the rite of the English Proposed Book of 1928. The outline of the Consecration Prayer, as found in the English Books of 1549, 1552, and 1662, has been given on page 66. It will be seen that the English rite (since 1552), as well as the Canadian and Irish, contains no Oblation of the elements or Invocation of the Spirit after the Words of Institution (though there is an Invocation of the Roman type before them), and that the Lord's Prayer, Oblation of the worshippers, and Doxology are placed after the Communion. Moreover the 'Prayer of Humble Access' occurs immediately after the *Sanctus*, thus cutting off from the Consecration Prayer its ancient and traditional opening section of praise. Strictly speaking, the English Consecration Prayer, as it finally left the hands of Cranmer, consists only of the paragraph that con-

tains the Words of Institution (p. 80). The reasons for this drastic treatment of tradition were attributable in part to misunderstanding, in part to a deliberate desire for change. The medieval Church had lost the ancient feeling for consecration by a prayer of thanksgiving, and viewed it instead as taking place by means of a formula of words, specifically the Words of Institution. Neither Luther nor Cranmer entirely freed himself from the medieval point of view. Furthermore, the Reformers were at one in the desire to strip from the Holy Communion every notion or suggestion of 'oblation,' save that of the 'one oblation . . . once offered' by Christ, because of medieval corruptions of doctrine and practice that had developed about 'the Sacrifice of the Mass' (cf. Article xxxi).

Sursum corda. These two Latin words are the technical name given to the responses, which since the earliest times, in all the historic liturgies of East and West, have opened the Consecration Prayer. The second pair is derived from the Jewish Benediction over the 'Cup of Blessing.' The first pair is a Christian addition, and reminds us that the Eucharistic action takes place in the heavenly sphere where Christ has entered and led the way for us. In most liturgies the *Sursum corda* is preceded by the Salutation ('The Lord be with you,' et cetera) or the Grace (2 Cor. xiii.14). (Cf. the form in our baptismal rite, pp. 278-9.)

The Preface. This follows closely the succinct wording of the Roman and Sarum Missals, not the more prolix Prefaces of the Eastern liturgies. It brings together the dutiful praise and thanksgiving of the universal Church, both living and dead (i.e. 'at all times, and in all places'), and of the heavenly hosts, into a common hymn of sheer and timeless adoration to the holiness and glory of God—the *Sanctus*.

The Sanctus. The source of this majestic anthem is the Seraphic Hymn heard by the prophet Isaiah in his famous vision 'in the year that king Uzziah died' (Isaiah vi.1-3; cf. also Rev. iv.8). A form of it was used in the liturgy of the Jewish synagogue, whence it was taken over by the Church—at exactly what time is uncertain, but in any case before the end of the third century. It is common to all the historic liturgies, which have also attached to it the Messianic acclaim of our Lord by the multitudes at His triumphal entry (Matt. xxi.9): 'Blessed is He that cometh in the Name of the Lord; Hosanna in the highest.' Cranmer omitted this in 1552. It has been restored, for optional use, in the English Proposed (1928) and the Scottish (1929) rites.

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¶ *Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall be said or sung by the Priest,*

THEREFORE with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: Glory be to thee, O Lord Most High. Amen. ¶ *Priest and People.*

PROPER PREFACES.

CHRISTMAS.

¶ *Upon Christmas Day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born as at this time for us; who, by the operation of the Holy Ghost, was made very man, of the substance of the Virgin Mary his mother; and that without spot of sin, to make us clean from all sin. Therefore with Angels, etc.

EPIPHANY.

¶ *Upon the Epiphany, and seven days after.*

THROUGH Jesus Christ our Lord; who, in substance of our mortal flesh, manifested forth his glory; that he might bring us out of darkness into his own glorious light.

Therefore with Angels, etc.

PURIFICATION, ANNUNCIATION, AND TRANSFIGURATION.

¶ *Upon the Feasts of the Purification, Annunciation, and Transfiguration.*

BECAUSE in the Mystery of the Word made flesh, thou hast caused a new light to shine in our hearts,

PROPER PREFACES

The use of variable Prefaces before the *Sanctus*, according to the seasons of the Church Year, is, with the similar use of variable collects, one of the chief differences between the Western liturgies and those of the East. In the Eastern rites the Preface is fixed and invariable. The oldest Western sacramentaries, on the contrary, provide a proper Preface for every Mass. At Rome, however, this original, exuberant variability was very much restricted in the course of the sixth century; and whereas the Leonine Sacramentary contained 267 Prefaces, the Gregorian Sacramentary had only 13. The Sarum Missal provided only 10, other than the 'common' Preface; and Cranmer, influenced probably by the German Church Orders of the Lutherans, reduced these to 5 in the 1549 Book. The 1552 Book extended the use of the Proper Prefaces throughout the Octaves of the several feasts. Recent revisions of the Prayer Book all show a tendency to increase the number of Proper Prefaces: the Canadian has 6; the American, 9 (including the alternative for Trinity Sunday adopted in 1789); the South African and English Proposed Book of 1928, 11; the Indian, 17; and the Scottish (1929), 18 (including alternatives for Whitsunday).

Christmas. This Preface was newly composed for the 1549 Book, for the Sarum one was more suitable to the Epiphany theme. Some of the phrases of this Preface were taken from the *King's Book* (1543). It is also closely related to the preamble of the Collect for Christmas Day, and the affirmations of the Creeds and the second of the Thirty-nine Articles. The Preface stresses not only the dual nature of our Lord in His Incarnation, but also the atoning purpose of His Incarnation. In the New Testament the sinlessness of our Lord, as the source and ground of our own cleansing from sin, is implicitly assumed more often than explicitly stated (cf. 2 Cor. v.21, Heb. iv.15).

Epiphany. The 1928 Book added this Preface. With slight variations in wording it is found also in the Canadian, Scottish, South African, and English Proposed revisions. Various Biblical passages suggested its text: Isaiah ix.2, Luke i.79, 2 Cor. iv.6, and 1 Pet. ii.9; and also the Sarum Preface for Epiphany, unaccountably omitted from the 1549 and succeeding Prayer Books: 'Because when thine only-begotten ap-

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to give the knowledge of thy glory in the face of thy Son Jesus Christ our Lord.

Therefore with Angels, etc.

EASTER.

¶ *Upon Easter Day, and seven days after.*

BUT chiefly are we bound to praise thee for the glorious Resurrection of thy Son Jesus Christ our Lord: for he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life.

Therefore with Angels, etc.

ASCENSION.

¶ *Upon Ascension Day, and seven days after.*

THROUGH thy most dearly beloved Son Jesus Christ our Lord; who, after his most glorious Resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory.

Therefore with Angels, etc.

WHITSUNTIDE.

¶ *Upon Whitsunday, and six days after.*

THROUGH Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven, lighting upon the disciples, to teach them, and to lead them into all truth; giving them boldness with fervent zeal constantly to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear

peared in substance of our flesh, he restored us into the new light of his immortality.'

Purification, Annunciation, and Transfiguration. This is another addition of the 1928 Book. The phrase, 'Mystery of the Word made flesh,' is taken from the Sarum (and Roman) Preface for Christmas. The rest of the Preface is based on 2 Cor. iv.6. In the Sarum use the Christmas Preface was used at Purification, and a special Preface of the Blessed Virgin Mary for Annunciation. The English 1928 and the South African Books assign the Christmas Preface to Purification and Annunciation, and provide a different one for Transfiguration. The Scottish 1929 Book, on the other hand, adapts the Christmas Preface for Annunciation, and includes other forms for Purification and Transfiguration. The Ceylon liturgy provides separate Prefaces for all of these feasts. It should be remembered that in our American Prayer Book the feasts of Purification and Annunciation, no less than of Transfiguration, are festivals of our Lord, not of the Blessed Virgin.

Easter. This Preface goes back to 1549, and is a free paraphrase of the Easter Preface in the Sarum Missal. It is based on John i.29 and 2 Tim. i.10.

Ascension. The 1549 Book took this Preface from the Sarum Missal, but substituted an ending based on John xiv.3 for the Sarum phrase 'That he might grant us to be partakers of his divinity.'

Whitsunday. The 1928 Book shortened this Preface, composed for the 1549 Book, by omitting several details taken from the account in Acts ii.1ff. of the Church's first Pentecost, such as: 'with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues,' and 'the gift of divers languages.' A complete rewriting of the Preface, save for the final clause, occurs in the English 1928, Scottish, South African, and Ceylon rites.

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light and true knowledge of thee, and of thy Son Jesus Christ.

Therefore with Angels, etc.

TRINITY SUNDAY.

¶ *Upon the Feast of Trinity only.*

WHO, with thine only-begotten Son, and the Holy Ghost, art one God, one Lord, in Trinity of Persons and in Unity of Substance. For that which we believe of thy glory, O Father, the same we believe of the Son, and of the Holy Ghost, without any difference of inequality.

Therefore with Angels, etc.

¶ *Or this.*

FOR the precious death and merits of thy Son Jesus Christ our Lord, and for the sending to us of the Holy Ghost, the Comforter; who are one with thee in thy Eternal Godhead.

Therefore with Angels, etc.

ALL SAINTS.

¶ *Upon All Saints' Day, and seven days after.*

WHO, in the multitude of thy Saints, hast compassed us about with so great a cloud of witnesses that we, rejoicing in their fellowship, may run with patience the race that is set before us, and, together with them, may receive the crown of glory that fadeth not away.

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious Name; evermore praising thee, and saying,

HOLY, HOLY, HOLY, Lord God of hosts, Heaven and earth are full of thy glory: ¶ *Priest and People.*
Glory be to thee, O Lord Most High. Amen.

Trinity Sunday. The first of these Prefaces is attributed to Pope Pelagius II (579-90), and is found in the Gelasian and Gregorian Sacramentaries appointed for the Octave of Pentecost. The Sarum Missal directed its use on all Sundays after Pentecost until Advent, but the 1552 Book limited its use to the feast of Trinity Sunday 'only.' In the 1549 Book the Preface is so phrased as to be addressed to the Holy Trinity, but our 1928 American Book revised it to accord more nearly with the original Latin, by restoring its address to the Father. The alternative Preface was inserted in the 1789 Book, with the aim of providing a more Biblical and less dogmatic wording.

All Saints. This Preface, based on Heb. xii.1-2, was added in 1928. It is also found in the Scottish, Indian, and Ceylon rites, and a similar one occurs in the English 1928 and the South African liturgies. The Sarum Missal had a proper Preface for Apostles and Evangelists, as does the Scottish Book of 1929.

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¶ *When the Priest, standing before the Holy Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.*

ALL glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only Son Jesus Christ to suffer death upon the Cross for our redemption; who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of that his precious death and sacrifice, until his coming again: For in the night in which he was betrayed, (a) he took Bread; and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take, eat, (c) this is my Body, which is given for you; Do this in remembrance of me. Likewise, after supper, (d) he took the Cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for (e) this is my Blood of the New Testament, which is shed for you, and for many, for the remission of sins; Do this, as oft as ye shall drink it, in remembrance of me.

(a) *Here the Priest is to take the Paten into his hands.*

(b) *And here to break the Bread.*

(c) *And here to lay his hand upon all the Bread.*

(d) *Here he is to take the Cup into his hands.*

(e) *And here he is to lay his hand upon every vessel in which there is any Wine to be consecrated.*

WHEREFORE, O Lord and heavenly Father, according to the institution *The Oblation.* of thy dearly beloved Son our Saviour Jesus Christ, we, thy humble servants, do celebrate and make here before thy Divine Majesty, with these thy holy gifts, which we now offer unto thee, the memorial thy Son hath commanded

The historical content of the Prayer of Consecration has been outlined above (p. 76), and it has been observed that Cranmer followed the medieval view, which considered the 'Canon' of consecration to begin after the *Sanctus*, and not with the *Sursum corda*—hence the placing of the rubric here. The wording of our American form is almost exactly the same as that of the Scottish Communion Office of 1764, and this in turn draws largely upon Cranmer's phraseology, though not on his order of contents, in the 1549 rite.

The first paragraph takes up the theme of 'glory' from the *Sanctus*, in thanksgiving for the supreme gift of God's mercy in the perfect and all sufficient sacrifice of His Son upon the Cross for the redemption of the whole world from sin. The underscoring of both the completeness of Christ's saving work and its final and unrepeatable efficacy in satisfying the just wrath of God against us rebellious sinners was deliberately made at this point by Cranmer and his fellow Reformers, in order to controvert the abuses that had crept into much medieval teaching about the Mass as a 'repetition of Calvary' (see Articles xv and xxxi). These words do not commit our Church to any one of the various theories about the Atonement wrought by Christ, but simply safeguard the doctrine that He alone is the 'Propitiation for our sins' (1 John ii.1-2). The Eucharist is the perpetual memorial in the Church of that redemption made once for all, and the continual presentation and pleading by the Church before God of its 'full, perfect, and sufficient' accomplishment.

In all the liturgies from the earliest times the thanksgiving offered for Christ's redeeming death has included a specific recalling of His institution of the Eucharist at the Last Supper with the very words by which He administered and interpreted to His disciples the new meaning of the bread and the cup. By means of His sacrificial offering and death a New Covenant (or 'Testament') was established by God with His people (cf. Jer. xxxi.31-4) whereby their inheritance of the promises of His eternal Kingdom was assured. The Eucharist is the earnest and pledge, superseding all previous covenants and sacrifices, of that new relation and promise until the Day when the Kingdom of God shall be manifest in all its fullness and glory at 'His coming again.' In the Latin Canon of the Mass the Words of Institution do not conform exactly to any of the New Testament accounts, and they are introduced by the phrase, 'Who on the day before He suffered.' Cranmer, however, followed closely the recital of the Institution given

us by St. Paul (1 Cor. xi.23-5; cf. Luke xxii.19-20)—a tradition found also in the ancient Spanish or Mozarabic rite with which he was familiar.

The medieval Church developed a theory that the Words of Institution alone constituted a consecrating formula, and that the bread and wine were changed into the Body and Blood of Christ exactly at the moment when these words were said. This theory was reinforced by a ceremony known as the Elevation, which first appeared about the turn of the thirteenth century, when the priest lifted up the host and the chalice for the adoration of the people after the words, 'This is my Body' and 'This is my Blood' respectively. The dogma of Transubstantiation promulgated in 1215 (see Article xxviii) set the term of this development. All the Reformers rejected this dogma, and with it the ceremonial Elevation expressive of it. In the 1549 Book Cranmer directed only that the priest take the bread and the cup into his hands when reciting the Words of Institution. Since many priests understood this to be a continuance of the older custom, the reference to any 'manual acts' was omitted from the 1552 Book. The 1662 Book restored them, however, and added the other directions here set forth in marginal rubrics. The reasons for this were, first, symbolical, to imitate the actions of our Lord at the Last Supper; and secondly, practical, to break the bread in preparation for the people's Communion, which, in the English rite, comes immediately after these words. Thus, in the English Communion Office the traditional ceremony of the Fraction, or solemn breaking of the bread, has been dovetailed, so to speak, into the end of the Consecration Prayer; and in the American and Scottish forms it now actually occurs in the middle of the Prayer. Strict adherence to ancient custom would place it, of course, after the Lord's Prayer (i.e. after the Consecration has been concluded); and the Scottish liturgy of 1929 provided for this, in addition to the earlier Fraction.

The Oblation. In 1549 Cranmer, reacting against the medieval conception of the Eucharist as in and of itself a propitiatory sacrifice, carefully removed all suggestion of 'oblation' from the Consecration Prayer, and left this paragraph as a pure *Anamnesis*, or Memorial, celebrating our Lord's death, resurrection, and ascension. (In some of the ancient liturgies the *Anamnesis* also included His Incarnation and His second coming.) The Scottish Office of 1764 first restored, on the

basis of ancient models, the oblatinal force of the paragraph in conjunction with the note of 'remembrance,' by the addition of the clause, 'which we now offer unto thee.' Indeed the Non-Jurors considered this phrase so essential and important that they printed it in small capitals, and so it appeared also in the earliest editions of our American Prayer Book.

The Oblation is the hinge of the whole Consecration Prayer. It gathers up the thanksgivings and memorials that have gone before and offers them to God by means of the 'holy gifts,' the instruments of bread and wine which our Lord Himself chose to represent His own sacrifice and to be occasion of its continuing and 'innumerable benefits' to His Church.

The Invocation. In this paragraph earnest entreaty is made that God the Father, through the consecrating power of His Word and Spirit, will enable these material 'gifts and creatures of bread and wine,' now offered to Him according to our Lord's institution and command, to be for us what He intended them to be—a means of participation in and union with His very Life. The Invocation is a prayer of benediction over the 'holy food and drink' to sanctify them to our use. It is the return of God's blessing to us in and through these representative gifts we have offered up to Him in thanksgiving and memorial.

All the ancient liturgies, as far back as we can trace them, contained some form of Invocation in their Consecration Prayers. In some it was the creative Word (cf. John i.3; Col. i.16) Who was invoked; in others, the sanctifying Spirit. The earliest forms request the hallowing of the communicants or the Church no less than of the oblations. Beginning in the latter part of the fourth century the Eastern liturgies tended to crystallize the Invocation into a specific petition that the Holy Spirit bless the oblations so that they might become, or be transformed into, the Body and Blood of Christ; the result was that in Eastern theology the Invocation (called the *Epiclesis*) came to be viewed as the primary formula of consecration, in a manner similar to the Western Church's establishing the Words of Institution as the 'moment of change.' The Canon of the Roman rite, as finally fixed in the sixth century, contained no Invocation at all in the Eastern sense, but a formula immediately preceding the Words of Institution besought God to bless and accept the oblations that they might 'be to us the Body and Blood' of Christ.

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us to make; having in remembrance his blessed passion and precious death, his mighty resurrection and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same.

AND we most humbly beseech thee, O merciful Father, to hear us; and, of thy almighty goodness, vouchsafe to bless and sanctify, with thy Word and Holy Spirit, these thy gifts and creatures of bread and wine; that we, receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed Body and Blood. *The Invocation.*

AND we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we, and all thy whole Church, may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto thee; humbly beseeching thee, that we, and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in us, and we in him. And although we are unworthy, through our manifold sins, to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

In making up the Consecration Prayer of the first Prayer Book Cranmer had both the Eastern and the Western forms before him. He followed the order of the Latin Canon and the phraseology of the Greek prayers; that is, he placed just before the recital of the Institution this Invocation: 'Hear us (O merciful father) we beseech thee: and with thy holy spirit and word vouchsafe to bless and sanctify these thy gifts, and creatures of bread and wine, that they may be unto us the body and blood of thy most dearly beloved son Jesus Christ.' In the 1552 revision, however, he altered this to read: 'Hear us, O merciful father, we beseech thee: and Grant that we, receiving these thy creatures of bread and wine, according to thy son our saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood.' This is substantially the form still found in the English Prayer Book.

The Scottish Book of 1637 conflated the two Invocations of the 1549 and the 1552 Books; but the Non-Jurors' rite of 1764 (followed by Bishop Seabury in his Communion Office for the diocese of Connecticut, put forth in 1786) reduced this to: 'And we most humbly beseech thee, O merciful Father, to hear us, and of thy almighty goodness vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son.' Moreover the Non-Jurors removed the Invocation to its present (Eastern) position, immediately following the Oblation. The American Book's form, as adopted in 1789, is a skilful compromise between the English and the Scottish wording, and avoids the implication that the Invocation makes or changes the bread and wine into the Body and Blood of Christ. Again, after its first edition, the American Prayer Book capitalized 'Word' as well as 'Holy Spirit,' to prevent any misunderstanding that the 'Word' referred to is the Words of Institution rather than Christ the Word Himself. Recent revisions of the English, Scottish, and South African liturgies have all introduced an Invocation of the Holy Spirit upon both the communicants and the oblations, but only the American rite includes an invoking of the Word also. In the English 1928 and Scottish 1929 forms the Invocation is more nearly patterned after the Eastern idea of a 'change' or 'becoming' of the elements into the Body and Blood of our Lord.

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And now, as our Saviour Christ hath taught us, we are bold to say,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Priest, kneeling down at the Lord's Table, say, in the name of all those who shall receive the Communion, this Prayer following.*

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

¶ *Here may be sung a Hymn.*

¶ *Then shall the Priest first receive the Holy Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons, in like manner, (if any be present,) and, after that, to the People also in order, into their hands, all devoutly kneeling. And sufficient opportunity shall be given to those present to communicate. And when he delivereth the Bread, he shall say,*

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving.

The concluding paragraph of the Consecration Prayer is an 'oblation of the Church,' suggested by Heb. xiii.15 and Rom. xii.1. It includes ideas drawn from ancient sources—the petition for God's acceptance of our 'sacrifice of praise and thanksgiving,' a prayer for worthy Communion and the benefits to be received from it, and above all, the final doxology or glorifying of the Name of God in His Triune Being. But the specific emphasis upon the entire self-giving of the Church in response to our Lord's perfect offering of Himself on our behalf is a distinctive aspect of the Anglican liturgy. We not only memorialize Christ's oblation; we unite our offering of ourselves to His. As we have already noticed in the commentary on the Offertory, the gifts of bread and wine symbolize not only our Lord's oblation of His Body and Blood; they also represent our own life and labor and all that we possess. Thus, in a wondrous and indescribable way, the Eucharist unites the memorial of our Lord's sacrifice in His Incarnate Body, the re-presentation of that sacrifice in His sacramental Body, and the continual offering of His sacrifice in His mystical Body, which is the Church.

The Lord's Prayer. The Lord's Prayer is the climax of the Consecration; it is also the opening devotion anticipatory to Communion. It sums up the intention of the whole liturgy, with respect to both the larger purpose of God for the consummation of His Kingdom and to the immediate strengthening of His people in fulfilling His will day by day. Its use in the Eucharistic liturgy can be traced back to the fourth century. In the Roman rite, as also in the Gallican, the Lord's Prayer was not originally part of the Consecration, but came after the Fraction and the Kiss of Peace. Pope Gregory the Great deliberately made it the climax, and to him the most important part, of the Consecration. In the 1552 Book Cranmer moved it to a position immediately after Communion, and there it remained in our American Book until the 1928 revision, despite the fact that the Scottish liturgies of 1637 and of 1764 had restored it to its rightful place at the end of the Consecration. The brief bidding introducing it occurs in the 1549 Book, and is a succinct translation of the bidding in the Latin Mass. The words 'bold to say' are an attempt to translate a Latin term that connotes not so much presumption as assurance and confidence. In the early Church in the days of persecution the Lord's Prayer, like the Creed, was one of the mysteries that were not to be

divulged to the unbaptized, so that it was only said in the company of the faithful, who could be 'bold' to say it without fear of its being betrayed to unworthy ears.

The Lord's Prayer is such a remarkable synthesis of our Lord's teaching, so compact in statement and yet so comprehensive in range, that no single commentator has ever succeeded in exhausting its meaning. It combines the two keynotes that mark the 'good news' of our Lord: (1) the sense of vivid expectation and urgency in face of the imminent in-breaking of the Kingdom of God—perhaps today or tomorrow the trials, tribulations, and temptations of the 'last times' may be upon us, so we must be reconciled with God and with one another before it is too late; and (2) the steady, inward calm that comes from obedience and trust in God as a loving Father and dependable Provider for all our needs, both physical and spiritual, so only that His Name be hallowed and His will be done. Among the rabbis there was a saying that aptly fits this prayer: that when all Israel should obey the Law of God, His Kingdom would come among us. Notice particularly the order of the petitions: God's will and Kingdom must come first, and then only may we legitimately ask for those immediate assistances to body and soul that will help us fulfil the primary obligation. (Cf. Matt. vi.33: 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.'

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The Prayer of Humble Access. The first Prayer Book placed after the Lord's Prayer the following: the traditional imparting of the Peace, which in the Latin rite had accompanied the Fraction (see commentary, p. 80); an anthem, 'Christ our Paschal Lamb,' based on 1 Cor. v.7-8 and John i.29; and the devotions taken from *The Order of the Communion* of 1548—the Invitation, Confession, Absolution, Comfortable Words, and this Prayer of Humble Access (so named in the Scottish liturgy of 1637). The 1552 Book omitted the Peace and the anthem and, as we have seen (p. 75), rearranged the position of the pre-Communion devotions. Only in the 1928 revision was the Prayer of Humble Access removed from its curious place after the *Sanctus* and put back in its logical and intended position. (The Scottish Communion Office of 1764 had returned to the 1549 arrange-

ment, but in this it was not followed by the American Book of 1789.) The Prayer of Humble Access is an original composition of Cranmer's, though phrases were suggested to him by familiar medieval Collects and some passages in the Greek Liturgy of St. Basil.

The prayer is a searching and vivid confession of our utter unworthiness of God's gifts from the Lord's Table—forgiveness, nourishment, and union with Christ. In the first half of the prayer there is an allusion to the two incidents in our Lord's life, recounted in the Synoptic Gospels, of acts of mercy to Gentiles—the healing of the centurion's servant (Matt. viii.5-13; cf. pp. 114-15) and of the daughter of the Canaanite woman (Matt. xv.21-8; cf. p. 128). The Messiah and Saviour, Whom Israel in its pride of 'righteousness which is of the Law' rejected and despised, the Gentile in humility and faith received. The centurion and the Canaanite woman foreshadow God's adoption of new sons into the stock of Abraham, the new Covenant of those who come to Him trusting not in their own righteousness but in God's manifold and great mercies.

The second half of the prayer recalls our Lord's teaching as recorded in John vi.53-6—one of His 'hard sayings,' that we must eat His flesh and drink His blood if we would have eternal life. Our Lord explained that this 'flesh and blood' was not that of His physical body, but that of His ascended and glorified body, when, to use St. Paul's phrase, He should be 'a quickening spirit.' The nature of this glorified 'flesh and blood' we cannot conceive, but we apprehend it by faith as a spiritual Reality. In this prayer there is a curious relic of a speculation of medieval theologians, which Cranmer seems to have adopted, that the bread is for our bodies and the chalice for our souls. But the Words of Administration which follow make it perfectly clear that both bread and wine, Body and Blood, are for the cleansing and nourishing of both body and soul.

Hymn. Rubrical provision for a communion hymn was introduced here by the 1789 Book. It is customary to use at this place the chant, *Agnus Dei*, which is sung after the Peace in the Latin rite. In the 1549 Book Cranmer prescribed the singing of the *Agnus Dei* 'in the Communion time,' and appointed various Scriptural verses as Post-Communion anthems, to replace the traditional proper Communion chants of the Latin Mass.

The Communion. The rubric respecting the administration of the sacrament goes back to 1549, with alterations in 1552 and 1662. The chief addition in 1552 was the direction to deliver the Communion to the people 'into their hands.' The medieval practice, still followed by the Roman Church, was to place the bread upon the tongue. Another insertion of the 1552 Book was the injunction that the people receive the sacrament 'kneeling.' This raised great protest from those of 'Puritan' sympathies, to such an extent that, just before the Book was sent to the printer, and without the authority of Parliament or Convocation, a rubric was introduced at the end of the service to explain that the custom of kneeling to receive Communion merely signified our 'humble and grateful acknowledgment of the benefits of Christ' and that it did not imply that 'any adoration is done, or ought to be done, either unto the Sacramental bread and wine there bodily received, or unto any real and essential presence there being of Christ's natural flesh and blood.' This was the famous Black Rubric. The 1662 Book considerably modified its last statement by substituting 'Corporal Presence' for 'real and essential presence.' The American Book omitted altogether the controversial rubric.

Words of Administration. The first words of each of these sentences were the Words of Administration in *The Order of the Communion* (1548) and the 1549 Book. They are a conflation of the forms in the Sarum rite and in Hermann's *Consultation*. The second half of the sentences was substituted in the 1552 Book. Queen Elizabeth's revision of 1559 put the two parts together, so that both the objective gift and the subjective attitude would have co-ordinate expression. This is the one place in the Eucharistic rite where the formulas become singular and personal—'given for thee.'

Rubrics. The two rubrics placed after the form for the administration of the Cup go back to the Scottish Book of 1637, from which they were taken by the 1662 Book. As a matter of fact, *The Order of the Communion* (1548) contained a rubric for the consecration of more wine if necessary, but this direction was left out of both the 1549 and 1552 Books, as it was assumed that custom and common sense would prevent a priest from administering unconsecrated elements. No mention was made in the 1548 *Order* of the possibility of an insufficient amount of consecrated bread, probably because in

late medieval times only the bread was administered to the people and the clergy were accustomed to providing enough. The chalice, however, was restored to the people only at the time of the Reformation, and not only were the priests inexpert in estimating how much wine would be needed, but the chalices used were very small because of the former custom of limiting the reception of the consecrated wine to the celebrant alone. In 1574 a clergyman was prosecuted for administering unconsecrated elements when more were needed, and this circumstance indicated that some specific regulation for a second consecration was necessary—hence the rubrics of the 1637 and 1662 Books. The English Book requires only the recital of the Words of Institution (or, either half of them, as necessary) for supplementary consecration. The more complete form demanded by the American Book derives from the Scottish Communion Office of 1764.

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¶ *And the Minister who delivereth the Cup shall say,*

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ *If the consecrated Bread or Wine be spent before all have communicated, the Priest is to consecrate more, according to the Form before prescribed; beginning at, All glory be to thee, Almighty God, and ending with these words, partakers of his most blessed Body and Blood.*

¶ *When all have communicated, the Priest shall return to the Lord's Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linen cloth.*

¶ *Then shall the Priest say,*

Let us pray.

ALMTIGHTY and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of his most precious death and passion. And we humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. *Amen.*

¶ *Then shall be said the Gloria in excelsis, all standing, or some proper Hymn.*

POST-COMMUNION THANKSGIVING

In the early Church the people were dismissed by the Deacon immediately after their reception of Communion. By the end of the fourth century, however, a Post-Communion thanksgiving was inserted before the dismissal. In the Roman rite this became a Collect variable with each Mass. Cranmer composed the present invariable Collect for the 1549 Book—one of the most remarkable summaries of doctrine to be found in all the formularies of the Prayer Book. In particular, it gathers up all the varied meanings of the Holy Communion: thanksgiving, mystery, grace, incorporation into Christ, fellowship in the Church, anticipation of the Kingdom of God. Its definitions of the Eucharist and of the Church have become classic, being firmly based on the terms of the New Testament (cf. 1 Cor. x.3-4, xii.27; Tit. iii.7). Moreover, the prayer serves as a felicitous translation of the worshiping congregation from the mysteries of the sanctuary to the 'good works' of Christian service in the world's life (cf. Eph. ii.10), and it relates the sacrament of the altar to the tasks of everyday living. (See the comments on the concluding 'Thanksgiving' in the Daily Offices, p. 19.)

The Gloria in excelsis. This ancient Greek hymn has been used in the Daily Offices of the Eastern Church since the fourth century (see p. 25). It was introduced into the Roman Mass by Pope Symmachus (498-514) as an extension of the acclamations of the *Kyrie eleison* (see commentary, p. 68) at the beginning of the service, but its use was limited to masses celebrated by a bishop on Sundays and festivals of martyrs. Not until the twelfth century were priests allowed to include it in their celebrations except on Easter Day, and the Latin rite still forbids its use in penitential seasons. Cranmer kept the *Gloria* in its traditional position in the 1549 Book, but in 1552 he removed it to its present place to serve as part of the Post-Communion thanksgiving. Only the Indian (1933) and the Ceylon (1938) liturgies have restored it to the beginning of the rite. The American Book of 1789 allowed the substitution of a 'proper Hymn'—meaning by 'proper' a doxology or, possibly, a hymn 'proper' to the season of the Church Year. The English Proposed, Scottish, and South African revisions have allowed for the omission of the *Gloria* on any day other than a Sunday or a festival.

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GLORY be to God on high, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then, the People kneeling, the Priest (the Bishop if he be present) shall let them depart with this Blessing.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

GENERAL RUBRICS.

¶ *In the absence of a Priest, a Deacon may say all that is before appointed unto the end of the Gospel.*

¶ *Upon the Sundays and other Holy Days, (though there be no Sermon or Communion,) may be said all that is appointed at the Communion, unto the end of the Gospel, concluding with the Blessing.*

¶ *And if any of the consecrated Bread and Wine remain after the Communion, it shall not be carried out of the Church; but the Minister and other Communicants shall, immediately after the Blessing, reverently eat and drink the same.*

¶ *If among those who come to be partakers of the Holy Communion, the Minister shall know any to be an open and notorious evil liver,*

The *Gloria in excelsis* is a series of acclamations, arranged in three stanzas, beginning with an antiphon (Luke ii.14), from which it takes its name. The antiphon—the angelic hymn at our Saviour's birth—is an ancient Messianic song of the Jews (cf. Psalm cxviii.26; Luke xix.38), a kind of praise-shout to the glory of God and the coming of His salvation to men through the Messiah-Redeemer. The hymn that follows, beginning (like the *Te Deum*, see p. 10) 'We praise thee,' is a Christian expansion of this theme. The various acclamations here collected may be found separately scattered through the Eastern Eucharistic rites. The second stanza is built around the *Kyrie* and *Agnus Dei* responses and is addressed particularly to our Lord in His passion and exaltation. The third stanza is related to the acclamation found in the Eastern liturgies at the point where the celebrant turns to the people just before Communion and says, 'Holy things to the holy,' to which the people respond, 'One holy, One Lord Jesus Christ, to the glory of God the Father'—a cry that recalls the most primitive confession of Christian faith (see Phil. ii.11; cf. Acts ii.36; 1 Cor. viii.6).

The Blessing. By the end of the fourth century it was a common practice in most of the liturgies for the bishop to give a Blessing to the people just before Communion. This original Blessing has disappeared from the Roman liturgy. The present Blessing in the Roman rite, said after the dismissal by the deacon, was at first a Blessing imparted by the Pope as he passed through the congregation on his way to the sacristy after the Mass. Only in the eleventh century did it become common for priests to say it. In *The Order of the Communion* (1548) Cranmer provided the present Blessing of the Prayer Book rite. It is composed of two parts: an expansion of Phil. iv.7 (cf. 2 Peter i.2); and the old episcopal Blessing, which also occurs at the end of Confirmation (p. 299). Since the 1552 Book the primitive ceremony of the giving of the Peace (see commentary, p. 82) has been dropped from the Prayer Book, but this Blessing may be considered as a possible substitute for it.

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or to have done any wrong to his neighbours by word or deed, so that the Congregation be thereby offended; he shall advertise him, that he presume not to come to the Lord's Table, until he have openly declared himself to have truly repented and amended his former evil life, that the Congregation may thereby be satisfied; and that he hath recompensed the parties to whom he hath done wrong; or at least declare himself to be in full purpose so to do, as soon as he conveniently may.

¶ *The same order shall the Minister use with those, betwixt whom he perceiveth malice and hatred to reign; not suffering them to be partakers of the Lord's Table, until he know them to be reconciled. And if one of the parties, so at variance, be content to forgive from the bottom of his heart all that the other hath trespassed against him, and to make amends for that wherein he himself hath offended; and the other party will not be persuaded to a godly unity, but remain still in his frowardness and malice; the Minister in that case ought to admit the penitent person to the Holy Communion, and not him that is obstinate. Provided, That every Minister so repelling any, as is herein specified, shall be obliged to give an account of the same to the Ordinary, within fourteen days after, at the farthest.*

THE EXHORTATIONS.

¶ *At the time of the Celebration of the Communion, after the prayer for the whole state of Christ's Church, the Priest may say this Exhortation. And NOTE, That the Exhortation shall be said on the First Sunday in Advent, the First Sunday in Lent, and Trinity Sunday.*

DEARLY beloved in the Lord, ye who mind to come to the holy Communion of the Body and Blood of our Saviour Christ, must consider how Saint Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; so is the danger great, if we receive the same unworthily. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith

General Rubrics. The first of these rubrics was added in 1928; the second is an American revision of a rubric that goes back to the 1552 Book. The English Ante-Communion ends with the Prayer for Christ's Church (see commentary, p. 71), but the purpose of the American shortening of the Ante-Communion was to avoid needless repetition.

The third rubric comes from the 1662 Book, and its purpose was to prevent sacrilegious use of the consecrated elements. The 1552 Book had contained an ambiguous rubric, which said that 'if any of the bread or wine remain, the Curate shall have it to his own use.' Many of the Puritan clergy had been in the habit of taking the remaining consecrated elements home and serving them at their family table. The revision of the rubric in 1662 made it clear that they could use for themselves only the bread and wine that remained unconsecrated. There has been much dispute with respect to whether or not this rubric of 1662 was designed to prohibit the reserving of the consecrated elements for Communion of the sick. (See the discussion of this point on p. 321.) Another point of contention has been with regard to the necessity and the place of the Ablutions, that is the cleansing of the paten and the chalice after all the consecrated bread and wine have been consumed. The Prayer Book contains no specific injunction concerning these Ablutions, though the custom of making them is almost universally observed. In the Roman rite they are definitely enjoined, and are placed immediately after the Communion of the people. It is certainly a thing of decency and reverence for the priest to cleanse the vessels that have contained the consecrated elements and to drink the rinsings; but there is no rule in our Church requiring that this be done at the altar or in the presence of the people.

The two disciplinary rubrics, respecting excommunication, come from the 1549 Book, and until the 1928 revision they stood at the beginning of the service as a warning that Christians must come to the sacrament in penitence and charity. Excommunication is the most severe spiritual penalty the Church can inflict, and no priest should presume to pass this sentence except for the weightiest reasons: namely, 'open and notorious' sin which is a scandal to the Church's fellowship, or 'malice and hatred' amongst members of the Church. The Canon Law of the Church protects the laity from arbitrary acts of excommunication by allowing those who have been refused the

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in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God, the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man; who did humble himself, even to the death upon the Cross, for us, miserable sinners, who lay in darkness and the shadow of death; that he might make us the children of God, and exalt us to everlasting life. And to the end that we should always remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained for us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father and the Holy Ghost, let us give, as we are most bounden, continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ *When the Minister giveth warning for the Celebration of the Holy Communion, (which he shall always do upon the Sunday, or some Holy Day, immediately preceding,) he shall read this Exhortation following; or so much thereof as, in his discretion, he may think convenient.*

DEARLY beloved, on——day next I purpose, through God's assistance, to administer to all such as shall be religiously and devoutly disposed the most comfortable Sacrament of the Body and Blood of Christ; to be by them received in remembrance of his meritorious Cross and Passion; whereby alone we obtain remission of our sins, and are made partakers of the Kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Al-

sacraments to appeal to the bishop, whose decision in such cases is final. The Canons also specify that 'the Sacraments shall not be refused in any case to a penitent person at the point to die.'

THE EXHORTATIONS

The first two Exhortations were composed for *The Order of the Communion* (1548): the first to be said after the priest's Communion and before the devotional preparation of the people for their Communion, beginning with the Invitation, 'Ye who do truly . . .'; the second to be given (at an unspecified place in the service) as a notice of the time of celebration and as an instruction regarding the people's preparation for it. These were taken up into the 1549 Book, where they were placed after the sermon; but the second one was not required to be read unless 'the people be negligent to come to the Communion.' Presumably not a few churchmen continued to be negligent, for in the 1552 Book another Exhortation was composed for them (the third of the Exhortations here), in stronger language than the earlier one. All three were placed in the 1552 Book after the Prayer for the Church and before the Invitation, but only the one beginning 'Dearly beloved in the Lord . . .' was required to be used at every celebration. The 1662 revision made some alterations in these Exhortations, and again some slight changes were made in the American Book of 1789. Until the 1892 revision in the American Book, as in the English, all three Exhortations were printed after the Prayer for the Church; but at that time the two alternative Exhortations for use with the 'negligent' were removed to the end of the service, and the third was required to be said at least once a month. The present arrangement and rubric, requiring the reading of the last-named Exhortation only three Sundays a year, is owing to the 1928 revision.

The form of the rubric before the first Exhortation varies in the editions of the 1928 Book. Before 1935, it read that the Exhortation be used 'at the time of the Celebration of the Communion'; since that time, it adds, 'after the prayer for the whole state of Christ's Church'—the position assigned in the English Book.

The first Exhortation is based upon St. Paul's warning to the Corinthian Christians to prepare duly and fittingly, by self-examination of their conscience and spiritual attitudes, before meeting together

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mighty God, our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to those who will presume to receive it unworthily; my duty is to exhort you, in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof; and so to search and examine your own consciences, and that not lightly, and after the manner of dissemblers with God; but so that ye may come holy and clean to such a heavenly Feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours; then ye shall reconcile yourselves unto them; being ready to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other; and being likewise ready to forgive others who have offended you, as ye would have forgiveness of your offences at God's hand: for otherwise the receiving of the holy Communion doth nothing else but increase your condemnation. Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, or else come not to that holy Table.

And because it is requisite that no man should come to

to celebrate the Lord's Supper (1 Cor. xi.27ff.). Unworthy reception of the Eucharist is perilous not only to the health of the soul, but also, in the Apostle's opinion, to the health of the body. A truly thankful remembrance of all that Christ has suffered for us, and by His death has obtained for us, should evoke in us, if we meditate upon such undeserved benefits sincerely and earnestly, the spirit of contrition and of love and a resolve to amend our lives and to devote ourselves more wholly to the service of God's will and purpose. Much of the language of this Exhortation Cranmer drew from *The King's Book* (1543), and there are reminiscences of Luke i.74, 79 (the *Benedictus*), Phil. ii.8, and Eph. iv.24.

The second Exhortation expands upon the themes of the first, with particular counsel and advice in regard to the method of self-examination, with respect to our sins against both God and our neighbors. Penitence involves not only genuine sorrow for sin and readiness to forgive others to the same extent that we desire the forgiveness of our own offenses by God and by our fellows, but also positive acts of 'restitution and satisfaction' for our wrongs, so far as it is possible for us to make them. The reference in the first paragraph to the 'marriage-garment required by God' for His 'heavenly Feast' recalls a parable of our Lord (Matt. xxii.11-12; see p. 218).

The last paragraph of this Exhortation contains one of the two references in the Prayer Book to the practice of private confession to a priest (cf. p. 313), the 'sacrament of penance.' This reference is more specific in the English Book than in the American, for in the former these words appear after 'open his grief': 'that by the ministry of God's holy Word he may receive the benefit of absolution, together with ghostly counsel and advice . . .'

The third Exhortation, drawn up for the 1552 Book, and considerably shortened in the 1662 revision, was designed not so much for the careless and negligent as for those who deliberately absented themselves from Communion, giving 'feigned excuses' for their abstention from their 'bounden duty and service.' The Exhortation is an exposition of a parable found in Luke xiv.16-24 (see p. 192). The authorship of this Exhortation has been commonly ascribed to Peter Martyr Vermigli, an Italian Reformer who found refuge in England in the reign of Edward VI and who was appointed Regius Professor of Divinity at Oxford.

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the holy Communion, but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other Minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness.

¶ *Or, in case he shall see the People negligent to come to the Holy Communion, instead of the former, he may use this Exhortation.*

DEARLY beloved brethren, on — I intend, by God's grace, to celebrate the Lord's Supper: unto which, in God's behalf, I bid you all who are here present; and beseech you, for the Lord Jesus Christ's sake, that ye will not refuse to come thereto, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of provision, so that there lacketh nothing but the guests to sit down; and yet they who are called, without any cause, most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye, withdrawing yourselves from this holy Supper, provoke God's indignation against you. It is an easy matter for a man to say, I will not communicate, because I am otherwise hindered with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say ye will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with

In all these Exhortations emphasis is put upon the duty of receiving Communion and the spiritual benefits that accrue to those who approach it worthily. It is difficult for us today to appreciate the great efforts the Reformers had to make to restore the practice of regular Communion among the laity. During the Middle Ages the laity seldom received the sacrament more often than once a year, at Easter; indeed they were not encouraged to receive it frequently. Devotional emphasis was placed upon the Consecration, especially the elevation of the host and chalice at the Words of Institution. This was the high moment and climax of the rite, and reverent contemplation of the consecrated sacrament was considered sufficient means of grace to the ordinary man and woman for ordinary daily life. The reasons for this development were inherent in the circumstances of insufficient instruction and moral discipline of the lay people with which the medieval Church was faced. One may cavil at the medieval Church, as the Reformers did, for not making greater efforts than it did to teach the people the meaning of the sacraments, and, according to the teaching of Scripture and the practice of the early Church, their proper use; but the fact must not be overlooked that the Church in medieval times was honest and courageous enough to protect the sacrament of the Eucharist from profanation and exploitation by those who were ill-prepared to receive and use it to their moral and spiritual benefit.

It may be said, too, that each age of the Church has tended to concentrate its attention upon one aspect of the meaning of the Eucharist, and that successive generations of Christian theologians have emphasized, according to the needs of their time, certain phases of the Eucharistic experience without intending to minimize or disparage others. In the early Church the Eucharist was thought of essentially as an Offering, for the world was then nominally pagan, rather than Christian, and a personal, individual act of sacrificial giving was a paramount expression of faith. When this act of offering ceased to be demanded outwardly, interest in the Eucharistic celebration shifted more and more to contemplation of the redeeming Presence of Christ in and under the material forms of bread and wine—thereby lifting a sinful but by no means hopeless world to visions of purity, peace, and order. Only after society had become relatively more stable and education more widespread among the people than in the Middle Ages could the new emphasis of the Reformers be meaningful or effective

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yourselves how little such feigned excuses will avail before God. Those who refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. Wherefore, according to mine office, I bid you in the Name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the Cross for your salvation; so it is your duty to receive the Communion in remembrance of the sacrifice of his death, as he himself hath commanded: which if ye shall neglect to do, consider with yourselves how great is your ingratitude to God, and how sore punishment hangeth over your heads for the same; when ye wilfully abstain from the Lord's Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by God's grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God, our heavenly Father.

in the form of an intelligent and disciplined reception of the Communion mysteries. If the Reformers seem to us today to have overstressed the subjective approach to participation in the Eucharist—penitence, faith, charity—it was not because this important aspect of our sacramental life had been missing or, even less, denied in the preceding generations, but because it had been too much subordinated to considerations of the objective effects of the ‘miracle’ of the Real Presence.

THE COLLECTS, EPISTLES, AND GOSPELS

This section of variable prayers and lessons used at the Holy Communion on the several Sundays and holy days of the Church Year is called the 'Propers' of the Eucharist; and, with the few Proper Prefaces (p. 77), they carry on in our Prayer Book the tradition of the Western Church, developed since the fourth century, of relating significant portions of the Eucharistic liturgy to the seasonal themes of the movable and immovable feasts and fasts (see pp. x ff., xlv ff., and 1 ff.). The selections appointed are derived for the most part from those drawn up by the Church in Rome in the sixth and seventh centuries and later adopted, with some variations, in the medieval Latin Missals, including that of the diocese of Sarum (Salisbury), which the Reformers used as the basis for the Prayer Book propers. However, the first Prayer Book of 1549, and succeeding revisions of it also, have made numerous changes or substitutions both in the prayers and the lessons.

In the case of the Collects the Prayer Book substitutions were all designed to eliminate from the liturgy certain offensive doctrines of the medieval Church—notably those enshrined in the Saints' Days Collects respecting the 'works of supererogation' of the saints whose merits might be applied to our benefit by their intercession (cf. Article xiv).

Less alteration has been made in the traditional schedule of proper lessons; yet the reasons underlying the choice of specific Epistles and Gospels, carried over by the Prayer Book from the Missal, are not always apparent. For the major holy days the principles of selection are generally obvious. There are also relics of 'course' reading of the New Testament epistles in Epiphanytide, Eastertide, and Trinitytide, that is, the consecutive reading of these letters in orderly arrangement—a plan more completely worked out in the lectionary of the Daily Offices (see pp. x ff.). In some instances we know that the choice of lessons was due to the circumstances and customs of liturgical celebrations in the era when the Eucharistic lectionary was fixed by the Roman Church (the sixth to seventh centuries). Perhaps the most striking example of this is the proper Collect, Epistle, and Gospel for Sexagesima (pp. 120–21). The ensuing commentary will point out these peculiarities in so far as information about them is recoverable to us today.

The consecutive arrangement of the propers is that traditional in the Sacramentaries and Missals since the ninth century: a twofold division known as the *Temporale* and the *Sanctorale*, the 'Proper of Time' and the 'Proper of Saints.' The former contains the Sunday cycle and those movable weekday observances dependent on the Sundays; the latter consists of the fixed or immovable holy days. This division was a characteristic of the Gelasian-type Sacramentary. The Leonine and Gregorian Sacramentaries mixed the two by distributing the movable feasts and fasts among the fixed holy days. A surviving relic of this arrangement is the position of the propers for Christmas Day and the holy days immediately following through the feast of the Epiphany. These are placed within the *Temporale*, though by strict logic they should be transferred to the *Sanctorale*. The reason for this exception may be that in the oldest Sacramentaries still extant the Christian Year began with Christmastide, and when Advent was adopted its propers were simply prefixed to the Christmas ones. In the Gelasian Sacramentary the propers of the Advent Sundays were inserted at the end of the *Sanctorale*.

The Collects, Epistles, and Gospels

To be used throughout the Year.

¶ *The Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the Week after, where it is not in this Book otherwise ordered.*

¶ *The Collect appointed for any Sunday or other Feast may be used at the Evening Service of the day before.*

ADVENT SEASON.

THE FIRST SUNDAY IN ADVENT.

The Collect.

ALMIGHTY God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. *Amen.*

¶ *This Collect is to be repeated every day, after the other Collects in Advent, until Christmas Day.*

The Epistle. Romans xiii. 8.

OWE no man any thing, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake

Rubrics. The first rubric, inserted here in the 1892 Book, is drawn from the Preface of the 1549 Book. The custom of a daily Eucharist, or at least of frequent celebrations on weekdays other than fixed holy days, fell into abeyance in parish churches after the Reformation, and was revived in many places in our communion only after the 'Catholic' revival (known as the Tractarian Movement) of the nineteenth century. The second rubric, also inserted in the 1892 Book, is taken from the 1662 Book, with the substitution of 'may be used' for 'shall be used.'

ADVENT SEASON

The Christian Year has had several 'beginnings' in the course of its development in the Western Church. The original one, still maintained in the Eastern Churches, was Easter Day. At Rome the old custom of beginning the civil year with the month of March—combined at the same time with the Church's practice of initiating its observances preparatory to the Easter festival—occasioned the establishment of a sort of 'New Year's' feast, of which the propers for Septuagesima probably contain surviving remnants (see p. 118). When Christmas Day was instituted in the fourth century, however, it became at Rome the beginning of the Church Year; and the oldest extant service books of the Roman Church begin the propers with those for the Vigil of Christmas.

The season of Advent (the word means 'Coming') was first inaugurated in the Gallican churches of France and Spain; exactly when is not known, but it was probably the fourth century—before Christmas Day had spread to these regions. It was a penitential season of fasting preparatory to the baptisms administered at Epiphany, and comparable to the Lenten fast and discipline before Easter. In the sixth century it was commonly called St. Martin's Lent, being counted from the feast of St. Martin (the patron saint of Gaul) on November 11th. By this time, however, many of the Gallican churches had adopted Christmas, and the Advent fast was generally counted as a forty-day period (Sundays excepted) between St. Martin's Day and Christmas; relics of the earlier custom, however, still survived in some places: the forty-day fast was reckoned by distributing the fast days among the eight weeks between St. Martin's Day and Epiphany.

The Roman Church adopted Advent in the sixth century, not primarily as a penitential season like Lent, but as a liturgical preparation for Christmas. Its Advent rites have always included certain festal features, such as the singing of *Alleluia* during the season. Moreover the Roman Church seems to have restricted Advent to one month. The Gelasian Sacramentary provides for five Sundays, the Gregorian for four; but in the Roman Missal the last Sunday after Pentecost, called the Sunday next before Advent in the Sarum Missal and in the Prayer Book, is in reality a survival of the ancient flexibility of the Advent season (see pp. 224-5; also the comments on the last two Sundays after Epiphany, pp. 115-17). Not until the eighth century was the Advent season commonly considered the beginning of the Christian Year.

In its developed form the Advent season took on a secondary theme: that of preparation for the Second Coming of our Lord at the end of time. The double emphasis, therefore, on both the first and the second advents of Christ gives to the season its unique mixture of devotional color: joy in the redemption that has come to us in the Incarnation, and awe before the Judgment that yet awaits us. Yet to the spiritually discerning believer both of these tremendous and signal events of past and future are experienced as eternally present realities.

THE FIRST SUNDAY IN ADVENT

The Collect. The 'Advent Collect' (as it is popularly called) was composed for the 1549 Book. In the Latin Missal the Collect for this Sunday is a 'Stir up' Collect similar to the ones for the Fourth Sunday (p. 95) and the Sunday next before Advent (p. 225). The rubrical direction to repeat it every day during the season first appeared in the 1662 Book, at the suggestion of Bishop Matthew Wren. There is nothing in the Sarum or Roman Missals comparable to the Prayer Book custom of a seasonal Collect, as we have during Advent and Lent (cf. p. 124).

The Collect is based upon verse 12 in the Epistle. It is remarkable for its striking antitheses: cast off darkness—put on light; now—in the last day; mortal life—life immortal; great humility—glorious majesty. The crucial word is 'now,' which ties together the whole—past, present, and future. It should be noted, moreover, that the 'now' does not refer to the time or season of Christ's coming, but to our own immediate time (cf. the verse in the Epistle, 'now it is high time to

awake . . .'); for 'in which' modifies 'this mortal life' not 'in the time.' The word 'visit' is used in this Collect in the sense of 'visitation' (cf. Luke xix.44). The description of the Incarnation in terms of 'great humility' reminds us of the use of the same phrase by Cranmer to describe our Lord's Atonement (in the Collect for Palm Sunday, p. 134). (For 'the armour of light,' cf. Eph. vi.13-17.)

The Epistle. The Sarum and Roman Missals begin this Epistle at verse 11, since they appoint verses 8-10 as the Epistle on the Fourth Sunday after Epiphany (see p. 114). This lengthening of the Epistle in the Prayer Book affords a suitable summary of the law of love, particularly of our neighbor, by which we shall be judged at the Last Day (cf. Matt. xxv.31-46, p. 258). For St. Paul this great Day was imminent—hence the urgency of his warning to prepare for it. The same urgency, of course, rests upon us, whatever we may think of the nearness of the final end of the world, for we stand ever in judgment before God, and the span of our life is short and uncertain. Unless we turn to God now, it may be too late.

The metaphor of 'clothing' was a favorite with St. Paul and was used by him in several senses: (1) as a clothing with 'arms of light'; (2) as a seemly and becoming conduct of ourselves in everyday life; and (3) as a 'putting on' of Christ, which we do first at our baptism (Gal. iii.27), but which we also renew continually (Col. iii.12; cf. Eph. iv.24). The final verses of this Epistle (13-14) are unforgettably associated with St. Augustine, for it was this passage he was reading at the moment of his conversion (see his *Confessions* viii.12).

The First Sunday in Advent

out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.

The Gospel. St. Matthew xxi. 1.

WHEN they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that

The Gospel. The Sarum Missal used only verses 1-9; the modern Roman Missal does not have this lesson at all, though it occurs in the earliest Roman schedules (seventh century). The Reformers added verses 10-13. This Gospel should not be read historically, for that would be more suited to Palm Sunday, but symbolically. It portrays for us the coming of the Lord as King and Messiah into the midst of His own people, indeed into Sion, the holy city, and His Temple. He comes not in lordly state, but in humility, 'meek, and sitting upon an ass.' But He brings a terrible judgment upon those whom He finds putting spiritual things to selfish, material gain. The acclaim of the people cannot hide from Him the rotten traffic that goes on within the Temple. So He comes as both Redeemer and Judge. (Cf. on the cleansing of the Temple, pp. 204, 260, 567.)

The Second Sunday in Advent

sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.

THE SECOND SUNDAY IN ADVENT.

The Collect.

BLESSED Lord, who hast caused all holy Scriptures to be written for our learning; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast, the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

The Epistle. Romans xv. 4.

WHATSOEVER things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you

THE SECOND SUNDAY IN ADVENT

The Collect. This is a 1549 Collect, reflecting the new interest of the Reformation period in acquainting the people with the contents and teachings of the Bible. It has given a peculiar tone to this day, so that it is commonly called Bible Sunday, not only in the Anglican communion, but throughout the Protestant world. The Collect was suggested by the Epistle, but it has little to do with the primary themes of Advent, other than the general thought that our hope of eternal life 'given us in our Saviour Jesus Christ,' both in His first and His second comings, is established for us by the revelation of God's written Word, no less than by the spoken word of prophets and preachers (see the Third Sunday in Advent). The form of this Collect is peculiar: the address made to the Father as 'Blessed Lord' is unique in the Prayer Book, and an oblation clause is lacking at the end. (For the present ending, cf. Col. i.27: 'Christ *in* you, the hope of glory.') The word 'all' in the preamble is not insignificant; it recalls the criticism of Cranmer expressed in the Preface of the 1549 Book that in the old medieval service books *all* the Scriptures were not read. The Prayer Book set forth an orderly schedule for the reading of the entire Bible during the course of every year. The words 'patience and comfort' are used in their archaic meanings of steadfastness and encouragement. (Cf. on this Collect such Scriptural passages as John v.39, Acts xvii.11, 1 Cor. x.11, and 2 Tim. iii.16-17.)

The Epistle. This Epistle is the same as the Sarum and Roman selections. The passage is an excerpt from a remonstrance of St. Paul to the Roman Christians concerning the quarrels of Jewish and Gentile members over the observance of the Old Testament laws. Weaker brethren had been offended by the way in which many Gentile converts had shown little regard for the laws; these latter members had in their turn shown little forbearance or tolerance of those who continued to observe them. (Cf. also 1 Cor. viii.) The Apostle directs them all to the study of the Scriptures, to learn that in Christ both Jew and Gentile have the same hope. Though Christ came as a Jew to fulfil God's promises to His chosen people, yet in fulfilling that promise the destiny of Judaism to be a blessing to all the nations of the world was also accomplished. Thus, there should be

The Third Sunday in Advent

with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

The Gospel. St. Luke xxi. 25.

AND there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away.

THE THIRD SUNDAY IN ADVENT.

The Collect.

O LORD Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit ever, one God, world without end. *Amen.*

unity, joy, and peace among the brethren, whether Jews or Gentiles, through the power of the Holy Spirit which had been given to them all alike. In support of his argument St. Paul quotes from the three major divisions of the Old Testament: the Law and other historical books, the Prophets, and the Psalms (Deut. xxxii.43; 2 Sam. xxii.50; Isaiah xi.1, 10; and Psalms cxvii.1).

The Gospel. Luke xxi.25-33 is the Gospel appointed in the Sarum Missal and the ancient Roman schedules; but in the modern Roman Missal it is read on the First Sunday in Advent. The passage is an excerpt from a lengthier discourse of our Lord, predicting the destruction of the Temple and the fall of Jerusalem, as a result of international war. This terrible calamity would be accompanied by the emergence of many false Messiahs claiming 'I am He,' persecution and tribulation for the faithful, and suffering for the innocent, but at the last there would be the glorious coming of the Son of Man. The parable at the end of this prophecy is a warning of our Lord to His disciples about discerning the signs of the times. We can easily discern natural signs, such as the budding fig tree, but we are less ready to discern supernatural signs of the judgment of God upon the sins of mankind in the wars and tumults and persecutions which periodically afflict us. At such times we are prone to be led astray by false prophets with their quack remedies and panaceas, rather than guided by our Lord's words of abiding truth. The vivid imagery of this picture of the final conflict between good and evil at the end of time was taken over by our Lord from the current 'apocalyptic' literature of His time (cf. its magnificent employment in the Book of Revelation). Perhaps it does not seem so bizarre and fantastic any more in a generation that knows something of the horrors, physical and spiritual, of modern warfare.

THE THIRD SUNDAY IN ADVENT

The propers of this Sunday look forward to the Advent Ember days, which fall within the week, and all of them are built about the theme of the Ministry.

The Collect. This was composed in 1662 and is based on several phrases in the Epistle and Gospel, and also on Luke i.17 (a passage

The Third Sunday in Advent

The Epistle. I Corinthians iv. 1.

LET a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

The Gospel. St. Matthew xi. 2.

NOW when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

concerned with John the Baptist). The Old Testament background of these passages may be found in the words of the prophet Malachi (iii.1, iv.5-6). This is one of the few Collects in the Prayer Book directly addressed to Christ. The Christian ministry is likened to that of John the Baptist in the sense that it is a heralding of the Second Advent of our Lord—to turn the hearts of the unrepentant and disobedient to the life of righteousness, so that when He comes they may be accepted into His Kingdom.

The Epistle. The Sarum and older Roman Missals appoint this same Epistle; but the modern Roman Missal has exchanged the Epistles for the Third and Fourth Sundays, so as to bring this selection nearer to the Ember Days. The Advent note is evident in verse 5. The background of this passage is the factious quarreling of the early church in Corinth and the disparagement of St. Paul by many of its members in favor of other missionaries, such as Apollos. The Apostle reminded them of the authority that all ministers of Christ bear, and warned them against usurping God's right to judge (cf. Matt. vii.1ff.) the motives and achievements of His commissioned stewards, since, at His appointed time, everyone shall receive his due of praise or blame. To the Christian ministry this lesson is both a warning of its ultimate Judgment and an exhortation not to be bothered by captious human judgments. To Christian congregations it is salutary advice concerning their proper attitude towards those who serve them faithfully in dispensing God's mysteries, as well as a warning of their own accounting to be made at the final Judgment.

The word 'mysteries' should not be understood here as referring solely to sacraments; in St. Paul's usage it refers to the revelation of God's redemptive purposes, hidden in His wisdom from all eternity, but now made manifest in the good news of Christ. (See 1 Cor. ii.6ff.)

The Gospel. The Roman Missal appoints this lesson for the Second Sunday; the Sarum Missal, Matt. xi.2-10, as it is here. (Cf. the parallel account in Luke vii.18-35.) The Gospels for both this Sunday and the next deal with the Forerunner, though in reverse chronological order. Here we have the testimony of Jesus to John the Baptist; the next Sunday's Gospel gives the testimony of John to Jesus. John had preached repentance in view of an imminent Day of Wrath and Judgment, when the 'One to Come' would be an Avenger. The course of

The Fourth Sunday in Advent

THE FOURTH SUNDAY IN ADVENT.

The Collect.

O LORD, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be honour and glory, world without end. *Amen.*

The Epistle. Philippians iv. 4.

REJOICE in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The Gospel. St. John i. 19.

THIS is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias,

Jesus' ministry had raised doubts in his mind whether Jesus was this One. Our Lord's answer to the Baptist's question was simply to point out the fulfilment of Old Testament prophecy in His work (cf. Isaiah xxix.18, xxxv.5, and lxi.1). That His mission was of one who came in meekness and lowly service, not in lordly triumph and might, was the great offense—the 'scandal,' pointing to the ultimate scandal, His ignominious death upon the Cross. Despite John's misgivings our Lord did not fail to pay him great tribute, not merely as a prophet—and an inflexible one at that, living without comfort or luxury of any kind—but also as the messenger foretold in Mal. iii.1. Unfortunately our Gospel lesson is cut short and does not include verse 11, where our Lord said that though no man was greater than John, yet the least in the coming Kingdom of heaven is greater than he, for they see the real significance of Jesus' 'good news' to the poor.

THE FOURTH SUNDAY IN ADVENT

The Collect. This Collect first appeared in the Gelasian Sacramentary; Cranmer took it from the Sarum Missal. It was expanded slightly in the 1662 Book and altered again in the 1928 revision. In the Roman Missal it is addressed to Christ. The preamble is based on Psalm lxxx.2 (one of the Psalms appointed in the lectionary for this Sunday), and the result clause recalls Heb. xii.1 (p. 258). The prayer subtly interweaves the themes of the two advents of our Lord: in the first, He came in humility, in the second He comes in power; in the first, He came to save, in the second He comes to succor and relieve.

The Epistle. This is the Sarum and ancient Roman choice; the modern Roman Missal has transferred it to the Third Sunday (cf. p. 94). The Epistle is one jubilant outburst of joy at the Lord's coming, with a sense of confidence all the more impressive because He comes not only as our Deliverer but also as our Judge. A great scholar of the past generation, Adolf Harnack, summed up the Messianic hope and expectation of the people of God in these terms: 'He would bring God near; He would do justice; and He would deliver men from the burden of torment within our hearts.'

The Gospel. The Sarum and ancient Roman books use this passage; but Luke iii.1-6 is appointed in the modern Roman Missal. The preach-

neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

CHRISTMASTIDE.

THE NATIVITY OF OUR LORD, OR THE BIRTHDAY OF CHRIST,
COMMONLY CALLED CHRISTMAS DAY.

[December 25.]

The Collect.

ALMIGHTY God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

¶ *This Collect is to be said daily throughout the Octave.*

The Epistle. Hebrews i. 1.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For

ing of John the Baptist and of Jesus concerning the imminent judgment of God upon the world and the establishment of the Kingdom made a profound stir in Jewry, and various attempts were made to identify them with the messiahs or prophets expected to appear before the end of time. Especially common was the view that the forerunner would be Elijah, returned to earth (Mal. iv.6), or a prophet like Moses (Deut. xviii.15). Our Lord appears to have considered John as fulfilling the role of Elijah (cf. Matt. xi.14; Mark ix.13), although in this Gospel passage John disclaims any such position. He does claim, however, to fulfil the prophecy of Isaiah xl.3; cf. p. 242), and the fulfilment of this prophecy is also applied to his ministry by the Synoptic Evangelists (cf. Mark i.3; Matt. iii.3; Luke iii.4). (On the significance of his rite of baptism, see the Gospel for the Second Sunday after Epiphany, p. 112.) The phrase 'he who comes after me' is a common Jewish way of speaking of a disciple; but it may mean here what the Synoptic Evangelists understood it to mean, 'one who follows in course of time.' The exact relation of our Lord to John by way of discipleship is very obscure, though there can be no question of Jesus' having been baptized by the Forerunner. The location of Bethabara (the best texts read Bethany) 'beyond Jordan' cannot be identified.

CHRISTMASTIDE

THE NATIVITY OF OUR LORD

The full title of this feast is due to the 1662 revisers; the 1549 Book read simply 'Christmas Day.' 'Christmas' is an old English term, first used in the twelfth century, *cristmasse*, which means 'Christ's Mass.' The festival was first instituted in Rome—by the year 336—whence it slowly spread to the Churches of the East, which already had a somewhat similar observance in the Feast of the Epiphany (see p. 107). The date of December 25th rests on no historical foundation or tradition. According to some authorities it was selected because of a deduction made by early Christian chronographers that the beginning of the Incarnation, the Conception of our Lord, must have taken place on March 25th—thus, His nativity must have occurred nine months later (see p. 235). Most scholars today, however, agree that the primary motive in the choice of this day was a desire of the Roman Church to establish a Christian festival that would rival a very popular pagan

celebration of the 'Birthday of the Sun-God' which took place at the winter solstice (observed in the fourth century on December 25th). It is quite possible that the Emperor Constantine had a hand in the institution of Christmas, for though he openly acknowledged his attachment to the Christian religion, he was also sympathetic to the vague monotheistic Sun-worship so prevalent at the time, a cult to which his father had been attached and which he himself had shared in his early years. The most ancient Collect of the first Mass of Christmas that has come down to us suggests that there was a connection in the mind of the Church between Christmas and the pagan observance, for its preamble reads: 'O God, who hast made this most holy night to shine with the illumination of the true light.'

In the Gelasian and Gregorian Sacramentaries there are formularies for a Vigil Mass and three 'stational' Masses for Christmas Day itself: the first at midnight, in St. Mary Major's (where there was enshrined a relic of the crib in which our Lord lay at His birth, supposedly discovered at Bethlehem by Constantine's mother); the second at dawn, in St. Anastasia's—possibly a survival of a commemoration of this martyr observed in Rome before the institution of Christmas; and the third after daybreak, in St. Peter's. These Christmas Masses were incorporated in the Sarum Missal, but Cranmer kept only two sets of propers in the 1549 Book. In 1552 he reduced them to one set. Our 1892 revision restored Cranmer's provision for two celebrations with distinct propers, as have the Irish Book of 1927 and Scottish Book of 1929. The Canadian Book (1922) has the additional Collect only. The English Proposed Book of 1928 provided propers for 'Christmas Eve.'

The Collect. This is a 1549 composition, except for the slight substitution made by the 1662 revisers of 'as at this time' for 'this day' to fit the Collect for use during the Octave. (The 1552 Book first clearly provided for an Octave.) The Collect is closely akin in substance to the Proper Preface for Christmas Day, also composed for the 1549 Book (p. 77); and it is of all the Prayer Book Collects the most notable for its theological content, for the whole of the doctrines of the Trinity and the Incarnation are encased in it. Specifically, the Collect is woven about three themes: (1) the birth of the Only-begotten Son of God in the substance of our human nature is linked with the idea of our rebirth in Baptism by 'pure' water (cf. p. 273) and the Holy Spirit; (2) the eternal Sonship of Christ is contrasted with our adop-

tion as sons by the free grace of God; and (3) the historic birth of our Lord at a specific time and place is spiritually renewed in the hearts of His followers daily. (Cf. 2 Cor. iv.16: 'Though our outward man perish, yet the inward man is renewed day by day; note also Col. iii.10; Eph. iii.16.)

The Epistle. Hebrews i.1-12 was appointed in the Sarum and the Roman Missals for the third Mass of Christmas Day. It states the doctrine of the Incarnation in the same sense, though in a different manner, as does its companion Gospel lesson: (1) the absolute Being and divine nature of God the Son is affirmed as the very image and representation of the substance of His Father, and through the Son the Father reveals Himself outwardly to the world; (2) the Son is God's agent in creation, and by His enabling Word He sustains the universe (cf. Col. i.15-17); and (3) the Son is the Redeemer of men, Who has been exalted as ruler and governor of all things. This tremendous affirmation, which is virtually a summary of the Creed, is set forth as a historic revelation in time—a final and complete self-disclosure of God in His Incarnate Son, bringing to culmination all the partial, varied, and preparatory revelations of Himself in the course of Israel's religious development, especially through the preaching of the prophets. Christ sums up every expectation in fulfilling perfectly the roles of Prophet, Priest, and King.

In accord with the exegetical methods of his times, the author of the Epistle sought to bolster his great thesis by a series of proof-texts from the Scriptures, the application of which is made in ii.1-4 (verses unfortunately omitted from this selection). It was generally believed at the time that the Law of the Old Testament was given through the mediation of angels (cf. Acts vii.53; Gal. iii.19). Thus, by proving that Christ was superior to the angels, the author sought to establish not only the greater excellency of Christ's revelation, but that it was all the more binding upon us.

Christmas Day

unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: they shall perish; but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

The Gospel. St. John i. 1.

IN the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God,

The Gospel. The Prologue of the Fourth Gospel is the classic New Testament statement of the fact and meaning of the Incarnation. No other single passage of Scripture has exerted so powerful an impact upon the development and formulation of Christian dogma and theology. It is significant that the Church, both in the East and in the West, has placed it in a primary position in its Eucharistic lectionary. In the Eastern Churches it is the Gospel appointed for Easter Day, the beginning of the Christian Year in their tradition. Similarly, at the time when the Western Church selected the lesson for the third and final Mass of Christmas Day, this festival was the beginning of the Christian Year in its tradition, for Advent was instituted at a later time. The force of this circumstance was all the more impressive by virtue of the opening words of the Gospel, 'In the beginning.'

The Prologue is a hymn to the Word (in Greek, the *Logos*), which the Evangelist has interpolated with certain statements about John the Baptist (vss. 6-9), and a polemic against the Jews for their rejection of Christ by virtue of a claim to sonship on the basis of physical descent from Abraham rather than of spiritual rebirth from God. The first part of the hymn would have been readily understood and accepted by those acquainted with the religious philosophy of antiquity, which had also posited a doctrine of the *Logos* or Word of God, existent from the beginning, and manifest in the reason and order of the cosmos of which It was the creative agent. But the second half of the hymn is the new Christian revelation. This pre-existent, eternal, and divine Word has now been manifested in the flesh, in the person of Jesus Christ. And that Life gives not only light to the understanding, that we may know the truth, but also power to the will, that we may be obedient sons of God. For in Him the glory of God was revealed in the fullness 'of grace and truth.'

Christmas Day

even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

¶ *If in any Church the Holy Communion be twice celebrated on Christmas Day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

O GOD, who makest us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive him for our Redeemer, so we may with sure confidence behold him when he shall come to be our Judge, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. Titus ii. 11.

THE grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

The Gospel. St. Luke ii. 1.

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from

The alternative set of propers for use at an early celebration on Christmas Day, omitted in the 1552 revision, was taken by our 1892 revisers from the 1549 Book.

The Collect. This Collect is found in the Gelasian and the Gregorian Sacramentaries: in the former among the Advent Masses, in the latter as the Collect for the Vigil Mass of Christmas. In this latter usage it passed to the Sarum Missal. It is a striking combination of Advent and Christmas themes, and thus a most appropriate transition piece between the two seasons. For this we are indebted to Cranmer's skilful change in the preamble. The Latin form read: 'who makest us glad with the annual expectation of our redemption.'

The Epistle. Titus ii.11-15 was the Epistle appointed in the Sarum and Roman Missals for the first (or midnight) Mass of Christmas. (In the Eastern Church it is the Epistle for the Epiphany.) Like the Collect, this Epistle brings together the thoughts of the first and the second Advents of Christ, for the same word is used in verses 11 and 13 to describe them—'appearing' (literally, 'epiphany'). The purpose of both events is redemption from iniquity and the gathering of 'a peculiar people' unto Himself.

The Gospel. This also was appointed in the Missals for the first Mass of Christmas. The reference to the night-time when Christ was born made this Gospel particularly appropriate at the 'midnight Mass.' This sublime narrative, perhaps the most beautiful as it is the most beloved of all Gospel stories, has inspired the noblest works of art and music, as well as one of the greatest liturgical hymns, the *Gloria in excelsis*. One should not miss the vivid contrasts portrayed in this idyllic tale. There is the great world of the Roman Empire, united and given peace and order by Augustus, its power symbolized in a census (i.e. an enrollment, not a taxing) which reaches to the smallest villages—this set over against the patriotic hope of the Jews in a Messianic Saviour and Deliverer of David's lineage, coming from David's town (Micah v.2), who would free them from the Roman oppressor. Again, there is a contrast between the overcrowded little town, teeming with people on worldly business, and the peaceful, pastoral scene of the shepherds on its outskirts. The simplicity and

Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

SAINT STEPHEN, DEACON AND MARTYR.

[December 26.]

The Collect.

GRANT, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right

humble station of the chief actors in the story, to whom the revelation is given, are matched with the glory of the angelic company and their hymnody of joyous tidings.

SAINT STEPHEN, DEACON AND MARTYR

The commemoration of the Church's first martyr on 26 December is common to the universal Church. The feast was instituted in the fourth century, probably at Jerusalem, and rapidly spread to all the churches, for the period was one of much development in the 'cult of the martyrs.' The discovery of the supposed body of St. Stephen in Palestine in the year 415 created a great sensation. At Rome the observance of St. Stephen's Day was established by the time of Pope Simplicius (468-83), who dedicated a church to the protomartyr on the Coelian Hill (known from its circular plan as San Stefano Rotondo). It is not clear whether the choice of the day for this feast was in any way connected with the adoption of Christmas Day—probably the Jerusalem Church observed the martyr's festival before it admitted the Roman Nativity celebration to its Calendar. But popular piety quickly fastened upon the suitability of remembering first among the saints, after the festival of the Lord's Nativity, the one who first gave his life for his faith in his Redeemer.

The Collect. The Collect of the Gregorian Sacramentary, slightly shortened in the 1549 Book, dwelt simply upon the thought of our need to love and pray for our enemies. The 1662 revisers expanded this Collect into the form we now have, filling in material from the Epistle, and changing the address from the first to the second Person of the Godhead. The result is not altogether felicitous. Incidentally, they substituted the word 'persecutors' for 'enemies,' possibly recalling their own unhappy fortunes during the period of the Commonwealth.

Saint Stephen

hand of God to succour all those who suffer for thee, our only Mediator and Advocate. *Amen.*

For the Epistle. Acts vii. 55.

STEPHEN, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

The Gospel. St. Matthew xxiii. 34.

BEHOLD, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

The Epistle. This is a 1549 shortening of the Sarum and Roman appointment, which reads Acts vi.8-10, and vii.54-60. The account of St. Stephen's martyrdom in the Book of Acts seems to be a mixture of two traditions: in one, the action taken against Stephen was the result of a formal trial and condemnation by the Sanhedrin; in the other, Stephen appears to have been lynched. Whatever may be the truth in this regard, the reason for Stephen's tragic fate is unmistakable: his uncompromising testimony to the truth that in Christ the Jewish religion had fulfilled its historic destiny and purpose. No longer were the promised land, the Law, or the Temple of any value; in fact, Stephen had intimated that none of these institutions had really corresponded to God's best intent for His people. Stephen was thus the first who glimpsed the universal, non-nationalistic implications of the Gospel—an idea that his persecutor Saul of Tarsus was destined to develop with great persistence and energy after his conversion. The author of Acts has subtly suggested in this narrative many parallels between the death of Stephen and the passion of Jesus, such as the vision of the heavenly glory of the Son of Man, the fury of the persecutors, and the forgiving spirit of the martyr towards those who took his life.

The Gospel. Matthew xxiii.34-9 is also the Sarum and Roman choice. The first half of this Gospel is reminiscent of the close of Stephen's speech (Acts vii.51-3), with its bitter denunciation of the sins of the Jews against their prophets and wise men, and chiefly against their true Messiah Himself. The Zacharias referred to is the personage mentioned in 2 Chron. xxiv.20-21; the Evangelist has unfortunately made a slip in identifying him with the prophet Zechariah (Zech. i.1). By joining together Abel and Zacharias the whole course of Old Testament history is summed up, for these two men were the first and the last martyrs, respectively, in the Scriptural records. (In the Hebrew Bible the several books are so arranged that 2 Chronicles comes last.) The latter half of the selection is a personal lament of our Lord, not only at the failure of His own people to respond to Him, but at the prospect of judgment that awaited them in the future when God should abandon the Temple. And in fact, the Temple was destroyed not long after, A.D. 70, after a bloody and futile rebellion of the Jews in Palestine against the Roman overlordship.

Dec. 27]

Saint John Evangelist

SAINT JOHN, APOSTLE AND EVANGELIST.

[December 27.]

The Collect.

MERCIFUL Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being illumined by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to life everlasting; through Jesus Christ our Lord. *Amen.*

The Epistle. I St. John i. 1.

THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

SAINT JOHN, APOSTLE AND EVANGELIST

Many early calendars and martyrologies of the Eastern and Gallican Churches filled in the post-Christmas days with the greatest worthies of the apostolic age. After St. Stephen they placed James and John on 27 December (though there was some confusion about which James and which John!), and Peter and Paul on December 28th. The latter of these commemorations was never adopted at Rome, for this Church had its own observance of the 'princes of the apostles' on 29 June. At what time the Roman Church accepted the December 27th commemoration (although without James) is not certainly known, but the oldest Roman sacramentaries (sixth century) appoint propers on this day for St. John, the son of Zebedee, an apostle and reputed author of the Fourth Gospel (see commentary, pp. 246-7).

The traditional view, held in the Church since the second century, that the writer of the 'Johannine literature' in the New Testament was none other than John, son of Zebedee, 'the disciple whom Jesus loved' (cf. the Gospel lesson), has been seriously challenged by modern Biblical study. Indeed, the question of the author (or authors) of this canonical material has become virtually insoluble. Two compromises with the traditional view have found some favor with critics: (1) the author of the Johannine Gospel and Epistles had access to a tradition that may go back to the son of Zebedee; (2) the apostle John was confused with another John—the Elder' of 1 and 2 John. The name of the author appears nowhere in this literature (unless the Book of Revelation was written by the same person—a view not widely held even in ancient times, and generally rejected today); nor is 'the Beloved Disciple' ever precisely identified. Even the date and place of writing of the Gospel and Epistles of John are disputed. The one sure piece of knowledge we have is manuscript evidence proving that the Gospel was in circulation in the early part of the second century.

The Collect. This is one of the few Prayer Book Collects that can be traced back to the Leonine Sacramentary. In the Gregorian Sacramentary it was shortened. The 1662 revisers added the phrase, 'so walk in the light of thy truth.' The metaphor of 'light' which suffuses this Collect is especially appropriate, for it is constantly so used in the Gospel and the First Epistle of John to describe not only the nature of Christian experience, but also the nature of God Himself.

The Gospel. St. John xxi. 19.

JESUS saith unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

THE HOLY INNOCENTS.

[December 28.]

The Collect.

O ALMIGHTY God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

For the Epistle. Revelation xiv. 1.

I LOOKED, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a

The Epistle. The Sarum and Roman Missals appointed Ecclus. xv. 1-6; but the 1549 Book substituted the present Epistle, because of the belief that it contained the testimony of John the Apostle to the Incarnation. For the author of 1 John does, apparently, claim to have been an eyewitness of the Word made flesh, of the incarnate *Logos* proclaimed in the Prologue of the Fourth Gospel (read on Christmas Day, see commentary, p. 97). It is possible, however, to construe the opening sentence of this Epistle to mean simply that the author announces a tradition about the Word of life that has come to him from the direct testimony of those who actually saw and heard and handled it. When this Epistle was written the Church was beginning to experience what is known as the Docetist heresy—a denial of the reality of Christ's human nature. This novel doctrine was splitting 'the fellowship'; and our author entered the lists on the side of those who held valiantly to the apostolic testimony that Jesus Christ was not a mere phantom appearance, but true Man no less than true God. In verses 5-10 the author immediately proceeds to draw out the ethical implications of the apostolic faith. The heretics had maintained that since we live in a dispensation of 'light' we become superior to sin, and they deceived themselves into thinking that moral endeavor was no longer of any importance. It is true, says our writer, that the redemptive outpouring of Christ's blood (and it was real blood, not a semblance) has cleansed us of our guilt in God's sight, but we should be on our guard lest we lose true fellowship with Him by denying that we no longer stand in constant need of forgiveness.

The Gospel. Except for the last verse, the Sarum and Roman Missals contain the same Gospel lesson. These final verses of the Fourth Gospel conclude with an appendix (i.e. ch. xxi) which the editor of the book added in order to claim as its author none other than 'the Beloved Disciple.' The passage has been a source of two traditions: the martyrdom of St. Peter and the long life of the apostle John. Whatever may be the historical truth of these traditions, the important lesson of this Gospel is that discipleship means 'following Christ' regardless of what temporal fate may await us.

Holy Innocents

voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

The Gospel. St. Matthew ii. 13.

THE angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

¶ *If there be any more days before the Sunday following Christmas*

THE HOLY INNOCENTS

We first hear of this feast being celebrated in North Africa in the time of St. Augustine (d. 430). By the end of the fifth century it was observed in all the Western Churches, including Rome, but the Spanish Church, with greater chronological consistency, celebrated it after Epiphany. The Eastern Churches also observe this commemoration.

The Collect. The 1549 Book had a fairly faithful translation of the Collect in the Gelasian and Gregorian Sacramentaries; but the 1662 Book so revised it as to make it virtually a new Collect. The preamble is a quotation from Psalm viii.2a. Few people today would share the point of view of the 1662 revisers that God was glorified in the horrible massacre of innocent infants; nor does the Gospel narrative give any warrant for such an idea. The phrase 'to glorify thee by their deaths' was probably taken from John xxi.19; but in that passage our Lord was referring to the conscious, deliberate acceptance of martyrdom by St. Peter in witness to his faith in Him. Tradition has interpreted the type of martyrdom of the Innocents as one in deed but not in will. The only value of this fine distinction is that it reminds us of what happens all too often in our tragic world—the unscrupulous sacrifice of many innocent victims because of the ambitions and jealousies of men whose lust for power blinds them to all sense of justice and decency.

The Epistle. This is the Sarum and Roman selection. The aptness of this choice depends upon the view taken with regard to the 144,000 'which were redeemed from the earth.' In the Middle Ages the fantastic notion was current that they were the Holy Innocents themselves. The Reformers considered them to be Christian children who had died before they had committed actual sin. Many modern expositors have simply viewed them as a great company of Christian male ascetics and have seen here the first intimations of a special regard for the virtue of celibacy that was to become so prevalent in later ages. It is perhaps more consistent with what we know of the times when the Apocalypse was written to take the reference in verse 4a in the familiar Old Testament usage of equating 'fornication' with 'idolatry.' Thus the 144,000 become the 'firstfruits' among the Christian saints—namely, those earliest Jewish-Christians who, unlike

The 1st Sunday after Christmas

Day, the first Epistle and Gospel for Christmas Day shall serve for them.

THE FIRST SUNDAY AFTER CHRISTMAS DAY.

The Collect.

ALmighty God, who hast given us thy only-begotten Son to take our nature upon him, and as at this time to be born of a pure virgin; Grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy Holy Spirit; through the same our Lord Jesus Christ, who liveth and reigneth with thee and the same Spirit ever, one God, world without end. *Amen.*

The Epistle. Galatians iv. 1.

NOW I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

The Gospel. St. Matthew i. 18.

THE birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her

their Gentile brethren, never had to repent of idolatry. There is no connection, therefore, between this Epistle and any tradition about the Holy Innocents. Only the last verse of the Epistle might conceivably be lifted from its context and applied descriptively to them. (See also the Epistle for All Saints' Day, p. 256.)

The Gospel. This is the Sarum and Roman selection also. The story really belongs to the Epiphany cycle. For the Evangelist the primary interest of this story (much developed, incidentally, from the Old Testament prophecies, Hos. xi.1 and Jer. xxxi.15), was in the deliverance of the infant Jesus from the hands of Herod. Neither Jews nor Christians would have questioned any act of cruelty ascribed to this prince (d. 4 B.C.); his name in the New Testament is a byword for godlessness and crime. No doubt Psalm ii, understood at the time as Messianic, had something to do with the shaping of this tradition concerning Herod's attitude towards the coming Christ. (On the moral and spiritual implications of this story, see above, on the Collect.)

The rubric printed after this Gospel was added in the 1892 Book.

THE FIRST SUNDAY AFTER CHRISTMAS DAY

In the Missals two other feasts fall within the Octave of Christmas: those of St. Thomas of Canterbury (the 29th) and of Pope St. Silvester (the 31st). The Sarum Missal provided a Mass for the sixth day after Christmas, 'whether it be a Sunday or not.' This Mass has the Christmas Day Collect, Gal. iv.1-7 for the Epistle, and Luke ii.33-40 for the Gospel. The modern Roman Missal appoints this same Mass for the Sunday within the Octave, and provides another Mass for the sixth day. Our Prayer Book propers go back to the 1549 Book.

The Collect. This is the same Collect as the one for Christmas Day (see p. 96).

The Epistle. (For the source of this selection from Gal. iv.1-7, see above.) The Epistle is an exposition of the concept of 'sonship' which we share with Christ—one of the underlying themes of the Collect. (For the context, see the Epistle for the Thirteenth Sunday after Trinity, p. 207.) Throughout our childhood we are under disciplinary restraints and subject to the control and regulations of our guardians

Jan. 1]

The Circumcision

away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: and knew her not till she had brought forth her firstborn son: and he called his name JESUS.

THE CIRCUMCISION OF CHRIST.

[January 1.]

The Collect.

ALmighty God, who madest thy blessed Son to be circumcised, and obedient to the law for man; Grant us the true circumcision of the Spirit; that, our hearts, and all our members, being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Philippians ii. 9.

GOD also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Wherefore, my beloved, as ye have al-

and masters. Thus we differ little from servants, except for the important fact that we are heirs of our fathers' possessions with their attendant privileges and responsibilities. When the son enters into his inheritance he is mature enough to need no longer the constraints of his preparatory training. It is this figure that St. Paul uses here to describe what the coming of Christ in 'the fulness of the time' means. Through the gift of His Spirit we have arrived at the stage of full maturity as sons of God and heirs of His promises to us. The Jew is no longer under the tutelage of the Law, nor the Gentile under bondage to the rudimentary 'elements' of materialistic beliefs and worships (cf. Col. ii.8, 18).

The Gospel. The Missals read Luke ii.33-40 on this day, having appointed Matt. i.18-21 as the Gospel for the Vigil Mass of Christmas. Inasmuch as Cranmer had omitted the Vigil Mass from the Prayer Book, he selected the first chapter of Matthew for the Gospel on this Sunday, the corresponding portion from Luke being already part of the Gospel for the Feast of the Annunciation (pp. 235-6). The 1662 revision shortened the lesson by omitting the genealogy (vss. 1-17). The Gospel contains the Matthean version of the 'Annunciation,' in which Joseph rather than Mary is the principal subject of the revelation of the Virgin Birth. (On the interpretation of the citation from Isaiah vii.14, see p. 235.) From a strictly chronological standpoint this lesson is more suitably appointed before Christmas Day, as in the old Missals, than in its present position. A second element in the lesson is the divine choice of a name for the Child (cf. Luke i.31; p. 236). Jesus is the Greek form of the name Joshua, which means 'Jehovah is salvation.' The giving of the name is recounted in the Gospel for the following feast, the Circumcision.

The reference in verse 19 is to the Jewish law that a betrothed woman was accounted already a wife, and the bond between her and her affianced husband could only be dissolved by divorce proceedings. Joseph is described as 'a just man,' a devout keeper of the Law.

THE CIRCUMCISION OF CHRIST

Originally this day was observed in the Roman Church as the Octave of Christmas, and its propers had no concern with the circumcision of our Lord, but were devoted especially to St. Mary. The Gospel lesson

The 2d Sunday after Christmas

ways obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.

The Gospel. St. Luke ii. 15.

AND it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

THE SECOND SUNDAY AFTER CHRISTMAS DAY.

The Collect.

ALMIGHTY God, who hast poured upon us the new light of thine incarnate Word; Grant that the same light enkindled in our hearts may shine forth in our lives; through Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah lxi. 1.

THE Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto

was Luke ii.21-32, all of which was transferred, except for the first verse, which mentions the circumcision, to the Feast of the Presentation when that festival was adopted (see p. 231). The liturgical commemoration of the circumcision of Christ originated in the Gallican Church. A canon of a council at Tours in 567 speaks of it as a fast-day, in a position counter to the pagan carnival of New Year's. Not until after the ninth century did the observance of the Circumcision come into the Roman service books. It is interesting that whereas the station Mass at Rome on this day was originally assigned to the Pantheon, which had been dedicated to St. Mary sometime between 607 and 610 (cf. p. 256), it was later changed to St. Mary's in Trastevere, a basilica in the Jewish quarter of the city. Doubtless the new emphasis upon the Circumcision was responsible for the transfer.

The Collect. This is a 1549 composition, several phrases of which were possibly suggested to Cranmer by a Collect in the Missal of Westminster; but its principal basis is Rom. ii.28-9, Col. iii.5, and Tit. ii.12. The 1552 Book changed 'thy spirit' into 'the spirit,' and the 1662 printers (not the revisers) capitalized Spirit, thus changing the sense. The word 'we' was also introduced in the 1662 Book as the subject of 'obey.' The eminent liturgical scholar, Dr. F. E. Brightman, considered that the Collect and Epistle (Rom. iv.8-14) adopted in the 1549 Book had 'altered the proportion of things, and in fact had turned the day into a commemoration of circumcision, rather than of the Circumcision of our Lord, not to edification.'

Until the eighteenth century New Year's Day was observed in England on March 25th (see p. 235), which explains, perhaps, why there is no suggestion of any New Year's theme in the propers. The English Proposed Book of 1928 added a New Year's Collect; the Irish Book of 1927 provides a second Collect built about the theme of the Name of Jesus.

The Epistle. The American revision of 1928 substituted this Epistle for the older one from Rom. iv.8-14, doubtless to soften the over-emphasis upon circumcision and to focus attention more upon the Name of Jesus. Actually, the present Epistle concerns itself not with the wondrous Name of Jesus, but with the confession of Jesus as Lord in His glorious, exalted position after His Ascension (cf. p. 134). The Irish and Scottish Books provide Eph. ii.11-18, a selection also per-

the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

The Gospel. St. Matthew ii. 19.

WHEN Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: and he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

EPIPHANY SEASON.

THE EPIPHANY, OR THE MANIFESTATION OF
CHRIST TO THE GENTILES.

[January 6.]

The Collect.

O GOD, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life

mitted as an alternative in the English Proposed Book of 1928. The Sarum and Roman Missals read the Epistle for the first Christmas Mass, Titus ii.11-15 (p. 98).

The Gospel. The Missals have only the last verse. The 1549 Book extended the passage, partly to carry on the Lukan narrative begun at the first Communion on Christmas Day. (On the naming of Jesus, see commentary, p. 105; see also p. 279—on the significance of a child's name.)

THE SECOND SUNDAY AFTER CHRISTMAS DAY

The old Missals had no liturgical propers for this Sunday, though it occurs four years out of every seven. The 1552 Book directed that the propers of the Circumcision be used until Epiphany. Only with the revisions of the Prayer Book in the 1920's (the Canadian excepted) was due provision made. In the Roman Church this day is now observed as the Feast of the Holy Name of Jesus in the years when the Second Sunday after Christmas occurs; otherwise the feast is kept on 2 January.

The Collect. This was taken by the 1928 revisers from the second Christmas Mass in the Gregorian Sacramentary, in the translation (slightly condensed) of the Rev. Atwell M. Y. Bayley, *A Century of Collects* (1913). The same Collect is also provided for this Sunday in the Irish Book of 1927. The ending of the original Latin reads literally: 'Grant that . . . this [light] may shine forth in our works, which through faith shines in the heart'—thus bringing out the relation of faith and works.

The Epistle. Isaiah lxi.1-3 is peculiar to the American Book. In the lectionary of the Daily Offices this chapter of Isaiah is appointed for Evening Prayer on Epiphany. Indeed, it is a lesson most suitable for the inauguration of the Epiphany season, with its description of the saving, missionary work of the Messiah. The passage is indelibly associated in our minds with our Lord's application of it to Himself, at the beginning of His ministry, when he read it in the synagogue at Nazareth (see p. 261).

The Gospel. In the Sarum and Roman Missals this is the Gospel for the Vigil of Epiphany. The other Anglican Prayer Books assign John i.14-18 to this Sunday. Our present Gospel is a continuation of the narrative read on Holy Innocents (p. 103), and shares with it a curious chronological displacement, for the lessons both about the flight into Egypt and the return to Nazareth should come after Epiphany.

Herod, though hated by the Jews, was nonetheless a man of no mean ability as a ruler. At his death (4 B.C.) his territory was divided by the Romans among his three sons. Archelaus, to whom Augustus entrusted the administration of Judaea, proved so incompetent that he was deposed A.D. 6 at the request of the Jews. The source of Matthew's prophetic quotation in verse 23 cannot be identified; and the name of the village Nazareth does not occur in the Old Testament, but neither are many other more important towns of Galilee mentioned in it. This province was ruled by Herod Antipas (whom our Lord called 'that fox,' Luke xiii.32), a brother of Archelaus.

EPIPHANY SEASON

Epiphany means 'manifestation' or 'appearance,' and the feast of this name is in origin and in essence a festival celebrating the manifestation of its Saviour and Redeemer to the world. The earliest indication we have of this feast is from the latter part of the second century, when certain Gnostic heretics in Egypt observed the day as a feast of the Lord's manifestation at His Baptism. January 6th was chosen as the date to rival a great pagan celebration on that day in honor of the birthday of Osiris, Egypt's chief divinity. Since the Gnostics did not accept the orthodox Church's belief in the human birth of our Lord, they considered His Baptism as the time when He first appeared in the world, through the descent of the Spirit upon Jesus as He came up from the waters of Jordan after His Baptism at the hands of John. Moreover, the importance of associating the day with Baptism was heightened in view of the great role the waters of the Nile had in the pagan festival.

We do not know the precise stages of the adoption of the Epiphany feast by the orthodox Churches in the East, but by the fourth century it was observed generally throughout the Eastern provinces and commemorated the Nativity of Christ as well as His Baptism. A third 'manifestation' was also commonly associated with the day—that of

His first miracle at Cana—an association stimulated by conscious rivalry with a pagan festival of the wine-god Dionysus (often identified with Osiris) in many centers of Asia Minor, Syria, and Egypt. We have noted (p. 96) that early in the fourth century the Church in Rome had established its own feast of the Nativity of Christ. In the latter part of the century the Churches of East and West began to adopt one another's Nativity festivals, though December 25th has never been accepted in the Armenian Calendar. The Western Churches, however, in accepting the feast of January 6th, used it primarily as a commemoration of the visit of the Magi and introduced the emphasis upon our Lord's Epiphany as a manifestation 'to the Gentiles.' The Epiphany in the Eastern Churches still has more of a theological than historical character, and the account of our Lord's Baptism is preferred as the Gospel lesson rather than the story of the Wise Men. It may be that one factor in the development of Western interest in the Wise Men was the translation in the fourth century of the supposed relics of the Magi from Constantinople to Milan, then the Western imperial capital.

For some time the Sundays after the Epiphany had no special liturgical observance. In the early lectionaries of the sixth and seventh centuries there are provisions for from three to ten Sundays. Alcuin's supplement to the Gregorian Sacramentary included masses for six post-Epiphany Sundays. When, however, the Epiphany was given an Octave, it became customary to repeat the propers of the feast on the Sunday immediately following—which explains why the Sarum Missal provides for only five Sundays of the season. In the 1549 Book Cranmer reverted to dating the Sundays from the feast and not from its Octave; but he kept propers for only five Sundays. It was the 1662 revision that added those for the Sixth Sunday.

THE EPIPHANY

The popular English name for this feast is 'Twelfth Day,' i.e. it is the twelfth day from Christmas and concludes the Christmas festivities. Notice that the Table of Fasts (p. li) excepts all Fridays between Christmas and Epiphany from fasting and abstinence.

The Epiphany

have the fruition of thy glorious Godhead; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be said daily throughout the Octave.*

The Epistle. Ephesians iii. 1.

FOR this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him.

The Gospel. St. Matthew ii. 1.

WHEN Jesus was born in Bethlehem of Judæa, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east,

The Collect. The Prayer Book translation of this Collect from the Gregorian Sacramentary has much weakened the force of the original, the ending of which reads: 'that we who know thee now by faith, may be brought to the contemplation of thy Majesty by sight.' Not only does the original draw a fine contrast between faith and sight (cf. 2 Cor. v.7), but it gives an interesting comparison of the wise men led by the sight of the star with ourselves being led to the vision of God by the gift of faith. The word ' fruition ' has here its literal meaning of ' enjoyment , ' rather than the more common one, ' realization ' or ' use . ' Thus our vision of Christ in His majesty will be far more glorious than the Wise Men's sight of Him in His lowliness.

Eliminated in 1549, the Octave of this feast was not restored until the 1928 revision, which also gave it a Proper Preface (p. 77).

The Epistle. The Sarum and Roman Missals appoint Isaiah lx.1-6, the Old Testament prophecy upon which the Gospel story is based. The 1549 Book substituted the present selection from Eph. iii.1-12. In 1 Cor. ii.6-8 and Col. i.27, St. Paul expounds the 'mystery' (i.e. the secret) as the revelation of the gospel to the 'saints' in all its fullness. Formerly hidden in God's counsel from all eternity and unknown to the powers of evil in this world, it was now made manifest to those who had received the Holy Spirit. Of particular importance to St. Paul was the 'secret' of the salvation of the Gentiles as well as of the Jews, and of their possession of Christ's Spirit. The writer of Ephesians (see p. 212) developed this latter point. He looked back to the former generation of the 'holy apostles and prophets' and saw the 'mystery' in the course of events by which all particularism was done away with: all Gentiles of whatever race are heirs with the Jews of God's promises, members of the same Body, the Church, and equal sharers in the wealth and unsearchable riches of Christ. And now the Church through its mission is revealing this hidden wisdom and secret of God to the destruction of the evil powers. In the thought of the time these 'principalities and powers' of evil were considered to be enthroned in 'heavenly places.'

St. Paul, the great apostle of the Gentiles (cf. p. 229), is the greatest single figure of the apostolic age to see the universal implications of the gospel and act accordingly. Epiphany is the season of this missionary emphasis. The feast of St. Paul's Conversion generally falls within the season.

The 1st Sunday after Epiphany

and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

¶ *The same Epistle and Gospel shall serve unto the next Sunday.*

THE FIRST SUNDAY AFTER THE EPIPHANY.

The Collect.

○ LORD, we beseech thee mercifully to receive the prayers of thy people who call upon thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through Jesus Christ our Lord. *Amen.*

The Gospel. The story of the Magi is the traditional Gospel for the day in the Western Church (see commentary, p. 107). For the Evangelist the interest of this story lay in the fact that the coming of Christ into the world was the realization of the divine purpose of redemption for the Gentiles no less than for the Jews; for the gifts the Magi bring to the new-born King are symbolical of the treasures the people of all lands will bring to Him when His gospel is preached in all the world. Thus the story at the beginning of the Gospel is linked to the great commission at its end (Matt. xxviii.19-20). In antiquity the Magi were priests of the astronomical religion of Persia, but Christian piety, under the influence of such Old Testament passages as Psalm lxxii.10-11 and Isaiah lx.3, viewed them as 'kings' representing the various nations of the earth. The detail of the 'star' should not be taken too literally. It need not be identified with any particular comet or other apparition among the heavenly planets, for the ancients frequently associated the birth of a great prince or personage with some special heavenly phenomenon. It may be that in this instance the suggestion of such a sign was taken from the prophecy in Num. xxiv.17.

The rubric after the Gospel was added in the 1892 revision.

THE FIRST SUNDAY AFTER THE EPIPHANY

The Collect. This Collect occurs in the Gregorian Sacramentary for one of the Sundays after Christmas. Alcuin in his supplement to the Sacramentary appointed it for this First Sunday after Epiphany. In the Sarum Missal it occurs, according to its enumeration of the post-Epiphany Sundays (see commentary, p. 107), in the Mass for the Sunday after the Octave. The Collect contains a general teaching on the meaning of prayer. Not all of our prayers are according to God's will, so that not all of them are answered with a 'yes.' One of the purposes of prayer is to determine what God's will is, that is, to learn what we 'ought to do'—and then we should seek His strength to accomplish it. Also, it is possible that we may know what God's will is, but have no will to perform it. (Cf. James iv.17; John xiii.17; Luke xii.47.)

The 1st Sunday after Epiphany

The Epistle. Romans xii. 1.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.

The Gospel. St. Luke ii. 41.

NOW his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye

The Epistle. Romans xii.1-5 is the Roman and (for the Second Sunday) the Sarum selection and begins a 'course' reading of Rom. xii-xiii. It is probably a survival of a more extensive course reading of this epistle that originated before the festivals of Christmas and Epiphany with their special propers intervened. In any event the Epistles for these Sundays have no particular relevance to the season. These two chapters of Romans are ethical applications of the doctrine St. Paul expounded in the preceding part of his letter, concerning the righteousness of faith and the new life in the Spirit. He begins with a summary of the Christian ethic under three broad principles: (1) the whole of man's life must be dedicated to God's service—not merely the body (as were the dead animals of Jewish and pagan sacrifices), but also the mind, since man is a rational as well as an animal creature; (2) this consecration must not be conformed to self-will, but to God's will, which alone can transform and renew us—thus translating into Christian terms the classical, Socratic ethic of 'Know thyself,' that is, self-knowledge in the light of God's knowledge of us and purpose for us; and (3) such self-knowledge should deliver us from individualism so that we see ourselves as interrelated members of a society or 'body' with mutual responsibilities. (For the conception of the society of Christians as 'one body in Christ,' cf. 1 Cor. xii.)

The Gospel. The selection of Luke ii.41-52 for this Sunday (also in the Sarum, for the Second Sunday, and the Roman Missals) is a natural sequence to the infancy stories of Christmas and Epiphany. It is the only incident of our Lord's boyhood preserved in the canonical Gospels of the New Testament. The story is full of natural human interest in the anxiety of the parents and the absorption of the boy in what was of immediate interest to Him. His religious instruction at home was so much the loving care of His parents that the rabbis were astonished at His knowledge and insight. There is no suggestion of pride of learning in the boy, but there is in Him that mysterious sense of a unique relation to His heavenly Father—hence, the appropriateness of this lesson as an Epiphany Gospel. (For 'my Father's business,' read 'my Father's house.') In recent years, because of this Gospel lesson, the Roman Church has made this Sunday a Feast of the Holy Family.

The 2d Sunday after Epiphany

sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man.

THE SECOND SUNDAY AFTER THE EPIPHANY.

The Collect.

ALMIGHTY and everlasting God, who dost govern all things in heaven and earth; Mercifully hear the supplications of thy people, and grant us thy peace all the days of our life; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans xii. 6.

HAVING then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate.

THE SECOND SUNDAY AFTER THE EPIPHANY

The Collect. In the Gregorian Sacramentary this Collect appears among a series of daily prayers. Alcuin selected it for this Sunday. The original Latin has a touching reference to the days of the Collect's composition (sixth century) in the concluding phrase: 'grant thy peace in our times.' Our Prayer Book version of the Collect suggests rather the spiritual governance of God in our hearts, giving us 'that peace which the world cannot give' (cf. p. 31).

The Epistle. Romans xii.6-16a is the selection of the Sarum (for the Third Sunday) and of the Roman Missals. The lesson takes up the third principle of Christian ethic, as given in the preceding Sunday's Epistle, and applies it concretely to the life of Christian fellowship: by detailing the several forms and functions of our ministry one to another; and by giving a series of maxims about the spirit of love, sympathy, and regard for others that should mark all Christian ministries. The ministerial gifts of grace are not considered here as 'Orders' of the clergy but as services that both ordained officials and lay persons render one another in the common life of the Body of Christ (cf. 1 Cor. xii.4ff., p. 182): inspired preaching, practical service, instruction and admonition, charitable works, administrative duties—all performed cheerfully and joyously without thought of selfish return and without insincerity, jealousy, or vanity.

The Gospel. The American revision of 1928 introduced this Gospel—the original Epiphany Gospel, recounting the Baptism of our Lord—and transferred to the following Sunday the Gospel from John ii.1-11, appointed for this Sunday in the earlier Prayer Books and in the Missal of the Roman Church. (The Sarum appointments, being one week behind in the reckoning of the Sundays after Epiphany, place Luke ii.41-52 on this Sunday, and John ii.1-11 on the following Sunday, altogether omitting a Gospel of our Lord's Baptism.) In regard to John the Baptist, see the Gospels for the Third and Fourth Sundays in Advent (pp. 94-5); the Markan account of the Baptist's mission and preaching combines both the Isaiah (xl.3) and the Malachi (iii.1) prophecies, though the description of John's manner of life shows that the Evangelist viewed him as another Elijah. The narrative of our

The 3d Sunday after Epiphany

The Gospel. St. Mark i. 1.

THE beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey; and preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

THE THIRD SUNDAY AFTER THE EPIPHANY.

The Collect.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans xii. 16.

BE not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of

Lord's Baptism (vss. 9-11) is the earliest one to come down to us, and upon it both the Matthean and the Lukan accounts depend. For the Second Evangelist this experience of Jesus' was of prime importance, for it was not only His awakening to the full sense of His vocation and mission, but also the moment when He became maturely conscious of His unique Sonship to His Father. With the Baptism of Jesus John's role as forerunner was definitely fulfilled, and the promised Messiah enters upon His historic work and destiny. The Evangelist also viewed the Baptism of Jesus with water and the Spirit as the model for every disciple's initiation into the fellowship of the Kingdom that Christ came to herald and to establish.

THE THIRD SUNDAY AFTER THE EPIPHANY

The Collect. This Collect first appears in Alcuin's supplement to the Gregorian Sacramentary. Cranmer took it from the Sarum Missal, adding the phrase 'in all our dangers and necessities' and the word 'help.' He thus made the Collect a general supplication for God's aid and defense against both the outward foes of our peace (cf. the Collect for the preceding Sunday) and the inward spiritual enemies that prey upon our weakness. The Collect was originally selected with a view to its appropriateness to the Gospel lesson (now read on the Fourth Sunday—Matt. viii.1-13).

The Epistle. This is the Sarum (for the following Sunday) and the Roman choice. Romans xii. 16b-21 continues the course reading of the last two Sundays, taking up the maxims of Christian ethic broken off abruptly in the Second Sunday's Epistle. Here the precepts concern more the relations of Christians to those outside the fellowship rather than to those within. The standards of behavior should be, like God's, the same to the unjust as to the just, with a constant attempt to bring about reconciliation through positive acts of charity, and without sullyng one's sense of honor. Final judgment on the evil doings of others is the right of God. In a time of persecution there was greater temptation to strike back at the enemy, rather than to obey the Lord's teaching about the necessity of loving those who spitefully use us (cf. Matt. v.38-48). There are quotations from Deut. xxxii.35 and Prov. xxv.21 in this passage.

The 3d Sunday after Epiphany

all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.

The Gospel. St. John ii. 1.

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

The Gospel. The American Book of 1928 transferred John ii.1-11 to this Sunday from the Second Sunday as it was in the earlier Books and is in the Roman Missal. (For the Sarum scheme, see commentary, p. 112.) This first miracle of our Lord performed at the beginning of His Galilean ministry is recorded only by the Fourth Evangelist, who understood it to be the first sign of that glorious manifestation or 'epiphany' of Christ in public that was to unfold and reach its culmination in the passion and resurrection. The Baptism had been a manifestation of His Messiahship to Himself alone (so Mark) or to John the Baptist (so the Fourth Gospel). Now the 'epiphany' is made known to the world, but in its first outward sign only the few disciples see its meaning and believe. Here the seemingly reproachful answer of our Lord to His mother's suggestion that He might help in an embarrassing situation is overdrawn in the translation. Jesus uses a common Hebraic turn of phrase, 'What to me or to thee,' which, though it often implies rebuke, means in this context merely that she does not understand that He is not only aware of the need but is also in full mastery of His supernatural powers and ready to exercise them at the proper moment. Such a heightened consciousness of His divine character is in keeping with the Fourth Evangelist's portrayal of our Lord; in the Synoptics He does not walk with the air of omniscience or deliberately perform signs to manifest His true glory. Over and beyond the 'epiphany' theme the Evangelist had also other, more polemical purposes in relating this story, for which he perhaps exaggerated the stupendous character of the miracle, for instance, the unnecessarily large quantity of wine produced. The ascetical tendencies of certain heretics of his time are counterbalanced by showing our Lord's participation in a marriage feast and contributing wine to the occasion (cf. 1 Tim. iv.3). Moreover the Evangelist probably saw an allegory in the change of water into wine—the superseding of Judaism by Christianity. The former is a religion of ceremonial water purifications; the latter is a life-giving power to transform men's lives.

The 4th Sunday after Epiphany

THE FOURTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O GOD, who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright; Grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans xiii. 1.

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

The Gospel. St. Matthew viii. 1.

WHEN he was come down from the mountain, great multitudes followed him. And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and

THE FOURTH SUNDAY AFTER THE EPIPHANY

The Collect. This occurs in the Gregorian Sacramentary as a Collect for Ember Saturday in Lent, and Alcuin also appointed it for this Sunday. Only the first half of the Prayer Book form, however, is a translation of the Latin; the second half is a rewriting by the 1662 revisers. Originally it ended: 'Grant to us the health of soul and body, that all those things which we suffer for sin, by thy help we may well pass and overcome.' The opening of the Collect related to the Gospel formerly read on this Sunday (Matt. viii.23ff.), the story of Jesus' stilling of the tempest and calming the disciples' fear of the waves. Thus, our frailty is due chiefly to lack of faith. Trying times test our faith and lay us open to strong temptations. Hence we need God's strength to 'support us' and His protection to 'carry us through.'

The Epistle. The 1549 Book introduced this passage from Rom. xiii. 1-7. The Sarum and Roman sequence has Rom. xiii.8-10. It has been suggested that the reason for the substitution was Cranmer's desire to support royal supremacy over the Church in England by providing the classic New Testament passage relating to obedience to civil authority. St. Paul was proud of his Roman citizenship and had little sympathy with the rebellious undercurrents prevalent among the Jews in his day. He believed in passive submission to the established political power of Rome, as reflecting his Lord's own attitude (cf. Matt. xxii. 15-22, pp. 222-3); and more than this, he saw the Roman imperial order as being divinely constituted, a providential instrument for the restraint of lawlessness (i.e. the spirit of the Antichrist) and, through its peace and justice, for the furtherance of the gospel. We must remember that when these words were written a Christian had no opportunity to influence political order and shape its course. His wisest policy was to take care to live a life above reproach and not bring himself (and with him the Christian fellowship) into conflict with the state. (Compare with this Epistle the one for the Third Sunday after Easter, p. 173.)

The Gospel. In the 1928 revision this Gospel was transferred here from its original place in the propers of the Third Sunday. It displaced Matt. viii.23-34, which is read on this day in the appointments of the

The 5th Sunday after Epiphany

touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

THE FIFTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O LORD, we beseech thee to keep thy Church and household continually in thy true religion; that they who do lean only upon the hope of thy heavenly grace may evermore be defended by thy mighty power; through Jesus Christ our Lord. *Amen.*

other Prayer Books and in the Roman Missal (through vs. 27). The Sarum Missal appoints it for the Third Sunday after the Octave—which is our present Fourth Sunday. The Gospel gives a typical illustration of our Lord's 'epiphany' in His acts of healing, one of a Jew, the other of a Gentile. The combination of miracles is not without significance: not only does it show the universality of His saving mission, but it reveals the peculiar reaching out of the gospel to the unfortunate and the outcast. That he was a leper was so loathsome to the Jew that he considered it obviously God's punishment for sin. The leper was accordingly cut off completely from humane sympathy and attention, and condemned to a miserable existence on the verge of starvation. The centurion, on the other hand, represented the despised Gentile, the heathen without the covenant. Moreover he stood for the hated military might of the Roman oppressor. (Though in Galilee he was immediately subject to Herod Antipas, not the Roman government, that was no better in the mind of the Jew). Something of the barrier between Jew and Gentile is suggested by the fact that in both instances recorded of our Lord's curing Gentiles the miracle is performed at a distance (cf. p. 128). (Cf. the Johannine form of this story, pp. 219–20.)

THE FIFTH SUNDAY AFTER THE EPIPHANY

This Sunday and the one following are known as the 'Wandering Sundays,' that is, their propers are used either after the Epiphany or, if necessary, to fill out the post-Trinity season. (See the note on the rubric, p. 224.)

The Collect. This is the Collect in the Gregorian Sacramentary and the Missals for Saturday after the Second Sunday in Lent. Alcuin placed it here also. In the original Latin, the opening petition of the Collect is exactly the same as that of the Collect for the Twenty-second Sunday after Trinity (p. 220); in both cases the English translation has altered the meaning of *pietas*, rendered here as 'religion,' in the other Collect as 'godliness.' In the Latin the word is used of God's sentiment towards us, not of ours towards Him. The thought behind the Collect is that of a household (*familia*) dependent upon its head for sustenance and protection.

The 5th Sunday after Epiphany

The Epistle. Colossians iii. 12.

PUT on therefore, as the elect of God, holy and beloved, a heart of compassion, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Gospel. St. Matthew xiii. 24.

THE kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

The Epistle. The course reading of Romans was broken off in the Missals after the Fourth Sunday, as the Epistle for the First Sunday in Advent has Rom. xiii.11ff., that is, it begins exactly where the Epiphany sequence ends (see commentary, p. 114). The choice of Col. iii.12-17 for this day (in the Sarum Missal it would come on the following Sunday) may have been influenced by another course reading—that of the Pauline epistles in Trinitytide, which ends on the Twenty-fourth Sunday with a selection from Col. i.3-12 (pp. 223-4). Thus, when the propers of this Sunday are used for a Twenty-fifth Sunday after Trinity, this Epistle falls in a logical sequence of readings. Also, in this 'pre-Advent' position the Epistle takes on a tone similar to the Epistle appointed for the Fourth Sunday in Advent (p. 95). The listing of Christian ethical virtues and the description of the varied contributions of members to one another in corporate worship make this Epistle no less suitable to continue the emphasis of the Epistles on the preceding Sundays of Epiphanytide.

The Gospel. Matthew xiii.24-30 is the Gospel in the Roman and (for the following Sunday) in the Sarum Missals. The reasons for its choice are unknown, for it is not an 'epiphany' Gospel, unless it is taken as an example of our Lord's teaching with power. Probably the Gospel originally belonged to some other sequence, possibly the same as those appointed for Septuagesima and Sexagesima. The parable of the tares is peculiar to Matthew. Like the parable of the Sower it is a 'Kingdom' parable, which has come down to us with an interpretation of the early Church (vss. 36-43), and has thus been turned into an allegory. As our Lord told it, the parable suggests the impending coming of the Kingdom with its judgment, when the 'lord of the harvest' will readily and easily redeem the good wheat of His sowing despite the weeds the enemy has sown in the hope of choking an abundant and profitable crop. The allegorical exposition of the Church reflects the problems created by the manifest inclusion in its membership of persons who were not truly worthy of their vocation. The question arose whether such unworthy members should be expelled at once—with the consequent danger that some of the good and redeemable elements might be lost also—or to wait patiently until the final end when the Lord comes, 'who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts' (1 Cor. iv.5; cf. p. 94).

The 6th Sunday after Epiphany

THE SIXTH SUNDAY AFTER THE EPIPHANY.

The Collect.

O GOD, whose blessed Son was manifested that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life; Grant us, we beseech thee, that, having this hope, we may purify ourselves, even as he is pure; that, when he shall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever, one God, world without end. *Amen.*

The Epistle. 1 St. John iii. 1.

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

THE SIXTH SUNDAY AFTER THE EPIPHANY

These propers were added to the Prayer Book by the 1662 revisers to take care of the relatively few occasions when there are six Sundays in the Epiphany season (see pp. 107 and 224). It is thought that Bishop John Cosin was chiefly responsible for framing them. They are not drawn from any ancient or medieval source. They concern the final 'epiphany' of our Lord at the end of time and are thus not only an appropriate conclusion of the Epiphany season, but also serve equally well as a pre-Advent group of propers, a use to which they are more frequently put.

The Collect. This was probably composed by Bishop Cosin. It weaves together the first and second Advent themes of the Epistle and Gospel and is for the most part composed of phrases taken from these lessons. In His first coming our Lord broke the power of Satan over men's lives both by His own victory over temptation and sin and by His many acts of driving from tormented human lives the demonic spirits that had mastered them. In His final coming He shall break forever every possibility of evil assailing those who are 'made like unto him in his eternal and glorious kingdom.'

The Epistle. 1 John iii.1-8 was selected by the 1662 revisers. The Roman Missal reads 1 Thess. i.1-10. (For the background of the First Epistle of John, see p. 101.) The author sees in the rebirth of Christians as 'sons of God,' through the redemptive action of Christ the 'Son of God,' a new kind of humanity emerging in lives of purity and righteousness even though the surrounding world does not as yet recognize it. Contrary to certain heretical circles of his time he does not consider that the new life in Christ makes us at once perfect, spiritual beings raised above all possibilities of sin or of sin's consequences; but he does insist that to those who abide faithfully and constantly in close fellowship with Christ is given the power to gain the mastery over sin and the assurance of a glorious destiny with Him 'when he shall appear' and 'we shall see him as he is.'

Septuagesima

The Gospel. St. Matthew xxiv. 23.

THEN if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcase is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

PRE-LENTEN SEASON.

THE SUNDAY CALLED SEPTUAGESIMA, OR THE
THIRD SUNDAY BEFORE LENT.

The Collect.

O LORD, we beseech thee favourably to hear the prayers of thy people; that we, who are justly punished for our offences, may be mercifully delivered by thy goodness, for the glory of thy Name; through Jesus Christ

The Gospel. The Roman Missal assigns Matt. xiii.31-5 for this Sunday, a continuation of the Gospel of the preceding Sunday. More ancient Roman lists give Mark vi.47-56. The 1662 revisers chose Matt. xxiv.23-31 because of its presentation of the final 'epiphany' of our Lord. The passage is parallel to the one read on the Second Sunday in Advent from the Gospel of St. Luke (p. 93). The additional note included here is the warning against pretenders who shall appear in the last days to deceive 'the very elect' respecting the signs of the times. The 'sign of the Son of Man' in verse 30 is not very clear; possibly it is something like the 'lightning' flash alluded to in verse 27, though later generations considered it a cross. The vivid imagery so characteristic of this and other 'apocalyptic' material in the Bible (notably in Daniel and the Book of Revelation) was a literary convention of the age, and there is no reason to doubt that our Lord used it in His own teaching about the coming Judgment and inauguration of the Age to Come. Such tremendous realities can only be imagined pictorially; they cannot be stated literally and precisely.

PRE-LENTEN SEASON

The three Pre-Lenten Sundays are a peculiarity of the Roman rite, which passed into the medieval Missals and thence to the Prayer Book. They were instituted in the late sixth century, shortly after the invasion of Italy by the Lombards (A.D. 568); the first specific mention of them was in the homilies of Pope Gregory the Great. Many of the propers for these Sundays in the Roman Missal reflect the sad and perilous condition of Italy at that time, not only because of the ravages of the barbarians but also because of the pestilences, famine, and earthquakes that occurred during the period. Other factors, however, may have contributed to the development of this season, which in its liturgical tone is really an extension of Lent, as all festal features, such as the use of the *Gloria in excelsis* and the *Alleluia*, are omitted on these days. Some scholars have suggested that there was possibly some influence upon the Roman Church by the many Easterners then in Italy, who observed an eight-week rather than a six-week Lenten fast. The solemnity that the church in Rome attached to these Sundays is evident from the fact that the papal 'stational' Mass was appointed to be celebrated in the chief basilicas of the church in an ascending order of rank: the Mass of Septuagesima was assigned to St. Lawrence's,

Septuagesima

our Saviour, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

The Epistle. 1 Corinthians ix. 24.

KNOW ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.

The Gospel. St. Matthew xx. 1.

THE kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should

Sexagesima to St. Paul's, Quinquagesima to St. Peter's, and the first Sunday in Lent, known as Quadragesima, to St. John's Lateran, the papal cathedral.

The liturgical lessons for the first two of these Sundays are undoubtedly older than the formal institution of the Pre-Lenten season, and are 'New Year's' propers connected with the preparation of the vineyards and the sowing of seed at the time of the spring equinox. (In the old Roman Calendar March was counted as the first month; cf. p. 235.) Another indication of this 'New Year's' character may be seen in the ancient tradition of beginning the reading of Genesis on Septuagesima in the monastic Daily Offices (cf. pp. x ff.).

The names given to these Sundays were selected by analogy with Quadragesima, the first Sunday in Lent or 'the fortieth day' before Easter. Quinquagesima is exactly fifty days before Easter, while Sexagesima (60th) and Septuagesima (70th) are only approximate reckonings.

SEPTUAGESIMA

The Collect. This Collect occurs in the Gregorian Sacramentary not only for Septuagesima, but also among the Collects appointed for Ember Saturday in Lent. An almost identical form is also found in both the Gelasian and Gregorian Sacramentaries for the Ember Saturday in Advent. The only difference is in the ending: the older (Advent) one ends on the note of God's consolation rather than of His deliverance of His people. The change may well reflect the new situation in Italy resulting from the Lombard invasion; it suggests effort and struggle—the theme that runs through the whole Pre-Lenten season—instead of mere comfort in affliction. Incidentally, the word 'punished' would be better translated by 'afflicted.' The petition of the Collect recalls Psalm cxv.1.

The Epistle. The Sarum Missal read through 1 Cor. x.4, and the Roman through x.5. The Epistle was shortened in the 1549 Book. St. Paul's vivid metaphor, drawn from the athletic games, admirably introduces the dominant themes of the season and looks forward no less to the approaching Lenten discipline. Fortitude, self-control, and the endurance of privation are needed as much for spiritual victory as for prizes obtained in the athletic contests of runners and boxers.

Sexagesima

have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.

THE SUNDAY CALLED SEXAGESIMA, OR THE
SECOND SUNDAY BEFORE LENT.

The Collect.

O LORD God, who seest that we put not our trust in any thing that we do; Mercifully grant that by thy power we may be defended against all adversity; through Jesus Christ our Lord. *Amen.*

The Epistle. 2 Corinthians xi. 19.

YE suffer fools gladly, seeing ye yourselves are wise. For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I. Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes

The thought in verse 27 is that of the possibility of the trainer himself being disqualified for the prize by breaking the very rules of the game in which he has instructed others. Mgr. Ronald Knox has made the illuminating comment that 'Septuagesima has an epistle which warns us that it is never too late to be damned, a gospel which tells us that it is never too late to be saved' (*The Epistles and Gospels for Sundays and Holy Days*, Sheed and Ward, 1946, p. 96).

The Gospel. Matthew xx.1-16 is also the Sarum and Roman selection. The choice may very well be more ancient than the institution of Pre-Lent, for with the Gospel for Sexagesima it appears to belong to a New Year's or springtime Mass, at the time when farmers began their work in field and vineyard. This parable of our Lord has been the occasion of much difficulty and scruple to many minds, who have tried to treat it as an allegory of various classes of Christians, all of whom receive equal rewards in heaven—or, worse still, as a lesson in economics. Further confusion is made by the last verse, which is not original to the parable and gives a wrong turn to the true point of the story. What our Lord meant to illustrate was simply the abundance of divine generosity, surpassing all standards of earthly justice. If a man performs his task faithfully and energetically—no matter how late he may be called to work in the Lord's vineyard, he will receive an ample recompense. Expressed otherwise, the parable teaches us that we do not and cannot earn our reward in the Kingdom of God by merely working long and arduously. It is a free gift of Him who alone knows the merits or deserts of His workmen.

SEXAGESIMA

The Collect. This Collect derives from the Gregorian Sacramentary. In the 1549 Book Cranmer omitted the phrase 'by the protection of the Doctor of the Gentiles' after the word 'defended.' At Rome the Mass on this Sunday was celebrated by the Pope at St. Paul's Basilica on the Ostian Way, where the Apostle to the Gentiles was buried—hence the reference to him in the old Latin Collect and the choice of the Epistle. Like the Collect for Septuagesima, this Collect breathes the supplicatory spirit of a people imperiled by war and devastation and natural calamities and disasters. They have been driven to their ultimate but impregnable defense—God.

Sexagesima

save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended, and I burn not? If I must needs glory, I will glory of the things which concern mine infirmities. The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

The Gospel. St. Luke viii. 4.

WHEN much people were gathered together, and were come to him out of every city, he spake by a parable: A sower went out to sow his seed: and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear. And his disciples asked him, saying, What might this parable be? And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand. Now the parable is this: The seed is the word of God. Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and

The Epistle. The 1549 Book shortened this Epistle to end it with verse 31. The Sarum and Roman Missals extend the lesson through xii.9. The reason for this selection has been stated immediately above. St. Paul seldom boasted about his own achievements in the face of almost insuperable obstacles and trials, both physical and spiritual. The Corinthian Christians had goaded him into it by their unpardonable disloyalty to their founder and first missionary as soon as Jewish-Christian missionaries arrived among them with claims to superiority because they adhered strictly to the Jewish law. These men were bitter enemies of St. Paul and did all they could to undermine his work as well as his principle that in Christ there was no difference between Jew and Gentile. With an irony not unmixed with anger and anguish, the Apostle makes his boast—like a fool, he says—not in the virtues of Judaism, which he could claim equally with his opponents, but in the weaknesses and offenses he has suffered for Christ's sake. For these he claims no merit—he is not such a fool as to boast of his very real accomplishments, for he would never have attributed them to his own credit but to God's power and glory. It has been said that St. Paul would probably have 'relegated to obscurity' this passage, an outburst in the heat of passion at the behavior of his beloved converts. Yet for us it is an imperishable record of what he endured for the love of Christ—in the light of this passage, the Book of Acts gives us only a sample of his tribulations—and it puts us to shame as we compare our efforts to spread the gospel with his complete self-giving to the cause.

The Gospel. Luke viii.4-15 is also the Sarum and Roman Gospel for this day. The selection has the same origin as the Gospel appointed for Septuagesima (see commentary, p. 119). The parable of the Sower occurs in all three Synoptic Gospels, with fundamentally the same interpretation. Indeed, it is one of the few parables of our Lord that has come down to us with an exposition. But this exposition is not original; it is a reflection of a later generation, which has turned the parable into an allegory of the various classes of disciples and the varying environmental conditions affecting their respective perseverance and fruitfulness in the faith. The secondary character of this interpretation is seen in the curious suggestion that our Lord intended His parables to be 'riddles' or mysteries whose meaning could not be understood by His hearers, but only by a select, initiated few. Actually

Quinquagesima

be saved. They on the rock are they, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

THE SUNDAY CALLED QUINQUAGESIMA, OR THE
SUNDAY NEXT BEFORE LENT.

The Collect.

O LORD, who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. *Amen.*

The Epistle. 1 Corinthians xiii. 1.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but

this is a 'Kingdom' parable, in which our Lord simply draws an analogy between the farmer's fortunes of a good harvest despite inevitable waste, whether of seed or labor, and the plentiful fruitfulness of His own mission in gathering men into His Kingdom though there were many losses. It was inevitable that the Church should apply the same lesson to its own work, mixed as it was with failures and successes.

QUINQUAGESIMA

The Collect. This Collect, composed for the 1549 Book, is based upon the theme of the Epistle. The old Latin one was similar to the other Collects of the season: 'We beseech thee, O Lord, mercifully to hear our prayers; that we, being absolved from the chains of our sins, may be defended from all adversity.'

The Epistle. 1 Cor. xiii is the choice of the Sarum and Roman Missals. With the Gospel for this day it looks forward to the coming Lent and sets before us the ultimate ideal of Christian life, to which every Lenten season of spiritual exercises and discipline should draw us nearer—an unfeigned love motivating and sustaining all our thoughts and actions. This chapter from St. Paul deserves its great popularity, but the King James translation does not do full justice to its sense. It should be studied in more modern versions, such as those of Moffatt, Goodspeed, or the Revised Standard Version. Also, the relation of this 'Psalm in Praise of Love' to its context is important. The Apostle has been dealing with the problems of corporate worship in the Corinthian Church—the disorderly and unedifying ways in which those with spiritual gifts, of 'speaking in tongues' and 'prophesying,' of 'teachings' and 'interpretations,' had been putting themselves forward at the common meetings without much regard to the value or helpfulness of their ministrations to their fellow worshipers. St. Paul insists that even the highest spiritual powers or heroic acts of devotion are worthless unless motivated by selfless concern for the good of others. In verses 1-3 he states this principle categorically; verses 4-7 are a paean to the characteristics of love; and verses 8-13 show the superiority of love to all other gifts of grace, because like faith and hope it is not destined to pass away with the end of time but is eternal and imperishable.

Quinquagesima

rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

The Gospel. St. Luke xviii. 31.

THEN Jesus took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death: and the third day he shall rise again. And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken. And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: and hearing the multitude pass by, he asked what it meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me. And they which went before rebuked him, that he should hold his peace: but he cried so much the more, Thou son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him, saying, What wilt thou that I shall do unto

The Gospel. The passage from Luke xviii.31-43 is common to the Sarum and Roman Missals. It calls us to contemplation of that *via dolorosa*, which now begins as our Lord sets His face towards Jerusalem for His final appeal to God's people, and which will come to its end in His rejection by them and the ordeal of His passion. His disciples follow loyally but without understanding of either His purpose or His destiny. Their spiritual blindness is set in high relief in contrast to the physically blind Bartimaeus (cf. Mark x.46-52), who loudly acclaim Jesus as Messiah and refuses to be silenced until he receives his sight from the Lord. Doubtless the Evangelist meant the word 'sight' to be understood here not only in a literal, but also in a spiritual, sense; for the 'faith that saves' brings not merely physical healing but spiritual discernment and insight. (For the crisis in our Lord's life at this time in His earthly career, cf. the commentary on the Gospel for the Feast of the Transfiguration, p. 248.)

Ash Wednesday

thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw it, gave praise unto God.

LENTEN SEASON.

THE FIRST DAY OF LENT, COMMONLY CALLED
ASH WEDNESDAY.

The Collect.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be said every day in Lent, after the Collect appointed for the day, until Palm Sunday.*

For the Epistle. Joel ii. 12.

TURN ye even to me, saith the LORD, with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat-offering and a drink-offering unto the LORD your God? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride

LENTEN SEASON

The origins of Lent go back to at least as early as the second century, and may be traced in the development of fasts and other ascetical exercises and of catechetical instructions undertaken by candidates for Baptism at Easter (cf. p. 161). The length of the pre-Easter fast varied in different churches; generally it did not last more than one or two days. But piety has a way of extending rigorous disciplines and by the fourth century we first hear of a forty-day period of fasting, in the famous Festal Letters of St. Athanasius—pastoral epistles the Bishop of Alexandria customarily sent out on Epiphany to announce the date of Easter and to advise the faithful regarding their proper preparation for the festival. The reckoning of the forty days of Lent was never uniformly established throughout the whole Church, however: to this day, the Eastern Churches spread the season over a period of eight or nine weeks, whereas the Gallican tradition, preserved in the Ambrosian liturgy still observed in the diocese of Milan, begins Lent only on Quadragesima, what we call the First Sunday in Lent. It should be noted that the association of the forty days with our Lord's fast in the wilderness was an afterthought; it did not directly affect the early development of the Lenten season.

In the Roman Church a six-week period of Lent seems to have been established by the latter part of the fourth century, though it was not until a hundred years later that the season was fully developed by a regular course of liturgical observances. An older scheme of a three-week preparation of catechumens for Baptism was expanded by distributing the catechetical exercises over a longer period—what we would call the first, fourth, and sixth (i.e. Holy Week) weeks of the season. Gradually the intervening days and weeks were filled with daily celebrations of the Eucharist (though the Masses on Thursdays and some Saturdays were not instituted before the eighth century), and all the faithful were enjoined to associate themselves with the catechumens in the Lenten disciplines of instruction, prayer, and fasting. As the custom of administering Baptism on Easter Even passed out of use, Lent became emphasized as a penitential season of 'mourning for sin,' and the spirit of its ascetical exercises was diffused more and more with recollections of our Lord's trials and sufferings and less with anticipations of His triumphant Resurrection.

The word 'Lent' derives from an old Anglo-Saxon word meaning 'spring.' In the Latin Church the official name for the season is Quadragesima.

ASH WEDNESDAY

The inclusion of the four days before the First Sunday in Lent as part of the Lenten season was a sixth-century institution at Rome (prior to the time of Pope Gregory the Great). It came from a desire to make the Lenten fast a period of exactly forty days, inasmuch as the Sundays of the season could not be strictly reckoned as fast-days; for all Sundays are commemorations of Easter, and as such, are festive observances (cf. pp. xlvi ff.). The name 'Ash Wednesday' comes from the medieval ceremony of the blessing and distribution of ashes associated with this day. In the Gallican churches it was customary for penitents seeking restoration to Communion at Easter to appear at church on the first day of Lent, garbed in sackcloth and prepared to have cast upon their heads ashes of the palms that had been blessed on the preceding Palm Sunday. During the course of the Middle Ages the practice of marking the foreheads of all the faithful with ashes came into general use on this day, as a symbol of the penitential character the Lenten season had come to have for the whole Church. The Reformers dropped the old ceremony, not only because of their distaste for the blessing of such things as ashes, but more particularly because the ceremony seemed to be a strange contradiction of the Gospel lesson for the day. In its place they substituted the Communion service (see p. 60).

The Collect. This is a composition for the 1549 Book, though certain expressions were suggested by the prayers contained in the Sarum Missal for the blessing of the ashes. The ancient Collect for the Mass in the Latin Missals centered attention upon fasting, rather than upon penitence. The rubrical direction to repeat the Collect every day in Lent first appeared in the 1662 Book (cf. p. 90, on the Advent Collect); the 1928 revision added 'until Palm Sunday.' The source of inspiration of this Collect was obviously the fifty-first Psalm (see pp. 60-61); it also has close affinities with the penitential portions of the Daily Offices (pp. 6-7).

The Epistle. The Sarum and Roman Missals add verses 18-19, thus giving a hopeful ending to the selection. Several verses from this Epistle were used as anthems in the benediction of the ashes; in a similar way they are drawn upon for phrases in the anthem of our Penitential Office (pp. 62-3). The prophecies of Joel were delivered sometime in the fourth century B.C., when a devastating plague of locusts had so laid waste the produce of the land that the accustomed sacrificial offerings in the Temple were lacking. A solemn penitential fast of supplication to God for relief from the calamity was proclaimed, and all the people without exception were enjoined to participate in it. Our Epistle describes the ceremonies of this occasion. Deliverance came, and the mocking 'reproach' of the heathen that Israel's God was powerless to help His people was turned aside. The prophet saw in this dread experience of material catastrophe a vision of the last times before the Judgment, when Israel would be stricken with invasion by heathen armies and the heavens would be darkened and terror stalk the land. But God would not forsake His people: the heathen would be overthrown, and the New Age would be established, when the Spirit of the Lord would be poured out upon all who called upon His Name (cf. Joel ii.28-32; Acts ii.16-21). We may well imagine the impression of this experience and prophecy of ancient Israel upon the Church in Italy at the time Ash Wednesday was instituted, for it also was suffering from pestilence and famine and from the invasion of the barbarous Lombards. Pope Gregory the Great sincerely believed that he was living in 'the last times' before the end of this world, for the conditions of his age seemed to fulfil precisely the words of the prophet.

The First Sunday in Lent

out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The Gospel. St. Matthew vi. 16.

WHEN ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Matthias.*

THE FIRST SUNDAY IN LENT.

The Collect.

O LORD, who for our sake didst fast forty days and forty nights; Give us grace to use such abstinence, that, our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness, and true holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

The Gospel. Matthew vi.16-21 is the appointment of the Sarum and Roman Missals. It is a natural complement to the Epistle in its stress upon the spiritual purpose that should accompany the outward discipline of fasting or any other penitential exercise. God looks upon the sincerity and intent of the heart; He is not impressed by material evidences of self-abnegation and humiliation. Our Lord's bitterest condemnation rested upon the 'hypocrites' of His day, who made much display of their religiosity so as to be seen and remarked upon by men, for their real treasure lay in their worldly reputation for piety, not in joyous and glad service of God whatever self-denial this might involve. However hard the battle of self-mastery, the true disciple of Christ cannot be a person of a sad countenance, for the radiance of His Lord's victorious triumph over suffering and deprivation must be reflected in his visage and his conduct.

The rubric after this Gospel was added in the 1892 Book to make clear that the propers of Quinquagesima should not be used between Ash Wednesday and the First Sunday in Lent. There had been some uncertainty in this matter because of the first rubric on page 90.

THE FIRST SUNDAY IN LENT

The Collect. One of the few Collects addressed directly to our Lord, this Collect was composed for the 1549 Book and is based on the Gospel lesson. There is also a strong reminiscence in it of Eph. iv.22-4. The Reformers rejected the old Latin Collect because of its suggestion that fasting and other 'good works' are means of acquiring merit. Here the emphasis is put upon the moral and spiritual fruits that should ensue from outward exercises of mortification and that alone make them profitable. The phrase 'for our sake' used to describe our Lord's fasting should be understood in an exemplary, not an expiatory sense. The Collect defines fasting in the larger sense of abstinence; that is, it does not limit the means of self-denial to one particular way.

The Epistle. The Sarum and Roman Missals also appoint 2 Cor. vi.1-10. Our Lenten propers for the Sundays are remnants of a daily course of readings contained in the ancient and medieval service books, drawn up with particular reference to the needs of candidates for Baptism at Easter and for penitents seeking readmission to Communion. The Sunday Epistles set forth the wide difference between

The First Sunday in Lent

The Epistle. 2 Corinthians vi. 1.

WE then, as workers together with him, beseech you also that ye receive not the grace of God in vain; (for he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation;) giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

The Gospel. St. Matthew iv. 1.

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear

the ethical and spiritual standards of life accepted in heathen society and those which were fostered in the community of the Church. The Epistle chosen for the First Sunday is in the nature of a general introduction to the season, and contains in its opening verses a call to men to receive the gospel of salvation 'now' in 'the accepted time.' The magnificent series of paradoxical statements describes the characteristics and experiences of Christian living of those who would receive 'the grace of God.' There is a secondary motive behind the choice of this Epistle: namely, the approach of the Lenten Ember Days in the coming week. The Apostle lists the labors and struggles of the ministry in a way that is evidently autobiographical. (Cf. the Epistle appointed for Sexagesima, pp. 120-21.)

The Gospel. The reading of the account of our Lord's fast of forty days and nights and of His temptation in the wilderness is an almost universal tradition in the lectionary assignments for this Sunday in the Western Church. Compare this version with Luke iv.1-13, which gives a different order for the three temptations. In His Baptism our Lord had become fully conscious of His Messianic vocation and of His intimate relation to His Father as the 'beloved Son' (cf. p. 112). The temptation narrative represents the inward struggle that followed this extraordinary experience of exaltation, as our Lord struggled to choose the means by which He would endeavor to fulfil His call and mission. He was, of course, perfectly cognizant of the popular views concerning the role the Messiah was expected to assume; because these expectations of the people appeared on the surface to be based on Scriptural prophecy, they were spiritually perilous for Jesus. As the favored messenger of God the Messiah was believed to be one who could renew temporal prosperity for God's people and fill them with material good things, work spectacular miracles, and lead Israel to victory over foreign oppressors and ultimately rule the world. But our Lord resisted such tempting prospects, for the Kingdom of God is not of this world; it does not come 'with observation' (cf. Luke xvii.20) by outward signs and least of all by coercive force. It is eternal and spiritual, not temporal and material; and there is no more diabolical denial of God's way of redeeming fallen human nature than the attempt to soothe men's consciousness of sin and to induce in them the fruits of righteousness by means of material prosperity and external excitements. Yet such are ever the tactics of 'false Christs.'

The Second Sunday in Lent

thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

THE SECOND SUNDAY IN LENT.

The Collect.

ALMIGHTY God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thessalonians iv. 1.

WE beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus. For this is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles which know not God: that no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have

The temptations of our Lord were not by any means limited to one initial and decisive experience. They pursued Him throughout His earthly ministry. There were the crowds who sought to make Him a 'king' after He had fed them (John vi.15; cf. pp. 131-2); there were the tempters who 'sought of him a sign from heaven' (cf. p. 129); and there was that final and terrible agony on the cross when He was tempted to despair, to feel that His whole course of ministry had been mistaken and that God had forsaken Him (cf. p. 137). Moreover, His temptations, though unequaled in the sense that they were directed by the devil against the uniqueness of His Person and mission, were not dissimilar to those all His faithful followers have to bear. He 'was in all points tempted like as we are, yet without sin' (Heb. iv.15). In the temptation of our Lord every Christian reads his own struggle against the allurements of the flesh, the world, and the devil, which he, like his Master, renounced at his Baptism.

The forty-day fast of our Lord in the wilderness was undoubtedly associated in the minds of the Evangelists with the similar fasts of Moses (Exod. xxxiv.28) and Elijah (1 Kings xix.8), and also with the 'proving' of Israel for forty years in the wilderness (cf. Deut. viii.2).

THE SECOND SUNDAY IN LENT

Originally this Sunday was a 'vacant' one, that is, it had no assigned liturgical propers because of the long vigil service and ordination Mass of the preceding Ember Saturday (cf. p. 260). In the Roman Missal most of the propers are borrowed from other days.

The Collect. This Collect is not borrowed from the Ember propers; it first appears appointed for this Sunday in the Gregorian Sacramentary, and is designed to go with the lessons, especially the Epistle. In the preamble we also sense a reflection of those troublous times in Italy when the Collect was composed (see commentary on the Pre-Lenten Sundays, p. 118). God's power is necessary to defend us both from the outward adversaries of our bodies, whether physical or moral, and from the inward, evil thoughts that attack the soul and issue in outwardly evil deeds.

The Epistle. The Missals conclude this lesson with verse 7, not verse 8. The theme of this Epistle is the purity of body wrought by

The Third Sunday in Lent

forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

The Gospel. St. Matthew xv. 21.

JESUS went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

THE THIRD SUNDAY IN LENT.

The Collect.

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against all our enemies; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians v. 1.

BE ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a

the sanctifying power of the Holy Spirit as opposed to the laxity of standards regarding 'lusts of the flesh' so prevalent in the pagan world surrounding the early Christian converts. The original Greek of this passage is more general in its warning than our translation would seem to imply, and concerns not merely sexual vice but all 'uncleanness' or sinfulness in material matters. The phrase, 'know how to possess his vessel,' should be rendered 'know how to take a wife for himself,' the point being that Christians should marry chastely and honorably, not to gratify passion and lust. There has been some disagreement among exegetes respecting the admonition 'that no man go beyond or defraud his brother in any matter.' According to some this is an injunction against adultery; others refer it to dishonesty in business.

The Gospel. In the Roman Missal this Gospel is read on Thursday of the preceding week, and the account of the Transfiguration of our Lord is appointed for this Sunday. But the old Roman and Gallican lists of lessons place this present Gospel on the first Sunday of the first month (i.e. March). Our Prayer Book choice follows that of the Sarum Missal. This account is one of the two instances recorded in the Gospels of our Lord exercising His compassion and healing gifts for the benefit of Gentiles, and in both cases the cure is wrought at a distance, as if to heighten the sense of separation between Judaism and the Gentile world. (Cf. the Gospel for the Fourth Sunday after the Epiphany, pp. 114-15.) Our Lord's historic mission was to His own people; the destiny and purpose of God's covenanted promises, that through the Israel of God all peoples should be blessed and brought into the way of salvation, could only be fulfilled in the perfect obedience of sonship. Yet we know that Israel by and large rejected this high calling as completed in Christ; and, in contrast, the Gentiles were ready to accept the good news by faith, without pride and arrogance in racial privileges, but with a deep and humble sense of need. Such stories as this were therefore greatly prized by the early Gentile Christians, for despite the seeming aloofness of our Lord to the importunate Canaanite woman, His compassion for her was prophetic of the universal scope that His redemptive work was to make possible.

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sweet-smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth;) proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reprovèd are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

The Gospel. St. Luke xi. 14.

JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub. And if I by Beelzebub cast out devils, by whom do

THE THIRD SUNDAY IN LENT

During this week the 'scrutinies' of the catechumens preparing for Baptism at Easter were begun at Rome. The first of these sessions was largely given over to exorcisms of the candidates—hence the choice of propers for this Sunday.

The Collect. The Collect derives from the Gregorian Sacramentary. The 'heartly desires' (in Latin, *vota*) were the vows and decisions of the catechumens, who this week gave in their names to announce that they were ready to undertake the professions and responsibilities of Christian life and witness. The expanding phrase, 'against all our enemies' is an addition of the 1549 Book. Compare this Collect with the Collects for Peace and Grace at Morning and Evening Prayer (pp. 17 and 31).

The Epistle. The Reformers expanded this Epistle to include verses 10-14. This gives a theme of 'light versus darkness' comparable to the 'holiness versus uncleanness' theme of the preceding Sunday, for the same contrast is made in this lesson between the ethical standards of paganism and of Christianity as in the Gospel for the preceding Sunday. Licentiousness, covetousness, and idolatry—these were the primary vices, to the Jewish mind, of Gentile heathenism; in fact, they were considered to be virtually synonymous terms. They marked the difference between 'the children of disobedience' and 'the children of light.' To the Christian the difference of standard was made plainly manifest by the example and sacrifice of Christ, giving Himself wholly and utterly in love for us to redeem us from 'fellowship with the unfruitful works of darkness' and to produce in us 'the fruit of the Spirit . . . acceptable' unto God. In verse 4 read 'fitting' for 'convenient'; in verse 11, 'expose' for 'reprove.' The final verse (14) is thought by many expositors to be a quotation from an early Christian baptismal hymn.

The Gospel. Luke xi.14-28 is also appointed in the Missals. With verses 14-26 compare Mark iii.22-30 and Matt. xii.22-30, 43-5. Belief in demonic possession was universal in the ancient world, and forms of exorcism used by both Jews and pagans to cast out demons have

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your sons cast them out? therefore shall they be your judges. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. He that is not with me is against me: and he that gathereth not with me scattereth. When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea rather, blessed are they that hear the word of God, and keep it.

THE FOURTH SUNDAY IN LENT.

The Collect.

GRANT, we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved; through our Lord and Saviour Jesus Christ. *Amen.*

The Epistle. Galatians iv. 21.

TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the

come down to us. In the early Church the exorcists were counted among the minor Orders of the ministry, and catechumens preparing for Baptism were constantly 'exorcised' by both these ministers and the higher clergy. Among the Jews possession by a demon was looked on as a capricious misfortune and was not necessarily considered evidence of punishment for sin. Hence our Lord's exorcisms are not associated with the forgiveness of sins. The power of our Lord in driving out demons was a sign of the inauguration of the Messianic age, for it was evidence that the kingdom of Satan (or Beelzebub, the prince of the devils; cf. 2 Kings i.6) was already being overthrown. The charge of the Jews, so pointedly answered by our Lord in two brief parables, that He exercised His power by virtue of the devil himself was the most outrageous blasphemy and a denial of the manifest working of 'the finger of God' (or, 'the Spirit of God,' as in Matthew's version—the meaning is the same). In the parable of the despoiling of the strong man there is a trace of allegory, for the two contenders are obviously meant to represent Satan and Christ. The other parable suggests a possible moral interpretation of demonic possession; in any case, it shows that our Lord recognized that mere riddance of evil was not enough, but that it must be replaced by positive good. Neutrality is impossible in spiritual and moral spheres. 'He that is not with me is against me.' The final verses of this Gospel (27-8) are peculiar to the Third Evangelist. Our Lord's answer to the pious ejaculation of the 'woman of the company' was not a disparagement of His mother's blessedness—this would have been far from the mind of the Evangelist (cf. Luke i.42)—but a simple statement of the priority of obedience to God's Word over all intimate and earthly ties.

THE FOURTH SUNDAY IN LENT

This Mid-Lent Sunday was observed at Rome with a relaxation of the rigors of the Lenten fast, and the propers of the Mass display a note of rejoicing and festivity. One of the customs of the day was the distribution of bread to the poor by the Pope, a circumstance that explains the choice of the Gospel lesson. The stational Mass was held at the Basilica of the Holy Cross in Jerusalem—hence the selection of the Epistle, with its allegory of Jerusalem, and the frequent mention of Jerusalem in the proper chants of the Latin Mass for the day. The Gospel has given this Sunday its popular designation, 'Refreshment

The Fourth Sunday in Lent

flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.

The Gospel. St. John vi. 1.

JESUS went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was

Sunday'; the Epistle, on the other hand, is responsible for another popular name: 'Mothering Sunday.' This last name originated from the medieval custom of visiting the mother church of the diocese with special offerings on this day, and also, in some parts of England, of servants and apprentices making a special visit to their parents and taking with them a present, usually a simnel or 'mothering' cake.

The Collect. The Collect is typical of those of Lent, and there is little suggestion in it of the 'refreshment' theme, unless one reads it into the phrase 'may mercifully be relieved.' The source of the Collect is the Gregorian Sacramentary.

The Epistle. The Reformers unfortunately shortened this Epistle by omitting 5:1a, for this verse gives a true climax to the theme of 'bondage versus freedom.' The contrast is similar to that of the Epistles for the preceding Sundays—apart from Christ there can be only bondage to sin under the yoke of the law, but in Christ there is true liberty and freedom. The allegorical exegesis that St. Paul used to support this point was typical of methods of Scriptural interpretation current in the rabbinical schools in which he was trained; to modern ears it is more of a riddle than a clear exposition of the theme. It is true some modern critics believe that the Apostle intended by this allegory a sort of parody of the methods of exegesis employed by his opponents in the Galatian churches—the Judaizers who sought to enforce upon his Gentile converts the full requirements of the Jewish Law. Yet, whether in earnest or in irony, the Apostle's interpretation of the tragic story of Hagar and Ishmael (Gen. xxi.9ff.) does not appeal to modern sentiment. In fact, two allegories are combined here. The one, concerning Hagar, is based upon a Jewish tradition that Abraham cast out the bondwoman because Ishmael attempted to kill Isaac. Also Mount Sinai in Arabia was the traditional home of Hagar's descendants. Thus Hagar represented the Law and the bondage of service to the Law which the Judaizers were preaching. Interwoven with this was a second allegory of the two Jerusalems, the earthly and the heavenly. The earthly typifies Judaism, bound to the Law and persecuting the Church; the heavenly is Christianity, free from the yoke of the Law, being born 'after the Spirit.' It is also probable that St. Paul's application of the term 'mother' to the true and free Jerusalem, the Church, was intended to set a contrast between it and the pagan

cult of the Earth Mother Goddess whose worship was much fostered in the province of Galatia.

The Gospel. The Roman Missal adds verse 15. The feeding of the multitude is the only miracle of our Lord recounted by all four Evangelists; indeed the First and Second Evangelists record it twice (see the Gospel for the Seventh Sunday after Trinity, p. 199), and the Fourth Evangelist made it the occasion of a most important doctrinal discussion between Jesus and the Jews respecting the meaning of His Person and His saving revelation. The early Christians saw in the miracle a prefiguring of the Eucharist, wherein the Lord made Himself known to them 'in the breaking of bread,' and the story was the most popular subject of their primitive art. It is not surprising therefore to find the miracle assigned in our liturgical lectionary to three Sundays of the Christian Year (cf. pp. 199 and 225-6). The language used to describe Jesus' action in taking bread and blessing and distributing it closely conforms to the similar words employed in the account of the institution of the Eucharist (cf. p. 152).

The feeding of the multitude was a 'sign' of the Messiah, recognized as such by those who were fed in their comment, 'This is of a truth that prophet that should come into the world.' That is to say, the expected Messiah was to be a prophet like Moses, who had fed the people of God with bread from heaven (vss. 30ff.) during the wandering through the wilderness (cf. Deut. xviii.15 and Acts iii.22); and like Elisha, upon whom Elijah's mantle had fallen, who had fed a hundred men with twenty 'loaves of barley' (2 Kings iv.42-4). Both Moses and Elijah were prototypes of the Messiah; as such they stood on either side of Jesus on the Mount of Transfiguration (see pp. 248-9). The Fourth Evangelist tells us (vs. 15) that the multitude desired to acclaim Jesus then and there, to 'take him by force, to make him a king.' Their reaction created a crisis for Him, for He must either accede to their demand, become a temporal leader and prince against the Roman oppressor and inaugurate the Kingdom of God by force, or, at the price of losing popular support, He must resist the temptation to use worldly means in gaining spiritual ends (see commentary, pp. 126-7). Our Lord's choice of the latter alternative was a decisive turning point in His ministry. 'From that time,' says the Evangelist, 'many of his disciples went back, and walked no more with him' (vs. 66). He retired from Galilee, and in company with the

Twelve began to prepare Himself and them for the final and tragic denouement to take place in Jerusalem. The Twelve, of course, did not yet understand the full import of this critical event. Only in the perspective of the accomplished Passion and Resurrection could they divine the true significance of the feeding of the multitude; it was the farewell Messianic banquet of the Galilean ministry, comparable to the Last Supper of Jesus with them on 'the night in which he was betrayed'—an earnest of the redeemed fellowship of Christ with His believers in the new Covenant of a Kingdom 'not of this world.'

The miraculous feeding of the multitude has for us other lessons. We should notice especially the initiative of our Lord in thinking of the material need of the multitude; He would not have them go hungry or be anxious about their daily bread. His act of feeding them can be compared with His teaching: 'your heavenly Father knoweth that ye have need of all these things' (Matt. vi.32); or, 'How many . . . servants of my father's have bread enough and to spare' (Luke xv.17, p. 202). Again, the trustful gift of the young boy's small lunch is in marked contrast to the doubt of the disciples that Jesus could make so small an offering sufficient to the need. They were not yet ready to believe that what Jesus takes and blesses, however little it may seem, if it is offered entirely and without reserve, can be made more than abundant in fulfilling His purpose. Such are the inexhaustible riches of Christ that the oblations surrendered into His hands are never diminished by being used, but are increased beyond all human imagining. More remains after the satisfaction He gives than was ever offered to begin with. So in the Eucharist, the grace of our Lord is never spent, but is renewed and expended ever more abundantly with every oblation of ourselves and all we have and possess.

Passion Sunday

much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

PASSIONTIDE.

THE FIFTH SUNDAY IN LENT, COMMONLY CALLED
PASSION SUNDAY.

The Collect.

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews ix. 11.

CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered

PASSIONTIDE

THE FIFTH SUNDAY IN LENT, COMMONLY CALLED PASSION SUNDAY

The title 'Passion Sunday' has some medieval precedent, but the terms 'Passion Week' and 'Passiontide' originated in Anglicanism and became current only in the nineteenth century. The 1928 Book first introduced these designations; they are recognized also in the Scottish and English Proposed Books.

The Collect. This Collect is from the Gregorian Sacramentary. In the original Latin the word here translated 'people' is 'family' or 'household' (cf. p. 115).

The Epistle. This Epistle is the same as that appointed in the Sarum and Roman Missals. The contrast in this lesson is between 'dead works' and 'living service' wrought by the sacrifice of Christ, which is more efficacious than any of the prescribed offerings of the Old Covenant. The author has no theory of how atonement for sin is made. He simply points to the fact that the sacrifices enjoined in the Law had but a temporary cleansing power, and thus had to be continually renewed; in the sacrifice of Christ, on the other hand, an 'eternal redemption' has been made, once for all, by One who has become a high priest and mediator forever in a 'tabernacle' not made with hands but eternal in the heavens. The whole thought of the author of Hebrews is dominated by an exegesis of the Old Testament that sees in it a number of 'types' or 'shadows' of the more excellent and perfect Covenant (or, Testament) of God's Kingdom established by Christ's 'one oblation of himself once offered' (cf. p. 80).

Passion Sunday

himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

The Gospel. St. John viii. 46.

JESUS said, Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you; but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple.

The Gospel. John viii.46-59 is also appointed in the Missals. It breaks into the middle of an extended argument that the Fourth Evangelist has set between our Lord and the Jews over the privilege inherent in descent from Abraham. To the Jew such racial purity was sufficient guarantee of a participation in the eternal Kingdom to be established by the Messiah. Our Lord—like John the Baptist before Him—rejected any such claim and insisted that salvation could only be attained by way of repentance, faith, and the keeping of God's words and commandments. When our Lord supported His teaching by an appeal to His own authority and His intimate relation with His Father, the Jews were infuriated and accused Him first of being demoniacally possessed; then as their tempers waxed more hot they sought to stone Him for blasphemy because of His challenge: 'Before Abraham was, I am.' In the Old Testament 'I AM' is the name of God (cf. Exod. iii.14). We should not take this bitter discussion as a genuine historical account of what was actually said by our Lord, but as a reflection of the early Church's conflict with Judaism respecting the nature and person of Christ.

Palm Sunday

THE SUNDAY NEXT BEFORE EASTER, COMMONLY CALLED
PALM SUNDAY.

The Collect.

ALMIGHTY and everlasting God, who, of thy tender love towards mankind, hast sent thy Son, our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the cross, that all mankind should follow the example of his great humility; Mercifully grant, that we may both follow the example of his patience, and also be made partakers of his resurrection; through the same Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be said every day, after the Collect appointed for the day, until Good Friday.*

The Epistle. Philippians ii. 5.

LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

The Gospel. St. Matthew xxvii. 1.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death: and when they had bound him, they led him away, and delivered him to Pontius Pilate the gov-

 THE SUNDAY NEXT BEFORE EASTER, COMMONLY CALLED PALM SUNDAY

The title 'Palm Sunday' was introduced in the 1928 revision. It derives from the Gelasian and Gregorian Sacramentaries, and refers, of course, to the procession traditionally held on this Sunday. This procession and many other customs of Holy Week observance originated in the church in Jerusalem during the fourth century, where it was but natural that the holy sites embellished by the pious labors of the Emperor Constantine and his mother should become the scenes of dramatic representations of the events marking the close of our Lord's earthly life. Pilgrims to these sacred places were impressed by the ceremonies, and through their enthusiasm for them similar observances were soon adopted by other churches. At Jerusalem the faithful gathered on the Mount of Olives on this day, and with singing and waving of tree branches they escorted the bishop, riding in their midst upon an ass, into the city.

The Roman Church had adopted the procession at least by the sixth century, but the ceremonies and ritual of blessing and distributing the 'palms' now found in the Missal are of Gallican origin and were adopted in the Roman use only in the ninth century. The Reformers, with their distaste for blessing material objects, eliminated this picturesque feature of the day's celebration, and thus left no special commemoration of the Triumphal Entry of our Lord into Jerusalem in the propers of this day. (Cf. the reading of the Triumphal Entry narrative on the First Sunday in Advent, p. 91.) The lectionaries of 1928 and 1943, however, have provided Mark xi.1-11 as a Second Lesson at Morning Prayer on this Sunday.

The Collect. This Collect is from the Gregorian Sacramentary. In his translation Cranmer made one addition and one alteration: the sensitive phrase 'of thy tender love' was inserted in the preamble; and the verbs 'follow' and 'be made' in the concluding petition were substituted for 'may deserve to have.' The word 'patience' carries its primary meaning of 'suffering' as well as 'endurance.' This Collect is the nearest thing to a statement of the doctrine of Atonement to be found in the Prayer Book, and it is significant that it associates it with Christ's Incarnation no less than His Passion. Also the stress upon the 'humility' of Christ in coming into the world for our re-

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error. Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest. And when he was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marvelled greatly. Now at that feast the governor was wont to release unto the people a prisoner, whom they would. And they had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and

demption is noteworthy. The inspiration of the Collect is, of course, drawn from the Epistle.

The rubric after the Collect was added in 1928; until that revision there were no proper Collects for the days following until Good Friday and only the Palm Sunday Collect was used.

The Epistle. Philippians ii.5-11 is appointed in the Missals (see commentary, pp. 105-106). This passage with Col. i.14-19 is one of the primary statements in the letters of St. Paul of his doctrine of Christ—His pre-existence with the Father before all worlds, His Incarnation 'in the likeness of men,' His humble obedience unto death, and His exaltation to His Father's side as Lord over all creation. The passage is almost creedal in form; and some commentators have considered it a quotation from an early Christian hymn. The 'mind of Christ' which the Apostle exhorts his readers to have is particularly directed to our imitation of His humility and willingness to become a servant (or, literally, a slave). Bishop Lightfoot paraphrased the opening verses as follows: '*Though* He pre-existed in the form of God, *yet* He did not look upon equality with God as a prize which must not slip from His grasp, *but* He emptied Himself, divested Himself, taking upon Him the form of a slave.' By 'form' one should understand 'not the external semblance only . . . but the characteristic attributes,' that is, the very nature.

The Gospel. Beginning with this Sunday and continuing through Good Friday, the Gospels appointed are the four accounts of the Passion of our Lord, read successively in their canonical order, a custom that goes back to very ancient times. In the Missals, and in the Prayer Book until the 1662 revision, both chapters xxvi and xxvii of Matthew were assigned to this Sunday. But the 1662 Book transferred chapter xxvi to Morning Prayer and omitted verses 55-6 from chapter xxvii to give a better climax for the Gospel—namely, the confession of the centurion: 'Truly this was the Son of God.' The solemn recital of the Passion should move men ever, as the historical witness of it did the rough, pagan officer, to a final and decisive acknowledgment of faith. So the reading of the Passions sets the climax upon all the Gospel lessons appointed during Lent, bringing us to the ultimate revelation of God's reconciling love in Christ for us sinners and preparing us for that renewal of life offered to all who through faith in

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destroy Jesus. The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas. Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down they watched him there; and set

Him would die unto sin and arise unto a new life of righteousness.

In medieval times the recital of the Passions was performed with the utmost solemnity and took on the character of a sacred oratorio. Different cantors chanted the words said by the respective personages of the drama—Judas, Caiaphas, Peter, Pilate, and Jesus. Another cantor sang the narrative passages, and the choir took the part of the mob. After the Reformation the Lutheran churches further developed this tradition by introducing at appropriate places congregational devotions and chorales. The high point in this creation of Passion music was reached in the works of Johann Sebastian Bach, notably his 'St. Matthew Passion.'

The Passion narrative was the earliest part of the gospel tradition to be crystallized. The four Evangelists agree more closely on its details and order than they do about any other materials they use to set forth the life and teachings of our Lord. In the formation of this tradition, however, many factors entered into play other than a mere factual reporting of what actually happened. We must remember that none of the Apostles was present at the trials and the execution of Jesus after He had been arrested. They had all abandoned Him and fled. Nor were the small company of women disciples who viewed the crucifixion from a distance in a much better position to know the details of the story. This does not rule out the possibility, of course, that certain parties to the tragedy (such as Nicodemus or Joseph of Arimathea, for example) may not have told the disciples many of the things that took place. However, the major factor in the development of the narrative was the belief of the disciples that 'Christ died for our sins according to the scriptures' (cf. 1 Cor. xv.3). Old Testament passages such as Psalm xxii or Isaiah liii exercised a controlling influence upon the minds of those who first preached Christ crucified as 'the power of God unto salvation to every one that believeth' (Rom. i.16). It is one of the distinctive characteristics of Matthew's Passion narrative, as indeed of his entire Gospel, that the prophetic passages 'fulfilled' in Christ's sufferings are so constantly cited.

Apologetic motives also shaped the form of the Passion story. Not only did it seek to persuade the Jews that the Scriptures were fulfilled in the ignominious death of the Messiah, but it went further in laying upon the Jews, and particularly upon their leaders, the moral responsibility for His death. The whole account charges them with taking the initiative in bringing Jesus to trial before Pilate and with persuading

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up over his head his accusation written, **THIS IS JESUS THE KING OF THE JEWS**. Then were there two thieves crucified with him, one on the right hand, and another on the left. And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. The thieves also, which were crucified with him, cast the same in his teeth. Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

the Roman procurator to do away with Him. In the Lukan and more especially in the Johannine narratives the tendency to relieve Pilate of any guilt and responsibility is unmistakably evident. No doubt the bitterness existing between Judaism and Christianity in the generation when the Passion narratives were written down helped to sharpen this motif, particularly since the Church was being confronted for the first time with persecution by the Roman State—much of which was instigated by Jews—and was anxious to prove its loyalty by showing that Roman magistrates were not zealous to take punitive measures unless pressed to do so by fear of disturbances of the peace. It was exactly such fear that the Jewish leaders instilled in Pilate, who was by no means unaware of the explosive political situation in Palestine, where popular acclaim of Messianic pretenders seeking to be 'King of the Jews' could and did cause no end of trouble to the Roman authorities.

The charge of revolutionary conspiracy was not, however, the real reason behind the action taken by the Jewish Sanhedrin. It is clear from the preliminary hearing it held before taking Jesus to Pilate that the chief grievance against Him was an imputed charge of blasphemy. By Jewish law such a crime was punished by stoning, but the sentence could not be carried out without permission from the Romans. It may well be the Sanhedrin was uncertain that Pilate would consent to Jesus' execution on such a charge, hence it made before Pilate an accusation it knew would be more decisive in the attainment of its ends. We should not rule out the possibilities of collusion between the Sanhedrin and Pilate, for the trial of Jesus before the latter was a mockery from the standpoint of normal judicial inquiry and procedure customary in Roman courts. In any event, the stains of innocent blood cannot be washed from Pilate's hands. Jesus was crucified, not stoned; he suffered a Roman punishment, not a Jewish one. It is significant that the Creeds of the Church recall that Pilate, not the Jews, bears the ultimate responsibility for the tragedy that took place on Calvary.

The bodily tortures and agony our Lord endured were horrible enough; crucifixion was one of the cruelest torments ever devised by merciless men. Yet the deepest anguish of Jesus was not physical pain. Other men have endured even more hideous tortures and for a longer period of time. The suffering of the Cross was essentially spiritual, nothing less than the weight of all human sin. As Jesus hung there mocked and derided there was not the slightest outreach to Him of

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The Collect.

ALMIGHTY God, whose most dear Son went not up to joy but first he suffered pain, and entered not into glory before he was crucified; Mercifully grant that we, walking in the way of the cross, may find it none other than the way of life and peace; through the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah lxiii. 1.

WHO is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. I will mention the lovingkindnesses of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their

any sympathy or justice. He was isolated, deserted, alone. His most intimate companions and disciples had fled, not one of them daring to see it through with Him. The chosen people of God and their leaders, who should have understood the real meaning of His mission, had rejected Him and with insensate fury were hurling in His face their outrageous blasphemies. The Roman government, with all its reputation for justice under law, had failed Him and betrayed Him. The wickedness of human kind seemed hopeless, and there is little wonder that in the depth of His agony He was tempted to despair even of the mercy of God and to fear that even as man had forsaken Him, so also had God. Yet His trust in God never failed, and His obedience to the will of His Father never faltered. Through that perfect obedience He won the victory, despite all outward appearances to the contrary. And He made thereby an instrument of shame the sign of redeeming love.

Certain details in the Matthew Passion are peculiar to the account of the First Evangelist. These are: the remorse and suicide of Judas; the message to Pilate from his wife; Pilate's washing of his hands after the trial; the earthquake and the opening of the graves when Jesus died. In general the First Evangelist follows closely the account of Mark, which was his primary source (see p. 139ff.).

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The Collect. This Collect was adopted in the 1928 revision. It was composed by the Rev. Dr. William Reed Huntington and proposed by him for inclusion in the 1892 Book. The words 'went not up to joy . . . before he was crucified' inclusive were taken from the Exhortation formerly contained in the Visitation of the Sick. They are thus probably from the pen of Cranmer. Notice the fine balance between 'joy' and 'glory' as the end of our Lord's *via dolorosa*, and 'life and peace' as the end of ours.

The Epistle. The Sarum and Roman Missals read this lesson on Wednesday (but with lxii.11 and ending at lxiii.7). For Monday they assign Isaiah 1.5-10, which the Prayer Book places in the Tuesday propers. The reasons for these changes made in the 1549 Book are unknown. Isaiah lxiii.1-19 consists of two prophecies which are in no way related one to each other and which may very well have been

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affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. But they rebelled, and vexed his holy Spirit; therefore he was turned to be their enemy, and he fought against them. Then he remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock? where is he that put his holy Spirit within him? that led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself an everlasting name? that led them through the deep, as an horse in the wilderness, that they should not stumble? As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where is thy zeal and thy strength, the sounding of thy bowels and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, art our father, our redeemer; thy name is from everlasting. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary. We are thine: thou never barest rule over them; they were not called by thy name.

The Gospel. St. Mark xiv. 1.

AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an

composed by different authors. Verses 1-6 are a description of God's vengeance upon Edom for the wrongs it had inflicted upon Judah when it was weak. The retribution would apparently be a bloody one and accomplished without help of allies. The application of this vindictive prophecy to our Lord's Passion is strange to say the least. There is no reason to suppose that the prophet who composed this passage had in mind the 'Suffering Servant' of other poems gathered in the Book of Isaiah. Certain phrases, of course, bring to mind the endurance and the loneliness of our Lord in His conflict; but there are other statements entirely contrary in spirit to His attitude towards those who wronged Him.

Of a very different temper is the prayer of verses 7-19, which is continued through lxiv.12. It consists of a thanksgiving for God's goodness to Israel, a confession of the sin of His people which has temporarily turned God 'to be their enemy,' and finally of a petition that God remember his mercies of old, as in the times of Moses, and restore Israel to its inheritance. The poem was written at a time when the land was desolate and the temple 'trodden down,' that is, during the period of the Exile.

The Gospel. The Sarum Missal appointed John xii.1-36, but the Roman Missal has reduced this reading to the first nine verses. The 1549 Book, however, divided the Passion according to Mark between Monday and Tuesday. The Missals assign the entire Passion narrative, both chapters xiv and xv, to Tuesday. In the oldest lists of lessons Mark's Passion story is not included. This may reflect the time when neither Monday nor Tuesday had a special Mass (fourth and fifth centuries), or it may be owing to the belief entertained in the early Church that Mark's narrative was only an abbreviation of Matthew's. Modern scholarship has shown, on the contrary, that Mark's Gospel is not only the oldest written Gospel that has come down to us, but that it was a source used by all the other Evangelists. And there has also been a renewed appreciation in recent years of the rugged, direct, and unadorned style of the Second Evangelist, in no instance more striking than in his Passion narrative.

If there is any peculiarity of the Markan Passion it is in the careful attention given to chronological notices. It has been suggested that these references to time are reflections of liturgical observances at Rome at a very early time in commemoration of the Passion—for Mark

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uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say

was written at Rome about A.D. 70 and was the first Gospel in use there (see p. 237). Local allusions are also to be found in such identifications as the one contained in xv.21, where Simon the Cyrenian is said to be 'the father of Alexander and Rufus'—personages doubtless known to the church in Rome at the time the Gospel was written. The tradition identifying the Evangelist himself as the 'young man' who fled naked at the arrest of Jesus cannot be substantiated and is only a guess (cf. xiv. 51-2).

The story of the anointing of Jesus in the house of Simon the leper had a highly symbolic significance for the Evangelist. It was nothing less than a solemn consecration of Jesus as Messiah on the very eve of His Passion, and not merely an occasion for prefiguring the humiliation of Jesus' burial without the due and honorable customs associated with the preparation of a body for the tomb. The contrast between the insight of the woman into the true nature of Christ's Person and the indignation of some of those present at what they deemed to be a waste of money is pointed; and the fact that this scene of the anointing of our Lord took place in the home of a leper is itself not without peculiar significance. Simon's home was not a setting where the Messianic hope of Israel would have been expected to be revealed and acknowledged, and our Lord's consecration there is indicative of the whole course of His ministry: His rejection by the privileged and those who should have understood His true nature and mission, and His acceptance by the humble and meek, the outcast and 'sinners.' Variant accounts of this story, placed in different contexts and presented with different details and interpretations, may be found in Luke vii.36-50 and John xii.1-8.

For a discussion of the Last Supper, see the introduction to the Holy Communion (p. 65), and the comments on the Epistle for Maundy Thursday (p. 152) and the Gospel for Good Friday (pp. 158-61).

The betrayal of our Lord by Judas and the denial of Him by Peter represent in the most poignant way the desertion of Jesus by His most intimate friends. Peter's failing was caused by fear and want of courage, but the problem of Judas is more complex. The Evangelists do not give any clear picture of the motive behind Judas' treachery, and our Lord's foreknowledge of it and exposure of it only raises in our minds the question why no effort was made by anyone to forestall his action. (The Fourth Evangelist virtually makes our Lord direct the process as a foreordained necessity. Doubtless such passages as

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unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take

Psalm xli.9 have had an influence in shaping the story.) The customary interpretation of Judas' motivation is that he was disillusioned with the Messianic role that Jesus assumed and had lost faith in Him. Yet this explanation is not altogether consistent with the tradition (preserved by Matthew) of Judas' remorse over his base deed.

The Gethsemane scene can only be felt; it cannot be expressed. Here we penetrate the very heart of our Lord's life of prayer in the conflict of very human desires with the necessities of divine obedience; and here we witness the contrast between His faithful watchfulness unto prayer and the disciples' thoughtless sluggishness. Perhaps no part of the entire Passion narrative so strikes the conscience of every professed follower of Christ as does this scene at Gethsemane, for there is not one of us who has not failed to watch and pray with Christ all the way through the bitter struggle between self-will and selfless-will until at last we accept without reserve: 'not what I will, but what thou wilt.'

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away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders. And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely. And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him. And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear. And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him: and he left the linen cloth, and fled from them naked. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes. And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

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And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. But neither so did their witness agree together. And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Then the high priest rent his clothes, and saith, What need we any further witnesses? ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophecy: and the servants did strike him with the palms of their hands. And as Peter was beneath in the palace, there cometh one of the maids of the high priest: and when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. And a maid saw him again, and began to say to them that stood by, This is one of them. And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art one of them: for thou art a Galilæan, and thy speech agreeth thereto. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Be-

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fore the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

TUESDAY BEFORE EASTER.

The Collect.

O LORD God, whose blessed Son, our Saviour, gave his back to the smiters and hid not his face from shame; Grant us grace to take joyfully the sufferings of the present time, in full assurance of the glory that shall be revealed; through the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah l. 5.

THE Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord GOD will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

TUESDAY BEFORE EASTER

The Collect. This Collect, like the one for the preceding day, was originally proposed for inclusion in the 1892 Book, but was added only at the time of the 1928 revision. Its author is unknown. He was inspired by Isaiah liii, no less than by the phrases of the present Epistle and by Rom. viii.18.

The Epistle. The Missals read this lesson (without verse 11) on Monday, and assign Jer. xi.18-20 to this day. Isaiah 1.4-9 is one of the four 'Servant of the Lord' poems incorporated in the 'Second Isaiah' (chaps. xl-lv), written during the first generation of the captivity, that is, after 586 B.C. There have been many opinions respecting the identity of this Servant, whether he was intended to represent Israel or some individual either contemporary with the prophet or belonging to a past or future age. Whatever may be the true interpretation, there is no question but that the early Church soon fastened upon these passages as predictions of the Messiah, and this conclusion may very well have stemmed from our Lord Himself (cf. Mark x.45, Matt. xx.28, with Isaiah liii.10-11). The Servant poems were not generally accepted by the Jews as Messianic because they could not reconcile the idea of a suffering, despised, rejected, and humiliated leader with their expectation of a triumphant vindicator of God's righteousness and an exalted prince over the house of Israel. It is part of the very genius of Christian faith and hope that it could find meaning and purpose in suffering, and consecrate shame and tribulation with redemptive purpose and power. The other Servant poems, which should be studied with the one contained in this Epistle, are Isaiah xlii.1-4, xlix.1-6, and lii.13-liii.12.

The Gospel. (See the commentary for the preceding day, pp. 139ff.)

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The Gospel. St. Mark xv. 1.

AND straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it. And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. And the multitude crying aloud began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews? For he knew that the chief priests had delivered him for envy. But the chief priests moved the people, that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews? And they cried out again, Crucify him. Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. And the soldiers led him away into the hall, called Prætorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they smote him on the head with a reed, and did spit upon

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him, and bowing their knees worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull. And they gave him to drink wine mingled with myrrh: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was the third hour, and they crucified him. And the superscription of his accusation was written over, THE KING OF THE JEWS. And with him they crucify two thieves; the one on his right hand, and the other on his left. And the scripture was fulfilled, which saith, And he was numbered with the transgressors. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save. Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard it, said, Behold, he calleth Elias. And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down. And Jesus cried with a loud voice, and gave up the ghost. And the veil of the temple was rent in

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twain from the top to the bottom. And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

WEDNESDAY BEFORE EASTER.

The Collect.

ASSIST us mercifully with thy help, O Lord God of our salvation; that we may enter with joy upon the meditation of those mighty acts, whereby thou hast given unto us life and immortality; through Jesus Christ our Lord.
Amen.

The Epistle. Hebrews ix. 16.

WHERE a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for

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The Collect. This Collect, added in the 1928 Book, is based upon a Collect appointed for Vespers on Monday of Holy Week in the Sarum Breviary. The same Collect is found in the Gelasian Sacramentary among the propers for Sexagesima. The Roman Missal employs it for the Monday Mass as one of the Post-Communion Collects. The contemplation of the 'mighty acts' of our Redeemer and all they wrought for us and for our salvation is a source of unspeakable and inexhaustible 'joy' to all who are sharers in 'the fellowship of the mystery . . . purposed in Christ Jesus our Lord' (Eph. iii.9ff.; cf. p. 108).

The Epistle. The Missals provide two lessons on this day other than the Gospel: Isaiah lxii.11, lxiii.1-7 (see commentary, p. 138) and Isaiah liii.1-12. Our present Epistle was introduced in the 1549 Book; it continues the reading appointed for Passion Sunday (pp. 132-3) and links it with the Epistle for Good Friday (pp. 157-8). The thought of the author of Hebrews was set within the frame of Jewish conceptions of the covenant made between God and His people. Such a covenant was established upon the basis of a sacrifice, in which the death of the victim made the bond of agreement unalterable, inasmuch as the life (i.e. the 'blood') surrendered was irrecoverable. The agreements entered into by the parties of the covenant could not therefore be changed. But the Law given to Israel and accepted by it in the first covenant instituted through the ministry of Moses proved to be incapable of producing obedience. Hence sacrifices had to be made continually by the people in an ever constant renewal of the covenant to atone for the sins and transgressions of the Law. The new Covenant established by the sacrificial death of Jesus, however, is final and complete and does not need to be renewed, not even annually as in the Day of Atonement ritual (vs. 25). It has power to put away the sins of men once and for all, since humanity through Him has fulfilled the divine demand of obedience and has responded to the divine love in complete self-surrender. By His death and entrance into the heavenly sphere, 'now to appear in the presence of God for us,' an absolute and final validity has been given to the new Covenant, comparable to the testament which comes into force when the testator has died. In Greek the same word means both 'covenant' and 'testament' (i.e. a

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us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

The Gospel. St. Luke xxii. 1.

NOW the feast of unleavened bread drew nigh, which is called the Passover. And the chief priests and scribes sought how they might kill him; for they feared the people. Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray him unto them. And they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. Then came the day of unleavened bread, when the passover must be killed. And he sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, he sat down, and the twelve apostles with him. And

will), and this double connotation of the term has influenced the argument of the writer of Hebrews.

The Gospel. The Missals appoint the entire Passion according to Luke on this day, both chapters xxii and xxiii. The 1549 Book divided the reading between Wednesday and Thursday. The Third Evangelist had access to traditions concerning the Passion that are not found in Mark's account, and he has interwoven these sources (or perhaps a special written source) with the Markan material. In many instances he has shortened the narrative of Mark, or has slightly rearranged its order of contents. His treatment of the Last Supper (xxii.14-20) is a good example of his conflation of sources; in some ancient texts verses 19b-20 are missing, and some scholars believe that these are an interpolation from 1 Cor. xi.24-5. The discourse of Jesus to His disciples after the Supper (vss.24-30) contains material the other Synoptic Evangelists have placed in other contexts. Its theme of humble service demanded of Christ's disciples is similar to that of the Johannine narrative (cf. pp. 155-6). Other peculiarities of the Lukan Passion narrative are the trial before Herod (xxiii.6-12) and the story of the penitent thief (xxiii.39-43). The prayer of our Lord for the forgiveness of those who crucified Him (xxiii.34) and His gracious acceptance of the penitence of the thief (xv.43) are especially characteristic of the Third Evangelist's compassionate sympathies and interests.

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he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing. And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. And

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he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword? And one of them smote the servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him. Then Jesus said unto the chief

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priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness. Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after another confidently affirmed, saying, Of a truth this fellow also was with him: for he is a Galilæan. And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew. And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly. And the men that held Jesus mocked him, and smote him. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am. And they said, What need

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we any further witness? for we ourselves have heard of his own mouth.

THURSDAY BEFORE EASTER, COMMONLY CALLED
MAUNDY THURSDAY.

The Collect.

ALmighty Father, whose dear Son, on the night before he suffered, did institute the Sacrament of his Body and Blood; Mercifully grant that we may thankfully receive the same in remembrance of him, who in these holy mysteries giveth us a pledge of life eternal; the same thy Son Jesus Christ our Lord, who now liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

The Epistle. I Corinthians xi. 23.

IHAVE received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

The Gospel. St. Luke xxiii. 1.

THE whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King. And Pilate asked him, saying, Art thou the King of the

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Jews? And he answered him and said, Thou sayest it. Then said Pilate to the chief priests and to the people, I find no fault in this man. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilæan. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in

THURSDAY BEFORE EASTER, COMMONLY CALLED MAUNDY THURSDAY

In the Latin service books this day is known as *Coena Domini*, 'The Lord's Supper,' in commemoration of the institution of the Eucharist 'on the night in which He was betrayed.' But many other observances were associated with the day: there were special ceremonies at the Daily Office (the *Tenebrae* service); the last scrutinies of the catechumens were held (except at Rome, where these came on Easter Even); penitents who had been disciplined during Lent were reconciled; oils for use in exorcisms, Confirmation, and unction of the sick were blessed at Mass; a special Host was consecrated and reserved, and carried in solemn procession to the 'altar of repose,' where it was to be kept until the solemn rites on Good Friday; the altars were stripped and washed; and finally, there was the ceremony of the 'washing of feet'—the *Mandatum*, which gave the popular name 'Maundy' to this day (see the commentary on the alternative Gospel lesson, p. 155).

The Gelasian Sacramentary provided for three Masses on this day: for the reconciliation of penitents; for the blessing of the oils (a festal Mass); and an evening Mass commemorating the institution of the Eucharist. The Gregorian Sacramentary contained only one Mass for the day, but this was a festal celebration and was based on the third Gelasian Mass. St. Augustine informs us that in North Africa in his time it was customary to have both a morning and an evening Eucharist on this day, with a relaxation of the Lenten fast.

The Collect. The 1928 revision Commission produced this Collect, using some phrases from a prayer of the Rev. Dr. William Reed Huntington. The emphasis of the Collect conforms to that of the Post-Communion thanksgiving (p. 83) and the Communion Exhortations (pp. 85-9). (Cf. also the statements in the Offices of Instruction p. 293.) The Scottish Book of 1929 provides 'An Additional Collect,' a translation of the Collect composed by St. Thomas Aquinas for the Feast of Corpus Christi:

O Lord Jesus Christ, who in a wonderful sacrament hast left unto us a memorial of thy passion: Grant us, we beseech thee, so to venerate the Sacred Mysteries of thy Body and Blood, that we may ever perceive within ourselves the fruit of thy redemption; who livest and reignest with the Father in the unity of the Holy Spirit, God, for ever and ever.

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him: I will therefore chastise him, and let him go. And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry? And there were also two other, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, **THIS IS THE KING OF THE JEWS**. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save

The Epistle. The Sarum and Roman Missals appoint verses 20-32, and the 1549 Book expanded this to verses 17-34. The present shortening to verses 23-6 was made in the 1928 revision. This is the oldest account of the institution of the Eucharist that has come down to us; it was recorded by an Apostle who had received it directly by tradition from those who had been with the Lord at the Last Supper. One should compare it with the tradition of Mark xiv.22-25 (see p. 141), an account independent of the one known to St. Paul and almost as ancient. The principal difference between the two is that St. Paul's notice includes the command: 'this do in remembrance of me.' The final verse of this Epistle is an interpretative statement of the Apostle. In the Eucharist the Church not only recalls a past event, but also makes the consequences of that event effectually operative in the present, and thus experiences the earnest of its eternal salvation in the Age to Come. Professor C. H. Dodd has expressed this truth most concisely as follows: 'Past, present, and future are indissolubly united in the sacrament. It may be regarded as a dramatization of the advent of the Lord, which is *at once* His remembered coming in humiliation and His desired coming in glory, both realized in His true presence in the Sacrament.' (*The Apostolic Preaching and Its Development*, Chicago, 1937, p. 233.)

The Gospel. (See p. 148 for comment on the Passion according to Luke.)

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thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

¶ *Or else this that followeth.*

The Gospel. St. John xiii. 1.

NOW before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he

The alternative Gospel from John xiii.1-15, introduced in our 1928 revision, is the Gospel for this day in the Sarum and Roman Missals. As we have seen above (p. 148), the Missals read the entire Lukan Passion narrative on Wednesday. This Gospel is the beginning of the Johannine account of the Passion, which is interrupted by the lengthy discourse of xiii.18-xvi.33, and the prayer of Jesus, xvii.1-26. The Fourth Evangelist gives no narrative of the institution of the Eucharist, but is peculiar in substituting for it the touching scene of our Lord's washing His disciples' feet. The reason for this alteration by the Evangelist of the traditional recounting of the institution cannot be assuredly ascertained. It may be he considered his treatment of the Eucharistic theme in connection with the feeding of the multitude was sufficient (see pp. 131-2). But the humble, lowly act of service performed by our Lord for His disciples may well be taken as a true and searching example of the kind of love of which the Eucharist is the supreme memorial and of the grace of humble charity the Eucharist was intended to nourish in the lives of those who claim Jesus as 'Master and Lord.'

In mediæval times the ceremony of feet-washing, the Maundy, was performed by bishops and abbots and also by many monarchs and princes on this day, in imitation of our Lord's actions. The giving of alms to poor persons was usually associated with the symbolical act of service. Anthems were sung during the ceremony, the first one being John xiii.34—the *Mandatum* ('A new commandment'), from which the word 'Maundy' is derived. The custom is still maintained in the Roman Church by prelates of high rank; in England the king makes gifts of money to selected poor men and women on this day in connection with a special service held in Westminster Abbey.

Good Friday

to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.

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The Collects.

ALMIGHTY God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross; who now liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

ALMIGHTY and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry,

GOOD FRIDAY

The popular name given to this day in medieval England has supplanted all other designations, and happily so, for the term 'Good Friday' serves to dispel the gloom that might well settle upon the observances of the day by reminding us of the blessings that have come to us from the Cross of Christ. Moreover, the name helps in some way to remind us of the primitive Christian celebration of this day as one of victorious conquest by Christ over sin and death.

The Reformers eliminated all the solemn and peculiar features of the liturgical observances on this day that stem from the ancient Sacramentaries of the Western Church: the series of intercessory prayers, the veneration of the Cross with its reproaches and hymns, and the Mass of the Pre-Sanctified, that is, a Eucharist celebrated without a new consecration of the elements, but with the reserved Host set apart at the Maundy Thursday Mass. Indeed, the Prayer Book has never contained specific direction forbidding the celebration of the Eucharistic feast on this day; but it has been generally customary to have only the Ante-Communion.

The Collects. The first of these Collects was appointed in the 1549 Book for use at Morning Prayer; with the 1552 Book it became one of the Collects for the Communion. It comes from the Gregorian Sacramentary, and in the Sarum and Roman rite it is a Post-Communion Collect on Wednesday of Holy Week, a fact which explains the specific reference to the betrayal of our Lord. The word 'family' means, of course, the Church, the fellowship of the redeemed (see p. 115).

The second Collect is adapted from the third Collect in the series of nine solemn intercessory prayers in the Roman rite for Good Friday. It first appears in the Gelasian Sacramentary. In the Latin rite its intention is confined to those in Holy Orders, but the Reformers have generalized it to include all members of the Church.

The third Collect was composed by the Reformers, though much of its content was suggested by the seventh, eighth, and ninth Collects of the solemn prayers in the Latin service. The preamble is based on Ezek. xviii.23 and xxxiii.11, and the concluding petition on John x.16. The 1928 revisers substituted 'all who know thee not as thou art revealed in the Gospel of thy Son' for the specific listings of the 1549

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may truly and godly serve thee; through our Lord and Saviour Jesus Christ. *Amen.*

O MERCIFUL God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; Have mercy upon all who know thee not as thou art revealed in the Gospel of thy Son. Take from them all ignorance, hardness of heart, and contempt of thy Word; and so fetch them home, blessed Lord, to thy fold, that they may be made one flock under one shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

The Epistle. Hebrews x. 1.

THE law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God: he taketh away the first, that he may establish the second. By the which will we are

form: 'all Jews, Turks, Infidels, and Heretics.' (The Roman prayers that suggested these subjects of intercession are for heretics and schismatics, Jews, and pagans, respectively.)

The three Collects together are a comprehensive summary of the whole prayer of the Church for the fulfilment of Christ's redemptive work—for those within the fold of His Church and those without, that the former may serve God acceptably and the latter 'be converted and live.'

The Epistle. Hebrews x.1-25 is a substitution of the 1549 Book for the two Old Testament lessons appointed in the Missals: Hosea vi.1-6 and Exod. xii.1-11. The lesson continues the reading of Passion Sunday and Wednesday of Holy Week (see pp. 132-3, 147-8). This chapter of Hebrews is a summary of all that the writer has discussed in his exposition of the relation of the old and the new Covenants: (1) the transitoriness and imperfections of the old sacrificial system in removing sin in contrast to the complete efficacy of the sacrifice of Christ, without need of ever being repeated; (2) the difference between the inadequate priesthood of the Law and the eternal Priesthood of Christ seated 'on the right hand of God'; and (3) the fulfilment in Christ of the new Covenant written upon the heart, rather than in outward observances (cf. Jer. xxxi.31-4). Into this new Covenant we enter by faith and its outward seal is the washing of our bodies in the 'pure water' of Baptism. Thus the Epistle leads us to the decisive moment towards which the whole Lenten discipline has prepared—the new life of love and service in the fellowship of those who 'see the day approaching.'

The Gospel. The Missals appoint both chapters xviii and xix, and the 1549 Book did also. But the 1662 revisers transferred chapter xviii to Morning Prayer and omitted xix.38-42. In other words, they made the same readjustments in the lesson for Good Friday as they did for the Gospel on Palm Sunday. There are numerous details in the Johannine Passion narrative that set it apart from the accounts in the Synoptic gospels. Some of them are no doubt due to traditions known to the Fourth Evangelist but not available to the Synoptic writers: such as the disciple 'known unto the high priest' who accompanied Peter to the palace of Caiaphas (xviii.15); the servant of the high priest who was kinsman to 'Malchus,' the man whose ear Peter cut

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sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; then saith he, And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.

The Gospel. St. John xix. 1.

PILATE therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Be-

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hold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God. When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it on the cross.

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And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

off (xviii.10, 26); the objections of the chief priests to Pilate's inscription on the cross (xix.21); the presence at the foot of the cross of our Lord's mother and of the 'beloved disciple' (xix.25-7); and the piercing of Jesus' side by the soldier's spear (xix.34-6). There are also apologetic motifs of the Evangelist that have colored the narrative. Most obvious, of course, is the way in which the responsibility for Jesus' death is thrown almost entirely upon the Jews, whereas Pilate is portrayed as desiring the release of Jesus (xix.12). Moreover, one notices a heightening of what might be called Jesus' complete control over the tragic events. The cohort of soldiers sent to arrest him fall on the ground when Jesus says 'I am he'—they are unable to take Him of their own power (xviii.4-6); the disciples do not flee in terror at the time of the arrest, but Jesus Himself is responsible for letting them go (xviii.8). Moreover the protracted discussions between Pilate and Jesus respecting the nature of Christ's Kingdom are not only designed to remove from Pilate's mind any suspicion that Jesus was politically dangerous, but also lead up to the statement that Pilate had no power to put Jesus to death 'except it were given . . . from above' (xix.11).

In one respect the narrative of the Fourth Evangelist has been generally considered more accurate historically than the accounts of the Synoptic writers, namely, in the chronology of the Passion story. All the Evangelists agree that Jesus was crucified on 'Preparation Day,' the day before the festival of the Passover began. John makes it explicit that this was a Friday, and that in this particular year the Passover feast coincided with the sabbath day (xviii.28, xix.31). Thus, the death of our Lord took place at the time of the slaughter of the Paschal lambs which were to be eaten at the Passover meal during the ensuing evening. For the Fourth Evangelist the Last Supper could not have been a Passover meal, because it must have occurred on Thursday evening, a day before the celebration of the Passover feast began. The Synoptic writers, however, have confused this very intelligible order of events by suggesting that the institution of the Eucharist took place in the context of the Passover meal itself; in other words, they have unwittingly placed the Last Supper after the time assigned by them to Jesus' crucifixion! It is certainly not likely that our Lord would have anticipated the Passover meal before the lambs were slaughtered; rather the Eucharist was instituted, in a sense, as a substitute for the Passover observance, for Christ Himself was the

Easter Even

But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.

EASTER EVEN.

The Collect.

GRANT, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections we may be buried with him; and that through the grave, and gate of death, we may pass to our joyful resurrection; for his merits, who died, and was buried, and rose again for us, the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. I St. Peter iii. 17.

IT is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus

true Paschal lamb, and His death was the inauguration of the new Covenant replacing the old Covenant celebrated in the Passover feast.

The reference in xix.34 to the water and blood that poured from our Lord's pierced side had a mystic significance for the Fourth Evangelist. In the liturgical context of this day the reference was undoubtedly associated with the initiations performed in the early Church on Easter Even—the conclusion of the Passion narrative on Good Friday looked forward, for those who had been brought to faith in Christ, to the mysteries of Baptism and first participation in the Eucharist, which they were to receive on the following day. (Cf. the commentary on the Epistle for the First Sunday after Easter, pp. 170–71.)

EASTER EVEN

In the early Church there was no Eucharistic celebration on this day, for the faithful fasted from Good Friday until the Paschal mysteries, the observance of which began with the Vigil at sundown on Easter Even. At Rome the candidates for baptism assembled in the morning for certain preliminaries to their initiation—the recital of the Creed, the renunciations of Satan and his works, and a final exorcism. This was the last of the 'scrutinies' that had begun during the Third Week in Lent. There are relics in the Gallican and Ambrosian liturgies of an Ante-Communion service on Easter Even; and, though the Prayer Book has never prohibited a full celebration of the Eucharist on this day, taste and custom have generally been content with only the Ante-Communion on the two days of supreme sorrow and mourning.

The all-night Vigil service, which in ancient times concluded Lent and inaugurated Eastertide, consisted of the blessing of the new fire and the lighting of the Paschal candle, a lengthy 'Ante-Communion' of many lessons and prayers (there are twelve in the Roman rite), the litany, the initiation ceremonies of Baptism and Confirmation, and finally, at the break of dawn, the Easter Mass. After the sixth century, when infant baptism became the custom and baptisms were no longer held at the Easter Vigil, this long service began to be shifted to the morning of Easter Even, and a new Mass was provided for Easter Day. Thus, in the Roman Church today, the old first Mass of Easter is celebrated on Saturday morning. The 1549 Prayer Book eliminated the old Vigil service, with all its picturesque ceremonies, and appointed a proper Epistle and Gospel for Easter Even as a special commemoration of our Lord's Burial and Descent into Hell.

Easter Day

Christ: who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

The Gospel. St. Matthew xxvii. 57.

WHEN the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

EASTERTIDE.

EASTER DAY.

¶ *At Morning Prayer, instead of the Venite, the following shall be said, and may be said throughout the Octave.*

CHRIST our Passover is sacrificed for us: * therefore let us keep the feast,
Not with old leaven, neither with the leaven of malice

The Collect. The 1549 and 1552 Books used the Palm Sunday Collect throughout Holy Week. The 1662 revisers provided the present Collect for Easter Even, basing it upon one that had appeared in the Scottish Book of 1637. It is a free paraphrase of Rom. vi.3ff. (cf. Col. ii.12, iii.5). The attribution of this Collect to Archbishop Laud is attributable solely to Laud's connection with the 1637 Book. In its present form the Collect is probably the work of Bishop John Cosin. It is noteworthy that the Collect preserves the ancient association of this day with Holy Baptism, by using the dramatic figure of St. Paul to conform our experience of regeneration through Baptism—that is, our death unto sin and new life unto righteousness—with the death, burial, and resurrection of our Lord. The administration of Holy Baptism on this day has never dropped out of common use in our Church, even though the traditional rites of the Easter Vigil service were removed from the Prayer Book. (See p. 197 for comment upon the passage from Rom. vi.3ff.)

The Epistle. This selection from 1 Peter iii.17-22 goes back to the 1549 Book. It is the primary source in the New Testament for the belief in our Lord's Descent into Hell. (For the various interpretations of this doctrine, see the comments on the Apostles' Creed, p. 284.) Modern Biblical scholars by no means agree on the exact meaning of this famous text. Some hold to the traditional view that our Lord preached His gospel to those who had departed this life before His Incarnation. It should be noticed, however, that the subjects of this 'preaching' are not the righteous men of old who looked forward to His coming, but 'disobedient' spirits. Hence, some critics see in this Descent a proclamation of our Lord's victory over the powers of evil in the underworld. Still other scholars adopt an emendation of the text that reads: 'by which (i.e. by the Spirit) Enoch went and preached . . .' Thus, the passage would refer to an apocryphal tradition concerning Enoch's preaching in the world of the departed and would contain no reference to any visitation of Hades by our Lord. Whatever may be the truth as regards these conflicting interpretations, the passage as a whole is aptly chosen for this day, since it links the death and resurrection of our Lord with the new life of redemption we enter upon at our baptism. (See above on the Collect.)

The Gospel. The 1549 Book gave us this Gospel, Matt. xxvii.57-66, recounting the burial of our Lord. The story is based upon Mark xv.42-7, though with some interesting additional information. We know nothing about Joseph of Arimathaea other than what the narratives of the Burial by all four Evangelists tell us. Only Matthew and John make him specifically a disciple of Jesus. Mark and Luke merely speak of his piety and justice and his hope for the coming Kingdom of God. Mark also states that he was a counselor, that is, a member of the Jewish Sanhedrin; and Luke adds that he had not consented to the Sanhedrin's sentence against Jesus. John associates Nicodemus with Joseph in the pious act of obedience to the Jewish law, which did not allow a corpse to hang exposed and without burial during the night (see Deut. xxi.23). The tomb in which the body of Jesus was laid was probably one of those hewn out of the rocky hillsides outside Jerusalem, of which numerous examples may be seen today. Matthew alone tells us of the watch or guard set about the tomb. It is hardly likely, however, that the Jewish authorities would have been so concerned lest Jesus' disciples might create a resurrection-hoax. For one thing, the disciples had all deserted their Lord and fled at the time of His arrest; they had not remained in Jerusalem to give His body the decencies of burial, but had left this duty to a stranger.

EASTERTIDE

The technical term for Easter in the ancient Church was *Pascha*, a Greek word derived from the Hebrew *pesakh* or 'Passover.' Our English name for the feast is borrowed from an old pagan festival of the Anglo-Saxons in honor of their goddess of spring, Eostre. Although the Jewish Passover celebration lasted but one week, the early Christians extended their observance over the whole fifty-day period to and including Pentecost (Whitsunday). The season was considered a commemoration not only of the Resurrection, but also of all 'those mighty acts' by which our Lord brought redemption to men—the new Passover from the bondage of sin and the assurance of new life and eternal victory in the Kingdom of God. Only in the fourth century did the fifty-day Eastertide begin to be viewed as a series of historical commemorations, in chronological sequence, and the events of the Resurrection, Ascension, and Gift of the Spirit become more definitely distinguished. (See pp. xlvi ff.)

EASTER DAY

For the date of Easter Day, see pages liiff. The 1549 Book provided propers for two celebrations on Easter Day, and for only Monday and Tuesday of the Octave. In 1552 the second set of propers for Easter was dropped, and these were first restored in the 1892 American Book. The English Proposed Book of 1928 listed propers for the remaining days of the week, after Tuesday, as in the Missals.

Anthem. Cranmer intended to draw up a Processional for the reformed Church, comparable to the one in the Sarum use and containing appropriate anthems to be sung during the processions on the great festivals. This project was never realized, and the present Easter anthems are the sole surviving reminder of it. In the 1549 Book he directed that they be sung or said 'afore Mattins,' but in the 1552 Book he made them a substitute for the *Venite*, and thus they have continued to be used. The 1662 revisers added the first anthem (1 Cor. v.7-8) and attached the *Gloria Patri* at the end of the three sections. The 1928 revision extended the use of the 'canticle' throughout the Octave whenever so desired, but it is to be regretted that the singing of *Alleluia* has not been restored in connection with these anthems. The early Christians took over this praise-shout from Judaism (cf. the Hallel or 'Hallelujah' Psalms sung at its chief festivals); the singing of it was perhaps the most characteristic liturgical feature of Eastertide from the earliest days of the Church. Cranmer retained the *Alleluia* in the first Prayer Book, but strangely omitted it in the revision of 1552. For commentary on the texts of these anthems, see pages 165, 197, and 328.

Easter Day

and wickedness; * but with the unleavened bread of sincerity and truth. 1 *Cor.* v. 7.

CHRIST being raised from the dead dieth no more; * death hath no more dominion over him.

For in that he died, he died unto sin once: * but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, * but alive unto God through Jesus Christ our Lord. *Rom.* vi. 9.

CHRIST is risen from the dead, * and become the first-fruits of them that slept.

For since by man came death, * by man came also the resurrection of the dead.

For as in Adam all die, * even so in Christ shall all be made alive. 1 *Cor.* xv. 20.

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. Amen.

The Collect.

ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

¶ *This Collect is to be said daily throughout Easter Week.*

The Collect. This was the Collect of the Easter Day Mass in the Sarum Missal, as well as in the old Gelasian and Gregorian Sacramentaries. However, the Gelasian form had a different ending: 'Grant, we beseech thee, that we who celebrate the solemnities of the Lord's Resurrection, may through the renewal of thy Spirit arise from the death of the soul.' The change made by the Gregorian reviser is indicative of the impact upon the Church's thought of the struggle with the Pelagian heresy in the fifth and sixth centuries. The Pelagian heresy maintained that man was not a fallen creature, but only weak, who could of his own free will and power turn to God and obey Him without the necessity of any special assistance of grace. The Church, however, held steadfast to its faith that every good desire and work we can claim are due to God's prevenient and sustaining grace, and that through the victory wrought by Christ's perfect offering and obedience He has done for us what we could never do in and through and of ourselves. The Easter Collect is the key that unlocks the meaning of all our other Collects, for they but explain and comment upon it.

The rubric after this Collect was added in 1928.

Easter Day

The Epistle. Colossians iii. 1.

IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

The Gospel. St. John xx. 1.

THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.

¶ *If in any Church the Holy Communion be twice celebrated on Easter Day, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Epistle. Colossians iii.1-4 was originally the Epistle of the Easter Vigil Mass. It preserves something of the primitive note of the Easter celebration—the Resurrection, Ascension, and Second Coming are held together in one concentrated focus. We should remember that St. Paul experienced the risen Christ as well as the ascended Christ, not a resuscitated body, but a glorious, heavenly, triumphant figure (cf. Acts ix.3-7). From 1549 to 1928 the Epistle also included verses 5-7, an unfortunate addition. The Sarum and Roman Missals appoint for the Easter Day Mass 1 Cor. v.7-8 (see p. 165).

The Gospel. In the Missals, which have a daily Mass during the Octave, the Resurrection narratives in the Gospels are read in entirety, beginning with Matt. xxviii.1-7 at the Vigil Mass, Mark xvi.1-7 at the Easter Day Mass, and so on, with John xx.1-10 appointed for the Saturday of Easter Week. For some reason Cranmer chose this last for the Gospel at the principal Eucharist on Easter Day—perhaps he considered it the most authentic apostolic testimony to the Resurrection to be found in the Gospels, since it is the only account of the empty tomb that brings into the scene any of the Twelve disciples. (He also had some precedent for this selection on Easter Day in the old Spanish or Mozarabic rite, with which he was acquainted.) Modern scholars are agreed that the Johannine story of the empty tomb is not only the latest to be written but the most unreliable of all the Gospel accounts. It contradicts both the Markan statement (see commentary, p. 165) of the behavior of the women, and the Lukan tradition respecting the reaction of the disciples to the women's report (xxiv.11). Moreover the story of the empty tomb is but circumstantial evidence of the Resurrection. The Church believes Christ rose from the dead because of the witness of those who actually saw Him and conversed with Him after His death, not because the tomb in which He was laid was found empty 'after three days.'

The 1892 Book restored a second set of propers for use on Easter Day, which Cranmer had provided in the 1549 Book but omitted in 1552. The Irish and Scottish Books have followed the example of the American revisers, but the 1549 Book appointed these propers for the second Communion of the day, not the first.

Easter Day

The Collect.

O GOD, who for our redemption didst give thine only-begotten Son to the death of the Cross, and by his glorious resurrection hast delivered us from the power of our enemy; Grant us so to die daily from sin, that we may evermore live with him in the joy of his resurrection; through the same thy Son Christ our Lord. *Amen.*

The Epistle. 1 Corinthians v. 6.

KNOW ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

The Gospel. St. Mark xvi. 1.

WHEN the sabbath was past, Mary Magdalene, and Mary the Mother of James, and Salome, had bought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly, and

The Collect. This Collect first appeared in the Gregorian Sacramentary among those appointed for the Wednesday before Easter. The Sarum Processional included it among the devotions of the solemn procession sung on Easter Day. Cranmer originally intended it to be used in this way, for he appended it to the anthems of the Easter procession to be sung or said before Matins (see commentary, pp. 162-3). The 1892 revisers adopted this Collect for the extra celebration instead of the one Cranmer used in the 1549 Book, since this latter one was already appointed for the Octave (see p. 170). The original association of this Collect with the Holy Week observances makes it a fitting transition from the thoughts of the Passion to those of the Resurrection at our first Eucharist on the dawn of Easter Day.

The Epistle. The Sarum and Roman Missals provide 1 Cor. v.7-8 for the Easter Day Mass; the 1549 Book, adding verse 6, appointed the lesson for the second Eucharist. (The Irish and Scottish Books select Heb. xiii.20-21.) St. Paul employs the figure of the unleavened bread used in the Jewish celebration of the Passover to express the meaning of the new life of sincerity and truth wrought by Christ's sacrifice. Leaven, because of its infectious quality, was a symbol of defilement and sin (except in Matt. xiii.33); unleavened bread was a sign of a new start, without need of the sour dough from a previous baking. In the Jewish ritual of Passover the unleavened bread was particularly associated with the remembrance of Israel's redemption from Egypt.

The Gospel. Mark xvi.1-8 is the oldest account we have of the finding of the empty tomb, and upon it all other gospel accounts are based. The Sarum and Roman Missals appoint this lesson for Easter Day (but without vs. 8); and the 1549 Book appointed it for the second, not the first, celebration. (See the comments on the empty tomb, p. 164.)

Easter Monday

fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

MONDAY IN EASTER WEEK.

The Collect.

O GOD, whose blessed Son did manifest himself to his disciples in the breaking of bread; Open, we pray thee, the eyes of our faith, that we may behold thee in all thy works; through the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Acts x. 34.

PETER opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

MONDAY IN EASTER WEEK

The Collect. The 1549 Book and its successors used the Collect for Easter Day throughout the Octave (p. 163). Composed by the Rev. Dr. John W. Suter, Sr., the secretary of the revision Commission from 1913 to 1928, this Collect appears only in the American Book. The suggestion for its wording came not only from the Gospel for the day, but also more particularly from a passage in an 'Emmaus Litany' in *The St. Veronica Manual* (1896), compiled by Miss Genevieve Irons, a novelist. It is interesting to compare this Collect with the one by Dr. Suter, Jr., 'For Joy in God's Creation' (p. 596).

The Epistle. In the Missals, Sarum and Roman, this Epistle begins at verse 37; the longer version in the 1549 Book gives a clearer context. The passage gives the speech delivered by St. Peter in Caesarea to the household and friends of the centurion Cornelius. Like other speeches the author of Acts has placed in the mouth of Peter, it is a brief summary of the gospel as preached by the earliest apostles; also recognizable in it is the outline of the later written gospels, particularly that of Mark, an interpreter of St. Peter (cf. p. 237). This Epistle was chosen for the reference in verse 41—'who did eat and drink with him after he rose from the dead'—which links it with the Gospel for the day. The connecting theme of the propers is thus: 'how he was known of them in breaking of bread.'

Easter Monday

The Gospel. St. Luke xxiv. 13.

BEHOLD, two of his disciples went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said: but him they saw not. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they

The Gospel. Luke xxiv.13-35 is also appointed for this day in the Sarum and Roman Missals. The narrative is peculiar to Luke's Gospel, and the tradition it contains was apparently not known to St. Paul, for the Apostle makes no mention of the appearance of the risen Lord to the two companions (cf. 1 Cor. xv.1ff.). The location of Emmaus cannot be identified for certain; it may be one of several villages north and west of Jerusalem, sixty furlongs or less from the city (Qaloniye, el-Qubeibeh, Abu Ghosh), or the modern Amwas, the Emmaus of 1 Macc. iii.40. The Cleopas of the narrative is usually identified with the Clopas mentioned in John xix.25, and with a Cleopas who was father of a cousin of our Lord; the context would suggest, however, that the two friends were Jerusalemites and not Galileans. The story gives us an insight, as does perhaps no other New Testament account, into the state of mind of our Lord's disciples between the time of His death and His resurrection. Saddened, if not somewhat disillusioned, over the unjust and ignoble fate of Him on whom they had placed such high hopes, they had failed up to the bitter end to understand the suffering and humiliation the Messiah must of necessity undergo, despite Jesus' many warnings of His impending fate. Faith and love were not entirely conquered by the disaster, and, like the pious Jews that they were, they 'searched the Scriptures' to find if there might be some explanation of the tragedy. And in this quest the unrecognized Guide, who had so often and so patiently interpreted the promises of God during His earthly mission, led them gradually to see the true meaning of 'Moses and all the prophets.' Then when they sat down to break bread together, as they had done so often with Him, 'their eyes were opened, and they knew him.' Immediately they rushed back to Jerusalem to tell the joyous news to His other disheartened companions. But the light had already broken among them, for the Lord had appeared to Simon Peter.

It is curious that the New Testament nowhere preserves a story of that initial appearance to Peter, or any of the circumstances surrounding that momentous revelation; but the testimony of St. Paul confirms that Peter was the first to see the risen Lord (1 Cor. xv.4; cf. Luke xxii.32, Mark xvi.7).

Easter Tuesday

went: and he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.

TUESDAY IN EASTER WEEK.

The Collect.

GRANT, we beseech thee, Almighty God, that we who celebrate with reverence the Paschal feast, may be found worthy to attain to everlasting joys; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xiii. 26.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down

TUESDAY IN EASTER WEEK

The Collect. In the Gregorian Sacramentary and in the Missals this Collect is appointed for Saturday in Easter Week. The 1928 revisers introduced it here. The Collect succinctly links together the earthly celebration of the Easter mysteries with these heavenly, everlasting joys of which the resurrection of Christ is our pledge and earnest.

The Epistle. The Sarum and Roman Missals read only through verse 33, and the latter prefaces the selection with verse 16. The present lengthening was made in the 1549 Book. This sermon of St. Paul's, given in the synagogue at Antioch in Pisidia, is finely balanced with St. Peter's address read on the preceding day. The general outlines are very similar, and it is interesting that St. Paul is credited with using here some of the same Old Testament proofs that St. Peter used in his sermon on that first Pentecost (Acts ii.14ff.). There is another suggestive comparison in the sequence of these Epistles for Monday and Tuesday. Not only is the witness of the two chief Apostles brought into close relation and harmony, but more significantly we are given an example of Peter, the Apostle to the circumcision, preaching his faith to Gentiles, and Paul, the Apostle of the uncircumcision, doing the same to Jews. (Cf. Gal. ii.8.) The implication is obvious: the Gospel of the risen Lord is the same by whatever apostle it is proclaimed and to whatever audience it is announced. The distinctive characteristics of St. Paul's doctrine are unmistakably evident in verse 39—one of the briefest and best summaries of a thesis he argued with consummate skill and power in his letter to the Romans. Notice, too, the interesting use of Psalm ii.7 as applying to the Resurrection. In certain early Christian circles the text was associated with our Lord's Baptism (cf. some early versions of Luke iii.22), but liturgical tradition has linked it to His Nativity (cf. Heb. i.5, read in the Epistle for Christmas Day).

Easter Tuesday

from the tree, and laid him in a sepulchre. But God raised him from the dead: and he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: but he, whom God raised again, saw no corruption. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

The Gospel. St. Luke xxiv. 36.

JESUS himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he

The Gospel. This is a continuation of the Gospel read on Monday and is found in the Sarum and Roman Missals; the 1549 Book added verses 47b-48 to include the Lukan form of our Lord's commission to His Apostles. The account of this His first appearance to the whole group of the eleven is so similar to the narratives in the Fourth Gospel (see pp. 171 and 228) that later copyists interpolated several verses from John into the Lukan story, namely verses 36b and 40. (Some scholars believe the whole of verses 39-43 are added.) These additions have tended to give a stronger materialization to the resurrected body of Jesus, though it is clear that the Lord was 'raised a spiritual body'—to borrow St. Paul's language (1 Cor. xv.44)—no longer subject to the limitations of time and space. The Evangelist sets this scene in a room in Jerusalem, but the reference to 'broiled fish' suggests he has confused this story with a tradition of our Lord's appearance in Galilee (see John xxi; cf. Mark xvi.7). Notice the Evangelist's emphasis upon the fulfilment of Scripture—the Law, the Prophets, and the Psalms—in our Lord's life of suffering and of triumph, an emphasis he gave also to the preceding narrative of the walk on the road to Emmaus (see commentary, p. 167).

The Missals provide special propers for every day of Easter Week. The Epistles are taken from Acts and 1 Peter; the Gospels are successively John xxi.1-14, xxi.11-18, Matt. xxviii.16-20, and John xx.1-9 (see commentary, p. 164).

The First Sunday after Easter

had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

THE FIRST SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY Father, who hast given thine only Son to die for our sins, and to rise again for our justification; Grant us so to put away the leaven of malice and wickedness, that we may always serve thee in pureness of living and truth; through the merits of the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 4.

WHATSOEVER is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is

THE FIRST SUNDAY AFTER EASTER

The origin of the popular designation of this day as Low Sunday is obscure. According to some authorities it simply meant that the feast of the Octave was of a lower degree of solemnity than that of the great day of Easter itself. Others believe it to be a corruption of *Laudes*, the opening word of the Sequence Hymn appointed in the Missal for this Sunday. In Roman tradition the Sunday after Easter has two names: *Quasimodo*, the opening word of the Introit from 1 Pet. ii.2, 'as newborn babes'; and *Dominica in albis* (The Lord's Day in White), referring to the ancient custom of those who had been baptized on Easter Even putting off the white garments with which they had then been clothed and which they had worn throughout Easter Week. The Octave was thus in early times especially devoted to the new members of the Church, and this intention was given further emphasis in the ancient Roman liturgy by appointing the station Mass at the basilica dedicated to St. Pancras, a youthful martyr considered to be the patron of oaths.

The Collect. This Collect was composed for the 1549 Book, and is based on John iii.16, Rom. iv.25, and 1 Cor. v.7-8. Cranmer appointed it as the Collect for the second Communion on Easter Day and for Easter Tuesday, as well as for this Sunday. In the 1552 Book it survived only on Easter Tuesday, but the 1662 revisers, at the suggestion of Bishop Matthew Wren, moved it from Tuesday to this Sunday. The Collect in the Missal refers to the solemnities of the Paschal festival. For the meaning of 'leaven,' see the commentary on 1 Cor. v.6-8, page 165.

The Epistle. In the Missals the Epistle ends with verse 10a, not verse 12, as here. The Epistle has special appropriateness for the newly baptized, who through faith had received of God, in their Christian initiation, victory over the world of sin and evil, and life-giving union with Christ. The reference to Christ as having come by water and blood recalls John xix.34 (see pp. 161 and 279) and is probably a symbolical way of speaking of His Baptism and Passion, so as to link their significance to the witnesses of Spirit, water, and blood which the newly baptized have received at their initiation into

The 2d Sunday after Easter

truth. For there are three that bear witness, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life.

The Gospel. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

THE SECOND SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, who hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; Give us grace that we may always most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of

fellowship with Him. The Spirit, water, and blood doubtless have reference to the sacramental mysteries of the initiation rites: the gift of the Holy Spirit, the cleansing of water baptism, and the reception of the Eucharist.

It will be observed that throughout Eastertide and Whitsuntide the Epistles are taken from the General or 'Catholic' epistles. This is a survival of a course reading during the season, the exact scheme of which is irrecoverable. The seventh-century Roman lists of lessons provide for ten Sundays after Easter (cf. p. 189).

The Gospel. In the Missals the Gospel lesson is continued to the end of the chapter so as to include the events on this day, notably the appearance to Thomas. The Reformers, wanting to avoid duplication with the Gospel for St. Thomas' Day (pp. 228-9), shortened this Gospel to make it end with verse 23. This is also one of the Gospels assigned in the rite of Consecration of Bishops (see commentary, p. 551). In the context of the theme of this Sunday the Gospel recalls to the newly baptized their own receiving of the Spirit and forgiveness of sins in their initiation on Easter Even.

THE SECOND SUNDAY AFTER EASTER

In popular usage the day is known as Good Shepherd Sunday, from the 'Shepherd' theme common to both Epistle and Gospel.

The Collect. This is another Collect composed for the 1549 Book. Its inspiration is drawn from the Epistle for the day. The Collect summarizes as does no other formulary in the Prayer Book the meaning of God's gift of His Son for our redemption. First of all, He did for us what we could never accomplish of our own power: namely, to be a sacrifice for sin that would satisfy the justice of God. For this we can only render in return our praise and thanksgiving. Secondly, He gave us an example of the kind of life God requires of us. If our gratitude for His sacrifice and example is sincere and heartfelt, then it will issue in our lives by daily endeavor to follow in the way of His life.

The 2d Sunday after Easter

his most holy life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. I St. Peter ii. 19.

THIS is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

The Gospel. St. John x. 11.

JESUS said, I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd; and know my sheep, and am known of mine, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

The Epistle. The 1549 Book added verses 19–20 to the selection of the Missals. The immediate context of this passage is furnished by the Epistle for the following Sunday. 1 Peter was written at a time of imminent persecution, and the author points to the example of the Lord as the one to be followed in such a time of unmerited and cruel suffering. Underlying the picture of our Lord is the ‘Suffering Servant’ passage of Isaiah liii. The lesson of this Epistle, as well as those for the following Sundays in Eastertide, was especially chosen for the benefit of the new members of the Church who had been initiated on Easter Even. It reminds them that though they have been delivered from the bondage of the world’s sin they are now all the more subject to the tribulations the unbelieving world can afflict. The Eastertide Epistles are a course in the character of Christian witness in a hostile and persecuting environment.

The Gospel. The same Gospel is chosen in the Sarum and Roman Missals. Compare with this Gospel those assigned to Tuesday in Whitsun Week (pp. 185–6) and in the Ordering of Priests (pp. 538–9). It is worth recalling that in the first ages of persecution the most common representation of our Lord in Christian art was the figure of the Good Shepherd. The following quotation from a sermon of the great preacher, F. W. Robertson (1816–53), is one of the finest commentaries ever written on this Gospel:

Beneath the burning skies and the clear starry nights of Palestine there grows up between the shepherd and his flock an union of attachment and tenderness. It is the country where at any moment sheep are liable to be swept away by some mountain-torrent, or carried off by hill-robbers, or torn by wolves. At any moment their protector may have to save them by personal hazard . . . Every hour of the shepherd’s life is risk. Sometimes for the sake of an armful of grass in the parched summer days, he must climb precipices almost perpendicular, and stand on a narrow ledge of rock, where the wild goat will scarcely venture. Pitiless showers, driving snows, long hours of thirst—all this he must endure, if the flock is to be kept at all.

And thus there grows up between the man and the dumb creatures he protects, a kind of friendship . . . You love those for whom you risk, and they love you; therefore it is that, not as here where the flock is driven, the shepherd goes before and the sheep follow him. They follow in perfect trust, even though he should be leading them away from a green pasture, by a rocky road, to another pasture they cannot yet see . . . Hirelings are shepherds, but not good shepherds . . . they are tested by danger . . . Now

The Third Sunday after Easter

THE THIRD SUNDAY AFTER EASTER.

The Collect.

ALMIGHTY God, who showest to them that are in error the light of thy truth, to the intent that they may return into the way of righteousness; Grant unto all those who are admitted into the fellowship of Christ's Religion, that they may avoid those things that are contrary to their profession, and follow all such things as are agreeable to the same; through our Lord Jesus Christ. *Amen.*

The Epistle. I St. Peter ii. 11.

DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

The Gospel. St. John xvi. 16.

JESUS said to his disciples, A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the

a man is a hireling when he does his duty for pay. He may do it in his way faithfully. The paid shepherd would not desert the sheep for a shower or a cold night. But the lion and the bear—he is not paid to risk his life against them, and the sheep are not his, so he leaves them to their fate . . . The cause of the sheep is not *his* cause.

THE THIRD SUNDAY AFTER EASTER

The Collect. One of the oldest in the Prayer Book, this Collect occurs in the Leonine Sacramentary among the Masses of April. The Gelasian Sacramentary preserved the tradition in appointing it for this Sunday, and so also did Alcuin in his supplement to the Gregorian Sacramentary. That the Collect refers to the newly baptized is obvious from the phrase 'those who are admitted into the fellowship . . .' The original form of the preamble exhibits the same reference: 'O God, who showest the light of truth that those wandering (*errantes*) in the way might return.'

The Epistle. The passage in the Sarum and Roman Missals continues through verse 19. The Reformers' division of verses between this Epistle and the one read on the preceding Sunday is more logical (see commentary, p. 172), though the two lessons have the same theme and were chosen for the same purpose. It is worth while to compare this Epistle with the one appointed for the Fourth Sunday after Epiphany (p. 114). While both St. Paul and the author of 1 Peter admonish Christians to be dutifully subject to the State, whatever punishments just or unjust it might inflict, they do so for different reasons. To the author of our Epistle, the 'powers that be' were of human ordinance, not of divine institution, and obedience to them by a life of good works and honest character was not only something owed them but more importantly a means of winning their respect and of putting to silence the malicious slanders of the pagan mobs against the Church. We should remember that in the first centuries the initiative towards persecution of the Christians came from the populace, not from the government magistrates, although the State had officially proscribed the profession of Christianity.

The Gospel. The choice of John xvi.16-22 is that of the Sarum and Roman Missals. With this Sunday there begins a series of selections

The 4th Sunday after Easter

Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

THE FOURTH SUNDAY AFTER EASTER.

The Collect.

O ALMIGHTY God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 17.

EVERY good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not

from the Farewell Discourse of our Lord to His disciples at the Last Supper, as recorded by the Fourth Evangelist. The reading continues through Whitsunday and includes the Gospels read on two holy days of the season, the feasts of St. Mark and of SS. Philip and James (pp. 238-9). It is not a course reading, but a sequence arranged to serve as a kind of 'advent season' for Whitsunday, beginning with our Lord's prediction of His death and resurrection and culminating in the gift of the Spirit after His final departure from the disciples' sight.

In this Gospel our Lord warns his disciples of His impending departure, that is, His death, which will bring great sorrow to His disciples but rejoicing to the world, which will consider that it has won the victory over Christ. But shortly thereafter the disciples will see their Lord again, glorious, exalted, and triumphant, and this will turn their sorrow into a joy that nothing can ever take away. In verse 19 the Evangelist uses two different words for 'see' after the phrases 'a little while.' In the first case he employs a term for seeing with the bodily eyes; in the second, he uses a word for spiritual sight. For the Fourth Evangelist considered the Ascension to have taken place before the resurrection appearances; in other words, our Lord's victory over death and evil was coincident with His exaltation and entrance into His eternal glory from whence He imparts to His own the gift of the Spirit. For the figure of the woman in travail, compare Isaiah xxvi.17ff., lxvi.7-9, Hosea xiii.13ff., and Micah iv.9ff.

THE FOURTH SUNDAY AFTER EASTER

The Collect. The Gelasian Sacramentary appointed this Collect for this Sunday, and Alcuin adopted it from the Gelasian for the Gregorian Sacramentary. The 1662 version altered the preamble of the original, which read: 'O God, who dost make the minds of faithful men to be of one will.' By this change he introduced an antithesis between the disorderly and rebellious 'wills and affections' of those who live contrary to God's law and purpose and the 'love' and 'desire' of those who obey His commandments and seek His promises. This contrast is in turn balanced by another: the varied 'changes of the world' that beset us and the abiding 'true joys' that steady and direct our lives towards the ends God has set for us. The Collect anticipates in a very apt way the one appointed for Ascension Day (p. 177).

Rogation Sunday

the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

The Gospel. St. John xvi. 5.

JESUS said unto his disciples, Now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

THE FIFTH SUNDAY AFTER EASTER, COMMONLY CALLED
ROGATION SUNDAY.

The Collect.

○ LORD, from whom all good things do come; Grant to us thy humble servants, that by thy holy inspiration we may think those things that are good, and by thy

The Epistle. This Epistle and the one for the following Sunday—both of them are also found in the Sarum and Roman Missals—are a continuous reading from the epistle of James. (The two selections are read as one Epistle on Thanksgiving Day; see pp. 265-6.) To modern ways of thinking the division between the two is awkward. The first selection breaks into the middle of one paragraph (vss. 12-18) and ends in the middle of another (vss. 19-27); the former treats of temptation, the latter, of Christian duties in word and deed. If we keep in mind, however, the fact that these selections were made primarily to instruct those who had been recently baptized—those who had been born to new life ‘with the word of truth’ and had become ‘first fruits’ of God’s new creatures—we may understand the reason for the curious division of this selection from James for the two Sundays. The basic theme of both Epistles is centered in the Word of God, and more specifically in its written embodiment in the Scriptures. On this Sunday the Epistle concerns the proper disposition needed for hearing and receiving this Word; next Sunday it treats of the good deeds that should follow. The writer of this Epistle was a man who believed very intensely that a ‘man’s religion is vain’ if its professions are not carried over into positive actions of charity, whether of word or deed. Thus (in chapter ii) he speaks trenchantly of the necessity of a man’s faith being exhibited by his works. The last verse of this Epistle might be translated thus: ‘Put away the foul rank growth of malice and receive humbly the word planted inwardly in you, which is able to save your souls.’

The Gospel. John xvi.5-15 is also the selection of the Sarum and Roman Missals. The disciples were disturbed by our Lord’s statement of His near departure and of their sorrow that would follow; but He said that it was for their good that He go away and not stay with them, because only thus could He pass through death to His glorification, and thence impart to them the Spirit. The coming of the Spirit was not a substitute for His presence, but a completion of it, which would then be available to all men and not limited by earthly restrictions of time and place.

The word ‘Comforter’ used here to denote the Holy Spirit means an advocate or helper,—one called in to help in a man’s defense, whether as witness, counselor, or pleader of his cause. The work of the Comforter is twofold: as a convictor of the world, that it has re-

Rogation Sunday

merciful guiding may perform the same; through our Lord Jesus Christ. *Amen.*

The Epistle. St. James i. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. John xvi. 23.

VERILY, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest

jected Christ who is the truth; and as a teacher of the faithful. In the former role He testifies to the world's sin, in its disbelief in Jesus and what He revealed, namely, God; He reveals the righteousness of Christ, when it is finally vindicated and proved by His Ascension; He announces judgment, because the triumph of Christ has exposed and routed the devil. As the teacher of the Church the Comforter brings not a revelation of new truth, but an ever deeper insight into the Truth revealed in Christ, and He will assist the faithful to discern the true import and significance of 'things to come' (i.e. either the coming Passion and Ascension, or the signs of the final end and Judgment). Therefore the Spirit's mission is exactly the same as that of the Son: to reveal the Father and to glorify the Son.

THE FIFTH SUNDAY AFTER EASTER

This Sunday is called Rogation Sunday because of the three Rogation Days which follow it (see p. 261). But the propers of the day are older than the adoption of the Rogation Days at Rome, and the aptness of them to the Rogation theme is coincidental.

The Collect. This also is from the Gelasian Sacramentary, from which it was incorporated in the Gregorian Sacramentary. The Rogation note, though not a factor in the composition of this Collect, is strikingly echoed in the preamble, 'from whom all good things do come.' The Collect also fits in well with the teaching of the Epistle.

The Epistle. For comments on this Epistle, see page 174, on the Epistle for the Fourth Sunday; also compare the Epistle for Thanksgiving Day, pages 265-6.

The Gospel. The Sarum and Roman Missals end this Gospel at verse 30, rather than verse 33. This selection is a continuation of the Gospel read on the Third Sunday (pp. 173-4), and like it lays stress on the inner, spiritual gifts of consolation and strengthening, which Christ leaves with His disciples after His departure. In the former Gospel it is joy, in this one it is peace. The first part of the Gospel concerning our confident and joyous access to God in prayer through Christ's name is especially appropriate for the inauguration of the Rogation season. The word 'proverbs' means here 'figurative lan-

Ascension Day

all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God. Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

ASCENSIONTIDE.

THE ASCENSION DAY.

The Collect.

GRANT, we beseech thee, Almighty God, that like as we do believe thy only-begotten Son our Lord Jesus Christ to have ascended into the heavens; so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

¶ *This Collect is to be said daily throughout the Octave.*

For the Epistle. Acts i. 1.

THE former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen: to whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: and, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith

guage.' To meditate upon the sayings and promises of our Lord in our prayers to the heavenly Father is the way to make them plain and to know 'the deep things of God' (cf. 1 Cor. ii.10).

ASCENSIONTIDE

The feast of the Ascension was instituted in the latter part of the fourth century by the church in Jerusalem, and from there it spread to the whole Church, East and West. We have seen (commentary, p. 162) that in the earliest times the Church celebrated the whole fifty days between Easter and Pentecost as a single festival of our redemption, including commemoration of the Passion, Resurrection, Ascension, and the coming of the Spirit all together. Only in the fourth century did the idea develop of separating the several events of our Lord's redemptive dispensation by distinct festivals viewed as historical anniversaries.

THE ASCENSION DAY

Old English usage calls this day Holy Thursday. The dating of this feast forty days after Easter is derived, of course, from Acts i.3, read in the Epistle.

The Collect. This is a translation of the Collect in the Sarum Missal, which in turn derives from the Gregorian Sacramentary. Cranmer substituted 'our Lord' for 'our Redeemer' after 'only begotten Son' and added 'heart' to 'mind.' The Collect is a perfect statement in prayer of the teaching of Col. iii.1-2, read as the Epistle on Easter Day (p. 164). The rubric restoring the Octave was added in the 1928 Book.

The Epistle. This is the appointment of the Sarum and Roman Missals. The account of the Ascension in the Book of Acts is distinctly a later development of the more primitive tradition of the Gospels that links the Resurrection and Ascension together and makes the resurrection appearances of our Lord manifestations of His exalted and glorious state. This is clearly seen in the juxtaposition of this Epistle with the Gospel from Luke xxiv.49-53. The same author wrote both the Gospel and the Acts, yet in the former he places the Ascension on the

Ascension Day

he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

The Gospel. St. Luke xxiv. 49.

JESUS said, Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, praising and blessing God.

¶ *The same Collect, Epistle, and Gospel shall serve for every day after, unto the next Sunday, except upon the Feast of St. Philip and St. James.*

day of the Resurrection itself; in the latter it occurs after 'forty days.' This discrepancy may be explained by the fact that he wrote his second volume some years after the Gospel; but more probably it is owing to the hand of a reviser of Acts, who, knowing a tradition of resurrection appearances over a period of several weeks (cf. 1 Cor. xv.1ff.), made a rough guess of a forty-day period for these events. There is a marked similarity in this account with the final resurrection appearance recorded in Matthew (xxviii.16-20), for in each case the great commission of our Lord is given to His disciples to preach the gospel in all the world. Another point of interest in the Acts narrative is the statement that the Lord would return 'in like manner' as He ascended into heaven. This suggests that the Ascension experience was that of the glorified Christ, and hence similar to the most primitive tradition of the resurrection appearances. Theologically considered the Ascension means: (1) the earnest of our eternal fellowship with God, through the Manhood transfigured and transformed which Christ has taken into heaven; and (2) the immediate access we have to God, through the Spirit which Christ now gives us and by the eternal priestly intercession which He makes for us at His Father's side.

The Gospel. The 1928 revisers substituted this account of Luke xxiv.49-53 for the selection of the Missals and preceding Prayer Books, Mark xvi.14-20. The older lesson is not an original part of Mark's Gospel, but a second century appendix of little independent value in the formation of gospel tradition. The new choice has precedent in the usage of the Eastern Church and in the Ambrosian rite of Milan.

The rubric was added in the 1892 Book.

Sunday after Ascension

THE SUNDAY AFTER ASCENSION DAY.

The Collect.

O GOD, the King of glory, who hast exalted thine only Son Jesus Christ with great triumph unto thy kingdom in heaven; We beseech thee, leave us not comfortless; but send to us thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. *Amen.*

The Epistle. 1 St. Peter iv. 7.

THE end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. *Amen.*

The Gospel. St. John xv. 26, and part of Chap. xvi.

WHEN the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning. These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not

THE SUNDAY AFTER ASCENSION DAY

The Collect. This was composed for the 1549 Book on the basis of an antiphon sung at Vespers on Ascension Day. The old Latin Collect for this Sunday had no seasonal reference. The antiphon had a special association for Englishmen because it had often been sung by the Venerable Bede during his last illness. His death occurred at the time of the Vespers Office on Ascension Eve, 735. The address of the antiphon is to Christ as 'the King of glory'—this title is also used in the *Te Deum* (p. 10) and the Ascension Day Psalm (xxiv.7-10). The antiphon also reads 'leave us not orphans,' for which Cranmer substituted the less colorful word 'comfortless.' The word 'comfort' bears here its archaic meaning of 'strengthen' (as in the Comfortable Words, p. 76) as well as its derivative connotation of 'console.'

The Epistle. The lessons for this Sunday are much older than the establishment of an Octave of Ascension Day in the twelfth century; therefore they continue the themes of the other Sundays after Easter in their looking forward to Whitsunday. This Epistle, 1 Pet. iv.7-11, also appears in the Missals and continues the readings of the Second and Third Sundays after Easter. It consists of a series of brief exhortations respecting Christians' service to one another in good works and in worship according 'as every man hath received the gift'—namely, the gift of the Spirit. A strong advent note pervades the whole passage; in its original intent it referred to the Second Coming of the Lord, but in the context of this Sunday, the passage gives a vivid sense of expectation of the coming Pentecost.

The Gospel. John xv.26-xvi.4a is also appointed in the Sarum and Roman Missals. It is part of the sequence of Gospels of the three preceding Sundays, having to do with the Comforter promised by our Lord. In this Gospel the Comforter is the Advocate of truth, who assists the disciples in bearing witness to their faith before the world and who supports them in the trials of persecution.

Whitsunday

known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them.

WHITSUNTIDE.

PENTECOST, COMMONLY CALLED WHITSUNDAY.

The Collect.

O GOD, who as at this time didst teach the hearts of thy faithful people, by sending to them the light of thy Holy Spirit; Grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in his holy comfort; through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unity of the same Spirit, one God, world without end. *Amen.*

¶ *This Collect is to be said daily throughout Whitsun Week.*

For the Epistle. Acts ii. 1.

WHEN the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers

WHITSUNTIDE

The feast of Pentecost originally concluded the great fifty days of celebration that began at Easter. Its rites were exactly comparable to those observed at the beginning of the season—the long vigil service, the baptisms, and the concluding Mass at dawn; but, because of the great dignity of the festival, it soon took on an extended season of its own. The Gelasian Sacramentary provides propers for the Octave, as well as for the Ember days that fall within the week; the Gregorian Sacramentary added Masses for Monday and Tuesday, and at a much later time one for Thursday. Only in the tenth century did the Feast of the Trinity begin to displace the Octave celebration, and even so there are relics of the Octave propers mingled among those for Trinity Sunday.

PENTECOST, COMMONLY CALLED WHITSUNDAY

The name Pentecost was taken over by the Church from Judaism and means 'fiftieth' day. Among the Jews the festival was known as the Feast of Weeks, and it was a thanksgiving for the wheat harvest. In the time of our Lord the Jews also commemorated at this feast the giving of the Law, and thus the foundation of 'the Jewish Church' (see below, on the Epistle). The English and other northern European peoples called the day 'White Sunday' from the white garments worn by the newly baptized on this day: climatic conditions in the northern lands made this feast more favored for the conferring of baptism than Easter.

The Collect. This Collect derives from the Gregorian Sacramentary, where it was appointed not for the Vigil Mass but for the Sunday morning Mass at St. Peter's basilica. The noteworthy point in this Collect is its teaching that we may rejoice in the comfort (i.e. strength) of the Holy Spirit only if we allow Him to guide our judgment 'in all things.' The Spirit first illumines our minds with the discernment of true and righteous courses of action, and then He strengthens our wills so that we may accomplish His will with joy.

The rubric was added in the 1928 Book.

Whitsunday

in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

The Gospel. St. John xiv. 15.

JESUS said unto his disciples, If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled,

The Epistle. Acts ii.1-11 was the Epistle for the Sunday Mass in the Missals. At the Vigil Mass Acts xix.1-8 was read. The account of the Church's first Pentecost, when the Spirit descended upon the disciples, was considered so significant by the Third Evangelist that he made it the key to his whole story of the spread of the gospel throughout the world: for the Spirit empowered the apostles to preach boldly the good news about Jesus, even in the very city from which they had ignominiously fled after the Lord's arrest. The occasion was auspicious. Many pilgrims from all the provinces of the Empire were in Jerusalem to celebrate the feast, and the proclamation of the gospel at this time would ensure for it as quick and as far-reaching an extension as possible. For the Evangelist, however, there was a deeper meaning in this event than its mere historical significance. It was the inauguration of a new dispensation of grace superseding the old covenant of the Law, the giving of which, as we have stated above, the Jews commemorated at Pentecost. The new law, just as the old, was given in a marvelous aura of wind and fire. The parallel is clear if one reads the description of the giving of the Law to Moses in the writing of a Jewish philosopher, Philo of Alexandria, who lived in the first century after Christ: 'I should suppose that God wrought on this occasion a miracle of a truly holy kind by bidding an invisible sound to be created in the air more marvellous than all instruments . . . which giving shape and tension to the air and changing it to flaming fire, sounded forth like the breath through a trumpet an articulate voice so loud that it appeared to be equally audible to the farthest as well as the nearest.' Furthermore, our Evangelist saw in this first Christian Pentecost the fulfilment of the Precursor's prediction that the One who would come after him would baptize 'with the Holy Ghost and with fire' (Matt. iii.11; Luke iii.16). Many scholars believe that the Evangelist has himself been responsible for changing an account of a fervid experience of 'speaking in tongues' (cf. 1 Cor. xiv.1ff.) into a symbolical witness of the faith in various languages and dialects, for it is quite likely that two languages at the most, Aramaic and Greek, would have sufficed for the apostles' audience. By making the miracle of tongues a gift of many languages the Evangelist has, however, given emphasis to the universal, worldwide scope of the gospel.

Whitsunday

neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you: for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.

¶ *If in any Church the Holy Communion be twice celebrated on Whitsunday, the following Collect, Epistle, and Gospel may be used at the first Communion.*

The Collect.

ALMIGHTY and most merciful God, grant, we beseech thee, that by the indwelling of thy Holy Spirit, we may be enlightened and strengthened for thy service; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

The Epistle. 1 Corinthians xii. 4.

NOW there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as

The Gospel. The 1549 Book adopted the Gospel of the Vigil Mass in the Missals, John xiv.15-21; the 1552 Book extended this to include the Gospel appointed in the Missals for the Sunday Mass (vss. 23-31). This Gospel sums up all the teachings of the Gospels appointed for the four preceding Sundays—the gift of the Comforter and what that gift means in the life of Christ's disciples. There is also much in it about the new commandments given by our Lord, the commandments of love, which take the place of the Law of the old covenant.

The provision of an alternative set of propers for an early celebration on Whitsunday is an innovation of the American 1928 Book. The selections are all new, none of them being based on the ancient Vigil Mass. Since Whitsunday ranks with Christmas and Easter as a major holy day when all the faithful are expected to receive the Holy Communion, an extra Eucharist on this day meets a real need.

The Collect. The author of this Collect is unknown. The coupling of 'enlightened' and 'strengthened' as an expression of the 'indwelling' activity of the Spirit within us, making us obedient and ready in God's service, is very similar in thought to the other Collect for Whitsunday (see commentary, p. 180).

The Epistle. 1 Corinthians xii.4-14 is one of the most characteristic passages in St. Paul's letters. Here is set forth in sum his doctrine of the nature of the Church as one Body of Christ, given life by Christ's Spirit, and its several members ministering in various ways one to the other to the profit of the whole through the several gifts the Spirit imparts to each. Compare this Epistle with the one appointed for the Second Sunday after Epiphany (p. 111). The gifts include spiritual and mental endowments, practical works of mercy, and various ministries of the word. Notice also the typical Pauline emphasis upon the equality of status, if not of spiritual gift, of all the members of the Body, without distinction of race or class.

Monday in Whitsun Week

he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

The Gospel. St. Luke xi. 9.

JESUS said to his disciples, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

MONDAY IN WHITSUN WEEK.

The Collect.

SEND, we beseech thee, Almighty God, thy Holy Spirit into our hearts, that he may direct and rule us according to thy will, comfort us in all our afflictions, defend us from all error, and lead us into all truth; through Jesus Christ our Lord, who with thee and the same Holy Spirit liveth and reigneth, one God, world without end. *Amen.*

For the Epistle. Acts x. 34.

THEN Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness,

The Gospel. This Gospel is the same as the second half of the Gospel appointed for the Rogation Days (pp. 262-3). The final verse determined its selection for this service. In Matthew, however, instead of 'Holy Spirit' we read 'good things' (vii.11). The Lukan form is not, however, any the less instructive, even though it may not be original. If God wishes to give us material blessings, certainly He desires us to have spiritual blessings, and especially the highest and greatest of them, His Holy Spirit.

MONDAY IN WHITSUN WEEK

The old Roman station for this day was the basilica of St. Peter's Chains, which stood near the headquarters of the City Prefect. This circumstance may explain why the Epistle with its sermon by St. Peter was chosen, and why the Gospel with its theme of judgment was selected. Also the references to Baptism in the Epistle were relevant to the baptisms customarily administered at Pentecost.

The Collect. This was composed for the 1928 American Book; its author is unknown. Several phrases in it recall the various Collects in the Sarum Missal for the Whitsun Week Masses. To the Collect for the following day, which centers its thought in the Church, this Collect serves as a suitable complement with its mention of the more personal graces of the Holy Spirit.

The Epistle. The Roman and Sarum Missals begin this Epistle at verse 42, thus avoiding too much duplication with the Epistle for Easter Monday (see p. 166). The addition of verses 44-8 not only serves to complete the story of St. Peter's visit with Cornelius, but also introduces the themes particularly suitable for Pentecost: the gift of the Spirit (and that too upon Gentiles) and Baptism. Notice particularly that in this instance the coming of the Spirit preceded the act of baptizing instead of following it—the more normal sequence. This was an extraordinary event, and to the Evangelist it was highly symbolic, for it is the first instance in his narrative of preaching the gospel to Gentiles, and this is done by no less a figure than Peter.

Monday in Whitsun Week

is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: him God raised up the third day, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

The Gospel. St. John iii. 16.

GOD so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world

The Gospel. John iii.16-21 is also the selection in the Sarum and Roman Missals. The immediate context of the passage will be found in the Gospel for Trinity Sunday (pp. 187-8). Here we have the Evangelist's reflection and comment upon the conversation he has attributed to our Lord and Nicodemus concerning the need of re-birth by the Spirit. In these words he summarizes the essence of the gospel in his own most characteristic way. God's supreme act of love for us was the revelation of His only Son. Belief in Him not only saves us from the condemnation of God's just judgment upon evil, but transforms our lives so that they exhibit the light and truth of God. The selection of this passage among the Whitsuntide propers was evidently made with a regard to the newly baptized, who in their admission to the fellowship of Christ's believers had been illuminated with the truth and were thereby manifested as children of light redeemed from among those who 'loved darkness' and whose 'deeds were evil.'

Tuesday in Whitsun Week

through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

TUESDAY IN WHITSUN WEEK.

The Collect.

GRANT, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name; through Jesus Christ our Lord, who liveth and reigneth with thee and the same Spirit, one God, world without end. *Amen.*

For the Epistle. Acts viii. 14.

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

The Gospel. St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some

TUESDAY IN WHITSUN WEEK

The Collect. This Collect was an addition of the 1928 Book. Its opening phrase is taken from the Collect for Friday in Whitsun Week found in the Sarum and Roman Missals. It is an intercession for the Church, that through the gift of the Spirit it may be united and empowered for its worldwide mission.

The Epistle. This Epistle, also appointed for this day in the Sarum and Roman Missals, is one of the primary testimonies in the New Testament to the Baptism with the Holy Spirit which the Apostles transmitted to those who believed the gospel and were baptized in Christ's Name. In our American Prayer Book this lesson is also appointed to be read in the Order of Confirmation (see p. 296).

The Gospel. John x.1-10 is also the Gospel appointed in the Sarum and Roman Missals. See the commentary on the Gospels for the Second Sunday after Easter (p. 172) and the Ordering of Priests (pp. 538-9).

Trinity Sunday

other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.

TRINITY SEASON.

TRINITY SUNDAY.

The Collect.

ALMIGHTY and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty to worship the Unity; We beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest, one God, world without end. *Amen.*

For the Epistle. Revelation iv. 1.

AFTER this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it

TRINITY SEASON

Our Prayer Book follows the Sarum Missal, and the custom generally followed in northern Europe during the Middle Ages, of dating the remaining Sundays of the year after the Feast of the Trinity, which from the tenth century gradually supplanted the celebration of the Octave of Pentecost. The older practice of the Gallican Churches was to number the Sundays after Pentecost, and this custom was officially adopted by the Roman Church in 1570 in the revised Missal set forth by Pope Pius V. Thus in the Roman Missal what is called the Second Sunday after Pentecost is named the First Sunday after Trinity in the Sarum Missal and in the Prayer Book, and so on throughout the season. For the lectionary system of these Sundays, see the commentary on page 189.

TRINITY SUNDAY

The Feast of the Trinity was instituted by Bishop Stephen of Liège (903–20) and spread very quickly through the churches of the Low Countries, Germany, and England. Only later in the Middle Ages was it taken up, through the influence of the monastic orders, by churches in France, Spain, and Italy. The papacy for a long time resisted its adoption at Rome, partly because conservatism opposed the introduction of purely theological feasts having no basis in historical event, and partly because, as the Popes said, every Eucharist was a festival in honor of the Holy Trinity. Finally in 1334 Pope John XXII directed the feast to be observed throughout the Church. Yet its position in the Roman Missal compares exactly with that of a Saint's Day in our Prayer Book when it falls on a Sunday. It displaces the Sunday propers on the day, but not on the week following, and the Collect for the Octave of Pentecost is said after the Collect for the special feast at the Sunday Mass. This feast owed its popularity in England to its association with St. Thomas Becket, who directed its regular observance throughout the realm.

The propers for the feast go back to a little sacramentary of votive Masses drawn up by Alcuin for the private devotions of priests. This book contained Masses for each day of the week, and two of them were designated for use on Sundays: a Mass of the Holy Trinity,

Trinity Sunday

were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first was like a lion, and the second like a calf, and the third had a face as a man, and the fourth was like a flying eagle. And the four living creatures had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are, and were created.

The Gospel. St. John iii. 1.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night,

and a Mass for the Grace of the Holy Spirit (cf. p. 67). These votive Masses proved to be very popular and were copied into many medieval sacramentaries and missals. The Votive Mass of the Holy Trinity, always associated with Sunday, was the basis for the prayers of the new feast of the Trinity inaugurated in the early tenth century. Generally the feast was celebrated on the Octave of Pentecost, but in some medieval churches it was observed on the last Sunday before the beginning of Advent. The Gelasian and later Gregorian Sacramentaries, of course, know nothing of this feast and speak of this Sunday as the Octave of Pentecost. In the early Gregorian Sacramentary the Sunday is 'vacant'; it has no liturgical propers because it follows the long vigil service and ordination mass of Ember Saturday (cf. p. 260).

In the Eastern Churches this Sunday is observed as a feast of All Saints (p. 256). Thus it follows the festival of the beginning of the Church with a commemoration of all its faithful departed members. The Western Church on the other hand has given a different point of view to the stages of the Church Year by concluding the sequence of observances of God's self-disclosure of Himself and of His redemptive purposes in time with a celebration of that ultimate revelation of what He is through all eternity, Three Persons in One God. The differences now in use among the Western Churches in their methods of designating the Sundays that fall between Pentecost and Advent are also not without instructive value. Those that date the Sundays after Pentecost suggest the long period of the historic Church's life under the guidance of the Holy Spirit until the final Advent when time shall be no more. On the other hand those that date the Sundays after Trinity imply a season of instruction and discipline complementary to, not continuous with, the seasons of historic commemoration, in which the implications of the historic revelation of Father, Son, and Holy Spirit are studied and applied to the Church's inner life and outer witness.

The Collect. This Collect derives from the sacramentary of votive Masses prepared by Alcuin and mentioned above. It cannot be traced to an earlier source. Its language, however, is very similar to that of the Proper Preface for this Sunday (p. 79), which is found in both the Gelasian and Gregorian Sacramentaries for the Octave of Pentecost. The translation of the 1549 Book, revised in 1662, was closer to the Latin original in reading: 'that through the steadfastness of this faith, we may evermore be defended . . .' For comment upon the doctrine

The First Sunday after Trinity

and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.

THE FIRST SUNDAY AFTER TRINITY.

The Collect.

○ GOD, the strength of all those who put their trust in thee; Mercifully accept our prayers; and because,

of the Trinity and its first formulation in a universal 'confession' of the Church, see the notes on the Nicene Creed, page 71.

The Epistle. This lesson was originally the one for the Octave of Pentecost. It occurs in the Sarum Missal on this Sunday (though without the last two verses). Now the Roman Missal appoints Rom. xi.33-6 for this feast. The vision of the seer of Patmos of the solemn majesty of God upon His throne in heaven must be comprehended with the imagination; its details should not be considered either literally or allegorically. The twenty-four elders were possibly angels, though later church tradition identified them with the twelve patriarchs of the Old Testament and the twelve Apostles of the New. Similarly the 'four living creatures' were somewhat comparable to the four creatures of Ezek. i.4-14; but again, tradition made them symbols for the four Evangelists (cf. the Epistle for All Saints, pp. 256-7). The 'seven lamps of fire,' 'which are the seven Spirits of God,' are quite obscure, but this verse may have been the occasion for selecting this passage as the Epistle for the Octave of Pentecost. The seven lamps were allegorized by the Church as the traditional sevenfold gifts of the Holy Spirit; in the original intent of the seer they are merely symbols of fiery beings who surround the throne of God. The *Sanctus* of the heavenly creatures recalls Isaiah vi.1ff. It is the classic summation of the praise that is offered continually before God by the hosts of heaven. Notice that the Isaiah passage is appointed in the lectionary as the first lesson at Morning Prayer on this Sunday.

The Gospel. The Gospel also, like the Epistle, belongs to an Octave of Pentecost, because of its reference to Baptism with water and the Holy Ghost. It occurs in the Sarum Missal, but the Roman Missal has a 'Trinity' lesson, Matt. xxviii.18-20. In this Gospel Nicodemus represents Judaism, and the conversation between him and our Lord is in a sense a reflection of the Fourth Evangelist's apology for Christianity against the older faith. Not the evidence of signs and miracles, but the change of life and the spiritual rebirth that faith in Christ bring are important. There have been many men who have worked miracles, but it is only the Spirit which is from God that can bring men into the Kingdom of God. The revelation of this truth has come through Him who descended from heaven as well as ascended to heaven, not from one (like Moses) who only ascended (see p. 275).

The First Sunday after Trinity

through the weakness of our mortal nature, we can do no good thing without thee, grant us the help of thy grace, that in keeping thy commandments we may please thee, both in will and deed; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John iv. 7.

BELOVED, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him, because he first loved us. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.

THE FIRST SUNDAY AFTER TRINITY

The early Roman system of reckoning the Sundays of this season was to group them about certain fixed feasts. There was provision for ten Sundays after Easter (exclusive of Pentecost and its Octave), one Sunday before and six after the Apostles, that is, SS. Peter and Paul (June 29th), five Sundays after St. Lawrence (August 10th), and six after St. Cyprian (September 14th), with spaces also for the 'vacant' Sundays after the summer and autumn Ember Days. Medieval sacramentaries and missals developed other schemes of numeration, some dating the Sundays after Pentecost, and others after Trinity. The result was a dislocation of many of the propers originally belonging together. The Prayer Book of 1549 made further alterations, so that there is seldom a unity of theme in the propers for these Sundays. In most cases we have no way of knowing the reason for the selections in the first place, except that the Epistles (see commentary, p. 189) preserve relics of a course reading.

The Collect. In the Gelasian Sacramentary this Collect is appointed for the sixth Sunday after the Octave of Easter. In Alcuin's supplement to the Gregorian Sacramentary it was placed on the First Sunday after Pentecost. Cranmer's translation is quite faithful to the original, except that in the preamble he substituted 'trust' for 'hope.' The Collect is closely akin in thought to the Collect for Easter Day (p. 163); it reminds us of the necessity of the help of God's grace both to will and to do what is pleasing to Him. Our own strength is not in itself sufficient to obey His commandments or to do any 'good thing.'

The Epistle. The seventh-century Roman lists of Epistles provide selections from the general or Catholic epistles for ten Sundays after Easter, and then a list of forty-two readings from the Pauline Epistles, including Hebrews, for use on Sundays after the feast of SS. Peter and Paul. Our Prayer Book inherits this system, by way of the Sarum Missal, as follows: the first three Sundays after Trinity have the old lessons appointed for the Seventh through the Ninth Sundays after Easter; the Fourth Sunday draws from the summer Embertide lessons; the Fifth Sunday has the Epistle of the ancient tenth Sunday after Easter; and beginning with the Sixth Sunday and carrying through the

The First Sunday after Trinity

The Gospel. St. Luke xvi. 19.

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Twenty-fourth Sunday after Trinity (with the exception of the Eighteenth Sunday) a course reading from the Pauline Epistles is provided. In the present Roman Missal these Epistles all occur one Sunday earlier than in the Sarum Missal or the Prayer Book because its scheme is based upon a reckoning of Sundays after Pentecost rather than after Trinity.

The selection from 1 John iv.7-21 is a commentary upon John iii.16 (read on Whitsun Monday, p. 184), and a most typical 'Johannine' exposition of the essence of the Christian revelation: 'God is love.' God is not love in an abstract way, but in living, personal activity and relationships. Love is the highest attribute of His Being, and it has been manifested in two ways: in the divine initiative which sent the only-begotten Son of God into the world to redeem it from sin and to give us eternal life in fellowship with Him, saving us from all tormenting fear of condemnation in the day of Judgment; and in the Holy Spirit indwelling in our hearts, perfecting in us not only a love responsive to His initial outreach towards us but also a love shown forth in our relation with our fellows. Because He loved, we love; and as He loved us, we ought to love one another. The two chief commandments of love (cf. p. 69) go together, for the love of our neighbor is the outward test by which we may know the reality and sincerity of our inward love of Him who is invisible but whose nature and purpose were made known to us in Jesus.

The Gospel. Luke xvi.19-31 is the appointment of the Sarum Missal; in the Roman Missal it is not a Sunday Gospel, but is assigned to the Mass for Thursday after the Second Sunday in Lent (see p. 194). The story of the rich man and Lazarus was a popular tale among the Jews, illustrating the truth that future rewards and punishments in the otherworld by no means correspond to earthly fortunes. Our Lord took this story and gave it a moral of His own. Signs and miracles, however extraordinary, will not lead men to repentance if they have closed their eyes and blinded their hearts to the light of God's revelation already available to them in the Scriptures. The Evangelist no doubt saw in this teaching a clue to the disbelief of the Jews in Jesus. They had frequently demanded of Him a sign revealing His true person and mission; but the supreme sign, His Resurrection, had not convinced them because they were hardened against accepting the way in which the Messianic expectations of the Old Testament ('Moses and

The 2d Sunday after Trinity

THE SECOND SUNDAY AFTER TRINITY.

The Collect.

O LORD, who never failest to help and govern those whom thou dost bring up in thy stedfast fear and love; Keep us, we beseech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. I St. John iii. 13.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

the prophets') were fulfilled in Him, particularly in His care and concern for the outcast and neglected poor. Indifference to the misery of others and contempt for the unfortunate are the very antithesis of the spirit of brotherly love which should, as the Epistle for this Sunday reminds us, characterize the follower of Christ. The details of the scene in the otherworld contained in this story belong to the conventional beliefs of the Jews in the time of our Lord, and should be taken pictorially, not literally. The name Lazarus (derived from Eliezer) is probably symbolical, for it means 'helped by God.' This is the only story recounted by our Lord in which a proper name appears, but it is needed for the purposes of the conversation. The rich man is often referred to as Dives, a Latin word meaning simply 'a wealthy person.'

THE SECOND SUNDAY AFTER TRINITY

The Collect. The Gelasian Sacramentary assigns this Collect to the Sunday after Ascension Day; Alcuin appointed it in the Gregorian Sacramentary for the Second Sunday after Pentecost. The 1662 Prayer Book revisers rearranged and expanded its several clauses. The 1549 Book followed more closely the Latin: 'Lord, make us to have a perpetual fear and love of thy holy name: for thou never failest to help and govern them whom thou dost bring up in thy steadfast love.' Even so, Cranmer's version does not catch the illuminating metaphor of the original, which likens God's help and governance to that of a pilot or helmsman. We reverence and fear the pilot because he alone can bring us safely to our destination; we love him because he never abandons that care and concern for us from the moment we have placed ourselves in his hands.

The Epistle. The Missals conclude this Epistle with verse 18. The themes of this Epistle are very similar to those contained in the Epistle for the preceding Sunday (p. 189). The new note is the assurance given to overly scrupulous brethren who fear that they do not or cannot measure up to God's demands. The writer points out that we may allay such scruples by a simple test drawn from our experience: do we endeavor to imitate Christ in deed as well as word, and to keep His commandments of love for one another? If we do, then we may have confidence in the Spirit's witness within us that we 'are of the

The Third Sunday after Trinity

The Gospel. St. Luke xiv. 16.

A CERTAIN man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

THE THIRD SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee mercifully to hear us; and grant that we, to whom thou hast given an hearty desire to pray, may, by thy mighty aid, be defended and comforted in all dangers and adversities; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. Peter v. 5.

ALL of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore

truth,' that our prayers are answered, and that we are doing 'those things that are pleasing in his sight.'

The Gospel. The Matthean version of the parable of the Great Feast is read on the Twentieth Sunday after Trinity (see p. 218). The heavenly banquet was a figure commonly used by our Lord and His contemporaries to portray the life of the Kingdom. The immediate context of this parable, as given by the Third Evangelist, makes this meaning more emphatic: 'Blessed is he that shall eat bread in the kingdom of God' (vs. 15). In our Lord's treatment of the theme it is made clear that the privileged and prudent have been deaf to His invitation to the Messianic feast, but that their places have been taken by the poor and unfortunate. The Evangelist has heightened this all the more by duplicating the last-minute invitations. Those called from 'the streets and lanes of the city' represent the underprivileged Jews; those from 'the highways and hedges' outside the city are the outcast Gentiles. It was the 'sinners,' not the 'righteous,' who responded readily and gladly to our Lord's call, 'Come; for all things are now ready'—namely, the Kingdom of God is at hand; repent, and believe the good news.

THE THIRD SUNDAY AFTER TRINITY

The Collect. This Collect first appears in the late Gregorian Sacramentary, from which it was taken up by the Sarum Missal, but it did not find a place in the Roman Missal. The 1662 revisers added the final clause, 'and comforted in all dangers and adversities.' In the Latin the words 'our deprecation' (not 'us') are the object of 'hear.' The whole Collect has much the same tone as those of the Pre-Lenten Sundays, and if it was not composed at the same time, it at least reflects conditions similar to those that produced the Collects for Septuagesima and Sexagesima.

The Epistle. The Missals omit the opening verse of this Epistle, with its citation from Prov. iii.34, for it really belongs to the preceding verses of chapter v having to do with the mutual duties to one another of the elders and younger members in the Church. With verse 6 a new section begins, continuing the theme of the Eastertide course of readings designed to encourage new converts to patient and stead-

The Third Sunday after Trinity

under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

The Gospel. St. Luke xv. 1.

THEN drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying, What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

fast perseverance through persecutions and afflictions (cf. pp. 172-3 and 189). Suffering for the faith is the common lot of Christian brethren everywhere; but those who place their reliance upon God's strengthening grace will win the victory.

The Gospel. The parables of the Lost Sheep and the Lost Coin are a correlative pair that teach the same lesson—the unstinting and unsparing love of God seeking out every lost soul however insignificant it may be, and His joy in finding and rescuing it from evil. This was a new and disturbing note in our Lord's teaching. The Pharisees and scribes believed that God was ever ready to welcome repentant sinners, but they never thought of God as searching out the unrepentant, least of all the despised and hated sinners such as were the publicans. Our Lord came first and foremost to seek and to save those that were lost, however degraded and excluded from respectable society; to Him every individual was of infinite worth because he was the object of God's redeeming love. His ministry failed only with those self-righteous persons who felt no 'need of repentance.' These two parables are followed by a third one on the same theme, though presented in a different way—the parable of the Prodigal Son, read as the Gospel on the Ninth Sunday after Trinity (pp. 201-3). One should be cautious not to turn these parables into allegories. The ninety-nine sheep within the fold and the nine safe and secure pieces of silver are necessary details of the stories to point up the tragedy of the lost objects and the joy of the owner in finding them. They are not meant to suggest either that there are persons who are so righteous as to need no repentance, or that one repentant sinner is worth more than many righteous persons.

The 4th Sunday after Trinity

THE FOURTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; Increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for the sake of Jesus Christ our Lord. *Amen.*

The Epistle. Romans viii. 18.

I RECKON that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

The Gospel. St. Luke vi. 36.

BE ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you

THE FOURTH SUNDAY AFTER TRINITY

The lessons for this Sunday appear in the seventh-century Roman lists as alternatives for use on the Saturday of the summer Ember Days. When these days were finally fixed to fall within Whitsun week, the Roman Missal shifted the Gospel, though not the Epistle, to the First Sunday after Pentecost. The Sarum Missal retained the propers for this Fourth Sunday after Trinity.

The Collect. This occurs first in the later editions of the Gregorian Sacramentary; in the Roman Missal it is assigned to the Third Sunday after Pentecost. The Prayer Book version has made a slight, but not unimportant, change in the final clause. The original Latin translated literally reads: 'that we so pass through temporal good things that we lose not eternal good things.' Our Prayer Book form, by omitting the word 'good,' makes the Collect apply to times of adversity no less than of prosperity; but by adding the word 'finally' it unnecessarily introduces a suggestion of rewards after this life and misses the true relation of eternal goods to temporal experience. The eternal always stands as a present reality over against the changes of time, not merely as its final end and consummation. In our enjoyment of temporal blessings we should not miss their eternal values and reference here and now in this present life.

The Epistle. In this passage St. Paul gives us an insight into his hope. It is a vision that he had of the transformation of the whole realm of creation, animate and inanimate, when the curse of suffering and corruption brought into this world by the Fall of Adam would be no more and men would regain their true destiny as children of God, no longer subject to the decay of their physical bodies or to the bondage of sin over their minds and wills. For St. Paul man is organically related to the whole natural order, and his redemption involves the glorious transfiguration of the cosmos.

The Gospel. These sayings of our Lord have parallels in the Gospel of Matthew (vii.1-5, x.24, and xv.14), though not always in the same context. Intended originally as an Embertide lesson, this Gospel was selected as advice for pastors and teachers about their attitudes towards

The Fifth Sunday after Trinity

again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

THE FIFTH SUNDAY AFTER TRINITY.

The Collect.

GRANT, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; through Jesus Christ our Lord. *Amen.*

The Epistle. I St. Peter iii. 8.

BE ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for

those committed to their charge. Harsh judgments and petty fault-finding have been a besetting temptation to religious leaders, not only to the Jewish teachers of our Lord's time but also to the ministers of Christ's Church. Among religious people generally there is often a tendency to ignore in themselves the very faults and failings which they are ready to find in others.

THE FIFTH SUNDAY AFTER TRINITY

The selections appointed to be read on this Sunday were originally assigned to the Sunday before St. Peter's Day (see commentary, p. 189).

The Collect. In the Leonine Sacramentary this Collect appears in one of the Masses for the month of July; thence it was taken up by the Gregorian Sacramentary, first among the 'daily prayers,' later as the Collect for the Fifth Sunday after Pentecost. It has been aptly stated that the Collect 'recalls the disasters of the dying Western Empire' at the time of the barbarian migrations and settlements in the fifth and sixth centuries. The 1662 revisers, at the suggestion of Bishop Wren, substituted the word 'Church' for 'congregation' because of a distaste for the Puritans' preference for the latter term. The word *ecclesia* (commonly translated 'Church') literally means an assembly, but in Biblical usage it refers to the assembly of the people of God as those with whom He has entered into a special covenant-relationship.

The Epistle. This Epistle is the last of the ancient series for the Sundays after Easter, chosen from the General Epistles, and it continues the theme of patient and peaceable endurance in the face of persecution. The inspiration of this particular passage is drawn from Psalm xxxiv.12-14, which is quoted in verses 10-12.

The Fifth Sunday after Trinity

righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.

The Gospel. St. Luke v. 1.

IT came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesaret, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. For he was astonished, and all that were with him, at the draught of the fishes which they had taken: and so was also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all, and followed him.

The Gospel. This story of the miraculous draught of fishes is the Lukan version of the calling of the first disciples of Jesus. For the Matthean account, see the Gospel for St. Andrew's Day, page 227. The Fourth Evangelist has still another tradition respecting the initial call of the first disciples (John i.35ff.), and in his Gospel the miraculous catch of fish is contained in one of the resurrection narratives (John xxi.1ff.). The Lukan story was chosen for this Sunday because of the special prominence given in it to St. Peter, in view of the approaching feast day of the Apostle (see commentary, p. 195).

The Sixth Sunday after Trinity

THE SIXTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, who hast prepared for those who love thee such good things as pass man's understanding; Pour into our hearts such love toward thee, that we, loving thee above all things, may obtain thy promises, which exceed all that we can desire; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans vi. 3.

KNOW ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

The Gospel. St. Matthew v. 20.

JESUS said unto his disciples, Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. Ye have heard that it was said by them of old time, Thou

THE SIXTH SUNDAY AFTER TRINITY

The Collect. The Collect for this Sunday is the first of a series of Collects adopted by the Gregorian Sacramentary from the Gelasian for the post-Pentecost Sundays. In the Gelasian Sacramentary there were sixteen Masses for ordinary Sundays, and our Collects follow the order of these from this Sunday through the Twenty-first Sunday, with the exception of the Seventeenth Sunday. The source of inspiration of this particular Collect is undoubtedly 1 Cor. ii.9 (a free quotation of Isaiah lxiv.4).

The Epistle. With this Epistle begins the course reading of St. Paul's Epistles which continues throughout the remainder of the season, except for the 'Embertide' Sunday, the Eighteenth after Trinity (pp. 214-15). The selections follow the canonical order of the Epistles as found in the New Testament.

In Rom. vi.3-11 Paul sums up the meaning of the Easter experience when Christian believers have through Baptism been incorporated into the Body of Christ and with Him have won victory over sin and death, and newness of life in fellowship with their risen Lord. That which had been lost by the sin of the first Adam has been regained for God's people in the triumph of the 'second man' who is 'the Lord from heaven' (1 Cor. xv.47; see pp. 328-30). This experience of death unto sin and new life unto righteousness is dramatically and vividly symbolized in the baptismal rite by which we are visibly made members of Christ and of His Church; the act of immersion—the mode of baptism in St. Paul's time—suggests the burial of 'our old man' of sin and the resurrection of the new man 'alive unto God through Jesus Christ our Lord.'

The Gospel. In this lesson our Lord interprets the sixth Commandment: Thou shalt do no murder. As always His concern was not like that of the scribes and Pharisees, namely, with the application of specific punishments measured proportionately to the enormity of the outward crime, but rather with the evil attitudes and motives from which overt acts of wrong-doing spring. Anger, hatred, malice, an unforgiving and unreconciling spirit—these are as deadly sins in the sight of God as murder and slander and will receive from Him as

The 7th Sunday after Trinity

shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

THE SEVENTH SUNDAY AFTER TRINITY.

The Collect.

LORD of all power and might, who art the author and giver of all good things; Graft in our hearts the love of thy Name, increase in us true religion, nourish us with all goodness, and of thy great mercy keep us in the same; through Jesus Christ our Lord. *Amen.*

The Epistle. Romans vi. 19.

I SPEAK after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those

severe a judgment. Righteousness must come from the heart; it is not merely an outward compliance with the Law. In verses 25-6 (these are omitted from the Gospel as appointed in the Missals) the Evangelist adds a short parable of our Lord teaching the importance of being ready to be reconciled with one's neighbor before it is too late and judgment is given. Compare the setting Luke has given this parable (xii.58-9), where the emphasis is not narrowed to an immediate and expedient reconciliation with one's adversary, but is pointed to the supreme crisis of the coming of the Kingdom of God.

THE SEVENTH SUNDAY AFTER TRINITY

The Collect. This is one of the Collects from the Gelasian Sacramentary. In Cranmer's version the wording recalls James i.17. The metaphor implied in the Collect is drawn from the farmer's occupation. The good things of God are not only implanted in us by His grace, but He alone can so nurture and care for them that they bring forth abundant increase.

The Epistle. The selection begins in the middle of an argument developed from the Epistle read on the previous Sunday. The inference had been drawn from St. Paul's teaching that once a man has received the new life of grace through Christ, sin is no longer a thing of deadly consequence. The Apostle counters this dangerous assumption with an analogy taken from the institution of slavery—the word 'servant' in this passage literally means 'slave.' A slave is bound to his master in such a way that neither his time nor his activity is ever in his own control. He must in all things obey his master's wishes. Similarly, the Christian in passing from the bondage of sin to the service of God must give himself wholly to the ends of his new Master, who has freed him from service to sin with its attendant result, eternal death.

The 8th Sunday after Trinity

things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

The Gospel. St. Mark viii. 1.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: and if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand: and he sent them away.

THE EIGHTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, whose never-failing providence ordereth all things both in heaven and earth; We humbly beseech thee to put away from us all hurtful things, and to give us those things which are profitable for us; through Jesus Christ our Lord. *Amen.*

The Gospel. The account of the feeding of the multitude is read three times in the Sunday Gospels (cf. pp. 131-2 and 225-6). It is the only miracle of our Lord that all four Evangelists have recorded; and the Second Evangelist has even related it twice, for the present account of the feeding of the four thousand is a doublet of his earlier narration of a feeding of five thousand (Mark vi.32-44). The repetition of the story by Mark is for symbolic reasons. In the first case the feeding of the multitude takes place on Jewish soil, and in the second instance, on Gentile soil. Thus, the Evangelist sees the two miracles of our Lord's feeding of the hungry multitudes as a prediction of the satisfaction that the gospel brings to the spiritual hunger and need of all men whether Jews or Gentiles. The symbolism of the two narratives is underscored in the detail of the number of baskets of remaining fragments. There were twelve after the feeding of the five thousand and seven after the feeding of the four thousand. In the New Testament the number twelve recalls the tribes of Israel; seven (or seventy), the peoples of the Gentile world.

THE EIGHTH SUNDAY AFTER TRINITY

The Collect. The preamble of this Gelasian Collect was rendered in the 1549 Book: 'God, whose providence is never deceived.' This was a curious translation of the Latin, which reads: 'O God, whose providence is never failing in ordering that which is its own.' Our present form is that of the 1662 revisers. It restores the thought that God's providence not only foresees but also controls. Compare the preamble of this Collect with the one for the Second Sunday after Epiphany (p. 111).

The Ninth Sunday after Trinity

The Epistle. Romans viii. 12.

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

The Gospel. St. Matthew vii. 15.

BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

THE NINTH SUNDAY AFTER TRINITY.

The Collect.

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may

The Epistle. The theme of the Epistles for the two preceding Sundays is continued in this selection from Rom. viii.12-17. The exchange from the bondage of sin to the slavery of God means a great deal more than a mere change of masters. In the new relationship we are more than slaves; we are sons and heirs of one whom we can legitimately call Father, by the gift of the Spirit wherewith our new Master has endowed us. Compare the Epistle for the First Sunday after Christmas, page 104. The word *Abba* is the Aramaic term for 'Father.' Many such expressions or ejaculations passed over from the usage of the early Palestinian churches to the Greek-speaking churches of the Gentile world—compare Amen, Hallelujah, Hosanna, and Maranatha (1 Cor. xvi.22).

The Gospel. This Gospel forms an apt balance to the Epistle, for not everyone who addresses Christ as 'Lord' really belongs to Him, but only those who bring forth in their lives the true fruits of the Spirit. Our lives are tested by the deeds of righteousness that fulfil the will of God, not by clamorous professions of faith. The final verse in this Gospel (vs. 21) should be read with verses 22-3 to get the full effect of its meaning. False prophets may seek to deceive not only by a show of orthodoxy but also by 'wonderful works'; unless, however, their professed faith has produced in them an inward change of life conformable to God's will, they are a menace to true religion. To our Lord's mind there was no more dangerous enemy than the hypocrite.

THE NINTH SUNDAY AFTER TRINITY

The Collect. This is a Leonine Collect, taken over by the Gelasian Sacramentary. It expresses as succinctly as possible the whole doctrine of grace. Without God's Spirit we can neither think and will right things nor live and act according to His will. In the Latin the force of this truth is made even stronger by the phrase, 'that we who cannot [even] exist without thee.' The present wording, 'that we, who cannot do any thing that is good without thee,' is that of the 1662 revisers.

The Ninth Sunday after Trinity

by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians x. 1.

BRETHREN, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

The Gospel. St. Luke xv. 11.

JESUS said, A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his

The Epistle. The Reformers lengthened this Epistle to include verses 1-5. It continues the thought of the Epistles of the preceding Sundays by its salutary warning, based upon a historical example, that even the privilege of the sacraments of Baptism and the Eucharist do not guarantee the Christian against the dangers and pitfalls of temptation to sin. Many of the Corinthians had thought their participation in the Church's sacraments afforded them a kind of talisman protecting them from any evil involved in continuing to share with their former pagan fellows banquets given in honor of heathen deities. St. Paul argued at great length in 1 Corinthians to show them that such compromises were perilous and that they should be avoided at whatever cost to friendships or to social advantage. 'Evil communications corrupt good manners.' Even more, they may lead to idolatry and to moral relapses. In support of his warning the Apostle brings forward the example and experience of Israel in the wilderness. Though it ate of heavenly manna and drank of the miraculous water given of God from the rock, it none the less lusted 'after evil things,' and few of them—indeed only Caleb and Joshua—entered the promised land. There is no spiritual danger more perilous than to think oneself beyond the reach of temptation's power, however fortified one may be by spiritual graces and gifts.

The Gospel. The American Book of 1928 and the Scottish Book of 1929 substituted the Parable of the Prodigal Son on this Sunday for the older selection of the Parable of the Unjust Steward (Luke xvi.1-9). The English Proposed Book of 1928 allowed either parable as an alternative. The story of the Prodigal Son is probably the most famous of all the parables of our Lord. It forms a trilogy with the parables of the Lost Sheep and the Lost Coin, read on the Third Sunday after Trinity (see p. 193), though it is not exactly parallel to these two.

If we are careful to remember that a parable is not an allegory and that it intends to convey one point only, we shall avoid an interpretation contrary to the intent of our Lord in telling it. Like the two preceding parables of the Lost Sheep and the Lost Coin this parable of the Lost Son is designed to teach us the joy of our heavenly Father in the return and penitence of every sinner and His gracious readiness for forgiveness, however far we may have wandered from Him and however much we may have abused His goodness towards us. The simplicity with which the story is told and the very natural human

The Ninth Sunday after Trinity

living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it; and let us eat, and be merry: for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a

emotions expressed by the characters are distorted as soon as one begins to press the details for subtle, hidden meanings. Perhaps the father was imprudent in giving the younger son his portion before he was ready to manage it properly; perhaps the father was unduly lacking in appreciation of his elder son's long and faithful obedience. Varying judgments have also been made with regard to the elder brother. To some he has appeared surly and selfish and unforgiving; to others he is considered to have had just cause for complaint. All such analyses of character, however, were foreign to the purpose of our Lord in telling this story of the joy of a father's heart when a son whom he has believed lost, if not dead, has returned home.

Similarly, the allegorical interpretations of the parable that have been current since ancient times are all unconvincing. Some exegetes have (because of the introduction of the Evangelist to these parables, vss. 1-2) made the younger son representative of the publicans and sinners who responded to Jesus' call to repentance, and the elder brother a symbol of the righteous Pharisee. Another approach has been to see in the younger and elder brothers converted pagans and unconverted Jews, respectively. But each of these interpretations forces the natural meaning of the narrative, and it is doubtful if the Evangelist had any such subtle thoughts in reproducing the parable. It was enough for him that Jesus loved lost souls, sought to save them, and was ever ready to receive them.

The Tenth Sunday after Trinity

kid, that I might make merry with my friends: but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

THE TENTH SUNDAY AFTER TRINITY.

The Collect.

LET thy merciful ears, O Lord, be open to the prayers of thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please thee; through Jesus Christ our Lord. *Amen.*

The Epistle. I Corinthians xii. 1.

CONCERNING spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to an-

THE TENTH SUNDAY AFTER TRINITY

The Collect. This also is a Gelasian Collect, though very similar to one from the Leonine Sacramentary. It says in a somewhat different way that God answers our prayers favorably when we ask of Him according to His will. Put in other words, when our wills are conformed to His will our prayers and petitions are acceptable and pleasing to Him.

The Epistle. The first verse of this Epistle is omitted in the Missals. Except for the first three verses this Epistle is included in the Epistle appointed for the first Eucharist on Whitsunday (see pp. 182-3). It also has close affinities with the Epistle for the Second Sunday after Epiphany (p. 111). The opening verses give the setting and occasion for St. Paul's discussion of 'spiritual gifts.' The Corinthians set a high value upon all manifestations of the Spirit as evidences of supernatural powers. But the influence of their pagan background was so strong that they were at a loss to distinguish those 'spiritual' ecstasies and utterances that were truly inspired by the Holy Spirit and edifying to the community from those that were not. It seems amazing to us today that a Christian should consider an ejaculation such as 'Jesus is accursed' as much a real prompting of the Spirit as the cry 'Jesus is the Lord.' Yet we should remember that it was difficult for those early converts from heathenism and idolatry to form right judgments respecting what was good and what was evil in their religious experience, for in paganism ethical values were not necessarily associated with cultic practices.

The 11th Sunday after Trinity

other the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

The Gospel. St. Luke xix. 41.

AND when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves. And he taught daily in the temple.

THE ELEVENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, who declarest thy almighty power chiefly in showing mercy and pity; Mercifully grant unto us such a measure of thy grace, that we, running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure; through Jesus Christ our Lord. *Amen.*

The Epistle. I Corinthians xv. 1.

BRETHREN, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep

The Gospel. This Gospel combines two distinct incidents: our Lord's prediction of the destruction of the Temple (vss. 41-4) and His cleansing of the Temple (vss. 45-7a). Both of them are narrated by the other Evangelists, but not always in immediate juxtaposition. The Third Evangelist saw, however, a real connection between the impending doom of Jerusalem (it was destroyed A.D. 70) and the unholy traffic that was allowed to go on in the precincts of God's house. The Fourth Evangelist made much the same association of ideas (John ii.13-22), though he has placed the events at an early period in our Lord's ministry, not, as the Synoptic Evangelists have done, in the final week of our Lord's earthly life. Compare the Gospels for the First Sunday in Advent (pp. 91-2), the Feast of the Dedication of a Church (p. 260), and the Consecration of a Church (pp. 567-8).

THE ELEVENTH SUNDAY AFTER TRINITY

The Collect. In translating this Gelasian Collect the 1662 revisers made changes that altered the sense. The ending originally read: 'that we running to thy promises, may be made partakers of thy heavenly treasure.' The alteration gives the Collect a legalistic overtone, making salvation a future reward for obedience rather than the present possession of a free gift; God's gift of mercy becomes a well-earned prize, not an immediate proffer. The revision also distorts the striking metaphor of the original Latin—the picture of men running in haste to receive what is freely offered them. We should also not miss the illuminating statement of the preamble, namely, that the almighty power of God is shown chiefly, not in His lordship and sovereign providence over creation, but in His redemptive love and mercy which gave His only Son to the Cross to take away the power of sin and death in our lives. The greatest power of God is His sacrificial love.

The Epistle. The Missals omit verses 10b-11 from this selection. St. Paul's recounting of the principal resurrection appearances of our Lord is the only testimony to these all important events that has come down to us from one who actually experienced the encounter with the risen Jesus. It was for him as for all the others among the apostles the basis of their faith and hope and the primary witness of the gospel they preached. The Resurrection of Christ was also the prototype of the final resurrection of all who believe in Him—the 'firstfruits' of

The 11th Sunday after Trinity

in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures: and that he was seen of Cephas, then of the twelve: after that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether it were I or they, so we preach, and so ye believed.

The Gospel. St. Luke xviii. 9.

JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

them that sleep (see the commentary on the remaining verses of this chapter, pp. 328–30). Two points are noteworthy in this testimony of the Apostle: (1) the gospel of the Resurrection preached by the apostles and early missionaries has been crystallized into a traditional formula common to all of them (cf. vs. 11), and buttressed with Scriptural proofs (vss. 3–4); and (2) St. Paul insists, even at the price of some boasting, that his own experience of the risen Lord, despite its exceptional timing and even more his own unworthiness to receive such grace, was exactly comparable to that of Cephas and the Twelve, James, and the other apostles. (We know from other passages in St. Paul's letters that not all of the early Christians accepted his claim—compare especially, 1 Cor. ix.1ff., and Gal. i.10ff.)

The Gospel. In this parable the contrast made between the Pharisee and the publican in their respective prayers is not between hypocrisy and humility—for the Pharisee was not hypocritical in his prayer. Everything he said was true. His condemnation lay in his presumption of making an equation between his own good works and the exalted righteousness of God. The publican, however, realized the incommensurable difference between God's holiness and his own abasement. No equitable justice, but only the infinity of divine compassion, could balance his equation.

The 12th Sunday after Trinity

THE TWELFTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, thy Son, our Lord.
Amen.

The Epistle. 2 Corinthians iii. 4.

SUCH trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

The Gospel. St. Mark vii. 31.

JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; and looking up to

THE TWELFTH SUNDAY AFTER TRINITY

The Collect. The ending of this Collect, derived from the Gelasian Sacramentary, was altered by the 1662 revisers. The 1549 wording, though less smooth in rhythm, was nearer the original Latin: 'and giving unto us that our prayer dare not presume to ask.' In its teaching on prayer the Collect is similar to one written by Cranmer (see the fifth Collect, p. 49). A sense of unworthiness often deters us from prayer, even makes us afraid of it; yet it is only through prayer that our sins may be forgiven, and, more than that, an 'abundance of mercy' beyond our imagining awaits those seeking Him who is ever ready to hear and pardon. The Leonine Sacramentary contains an earlier form of this Collect: 'O God of the heavenly powers, who bestowest more than we desire or deserve; grant, we beseech thee, that by thy mercy that may be conferred upon us, which we have not the confidence in our merits to ask.'

The Epistle. In this passage St. Paul contrasts the two Covenants (translated here 'testament'): the old one of the Law given through Moses (Exod. xxxiv.29-35) and the new one established through Christ and spread abroad in the world by the ministry of the apostles. The old Law was not without its glory as reflecting the holy and righteous demands of God, but it had no power to bring about obedience; hence its effect was only to increase the consciousness of guilt in men and thus to kill their hope of attaining righteousness. In the new Covenant, however, there is not only remission of guilt but the inwardly working power of the Spirit making us truly sufficient unto the calling and righteous demands of God.

The Gospel. The healing of the deaf mute is placed by Mark at a significant turning point in our Lord's ministry. It follows immediately the account of the healing of the daughter of the woman of Canaan (p. 128); the two miracles together inaugurate the brief mission of our Lord on Gentile soil. They are thus symbolic both literally and spiritually, of the fulfilment of the prophecies of the Messianic age—when 'the ears of the deaf shall be unstopped' (Isaiah xxxv.5) and the mouths of the dumb shall speak (Ezek. xxiv.27)—blessings to come

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heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

THE THIRTEENTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and merciful God, of whose only gift it cometh that thy faithful people do unto thee true and laudable service; Grant, we beseech thee, that we may so faithfully serve thee in this life, that we fail not finally to attain thy heavenly promises; through the merits of Jesus Christ our Lord. *Amen.*

The Epistle. Galatians iii. 16.

TO Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. Now a mediator is not a mediator of one, but God is one. Is the law then against the promises of God? God forbid: for if there had been a law given which could have

not only upon Israel but upon the Gentiles also. Notice, too, how our Lord avoids working these miracles before the crowds and seeks to escape their acclaim. He does not do these things for His own prestige and glory, but for the saving of men's bodies and souls.

THE THIRTEENTH SUNDAY AFTER TRINITY

The Collect. This was one of the Sunday Collects of the Gelasian Sacramentary, but it is also found in substantially the same form in the Leonine Sacramentary. Again the 1662 revisers have so changed the ending as to alter the original meaning. The 1549 Book expanded the Latin phrase but kept closer to its sense: 'that we may so run to thy heavenly promises, that we fail not finally to attain the same.' Yet even this is something different from the original: 'that we may run to thy promises *without offense*.' The alteration of meaning is very similar to that made in the Collect for the Eleventh Sunday after Trinity (p. 204). The word 'laudable' in the preamble means 'praiseworthy.'

The Epistle. The discussion of the powerlessness of the Law is again taken up on this Sunday, but from a different standpoint: namely, what use was the Law and why was it given at all? In answer to this St. Paul argues like a first-century rabbi—not from proof texts only, but from proof words (notice the play on 'seeds' and 'seed'). Such reasoning does not appeal to us today, nor is it easy for us to disentangle the steps in the argument itself. God made a covenant with Abraham looking forward to the coming of Christ. God always keeps His promises. But meanwhile the covenant of the Law was given. This did not annul or set aside the one previously made with Abraham, but was a temporary expedient to reveal to Israel the distinction between righteousness and sin until the time when Christ should come. Even so, the Law was not given directly by God, but through the mediation of angels and of Moses. (The reference to the angels conforms to late Jewish custom which avoided speaking of God as having direct communications with men; cf. Acts vii.53; Heb. ii.2.) In Christ, however, God has spoken to us directly of His will and purpose, and at the same time has fulfilled His promise to Abraham. The Law was therefore not without value, for it helped prepare us for the life-giving faith we have in Christ. It showed us the true way of right-

The 13th Sunday after Trinity

given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

The Gospel. St. Luke x. 23.

BLESSED are the eyes which see the things that ye see: for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he, willing to justify himself, said unto Jesus, And who is my neighbour? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I

eousness, even though it was powerless to lead us in it, and disclosed to us how hopelessly we stood under condemnation for sin.

The Gospel. The first two verses of this selection are not an introduction to the Parable of the Good Samaritan, but the conclusion to the account of the sending forth of the Seventy and their return with report of their work to Jesus. The introductory dialogue leading up to the parable is paralleled in Mark xii.28-34 and Matt. xxii.35-40; the first two Evangelists, however, portray the lawyer (or scribe, as in Mark) as attempting to trap Jesus with a difficult question, or at least to test Him. In the Lukan version the lawyer appears as a conscientious inquirer after the things that really matter, seeking a true and proper interpretation of the meaning of the Law. It should be noticed that in this Lukan version it is the lawyer, not Jesus, who selects the chief commandments (Deut. vi.5 and Lev. xix.18; cf. p. 69). Jesus' answer to the lawyer was not definitive enough; he wanted an exact interpretation of the word 'neighbor,' for the scribes had made distinctions between 'neighbors' and 'non-neighbors.' It is significant that our Lord in telling the story of the Good Samaritan did not give the expected answer except by indirection—that is, a neighbor is anyone in need—but turned the discussion from the object of neighborliness to the subject of neighborliness, namely, the person who shows himself benevolent and loving to others. The kindly charity of a despised Samaritan in contrast to the indifference of the respectable priest and Levite was a lesson that could not fail to cut through the social and racial prejudices of our Lord's questioner. Thereby the lawyer received a very much enlarged and all-inclusive conception of what Jesus, in contrast to the scribes, considered a 'neighbor' to be.

The 14th Sunday after Trinity

will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

THE FOURTEENTH SUNDAY AFTER TRINITY.

The Collect.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity; and, that we may obtain that which thou dost promise, make us to love that which thou dost command; through Jesus Christ our Lord.
Amen.

The Epistle. Galatians v. 16.

I SAY then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts.

The Gospel. St. Luke xvii. 11.

AND it came to pass, as Jesus went to Jerusalem, that he passed through the midst of Samaria and Galilee. And

THE FOURTEENTH SUNDAY AFTER TRINITY

The Collect. This Collect first appeared in the Leonine Sacramentary, from which it passed to the Gelasian Sacramentary for one of its series of Sunday Masses. The promises of God are not to be obtained by mere outward obedience to His commands. We must love them also, and to do so requires the continual growth in us of those primary graces of faith and hope no less than of love.

The Epistle. In the Epistles for the last two Sundays it has been pointed out that the Law was powerless to make man righteous. Though obedience to the Law could preserve him from committing those grosser sins called here 'the works of the flesh,' it could not produce in and of itself those interior 'fruits of the Spirit,' such as love and joy and peace, and so forth. Law cannot deal with such things. They are spiritual. The Law may prevent me from murdering my neighbor, but it cannot make me love my neighbor. Only the Spirit of Christ can cope with the inward affections of the heart and mind.

The Gospel. It has been thought by many critics that this story of the healing of the ten lepers is a reworking of the account of Mark i.40-5, in a tradition of the early Church that had a distinct anti-Jewish bias. In any event, the Third Evangelist with his keen interest in the universal scope of the gospel was concerned in this story to stress the gratitude shown by the despised and outcast Samaritan. He probably did not intend to make much of the fact that the nine who did not return to give thanks were Jews; they serve chiefly as a foil for the unexpected response of one who by the ordinary, worldly standards of Jewish society was held in contempt. The story therefore has very much the same purpose as the parable read in the Gospel on the preceding Sunday. In Christ racial and social barriers have been broken down, and all men regardless of their background or condition may be made 'whole' by their 'faith.'

The 15th Sunday after Trinity

as he entered into a certain village, there met him ten men that were lepers, which stood afar off: and they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger. And he said unto him, Arise, go thy way: thy faith hath made thee whole.

THE FIFTEENTH SUNDAY AFTER TRINITY.

The Collect.

KEEP, we beseech thee, O Lord, thy Church with thy perpetual mercy; and, because the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtful, and lead us to all things profitable to our salvation; through Jesus Christ our Lord. *Amen.*

The Epistle. Galatians vi. II.

YE see how large a letter I have written unto you with mine own hand. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing, nor

THE FIFTEENTH SUNDAY AFTER TRINITY

The Collect. In the case of this Gelasian Collect the 1662 revisers restored a phrase from the original that had been omitted in the 1549 version: namely, 'from all things hurtful.' The Collect is quite similar to the one for the Fourth Sunday after the Epiphany (p. 114).

The Epistle. This selection from Gal. vi.11-18 was a substitution of the Reformers for Gal. v.25-vi.10 as appointed in the Missals. It was their only change in the Trinitytide sequence of Epistles, yet it does not break the order of the course reading from the Pauline Epistles. These final verses of Galatians are a postscript which St. Paul added in the 'large' letters in his own handwriting. They recapitulate the argument and appeal of his Epistle—one of the most severe and intense letters he ever dictated to one of his mission churches. Behind his back there had come into the Galatian communities Jewish-Christian preachers and teachers attempting to undo the work of St. Paul by insisting that the Galatians, if they wished to be true Christians, would also have to be good Jews, that is, be circumcised and keep the Law. Such teaching cut through the very heart of St. Paul's gospel—the liberty we have in Christ as 'new creatures' by virtue of his death and resurrection. Legal observances no longer avail anything; they cannot bring 'peace and mercy upon the Israel of God.' Only faith in Christ and in what He wrought on the cross can save a man, whether he be a Jew or a Gentile. For such a gospel St. Paul had endured all manner of persecution from both Jew and pagan alike, and the scars of his sufferings which he bore on his body were visible testimony of his own valiant witness and of his having been 'crucified' with Christ.

The exact nature of St. Paul's scars is not known, though we may imagine what they may have been from the recital in 2 Cor. xi.23-7 (cf. pp. 120-21) of his afflictions and sufferings. In mediæval times the scars or 'stigmata' were taken to be marks such as those made upon the body of Jesus on the cross—the nail-prints and the spear wound; the supreme grace of bearing them was vouchsafed to those rare spirits whose lives conformed most perfectly to the selfless love of Christ: St. Francis of Assisi and St. Catherine of Siena.

The 15th Sunday after Trinity

uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The Gospel. St. Matthew vi. 24.

NO man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they? And which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.

The Gospel. It has been thought that this Gospel was chosen for the time of harvest in Italy, when this Sunday would generally fall. Its aptness for a harvest festival was recognized by our American 1928 revisers when they chose this selection (without the first verse) for the Gospel on Thanksgiving Day (see commentary, p. 266). The Reformers added the final verse, which is not contained in the selection of the Missals; it should not be misunderstood as implying a note of pessimism in our Lord's outlook, but simply as an underscoring of the theme of trust in God's provident care *versus* faithless anxiety concerning the future.

The 16th Sunday after Trinity

THE SIXTEENTH SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians iii. 13.

I DESIRE that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

The Gospel. St. Luke vii. 11.

AND it came to pass the day after, that Jesus went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her. And when the

THE SIXTEENTH SUNDAY AFTER TRINITY

The Collect. This is another in the series of Collects derived from the Gelasian Sacramentary. As in the case of the Collect for the Fifth Sunday after Trinity, the 1662 revisers substituted the word 'Church' for the 1549 Book's rendering 'congregation' (see p. 195).

The Epistle. Many modern scholars doubt the authenticity of the Epistle to the Ephesians; however, there is no question that the author, whoever he was, was rooted in Pauline thought and used Pauline terminology with true insight and understanding. The letter was originally a general one, not addressed to any specific church; therefore its themes are of a general character. There is no specific problem or issue dealt with, as is the case in the other epistles attributed to the Apostle. In the first half of Ephesians there is an exposition of the 'mystery' or revelation of God's redemptive purposes in Christ and His Church. In the second half the ethical implications of this revelation are set forth in detail. Our present selection (except for the first verse) sums up the first part of the letter in a fervent prayer for the Church, that it may realize in all its fullness the glorious destiny and purpose which God has set for it. For a commentary on the 'mystery' as understood by the author of Ephesians, see the Epistle for Epiphany, page 108.

The Gospel. All of the Gospels record instances of our Lord's raising of the dead. These were Messianic signs, and were recognized as such by the people's comment, which recalls the raising of the dead by the prophets Elijah and Elisha (1 Kings xvii.17-24; 2 Kings iv.18-37). The Evangelist also understood the miracle in this way, for immediately after this account he records that the disciples of John the Baptist were sent to inquire of Jesus the real meaning of His mission. Our Lord's answer (vii.22) unmistakably referred them to Isaiah xxxv.3 and the following verses, a famous Messianic prophecy which Jesus considered fulfilled in His work. The town of Nain where this raising of the dead occurred is not mentioned elsewhere in the Bible. It is usually identified with the modern village of Nein, five miles south-east of Nazareth, and near the ancient Shunem where Elisha performed his miracle of raising the dead son of the Shunammite woman.

The 17th Sunday after Trinity

Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

THE SEVENTEENTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians iv. 1.

I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The Gospel. St. Luke xiv. 1.

IT came to pass, as Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day, that they watched him. And, behold, there was a certain man before him which had the dropsy. And Jesus answering

THE SEVENTEENTH SUNDAY AFTER TRINITY

The Collect. This brief Collect, so very similar in thought to the one for Easter Day (p. 163), is first found in the Gregorian Sacramentary among a series of 'evening and morning prayers.' It thus interrupts the sequence of Gelasian Collects that began on the Sixth Sunday after Trinity. The word 'prevent' in this Collect has its archaic meaning of 'go before.'

The Epistle. The first verse of this Epistle resumes the discussion broken off at iii.13 by the insertion of the prayer (see commentary, the Epistle for the preceding Sunday, p. 212), and opens the second portion of Ephesians, which deals with the ethical implications of the gospel. In these few verses the essential and peculiar qualities of the Christian ethic are summarized—humility, patience, and love—and their theological basis stated—the unity of the Church in one Body and one Spirit. The distinctive marks of Christian behavior are the fruits of that membership one with another which all sorts and conditions of men share in allegiance to a common Lord and in obedience to a common Father.

The Gospel. This Gospel consists of two distinct sections, which the Evangelist has put together because both of them display an antagonism on the part of our Lord to certain attitudes and principles of the Pharisees. The healing of the dropsical man is closely connected with a similar story of our Lord's healing on the Sabbath: namely, that of the man with the withered hand (Matt. xii.10-13; cf. Mark iii.1-6.) In both these cases our Lord made it plain that compassionate response to human need must ever take precedence of ecclesiastical rules and regulations. God is not worshipped if ritual and ceremonial devotions of holy days stand in the way of the larger claims of charity and sympathy for the unfortunate. The parable contained in verses 7-11 is really a paraphrase of Prov. xxv.6-7, designed to introduce the saying of our Lord in verse 11 respecting the necessity of humility as a spiritual disposition. If taken literally the parable might well suggest a kind of worldly wisdom by which a show of humility is deliberately used to gain honored rewards. Nothing, however, could be further from the mind of our Lord than this. Instead, we should study this

The 18th Sunday after Trinity

spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go; and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. And he put forth a parable to those which were bidden, when he marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest seat; lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest place. But when thou art bidden, go and sit down in the lowest place; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

THE EIGHTEENTH SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Corinthians i. 4.

I THANK my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting

parable in conjunction with the one following it in the same chapter of Luke (see p. 192), namely, the parable of the Great Feast. The people who think themselves important in this world may very well find that in the Kingdom of God their places of privilege will be taken by others who are not so self-centered and self-regarding.

THE EIGHTEENTH SUNDAY AFTER TRINITY

This Sunday was originally a 'vacant' one, since it came after the autumn Ember Days. Thus, the course reading of the Pauline Epistles is broken for a special lesson appropriate to the occasion of conferring Holy Orders. It should be noted, however, that the displacements in the Trinitytide sequence of propers created by the variations in the enumerations of the Sundays after Pentecost have detached this Epistle from the Collect and Gospel originally associated with it. In the Roman Missal this Sunday is the Nineteenth Sunday after Pentecost. The Collect and Gospel that belong with our present Epistle are therefore those appointed in the Sarum Missal and the Prayer Book for the Nineteenth Sunday after Trinity. (See p. 189, and the comments on the Collect and Gospel for the following Sunday, pp. 215-17.)

The Collect. In the Roman rite this Collect from the Gelasian Sacramentary was appointed for the Sunday preceding the autumn Ember Days and therefore suggested the penitential character of the approaching season. In the original Latin version of the Collect and in the 1549 Book's translation, the petition reads: 'grant thy people grace to avoid the infections of the devil.' The 1662 revisers changed this petition to the present wording, thus associating the thought of the Collect more closely with the recollection of our baptismal vows than with the penitential themes of the Ember season. The recalling of Baptism is further strengthened by the two subjects contained in the Gospel lesson: the chief commandments and the confession of Jesus as Lord. The Christian life is a twofold struggle: resistance to all forms of temptation to evil (cf. pp. 126-7), and the growth of pure affections and imaginations of the heart and mind in following after the one, true, and only God. In the original Latin the word translated 'follow' literally means 'pursue eagerly.'

The 19th Sunday after Trinity

for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

The Gospel. St. Matthew xxii. 34.

WHEN the Pharisees had heard that Jesus had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

THE NINETEENTH SUNDAY AFTER TRINITY.

The Collect.

O GOD, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. *Amen.*

The Epistle. This lesson is the opening thanksgiving of St. Paul's letter to the Corinthians, though it lacks the concluding verse (vs. 9). It brings to the fore the two spiritual gifts most highly prized by the Corinthians, so highly prized that the Apostle had to deal severely with the abuse of them: (1) 'utterance,' or the gifts of tongues and of prophecy; and (2) 'knowledge,' or understanding and penetration of the mysteries of the faith. Compare 1 Cor. xiii.1-2 (p. 122), where St. Paul reminds his converts that these great gifts and other spiritual endowments must be controlled by love and not used for personal exhibitionism. When rightly exercised these gifts are a 'testimony,' a witness of the power of Christ in their lives until the final consummation of the age at the Second Coming. The appropriateness of this selection for the Ember season is obvious.

The Gospel. Compare this Gospel (especially vss. 34-40) with the one appointed for the Thirteenth Sunday after Trinity (p. 208). After many attempts on the part of the Jewish authorities to trap Jesus into making inadmissible answers to difficult political and theological questions (cf. pp. 222-3), our Lord turned the tables on His questioners by asking them for an interpretation of a Scriptural passage, which they dared not give; the answer demanded of them a positive acceptance or rejection of His claim to Messiahship and of the true nature of His Person. All parties were agreed that Psalm cx.1 referred to the Messiah. Jesus pressed upon them the paradox implied in the prophetic verse. You can prove, He said in effect, that the Messiah foretold in Scripture is the son and scion of David, but you must also admit that He is David's Lord. How then shall the Messiah be both man and God, both human and divine? The irony of the question will be seen in the fact that Jesus knew that his questioners had already resolved to put Him to death, and such ignominy was not considered by the Jews as even a possible, much less necessary, experience of the expected Messiah.

THE NINETEENTH SUNDAY AFTER TRINITY

On the propers for this Sunday, see the commentary on those for the preceding Sunday, page 214.

The 19th Sunday after Trinity

The Epistle. Ephesians iv. 17.

THIS I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

The Gospel. St. Matthew ix. 1.

JESUS entered into a ship, and passed over, and came into his own city. And, behold, they brought to him a

The Collect. This is from the Gelasian Sacramentary. The 1662 revisers introduced the specific mention of the Holy Spirit, probably to link the Collect more closely with the Epistle. The original Latin, followed by the 1549 Book, read: 'Grant that the working of thy mercy may in all things . . .' It should be noticed, however, that the Prayer Book version added the word 'rule' to the single verb of the Latin, 'direct.' We need the Holy Spirit both for wisdom, to guide us in right choices and ways, and for power, to govern and control the effectual carrying out of His will.

The Epistle. The course reading from Ephesians is resumed (see p. 213) with this Epistle. (The Missals read only verses 23-8.) The writer contrasts the vanities and vices of heathen life, apart from knowledge of the true God, with the ideals of Christian behavior made available to believers and realizable by them through the gift of the Holy Spirit. The final verses (30-32) recall the graces given in the Christian's initiation: forgiveness of sin (Baptism) and sealing with the Spirit (Confirmation). In the strength of these gifts we are 'renewed in the spirit of . . . mind' and 'put on the new man . . . created in righteousness and true holiness.'

The Gospel. As already stated (p. 214), this Gospel was originally selected as an Ember-tide lesson, because of the Church's claim in Christ's Name to declare absolution and forgiveness of sin. The healing of the paralytic is the one instance in the Gospels where our Lord unequivocally claimed what every Jew considered the prerogative of God alone: namely, the power to forgive sins. To substantiate this claim He pointed to His power of healing. Now the ancient Jew thought illness was a punishment for sin, and its cure a sign of the breaking of sin's power. Only a priest could pronounce a man 'whole,' even though he had no power to make him so. Our Lord here set a challenge before the scribes with respect to His person and authority, for He not only declared the paralytic spiritually 'whole' but exercised His power to make him physically 'whole.' Today we know far better than the contemporaries of our Lord that physical health and spiritual health are intimately bound together, and that there is often nothing more healing in its power than the relief and the release that come from a consciousness and acceptance of God's forgiveness.

The 20th Sunday after Trinity

man sick of the palsy, lying on a bed: and Jesus, seeing their faith, said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men.

THE TWENTIETH SUNDAY AFTER TRINITY.

The Collect.

O ALMIGHTY and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians v. 15.

SEE then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God.

THE TWENTIETH SUNDAY AFTER TRINITY

The Collect. Few Collects have undergone more constant revision than this ancient Gelasian Collect. First of all, the 1549 Book substituted 'of thy bountiful goodness' for the Latin 'being propitiated,' in order to bring the teaching of the Collect more in line with the New Testament doctrine that God's grace is free and bountiful through Christ's propitiation alone, made once for all. The older phrase suggested too much the medieval abuse condemned in Article xxxi. The 1662 revisers changed 'with free hearts' into 'cheerfully' to make a better parallel with the word 'ready,' but the alteration misses the point of the original: namely, that only in the service of God is there true freedom and perfect liberty. Finally, the American 1789 Book gave us the present ending, 'which thou commandest.' This replaced the 1549 version: 'that thou wouldest have done'; the original Latin read, 'that we may accomplish with free hearts the things that are thine'—the 'things that are thine' being contrasted with the 'things that may hurt us.'

The Epistle. This Epistle may have been selected because this Sunday came about the time 'of the drawing off of the new wine'; it was designed, with the Gospel lesson, to contrast the true festivity of Christian gatherings with the drunkenness and riot that so often characterized pagan religious banquets. The immediate context of the passage will be found in the Epistle appointed for the Third Sunday in Lent (pp. 128-9); the final verse (21) belongs with the section following (vss. 22-33 and vi.1-9), which gives simple household rules for husbands and wives, children and parents, masters and slaves. Christian worship is here described as a joyous expression of the Spirit issuing in song and prayer of praise and thanksgiving. The 'psalms' were probably those of the Old Testament, and the 'hymns,' the new Christian songs modeled upon the Psalter (like the *Magnificat*, for example). 'Spiritual songs' were in the nature of extemporaneous and spontaneous compositions made under the immediate inspiration of the Spirit (cf. Col. iii.15-17).

The 21st Sunday after Trinity

The Gospel. St. Matthew xxii. 1.

JESUS said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen.

THE TWENTY-FIRST SUNDAY AFTER TRINITY.

The Collect.

GRANT, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be

The Gospel. The Lukan form of this parable of the Great Feast was read as the Gospel on the Second Sunday after Trinity (p. 192). In our present Matthean version the parable has undergone a certain amount of allegorical elaboration. The feast has been turned into a wedding-feast for a king's son (i.e. Christ), and those who abused the 'servants' sent to invite the guests (i.e. the early Christian apostles and missionaries) are subjected to a dire punishment. Possibly the burning of the city referred to the destruction of Jerusalem A.D. 70. Furthermore Matthew has added a second parable, which may very well have been independent in origin from this context, about the man who came to the feast without the proper dress for the occasion. At first glance it would seem very unjust to eject the guest who was only invited at the last minute and who would not have had much time to supply himself with the necessary 'wedding-garment.' The Evangelist had in mind, however, the experience of the Church in his own time: not all that were called of God were ultimately 'chosen' for admission into the Kingdom, for many proved to be unworthy. It is less likely, as some commentators have supposed, that the rejected guest represents the Gentiles whose reception into the Church was viewed unfavorably by many of the early Jewish-Christians. There are in Matthew's Gospel various strands of tradition coming from primitive Christian circles with an anti-Gentile bias, but this is probably not one of them. Spiritually interpreted, the parable of the man without the wedding-dress would mean that we have no right to claim the privileges of God's Kingdom if we are unwilling to assume the responsibilities admission to it involves.

THE TWENTY-FIRST SUNDAY AFTER TRINITY

The Collect. This is the last of the series of Collects taken from the Gelasian Sacramentary (see p. 197). The translation is fairly faithful to the original, except that 'indulgence' has been translated 'pardon' in order to avoid the medieval abuses associated with the word, and the Latin 'secure' has been rendered 'quiet.' The mercy of God is twofold: pardon, or the compassionate overlooking of our sins; and peace, or freedom from the torment of sin and from anxiety and worry.

The 21st Sunday after Trinity

cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians vi. 10.

MY brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

The Gospel. St. John iv. 46.

THERE was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman

The Epistle. The last verses (18-20), with their injunctions and requests for prayer, are not included in this Epistle as appointed in the Missals. The principal theme of the passage is the pictorial exposition of the 'armour of God'—not merely defensive but also offensive weapons. The writer probably based his striking metaphors upon the armorial figure used by St. Paul in 1 Thess. v.8. The familiar gladiatorial combats in the arenas of the ancient world made this treatment of the Christian warfare against evil all the more vivid to the first readers of this Epistle. Notice particularly that the Christian struggle with evil is directed not against men as such ('flesh and blood') but against the unseen powers of evil that are abroad in the cosmos ('in high places,' literally, 'the spiritual hosts of wickedness in the heavenly places').

The Gospel. The Missals omit the final verse (54) from this selection. The healing of the nobleman's son is the Johannine version of the account of the healing of the centurion's servant in the Synoptic gospels, read on the Fourth Sunday after the Epiphany (see pp. 114-15). Actually the word 'nobleman' in this lesson should be translated an official.' In the treatment of this miracle by the Fourth Evangelist the interest is centered not so much upon the contrast of Jewish and Gentile faith in Jesus, respectively, as upon the 'value of insistent faith.' For the Evangelist the story was also significant as the 'second' sign of our Lord which He wrought in Galilee. The miracle of the changing of water into wine at Cana was the 'first' (see p. 113).

The 22d Sunday after Trinity

saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judæa into Galilee.

THE TWENTY-SECOND SUNDAY AFTER TRINITY.

The Collect.

LORD, we beseech thee to keep thy household the Church in continual godliness; that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name; through Jesus Christ our Lord. *Amen.*

The Epistle. Philippians i. 3.

I THANK my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the tender mercies of Christ Jesus. And this I pray, that

THE TWENTY-SECOND SUNDAY AFTER TRINITY

The Collect. This Collect first appears in the later Gregorian Sacramentary. It is very similar to the Collect for the Fifth Sunday after the Epiphany (p. 115); indeed the opening petition of the two Collects is exactly the same in the original Latin. The Roman *familia*, here translated properly as 'household,' included not only parent-child relationships but also those of master and servant—in short, all the dependents upon the *paterfamilias*, 'the father of the household.' Thus the figure of the Collect links it admirably with the Gospel for the day.

The Epistle. The Missals begin this Epistle at verse 6. The Reformers happily restored the entire thanksgiving-prayer of St. Paul for what was perhaps his most beloved church. Certainly the Philippians caused him less worry than any other Christian community he founded; and they were constant and generous in their material assistance to him in his trials and imprisonments. The note of joy in their 'fellowship in the gospel' runs through this entire letter, despite the fact that St. Paul when he wrote it was in prison and had not much hope of being released.

The 22d Sunday after Trinity

your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Gospel. St. Matthew xviii. 21.

PETER said unto Jesus, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt. But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy

The Gospel. The Reformers prefixed verses 21-2 to this Gospel. The whole selection is a lesson in forgiveness, a commentary, so to speak, on the petition of the Lord's Prayer: 'forgive us our trespasses, as we forgive those who trespass against us.' The unmerciful servant was one who would beg forgiveness for himself but at the same time insist upon satisfaction for the debts others owed him. He had a double standard of reference, one for himself and another for his fellows. It was his undoing. If we wish to receive grace, we must be ready to bestow the same grace. We must be children like unto our heavenly Father, ever ready to forgive and have compassion. (Incidentally, the talent was a unit of measurement in weight of silver, which would be valued today at about a thousand dollars. We may thus estimate the extraordinary disparity between the debt owed by the unmerciful servant to his master and that owed to him by his fellow-servant.)

The 23d Sunday after Trinity

fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

THE TWENTY-THIRD SUNDAY AFTER TRINITY.

The Collect.

O GOD, our refuge and strength, who art the author of all godliness; Be ready, we beseech thee, to hear the devout prayers of thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. *Amen.*

The Epistle. Philippians iii. 17.

BRETHREN, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change the body of our humiliation that it may be conformed unto the body of his glory, according to the working whereby he is able even to subject all things unto himself.

The Gospel. St. Matthew xxii. 15.

THEN went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God

THE TWENTY-THIRD SUNDAY AFTER TRINITY

The Collect. The Collect first appears in the late Gregorian Sacramentary. The exordium is based upon Psalm xlv.1. In the Latin there is a play on the words *pietas* and *pious* ('godliness' and 'godly,' or 'devotion' and 'devout'; see p. 115). God is ever ready to hear the prayers that He Himself inspires; however, not every devout prayer is so inspired, but only those asked 'faithfully,' that is, in faith according to His will (cf. 1 John v.14, and the first Collect on p. 50).

The Epistle. The Sarum Missal contains as here only Phil. iii.17-21, but the Roman Missal lengthens the lesson to include iv.3. The 1928 Book substituted the translation of the Revised Version for the King James. The warning of the Apostle is against those libertarian sects which early appeared to plague the Church, persons who considered lives of shameful self-indulgence of little consequence in view of their superior wisdom and knowledge (cf. the same warning in Rom. xiv. 17-19 and 1 Cor. viii.1ff.). Those whose lives are truly conformed to Christ's have crucified themselves to all such base deeds and values, and as true citizens of a heavenly realm have set their 'affections on things above, not on things on the earth' (Col. iii.2; see p. 164).

The Gospel. The Missals conclude this Gospel with verse 21. The question put to our Lord with obsequious hypocrisy by His clever tempters had a double edge. If He admitted the lawfulness of tribute to Caesar He would have lost what was left of any popular support, since the overlordship of the Romans in Palestine was bitterly resented and hated by the Jewish people. Indeed they were looking for a Messiah who would deliver them from the oppressor. If on the other hand our Lord denied the lawfulness of tribute the Jewish authorities could readily dispose of Jesus by turning Him over to Pilate as a dangerous revolutionary—which, as a matter of fact, they were to do anyway. But our Lord was not to be so easily trapped. As always He avoided being pushed into support of the expedient and turned the issue to a consideration of fundamental principle. The payment of taxes to Caesar was no violation of the Law of God, nor did it interfere with a Jew's obedience to the divine commandments of service and love to God or to neighbor.

The 24th Sunday after Trinity

in truth, neither carest thou for any man: for thou regard-est not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

The Collect.

O LORD, we beseech thee, absolve thy people from their offences; that through thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Grant this, O heavenly Father, for the sake of Jesus Christ, our blessed Lord and Saviour. *Amen.*

The Epistle. Colossians i. 3.

WE give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth: as ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ; who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for

The Gentile Christians of the early Church saw a different meaning in this passage, because, unlike the Jews, they were not disloyal to the political claims of Roman imperial sovereignty, but to its religious demands. For them the issue was not one of paying tribute, but of the implications of the 'image' of Caesar, which from the establishment of the Empire was associated with divine honors paid to the Roman Emperor. When persecution of the Church took place, the Christian had the choice of worshipping Caesar or God. Thus, to the Gentile reader of the Gospel passage the response of our Lord to His questioners meant simply this: one must make decision with respect to the object of supreme allegiance; it is impossible to serve two gods. In no case, however, should the saying of our Lord be distorted by an interpretation, so commonly made through the centuries, that divorces religious and political loyalties, either by way of an anarchistic attitude towards temporal powers (cf. p. 114) or by an uncritical acceptance of political policies as a thing immune from the higher judgments of religious faith and ethic. Loyalty to God admits of no compromise.

THE TWENTY-FOURTH SUNDAY AFTER TRINITY

The Collect. The first phrase of this Collect comes from a prayer in the Leonine Sacramentary; but in its present form it first appears in the Gregorian Sacramentary as the Collect for the Sunday before the autumn Ember Days—hence the penitential character of the Collect. The stationary Mass on that Sunday was held at St. Peter's basilica, and this circumstance may have contributed to the theme of 'absolution' suggesting the 'power of the keys' given to the Apostle. Appointed for the closing Sunday of the Christian Year the prayer for absolution from past offenses is no less appropriate and prepares us for the new start—the 'stirring up'—of the new year shortly to begin. The Prayer Book consistently speaks of our nature as one of 'frailty,' and uses the word 'corrupt' not to describe our nature but our affections. Frailty is not the cause of our sin, but sin is a result of our frailty. Compare the Collects for the Fourth Sunday after the Epiphany (p. 114) and for the Fifteenth Sunday after Trinity (p. 210), and also the Collect in the Penitential Office on page 63.

The 24th Sunday after Trinity

you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

The Gospel. St. Matthew ix. 18.

WHILE Jesus spake these things unto John's disciples, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: for she said within herself, If I may but touch his garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, he said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and the maid arose. And the fame hereof went abroad into all that land.

¶ *If in any year there be twenty-six Sundays after Trinity, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-fifth Sunday. If there be twenty-seven, the service for the Sixth Sunday after the Epiphany shall be used on the Twenty-sixth, and the service for the Fifth Sunday after the Epiphany on the Twenty-fifth. If there be fewer than twenty-five Sundays, the overplus shall be omitted.*

The Epistle. The Sarum Missal appoints verses 9-11, the Roman Missal verses 9-14. Like the Epistle for the preceding Sunday this passage is the opening thanksgiving and prayer of St. Paul for the church to which he is writing. The prayer has less personal warmth, however, because the Apostle had never visited the Christian community at Colosse. The church there had been founded by one of his 'fellow-servants,' Epaphras, who had reported to St. Paul of his work and of the advance of his mission in the fruits of the gospel. St. Paul's intercession is cast in general terms about the theme of spiritual growth both in good works and in the knowledge of God. Notice the typical Pauline combination of faith, love, and hope (cf. 1 Thess. i.3, 1 Cor. xiii.13).

The Gospel. The Sarum Missal ends this Gospel at verse 22, but the Roman Missal reads through verse 26 as here appointed. On the significance of our Lord's raising of the dead, see the commentary, pages 212-13. The account of the healing of the woman with the issue of blood, which is dovetailed into the story of the raising of Jairus' daughter (cf. Mark v.25-43), is also typical of our Lord's saving mission. The woman represents the sinner who through faith in Him finds wholeness given to both body and soul. The close relation between physical healing and spiritual restoration is characteristic of the gospel tradition in miracles of this sort (see commentary, pp. 216-17).

Rubrics. (See pp. 115 and 117.) This rubric was placed here in the 1928 revision. It makes more explicit the traditional arrangements customary since medieval times respecting the propers for extra Sundays after Trinity. In the English Book the rubric is placed after the propers for the following Sunday next before Advent, and its wording goes back in substance to the 1552 Book. The Roman Missal provides propers for twenty-four Sundays after Pentecost and directs that if there are more Sundays than these, the propers for the Third through the Sixth Sundays after the Epiphany shall be used as needed between the Twenty-third and the Twenty-fourth Sundays after Pentecost. In our 1943 American Prayer Book lectionary these 'wandering Sundays' have received new names: the Third and the Second Sundays, respectively, before Advent.

Sunday before Advent

THE SUNDAY NEXT BEFORE ADVENT.

The Collect.

STIR up, we beseech thee, O Lord, the wills of thy faithful people; that they, plenteously bringing forth the fruit of good works, may by thee be plenteously rewarded; through Jesus Christ our Lord. *Amen.*

For the Epistle. Jeremiah xxiii. 5.

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS.** Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt; but, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

The Gospel. St. John vi. 5.

WHEN Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men

THE SUNDAY NEXT BEFORE ADVENT

In the English Prayer Book and in the 1789 American Book this day is called the Twenty-fifth Sunday after Trinity. The 1892 revision restored the present title, taken from the Sarum Missal. The propers for the day are distinctly linked to the Advent season. Popularly this Sunday is known as 'Stir up' Sunday, from the opening words of the Collect.

The Collect. This Collect is first found among a series of 'daily prayers' in the Gregorian Sacramentary. It is similar to several Advent Collects in the Missals, such as our Prayer Book Collect for the Fourth Sunday in Advent (p. 95). The opening words 'Stir up' (in Latin, *excita*) had a double reference—both to God's power and to man's will. The Prayer Book version is not an exact translation in the latter half, which read: 'that they, more readily following after the fruit of [thy] divine working, may obtain from thy goodness larger assistances.' The fruit of divine work and the fruit of our good works are not exactly the same thing, though there is certainly an intimate connection between them.

The Epistle. This very markedly 'Advent' Epistle comes from the Sarum Missal; the Roman Missal has no such lesson, since it does not provide for twenty-five Sundays after Pentecost. This prophecy attributed to Jeremiah is a vision of the restoration of Israel, when all its scattered children shall return to the Holy Land under an ideal king of David's line. He will really rule with righteousness, in contrast to the puppet Zedekiah (whose name means 'the Lord our righteousness'), that last and sorry monarch whom Nebuchadnezzar, King of Babylon, set over Judah in 597 (2 Kings xxiv.17-20). The rebellion of this vassal against his overlord finally brought an end to the kingdom of Judah in 586 and the land became a Babylonian province.

The Gospel. Though this Gospel occurs in the seventh-century Roman lists for the 'Seventh Sunday after St. Cyprian,' it has been replaced in the Roman Missal by Matt. xxiv.15-35. The Sarum Missal, however, retained it. The same Gospel, beginning with verse 1, is appointed for the Fourth Sunday in Lent (see pp. 131-2). The reason

sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

HOLY DAYS.

SAINT ANDREW THE APOSTLE.

[November 30.]

The Collect.

ALmighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

The Epistle. Romans x. 9.

IF thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there

for its repetition on this Sunday is not known for certain. Some have suggested that its mention of St. Andrew was the reason for its assignment on a Sunday near the feast of that Apostle. The Gospel may also have been chosen for the Advent note hinted at in the final verse (14), or for a mystical interpretation of verse 12, making it suitable for the close of the Christian Year—namely, ‘we have been filled to abundance; let us gather up what remains that nothing be lost.’

HOLY DAYS

The second section of the Communion propers contains the Collects and Lessons appointed for the fixed holy days whose dates are not dependent upon Easter Day (see commentary, p. 90). Since 1549 the Prayer Book has limited these festivals of special liturgical observance to feasts of our Lord and His Apostles, the Evangelists, St. Stephen, Michaelmas, and All Saints, (see pp. xlviff.). As in the Latin Missal, the proper of Saints begins with St. Andrew, since his feast day determines the date of the First Sunday in Advent, the beginning of the Church Year.

SAINT ANDREW THE APOSTLE

Andrew was the brother of Peter and a member of that inner circle of the Twelve selected by our Lord for special instruction. According to the Fourth Evangelist, he was one of the first two disciples of our Lord, and the first Christian missionary, for the first act of his discipleship was to bring to Jesus his brother Peter (John i.37ff.). The Synoptic Gospels, as represented by the lesson from Matthew appointed here, give a slightly different version of the call of Andrew and Peter; but they were certainly among the first of the Twelve to be chosen by our Lord. Hence it is appropriate that St. Andrew should head the list of saints to be commemorated at the beginning of each new Christian Year.

We know nothing certain of St. Andrew's labors after the Resurrection of our Lord. Late tradition made him the Apostle of Scythia (modern Romania) or of Achaia (Greece), and the founder-patron of the church in Constantinople, where his supposed relics were brought in 357. A late third-century *Acts of Andrew* places his martyrdom at Patras (in Achaia) on November 30th; and both the Eastern and Western Churches commemorate him on this day. It is barely possible that this date rests on reliable tradition. According to this tradition, St. Andrew was crucified on an X-shaped cross.

The cult of St. Andrew began at Rome under Pope Simplicius (468-83), and the Leonine Sacramentary contains four Masses for the feast, including one for the Vigil. Pope Gregory the Great was particularly devoted to St. Andrew and dedicated to the Apostle the monastery

that he founded in his home. From this monastery the first missionaries were sent to the English people.

The Collect. In the 1549 Book Cranmer provided a new Collect for this day, which made reference to the traditional legend of St. Andrew's death on the cross. However, in the 1552 Book he changed this Collect to the present form, with its more authentic basis in the call of St. Andrew recounted in the Gospel lesson. (This is the only one of the Collects composed anew for the 1552 Book.) The example of St. Andrew set before us in this Collect is not one simply of obedience to our Lord's call to discipleship, but of 'ready' obedience *without delay*. The weight of emphasis given here upon the immediacy of the Apostle's response (cf. 'and they straightway left their nets' in the Gospel) underscores the Advent theme—'give us grace that we may cast away the works of darkness, and put upon us the armour of light, *now*' (p. 90).

The Epistle. The Reformers lengthened this Epistle from Rom. x.10-18, by adding verses 9 and 19-21. Even so the Epistle cuts into a more extended argument of St. Paul, concerning Israel's rejection of the gospel in marked contrast to the Gentiles' acceptance of it. With great sorrow over the choice made by his own people the Apostle holds them no less accountable before God for their decision, because faith in Christ is so simple and readily accessible, to 'whosoever believeth,' and there is no excuse for failure to hear and learn of the good news of God's salvation, for the words of it have gone 'unto the ends of the world.' The success of the gospel among the Gentiles does not even 'provoke [them] to jealousy'; Israel remains under the prophetic condemnation of being a 'disobedient and gainsaying people.' The selection of verses made in the Epistle subordinates, however, this primary theme, to portray the universal scope of the apostolate in carrying on the Lord's mission of calling all men to faith in Him. The rhetorical questions in verse 14 recall the opening paragraph of St. Augustine's *Confessions*: 'Grant me, Lord, to know and understand what is first, to call upon Thee or to praise Thee, or rather to know Thee and then to call upon Thee. For who can call upon Thee if he does not know Thee?—else, not knowing Thee, he may call upon some other. Yet may it be that he should call upon Thee, that he may know Thee?'

Saint Andrew

is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

The Gospel. St. Matthew iv. 18.

JESUS, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

The Gospel. The account of the call of the first four of the Twelve in Matt. iv.18-22 follows closely the story as given in Mark i.16-20; but the Third Evangelist associates the call with the miraculous draught of fishes (Luke v.1-11), and the Fourth Gospel places the summons of Andrew and Peter before the beginning of our Lord's Galilean ministry, while they were still attached to the mission of John the Baptist (John i.35ff.). It may well be that our Lord had marked the two brothers from Bethsaida (cf. John i.44) as apt 'fishers of men' when He first met them, but extended His call to them to follow Him only after He had Himself begun to preach the good news of the Kingdom in their native Galilee. This Gospel is the same as the one appointed in the Sarum and Roman Missals.

SAINT THOMAS THE APOSTLE

The name 'Thomas' is a nickname, meaning 'twin.' In the Fourth Gospel we get some glimpse of this Apostle's personality (cf. xi.16, xiv.5, and xx.27)—a man of unquestioned loyalty and courage, but one who insists on knowing what he is expected to believe and to do. The third-century *Acts of Thomas* calls him Judas Thomas and places his activity in Persia and northwestern India. The modern 'Thomas-Christians' of Malabar (southwest coast of India) are probably descendants of a mission of the Nestorian Church and do not go back, as they claim, to the time of the Apostle. The feast of St. Thomas was first established in East Syria and only slowly spread to the Western world. It is included in the Gelasian Sacramentary, but not in the Leonine or the older editions of the Gregorian. Only after the ninth century was it well-established in Western usage. It is debatable whether the date assigned to him is supposed to represent the day of his martyrdom or of the translation of his relics to Edessa in the fourth century.

SAINT THOMAS THE APOSTLE.

[December 21.]

The Collect.

ALMIGHTY and everliving God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be re-proved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. *Amen.*

The Epistle. Hebrews x. 35, and part of Chap. xi.

CAST not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul. Now faith is the substance of things hoped for, the evidence of things not seen.

The Gospel. St. John xx. 24.

THOMAS, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being

The Collect. This was composed for the 1549 Book and is based on the Gospel lesson. Doubt is the antithesis of faith, but when it is honest and sincere and not deliberate and wilful, God can overrule it for 'the greater confirmation of the faith.' Had Thomas not dissociated himself from the fellowship of the disciples because of his captious skepticism, he would not have missed the certain evidences of his Lord's victorious life and would have been spared the sorrow of doubt and the sting of his Lord's reproof. When he rejoined the company of believers Thomas found that faith and joy of which he had been depriving himself by his stubborn aloofness from the testimony and society of those whom he had no good reason to distrust.

The Epistle. The 1928 revision substituted this Epistle from Heb. x.35-xi.1 for the selection of Eph. ii.19-22 found in the Sarum and Roman Missals and the earlier Prayer Books. This latter was transferred to the feast of St. Simon and St. Jude (see p. 255). The new Epistle was obviously suggested by the saying of our Lord in the Gospel: 'blessed are they that have not seen, and yet have believed'; for the climax of the Epistle is the oft-quoted definition of faith as 'the assurance of things hoped for, the conviction of things not seen' (Revised Standard Version). This definition overstresses perhaps the intellectual aspect of faith and lacks the spiritual depth of St. Paul's conception of faith as utter reliance upon God's love and grace, or even the moral earnestness of the prophet, here cited (Hab. ii.4), for whom 'living by faith' meant fidelity and loyalty to God.

The Gospel. The Reformers added the two final verses (30-31) to this lesson as appointed in the Missal, in order to include the Evangelist's own testimony to the purpose of his Gospel, of which the appearance of the risen Lord to Thomas is the final and crowning 'sign'—namely, to win men to faith in Christ and eternal life through Him. To the Evangelist, Thomas personalizes all those who have doubted the stupendous miracle of the Resurrection (cf. Matt. xxviii.17) and represents all those whose faith has been steadied and confirmed by the material proofs of physical experience.

Jan. 25] Conversion of St. Paul

shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

THE CONVERSION OF SAINT PAUL

[January 25.]

The Collect.

O GOD, who, through the preaching of the blessed Apostle Saint Paul, hast caused the light of the Gospel to shine throughout the world; Grant, we beseech thee, that we, having his wonderful conversion in remembrance, may show forth our thankfulness unto thee for the same, by following the holy doctrine which he taught; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts ix. 1.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying

THE CONVERSION OF SAINT PAUL

This feast is of Gallican origin and can be traced back to the sixth century. It was associated with another Gallican feast, that of the Chair of St. Peter, which was observed a week earlier. There is no evidence to support the view of some scholars that the Conversion of St. Paul (called *translatio* in the so-called Martyrology of St. Jerome) is a festival of Roman origin, dating from the fourth century, when the relics of St. Paul were 'translated' from their supposed resting place on the Ostian Way into the basilica built to enshrine them. It cannot be proved that Rome adopted this observance before the tenth century, when we first find it inserted in the margin of a manuscript of the Gregorian Sacramentary of that date. From there, of course, it passed to the Sarum Missal. The primary commemoration of St. Paul at Rome was in association with St. Peter on June 29th, later transferred to June 30th (see p. 244), and was related to his martyrdom, not his conversion. Also the Mass on Sexagesima was intimately bound with the remembrance of the great Apostle to the Gentiles (see p. 120).

Curiously, the Reformers eliminated the June 30th anniversary, so that the Prayer Book contains no celebration of St. Paul's witness in blood for his faith, as it does of the other apostles. It may be that the Reformers did not wish to have two feasts devoted to the same saint; and since the New Testament contains three accounts of St. Paul's conversion and none of his martyrdom, they preferred the commemoration of the conversion. In any event his conversion was of far greater significance to the history of the Church than was the manner of his death.

The Collect. This is the Collect of the late Gregorian Sacramentary and the Sarum Missal, as it was retouched in 1549 and expanded in 1662. The Latin and 1549 Collects put the emphasis upon St. Paul as a 'teacher'; the 1662 form stresses his work as a 'preacher,' an estimate of his chief task that the Apostle himself would probably have accepted (see 1 Cor. i.17ff.). Again, the Latin Collect speaks only of our following his example; the Prayer Book version is more inclusive, for the gospel is both believing and doing.

Conversion of St. Paul

unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was three days without sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat,

The Epistle. This Epistle is found in the Sarum and Roman Missals. St. Paul's own references to his conversion in his letters are brief, but they tell us two things: (1) he saw the risen Lord (1 Cor. xv.8); and (2) at the same time he received his commission to preach the gospel to the Gentiles (Gal. i.11-16). This experience was the basis of his claim to apostleship, that is, to be an apostle of Christ of equal rank with the other apostles (cf. 1 Cor. ix.1ff.). Some of his contemporaries contested this claim, asserting that his commission came from men, and the account of his conversion given here (Acts ix.1-22) might conceivably lend support to this 'second-hand' commissioning, by its introduction of the figure of Ananias, a personage never mentioned by St. Paul. However, in the two other accounts that the author of the Acts gives of the Apostle's conversion, one contains a double commission, first from Ananias and secondly from the Lord (xxii.3-21), and the other relates the 'Pauline' claim of a direct commission from Christ himself at the time of the conversion (xxvi.9-20).

It is often assumed that the 'wonderful conversion' of St. Paul was a moral one, the result of much inner struggle of the persecutor with an overwhelming sense of sin and of failure to live up to the full demands of God's Law as revealed in the Old Testament. But St. Paul himself tells us that his manner of life before his conversion was 'blameless' so far as his conformity to 'the righteousness which is in the law' (Phil. iii.6; cf. Gal. i.14). His conversion was not in the realm of conscience, but of belief. He was convinced that the crucified Jesus of Nazareth, whose followers he had been persecuting, was really the 'Son of God' and 'very Christ.' St. Paul's great moral struggle came to him only as the implications of this faith dawned upon him in the course of his ministry, beginning with his preaching in the synagogues of Damascus. The bitter opposition of the Jews to his message, contrasted with the readiness of the Gentiles to receive it, led him to the conclusion that we could no longer justify ourselves in God's sight by the 'works of the law,' but only by faith in Christ, the one sinless and perfectly obedient Son, by Whose indwelling Spirit alone 'the righteousness of the law might be fulfilled in us' (Rom. viii.4; cf. Gal. ii.16-21).

he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

The Gospel. St. Matthew xix. 27.

PETER answered and said unto Jesus, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

THE PRESENTATION OF CHRIST IN THE TEMPLE,
COMMONLY CALLED

THE PURIFICATION OF SAINT MARY THE VIRGIN.

[February 2.]

The Collect.

ALMIGHTY and everliving God, we humbly beseech thy Majesty, that, as thy only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto thee with pure and clean hearts, by the same thy Son Jesus Christ our Lord. *Amen.*

The Gospel. This Gospel from Matt. xix.27-30, with the exception of the last verse, is that appointed in the Sarum and Roman Missals. At first the choice appears odd, for it would seem to subordinate St. Paul to the original Twelve Apostles, who 'forsook all' to be companions and assistants of our Lord in His earthly mission. In the parallel passage in Luke, however, the specific reference to 'twelve' is missing (xxii.30); and in the tradition known to St. Paul himself (1 Cor. vi.2-3), all 'the saints shall judge the world,'—all the redeemed in Christ shall reign with Him in the Age to Come ('the regeneration'). The last verse of this lesson, which the Reformers added, was doubtless meant, when spoken by our Lord, as a warning to the Twelve against pride in the high destiny assigned to them; but the Reformers probably intended it to be a reminder of St. Paul's numbering and rank with the Twelve, though he was 'last of all' and 'the least of the apostles' (cf. 1 Cor. xv.8-9).

THE PRESENTATION OF CHRIST IN THE TEMPLE

Though commonly spoken of as the Purification, this feast is originally and primarily a festival of our Lord, not of St. Mary; and the first and preferred title of the feast, added by the 1662 revisers, conforms to ancient tradition. The Eastern Church calls the day *Hypapante*, meaning 'The Meeting' of our Lord and Simeon. The feast originated in the latter part of the fourth century in the church at Jerusalem, where it was observed on February 14th, the 'Quadragesima of Epiphany'; but when Christmas Day was established generally throughout the Church, the date of the Presentation was shifted to February 2nd. The Emperor Justinian introduced the feast at Constantinople in 542; and not long afterwards it was known at Rome, for it is found in both the Gelasian and the Gregorian Sacramentaries.

Pope Sergius I (687-701) instituted on this day (and also on three other days associated with St. Mary—Annunciation, Assumption, and her Nativity Day) a solemn procession from St. Adrian's in the Forum to St. Mary Major's, where the Mass was celebrated. Lighted tapers were carried by the faithful in this procession, which, according to some authorities, was a substitution by the church for an ancient pagan procession of 'purification' observed at Rome on this day. It is questionable, however, whether or not the pagan rite survived so late as the time of Pope Sergius; and in any case the idea of a 'Feast of Lights'

The Purification

For the Epistle. Malachi iii. 1.

BEHOLD, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' sope: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the LORD of hosts.

The Gospel. St. Luke ii. 22.

AND when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (as it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons. And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And

in connection with this day may well have been suggested by the propers of the feast, particularly the *Nunc dimittis* read in the Gospel. The blessing and distribution of candles, which now forms the principal feature of the procession in the Roman rite, cannot be traced back earlier than the eleventh century. From it the day has received its popular designation as Candlemas.

The Collect. This is appointed in the Gregorian Sacramentary, and it clearly reveals the original purpose of the celebration as a feast of our Lord. His first appearance and presentation in the Jewish Temple came to be viewed in retrospect by the Church as a mystery symbolizing His fulfilment of the Old Covenant with its outward cult of sacrifices and the inauguration of a new Temple, namely His Body (cf. John ii.19-22), through which the redeemed of the New Covenant offer to God 'spiritual sacrifices' (1 Pet. ii.5; cf. 1 Cor. iii.16-17, vi.19; Eph. ii.20-22).

The Epistle. The 1662 Book restored this Epistle from the Sarum Missal, at the suggestion of Bishop Matthew Wren, adding, however, verse 5. The 1549 and 1552 Books had directed that the Epistle used be the same one appointed for the preceding Sunday. The prophecies of Malachi were delivered in distressing times. The completion of the second Temple (516 B.C.) and the restoration of the sacrificial ritual had not brought a renewal of spiritual vitality or the golden age Israel had expected. There was much depression and misery; the priesthood ('the sons of Levi') showed little zeal for their office, and the people even less respect for their religious obligations. To this situation the prophet (his name is unknown; 'Malachi' simply means 'my messenger') responded with a message of hope. The expected Day of the Lord was imminent, when justice should be established for the oppressed, the Temple service be purified, and its offerings 'be pleasant unto the Lord, as in the days of old.' The aptness of this prophetic selection for the Feast of the Presentation is plain. The advent of Christ into His Father's house is the fulfilment of promise that God's judgment 'will come near' to us as regards both our worship and our common life.

The Gospel. The Sarum and Roman Missals appointed only verses 22-32. The 1549 Book cut the lesson at verse 27a, thus omitting the

he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And Joseph and his mother marvelled at those things which were spoken of him. And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

SAINT MATTHIAS THE APOSTLE.

[February 24.]

The Collect.

○ ALMIGHTY God, who into the place of the traitor Judas didst choose thy faithful servant Matthias to be of the number of the twelve Apostles; Grant that thy

Nunc dimittis; but the 1662 revisers extended the selection to include verse 40. The narrative follows immediately upon the account of our Lord's circumcision (see p. 106) and continues the Evangelist's portrayal of our Lord's nurture and upbringing as conditioned by the traditional forms of Jewish piety and faithfulness 'to the law of Moses.' Its deeper theological significance was grasped by St. Paul in his assertion that Christ was 'born of a woman, born under the law, that he might redeem those under the law' (Gal. iv.4; cf. p. 104). Two distinct observances of the Law are combined here: the ritual purification of women after childbirth—a relic of ancient taboos (Lev. xii; cf. p. 305)—and the redemption of first-born sons by an offering substituted for the primitive (and barbarous) sacrifice of all 'firstlings' to the deity (Exod. xiii.2, xxii.29–30, xxxiv.19–20, etc.).

The aged Simeon and Anna who appear in this story are representative of those pious Israelites who waited patiently for God's redemption of His people foretold by the prophets. Their spiritual intuition, heightened by years of assiduous exercises of prayer and devotion, is revealed in their understanding of the true character of God's salvation, as an inward grace, available to Jew and Gentile alike, rather than a re-establishment of a temporal kingdom in Israel. Thus they foresee the 'stumbling-stone' of many of their people who shall deny the 'sign' of true Messiahship in Mary's child. Indeed, Jesus' mother herself, said Simeon, will suffer a 'piercing sword' of doubt (cf. Mark iii.31–5; Matt. xii.46–50; Luke viii.19–21).

SAINT MATTHIAS THE APOSTLE

The commemoration of St. Matthias is not of great antiquity; its first occurrence in liturgical books of the Western Church dates from the eleventh century. We know nothing of this Apostle other than what the Acts tells us in the Epistle appointed for the feast. Late Western martyrologies assign Judaea as the sphere of his labors, but this is only a guess. In the medieval Church the feast was celebrated on February 25th in leap years, a custom continued in the English Church until the 1662 revision of the Prayer Book. The propers of this feast have a fitting relevance to the Lenten Ember season, which so frequently occurs about the same time.

Saint Matthias

Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true pastors; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts i. 15.

IN those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

The Collect. This Collect, newly composed for the 1549 Book, is based upon the Epistle.

The Epistle. The Sarum and Roman Missals also appoint Acts i.15-26. The selection dovetails two independent stories: one, a tradition respecting the unhappy fate of Judas; the other, a narrative of the choice of Matthias to take his place in the company of the Twelve. The two pieces are linked together by a double 'proof-text' from the Psalms (lxix.26 and cix.7). According to an early second-century tradition, Judas died of a gruesome disease of inordinate 'swelling' of his body; and it may be that the account given here by the author of the Acts is related to this legend, though it is more likely that the author wished to suggest suicide—perhaps by throwing himself over a cliff. Matthew's account of the suicide of Judas by hanging, in remorse for his traitorous deed, belongs to an entirely different tradition (Matt. xxvii.3-10).

The account of the selection of Matthias is also not without difficulties, owing to the fact that the Evangelist has confused the Twelve with a wider group, namely 'the apostles.' The latter company were 'witnesses of the Resurrection' who had received commission from the risen Lord to preach and evangelize. It is obvious from the story as given here (as also from St. Paul, cf. 1 Cor. xv.5-7), that there were more persons qualified for apostleship than 'the eleven.' Matthias belonged to a smaller number who had been associated with Jesus' earthly mission from its beginning, after the baptism of John. He was chosen to be one of the Twelve, not to be an apostle, for this latter office he already held. Why the Church deemed it necessary to fill up the vacancy in the Twelve is not clear. It may be that its expectation of our Lord's imminent return in judgment suggested the need of providing Him with a complete body of assistants to 'sit upon twelve thrones, judging the twelve tribes of Israel' (Matt. xix.28; see commentary, p. 231). The method of casting lots was a common way among the Jews of making decisions, whether for the dividing of property, the arrangements of the Temple services, or the detection of wrong-doers. In this instance the custom of giving lots was designed to find out the Lord's will and choice, after dutiful prayer for His revelation had been made.

The Gospel. St. Matthew xi. 25.

AT that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him. Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.

[March 25.]

The Collect.

WE beseech thee, O Lord, pour thy grace into our hearts; that, as we have known the incarnation of thy Son Jesus Christ by the message of an angel, so by his cross and passion we may be brought unto the glory of his resurrection; through the same Jesus Christ our Lord.
Amen.

For the Epistle. Isaiah vii. 10.

MOREOVER the LORD spake again unto Ahaz, saying, Ask thee a sign of the LORD thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the LORD. And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

The Gospel. Matthew xi.25-30 (with which compare Luke x.21-2), also found appointed for this feast in the Sarum and Roman Missals, is an early Christian hymn, similar in form to Ecclus. 51, which the Evangelist has placed upon the lips of Jesus. It consists of three strophes: (1) a thanksgiving for God's revelation to the simple and childlike, the 'humble and meek' (contrasted here with 'the wise and prudent'); (2) a statement of the nature of this revelation as knowledge of the Father imparted through His Son; and (3) an invitation to those who are weary and heavy-laden with sin to accept this revelation and thereby find 'rest' for their burdened hearts. According to some commentators the easy 'yoke' which Christ offers is here set over against the grievous weight of legalistic rules which the scribes and Pharisees would have imposed upon the common, ordinary man and woman as a necessity for their salvation. St. Matthias is an example of those humble and obscure folk, like the Master Himself, who brought the saving knowledge of God near to men and helped to lift the burden of sin's oppression and despair from their hearts—blessings that all the preachments and regulations of the 'wise and prudent' in Israel were powerless to effect.

THE ANNUNCIATION OF THE BLESSED VIRGIN MARY

The liturgical observance of the Feast of the Annunciation cannot be traced earlier than the seventh century, though as early as the third century March 25th had been determined as the date of the Annunciation by Christian chronographers. They arrived at this conclusion by an overly simple logic. It was thought that Jesus died on March 25th; hence with the assumption that the years of His earthly life must have been exactly even in number, it was deduced that the beginning of His Incarnation must have fallen on March 25th also! It is highly probable that this reckoning had some influence on fixing December 25th, in the fourth century, as the date of our Lord's Nativity (see commentary, p. 96). In England March 25th was observed as New Year's Day from the time of the Norman Conquest down to the year 1752—hence the comment of Richard Hooker in his famous *Ecclesiastical Polity* (1594): 'We begin therefore our ecclesiastical year with the glorious annunciation of his birth by angelical embassy.'

A Spanish Council at Toledo in the year 656 appointed December 18th for the liturgical celebration of the Annunciation, in order to

The Annunciation

Butter and honey shall he eat, that he may know to refuse the evil, and choose the good.

The Gospel. St. Luke i. 26.

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

avoid having it occur in Lent. The Eastern Church, however, in the Council of 692 (known as *in Trullo*), decided on March 25th, and it was this latter, traditional date that the Church in Rome adopted when the feast was instituted by Pope Sergius I (687-701). Propers for the feast are found in the Gelasian Sacramentary, but not in the Gregorian until after the time of Pope Sergius.

The Collect. Cranmer took this Collect from the Post-Communion Collect of the Latin Mass for this day, which passed from the Gregorian Sacramentary into the Sarum Missal. It is admirably chosen because it links the theme of the Christmas cycle of feasts, to which the Annunciation belongs, to the themes of Passiontide and Easter, the seasons when Annunciation so commonly occurs (cf. pp. 1-li).

The Epistle. This passage from Isaiah vii, 10-15 has been used by the Church since apostolic times as a prophetic testimony to the Virgin Birth of Christ. It was employed for this purpose by the First Evangelist (see the Gospel for the First Sunday after Christmas, p. 104), though curiously not by our Third Evangelist, whose account of the Annunciation is assigned as the Gospel for this feast. Jewish interpreters, and with them many modern Biblical scholars, have denied that this oracle of Isaiah contains any suggestion of a virginal conception, since the Hebrew word involved here merely means 'young woman,' not 'virgin.' The Greek translation of the Old Testament (the Septuagint version) misled the First Evangelist and his followers. Moreover it is maintained that the 'sign' given by Isaiah to King Ahaz does not involve a prophecy of a Deliverer so much as of a deliverance. The king was dispirited over the invasion of Judah by the armies of Assyria and Israel, and his faith in God was shaken. Isaiah rebuked him by proclaiming to him a miraculous 'sign': the Wonder-Child of popular belief is about to be born, but even before He reaches maturity, God shall have ushered in the golden age of peace. The name of the infant child is itself symbolic of the age about to dawn: 'God with us!' The identification of the 'young woman' in this prophecy is problematical; she may have been the wife of the king or of the prophet, or she may not even have been known to Isaiah. It need hardly be said that whether the woman in this splendid vision of the Messianic age was a 'virgin' or not does not affect in any way the truth of the Church's belief in the Virgin Birth of our Lord.

Apr. 25]

Saint Mark

SAINT MARK THE EVANGELIST.

[April 25.]

The Collect.

O ALMIGHTY God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark; Give us grace that, being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part,

The Gospel. Like the Epistle, the Gospel appointed is the same as the one in the Sarum and Roman Missals. The interest of the reader in this beautiful story of the angelic messenger's meeting with Mary is inevitably centered not so much on the august and wondrous announcements he makes to her, as on the behavior and character of Mary herself. There could be no more perfect example of a humble acceptance of God's favor and a ready and trusting obedience to His will. Here, indeed, one witnesses in purest form the self-giving response of a human life to the redeeming purpose of God.

The reference to Elizabeth in the closing verses looks forward to the next feast-day in the Christmas cycle: the Nativity of St. John the Baptist (p. 242). The Annunciation, though popularly called 'Lady Day,' is essentially a festival of our Lord and belongs to the cycle of holy days celebrating His Incarnation.

SAINT MARK THE EVANGELIST

It is commonly accepted that St. Mark the Evangelist was the John Mark who accompanied Paul and Barnabas on their first missionary journey (Acts xii.25, xiii.5), and who, after the separation of the two Apostles, attached himself to Barnabas (Acts xv.37-9; Col. iv.10). Finally he was an assistant of Peter (1 Pet. v.13). Early second-century tradition credited him with being St. Peter's interpreter and the author of the Second Gospel, written at Rome after the Apostle's death on the basis of Mark's reminiscences of St. Peter's preaching. It is by no means certain, however, that the John Mark who was companion to Paul and Barnabas was the same Mark who later helped Peter; the author of the Second Gospel betrays a very limited knowledge of the geography of Palestine—the homeland of the John Mark who appears in the Book of Acts. The church historian Eusebius (early fourth century) was the first to attribute to St. Mark the honor of founding the Church in Egypt.

The old Roman Sacramentaries contain no trace of a festival of St. Mark. By the time of Pope Gregory the Great (590-604) the date of April 25th was observed at Rome as 'the Major Litany'; on that day there was a great processional litany about the city, which the church had instituted to replace an older pagan procession known as the Robigalia (see commentary, p. 54). Not until the twelfth century do we find a feast of St. Mark in the Roman Missal; the probable

maketh increase of the body unto the edifying of itself in love.

The Gospel. St. John xv. 1.

I AM the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

SAINT PHILIP AND SAINT JAMES, APOSTLES.

[May 1.]

The Collect.

O ALMIGHTY God, whom truly to know is everlasting life; Grant us perfectly to know thy Son Jesus Christ to be the way, the truth, and the life; that, following the steps of thy holy Apostles, Saint Philip and Saint

reason for its absence from earlier tradition is that the Roman Church possessed no relics of the Evangelist. The principal center of the cult of St. Mark in the West is in the cathedral at Venice, where his remains, stolen by the Venetians from Alexandria in the year 829, supposedly rest under the high altar.

The Collect. This was composed for the 1549 Book from phrases in the Epistle. The arrangement of its several clauses was altered in editions of the Prayer Book published under Queen Elizabeth (1578 and 1596); and the 1662 revisers made a few additional touches to the prayer. Like the Collect for St. John the Evangelist, this Collect is theological in content, not biographical, as are those appointed for the feasts of St. Matthew and St. Luke.

The Epistle. The Reformers lengthened this Epistle to include verses 14-16. The Sarum Missal had Eph. iv.7-13 (see the Epistle appointed in the Ordering of Priests, p. 537). The Roman Missal, however, provides Ezek. i.10-14, an older 'common' lesson for the feasts of Evangelists. The Sarum and Prayer Book reading was chosen because 'evangelists' are mentioned in verse 11 among the ministries which Christ has given to His Church; it is doubtful, however, if the author understood 'evangelist' to mean a gospel-writer and not a preacher. This entire passage from Ephesians is heavily indebted to St. Paul's conception of the Church as a 'body' whose several members minister to the growth of one another, under the headship of Christ, according to their several spiritual gifts and talents (cf. Rom. xii.3ff., pp. 110-11; and 1 Cor. xii.4ff., p. 182). The ideas are developed, however, from a text taken from Psalm lxviii.18, which is applied to Christ. (In the Hebrew this Psalm verse reads, 'he received gifts from men,' not 'he gave gifts unto men.') The author stresses particularly the necessity of unity in the Church's faith and knowledge, and the responsibility of each member to perform his ministry to the benefit of others, for he was writing at a time when heretical deceivers were beginning to disturb the inner peace and harmony of the Church.

The Gospel. This was taken from the Sarum Missal, which read, however, only through verse 7. The Reformers added verses 8-11. In the Roman Missal this Gospel is appointed for feasts of martyrs in

Eastertide, but on St. Mark's Day an old 'common' lesson, Luke x.1-11, is provided (cf. the Gospel for St. Luke's Day, p. 254). The selection given here helps to fill out the readings from our Lord's Farewell Discourse (John xiv-xvi) which occur in Eastertide (see p. 173). The theme of unity between Christ and His disciples, which the Epistle presented under the figure of a 'body,' is illustrated in this Gospel by an allegory of the vine and its branches. In the Old Testament the vine is often used as a type of Israel (Isaiah v.1ff.; Jer. ii.21; Hos. x.1; Ezek. xv.2; xix.10; Psalm lxxx.8-13), but always with a suggestion of its degeneracy or destruction. By contrast our Lord sets forth a picture of the 'true vine,' disciplined and fruitful, the ideal of the New Israel He has established. It is likely that this figure of the vine was suggested by the thanksgiving said over the cup at the Last Supper: 'Blessed art thou, O Lord God . . . who createst the fruit of the vine.' The most ancient Christian form of thanksgiving over the wine-cup that has come down to us reads: 'We thank thee, our Father, for the holy Vine of David thy servant, which thou hast made known to us through Jesus thy servant.'

SAINT PHILIP AND SAINT JAMES, APOSTLES

Of these two Apostles we know almost nothing except their names. The Fourth Evangelist records that Philip was one of the earliest followers of our Lord, a fellow townsman of Andrew and Peter, and that he brought his friend Nathanael to Jesus (John i.43ff.). In the lists of the Twelve given by the Synoptic Gospels Philip is linked with Bartholomew (whom some interpreters identify with Nathanael), not with James. The James commemorated in this feast is 'James the Less'—the son of Alphaeus, to be distinguished from James the son of Zebedee (see p. 246). In ecclesiastical tradition he has been erroneously identified with James the brother of the Lord and head of the early church in Jerusalem; and this explains why there is no separate holy day in the Calendar devoted to our Lord's brother.

The association of Philip and James in the same feast and the date of the observance were set by the dedication of the Basilica of the Apostles at Rome on this day sometime in the pontificate of Pope John III (561-74). On this occasion supposed relics of the two Apostles were deposited in the basilica. Propers for the feast occur in the Gelasian and in the (later) Gregorian Sacramentaries.

The Collect. This goes back to the 1549 Book, but the 1662 revisers added the final 'result' clause. The thought of the Collect is suggested by the Gospel lesson.

The Epistle. The Reformers substituted this Epistle, bearing the name of 'James,' for the Sarum (and Roman) Missal's appointment from the apocryphal book of Wisdom (v.1-5). There is, of course, no good reason to identify the James who is reputed to have written this letter with the James celebrated in the feast. But the themes interwoven here, of patient endurance, prayerful faith, and lowliness of worldly position, are apt reminders of the kind of 'apostles' who brought the good news of Christ 'to the twelve tribes which are scattered abroad.' The Epistle of James is a letter only in form; actually it is a collection of homiletical notes of some late first-century Christian preacher, who has suffused the moralistic teachings of the Jewish synagogue with the spirit of humility and forbearance that breathes through many of the sayings of our Lord, especially the teachings of the Sermon on the Mount. This opening exhortation of his treatise centers in the thought of patience under trials—here translated 'temptations,' for outward troubles test our faith and joy in God and prove how steady and unwithering is our reliance upon Him rather than upon the material circumstances of our worldly state. The passage reminds one of Matt. v.10-12, vii.7, and xxi.21-2.

St. Philip and St. James

James, we may stedfastly walk in the way that leadeth to eternal life; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 1.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

The Gospel. St. John xiv. 1.

AND Jesus said unto his disciples, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and

The Gospel. Another passage from our Lord's Farewell Discourse recorded by the Fourth Evangelist is here provided for the Easter season (cf. pp. 173, 238); but the particular section was chosen for this day because it contains the request made to our Lord by Philip. This Gospel is also appointed in the Sarum and Roman Missals. The perplexities of our Lord's disciples about the ultimate ends and destiny toward which He was leading them, despite the 'words' they had heard from Him and the 'works' they had seen Him do, were but natural as His life drew near its unexpected and tragic climax. Yet with calm assurance, not without a gentle touch of rebuke, our Lord promised them not only an abiding place with Him in the life beyond, but, before that happy consummation, the glory of performing 'greater works' than He Himself had done—they would bring the world to Him by their witness. Only after His Ascension to His Father and His departure from the earthly limitations of time and place could the limitless power of His Spirit become available to all who pray in His Name (cf. p. 176).

SAINT BARNABAS THE APOSTLE

All that we know with certainty about St. Barnabas is given us in the Book of Acts and the letters of St. Paul, but that is enough to place him among the foremost figures of the apostolic Church. With St. Paul he shares the honor of having inaugurated successfully the Church's mission to the Gentiles. In Acts xiv.4 and 14, and by implication in 1 Cor. ix.6, Barnabas is accounted an apostle; according to St. Clement of Alexandria (late second century) he was one of the Seventy (Luke x.1). An apocryphal account of his martyrdom, dating from the fifth century, relates that he was stoned by the Jews in Salamis, in his native isle of Cyprus. His cult cannot be traced in the Eastern Church before the fifth century, and the Roman Church's festival in his honor is later than the eleventh century, though Barnabas' name appears in the list of saints commemorated in the Canon of the Mass. The Eastern Churches associate Nathanael and Bartholomew with Barnabas on this day.

receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it.

SAINT BARNABAS THE APOSTLE.

[June 11.]

The Collect.

○ LORD God Almighty, who didst endue thy holy Apostle Barnabas with singular gifts of the Holy Ghost; Leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory; through Jesus Christ our Lord. *Amen.*

The Collect. This Collect was written for the 1549 Book and is based upon verse 24 of the Epistle (cf. also 1 Cor. i.7, xii.4, and 1 Pet. iv.10). The 'singular gifts' with which St. Barnabas was endued may well have been those of prophesying. In Acts iv.36 we learn that the apostles gave him the name Barnabas (his original name was Joseph), which probably means 'son of a prophet,' a Semitic way of saying simply 'prophet.' (Cf. Acts xiii.1, where Barnabas heads the list of 'prophets' who led the church at Antioch.)

The Epistle. Acts xi.22-30 was substituted in 1549 for the Sarum selection of Eph. ii.19-22. The Roman Missal reads Acts xi.21-6, and xiii.1-3. Barnabas was a generous man, both in hand and heart. He had given over his property to the Church (Acts iv.36-7); more important still, he had taken the initiative in introducing Paul to the church authorities in Jerusalem and allaying their suspicions of the sincerity of the converted persecutor (Acts ix.27). He was thus the best-qualified person to oversee the new developments taking place among the disciples in far away Antioch, notably the spread of the Gospel to the Gentiles, for his openmindedness to new experiments and his ready adjustment to new situations would assure a fair and honest appraisal. Barnabas was not only convinced that the Spirit was at work in the new evangelism at Antioch, but with characteristic zeal he threw himself wholeheartedly into the work and secured in Paul of Tarsus an able recruit and assistant to the cause. It may be fairly said that Barnabas' leadership and ministry at Antioch shifted the center of the Christian movement from Palestine to Syria and marked a most significant turning point in the destinies of the gospel. It was not long before the 'mission' church at Antioch found itself the benefactor rather than the beneficiary of the 'mother' church in Jerusalem. The fact that the disciples 'were called Christians first in Antioch' is also noteworthy. The word 'Christian' is a Latin form, and its appearance in common usage at this time suggests that it was first applied by the Roman government. It could be that the church led by Barnabas at Antioch was the first to clash with the totalitarian power of the Roman Empire and begin the life and death struggle for its recognition of the new faith which was to end only after three centuries with the conversion of Constantine.

Saint Barnabas

For the Epistle. Acts xi. 22.

TIDINGS of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord. Then departed Barnabas to Tarsus, for to seek Saul: and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul.

The Gospel. St. John xv. 12.

THIS is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and

The famine predicted by Agabus occurred about A.D. 46-7. The relief mission of Barnabas and Paul to the brethren in Judaea is generally considered to have been the occasion for the momentous conference of the apostolic leaders respecting the admission of Gentiles to full fellowship with Jewish members in the corporate life of the Church, recounted in Acts xv and Galatians ii.

The Gospel. The lesson from John xv.12-16 is taken from the Sarum Missal; the Roman Missal appoints Matt. x.16-22. In these brief but astonishing words our Lord points the difference between His law of love and the law of the Old Covenant. According to the latter a servant (literally, a 'slave') obeys the precepts of his Lord without claiming to know the reasons for them; but under the new law of love, we are made 'friends' of our Master because He has shared with us His knowledge and admitted us to the secrets of His purpose and counsel. We should remember, too, that our Lord said these words after He had performed for His disciples a very menial act of service in washing their feet (cf. John xiii.12-17).

that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

SAINT JOHN BAPTIST.

[June 24.]

The Collect.

ALMIGHTY God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour by preaching repentance; Make us so to follow his doctrine and holy life, that we may truly repent according to his preaching; and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake; through the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Isaiah xl. 1.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the LORD shall be revealed, and all flesh shall see it together: for the mouth of the LORD hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever. O

SAINT JOHN BAPTIST

In the Gospels St. John the Baptist holds an honored place not only because of our Lord's high testimony to his character and ministry, but because the Church, doubtless following the opinion of our Lord Himself, considered him the precursor or forerunner of the Christ. In the Eastern Church his rank among the saints is second only to that of the Blessed Virgin. The feast of his Nativity is of Western origin, but the date of its introduction is unknown. It occurs in all the ancient Roman Sacramentaries on June 24th, six months before Christmas. The later Gregorian Sacramentary contains also a commemoration of his death on August 29th. Cranmer omitted this latter feast from the Prayer Book, despite its Scriptural foundation, probably because he did not consider St. John the Baptist a Christian martyr—he did not die for faith in Christ. But he kept the Nativity festival because it belonged to the cycle of feasts of our Lord.

The Collect. This Collect was composed for the 1549 Book and summarizes in a remarkable way the information the Gospels give us about the Baptist. Notice especially Luke i, iii.1-20 and Mark vi.14-29.

The Epistle. Isaiah xl.1-11 is a 1549 substitution for Isaiah xlix.1-7, appointed in the Sarum and Roman Missals. This is the opening poem of the book of an unknown prophet, which modern scholars call Second or Deutero-Isaiah. It was composed shortly before the end of the Babylonian exile of the Jews, perhaps a few years before the decree of Cyrus of Persia (538 B.C.) permitting Jewish exiles who wished to do so to return to their native country (2 Chron. xxxvi.22-3; Ezra i.1-4). It is a splendid song of hope and joy at the prospect of a new day for Israel, one of the finest pieces of poetry in all the Old Testament. The prophet exults in portraying a triumphant progress under the powerful, but no less tender protection and guidance of God. The physical obstacles of mountains and desert in the way of the returning exiles will be no difficulty for God; He shall make for His people a straight and smooth highway. Has not His power withered the oppressors like the grass? Therefore, says the prophet, 'Take comfort, and rejoice.' The Church at a very early period fastened upon this prophetic song as applying to John the Baptist's preparation for the

Saint John Baptist

Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.

The Gospel. St. Luke i. 57.

ELISABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John. And they said unto her, There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God. And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa. And all they that heard them laid them up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him. And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy

way of Christ, and so it is used by all the Evangelists, beginning with the earliest Gospel—that of St. Mark.

The Gospel. The Sarum and Roman Missals read only through verse 68, but the Reformers extended the passage to include all the *Benedictus*. For commentary on this canticle, see page 14. The story of John the Baptist's birth probably came to the Third Evangelist from disciples of the prophet, who for some time appear to have formed religious communities independent of the followers of Jesus. To them John was the Prophet of the dawning Messianic age in his own right and not merely the precursor of another. Thus there gathered about the tradition of their leader's birth miraculous stories suggesting a special divine intervention. Such traditions were, of course, of both interest and value to Christians, for their earliest preaching of the good news began the gospel story with the mission and message of John (cf. Acts i.22, x.37; Mark i.1; John i.6).

SAINT PETER THE APOSTLE

In the year 258, during the persecution of the Church by the Emperor Valerian, the Roman Church instituted on June 29th a feast of its apostolic founders, SS. Peter and Paul. The commemoration was held at a catacomb on the Appian Way, where now stands the basilica of St. Sebastian, and recent excavations have brought to light devoted invocations of the Roman Christians to their greatest saints scribbled upon the walls of the room where they assembled for their anniversary banquets in honor of the apostles. Scholars are divided over the question whether the date of June 29th was selected because of some tradition about the day of their martyrdom (we do not know for a certainty that they were martyred at Rome at the same time), or whether the day marks a translation of their bodies from their respective resting places on the Vatican hill and the Ostian Way. If there was such a translation, their bodies were certainly restored again to their former place of burial when the great basilicas were built in their honor in the fourth century. Possibly at the same time it became customary to separate the observance of the two Apostles, St. Peter being commemorated in the Vatican basilica on June 29th, and St. Paul in the basilica on the Ostian Way on June 30th.

prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

SAINT PETER THE APOSTLE.

[June 29.]

The Collect.

○ ALMIGHTY God, who by thy Son Jesus Christ didst give to thy Apostle Saint Peter many excellent gifts, and commandedst him earnestly to feed thy flock; Make, we beseech thee, all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xii. 1.

ABOUT that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because

The Leonine Sacramentary contains 28 Masses for this festival, all of them in honor of both Apostles, but three of them appointed to be used at the basilica of St. Paul. The Gelasian and Gregorian Sacramentaries first distinguish the separate observance, June 29th and 30th, and add a Vigil Mass and an Octave. The Sarum Missal also kept the separate observance, and except for the Collect all the propers for June 29th referred only to St. Peter. The Reformers kept the commemoration of St. Peter but unfortunately dropped the feast of St. Paul (see commentary, p. 229). The Lutherans have returned to the primitive arrangement—both Apostles are commemorated on June 29th.

The Collect. This Collect stems from the 1549 Book and recalls the Lord's commission given to St. Peter after His Resurrection (John xxi.15ff.). A slightly variant form of it was inserted by the 1662 revisers to serve as the Collect at the Consecration of Bishops (p. 549). The old Latin Collect, which goes back to the Gregorian Sacramentary, reads:

O God, who hast consecrated this day by the martyrdom of thine Apostles Peter and Paul; grant unto thy Church in all things to follow the precepts of those through whom she received the beginning of her religion; through Jesus Christ our Lord . . .

The Epistle. Acts xii.1-11 is also appointed in the Sarum and Roman Missals. It recounts a miraculous escape of Peter from prison and an early martyrdom. From this time on he ceased to be the leading figure in the church at Jerusalem and became a wandering missionary like Paul. The date of this incident was the spring of 43 or 44, not long before the death of Herod Agrippa I. It is the first recorded instance of persecution of the Church by civil authorities. Herod Agrippa I was a devout Jew, and unlike most of his family he was immensely popular with his Jewish subjects and highly regarded by the Pharisees. He was also on the most intimate and friendly terms with the Roman imperial house. (For the martyrdom of St. James, see p. 246.)

The Gospel. This famous passage of Matt. xvi.13-19 is the Gospel assigned in the Sarum and Roman Missals. It is unfortunate that age-long theological controversy about this lesson makes it so difficult to obtain an objective and just approach to its interpretation. The Evan-

Saint Peter

he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of unleavened bread.) And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

The Gospel. St. Matthew xvi. 13.

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom

gelist himself, however, is partly responsible for the problem, since his revision of the narrative of St. Peter's confession as given in Mark viii.27-33 had its own polemical purpose: namely, to contradict the view put forth by the Second Evangelist that our Lord rebuked Peter for his misunderstanding of the nature and purpose of His Messiahship as that of a triumphant temporal leader instead of a suffering servant. For Matthew the confession of Peter that our Lord was not a mere prophet or forerunner of the Messiah but very Christ and 'Son of the living God' was so stupendous in its insight—and we must remember that it was made when the popular acclaim of Jesus had passed its peak and when He was literally a fugitive from the civil and religious authorities—that it could only have come to the outspoken Apostle as a revelation from the Father.

Behind these divergent interpretations of the Evangelists there doubtless lies a story of conflicting points of view in the early Church, of which we have some intimation in Gal. ii.11-14, between the partisans of St. Peter and those of St. Paul respecting the authority of the Law, or rather the whole question of legal regulations in the life of the Church. To the First Evangelist St. Peter's position is the one the Lord would have commended, and thus he pictures the Apostle as having been entrusted with the chief stewardship in the Church; Peter is given the 'keys' to lock or unlock and the power to bind or to loose, —that is, the right to arbitrate what should be prohibited and what should be allowed in the Lord's household.

The pre-eminence of St. Peter among the apostolic band is hardly a matter of argument, for both the Gospels and the Book of Acts testify to his leadership in word and deed both before and after the death and resurrection of Jesus. Nor can there be any serious question that our Lord recognized this capacity, despite the failures and inconsistencies of Peter's character, which the Gospel records do not attempt to gloss over or cover up. Our Lord gave to Simon Barjona the nickname of 'Rock' (i.e. Cephas or Peter), a fact to which both St. Mark (iii.16) and St. Paul (1 Cor. ix.5, Gal. ii.7-14) testify; He had such insight into the heart of this very human and lovable disciple that He foresaw his ultimate perseverance and strength in faith and witness (cf. Luke xxii.31ff.).

There is no warrant either in the New Testament or in the writings of the early Church Fathers of the first three centuries for the notion that our Lord gave St. Peter a primacy of jurisdiction over His

say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

SAINT JAMES THE APOSTLE.

[July 25.]

The Collect.

GRANT, O merciful God, that, as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto the calling of thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through the same Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xi. 27, and part of Chap. xii.

IN these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex

Church which the Apostle was to transmit to a 'successor,' whether in the see of Rome or elsewhere. The 'primacy' of St. Peter, such as we find in the apostolic age, was a distinction of personal grace, not of prelatial office.

SAINT JAMES THE APOSTLE

James, the son of Zebedee, was the first of the apostles to win the crown of martyrdom and the only apostle whose death is recorded for us in the New Testament. The date of origin of his cult is unknown. Some Eastern calendars place his commemoration in April, near Easter time, when according to Acts he was put to death by Herod Agrippa I A.D. 43 or 44. In some of the Gallican churches of the sixth and seventh centuries he was associated with his brother John on December 27th (see commentary, p. 101). There is no trace of a feast of St. James at Rome before the ninth century; and the reason for the adoption there of July 25th as the date of observance is obscure. It may be connected with the supposed discovery of his relics (or possibly, a translation of them) at Santiago de Compostela in northwest Spain. According to legend St. James made a visit to Spain before his martyrdom.

The Collect. This is a composition for the 1549 Book. It recalls the Collect and the Gospel appointed for St. Andrew's Day (pp. 226-7), since it refers to the first calling of the Apostle by our Lord.

The Epistle. This Epistle was chosen by the Reformers because it mentions the martyrdom of St. James. To give suitable length to the selection, however, they prefixed four verses from Acts xi which have nothing to do with the Apostle and which were already included in the Epistle appointed for St. Barnabas' Day (see p. 241). The Sarum Missal read from Eph. ii.19-22, and the Roman from 1 Cor. iv.9-15. For the persecution of Herod Agrippa see the comments on pages 244-5, the Epistle for St. Peter's Day.

The Gospel. The 1549 Book added verses 24-8 to this lesson, as appointed in the Sarum and Roman Missals. The account in Mark x.35-45, on which Matthew's narrative is based, makes James and John themselves, not their mother, request of our Lord the seats of honor

certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.

The Gospel. St. Matthew xx. 20.

THEN came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

THE TRANSFIGURATION OF CHRIST.

[August 6.]

The Collect.

O GOD, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfig-

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in His Kingdom. In either event, the selfishness and ambition of the two brothers, matched by the resentment and indignation of their companions—possibly not unmixed on their part with secret desires of the same sort—gave occasion to our Lord to instruct the Twelve on the meaning of discipleship. It is none other than humble and selfless service, which may or may not lead to the outward glory of martyrdom. Only God knows the secrets of the heart, the depth of its sincerity, and the entireness of its self-giving. The highest reward of following Christ will come to those who conform their lives most closely to the example of His lowly service, whether or not this results in the tragic circumstance of a ‘baptism of blood.’ Martyrdom, however glorious, is not an end to be sought in itself, but a crown which may befall any disciple who, living or dying, gives his life ‘for many.’

THE TRANSFIGURATION OF CHRIST

The Transfiguration of our Lord is one of the major feasts of the Eastern Churches, its institution probably going back to the latter part of the fourth century. It began to spread in the West only after the ninth century, but it was not until 1457 that Pope Callistus III officially adopted it as a universal feast of the Western Church, in thanksgiving for a great victory of Western armies over the Turks at Belgrade. The festival is found in the late Sarum Missal. It is strange that the Reformers omitted this feast of our Lord which has so solid a basis in the Gospels; perhaps they eliminated it because it was of recent (and papal) institution in the Western Church. In the old Missals the account of our Lord’s Transfiguration (Matt. xvii.1-9) had been read on the Ember Saturday in Lent; the modern Roman Missal repeats the same Gospel on the Sunday following (p. 128). Queen Elizabeth’s ‘New Calendar’ issued in 1561 listed the Transfiguration among the Black Letter days (p. xlv), and thus it appears in the 1662 Book.

The American Church in its revision of 1892 first restored the Transfiguration as a Red Letter day with proper Collect, Epistle, and Gospel. This was accomplished largely through the interest and zeal of the Rev. Dr. William Reed Huntington. All Anglican revisions of the Prayer Book since that time have followed the American example.

The Transfiguration

ured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

The Epistle. 2 St. Peter i. 13.

I THINK it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.

The Gospel. St. Luke ix. 28.

AND it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus,

The Collect. This was written by Dr. Huntington—appropriately enough, on top of Mt. Sargent on Mt. Desert Island, Maine. One or two of its phrases may have been suggested to him by the Latin Collect in the Missal, but its chief inspiration was undoubtedly the Lukan version of the Transfiguration, which serves as the Gospel for the feast—for the thought of the vision of the ‘King in his beauty’ coming after the ‘disquietude of this world’ is drawn from the conversation between our Lord and two Old Testament figures about Jesus’ own decease which must be accomplished before His ascension into glory.

The Epistle. The Sarum and Roman Missals have verses 16–19 instead of 13–18. When this Epistle was chosen there was no question about the authenticity of 2 Peter as a genuine letter of the Apostle. Therefore this passage was accounted as *bona fide* testimony to the Transfiguration from the pen of one who had witnessed it. Few scholars today would defend this tradition. The letter was written about the middle of the second century and was directed against the ‘heresies’ and ‘pernicious ways’ of ‘false prophets’ and ‘false teachers’—in particular, the Gnostic heretics. It is an appeal to Christians to remain steadfast in the faith and ethics that had been taught by those who had been ‘eyewitnesses’ of Jesus and of His true majesty and glory.

The Gospel. The Sarum and Roman Missals appoint the Matthean version (xvii.1–9); but both Matthew and Luke depend upon Mark ix.2–10 for their accounts of the Transfiguration. It is impossible for us to comprehend fully the mystery of this sublime experience of our Lord; and even those who were ‘chosen witnesses’ of it were at a loss in understanding its revelation, since its ultimate meaning could only be apprehended in the light of the final obedience of the Cross and the triumphant glory of the Resurrection and Ascension. One of the finest interpretations of the Transfiguration in the New Testament is that of St. Paul (2 Cor. iii), but even this does not exhaust its ineffable mystery. The ‘mountain-top’ experience of our Lord came at a critical turning point in His earthly life. His Galilean ministry was completed and, to all outward appearances, it had failed; the people who at first had received Him gladly had been disappointed because they had expected Him to be a temporal, nationalistic Messiah, and their rulers, both civil and religious, had begun their treacherous plots to get rid of Him. Only the faithful band of the Twelve held fast as He turned

Aug. 24]

Saint Bartholomew

Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.

SAINT BARTHOLOMEW THE APOSTLE.

[August 24.]

The Collect.

O ALMIGHTY and everlasting God, who didst give to thine Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts v. 12.

BY the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

His face towards Jerusalem for the final appeal of His mission. Yet even they were without understanding of the real nature of His Messiahship, as is witnessed by the rebuke He had to give Peter after the confession at Caesarea Philippi (see commentary, p. 245). Our Lord thus faced the crisis of decision—to go on in obedience to His Father's will and purpose and take the inevitable cup of suffering and humiliation, or to give up or give in to a hopeless task. The Transfiguration is the acceptance of perfect Sonship, the readiness of our Lord to fulfil the promise of the Law (Moses) and the Prophets (Elias) for the redemption of mankind, whatever the sacrifice and the cost.

SAINT BARTHOLOMEW THE APOSTLE

This Apostle is not even a name to us, for Bartholomew is a patronymic meaning 'son of Tolmai' (or Ptolemy). The traditional identification of him with Nathanael (see John i.45ff.) is only a guess. According to some legends he was an apostle to Arabia, but others place his labors in the region of the Bosphorus. His feast, which originated in the East (cf. p. 240), does not appear in Western Sacramentaries until the ninth century.

The Collect. Cranmer rewrote the old Sarum Collect for the 1549 Book, but kept one of its phrases: 'Grant . . . unto thy church, both to love that he believed, and to preach that he taught.' The present wording is that of the 1662 revisers. The Collect is set in general terms, suitable for any apostle or evangelist. In the Leonine Sacramentary it is appointed for St. John the Evangelist.

The Epistle. This is a 'common' Epistle for any apostle in the Sarum Missal, which appointed Eph. ii.19-22 specifically for this day. The Roman Missal provides 1 Cor. xii.27-31. The passage from Acts v.12-16 is a summary account of the apostles' power in working miracles of healing comparable to those of their Lord (cf. Mark vi.56 especially). The particular mention of St. Peter's cures is matched by a similar activity which the author of Acts records of St. Paul (xix.12).

The Gospel. Luke xxii.24-30 is from the Sarum Missal; the Roman has Luke vi.12-19. The sayings of our Lord to the Twelve, which Luke has placed here in the setting of the Last Supper, are found in other

The Gospel. St. Luke xxii. 24.

AND there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.

SAINT MATTHEW, APOSTLE AND EVANGELIST.

[September 21.]

The Collect.

O ALMIGHTY God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

The Epistle. 2 Corinthians iv. 1.

THEREFORE seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it

contexts in Matthew (see pp. 231 and 247); but the meaning is the same: only by lowly service shall the disciple of Christ win high reward in God's Kingdom.

SAINT MATTHEW, APOSTLE AND EVANGELIST

Nearly all that we know of St. Matthew the Apostle is contained in the Gospel appointed for this feast. That the Apostle was also the author of the First Gospel is a matter much disputed today. Probably he was not. An early second-century tradition tells us that Matthew arranged the 'Oracles' in the Hebrew language for the benefit of Christian preachers, but whether this material consisted of sayings of Jesus or of Old Testament prophetic testimonies to Christ or of both is not clear. It is not unlikely that this work was one of the sources used by the First Evangelist. The 'Gospel according to St. Matthew' very early became the most popular of all the written Gospels for the Church's liturgy and instruction, and this explains its initial position in the New Testament, even though the Gospel of Mark is older and is one of the sources of Matthew.

The cult of St. Matthew is of Eastern origin and spread tardily to the West. In the ninth century it was established at Rome, but not on the Eastern date (November 16th).

The Collect. This was composed for the 1549 Book, being based on the Gospel for the day.

The Epistle. 2 Corinthians iv.1-6 is a 1549 substitution for the 'common' Epistle of Evangelists, Ezek. i.10-14, found in the Sarum and Roman Missals. In this passage St. Paul defends his ministry of preaching the gospel from calumnies of the Jews, who claimed that it was personally insincere and contrary to the true interpretation of the Scriptures (i.e. the Old Testament). The Apostle points to the inner testimony of conscience and the conviction born of Christian experience. The passage is not ineptly chosen for this feast, in view of the large place occupied in the Gospel of Matthew by the appeal to Old Testament prophecy as fulfilled in Christ.

Sept. 29] St. Michael & all Angels

is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

The Gospel. St. Matthew ix. 9.

AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

SAINT MICHAEL AND ALL ANGELS.

[September 29.]

The Collect.

O EVERLASTING God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as thy holy Angels always do thee service in heaven, so, by thy appointment, they may succour and defend us on earth; through Jesus Christ our Lord. *Amen.*

The Gospel. Matthew ix.9-13 is also the Gospel appointed in the Sarum and Roman Missals. In Mark (ii.14-17) and Luke (v.27-32) the publican (i.e. tax-collector) is called Levi, the son of Alphaeus. It is not certain that Levi and Matthew were one and the same person; and it is quite possible that our Lord numbered more than one of these despised revenue collectors among His following, for He was contemptuously referred to by self-righteous, Pharisaical Jews as 'a friend of publicans and sinners' (Matt. xi.19; Luke vii.35). The publicans had an unenviable, and by no means undeserved, reputation for extortion and fraud; but our Lord never considered any sinner, however out-cast from respectable society, as beyond the pale of God's love or incapable of conversion and redemption. That one such renegade should have become, through His loving and friendly concern, an apostle is an inspiring lesson of the value and promise of good of which even the most unlikely persons are capable. In God's sight no soul is irredeemable; therefore, for us, no soul should be beneath contempt.

SAINT MICHAEL AND ALL ANGELS

Of the several such festivals that appear in the medieval Missals, this is the only feast of Angels the Reformers retained. This particular one was especially popular in medieval England. Its institution goes back to the fifth century, when a basilica was dedicated to St. Michael on the Via Salaria, a little north of Rome—the first church in Italy in honor of the archangel. Collects for this feast may be found in the Leonine Sacramentary.

Michael and Gabriel are the only archangels mentioned by name in the canonical books of Scripture; but Raphael and Uriel are referred to in the Old Testament Apocrypha. The word 'angel' literally means 'messenger,' whether human or non-human, though sometimes in the Old Testament 'angel of the Lord' is used as a synonym for the Lord Himself (cf. Gen. xxxi.11; Exod. iii.2-4; Judg. vi.11-24, etc.). Belief in angels of the heavenly realm as attendants upon God's court, ministers of His will, succorers of God's people, and representatives of the powers of nature was a fairly late development in Hebrew religion; though the doctrine was not accepted by the Sadducees, it was fostered by the Pharisees and in general was popular with the people. Among the Jews angels were thought of in very much the same way as 'good demons' were understood by religious pagans. Neither our

St. Michael & all Angels

For the Epistle. Revelation xii. 7.

THERE was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

The Gospel. St. Matthew xviii. 1.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be

Lord nor the apostles questioned the existence of angels, though one will not find any systematic doctrine about them in the New Testament. St. Paul warned the Colossian Christians against angel-worship (Col. ii.18).

Modern men, trained in scientific habits of thought, are naturally skeptical about angelology, and tend to view the whole subject as belonging more to the realm of poetic imagination than to actuality. There is, however, no necessary reason to deny that among the manifold creatures of God there exist spiritual beings not subject to the limitations of time and space, who serve God to His praise and our benefit in ways beyond our imagining. However, there is not the slightest warrant for the popular and somewhat sentimental belief that human beings, redeemed of God, become angels after their death (cf. p. 340).

The Collect. Cranmer took this from the Sarum Missal, which in turn derived it from the Gregorian Sacramentary. It brings out the two primary ideas about the ministry of angels found in Holy Scripture: their service of God in heaven, and their help and protection of men upon earth.

The Epistle. Revelation xii.7-12 is a 1549 substitute for Revelation i.1-5, appointed in the Sarum and Roman Missals. An old cosmological myth accepted by the Jews recounted a rebellion of Satan and his cohorts against God at the beginning of time, whence they were cast out of heaven, though Satan still had access to the court of God (cf. Job. i.6-7; Zech. iii.1ff.). In the final struggle at the end of time between the forces of good and evil, Michael, the guardian angel of Israel (cf. Dan. x-xii), will lead the angelic hosts in definitive victory over Satan, who shall forever thenceforth be excluded from the heavenly realm. But it will be a day of great tribulation on the earth. This myth was given new meaning by our Lord in His statement that the final conflict with and victory over Satan had been initiated in His own redemptive mission (cf. Luke x.18; John xii.31). The seer of Patmos in his Revelation has given dramatic and vivid expression to this theme; one will also find it underlying the thinking of the author of Ephesians (i.3, 10, ii.6, iii.10, and especially vi.12). No one, however, has surpassed the poetic grandeur of Milton's *Paradise Lost* in portraying the cosmic scope of God's warfare against the forces of 'spiritual wickedness in high places.'

that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell-fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

SAINT LUKE THE EVANGELIST.

[October 18.]

The Collect.

ALmighty God, who didst inspire thy servant Saint Luke the Physician, to set forth in the Gospel the love and healing power of thy Son; Manifest in thy Church the like power and love, to the healing of our bodies and our souls; through the same thy Son Jesus Christ our Lord. *Amen.*

The Epistle. 2 Timothy iv. 5.

WATCH thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me: for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto

The Gospel. This is the Gospel provided in the Sarum and Roman Missals. It was selected for the reference to angels in verse 10. One should compare Mark ix.33-47, which underlies this passage; but, whereas the Second Evangelist is chiefly concerned with the virtue of ministering to children, the First Evangelist has stressed the virtue of child-like character (cf. p. 339), particularly in its trait of humility. The Markan theme is preserved, however, in the strong denunciation our Lord made against those who offend or show contempt to children—representative of all ‘little ones,’ the weak and imperfect brethren—for, said our Lord, they have powerful protectors, the mightiest of all God’s angelic hosts, namely, those who stand continually in His presence before His throne.

SAINT LUKE THE EVANGELIST

St. Luke, the ‘beloved physician,’ was a companion of St. Paul on his missionary journeys and labors (Col. iv.14). Since the second century the Church has accepted the tradition that he was the author of the Third Gospel and its sequel, the Book of Acts. Many modern scholars doubt the authenticity of this attribution, without denying that the Third Evangelist had access to a source or sources composed by St. Luke himself. Very early tradition makes Luke a native of Antioch, but the famous ‘we’ passages in the Book of Acts would suggest that he had some special connection with the church in Philippi. Whether he was a Jew or a Gentile, it is impossible to say with certainty. But of all the Evangelists he was the most skilful literary artist and the most sensitive and compassionate lover of the weak, the friendless, and the needy.

There is no secure tradition about the time or place of his martyrdom. His relics were supposedly discovered and buried with those of St. Andrew at Constantinople in the year 357. The feast first appears in the Western Church in the late Gregorian Sacramentary, near the close of the eighth century. Both the Eastern and Western Churches observe the same day for the festival.

The Collect. This Collect was composed for the 1928 American Prayer Book by the Rev. Dr. Charles Morris Addison of Massachusetts (d. 1947), a member of the Revision Commission. It replaces the one Cranmer wrote for the 1549 Book. In the older Collect the stress

Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words.

The Gospel. St. Luke x. 1.

THE Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

SAINT SIMON AND SAINT JUDE, APOSTLES.

[October 28.]

The Collect.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord. *Amen.*

is put entirely upon St. Luke's doctrines as 'medicines' for the 'diseases of our souls.' Dr. Addison's prayer brings out the 'power and love' of healing ministries to our bodies, as well as to our souls—a Christ-like service which the 1928 Book did much to recognize and support (see the prayers, pp. 43-4, 597, 598, and the Unction of the Sick, p. 320).

The Epistle. The 1549 Book selected this Epistle from 2 Tim. iv.5-15, because of its mention of St. Luke. The Sarum Missal had provided a 'common' lesson for Evangelists (Ezek. i.10-14), and the Roman Missal has 2 Cor. viii.16-24. Scholars today are generally agreed that the Pastoral letters attributed to St. Paul are not, in the form in which we have them, from the pen of the Apostle; but they may contain some genuine fragments of his personal notes and the present passage has a very good claim to be one. The traditional view is that these letters were written from Rome shortly before the death of the Apostle; but this piece may have been written from Caesarea in Palestine while Paul was awaiting his journey to Rome for his 'appeal to Caesar.' We know that Luke was with him at that time (cf. Acts xxvii.1). The word 'evangelist' in verse 5 is not used in the sense of a gospel-writer, but of a preacher or missionary.

The Gospel. Luke x.1-7 was used as a 'common' for Evangelists in the Sarum and Roman Missals, from the mistaken notion that Mark and Luke were members of the Seventy. Only the Third Evangelist records the calling and commissioning of the Seventy, and his account shows close affinities with the sending forth of the Twelve (ix.1-6; cf. Mark vi.7-13; Matt. x.1ff.). These passages give us perhaps our best insight into the nature and conditions of primitive Christian mission work among the Jews of Palestine, the simple and unheralded person-to-person evangelistic work of the humble—'lambs among wolves.' The number of Seventy probably had a symbolical significance to the Third Evangelist, since it represented the traditional number of the nations of the world. Thus he senses in this Palestinian mission a forecast of the spread of the Gospel to all peoples—a major theme of his second volume, the Book of Acts.

St. Simon and St. Jude

The Epistle. Ephesians ii. 19.

NOW therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit.

The Gospel. St. John xv. 17.

THESE things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.

SAINT SIMON AND SAINT JUDE, APOSTLES

The various lists of the Twelve in the Gospels do not exactly agree, and attempts to harmonize them are not very convincing. In the enumeration of the Third Evangelist (Luke vi.14-16; Acts i.13) Simon and Jude form a pair—the former is described as a ‘zealot,’ the latter as the son (not ‘brother’) of James. Matthew’s and Mark’s lists call Simon a ‘Cananaean’ (the meaning is uncertain; it may be a corruption for ‘of Cana’), and Jude is replaced by Thaddaeus (whom Matthew also names as Lebbaeus). Further confusion has come about by the tradition that identifies Jude with the brother of James (cf. Jude i.1), and thus makes him (and possibly Simon also) a brother of our Lord (cf. Mark vi.3). Actually we know nothing certain about these two men. Even the attempt of Luke to make Simon a zealot, that is, a member of a party of Jewish revolutionaries, is mistaken, for this band of desperate nationalists did not appear in Palestine until shortly before the outbreak of the Jewish rebellion against the Roman state A.D. 66.

The tradition of the Eastern Churches is that both of these apostles labored in Persia and were martyred there, on 1 July. The Western observance cannot be traced before the ninth century, and the reason for the choice of October 28th is unknown—possibly it was the date of the translation of their relics to an altar erected in their honor in St. Peter’s basilica at Rome.

The Collect. This was composed for the 1549 Book. The 1662 revisers substituted the word ‘Church’ for ‘congregation.’ The phraseology comes from Eph. ii.20-22, iv.3.

The Epistle. The Sarum Missal read for the Epistle Rom. viii.28-39, and the Roman Missal provides Eph. iv.7-13, but the 1549 Prayer Book substituted the first eight verses of the Epistle of Jude. The present selection from Eph. ii.19-22 was made by the 1928 American revisers. The Scottish Book of 1929 and the English Proposed Book of 1928 allow Rev. xxi.9-14 as an alternative. The two reasons for these recent changes are: (1) modern scholars doubt that the Epistle of Jude was written by Jude the Apostle; and (2) the selection from Jude was not particularly edifying or apt to modern congregations. The new Epistle

All Saints' Day

[Nov. 1]

ALL SAINTS' DAY.

[November 1.]

The Collect.

O ALMIGHTY God, who hast knit together thine elect in one communion and fellowship, in the mystical body of thy Son Christ our Lord; Grant us grace so to follow thy blessed Saints in all virtuous and godly living, that we may come to those unspeakable joys which thou hast prepared for those who unfeignedly love thee; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *This Collect is to be said daily throughout the Octave.*

For the Epistle. Revelation vii. 2.

AND I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and

chosen by the American revisers was suggested by the allusion of the Collect. The picture of the Church as a 'temple' of God is common in the New Testament (see especially 1 Pet. ii.5-7, with which cf. Matt. xxi.42-6).

The Gospel. This is the Gospel appointed in the Sarum and Roman Missals, but with the addition of verses 26-7 at the end. (For these final verses, see p. 179.) The prediction of our Lord to His disciples that they would suffer persecution and death, as He did, because of the world's disbelief even in the face of manifest truth, is an appropriate theme for the feast day of apostles and martyrs.

ALL SAINTS' DAY

This is one of the major festivals of the Church. (In the Church of Rome it is a holy day of obligation.) Our American Book of 1928 dignified it with a Proper Preface (see p. 79) and an Octave.

There is extant a sermon by St. Gregory the Wonder-Worker (d. c.270), the apostle of Pontus in Asia Minor, for a festival of All Martyrs, but we do not know the date of this celebration. About the year 360 the East Syrian church in Edessa observed a festival of All Martyrs on May 13th, as we know from a hymn of St. Ephrem Syrus; and St. Chrysostom (d. 407) refers to a similar feast at Antioch on the Sunday after Pentecost. The Greek service books still call this latter day the 'Sunday of All Saints,' but the East Syrian Christians observe their feast, according to their Calendar of 411, on the Friday of Easter week.

Sometime between 607 and 610 Pope Boniface IV obtained permission from the Emperor Phocas to take over the famous Pantheon in Rome (which had been closed since the fifth century) for Christian worship. On May 13th he dedicated the building to St. Mary and All Martyrs. In the Sacramentary the stational Mass was appointed to be celebrated there on the Octave of Christmas (a Mass whose propers were devoted to the Blessed Virgin) and on the Friday of Easter Week. Later a chapel of 'All Saints' was dedicated in St. Peter's by Pope Gregory III (731-41); the date of this event may have been November 1st. This day was kept as a feast of All Saints in England in the latter part of the eighth century and also in some churches of Ireland, France, and Germany. Some authorities believe the Novem-

All Saints' Day

power, and might, be unto our God for ever and ever. Amen.

And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

The Gospel. St. Matthew v. 1.

JESUS seeing the multitudes, went up into a mountain: and when he was set, his disciples came unto him: and he opened his mouth, and taught them, saying, Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

ber festival was actually of Irish invention, and that from Ireland it spread to England and the Continent, and finally to Rome. The first clear evidence of the November observance at Rome is contained in a letter of Pope Gregory IV (828-44) urging the Holy Roman Emperor, Louis the Pious, to adopt the November 1st festival in his dominions. This was done in 835, and since that time the November date has supplanted the older observance on May 13th.

Many monastic houses in early times observed days commemorative of all the departed. In 998 St. Odilo of Cluny instituted All Souls' Day on November 2nd; from Cluny the custom spread to many other monasteries and dioceses, but this observance was never sanctioned by any official edict of the Roman Church. The Reformers eliminated All Souls' Day from the Calendar, chiefly because of their distaste for 'masses for the dead' (cf. Article xxxi), but also because they recognized that the New Testament affords no warrant for the distinction of 'all saints' and 'all souls.' In Scripture the word 'saints' is used of all the people of God, that is, all who have been sanctified by the Spirit. It does not refer to personal character, or to a special class of more distinguished believers. It was only after the Church began to develop the cult of the martyrs that the distinction between saints and other less noteworthy Christians was made. The Prayer Book propers for All Saints' Day are intended as a commemoration of all faithful departed souls.

The Collect. This Collect was composed for the 1549 Book. It is one of the most characteristic expressions of the doctrine of the Church, both visible and invisible, in all of the Prayer Book. The basic theme is St. Paul's conception of the Church as 'the Body of Christ' (Rom. xii.5, 1 Cor. xii.27, Col. i.24; cf. also Eph. i.23, iv.12, v.30-32). The phrase 'mystical body of thy Son' occurs only three times in the Prayer Book (see pp. 83 and 336); in the Communion thanksgiving it is defined as 'the blessed company of all faithful people.' The final result clause of the Collect recalls 1 Cor. ii.9.

The Epistle. The American revision of 1928 made a change in the verses read from Rev. vii. The older selection, going back to the Sarum and Roman Missals, was verses 2-12; the present lesson includes verses 2-4 and 9-17. The alteration was judicious in removing the dreary recital of the twelve thousand who 'were sealed' from the

A Saint's Day

A SAINT'S DAY.

The Collect.

ALMIGHTY and everlasting God, who dost enkindle the flame of thy love in the hearts of the Saints; Grant to us, thy humble servants, the same faith and power of love; that, as we rejoice in their triumphs, we may profit by their examples; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O ALMIGHTY God, who hast called us to faith in thee, and hast compassed us about with so great a cloud of witnesses; Grant that we, encouraged by the good examples of thy Saints, and especially of thy servant [Saint —], may persevere in running the race that is set before us, until at length, through thy mercy, we, with them, attain to thine eternal joy; through him who is the author and finisher of our faith, thy Son Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews xii. 1.

SEEING we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

The Gospel. St. Matthew xxv. 31.

WHEN the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall

tribes of Israel, and the addition of the third paragraph makes a fine transition to the Beatitudes of the Gospel. The whole passage is an exultant paean of triumph. The seer envisages the final 'sealing' of those who pass unscathed through the tribulations of the last days, but his enthusiasm leads him to extend the horizon to include not merely the martyred saints of the last and greatest trial before the end of time, but also the whole company of the redeemed triumphant in heaven after the final judgment. For a more detailed picture of the heavenly throne and its attendants, referred to in verse 11, see Rev. iv.2ff (see pp. 186-7). The identification of the 'elders' and the 'four living creatures' is difficult; possibly the former were understood by the seer to be angels, the latter, something comparable to the four creatures of Ezek. i.4-14. Ecclesiastical tradition has fastened upon these four beings as symbolic representations of the four Evangelists and the twenty-four elders as the twelve patriarchs of the Old Testament and the twelve apostles of the New.

The Gospel. This is the one appointed in the Sarum and Roman Missals, with the addition of verse 12b. A shorter, and in some ways more primitive, form of the Beatitudes is found in Luke vi.20-23. The several verses of the Beatitudes are in a sense synonymous; they are certainly not a catalogue of distinct types of virtue. They describe the humble men of pure heart who are persecuted unjustly because of their love of righteousness and sorrow over the evil in the world. They present us a picture of that oppressed class of pious Jews from whom our Lord and the earliest disciples sprang—the 'saints' of the New Covenant.

A SAINT'S DAY

The proposal of the Revision Commission to add 54 Black Letter Days to the Calendar was not accepted by the General Convention in 1928, but this single set of propers for use on such days was admitted. Thus the celebrant is left to his own choice of saints to be commemorated in addition to those of the Red Letter Days.

Feast of Dedication

set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

FEAST OF THE DEDICATION OF A CHURCH.

The Collect.

O GOD, whom year by year we praise for the dedication of this church; Hear, we beseech thee, the prayers of thy people, and grant that whosoever shall worship before thee in this place, may obtain thy merciful aid and protection; through Jesus Christ our Lord. *Amen.*

The Epistle. I St. Peter ii. 1.

LAYING aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

The Collects. The first is from the Gothic Missal (end of the seventh century) in the translation of the Rev. Dr. William Bright (see commentary, pp. 317, 594). The second Collect was composed by the Revision Commission on the basis of the appointed Epistle. In the former, the note of emphasis is on the quality of love 'in the hearts of the Saints'; in the latter, it is on their fidelity and perseverance.

The Epistle. These two verses of Heb. xii culminate a recital of examples of heroes of faith who have endured patiently and prevailed triumphantly over temptation and suffering, even though they had only the promise of Christ. But Christians have the greater encouragement, for they have the witness of Jesus Himself—victorious achievement of ultimate joy won after courageous endurance of humiliation and pain.

The Gospel. This portrayal of the Final Judgment, under the simile of the shepherd separating his sheep from the goats, is peculiar to the Gospel of Matthew. Underlying it are sayings of our Lord such as Mark viii.38, ix.37, and Matt. xvi.27. Selfless service to the needy and afflicted, without regard to their status or degree, is the true measure of devotion to our Lord's own Person and example.

THE DEDICATION OF A CHURCH

These propers were added in the 1928 revision. They are anniversary propers for the commemoration of the consecration of a church (see pp. 563ff.). Many parishes also observe a patronal festival on the holy day of the saint or feast from which the church is given its name. In many instances the two celebrations, the dedication and the patronal festivals, coincide. In 1536 King Henry VIII and Convocation ordained that 'the Feast of Dedication of the Church shall in all places throughout this realm be celebrated and kept on the first Sunday of the month of October for ever, and upon none other day.' No liturgical propers, however, were assigned in the Prayer Book for carrying out this regulation. The Scottish Book of 1912 was the first to provide them, and our American propers are based upon these, not upon the ones in the Roman Missal.

Ember Days

The Gospel. St. Matthew xxi. 12.

JESUS went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves. And the blind and the lame came to him in the temple; and he healed them. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

THE EMBER DAYS

At the Four Seasons.

The Collect.

O ALMIGHTY God, who hast committed to the hands of men the ministry of reconciliation; We humbly beseech thee, by the inspiration of thy Holy Spirit, to put it into the hearts of many to offer themselves for this ministry; that thereby mankind may be drawn to thy blessed kingdom; through Jesus Christ our Lord. *Amen.*

For the Epistle. Acts xiii. 44.

THE next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you,

The Collect. This Collect is a condensed and altered form of the one in the Scottish Book of 1912, which Bishop John Dowden of Edinburgh (1886-1910) had adapted from the Collect in the Gregorian Sacramentary (also in the Roman Missal).

The Epistle. The Scottish lesson is longer, adding verses 6-10, but our shorter lesson is the same as the alternative in the English Proposed Book. The Roman Missal provides Rev. xxi.2-5, the same Epistle which the Prayer Book assigns for the Consecration of a Church (p. 567). The figure of the Church as a building of 'living stones' is common in the New Testament, but its most detailed exposition appears in this passage of 1 Peter. (Cf. the commentary on the Collect for the Feast of Presentation, p. 231.) It is interesting that in all languages, ancient and modern, the word 'Church' is used for both the people of God and the place where they assemble for worship. The Church of God is primarily manifest when it is gathered together as a corporate body for 'spiritual sacrifices.'

The Gospel. Matthew xxi.12-16 is the Gospel appointed in the Scottish Book and is also one of the alternative Gospels of the English Proposed Book. The Roman Missal has Luke xix.1-10. The first half of this Gospel is the same as the latter portions of the Gospels for the First Sunday in Advent (p. 91), the Tenth Sunday after Trinity (p. 204, the Lukan version), and the Consecration of a Church (p. 567, the Johannine version). The juxtaposition of gospel tradition made by the First Evangelist in this passage is an illuminating summary of our Lord's ideals for His Father's house and His judgment upon the accepted uses to which it was employed in His time upon earth. On the one hand, He vigorously challenged those who would secularize the Temple of God by exploiting it for their own material gain; on the other, He rejected with no less incisiveness the attitude of 'the chief priests and scribes,' who so circumscribed the bounds of due and fitting worship in the Temple that they looked askance at works of mercy and spontaneous shouts of praise by children that took place within its sacred precincts. The true Messiah whenever present in the house of prayer will always be indignant if He find there either callousness or blindness to justice or to need.

THE EMBER DAYS

The origin of the Ember Days is obscure and much debated. About one thing only is there no dispute: namely, that they are of purely Roman origin and that their observance was extended only where the Roman rite was spread and adopted. An early tradition, which may be right, ascribed their institution to Pope Callistus I (c.218-25) as Christian counterparts to pagan rites of purification at the times of sowing seed (December), harvest (June), and vintage (September). Biblical support for the custom was found in Zech. viii.19, according to a 'western' reading of this text that prescribed three fasts, not four. The earliest certain reference to the Ember seasons, however, is found in the sermons of Pope Leo the Great (440-61), who speaks of four times of fasting; yet it is uncertain if the 'Lenten' Ember Days were known in his time—the fourth season may very well have been Lent itself. The Gelasian Sacramentary, for example, which is later than Pope Leo, knows only the June, September, and December Ember seasons, and not the one in March.

The association of the Ember Days with Ordination to the sacred Ministry was a secondary development. The propers for these days in the Roman Missal develop the seasonal theme; only those of the Saturday in the Lenten Ember Days deal with the priestly vocation. We know that Pope Gelasius I (492-6) prescribed the conferring of Holy Orders at the vigil service on Saturday of the first week of Lent; and it may well be that this pontiff was responsible not only for the introduction of the Lenten Embertide but also for the first association of these seasons with Ordination. However, there seems to be good evidence for an older tradition at Rome of conferring Orders at the vigil on the third Saturday in December.

Pope Gregory the Great (590-604) is supposed to have fixed the exact times of the Ember seasons: the Wednesday, Friday, and Saturday after the First Sunday in Lent, the Feast of Pentecost, September 14th (Holy Cross Day), and December 13th (see p. li). Yet the more ancient assignment of the seasons according to months, rather than fixed days, lingered on in many Western churches, even after the adoption of the Roman service books. Only in the eleventh century, largely through the efforts of Pope Gregory VII (1073-85), did uniformity of observance prevail.

The name 'Ember' is a corruption of the German word 'Quatember,' which in turn derives from the Latin *Quattuor Tempora*, or 'the Four Seasons.' The choice of Wednesday, Friday, and Saturday goes back to the origin of these observances. By the middle of the second century the first two days were already established as days of fasting (see p. xlvi), and at Rome Saturday was also a fast day—the 'vigil' of Sunday. In the older Roman Sacramentaries the Sundays following the four Ember seasons were 'vacant': they had no Eucharistic propers assigned to them because of the long service of Vigil, Ordination, and Mass that took up most of Saturday evening.

The Roman Missal provides a distinct set of propers for each of the three days in each of the four seasons. Our Prayer Book's single set of propers does not conform to any of the Roman assignments. The Scottish Book has proper lessons for the Lenten, Whitsun, and September seasons; the English Proposed Book offers alternative sets that could be used at any season, while the Canadian Book has, like the American, only one set of lessons.

The Collect. The earliest form of this Collect appeared in *The Rector's Vade Mecum* (1862), issued by Bishop William Heathcote DeLancey of Western New York (1839-65). The 1928 Revision Commission produced the present version. The phrase 'ministry of reconciliation' is one of St. Paul's (2 Cor. v.18). Compare the prayer *For the Increase of the Ministry*, page 39.

The Epistle. Acts xiii.44-9 was selected because of its missionary theme. This Epistle is one of the alternative lessons in the English Proposed Book. The account is a representative one of the preaching and persecution of Paul and Barnabas on their missionary journey together—this particular narrative being part of the story of their labors in Antioch of Pisidia. The rejection of the gospel by the Jews in contrast to the readiness of Gentiles to receive it is one of the dominant themes of the Book of Acts.

The Gospel. Luke iv.16-21 is also one of the alternative Gospels appointed in the English Proposed Book. The Third Evangelist considered our Lord's appearance in the synagogue of Nazareth so significant that he placed the narrative at the beginning of Jesus' ministry (cf. Mark vi.1-6; Matt. xiii.54-8); it seemed to him a symbolical

Rogation Days

and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region.

The Gospel. St. Luke iv. 16.

JESUS came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

THE ROGATION DAYS

Being the Three Days before Ascension Day.

The Collect.

ALMIGHTY God, Lord of heaven and earth; We beseech thee to pour forth thy blessing upon this land, and to give us a fruitful season; that we, constantly receiving thy bounty, may evermore give thanks unto thee

illustration of the whole course the gospel was to follow, both during and subsequent to the Incarnation. The prophecy of the Messiah and His saving work was fulfilled (Isaiah lxi.1-2a), but the Jews refused to accept or understand it so. 'He came unto his own, and his own received him not' (John i.11). They had their hearts set upon a Messiah who would re-establish the kingdom of David and rule gloriously as a temporal sovereign, not a Messiah who came in meekness and in lowly service. Even John the Baptist had his doubts about our Lord, whether He was the one 'that should come, or look we for another?' (cf. Luke vii.19-23; Matt. xi.2-6). The selection of our Gospel for the Ember Days is designed to set forth our Lord's own accepted role of ministry as the pattern and example of those who are ordained to carry on His mission.

THE ROGATION DAYS

The history of the institution and adoption of these days in the Western Church has been recounted above in the commentary on the Litany (pp. 54ff.). They are days of solemn supplication to God for fruitful seasons and a good harvest, and their fitting complement in our liturgy is Thanksgiving Day. For discussion of the relevance and meaning of prayer for material blessings, see the commentary on the occasional Prayers, pages 39-40.

Queen Elizabeth's Royal Injunctions ordered the continuance of the customary Rogationtide processions, and the practice of 'beating the bounds' of the parish has continued in many churches down to the present time. In England many dioceses have authorized forms of litanies and other devotions for these occasions. Only in recent revisions of the Prayer Book, however, has provision been made of special Eucharistic propers for these days. The Canadian and American Books have one set only for the three days (like the Roman Missal); the English Proposed Book and the Scottish Book of 1929 have proper lessons for each day (as in the Sarum Missal), but use the Sunday Collect (p. 175).

The Collect. This is a revised form of a prayer that our 1928 Revision Commission took from Bishop John Cosin's *Devotions* (1626). Its thought is much the same as that of the Rogationtide prayer 'For Fruitful Seasons,' page 39.

Rogation Days

in thy holy Church; through Jesus Christ our Lord. *Amen.*

For the Epistle. Ezekiel xxxiv. 25.

I WILL make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the LORD their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God.

The Gospel. St. Luke xi. 5.

JESUS said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his

The Epistle. The choice of Ezek. xxxiv.25-31 is peculiar to the American Book. The Roman Missal has James v.16-20, a lesson appointed in the Sarum Missal for Rogation Monday, and in the English Proposed and Scottish Books for Rogation Tuesday. The Canadian lesson is also this one from the Epistle of James. The selection from Ezekiel (which should begin at verse 20) is a part of the prophet's encouraging pronouncements of the restoration of Israel to peace and prosperity, after the long years of exile in Babylon, when a Messiah will rule as a good shepherd and the land of God's people will be safe from attack. These prophecies of comfort and hope were delivered between the years 593 and 571, B.C. when Babylon was still the mistress of the world (Jerusalem fell before her in 586), and before Cyrus of Persia had emerged upon the scene (538) to overthrow her and bring an end to Israel's captivity.

The Gospel. This is the Gospel appointed in the Roman Missal, and for Rogation Monday in the Sarum Missal. The English Proposed and the Scottish Books assign it to Tuesday. The Canadian selection is Matt. vii.1-11, which contains several parallel passages. The Lukan context of these sayings of our Lord is instructive. They come immediately after He had taught His disciples the 'Our Father' and serve as an exposition of God's answer to prayer. The parable of the importunate friend has sometimes been considered a contradiction of our Lord's teaching about prayer, as given by Matthew: namely, that we should avoid repetition of our requests to God (Matt. vi.7). This, however, is exactly the point the Third Evangelist sought to convey, that we do not need to be importunate in seeking God's gifts and blessings, but should trust His goodness and provident concern as a son does his father's. In other words, if men are good enough to respond to the critical need of a friend, despite any inconvenience it may cause, *how much more* shall our heavenly Father, Whose goodness cannot be compared with that of men, be ready, without our urging Him, to give us every good and needful thing we ask of Him.

July 4]

Independence Day

friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?

INDEPENDENCE DAY.

[July 4.]

The Collect.

O ETERNAL God, through whose mighty power our fathers won their liberties of old; Grant, we beseech thee, that we and all the people of this land may have grace to maintain these liberties in righteousness and peace; through Jesus Christ our Lord. *Amen.*

For the Epistle. Deuteronomy x. 17.

THE LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

INDEPENDENCE DAY

The liturgical observance of Independence Day in the American Church takes the place of the anniversary service of the Accession of the English sovereign found in other Anglican Prayer Books. The Canadian Book of 1922 also provided a service for 'Dominion Day and Other Occasions of National Thanksgiving.'

The Proposed Book of 1786 contained 'A Form of Prayer and Thanksgiving to Almighty God for the inestimable Blessings of Religious and Civil Liberty' to be used on July 4th. It consisted of a form of Morning Prayer, with suitable propers (the lessons were Deut. viii and 1 Thess. v.12-24), and a Collect, Epistle, and Gospel for the Communion (Phil. iv.4-8 and John viii.31-6). The Convention of 1785, which had ordered this service to be drawn up and 'observed by this Church for ever,' received a vigorous protest against it, though to no avail, from no less a worthy than its presiding officer, William White, who considered it a very unwise move despite his own record of support of the Revolution. He saw that it would be a divisive issue in the Church, since so many of the clergy had opposed the political principles of the Revolution, and that its inclusion in the Proposed Book would jeopardize the acceptance of the Book as a whole. To him the venture was an unwarranted intrusion of a political test into the Prayer Book. In his later *Memoirs* Bishop White wrote of this occasion:

The members of the convention seem to have thought themselves so established in their station of ecclesiastical legislators, that they might expect of the many clergy who had been averse to the American revolution the adoption of this service; although, by the use of it, they must make an implied acknowledgment of their error, in an address to Almighty God . . . The greater stress is laid on this matter, because of the notorious fact, that the majority of the clergy could not have used the service, without subjecting themselves to ridicule and censure. For the author's part, having no hindrance of this sort, he contented himself with having opposed the measure, and kept the day from respect to the requisition of the convention; but could never hear of its being kept, in above two or three places beside Philadelphia.

White's position was confirmed by the first General Convention of the Church in 1789. The unpopular service was withdrawn from the

Thanksgiving Day

The Gospel. St. Matthew v. 43.

JESUS said, Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

THANKSGIVING DAY.

¶ *Instead of the Venite, the following shall be said or sung.*

○ PRAISE the LORD, for it is a good thing to sing praises unto our God; * yea, a joyful and pleasant thing it is to be thankful.

The LORD doth build up Jerusalem, * and gather together the outcasts of Israel.

He healeth those that are broken in heart, * and giveth medicine to heal their sickness.

O sing unto the LORD with thanksgiving; * sing praises upon the harp unto our God:

Who covereth the heaven with clouds, and prepareth rain for the earth; * and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle, * and feedeth the young ravens that call upon him.

Praise the LORD, O Jerusalem; * praise thy God, O Sion.

Prayer Book. The present propers were introduced only with the revision of 1928.

The Collect. Bishop Edward Lambe Parsons of California wrote this Collect. It bears the same spirit and temper as the other two prayers he wrote for the 1928 revision, those 'For Social Justice' and 'For the Family of Nations' (p. 44).

The Epistle. This selection from Deut. x. 17-21 is admirably chosen for this day, for it reminds us, as it did ancient Israel, that the mighty God who has 'given us this good land for our heritage' (cf. p. 36) will judge us according to the standards of justice our political institutions apply, in particular to the needy and the 'stranger.' As this Epistle is read there will come readily to mind a parallel between Israel, for many years a sojourner and a stranger in foreign lands before its settlement in the land of Canaan, and the peoples from distant lands who have settled and built up our own country.

The Gospel. Like the Epistle, this Gospel selection places before us the loftiest ideals for our national life as expressed in and through our political and social institutions and activity. Love of enemies is peculiarly difficult for nations, much more so than for individuals. Yet it is only through conscious and deliberate efforts at reconciling differences and helping the less fortunate among the peoples of the world that our country can lead the nations and races of men to just and lasting peace.

THANKSGIVING DAY

Harvest festivals were well-nigh universally observed by ancient religions, both Jewish and pagan. Among the Jews each of their three chief feasts were associated in some way with the harvest: Passover with the first-fruits, Pentecost with the harvest, and Tabernacles with the vintage harvest. The early Church, however, had no such observance, possibly because of reaction against pagan festivals of this sort. But in medieval England Lammas Day (August 1st) was known as 'loaf-mass' from the loaf made of the newly harvested wheat blessed on that day. Modern harvest festivals in the English Church are of

Thanksgiving Day

For he hath made fast the bars of thy gates, * and hath blessed thy children within thee.

He maketh peace in thy borders, * and filleth thee with the flour of wheat.

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. Amen.

The Collect.

O MOST merciful Father, who hast blessed the labours of the husbandman in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching thee to continue thy loving-kindness to us, that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. *Amen.*

The Epistle. St. James i. 16.

DO not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect

nineteenth-century origin. All recent Prayer Book revisions have included special propers for such occasions.

In America the first Thanksgiving Day was observed in 1621 by the Pilgrims. Beginning with the Continental Congress the annual proclamation of a national day of Thanksgiving by the civil authorities has become a fixed feature of our common life. The Proposed Book of 1786 contained 'A Form of Prayer and Thanksgiving to Almighty God, for the Fruits of the Earth, and all the other Blessings of his merciful Providence.' It was appointed for use on the first Thursday of November or such other day as might be set by civil authority. The pattern of this form was comparable to the one provided in this Book for Independence Day; but unlike this latter service, the Thanksgiving Day Office was taken up into the 1789 Book. In the 1928 revision its materials were scattered through the Prayer Book (notice, e.g., pp. 5 and 50).

Psalm cxlvii. (Vss. 1-3, 7-9, 12-14 only.) This canticle is also appointed in the Canadian Book as an alternative to the *Venite* at the harvest festival service. The omission of several verses in no way disrupts the sense. The entire Psalm is one continuously sustained hymn of praise to God for His providence over all His creation. In the Greek Bible (the Septuagint) the Psalm is divided into two poems, verses 1-11 and 12-20, but both are ascribed to Haggai and Zechariah—doubtless from the reference in verse 2 to the rebuilding of Jerusalem and the return of the exiles.

The Collect. This Collect is from the Proposed Book of 1786. The first part is based on the prayer 'For Fruitful Seasons' (p. 39); the second part, on the thanksgiving 'For Plenty' (pp. 51-2).

The Epistle. James i.16-27 is also derived from the Proposed Book of 1786. The whole selection is also read in the two Epistles (with division after verse 21) appointed for the Fourth and Fifth Sundays after Easter respectively (see pp. 174, 176). The appropriateness of the lesson for Thanksgiving Day is clear from the notes struck at the beginning and the end of the passage: the acknowledgment that God is the source of all good gifts; and the duty of compassionate sharing of these good gifts with the unfortunate, if we are to make any claim to 'pure religion.' The material connecting these two themes emphasizes

Thanksgiving Day

law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Gospel. St. Matthew vi. 25.

JESUS said, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than food, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by being anxious can add one cubit unto the measure of his life? And why are ye anxious for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore be not anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Be not therefore anxious for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

the truth that belief in the first must issue in performance of the second if our religion is not to be 'vain.'

The Gospel. Matthew vi.25-34 was substituted in 1928 for Matt. v.43-8, the appointment of the Proposed Book of 1786, and the 1789 and 1892 Books. (The Scottish Book provides Matt. vi.28-34.) This entire Gospel, with the addition of verse 24 at the beginning, is also appointed for the Fifteenth Sunday after Trinity (p. 211). The suitability of the passage for this day is obvious, and its theme is especially apt for American congregations. We are so prone to be anxious about material things and our physical well-being that we are likely to forget our Lord's reminder that the primary objective of life is to seek the Kingdom of God and His righteousness. If this is done, material blessings will inevitably ensue; for the evils and injustices that deprive men of their due enjoyment of God's bounty will be removed.

At a Marriage

AT A MARRIAGE.

The Collect.

O ETERNAL God, we humbly beseech thee, favourably to behold these thy servants now (*or* about to be) joined in wedlock according to thy holy ordinance; and grant that they, seeking first thy kingdom and thy righteousness, may obtain the manifold blessings of thy grace; through Jesus Christ our Lord. *Amen.*

The Epistle. Ephesians v. 20.

GIVE thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this causeshall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in

AT A MARRIAGE

The Sarum Missal used the Votive Mass of the Holy Trinity at nuptial solemnities, with certain additional prayers that go back to the Leonine and Gregorian Sacramentaries. The Epistle appointed was 1 Cor. vi.15-20, and the Gospel, Matt. xix.3-6. In the 1549 and 1662 Prayer Book it was assumed that the Communion propers used at a Nuptial Eucharist would be those of the day, but all recent revisions of the Anglican Prayer Books have provided suitable propers.

The Collect. This Collect, added in the 1928 revision, is of unknown authorship. The second half of it is based upon Matt. vi.33.

The Epistle. This is the same Epistle as that appointed in the Roman Missal, though with the addition of verses 20-21. The Canadian, Irish, and Scottish Books also provide this selection, but the English Proposed Book and the South African Book give Eph. iii.14-19. The source of our Epistle is Col. iii.17-19, which the author of Ephesians has expanded to bring out the 'sacramental' dignity and mystery of Holy Matrimony. The mutual, selfless, and indissoluble bond of love which exists within the society of the family is, or should be, comparable to the inseparable and self-giving love that marks the relationship of Christ to His Church. Both parties to the union, whether it be husband and wife, or our Lord and His Church, live for each other and for God in one Body; and in each instance the mutual giving of one to the other is unique, unreserved, and final. (See commentary, pp. 300ff.)

The Gospel. The Roman Missal has verses 3-6, as did the Sarum Missal. Our selection (vss. 4-6) is the same as the one in the Canadian, Irish, and Scottish Books, but John xv.9-12 is appointed in the English Proposed and the South African Books. With this lesson compare Mark x.2-9. The schools of the Pharisees debated much over the exact grounds for which the Mosaic law provided 'a bill of divorcement' (Deut. xxiv.1) and, in this instance, they sought to trap our Lord into the position of opposing His own law to that of Moses, considered divine and unalterable. But our Lord pierced through their quibblings to state the divine intent and purpose from the very beginning of

At a Burial

particular so love his wife even as himself; and the wife see that she reverence her husband.

The Gospel. St. Matthew xix. 4.

JESUS answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

AT THE BURIAL OF THE DEAD.

The Collect.

O ETERNAL Lord God, who holdest all souls in life; Vouchsafe, we beseech thee, to thy whole Church in paradise and on earth, thy light and thy peace; and grant that we, following the good examples of those who have served thee here and are now at rest, may at the last enter with them into thine unending joy; through Jesus Christ our Lord. *Amen.*

¶ *Or this.*

O GOD, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 Thessalonians iv. 13.

I WOULD not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus

creation (cf. Gen. ii.24) was that marriage be an indissoluble union. The last verse of this Gospel is the solemn climax of the marriage service (see p. 303).

AT THE BURIAL OF THE DEAD

The celebration of the Holy Communion as part of the Offices of the Dead is one of the oldest customs of the Church. During the Middle Ages, however, the saying of Requiem Masses was greatly extended and became an abuse and a burden. The 1549 Book provided one for use at the Burial, but this was eliminated in 1552 (see p. 324). It has been restored not only in the latest revision of our American Book, but also in the Canadian, English Proposed, Scottish, and South African Books; the American Book, however, has provided new Collects, other than the one appointed in 1549 (pp. 334-5).

The Collects. The first of these is a general intercession for the whole Church, both in this world and in the life beyond. (For the word 'paradise,' cf. Luke xxiii.43.) It is a slightly revised version of a Collect adapted by Bishop John Wordsworth of Salisbury (1885-1911) from W. E. Scudamore's *Words to Take with Us*. The Collect tends to foster belief in an 'intermediate state' (i.e. paradise), 'before the unending joy' which shall follow the Last Judgment.

The alternative Collect was taken by the 1928 revisers from the Sarum Missal, where it is appointed for the Requiem Mass for a Priest. Its ultimate source is the Gelasian Sacramentary. It is a personal, specific petition for the departed member of Christ. The Collect also occurs in the Burial Office (p. 334).

The Epistle. In the Sarum Missal 1 Thess. iv.13-18 was appointed for use at the time of Burial (and also in the Roman Missal), on the anniversaries of bishops, and on All Souls' Day. The 1549 Book adopted it for its single Requiem propers. The English Proposed Book of 1928 offers an alternative: 2 Cor. iv.16-v.4; and the Scottish Book allows 1 Cor. xv.50-58. St. Paul's preaching of the imminent second coming of our Lord from heaven had much excited the church in Thessalonica. One of the motives for his writing this letter not long after his

At a Burial

will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.

The Gospel. St. John vi. 37.

JESUS said unto them, All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

visit there was to quiet the anxieties of some of his newly won converts who feared that their loved ones who died before Christ's coming would not have a part in His eternal Kingdom.

The Gospel. The 1549 Book selected this passage from John vi.37-40 from the Gospel appointed in the Sarum Missal for the Requiem Mass celebrated on Tuesdays. In the Roman Missal it is the Gospel in the 'second' Requiem said after the decease. The English Proposed Book of 1928 provides John v.24-9 as an alternative (the Sarum Gospel for Wednesdays), and the Canadian and Scottish allow John xi.21-7 (the Sarum one for Mondays). These verses are excerpted from a lengthier discussion of our Lord with the Jews, following His miraculous feeding of the five thousand (cf. p. 131). Our Lord affirms that despite their disbelief and rejection of Him, the divine purpose will not be thwarted and that all those whom God in His foreknowledge and will has 'given' to Christ will assuredly come to Him and not perish, but be raised to everlasting life.

OCCASIONAL OFFICES

This third section of the Prayer Book contains what are known as the Occasional Offices. They are principally derived from the Sarum Manual, except for the Offices of Instruction, which are essentially the Catechism drawn up at the time of the Reformation, and the Order of Confirmation, which in medieval times formed part of the Bishop's book of services, the Pontifical.

The Ministration of Holy Baptism

together with

The Offices of Instruction

The Order of Confirmation

The Solemnization of Matrimony

The Thanksgiving after Child-birth

The Visitation of the Sick

The Communion of the Sick

The Burial of the Dead



Christian Initiation:

THE OFFICES OF BAPTISM, INSTRUCTION, AND CONFIRMATION

The Prayer Book Offices of Initiation into full Church membership consist of three separate services that originally formed one continuous sequence. In the early centuries catechetical instruction was given to converts prior to their initiation, in an intensive course under the supervision of the Bishop during the weeks of Lent, and both Baptism and Confirmation were administered to the candidates by the Bishop in the course of the liturgy on Easter Even, or, if necessary, on the Eve of Pentecost. Exceptions to this discipline were made only in cases of catechumens (i.e. learners) in imminent danger of death.

Beginning in the fourth century, and developing rapidly in the fifth, the separation of Baptism and Confirmation into two distinct rites, administered at different times, became customary. One reason for this change was the rapid growth of the Church's membership, which set in after the peace of the Church from persecution under Constantine, especially in areas remote from the larger cities where the bishops resided. To meet this need priests and deacons were allowed to baptize without the Bishop's presence, but the completion of the initiation by Confirmation was reserved until a time convenient for the Bishop to perform it. In the Eastern Churches, however, and also for a time in many Churches of the West, the personal participation of the Bishop in Confirmation was abandoned, and priests were permitted to confirm those whom they baptized, provided they used chrism (i.e. an ointment) that had been blessed by the Bishop. This custom still obtains in the Churches of Eastern Christendom.

In Italy the reservation of Confirmation to the personal act of the Bishop was maintained, thanks to the conservative influence of the see of Rome. In a letter of Pope Innocent I, written in 416 to an Italian bishop, the following judgment is handed down:

The sealing of the forehead of children is obviously a duty clearly reserved to the Bishop . . . Priests in baptizing, whether apart from the Bishop or in his presence, can anoint the baptized with chrism, so long as it has been consecrated by the Bishop; but they cannot anoint the forehead with this same oil. That is reserved solely to bishops, when they confer the Spirit.

The Roman customs became normative for the whole Western Church after the liturgical reforms of Charlemagne, when the Roman rites displaced all other rituals in Western Christendom. Thus the Western Church preserved the ancient tradition whereby the Bishop as chief shepherd of his flock received each member into full participation in the 'order of the laity,' in the same way he reserved to himself the conferring of the holy orders of the clergy.

Another factor which greatly hastened this development was the change from adult to infant baptism as the normative practice of the Church. The baptism of infants had been practiced in the Church from the earliest times, but in the first three centuries when the Church was a minority group engaged in missionary activity in a predominantly pagan and hostile environment its converts were for the most part adults, a circumstance similar to that prevailing in missionary fields today. With the nominal Christianizing of society in the fourth century, and later, the mass conversion of the barbarian peoples of the West, adult baptism ceased to be the common practice. Further impetus was given to infant baptism by the theological controversies of the fifth century regarding the nature of original sin, its guilt, and need of remission. In reply to the attack of the Pelagian heretics, who denied that Adam infected the human race with corruption and guilt (see Article ix), St. Augustine vigorously defended the traditional teaching of the Church that in infant baptism, no less than in adult baptism, remission of sin, of original sin as well as of any actual sins committed, was necessary, and that without this grace infants who died unbaptized had no earnest of eternal salvation.

One of the immediate results of the development of infant baptism was the disappearance of the old disciplines of catechetical preparation for initiation, since these had been designed for adults. Ceremonial vestiges of them continued to be part of the baptismal liturgy and may still be found in the Roman Ritual; but the instructions in Christian faith and ethic passed out of use. It was one of the great contributions of the Reformers of the sixteenth century that they restored a system of catechetical preparation. Since they retained infant baptism, however, they transformed the Offices of Instruction into a program of teaching and nurture in Christian truth between the time of Baptism and of Confirmation. At the same time they simplified the baptismal rite itself by eliminating most of the vestigial relics of the ancient catechetical offices. In the present Prayer Book liturgy only the invo-

cation and the lesson from the Gospel remain (p. 274), and the signing with the cross (p. 280), but this last has been transferred from the beginning of the Office to a position after the baptism of the candidate.

No little obscurity surrounds the origin and development of Christian initiatory rites in the first century, for though the New Testament contains abundant references to them, its testimonies are not readily harmonized and co-ordinated into a consistent pattern. The Christian ceremonies would seem to be a creative synthesis of usages and ideas drawn from a variety of sources, both Jewish and Gentile; their fundamental authority rested without doubt upon the example of our Lord's baptism at the hands of John the Baptist (Mark i.9-11; Matt. iii.13-17; Luke iii.21-2) and His commission to His disciples after His resurrection (Matt. xxviii.19-20). The Baptism of the Holy Spirit, experienced by the Church at its first Pentecost (Acts ii.1ff.), not only inaugurated a new dispensation of grace for the people of God but also fulfilled a promise long anticipated by prophetic utterance and foreshadowed by purificatory rites. It was the gift of the Holy Spirit which set the distinctive mark upon the Church's form of initiation into its fellowship.

The water baptism of repentance for the remission of sins, practiced by John the Baptist, was certainly a primary source of the Church's initiation ceremonies. It was a sign and pledge of participation in the Age to Come to those who repented and underwent a moral conversion, whether they were Jews by race or not, in readiness to face the imminent judgment of God upon the world and the coming of the 'Mightier One' Who would baptize with the Holy Spirit. In a very real sense John's baptism was a mark of regeneration, of a new birth unto righteousness in anticipation of the dawning Kingdom of the Christ. Its background in prophetic teaching is probably best seen in such a passage as Ezek. xxxvi.25-7.

Another factor in the development of Christian initiation was the Jewish ceremony for admission of Gentile proselytes into full fellowship with God's covenanted people. After a sufficient period of instruction and testing the proselyte was circumcised, or 'sealed' into the Covenant; baptized, or washed ceremonially from the stains of his heathen past; and brought into full communion with Israel by performing an act of sacrifice in the Temple. These actions were not considered as merely a ceremonial purification, but were associated with the forgiveness of sins; and many rabbis spoke of the baptized proselyte

as like unto a new-born child. (Some scholars have seen this order of initiation as furnishing the pattern of Christian initiation still followed in the Syrian liturgy: Confirmation, the sealing by the Spirit into the New Covenant; Baptism, the cleansing from sin; and Holy Communion, participation in the sacrifice of the Church. This pattern may well underlie the 'three that bear witness in earth, the Spirit, and the water, and the blood,' of 1 John v.8.)

The Gentile world also contributed to the Church's understanding of ritual initiation. Many of the pagan cults from which the first Christian converts were drawn had initiatory ceremonies of a dramatic character that claimed for their devotees a 'rebirth' and a guarantee of immortality by means of a mystic union consummated between the initiate and the hero-god of the cult, who in a remote mythological age of the past had himself undergone an experience of tragic death and restoration to life and bliss. It is true these pagan initiations were not concerned with moral 'rebirth' so much as with a metaphysical transformation of mortal nature into immortal. But when St. Paul spoke to his converts about our being baptized into Christ's death, or buried with Him in Baptism, that we might be raised with Him in glory and in newness of life (cf. Rom. vi.3-4; Col. ii.11-13), he was not using language beyond the comprehension of his hearers, though he gave these words an ethical emphasis new to their experience.

With the exception of the Syrian Church, already noted above, the Church's initiation rite in the early centuries followed a commonly accepted pattern best described for us in the early third-century work of St. Hippolytus of Rome, *The Apostolic Tradition*. The service took place towards dawn on Easter or Pentecost, after a lengthy vigil service of psalms, lessons, and prayers. When the water in the font had been blessed the candidates, stripped of all clothing and ornaments, made their triple renunciations of Satan, his pomps, and his works, and then descended into the font where they made their profession of faith in the words of the Creed. At each profession of belief, in the Father, the Son, and the Holy Spirit, they were baptized by one of the attending clergy. After they had put on their clothes they were immediately brought to the Bishop, presiding before the whole congregation, who laid his hand upon each one severally as he prayed for them the gift of the Holy Spirit. He then anointed and sealed each one upon the forehead with the consecrated chrism, and gave to each one the Kiss of Peace. The Holy Communion followed immediately,

beginning with the Offertory, and the newly baptized made their first Communion.

Inasmuch as this rite was one continuous action, no clear-cut distinction was made between the graces conferred at Baptism and at Confirmation. In general, however, it was considered that Baptism conferred remission of sin, regeneration, and adoption by God, and Confirmation bestowed the indwelling and strengthening Spirit as earnest of eternal redemption. The custom of the Bishop's laying his hand upon the candidates and anointing them with chrism in Confirmation goes back to apostolic times, though the two actions are not usually mentioned together in the New Testament (see Acts viii.14-17, xix.5-6; 2 Cor. i.21-2; Eph. i.13-14, iv.30; Heb. vi.2-5; and Tit. iii.5.). Both ceremonies were taken over from Judaism—the former representing a familiar form of conferring a blessing, the latter recalling the consecration of kings and of priests (cf. 1 Pet. ii.5; Rev. i.6).

When the rites of Baptism and of Confirmation came to be separated in the Western Church, for reasons already outlined, there developed new interpretations and emphases with respect to their meaning. First of all, the medieval theologians made of them two distinct sacraments, instead of viewing them as complementary parts of one sacrament. Baptism was considered necessary to salvation; Confirmation was not. Confirmation was thought of as an added grace, 'the gift of the Holy Spirit *for strength*,'—an increase of spiritual power, making a man strong to witness for the Faith and to combat its enemies. The medieval point of view was to some extent carried over into the Prayer Book's formularies, as may be seen by examination of Cranmer's wording of the prayers in the two services and of Articles xxv and xxvii. The result of this has been some ambiguity in Anglican theology concerning the necessity and the significance of Confirmation. The crux of the problem centers in the respective operations and gifts of the Spirit in the two rites. There are some who maintain that Baptism is full initiation and Confirmation only strengthens and increases graces already received; others consider that Confirmation is necessary to complete and seal the initial stages of initiation taken in Baptism.

Both of these tendencies of doctrine may lead to absurd extremes. In the former, Confirmation may come to be viewed as superfluous; in the latter, Baptism may be dissociated from any personal gift of the

Spirit. A truer statement of the case may be summed up in the words of the Rev. Dr. Oscar Hardman (*Bishoping*, pp. 21-2):

We are bound to believe that the Holy Spirit is able to bring His personal influence to bear upon the child's development at least as soon as we ourselves are able to do the same. From the moment when the living soul is brought forth into the world there is no point in his progress at which it may be plausibly represented that the Spirit of God is powerless to influence him. The Church initiates the child into the Christian relationship with the Spirit at the earliest possible moment, and when the child has grown so as to reach at length the point where it can claim him as a third party consciously and responsibly active in association with the Holy Spirit and the Church, the process of initiation may be duly completed.

HOLY BAPTISM

In drawing up the rite of Holy Baptism Cranmer combined about equally elements from the Sarum Office and from the form in Hermann's *Consultation*. The latter was in large measure taken from Luther's *Taufbüchlein* ('An Order of Baptism,' rev. 1526). In the 1549 Book there were two services, one for public baptism of infants in the church, the other for private baptism of infants 'in houses.' The 1662 Book added a third—for 'such as are of riper years, and able to answer for themselves.' The preface of this Book explained that this new Office was made necessary by the growth of Anabaptism (which rejected infant baptism) during the times of the Commonwealth, when the Prayer Book and its teaching had been suppressed; and it noted that it 'may be always useful for the baptizing of Natives in our plantations, and others converted to the Faith.' The 1928 revision co-ordinated and combined all these three Offices into the present single liturgy.

The rite consists of five parts: (1) the Preparation—all that survives from the elaborate catechetical ceremonies of the ancient Church; (2) the Promises of the candidates or their Sponsors; (3) the Blessing of the Water in the Font; (4) the Baptism proper; and (5) a final Thanksgiving.

The Ministration of Holy Baptism

¶ *The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children, and that it is most convenient that Baptism should be administered upon Sundays and other Holy Days. Nevertheless, if necessity so require, Baptism may be administered upon any other day. And also he shall warn them that, except for urgent cause, they seek not to have their Children baptized in their houses.*

¶ *There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors if it be desired.*

¶ *When there are Children to be baptized, the Parents or Sponsors shall give knowledge thereof to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint.*

¶ *When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament. And NOTE, That at the time of the Baptism of an Adult, there shall be present with him at the Font at least two Witnesses.*

¶ *The Minister, having come to the Font, which is then to be filled with pure Water, shall say as followeth, the People all standing.*

HATH this Child (Person) been already baptized, or
no?

¶ *If they answer, No: then shall the Minister proceed as followeth.*

DEARLY beloved, forasmuch as our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through

Rubrics. The first rubric sets two norms which are to be followed except in cases of necessity: (1) The baptism should be public in the presence of the congregation. Inasmuch as Baptism is our initiation into the fellowship of Christ's Church, it is only proper that the Church should be present and concerned to welcome a new member. In the English Book the rubric gives as reasons for this requirement: 'that the Congregation there present may testify the receiving of them' and that 'every Man present may be put in remembrance of his own profession made to God in his Baptism.' (2) The baptism should be on a Sunday or holy day, when there is more likelihood of a congregation being present. In the early Church Baptism was normally administered only on the Eves of Easter and Whitsunday, and also at times on Epiphany. This limitation passed out of use in the Middle Ages. Until the 1928 revision the rubrics specified that infants should be baptized not later than the second Sunday after their birth. The reason for this seeming haste was possibly a carry-over from medieval times, when infant mortality was high, and when people feared the thought of eternal damnation to infants dying unbaptized. On the positive side, however, it should be remembered that Baptism is a gift of God, and we should not delay to have it bestowed, especially since we are commanded in Scripture to bring little children to Christ. (Many parents are unpardonably lax in fulfilling this duty and privilege.)

The custom of Sponsors, required by the second rubric, goes back at least to the beginning of the third century, if not earlier. Among the ancient Jews we read of witnesses at proselyte-baptism who are sometimes denoted as patrons. The early Christians required Sponsors for adults as well as infants, to testify to the character and sincerity of the candidate, and to assure the Church that he was not a police spy. They were also expected to watch over the candidate during the time of his preparation to see that his duties were fulfilled and his vows kept. It was assumed, of course, that Sponsors were active communicants of the Church. Even parents, when acting as Sponsors, serve not *qua* parents, but as members of the Church. However, the sacrament is in no case invalidated if the Sponsors are lacking in faith or a right intention. As St. Augustine said, 'the presentation of the little ones to receive the spiritual grace is the act not so much of those by whose hands they are borne up . . . as of the whole society of saints and believers. For it is proper to regard the infants as presented by all

who take pleasure in their baptism, and through whose holy and perfectly-united love they are assisted in receiving the communion of the Holy Spirit' (*Epist.* 98, 5). In the Irish and South African Prayer Books it is distinctly stipulated that Sponsors must be members of the Church.

The American Book has never made the presence of Sponsors an absolute rule (notice the clause, 'when they can be had'), and it has always allowed parents to assume this responsibility. This relaxation of the traditional rules has been a response to the necessities of a 'frontier' society, where suitable Sponsors have often been lacking, and also a realistic acceptance of the mobility of our society, which all too frequently makes it impossible for Sponsors other than parents to keep a close personal association with their godchildren. Similar exceptions to traditional custom have been allowed in the recent Canadian, South African, and English Proposed Books. The requirement of three Sponsors began with the 1549 Book, though it had some precedent in rules of medieval synods. The Sarum Manual allowed two, but the general custom both of the early and medieval Church was to have only one Sponsor.

The direction of the third rubric that Baptism normally be administered after the Second Lesson at the Daily Offices goes back to 1549. This provision not only underscores the public ministration of the sacrament, in the presence of the congregation, but it also represents a return to primitive tradition, when Baptism took place at the conclusion of a vigil service (before the Holy Communion) consisting of psalms, lessons, and prayers. (It should be remembered that the Reformers expected that the Holy Communion would follow Morning Prayer every Sunday and holy day.) The fourth rubric, which concerns the baptism of adults, recalls ancient catechetical disciplines of instruction, and devotional and ascetical exercises.

The 1549 Book, following medieval custom, directed that the first part of the service be said at the church door. The 1552 Book changed this to the present directive, 'ready at the Font.' At the Savoy Conference in 1661 the Puritans requested that church fonts be placed where 'all the congregation may best see and hear the whole administration'; but the bishops replied that 'the font usually stands, as it did in primitive times, at or near the Church door, to signify that Baptism was the entrance into the Church mystical.' There is no warrant in our

Church's tradition for the font to be hidden in a small chapel or recess out of sight of the congregation as a whole.

The Preparation. The rubric that directs that the font be filled with pure water before each baptism was inserted in the 1662 Book. In the 1549 Book the water was changed once a month, when it was newly blessed (see p. 278). With the 1552 Book the water was blessed on every occasion of baptism; and the direction of the 1662 Book was designed to prevent any use of stagnant water which had become impure.

The Question. The opening question is not so necessary now as it was in the Middle Ages, when many parents out of superstition sought to obtain the grace of the sacrament for their children more than once, and when parish priests were not so careful as they are now to make due inquiries and give suitable instructions before the time of baptizing. Nonetheless the question serves to remind us that Baptism is a grace given once for all, and should never be repeated. (Cf. the form for Conditional Baptism, p. 282.)

The Exhortation. Cranmer adopted this address from Hermann's *Consultation*. It sets forth succinctly the primary meaning of Holy Baptism, based on our Lord's words in John iii.3, 5 (cf. p. 275). It is, first, an act of spiritual birth, given us of God by the operation of the Holy Spirit, whereby we receive an earnest of our inheritance in God's eternal Kingdom; and secondly, the means of our incorporation into the life of Christ's Church, which is His mystical Body. Baptism gives us a new birth, not into the sinful condition of man's earthly nature, but into the redeemed society and fellowship formed by our Lord and quickened by His Spirit.

The 1928 revision removed from the address the initial statement that 'all men are conceived and born in sin.' This was not intended in any way as a rejection of the doctrine of original sin, and the need of its remission; rather it was designed to prevent misunderstanding in associating original sin with sex, chiefly from a wrong interpretation of Psalm li.5 (see commentary, p. 60). The South African Office altered this statement as follows: 'Seeing that all men are born with a sinful nature'; and the Scottish (1929) rite reads: 'we are taught in Holy Scripture that all men from their birth are prone to sin, but that

Holy Baptism

our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child (this Person)* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living *member* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Child (this thy Servant)*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Child (this thy Servant)* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say as followeth.*

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

God willeth all men to be saved, for God is love.' Our American revisers considered it sufficient merely to leave reference to our sinful nature in the phrase, 'that which by nature he cannot have.'

The Invocation. The prayer, 'Almighty and immortal God,' is a free rendering of one found in the Sarum Manual, which goes back to the Gregorian Sacramentary. Its ancient source is clearly revealed in the preamble's reference to the 'resurrection of the dead' (cf. John xi.25-6), the time when Baptism was normally administered at the Paschal mysteries. The original Latin of the invocation of this prayer is translated as follows: 'We invoke thee in behalf of this thy servant, N., who, seeking the gift of thy Baptism, desires to obtain thine eternal grace of spiritual rebirth.' It will be seen that Cranmer introduced here the reference to 'remission of sin.' The second part of the prayer is based upon our Lord's promise of God's readiness to 'give good things to them that ask him' (Matt. vii.7-11). Compare Titus iii.5 with the grandiose phrase, 'everlasting benediction of thy heavenly washing.'

The Lessons. The first of these lessons comes from the older service for the Baptism of Infants. Cranmer adopted from Hermann the use of Mark x.13-16. The Sarum rite had the parallel passage from Matthew. The second lesson is from the service of Baptism of Adults. The third was added in the 1928 revision, for use on either occasion, or when both infants and adults are to be baptized at the same time.

Mark x.13-16, though it contains no specific mention of Baptism, is no less convincing assurance that our Lord, far from intending to exclude children from the blessing of entrance into His Kingdom, taught His disciples that children were the very type and example of those who would enter into it (cf. p. 339); and He was much chagrined when His disciples tried to hinder those who brought little children to Him for His blessing. There is no evidence to show that from the earliest days of the Church infants were excluded from Baptism and incorporation into Christ's Body. Compare Article xxvii, where it is stated that the baptism of young children is 'most agreeable with the institution of Christ.'

Holy Baptism

¶ *Or this.*

Hear the words of the Gospel, written by Saint John, in the third Chapter, at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *Or this.*

Hear the words of the Gospel, written by Saint Matthew, in the twenty-eighth Chapter, at the eighteenth Verse.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

John iii.1-8 presents the first part of our Lord's colloquy with Nicodemus, a ruler of the Jews who had been impressed with Jesus' miracles and who had recognized in them a sign that He was 'a teacher come from God.' Our Lord, however, quickly turned to disabuse Nicodemus of any notion that the Kingdom of God is a thing of this world or visible in outward signs and wonders. The Kingdom is spiritual and can only be spiritually discerned. To do this we must become again as little children, be born again (or, literally, 'born from above'), not physically, but by the mysterious action of the Spirit of God, whose activity can be neither controlled nor predicted. In other words, our Lord tells Nicodemus here what he had taught His disciples (in the preceding lesson from Mark), that unless we 'receive the Kingdom of God as a little child'—in faith and trust and dependence upon God—we shall not be able to enter into it. The reference in verse 5 to 'water' is commonly understood by scholars to be a gloss due to a reading back of Christian Baptism into the words of Jesus concerning spiritual 'rebirth.' It cannot refer to any Jewish ceremonial, and conversely, these words were spoken before the sacrament of Baptism had been instituted.

Matthew xxviii.18-20 is the Great Commission of our Lord to His disciples before His final departure from the earth after His resurrection, and it is the only specific institution of Baptism by our Lord recorded in the Gospels. The authenticity of this institution has often been questioned by Biblical critics. At least this may be said: if our Lord did not in so many and such words command His disciples to baptize, they nonetheless believed the practice to be implicit in His commissioning of them to preach the gospel throughout the world. And hence from that first Pentecost (Acts ii.1ff.) Baptism has been the established means of admission into the fellowship of His believers.

Holy Baptism

¶ *Then shall the Minister say,*

AND now, being persuaded of the good will of our heavenly Father toward *this Child (this Person)*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father,
We give thee humble thanks, That thou ¶ *Minister and People.*
hast vouchsafed to call us To the knowledge
of thy grace, and faith in thee: Increase this knowledge,
And confirm this faith in us evermore. Give thy Holy
Spirit to *this Child (this thy Servant)*, That *he* may be
born again, And be made *an heir* of everlasting salvation;
Through our Lord Jesus Christ, Who liveth and reigneth
with thee and the same Holy Spirit, Now and for ever.
Amen.

¶ *When the Office is used for Children, the Minister shall speak unto the Godfathers and Godmothers on this wise.*

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life.

Dost thou, therefore, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Bidding and Thanksgiving. When the two services for infants and for adults were combined in the 1928 Book, the bidding was much reduced in length. In the 1549 Book the bidding was based upon the Gospel lesson from Mark, a relic of which still survives in the phrase 'being persuaded of the good will of our heavenly Father toward this Child.' The rite of Baptism for adults inserted in the 1662 Book based its bidding on the lesson from John. The Thanksgiving brings to a conclusion the first or preparatory part of the service. It was taken almost word for word from Hermann's *Consultation*. The opening address is a reminder to all Christian people that the primary graces of the sacrament are knowledge of God and faith in Him, which graces should normally grow and be strengthened in us. There is a hint here of the sealing and confirming of these graces in Confirmation. (Cf. the prayer, 'Defend, O Lord,' p. 297). The petition for the gift of the Holy Spirit was more carefully worded in Hermann's form, so as not to confuse the action of the Spirit in Baptism—namely, the effecting of regeneration and adoption—with His endowment conferred in Confirmation as an indwelling power. Hermann's form read: 'Give this Child thy Holy Spirit for new-birth, that he may become thy child and heir, an heir of eternal blessedness.'

The Promises. The promises of renunciation of Satan and the profession of faith in the words of the Creed go back to very ancient times, at least to the rituals of the second century. In the 1549 Book the renunciations were separately made: of Satan and his works; of the pomp and glory of the world with its covetous desires; and of the carnal desires of the flesh. This followed the traditional pattern of the Sarum Office. The 1552 Book, however, combined them all in one renunciation. It should be noted that in the ancient and medieval services the word "pomp" referred not to the world, but to Satan, and indicated his 'retinue' of demonic attendants. It should also be observed that in these promises we do not renounce as such either the world or the flesh, since these are created of God, but the pride and vainglory evident in them because of sinful rebellion against God's will and love.

The professions of faith were also traditionally made in a threefold form, corresponding to the three paragraphs of the Creed. The American Prayer Book is peculiar in omitting a full recital of the Creed, whether in interrogatory or declaratory form. The simple question

Holy Baptism

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

Minister. Having now, in the name of this Child, made these promises, wilt thou also on thy part take heed that this Child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?

Answer. I will, by God's help.

Minister. Wilt thou take heed that this Child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?

Answer. I will, God being my helper.

¶ *When the Office is used for Adults, the Minister shall address them on this wise, the Persons to be baptized answering the questions for themselves.*

WELL-BELOVED, you have come hither desiring to receive holy Baptism. We have prayed that our Lord Jesus Christ would vouchsafe to receive you, to release you from sin, to sanctify you with the Holy Ghost, to give you the kingdom of heaven, and everlasting life.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

of belief in 'all the Articles of the Christian Faith,' et cetera, derives from the Proposed Book of 1786. At first sight it may seem strange that a Creed so closely associated with Baptism in origin (see p. 284) should be dropped from the service; but it will be remembered that the rite was directed to be administered normally during Morning or Evening Prayer, in the course of which the Apostles' Creed is recited.

The 1662 Book added the promise of fidelity in obedience to God's will and commandments, a suggestion taken from Bishop Sanderson's *Liturgy in the times of rebellion*. The idea of such a promise was doubtless derived from a consideration of the contents of the Catechism, which includes instruction not only in the Creed but also in the Ten Commandments. An Exhortation to Sponsors, delivered at the conclusion of the service, specifically enjoined upon them the duty of teaching the child the Creed, the Lord's Prayer, and the Ten Commandments, 'and all other things which a Christian ought to know and believe to his soul's health,' and then, when so instructed, of bringing the child to the Bishop for Confirmation. The 1928 revision omitted this Exhortation and in its place framed the two final questions here appointed.

The alternative set of questions, for use at the baptism of adults, was placed here in 1928 when the Offices of infant and adult baptism were combined in one service. At that time two new questions were inserted between the renunciations and the profession of the Apostles' Creed. (Cf. the question in the Confirmation rite, p. 297.)

Holy Baptism

Minister. Dost thou believe in Jesus the Christ, the Son of the Living God?

Answer. I do.

Minister. Dost thou accept him, and desire to follow him as thy Saviour and Lord?

Answer. I do.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then shall the Minister say,*

○ MERCIFUL God, grant that like as Christ died and rose again, so *this Child (this thy Servant)* may die to sin and rise to newness of life. *Amen.*

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Minister. The Lord be with you.

Answer. And with thy spirit.

The Supplications. These four supplications, giving expression to the mystical and moral meanings of Holy Baptism, are surviving relics of a more elaborate form found in the 1549 Book for the Blessing of the Font, which Cranmer took from some Gallican source, very similar in substance to the old Spanish or Mozarabic liturgy. In the 1552 Book he reduced the number of these supplications from eight to four and clearly distinguished them from the prayer of Blessing which follows. It is therefore best to take these supplications as concluding responsories to the promises, in which the congregation joins, rather than as devotions anticipatory of the Blessing of the Font.

The Blessing of the Font. Prayers for the sanctification of the water of Baptism formed part of the initiatory liturgy from earliest times. They became a fixed part of the Easter Even and Whitsun Even rites, and in their fully developed forms, in both the Eastern and the Western liturgies, they are very elaborate, full of symbolical references to both the Old and New Testament, and accompanied by picturesque ceremonies. In the 1549 Book Cranmer provided a simplified form to be used once a month, when the water was changed in the font, and not necessarily on the occasion of each baptism. It consisted of the Supplications (see above) and a prayer, substantially similar to the present form. The 1552 Book reduced the length of the Supplications, as we have already seen, and directed that the prayers of blessing be used at every baptism. In the 1662 Book a specific invocation was inserted in the prayer: 'Sanctify this Water to the mystical washing away of sin' (cf. Eph. v.26), a phrase which would probably not have been acceptable to the Reformers, who were more chary about the blessing of material things. Our American revision of 1928, as also the recent Scottish and South African revisions, set the prayer in the ancient, Eucharistic form of a preface, preceded by the *Sursum corda* (cf. p. 76).

Only two of the many Biblical allusions contained in the medieval Latin form survive in the Prayer Book. One is the obscure reference of the Fourth Evangelist to the water and blood that flowed from our Lord's pierced side (John xix.34). Neither the ancient Fathers nor modern scholars have agreed concerning the significance of this symbolism in the mind of the gospel writer. Some referred it to the purifications of the Old Testament, others to the Baptism and Passion of our Lord, and still others to the two sacraments of the Gospel, Bap-

Holy Baptism

Minister. Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then the Minister shall say,*

IT is very meet, right, and our bounden duty, that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child (this thy Servant)*, now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through the same Jesus Christ our Lord, to whom, with thee, in the unity of the Holy Spirit, be all honour and glory, now and evermore. *Amen.*

¶ *Then the Minister shall take the Child into his arms, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then, naming the Child after them, he shall dip him in the Water discreetly, or shall pour Water upon him, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But NOTE, That if the Person to be baptized be an Adult, the Minister shall take him by the hand, and shall ask the Witnesses the Name; and then shall dip him in the Water, or pour Water upon him, using the same form of words.*

tism and the Eucharist. Doubtless Cranmer took it as a reference to the second of these interpretations. The other allusion is to our Lord's post-resurrection institution of Baptism (Matt. xxviii.19), which is contained in one of the lessons appointed for the service (see commentary, p. 275). The invocation for the sanctification of the water should not be misunderstood. The water itself receives no mystical or supernatural qualities enabling it of itself to wash away our sin. Rather it is set apart for a sacred use: namely, to be the outward and visible sign of an inward and spiritual cleansing, which God through His Holy Spirit works in us at the time of our baptism, and incorporation into the mystical Body of His Son, the Church.

The Baptism. Among the Jews a child receives his name at the time of his circumcision (cf. Luke i.59-60), but there is no evidence that this custom of naming was transferred by the early Christians to the rite of Baptism. We can trace the adoption by converts of a 'Christian' name at their baptism only as far back as the third century, yet even so it did not become a universal custom until well after the time when infant baptism was the generally accepted usage of the Church. In the Catechism (p. 283) special emphasis is laid upon the giving of this Christian name, for it has been well said that 'it is a thing in itself beautiful and likewise spiritually helpful that a man should be reminded of his Christian profession and privileges every time he thinks of his name.'

The formula of Baptism is, of course, taken from Matt. xxviii.19, and it has been universally used in the Church since the first century. In apostolic times Baptism was often administered in the Name of Jesus (cf. Acts ii.38, xix.5; cf. 1 Cor. i.13), but this seems to have been customary only in the case of Jewish converts who already held a belief in God the Father and in the Holy Spirit. Gentile converts, however, needed to profess their faith in all three Persons of the Godhead, and thence be baptized in the threefold Name. The pronouncement of the Name of God over the baptized involves much more than a recognition of the divine sanction for the act. It stamps the person so dedicated as belonging to God, as possessed by Him, and now subject to His power and influence. The Name symbolizes the Person, and marks the rightful Owner. In Holy Scripture the Name of God is often used as a synonym for God Himself—compare in the Lord's Prayer, 'Hallowed be thy Name.'

Holy Baptism

¶ *Then the Minister shall say,*

WE receive this Child (Person) into the congregation of Christ's flock; and do * sign him with the sign of the Cross, in token that hereafter *he* shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto *his* life's end. Amen.

* *Here the Minister shall make a Cross upon the Child's (or Person's) forehead.*

¶ *Then shall the Minister say,*

SEEING now, dearly beloved brethren, that *this Child* (*this Person*) is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* (*this Person*) may lead the rest of *his* life according to this beginning.

¶ *Then shall be said,*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Minister say,*

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Child* (*this thy Servant*) with thy Holy Spirit, to receive him for thine own Child, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that *he*, being dead unto sin, may live unto righteousness, and being

The primitive mode of baptizing was by immersion, for the word 'baptize' literally means 'to dip.' But baptism by affusion, i.e. by pouring water over the candidate, was also practiced in the early Church in cases where lack of sufficient supply of water or danger to the health of the person being baptized necessitated this modification. The oldest pictorial representations of Baptism that have come down to us show the candidate standing naked in a stream or font while the baptizer pours water over him so that the whole body is washed. In lands of cold climate affusion has tended to displace immersion, and it is today the almost universally preferred custom in our Church. In the 1549 Book Cranmer adhered to the traditional practice of a threefold immersion, once at each naming of the Persons of the Trinity—'first dipping the right side; second the left side: the third time dipping the face toward the front.' However, he allowed that when 'the child be weak, it shall suffice to pour water upon it.' The 1552 Book made no reference to a trine immersion or affusion, but the practice of a threefold pouring of the water has not gone out of usage.

The signing of the new member of Christ with the cross is one of the most ancient ceremonies of Christian initiation. In the early Church this signing took place at the time of admission as a catechumen; and in the 1549 rite it retained its traditional position at the beginning of the service (after the prayer, p. 274). The 1552 Book removed it to the present place immediately after the baptism. It was one of the few bits of ceremonial retained in 1552, and it became one of the chief occasions for the Puritans' objection to the liturgy; in fact so great was the objection that in 1604 Canon 30 was drawn up in defense of its use. It seems strange today that anyone should have thought this custom superstitious, especially in the light of the magnificent statement of explanation that accompanies it. Yet the prejudice remained so strong that the American Book, up until the last revision of 1928, permitted its omission if the Sponsors objected to it. The 1549 rite included here two traditional ceremonies, dropped in 1552: the clothing of the newly baptized in a white vesture, known as the 'chrisom,' and an anointing of the forehead.

The Thanksgiving. This final section of the rite, consisting of Bidding, Lord's Prayer, and Thanksgiving, was added in 1552. In the 1549 Book only a brief exhortation to the Sponsors concluded the service.

Holy Baptism

buried with Christ in his death, may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then the Minister shall add,*

THE Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you to be strengthened with might by his Spirit in the inner man; that, Christ dwelling in your hearts by faith, ye may be filled with all the fulness of God. *Amen.*

¶ *It is expedient that every Adult, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.*

PRIVATE BAPTISM.

¶ *When, in consideration of extreme sickness, necessity may require, then the following form shall suffice:*

¶ *The Child (or Person) being named by some one who is present, the Minister shall pour Water upon him, saying these words:*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *After which shall be said the Lord's Prayer, and the Thanksgiving from this Office, beginning, We yield thee hearty thanks, etc.*

¶ *But NOTE, That in the case of an Adult, the Minister shall first ask the questions provided in this Office for the Baptism of Adults.*

¶ *In cases of extreme sickness, or any imminent peril, if a Minister cannot be procured, then any baptized person present may administer holy Baptism, using the foregoing form. Such Baptism shall be promptly reported to the Parish authorities.*

THE RECEIVING OF ONE PRIVATELY BAPTIZED.

¶ *It is expedient that a Child or Person so baptized be afterward*

This exhortation was omitted in 1928, and in its place a Blessing, based on Eph. iii.14-19, was inserted.

The Bidding and Thanksgiving state the two positive graces of Baptism, regeneration and incorporation into the membership of the Church. The petitions of the Thanksgiving are taken from 1 Pet. ii.24 and Rom. vi.4-6, and recall the primitive association of Baptism with the celebration of the death and resurrection of our Lord. Notice that the Lord's Prayer is not only climactic in this Office, but that it is quite properly appointed as the first prayer the new member says with his new family, the Church.

The rubric after the Blessing was taken by the 1928 revisers from the older service for the Baptism of Adults. It serves to remind us of the primitive custom associating Baptism, Confirmation, and first Communion together. Modern conditions often make it impossible to combine these services in one continuous rite. In any event the instruction of adults for Baptism should include preparation for Confirmation and full communicant status in the Church.

PRIVATE BAPTISM

These rubrics are a simplification of a separate service for private baptism, printed in full in the Prayer Book from 1549 until the 1928 revision. They provide for what is known as 'clinical baptism' of persons *in extremis* or in imminent peril of death. In the early Church this practice was often necessary in times of persecution. There is no warrant whatsoever for interpreting these rubrics in such a way as to permit private baptisms for the sake of mere convenience, either of the one to be baptized, or of parents and Sponsors.

The Church has always recognized the validity of baptism administered by a layman in cases of necessity, provided he uses water and the formula naming the Holy Trinity, and sincerely intends to perform the act according to the Church's purpose and teaching. Such occasions frequently arise when there is insufficient time, because of the imminence of death, to procure a minister, or in places where no minister may be resident or available.

Holy Baptism

brought to the Church, at which time these parts of the foregoing service shall be used:

The Gospel, the Questions (omitting the question Wilt thou be baptized in this Faith? and the answer thereto), the Declaration, We receive this Child (Person), etc., and the remainder of the Office.

CONDITIONAL BAPTISM.

¶ *If there be reasonable doubt whether any person was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism), such person may be baptized in the form before appointed in this Office; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:*

IF thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

CONDITIONAL BAPTISM

Baptism is a sacrament that should never be repeated, for the grace given us by it is bestowed of God once for all. It sometimes happens that persons baptized in infancy have no certain records of their baptism or no assured knowledge that they were baptized with the proper form and matter—that is, with water in the Name of the Trinity. The present rubric and formulary is essentially that of the 1662 Book. In the 1549 and 1552 Books the rubric read thus: 'But if they which bring the infants to the church, do make an uncertain answer to the priest's questions, and say that they can not tell what they thought, did, or said in that great fear and trouble of mind, (as oftentimes it chanceth) . . .'—an interesting revelation of the ignorance of the laity concerning the Church's rites so common in the Middle Ages.

Offices of Instruction

FIRST OFFICE.

¶ *After the singing of a Hymn, shall be said by the Minister and People together, all kneeling, the following Prayer, the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

LORD of all power and might, Who art the author and giver of all good things; Graft in our hearts the love of thy Name, Increase in us true religion, Nourish us with all goodness, And of thy great mercy keep us in the same; Through Jesus Christ our Lord. Amen.

¶ *Then, the People being seated, the Minister shall ask them the Questions which follow, the People reading or repeating the Answers as appointed.*

Question. What is your Christian Name?

Answer. My Christian Name is ———.

Question. Who gave you this Name?

Answer. My Sponsors gave me this Name in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then promise for you?

Answer. My Sponsors did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Do you not think that you are bound so to do?

Answer. Yes, verily; and by God's help so I will. And

OFFICES OF INSTRUCTION

The 1928 revision revamped the Catechism into the present form of a general service of worship, designed not only for those preparing for Confirmation, but also for all 'the people.' The Offices are so arranged that parts of them may be used to advantage by themselves, for they need supplemental exposition, both because the terminology is often technical and succinct, and because the language and style is archaic, and at times unreal, at least on the lips of twentieth-century children. The history of the Catechism will be found on page 577ff.

FIRST OFFICE

The First Office begins with the Collect for the Seventh Sunday after Trinity (p. 198), and then proceeds to a recalling of the baptismal service and its vows and promises. After this introduction it continues with expositions of the Apostles' Creed, the Ten Commandments, and the Lord's Prayer—those basic things 'which a Christian ought to know and believe to his soul's health' (cf. p. 277). In other words, it prepares a solid foundation for instruction in the Christian Faith, the Christian Ethic, and Christian Worship.

Offices of Instruction

I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

¶ *Then the Minister shall say,*

YOU said that your Sponsors promised and vowed that you should believe all the Articles of the Christian Faith. Recite the Articles of the Christian Faith as contained in the Apostles' Creed.

¶ *Then, all standing, shall be said the Apostles' Creed by the Minister and People.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *Then, the Minister, turning to the People, shall ask the Question following, the People responding.*

Question. What do you chiefly learn in these Articles of your Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

The Apostles' Creed. This Creed, named according to a tradition that each one of the Twelve Apostles appointed by our Lord contributed a clause in its composition, is the oldest creed in continuous use in the Church. Although it is not of apostolic origin, the date of its formulation, with the exception of a few phrases, can be confidently established in the middle of the second century. It was drawn up at Rome with the express purpose of serving as a basis of doctrinal instruction for candidates preparing for Baptism. From Rome its use gradually spread to other churches of the West where it supplanted similar formulations of the 'Rule of Faith' made for the same purpose. It has never been used in the Eastern Churches. The Creed is not a complete summary of Christian doctrine; it is rather an expansion of the simple confession of faith in the Three Persons of the Godhead used since apostolic times in the rite of Baptism. The specific additions made to this primitive confession were designed to safeguard the Church's catechumens from the errors of the Gnostic heretics, who caused so much concern to the Church in the second century. These errors undercut the very foundations of Christian belief as the Church had received it from its apostolic founders and missionaries; they denied that the Creator God of the Old Testament was the Father of our Lord, and hence also our Father, and they also denied that our Lord had been born, and had suffered and died in the real substance of our flesh, and hence they rejected all belief in the resurrection of the body, whether of Christ or of ourselves.

Every statement in the Creed can be certainly proved from the testimony of the New Testament. The one clause about which there has been question in modern times (see p. 15) is: 'He descended into hell.' It is the latest addition to the Creed, and first appears in it at the beginning of the fifth century. Yet belief in our Lord's Descent into Hell (literally, Hades) is part of the earliest teaching of the Church, though its purpose and meaning were variously understood and interpreted (cf. Acts ii.31, 1 Pet. iii.19, iv.6; and with less probability, Rom. x.7, Eph. iv.9; see commentary, p. 161).

Thus it was thought that Christ went down in order to break the doors of Hades and show himself victor over Satan, or to lead thence the patriarchs and prophets and other pious Israelites, or to preach the gospel to the dead, or to complete his work of redemption and free his followers from the control of death, or to share in all respects the lot of men. The idea that Christ went down to suffer the torments of the damned in order to com-

Offices of Instruction

Thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God.

And this Holy Trinity, One God, I praise and magnify, saying,

GLORY be to the Father, and to the Son, and to the Holy Ghost; ¶ *Minister and People.*

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Here may be sung a Hymn, after which the Minister, turning to the People, shall say,*

YOU said that your Sponsors promised and vowed that you should keep God's holy will and commandments. Tell me how many Commandments there are.

Answer. There are Ten Commandments, given in old time by God to the people of Israel.

¶ *Then shall the Minister say,*

Let us ask God's help to know and to keep them.

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

¶ *Then shall be said this Prayer by the Minister and People together, all kneeling.*

O ALMIGHTY God, Who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, That they may love the thing which thou commandest, And desire that which thou dost promise; That so, among the sundry and manifold changes of the world, Our hearts may surely there be fixed, Where true joys are to be found; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister repeat the Ten Commandments, and after every Commandment the People shall say the response. But NOTE,*

plete thereby his expiatory work arose first in the middle ages. (From A. C. McGiffert, *The Apostles' Creed*, pp. 195-6.)

The brief summary exposition of the Creed, contained in this Office, is similar to the Invocations of the Litany (p. 54). It should not be misunderstood to imply that the several operations of creation, redemption, and sanctification belong exclusively to the several Persons of the Blessed Trinity respectively. All Three Persons, being One God and eternally the same, are associated in all three activities. But in the course of time the Godhead has been manifested or revealed to us successively as Father and Creator of the cosmos, as Son and Redeemer of men, and as Holy Spirit and Sanctifier of the faithful. The assertions of the *Gloria Patri* must balance the statements of the exposition.

The Ten Commandments. The Collect preceding this section of the Office is the one for the Fourth Sunday after Easter; the Collect closing it (p. 287) is the one for the Ninth Sunday after Trinity. The printing of the Commandments since the 1928 revision conforms to that employed in the Holy Communion (pp. 68-9), with clauses that may be omitted inset in smaller type.

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That where so instructed, the People may repeat the Commandments, the Minister saying the response. And NOTE further, That the part of the Commandment which is inset may be omitted.

I. Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;

for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

III. Thou shalt not take the Name of the LORD thy God in vain;

for the LORD will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

IV. Remember that thou keep holy the Sabbath-day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

V. Honour thy father and thy mother;

The Decalogue is given in the Prayer Book in the version of Exodus xx.1-17, a post-exilic redaction of an earlier version found in Deuteronomy v.6-21, which was drawn up in the year 621 B.C. The chief difference between the two is the reason given for the Sabbath rest. Though some of these injunctions may well go back to the time of Moses—indeed some of the moral Commandments are common to all codes of law from the most primitive ages of organized society—the Ten Commandments as we know them show unmistakable influences of the teaching of the great prophets. They exhibit a remarkable fusion of the two major forces in the development of Hebrew religion, the priestly religion of ritual observances and the prophetic demands of righteous living. In the first four Commandments the old cult of Israel is purified of all heathen contaminations as a result of the prophets' insistence upon the uniqueness, the holiness, and the righteousness of God. In the last six the prophetic concern for ethical standards and right motives in social behavior is formalized into specific rules of conduct. It is no accident that the Ten Commandments were accepted by the Church as the finest summary of the religion of the law and the prophets which prepared the way for Christ. Our Lord Himself accepted them and gave to His disciples an interpretation of them rooted and grounded in His law of love, which deepened and extended their application beyond and exceeding 'the righteousness of the scribes and Pharisees' (see Matt. v.17ff.). He changed their negative precepts into positive principles of love and duty, and widened their scope to include not only outward actions but also inward thoughts and spoken words.

It is from the vantage point of our Lord's interpretation of the Decalogue that the exposition in this catechism proceeds. It begins with His own chosen summary of the law (Matt. xxii.37-40; see p. 69) in the two chief Commandments comprehending all others: the duty of an entire devotion and love of God, expressed in worship, reverence, and service; and a love of our neighbors according to the teaching of the Golden Rule (Matt. vii.12). The specific explanations of the 'moral' Commandments emphasize the inner, spiritual virtues of humility, charity, chastity, and truthfulness, no less than the outer actions springing from them.

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that thy days may be long in the land which the LORD thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

VI. Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

VII. Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

VIII. Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

IX. Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

X. Thou shalt not covet

thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall the Minister say,*

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

¶ *After this, the People being seated, the Minister, turning to them, shall ask the Questions which follow, the People reading or repeating the Answers.*

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Question. What does our Lord Jesus Christ teach us about these Commandments?

Answer. Our Lord Jesus Christ teaches us that they are summed up in these two Commandments: Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; this is the first and great Commandment. And the second is: Thou shalt love thy neighbour as thyself.

Question. What then do you chiefly learn from the Ten Commandments?

Answer. I learn two things from these Commandments; my duty towards God, and my duty towards my Neighbour.

Question. What is your duty towards God?

Answer. My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength:

I., II. To worship him, to give him thanks: To put my whole trust in him, to call upon him:

III. To honour his holy Name and his Word:

IV. And to serve him truly all the days of my life.

Question. What is your duty towards your Neighbour?

Answer. My duty towards my Neighbour is To love him as myself, and to do to all men as I would they should do unto me:

V. To love, honour, and help my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: And to order myself in that lowliness and reverence which becometh a servant of God:

VI. To hurt nobody by word or deed: To bear no malice nor hatred in my heart:

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VII. To keep my body in temperance, soberness, and chastity:

VIII. To keep my hands from picking and stealing: To be true and just in all my dealings:

IX. To keep my tongue from evil speaking, lying, and slandering:

X. Not to covet nor desire other men's goods; But to learn and labour truly to earn mine own living, And to do my duty in that state of life unto which it shall please God to call me.

¶ *Then shall be sung a Hymn, after which the Minister shall say as followeth.*

KNOW this; that you are not able to do these things of yourself, nor to walk in the Commandments of God, and to serve him, without his special grace; which you must learn at all times to call for by diligent prayer. What is the prayer that our Lord taught us to pray?

Answer. The Lord's Prayer.

Minister. Let us pray, as our Saviour Christ hath taught us, and say,

¶ *Then shall be said by the Minister and People together, all kneeling,*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Modern readers may miss in these explanations much of the social emphasis in Christian ethics we are accustomed to expect today. They may consider the counsels and precepts here recorded as one-sidedly personal and individual, and as fostering overmuch contentment with conditions as we find them, and not enough discontent with the injustices and the lies that stain our political and economic and social activities, both in the national and the international spheres. Such a criticism is not altogether just. It should be remembered that these words were intended for children, who do not have responsibility in the larger matters of our common society, and that the intent of these precepts is to inculcate in them habits of mind and heart no less than of deed which shall prepare them for steady and unimpeachable witness to their faith when they reach maturity. In any case, the teacher of this catechism can give, if he so wishes, the broadest social interpretation to such phrases as, 'To bear no malice nor hatred in my heart,' or 'To be true and just in all my dealings,' or 'Not to covet nor desire other men's goods.' Such precepts can be applied to men and women engaged in politics or diplomacy no less than to boys and girls in schools and clubs.

The Lord's Prayer. For commentary on the Lord's Prayer. see page 82. The compilers of this Office in 1928 omitted the question and answer concerning the Lord's Prayer that is contained in the Catechism (see pp. 580-81), partly because it was inadequate and partly because it would be anti-climactic at the end of this Office. No brief statement can hope to do justice to the riches of meaning in this prayer, the model and pattern of all prayer. Moreover we learn how to pray by doing it, and God teaches us how to pray as we do it. The recounting by others of their experience and understanding of worship is always suggestive and helpful, but the secret of the power and the comfort of prayer is something each individual soul must learn for himself by the help of God. When our Lord's disciples asked Him to teach them to pray (Luke xi.1), He did not give them a discourse on the subject, but delivered to them the brief, but ever inexhaustible example, the 'Our Father.'

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SECOND OFFICE.

¶ *After the singing of a Hymn, there shall be said the following Sentence by the Minister and People together.*

COME ye, and let us walk in the light of the Lord. And he will teach us of his ways, and we will walk in his paths.

Minister. Show thy servants thy work;

People. And their children thy glory.

Minister. Let thy merciful kindness, O Lord, be upon us;

People. As we do put our trust in thee.

Minister. Not unto us, O Lord, not unto us,

People. But unto thy Name be the praise.

Minister. Lord, hear our prayer.

People. And let our cry come unto thee.

Minister. The Lord be with you.

People. And with thy spirit.

Minister. Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord. *Amen.*

¶ *Here may be sung a Hymn, after which, the People being seated, the Minister shall ask them the Questions concerning the Church which follow, the People responding.*

WHEN were you made a member of the Church?

Answer. I was made a member of the Church when I was baptized.

Question. What is the Church?

Answer. The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members.

SECOND OFFICE

The Second Office of Instruction deals with three subjects: the Church, the Sacraments, and the Ministry. The first and third of these subjects are not expounded in the Catechism, but in 1887 the Lower House of Convocation in the province of Canterbury drew up a supplement to the Catechism on these themes. It was not adopted by the Upper House, however, and therefore never authorized, but our American revisers in 1928 made extensive use of this material in compiling the present Office.

The service opens with a Sentence from Isaiah ii.5, 3, and four versicles and responses from the Psalms: xc.16, xxxiii.21, cxv.1 and cii.1. The Collect is that appointed for the feast of SS. Simon and Jude (p. 254).

The exposition of the Church takes its basis from St. Paul's conception of it as a Body of which Christ is the Head (Col. ii.19; cf. Eph. i.22-3, iv.15), and each of us, one and all, are its several members (Rom. xii.4-5, 1 Cor. vi.15, xii.12ff.; cf. Eph. iv.25, v.30). It then sets forth: (1) a more extended definition of the Church, based upon the statements of the Creeds; (2) a listing of the duties of all members of the Church—to worship, work, pray, and give; and (3) the two primary means of grace whereby we are enabled to fulfil these duties and realize to the full our membership one with another in Christ—Confirmation and the Holy Communion. These last questions and answers lead therefore to the next section of the Office, a consideration of the nature and purpose of sacraments.

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Question. How is the Church described in the Apostles' and Nicene Creeds?

Answer. The Church is described in the Creeds as One, Holy, Catholic, and Apostolic.

Question. What do we mean by these words?

Answer. We mean that the Church is One; because it is one Body under one Head; Holy; because the Holy Spirit dwells in it, and sanctifies its members;

Catholic; because it is universal, holding earnestly the Faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world;

Apostolic; because it continues stedfastly in the Apostles' teaching and fellowship.

Question. What is your bounden duty as a member of the Church?

Answer. My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.

Question. What special means does the Church provide to help you to do all these things?

Answer. The Church provides the Laying on of Hands, or Confirmation, wherein, after renewing the promises and vows of my Baptism, and declaring my loyalty and devotion to Christ as my Master, I receive the strengthening gifts of the Holy Spirit.

Question. After you have been confirmed, what great privilege doth our Lord provide for you?

Answer. Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul.

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¶ *After another Hymn, the Minister shall proceed with the Questions on the Sacraments, as followeth.*

HOW many Sacraments hath Christ ordained in his Church?

Answer. Christ hath ordained two Sacraments only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What do you mean by this word Sacrament?

Answer. I mean by this word Sacrament an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. There are two parts in a Sacrament; the outward and visible sign, and the inward and spiritual grace.

Question. What is the outward and visible sign or form in Baptism?

Answer. The outward and visible sign or form in Baptism is Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace in Baptism?

Answer. The inward and spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness; whereby we are made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God to them in that Sacrament.

Question. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because, by the faith of their Sponsors, infants are received into Christ's Church, become the recipients of his grace, and are trained in the household of faith.

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Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. The outward part or sign of the Lord's Supper is, Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The inward part, or thing signified, is the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers in the Lord's Supper?

Answer. The benefits whereof we are partakers in the Lord's Supper are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened and refreshed by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. It is required of those who come to the Lord's Supper to examine themselves, whether they repent them truly of their former sins, with stedfast purpose to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men.

Sacraments are nowhere defined in the New Testament, since the early Christians lived in an age when the conception of a sacrament was generally familiar and experience of them common. The word 'sacrament' was widely applied to almost any object or action that had a sacred or mysterious significance and conveyed either directly or indirectly a spiritual benefit. St. Augustine's famous definition of a sacrament as 'a sign of a sacred thing' became axiomatic in Christian theology, and the scholastic writers of the Middle Ages worked diligently to improve the definition and to delimit the exact nature of a sacrament in distinction from other signs. The result of their labors was a common agreement that a sacrament was not merely 'a sign of a sacred thing,' but a sign actually conveying what it signified. In other words, a sacrament is both a symbol and an instrument (cf. the definition in Article xxv). Furthermore a sacrament, in the Christian sense at least, must be ordained of Christ. It was on this point that the Reformers took issue with Roman Catholic theology, which since the middle of the twelfth century had maintained there were seven sacraments instituted by our Lord, although not all seven were of equal dignity. The English Church maintains that the Gospels record only two sacraments as instituted by our Lord, and that the other five are partly of apostolic institution and partly 'states of life allowed in the Scriptures.'

The exposition of the two Gospel sacraments follows the simple pattern of stating the outward and visible sign of the sacrament, its inward, spiritual grace, and the requirements laid upon those who would receive its benefits. One should compare the teaching here with that of Articles xxvii and xxviii. The grace of Baptism, or regeneration, is defined in words of St. Paul (Rom. vi.4, 11) as 'a death unto sin, and a new birth unto righteousness,' and the requirements for this gift of God are repentance and faith (cf. Acts ii.38-9). The explanation of the Holy Communion follows closely the language of the Consecration Prayer of that service, and more particularly the long Exhortation on pages 85-6. The fourfold demands laid upon those who would receive its spiritual benefits are: repentance, faith, thanksgiving, and love.

Offices of Instruction

¶ *Here may be sung a Hymn, after which the Minister shall ask the People the following Questions concerning the Ministry, the People responding.*

WHAT orders of Ministers are there in the Church?
Answer. Bishops, Priests, and Deacons; which orders have been in the Church from the earliest times.

Question. What is the office of a Bishop?

Answer. The office of a Bishop is, to be a chief pastor in the Church; to confer Holy Orders; and to administer Confirmation.

Question. What is the office of a Priest?

Answer. The office of a Priest is, to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate the Holy Communion; and to pronounce Absolution and Blessing in God's Name.

Question. What is the office of a Deacon?

Answer. The office of a Deacon is, to assist the Priest in Divine Service, and in his other ministrations, under the direction of the Bishop.

¶ *Then shall the Minister add,*

The Lord be with you.

People. And with thy spirit.

Let us pray.

GRANT, O Lord, that they who shall renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may grow in grace unto their life's end; through Jesus Christ our Lord. *Amen.*

GRANT, O Father, that when we receive the blessed Sacrament of the Body and Blood of Christ, coming to those holy mysteries in faith, and love, and true repentance, we may receive remission of our sins, and be

The brief exposition of the three Orders of the Ministry does not concern itself with their origin, any more than does the preface to the Ordinal, but it does describe their historic functions of ministration in language culled largely from the examinations contained in the Ordination services (see pp. 532-3, 541-3, and 554-5).

The two Collects that conclude the Office are taken from the Form of Consecration of a Church (p. 565). They belong specifically to the section of the Office dealing with the Sacraments.

The rubrics at the end of the Offices of Instruction are taken, with slight condensation, from those at the end of the Catechism (pp. 582-3). They go back to the 1549 Book. It is noteworthy that the Church places responsibility for the Christian nurture and instruction of its baptized children not only upon the clergy but equally upon parents and Sponsors. The postponement of Confirmation to the time when children are of 'a competent age,' (i.e. years of discretion) is one of the changes made by the Reformers, who considered it a valuable discipline to admit none to communicant status in the Church without benefit of a personal and responsible decision for Christ and His service by reaffirming baptismal vows publicly before the Bishop and the Church's congregation. In medieval times (and still in the Roman Catholic Church today) Confirmation was frequently administered to the very young, and was not in any way connected with admission to the Holy Communion.

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filled with thy grace and heavenly benediction; through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

- ¶ *The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine the Youth of his Parish.*
- ¶ *And all Fathers, Mothers, Guardians, and Sponsors shall bring those, for whose religious nurture they are responsible, to the Church at the time appointed, to receive instruction by the Minister.*
- ¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the matter contained in these Offices, they shall be brought to the Bishop to be confirmed by him.*

THE ORDER OF CONFIRMATION

The Confirmation service consists of two parts. In the first, the candidates ratify and 'confirm' on their own decision and responsibility the promises made for them or by them at their Baptism. This section of the service stems from the Reformation and distinguishes the Anglican and Lutheran forms from the Roman Catholic and Orthodox rites. The second part of the service, which begins with the versicles on page 297, continues the ancient and medieval patterns of the Office, in which the candidates are 'confirmed' by God for the fulfilment of their promises by the strengthening gifts of the Holy Spirit imparted to them through the laying on of hands by the Bishop. In present-day usage it is common to use the Office as a distinct service by itself, or in combination with Morning or Evening Prayer or with the Holy Communion. The older Anglican tradition of preceding the service by the recital of the Catechism or the Offices of Instruction, either in whole or in part, still prevails in some instances. It is also the general custom for the Bishop to give a sermon or address either before or after the Office.

The present title was suggested by Bishop John Cosin and was inserted, with the opening rubric, in the 1662 Book. The 1892 Book added to the rubric the direction for the Bishop's position—'sitting in his chair near to the Holy Table'—as was the custom in the American Church. In England it has been more usual for the Bishop to take his seat at the chancel steps, that is, at the entrance to the choir.

Presentation. The 1928 Book eliminated the Preface to the service, read by the Bishop or some other minister, thus beginning the Office with the formal presentation of the candidates. This feature was first inserted in the 1892 Book, and has been adopted by the Canadian Book (1922). It is analogous to the presentation in the Ordination rites. Confirmation is commonly spoken of as the 'Ordination of the laity,' because in it a spiritual gift for ministry and witness to Christ is conveyed by the laying on of hands.

The Order of Confirmation

Or Laying on of Hands upon Those that are Baptized, and come to Years of Discretion.

¶ *Upon the day appointed, all that are to be confirmed shall stand in order before the Bishop, sitting in his chair near to the Holy Table, the People all standing until the Lord's Prayer; and the Minister shall say,*

REVEREND Father in God, I present unto you these persons to receive the Laying on of Hands.

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint Luke, in the eighth Chapter of the Acts of the Apostles.

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

¶ *And every one shall audibly answer,*

I do.

Lesson. The lesson from Acts viii.14-18 was another addition of the 1892 Book; the Canadian Book has also adopted it (with the addition of Acts xix.1-7 and Heb. v.12, vi.1-3). The reason for the insertion of this lesson has been aptly stated in this way, that the 'Church in America, surrounded by denominations which reject Confirmation, thought it worth while to adduce in its own ritual this testimony that the rite is both scriptural and necessary.' The lesson should not be interpreted strictly to imply that the Holy Spirit has not been imparted to those who have been baptized in His Name and incorporated into the fellowship of His love; but that in this rite, which stems from the practice of the apostles, the graces of the Holy Spirit are given and assured in a new and special sense (see commentary, p. 297).

Renewal of Vows. The first question stems from the 1662 Book. It was slightly revised in 1789, to make it conform to the American situation, namely, that many candidates for Confirmation had no Sponsors at their Baptism, since they were baptized in churches that do not require the presence and vows of Sponsors. In the recent revisions of other Anglican Prayer Books the baptismal vows are actually repeated, not summarized as here. The second question is an addition of the 1928 Book. It is an epitome of the decisions made at Confirmation—a promise of personal discipleship to our Lord (cf. Mark viii.34, John xii.26).

Versicles. These versicles from the Psalms (cxxiv.7, cxiii.2, and cii.1) are the original beginning of the Office, and derive from the Sarum form, except for the last pair. They lead up to the solemn prayer of invocation for the gifts of the Spirit.

The Prayer. This is one of the oldest prayers in the Prayer Book. Essentially its present form goes back to the Gelasian Sacramentary, but the substance of it can be found in the rite described by St. Hippolytus of Rome in his *Apostolic Tradition* (early third century). It stems therefore from the time when Baptism and Confirmation were co-ordinate parts of one continuous rite of Christian initiation. The preamble sums up the gifts of grace just received in Baptism, regeneration and 'forgiveness of all their sins,' and the petition proceeds to invoke the completion of initiation by requesting the indwelling Spirit in all His several virtues. This sequence of thought is clearer in the original Latin and in the 1549 form than in its present wording, which

Confirmation

¶ *Then shall the Bishop say,*

DO ye promise to follow Jesus Christ as your Lord and Saviour?

¶ *And every one shall answer,*

I do.

Bishop. Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALmighty and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ *Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,*

DEFEND, O Lord, this thy Child with thy heavenly grace; that *he* may continue thine for ever; and daily increase in thy Holy Spirit more and more, until *he* come unto thy everlasting kingdom. Amen.

¶ *Then shall the Bishop say,*

The Lord be with you.

Answer. And with thy spirit.

stems from alterations made in the 1552 Book; originally it read, 'Send down from heaven . . . upon them thy Holy Spirit.' Cranmer, following medieval tradition, considered Confirmation a strengthening gift of 'increase' of the Spirit to those who had already been 'sealed' by the Spirit in Baptism—hence the change of phrase in the 1552 Book (see the Introduction, p. 271). The classic exposition of the gifts of the Spirit as sevenfold is based upon Isaiah xi.2, in the Septuagint or Greek version (the original Hebrew lists only six). The Rev. Dr. A. J. Mason, in his book *The Relation of Confirmation to Baptism* (1891, p. 481), made these pertinent remarks about the 'sevenfold gifts':

none of the gifts are directly gifts of moral virtue. They are gifts which set a man in a position to acquire moral virtues, and incline him to practice them; but they do not in any way supply him with virtues ready-made, or relieve their possessor from the necessity of carefully forming right habits of action and feeling. It seems that all the sanctifying work of the Holy Ghost is done by an inward *teaching*, which commends to us the true principles of moral choice, and an inward *strengthening*, by which the forces of Christ are imparted to us, that we may act, and act perseveringly, upon the convictions which the Holy Ghost has wrought in us.

The Laying on of Hands. The formula of prayer accompanying the ceremonial action of the Bishop is from the 1552 Book. Its thought and intention conform to the teaching of the preceding invocation. In the Sarum and 1549 rites the Bishop did not offer prayer at this point, but signed the forehead of the candidate with chrism as he laid his hand on the head, saying: 'N., I sign thee with the sign of the cross, and lay my hand upon thee. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.' The anointing of the forehead with chrism has never been enjoined in the rubric—not even in 1549—but it is not prohibited, and many bishops continue to associate this ancient ceremonial with the laying on of hands. (The Scottish and South African Books have restored it.) It will be noted that the rubric says 'hand,' not 'hands.' This is the traditional custom, for frequently the Bishop confirms two persons at once, especially if the Confirmation class is a large one. The plural 'hands' slipped into the American Standard Book of 1793, and was continued in the 1892 Book, but the 1928 Book corrected the error. In England it is a common practice for the Bishop to mention the Christian name of the candidate immediately after 'this thy Child.'

Confirmation

Bishop. Let us pray.

¶ *Then shall the Bishop say the Lord's Prayer, the People kneeling and repeating it with him.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Bishop say,*

ALMIGHTY and everliving God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the same Holy Spirit liveth and reigneth ever, one God, world without end. *Amen.*

ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Salutation and Lord's Prayer. In the Sarum and 1549 rites the Bishop gave the candidates the *Pax* ('The peace of the Lord abide with you,' 'And with thy spirit') before proceeding to the final prayer and Blessing. The 1552 Book omitted this. In its place the 1662 Book inserted the present Salutation and the Lord's Prayer. The position of the Lord's Prayer is both climactic and transitional. It serves, as in the other Offices, not only as an introductory model for the prayers which follow it, but also in this particular Office, just as in Baptism, as the first prayer the newly confirmed say together with the Church.

Final Prayers. The first of these prayers is Cranmer's skilful adaptation and condensation of a prayer in Archbishop Hermann of Cologne's *Consultation*, where it was placed before the laying on of hands. The second prayer was added in the 1662 Book and is taken from the Collects of the Sarum Office of Prime. The two prayers are complementary, the former being offered for the newly confirmed, the latter for the entire congregation present. Both serve to relate the service of the sanctuary to our everyday life of work and witness in the world, and to translate the self-dedication of promises here made into selfless service to our fellows in the Name of our Lord and Saviour. In the first prayer the phrase 'after the example of thy holy Apostles' recalls the lesson of the Office. A fine statement of the meaning of a sacrament—an outward and visible sign of an inward and spiritual grace—is contained in the clause, 'to certify them, by this sign, of thy favour and gracious goodness towards them.' The second prayer, by virtue of its frequent use in the Holy Communion service (see p. 70), suggests the chief privilege and assistance to spiritual growth now afforded to the newly confirmed: participation in the Lord's Supper (cf. the first rubric, p. 299).

The Blessing. This is the customary form of an episcopal Blessing employed in the Western Church from the early centuries. It occurs also in the second half of the Blessing at the Holy Communion (p. 84).

Confirmation

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

Rubrics. The first rubric is an addition of the 1892 Book. (Cf. the first rubric on p. 281.) It marks the return of the Church to the custom of primitive times and a distinct change in the devotional habits and sentiments that developed during the nineteenth century in the Church's sacramental practice. It is recorded of the Rev. Dr. William Augustus Muhlenberg (1796-1877), the great pioneer in liturgical experiment and enrichment, that he became a communicant two years after his confirmation, and that 'throughout his ministry he was wont to advise an interval between Confirmation and the partaking of the Holy Communion, at least for young persons, often saying in this connection, "One step at a time."'

The interpretation of the second rubric has, in recent times, been the subject of much debate whether it allows the admission of baptized Christians of denominations other than our own to the receiving of the Holy Communion in our Church. The first part of the rubric stems from the 1549 Book, which derived it from the Sarum Manual. This in turn goes back to a decree of Archbishop John Pecham of Canterbury (1279-92): 'that no one be admitted to the Sacrament of the Body and Blood of the Lord who has not been confirmed, unless he be at the point of death or unless he has been reasonably hindered from the reception of Confirmation.' The 1662 Book added the final clause to the rubric, 'or be ready and desirous to be confirmed.' This was done to meet the situation created by the period of the Commonwealth, when episcopacy was proscribed and as a consequence Confirmation had not been easily available. Also in the colonies there was no resident bishop, and a strict enforcement of the old rubric would have deprived almost all colonial churchmen of the benefit of the sacrament of Holy Communion. It is perfectly clear that the framers of the present rubric had in mind only a disciplinary regulation for the Church's own members and that they did not foresee the divisions of English Christianity that arose after their time. In general the admission of 'non-conformists' to the sacrament of the altar in our Church has been left to the discretion of the priest, acting under the advice and counsel of his bishop. At the Lambeth Conferences of 1920 and 1930 the bishops passed resolutions affirming that the rubric does not 'necessarily apply to the case of baptized persons who seek Communion under conditions that in the Bishop's judgment justify their admission thereto.'

The Form of Solemnization of Matrimony

¶ *At the day and time appointed for Solemnization of Matrimony, the Persons to be married shall come into the body of the Church, or shall be ready in some proper house, with their friends and neighbours; and there standing together, the Man on the right hand, and the Woman on the left, the Minister shall say,*

DEARLY beloved, we are gathered together here in the sight of God, and in the face of this company, to join together this Man and this Woman in holy Matrimony; which is an honourable estate, instituted of God, signifying unto us the mystical union that is betwixt Christ and his Church: which holy estate Christ adorned and beautified with his presence and first miracle that he wrought in Cana of Galilee, and is commended of Saint Paul to be honourable among all men: and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God. Into this holy estate these two persons present come now to be joined. If any man can show just cause, why they may not lawfully be joined together, let him now speak, or else hereafter for ever hold his peace.

¶ *And also speaking unto the Persons who are to be married, he shall say,*

I REQUIRE and charge you both, as ye will answer at the dreadful day of judgment when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why ye may not be lawfully joined together in Matrimony, ye do now confess it. For be ye well assured, that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful.

THE SOLEMNIZATION OF MATRIMONY

Marriage is a natural contract between a man and a woman for a life-long union, and a marriage ceremony is a public ratification of this contract in the presence of witnesses. The two parties to the contract marry each other and are the ministers of the nuptial bond. When the Church presides over the marriage ceremony it serves as the witness of the contract, and through its priest bestows a blessing of God upon the union, with prayer that the parties concerned may have grace to fulfil their vows of fidelity and to create a Christian family and home.

Among the ancient Jews the marriage ceremony was not a religious solemnity. The traditional customs associated with the Church's wedding ceremonies are largely derived from the Romans. They had a solemn public betrothal, at which mutual consents were given, and the contract was delivered, and with it, the kiss, the giving of a ring and other presents (the dowry), and the joining of hands. At a later time the wedding itself took place. The parties crowned with garlands of flowers—the bride wearing a veil—participated in a special sacrificial loaf or cake. A priest offered animal sacrifice and recited a prayer, and the ceremony concluded with the wedding feast. The early Christians took over these customs. The preliminary engagements and espousals were generally arranged with the sanction of the bishop or a priest, but espousals in the presence of laymen continued in use throughout the medieval period. The distinctive Christian ceremony was the Nuptial Eucharist and Blessing, offered by a bishop or priest, in place of the pagan sacrifice; the old Roman Sacramentaries contain only these forms. Not until the eleventh century did it become common for the Church to preside, in the person of a priest, at the preliminary ceremonies, but the espousals were always said in the vernacular, not in Latin. The Teutonic people contributed a new element to the ceremony, 'the giving away of the bride' by her parent.

The ceremony in the first Prayer Book followed closely the Sarum order: the Wedding, consisting of betrothal and espousal and a closing benediction; the Blessing, composed of psalm, versicles, prayers, and benediction; and the Nuptial Eucharist. The American Prayer Book dropped the last two parts, since the benediction at the end of

Matrimony

¶ *The Minister, if he shall have reason to doubt of the lawfulness of the proposed Marriage, may demand sufficient surety for his indemnification: but if no impediment shall be alleged, or suspected, the Minister shall say to the Man,*

N WILT thou have this Woman to thy wedded wife, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love her, comfort her, honour, and keep her in sickness and in health; and, forsaking all others, keep thee only unto her, so long as ye both shall live?

¶ *The Man shall answer,*
I will.

¶ *Then shall the Minister say unto the Woman,*

N WILT thou have this Man to thy wedded husband, to live together after God's ordinance in the holy estate of Matrimony? Wilt thou love him, comfort him, honour, and keep him in sickness and in health; and, forsaking all others, keep thee only unto him, so long as ye both shall live?

¶ *The Woman shall answer,*
I will.

¶ *Then shall the Minister say,*

Who giveth this Woman to be married to this Man?

¶ *Then shall they give their troth to each other in this manner. The Minister, receiving the Woman at her father's or friend's hands, shall cause the Man with his right hand to take the Woman by her right hand, and to say after him as followeth.*

I N. take thee N. to my wedded Wife, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I plight thee my troth.

the espousals was considered sufficient. The 1928 revision inserted two prayers for optional use (p. 303), and provided propers for a Nuptial Eucharist if it should be desired (see p. 267).

Rubric. In the Sarum form the wedding took place at the church door, but the Prayer Book changed this to 'the body of the Church.' The American Book added 'or shall be ready in some proper house.' Bishop Cosin was responsible for the direction about the position of the man and the woman, following Sarum usage.

Exhortation and Charge. The Exhortation and Charge to the congregation are expanded from the Sarum form. The American Book contains only the first paragraph of the more lengthy English Exhortation, which proceeds to a statement, condensed from an article in *The King's Book* (1543), of 'the causes for which Matrimony was ordained': namely, the procreation of children and their nurture in the fear of the Lord; a remedy against sin (cf. 1 Cor. vii.9); and 'mutual society, help, and comfort' (cf. Gen. ii.18).

The Exhortation is a solemn and emphatic pronouncement of the sacredness of marriage, both as a divine institution given to humanity at its creation (Gen. ii.18, 24; cf. Matt. xix.5), and as a society redeemed and hallowed by Christ to be a type of that perfect love He has for His Church (Eph. v.22-33). It points to the honor our Lord bestowed upon the marital union by His 'presence and first miracle' at Cana of Galilee (John ii.1-11) and underscores the honorable character of this estate with the commendation of apostolic authority (Heb. xiii.4). In this declaration the Reformers sought to check 'the excessive admiration of celibacy,' that characterized the medieval Church in its view of marriage 'as merely a condescension to weakness.'

The Canon Law of the Church makes specific regulations for safeguarding, so far as is humanly possible, the integrity of the marriage vows taken by those who seek its blessing upon their union, not only with respect to the legality of the marriage, but also with regard to the purity of intention on the part of the couple to follow and fulfil the teaching of Christ and His Church about the sacramental nature of Holy Matrimony and its indissolubility. The two charges, first to the congregation and secondly to the couple, are a final admonition and warning that matrimony should be entered into 'in the fear of

Matrimony

¶ *Then shall they loose their hands; and the Woman with her right hand taking the Man by his right hand, shall likewise say after the Minister,*

I N. take thee N. to my wedded Husband, to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to cherish, till death us do part, according to God's holy ordinance; and thereto I give thee my troth.

¶ *Then shall they again loose their hands; and the Man shall give unto the Woman a Ring on this wise: the Minister taking the Ring shall deliver it unto the Man, to put it upon the fourth finger of the Woman's left hand. And the Man holding the Ring there, and taught by the Minister, shall say,*

WITH this Ring I thee wed: In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *And, before delivering the Ring to the Man, the Minister may say as followeth.*

BLESS, O Lord, this Ring, that he who gives it and she who wears it may abide in thy peace, and continue in thy favour, unto their life's end; through Jesus Christ our Lord. Amen.

¶ *Then, the Man leaving the Ring upon the fourth finger of the Woman's left hand, the Minister shall say,*

Let us pray.

¶ *Then shall the Minister and the People, still standing, say the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

God' and in conformity with His Word. Technically these charges are a fourth publication of the Banns (see p. 304). The wording is derived from the York rather than the Sarum use.

The Espousals. These first promises are equivalent to a final and formal ratification of the couple's engagement. Originally they were taken some time before the marriage ceremony. They place the couple in the position of acknowledging publicly that their choice of one another is not a matter of constraint but of their own free consent, and they exact of them a promise of lifelong fidelity. In the 1928 revision—as also in the English 1928 and the Scottish 1929 Books—the word 'obey' was omitted from the promise given by the woman, thereby recognizing the full equality of both parties to the marriage.

The 'giving away of the bride' by her father or friend comes from the York, not the Sarum use. It has been aptly said that this feature is an 'archaism surviving in our rite from the days when women were property; but its significance has been wholly converted from the transfer of obedience to that of loving care.'

In origin the second promises were quite distinct from the engagements; actually, in our service, they repeat them. The joining of hands is the essential ceremonial action of the espousals. The custom is pre-Christian, having been practiced by the Jews (cf. Tobit vii.13), the Greeks, and the Romans. The word 'troth' means pledged faith and fidelity. For 'God's holy ordinance,' see Mark x.2-12.

The giving of a ring is another survival in our rite of Roman customs, including the direction that it be placed upon the fourth finger of the woman's left hand. The ancients believed that a special nerve of this finger—or, as others would have it, a vein—was directly connected with the heart. Originally there was only an engagement ring, a symbol of the promised dowry, but by the ninth century it had become duplicated in a wedding ring. An old medieval custom was to slip the ring on the thumb, second, and third fingers, at the words Father, Son, and Holy Ghost, respectively, and finally on the fourth finger at the Amen. The Proposed Book of 1786 omitted the phrase, 'with my body I thee worship,' and the 1928 Book dropped, 'and with all my worldly goods I thee endow.' The true substance of these quaint and archaic phrases is sufficiently contained in the promises of the betrothals and espousals. The 1928 Book added the form for blessing

Matrimony

¶ *Then shall the Minister add,*

○ ETERNAL God, Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life; Send thy blessing upon these thy servants, this man and this woman, whom we bless in thy Name; that they, living faithfully together, may surely perform and keep the vow and covenant betwixt them made, (whereof this Ring given and received is a token and pledge,) and may ever remain in perfect love and peace together, and live according to thy laws; through Jesus Christ our Lord. *Amen.*

¶ *The Minister may add one or both of the following prayers.*

○ ALMIGHTY God, Creator of mankind, who only art the well-spring of life; Bestow upon these thy servants, if it be thy will, the gift and heritage of children; and grant that they may see their children brought up in thy faith and fear, to the honour and glory of thy Name; through Jesus Christ our Lord. *Amen.*

○ GOD, who hast so consecrated the state of Matrimony that in it is represented the spiritual marriage and unity betwixt Christ and his Church; Look mercifully upon these thy servants, that they may love, honour, and cherish each other, and so live together in faithfulness and patience, in wisdom and true godliness, that their home may be a haven of blessing and of peace; through the same Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit ever, one God, world without end. *Amen.*

¶ *Then shall the Minister join their right hands together, and say,*

Those whom God hath joined together let no man put asunder.

the ring, thus giving to the transaction a spiritual signification of divine peace and favor instead of the older material association of it with a dowry. Frequently today both the man and the woman give rings to each other—another example of the equality of the two parties that modern changes in the service have sought to emphasize.

Lord's Prayer. The American Book set the Lord's Prayer here in a focal position. As the first prayer said by the couple and congregation after the sealing of the promises, it opens the way to the prayers and blessing which follow, giving them their primary intention and reference. It thus divides the service into its two complementary parts, the first consisting of the vows made by men to God, the second of God's gracious act of blessing in return.

The Prayers. The English Book has only the first of these prayers. It is derived from the Sarum form for the blessing of the ring. Note that the preamble of the prayer, in the three attributes it ascribes to God,—'Creator and Preserver of all mankind, Giver of all spiritual grace, the Author of everlasting life,'—suggests the three aspects of Holy Matrimony in its relation to the divine institution and purpose: the natural, the sacramental, and the eternal.

The two optional prayers are additions of the 1928 Book. The first is taken from the Scottish Book of 1912. The second is composite. The clauses through the word 'servants' come from the final prayer before the Blessing in the English Book; the rest of the prayer was composed by the 1928 Revision Commission. The two prayers together make explicit the meaning and intent of marriage in the light of God's acts in Creation and Redemption.

Matrimony

¶ *Then shall the Minister speak unto the company.*

FORASMUCH as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this company, and thereto have given and pledged their troth, each to the other, and have declared the same by giving and receiving a Ring, and by joining hands; I pronounce that they are Man and Wife, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *The Man and Wife kneeling, the Minister shall add this Blessing.*

GOD the Father, God the Son, God the Holy Ghost, bless, preserve, and keep you; the Lord mercifully with his favour look upon you, and fill you with all spiritual benediction and grace; that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

¶ *The laws respecting Matrimony, whether by publishing the Banns in Churches; or by Licence, being different in the several States, every Minister is left to the direction of those laws, in every thing that regards the civil contract between the parties.*

¶ *And when the Banns are published, it shall be in the following form:*
I publish the Banns of Marriage between N. of —, and N. of —. If any of you know cause, or just impediment, why these two persons should not be joined together in holy Matrimony, ye are to declare it. This is the first [second or third] time of asking.

The Proclamation of the Marriage. This simple ceremony of the minister joining the hands of the couple and pronouncing their union in the words of the Gospel (Matt. xix.6; cf. p. 267) was adopted by Cranmer from Hermann's *Consultation*. It appears to have been a feature of some of the 'Gallican' uses of the Middle Ages. The explanation that follows the ceremony is in line with the Reformers' desire never to use 'dumb ceremonies' but always to make the signification of any ceremony clear and explicit. A similar example is afforded in the Baptism rite (see p. 280).

The Blessing. The wording is based upon the Sarum form. In the English service this Blessing concludes the first part, the betrothals and espousals, and a new section follows, consisting of Psalms cxxviii and lxvii, *Kyrie*, Lord's Prayer and other prayers, and a second Blessing. This latter is the principal Nuptial Blessing in the English Book.

Rubrics. The rubrics of the English Book require that the Banns (plural of the word *ban*, a proclamation) 'must be published in the Church three several Sundays or Holy-days, in the time of Divine Service, immediately before the Sentences for the Offertory' (cf. p. 71). A marriage licence was originally an episcopal dispensation from the publishing of the Banns, and was not, as it is today in America, a document issued by the civil authority.

Since the fourth century it has been customary not to permit marriages in Lent, and since the eleventh century this prohibition has been extended to other penitential days. (In the Roman Church today, marriages may be permitted in Advent and Lent, but without the Nuptial Mass and Blessing.) Neither the Prayer Book nor the Canon Law contains any regulation of this sort. The ancient custom is left to be observed according to the discretion and conscience of the individual.

The Thanksgiving of Women after Child-birth

Commonly called the Churching of Women.

¶ *This service, or the concluding prayer alone, as it stands among the Occasional Prayers and Thanksgivings, may be used at the discretion of the Minister.*

¶ *The Woman, at the usual time after her delivery, shall come into the Church decently apparelled, and there shall kneel down in some convenient place, as hath been accustomed, or as the Ordinary shall direct.*

¶ *The Minister shall then say unto her,*

FORASMUCH as it hath pleased Almighty God, of his goodness, to give you safe deliverance, and to preserve you in the great danger of Child-birth; you shall therefore give hearty thanks unto God, and say,

¶ *Then shall be said by both of them the following Hymn, the Woman still kneeling.*

Dilexi, quoniam. Psalm cxvi.

MY delight is in the LORD; because he hath heard the voice of my prayer;

Because he hath inclined his ear unto me; therefore will I call upon him as long as I live.

I found trouble and heaviness; then called I upon the Name of the LORD; O LORD, I beseech thee, deliver my soul.

Gracious is the LORD, and righteous; yea, our God is merciful.

What reward shall I give unto the LORD for all the benefits that he hath done unto me?

I will receive the cup of salvation, and call upon the Name of the LORD.

I will pay my vows now in the presence of all his people,

THE THANKSGIVING OF WOMEN AFTER CHILD-BIRTH

In the ceremonial law of the Jews a woman was considered to be 'unclean' after childbirth for a period of at least forty days, during which time she was not allowed to enter the sanctuary of the Temple or to touch sacred objects. A sacrifice of 'purification' was enjoined upon her at the end of the period of her 'infirmity' (see Lev. xii). These injunctions were observed by our Lord's mother (Luke ii.22ff.; see commentary, pp. 231-3), and it would appear that the idea of defilement occasioned by childbirth carried over from Judaism to the early Church. However, no rites or ceremonies connected with purification of women have come down to us from the oldest liturgical books of the Church, though there are several indications, chiefly from the Eastern Churches, that some form of temporary excommunication and a rite of purification and blessing of the new-born child were observed.

One of the earliest references to the custom in the Western Church is found in the correspondence between Pope Gregory the Great and St. Augustine of Canterbury, the leader of the missionary monks sent by Pope Gregory to England for the conversion of the Anglo-Saxon people (see Bede, *Ecclesiastical History*, i, 27). St. Augustine had inquired of the Pope whether it was expedient to enforce the traditional disciplines among the new converts, and in particular whether a woman with child should be baptized, and how long after childbirth she should abstain from coming to church. The Pope with his characteristic good sense replied that there was no reason to deny baptism to a woman with child, 'since the fruitfulness of the flesh is no offence in the eyes of Almighty God,' nor should baptism be withheld from either a woman or her child immediately after childbirth 'if there be danger of death.' He also pointed out that the traditional period of 'purification' should be viewed as a 'mystery' and not as a hard and fast legal requirement, and that if a woman 'enters the church the very hour that she is delivered, to return thanks, she is not guilty of any sin.' Thus to Pope Gregory we are indebted for the change in opinion regarding the Churching of Women: namely, that it is not a penalty deriving from an ancient taboo, but a thanksgiving for a wonderful gift of God.

Churching of Women

in the courts of the LORD's house; even in the midst of thee, O Jerusalem. Praise the LORD.

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. Amen.

¶ *Then shall the Minister say the Lord's Prayer, with what followeth: but the Lord's Prayer may be omitted, if this be used with the Morning or Evening Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save this woman thy servant;

Answer. Who putteth her trust in thee.

Minister. Be thou to her a strong tower;

Answer. From the face of her enemy.

Minister. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Minister. Let us pray.

OMNIPOTENT God, we give thee humble thanks for that thou hast been graciously pleased to preserve, through the great pain and peril of child-birth, this woman, thy servant, who desireth now to offer her praises and thanksgivings unto thee. Grant, we beseech thee, most merciful Father, that she, through thy help, may faithfully live according to thy will in this life, and also may be partaker of everlasting glory in the life to come; through Jesus Christ our Lord. *Amen.*

The Prayer Book service derives from the form in the Sarum Manual, and in the 1549 Book it kept the old title of 'The Purification of Women.' Strong objections and misunderstandings, not only with regard to the title but to the use of the service, led to a change to the present title in the 1552 Book. In the Sarum office the service was directed to be said at the church door; the 1549 Book changed this to the choir door; the 1552 Book, to a place near the Holy Table; and finally, the 1662 Book gave the directions contained in the second rubric. 'Decently apparelled' refers to the English custom of having the woman wear a veil. The Puritans always objected to the use of this Office, as an unnecessary piece of ceremonialism; and this explains why the service has never been very popular in America. The 1789 Book added the first rubric (and substituted the word 'Minister' for 'Priest'), with the result that it has been more common in the American Church for only the prayer of thanksgiving to be used, among the prayers said at other services.

The Office begins with a brief exhortation to thanksgiving, which in the 1549 form contained a reference to the child's baptism as already performed. The traditional Psalm for the Office was cxxi, but a change was made in the 1662 Book, when Bishop Cosin proposed Psalms cxxi and cxxvii as alternatives. The revisers, however, followed the suggestion of Bishop Sanderson's *Liturgy in the Times of Rebellion* and appointed Psalms cxvi and cxxvii—the former, a thanksgiving for deliverance from peril, the latter, a thanksgiving for children. The American Book in 1789 dropped, unfortunately, Psalm cxxvii, and shortened Psalm cxvi to verses 1-2, 4-5, 11-13a, and 16b. In the English Book only the priest says the Psalm, but the 1892 Book returned to the Sarum custom of having it said responsively by the minister and the woman.

Psalm cxvi is one of the most deeply personal expressions of heartfelt thanksgiving to God to be found in the Psalter. It was written by one who had passed through great sorrow and travail, to the extent of being in danger of death itself and in despair of any reliance upon human help and sympathy. For his deliverance the psalmist thanks God alone, and in seeking some way of returning thanks to Him for all His benefits he finds possible only the open acknowledgment of his devotion in the Lord's house of worship 'in the presence of all his people.' The Psalm was probably adapted to liturgical use in Jewish worship during the critical days of the Maccabees. It became one of

Churching of Women

¶ *Then may be said,*

GRANT, we beseech thee, O heavenly Father, that the child of this thy servant may daily increase in wisdom and stature, and grow in thy love and service, until *he* come to thy eternal joy; through Jesus Christ our Lord. *Amen.*

¶ *The Woman, that cometh to give her Thanks, must offer accustomed offerings, which shall be applied by the Minister and the Church-wardens to the relief of distressed women in child-bed; and if there be a Communion, it is convenient that she receive the Holy Communion.*

the group of 'Hallelujah' psalms (Nos. cxiii-cxviii) sung at the great festivals of Israel's deliverance from oppression: Passover and Han-nukah.

The brief devotion of Lord's Prayer, versicles, and thanksgiving that follows the Psalm is taken from the Sarum office. The versicles are from Psalms lxxxvi.2, lxi.3, and lxi.1. The rubric before the Lord's Prayer in the American Book suggests a use of the Office in connection with Morning or Evening Prayer; but the original intention of the Prayer Book compilers was to associate the Office with the Holy Communion, as may be seen from the final rubric and from the fact that the Office has no Grace or Blessing or formal conclusion. The 'accustomed offerings' would be incorporated in the Offertory of the Communion service. (Only the American Book specifies the use of these offerings.) Also the Psalm looks forward to the receiving of 'the cup of salvation.'

The final Collect was added to the service by the 1928 Revision Commission. The English Proposed Book of 1928 and the Scottish Book of 1929 added two prayers: one for both parents, that they might bring the child up in the way of righteousness 'to their own great blessing and the glory of thy Name,' and the other for a mother bereaved over the loss of her child. These additions all point to a new direction of the Office, which future revisions will doubtless develop. The old ideas of 'purification' have long since ceased to be acceptable; indeed they have been virtually eliminated from the Prayer Book forms. With the great decline in childbirth mortality, whether of mother or child, that modern medicine has made possible, interest tends to shift from thanksgiving for the mother's safe deliverance to thanksgiving for the new life now added to the Christian family and the fellowship of the Church. Both parents, and not merely the mother, are brought into participation in the rite. In the light of these trends the recent alteration of position the Office has been given in the Prayer Book is interesting. Heretofore it had been placed with a group of miscellaneous Offices after the Burial service. The 1928 American Book, however, moved it to follow Holy Matrimony (see commentary, p. iii), and the Scottish Book of 1929 has placed it immediately after the baptismal rites.

The Order for the Visitation of the Sick

¶ *The following Service, or any part thereof, may be used at the discretion of the Minister.*

¶ *When any person is sick, notice shall be given thereof to the Minister of the Parish; who, coming into the sick person's presence, shall say,*

PEACE be to this house, and to all that dwell in it.

¶ *After which he shall say the Antiphon following, and then, according to his discretion, one of the Penitential Psalms.*

Antiphon. Remember not, Lord, our iniquities; Nor the iniquities of our forefathers.

¶ *Then the Minister shall say,*

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Minister. O Lord, save thy servant;

Answer. Who putteth his trust in thee.

Minister. Send him help from thy holy place;

Answer. And evermore mightily defend him.

Minister. Let the enemy have no advantage of him;

Answer. Nor the wicked approach to hurt him.

Minister. Be unto him, O Lord, a strong tower;

Answer. From the face of his enemy.

Minister. O Lord, hear our prayer.

THE VISITATION OF THE SICK

This Office is little used today in the form here set forth, despite the extensive revisions made in it for the 1928 Book. Instead, the clergy take advantage of the discretion given them to use such Psalms and Prayers contained in the Office, and other devotions, as may seem most suitable and helpful to the individual concerned. The structure of the service is unlike that of any other Prayer Book Office, even to the extent of employing antiphons with the Psalms, and hence it is too unfamiliar and too complicated for a sick person to manage in his weakness. In the older form of the Office, before the 1928 revision, the suffering of the sick person was described as 'God's visitation' for the purpose either of trying his faith or of punishing his sin. Naturally Christian sentiment rebelled against this point of view. It is quite true that much sickness is the inevitable consequence of wrongdoing, but this is by no means always the case; and even when it is so, the wrong-doing may be more justly charged to some other person or persons than to the one who is ill. Encouragement and hope are better medicines than censure and exhortation. A further difficulty, as far as the ordinary use of the service is concerned, has been the retarded way in which successive revisions have eliminated the association of the Office with use *in extremis*, that is, for persons at the point of death.

The service is based on the Visitation Office of the Sarum Manual for the administration of Extreme Unction and the Viaticum. The Sarum form was as follows: The Penitential Psalms (vi, xxxii, xxxviii, li, cii, cxxx, and cxliii) were said with their antiphons in procession on the way to the sick person's house; upon arrival at the house, the Salutation of 'peace' was given, followed by *Kyrie*, Lord's Prayer, suffrages, and nine collects; the priest then made an exhortation to the sick person, examined him respecting his faith, and offered spiritual counsel, specifically of charity and restitution to any whom he had wronged; a confession was made, and absolution given in two forms, the one a declaration, the other a prayer. The rite concluded with Unction and Holy Communion. The 1549 Book shortened this by eliminating the procession to the house, and substituting Psalm cxliii with its antiphon immediately after the opening Salutation, and by reducing the Collects from nine to two. The service of Unction con-

Visitation of the Sick

Answer. And let our cry come unto thee.

Minister.

O LORD, look down from heaven, behold, visit, and relieve this thy servant. Look upon *him* with the eyes of thy mercy, give *him* comfort and sure confidence in thee, defend *him* in all danger, and keep *him* in perpetual peace and safety; through Jesus Christ our Lord. *Amen.*

¶ *Here may be said any one or more of the Psalms following, with Antiphon and Collect.*

Antiphon. I did call upon the LORD with my voice; And he heard me out of his holy hill.

Domine, quid multiplicati? Psalm iii.

LORD, how are they increased that trouble me! many are they that rise against me.

Many one there be that say of my soul, There is no help for him in his God.

But thou, O LORD, art my defender; thou art my worship, and the lifter up of my head.

I did call upon the LORD with my voice, and he heard me out of his holy hill.

I laid me down and slept, and rose up again; for the LORD sustained me.

Salvation belongeth unto the LORD; and thy blessing is upon thy people.

The Collect.

HEAR us, Almighty and most merciful God and Saviour; extend thy accustomed goodness to this thy servant who is grieved with sickness. Visit *him*, O Lord, with thy loving mercy, and so restore *him* to *his* former health, that *he* may give thanks unto thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

sisted of Psalm lxxi with its antiphon 'O Saviour of the world,' a prayer, and a form to accompany the anointing. The Communion of the Sick was made a distinct office. The 1552 Book omitted the Penitential Psalm, but left its antiphon ('Remember not, Lord, our iniquities'), and also excised the final form for administering Unction. The 1662 Book added the Blessing (see p. 314) and many of the prayers for optional use.

The first American Book of 1789 followed closely the 1662 form, except that it removed all reference to a special confession to be made by the sick person, and with it, of course, the declaratory form of Absolution. The Proposed Book of 1786 not only kept the rubric about confession, but inserted the Absolution from the Holy Communion service in place of the English declaratory form. Psalm cxxx was substituted for Psalm lxxi by the 1789 Book, and two additional prayers were inserted among the 1662 ones. Thus the Office remained without further change until the 1928 revision. The extent of alterations then made will appear in the ensuing notes.

Introduction. The 1928 revision restored the discretionary use of one of the Penitential Psalms at the beginning of the Office, at the same time that it cut out the latter part of the antiphon beginning 'Spare us, good Lord' (similar to the form in the Litany). It cannot be said that the recital of this bare antiphon, even when followed by a Psalm, is a very hopeful or encouraging way to begin a ministry to the sick. If a penitential note is desired at the opening, the simple and familiar *Kyrie* and Lord's Prayer which follow are quite sufficient to the purpose. The introductory and non-climactic position of the Lord's Prayer, however, contrary to the customary placing of it in Prayer Book services, is more by way of accident than design. It will be recalled that in the Sarum Office the devotion, which serves now as an introduction to the service, was actually a conclusion and climax of the procession to the house of the sick. However, the present introductory use of the Lord's Prayer may be of some advantage on this occasion because of its very familiarity. It helps the sick person to be immediately at ease and at home in the ministrations brought to him. For the short form of the Lord's Prayer, see page 58. The suffrages, or versicles, are those of the Sarum Office and are taken from Psalms lxxxvi.2, xx.2, lxxxix.23, lxi.3, lxi.1.

Visitation of the Sick

Antiphon. I will go unto the altar of God; Unto the God of my joy and gladness.

Judica me, Deus. Psalm xliii.

GIVE sentence with me, O God, and defend my cause against the ungodly people; O deliver me from the deceitful and wicked man.

For thou art the God of my strength; why hast thou put me from thee? and why go I so heavily, while the enemy oppresses me?

O send out thy light and thy truth, that they may lead me, and bring me unto thy holy hill, and to thy dwelling;

And that I may go unto the altar of God, even unto the God of my joy and gladness; and upon the harp will I give thanks unto thee, O God, my God.

Why art thou so heavy, O my soul? and why art thou so disquieted within me?

O put thy trust in God; for I will yet give him thanks, which is the help of my countenance, and my God.

The Collect.

SANCTIFY, we beseech thee, O Lord, the sickness of this thy servant; that the sense of *his* weakness may add strength to *his* faith, and seriousness to *his* repentance; and grant that *he* may dwell with thee in life everlasting; through Jesus Christ our Lord. *Amen.*

Antiphon. I have considered the days of old; And the years that are past.

Voce mea ad Dominum. Psalm lxxvii.

I WILL cry unto God with my voice; even unto God will I cry with my voice, and he shall hearken unto me. In the time of my trouble I sought the Lord: I stretched

The Collect that concludes the introductory section is also from the Sarum form, the last of the nine Collects following the suffrages in that Office. In the original Latin version of the Collect the petition centers more explicitly on the 'danger' to the sick person of the insidious temptations and trials of depression and loss of trust in God so frequently bedeviling him in his weakness. It reads, in its latter part, as follows: 'Fill him with all joy and gladness and with Thy fear; drive away from him all the crafty deceits of the enemy, and send him Thy angel of peace to guard him and his house in perpetual peace.'

Psalms and Collects. These five Psalms with their antiphons and Collects were substituted in the 1928 Book for the older exhortation and examination of the faith of the sick person. The rubrics on page 313 leave it to the minister's discretion to give such spiritual counsel as may seem to him expedient and profitable in the individual case. The inadequacy of the older formulae was recognized as far back as 1604, when the Canons passed by Convocation (no. 67) allowed the clergy to dispense with the prescribed forms and exhort the sick in whatever way they 'shall think most needful and convenient.' The Psalms here appointed are by no means invariable. The first rubric on page 313 suggests others that may be more suitable, and there are many Scriptural passages outside the Psalter, both of the Old and New Testaments that may be of comfort to the sick. Of the five Psalms appointed here, the first three are appropriate for any illness, the last two are more especially thanksgivings for a turn towards recovery. This is the only Office in the Prayer Book where the Psalms are used, after the ancient manner, with antiphons (see p. 8). An antiphon is a key verse, usually drawn from the Psalm itself, that serves as a thematic frame for the whole poem.

1. Psalm iii (vss. 6-7 are here omitted) is a morning hymn expressing such personal trust in God that despite the danger and tribulation on every side from enemies of his faith the psalmist can take his sleep in peace and sure confidence of God's ever-protecting care. The Hebrew title of this Psalm, which does not necessarily have any historical value, ascribes the poem to David at the time when he was a fugitive from his son Absalom (2 Sam. xv). Among the early Church Fathers the Psalm was mystically interpreted as referring to the passion and resurrection of our Lord.

Visitation of the Sick

forth my hands unto him, and ceased not in the night season; my soul refused comfort.

When I am in heaviness, I will think upon God; when my heart is vexed, I will complain.

Thou holdest mine eyes waking: I am so feeble that I cannot speak.

I have considered the days of old, and the years that are past.

I call to remembrance my song, and in the night I commune with mine own heart, and search out my spirit.

Will the Lord absent himself for ever? and will he be no more intreated?

Is his mercy clean gone for ever? and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious? and will he shut up his loving-kindness in displeasure?

And I said, It is mine own infirmity; but I will remember the years of the right hand of the Most Highest.

The Collect.

HEAR, O Lord, we beseech thee, these our prayers, as we call upon thee on behalf of this thy servant; and bestow upon *him* the help of thy merciful consolation; through Jesus Christ our Lord. *Amen.*

Antiphon. Though I walk in the midst of trouble; Yet shalt thou refresh me.

Confitebor tibi. Psalm cxxxviii.

I WILL give thanks unto thee, O Lord, with my whole heart; even before the gods will I sing praise unto thee.

I will worship toward thy holy temple, and praise thy Name, because of thy loving-kindness and truth; for thou hast magnified thy Name, and thy word, above all things.

The Collect accompanying this Psalm was originally set after the Collect at the top of the page and was derived from the third of the nine Collects used in the Sarum Office. The 1928 revision removed it to this place, and at the same time dropped the second half of the Collect and substituted a Collect from Sarum Prime, in the translation of the Rev. John Henry Blunt. The reason for the change was the desire to eliminate the idea stated in the older form that the illness of the patient was a 'corrective visitation' of God. The present Collect is of singular interest in that it specifically speaks of returning after recovery 'to give thanks' in the Church, and of rejoining the fellowship of the faithful in worship. Compare the Thanksgiving on page 315.

2. Psalm xliii is in reality the third stanza of a larger poem that includes Psalm xlii. It is the touching lament of an exile who is also ill in body. His foes add to his torment of mind by the taunt that God has forsaken him. Yet in the midst of weakness and dispiritedness he never loses his trust in God, his thankfulness for His mercies, his remembrance of past joys in worship, and his confidence in deliverance and restoration to worship in God's dwelling upon His 'holy hill.'

The Collect conjoined to the preceding Psalm (p. 309) would better fit the spirit of Psalm xliii. The present Collect, 'Sanctify, we beseech thee,' and the three attached to the Psalms that follow were all added by the 1928 Revision Commission. Their authorship is not certainly known, but it is thought that the one chiefly responsible for them was the Rev. Howard Baldwin St. George, professor at Nashotah House, 1902-32, who was secretary of the subcommittee on this section of the Prayer Book. It is curious that in none of these Collects, nor for that matter in any of the devotions of this Office, is there a petition or thanksgiving offered for doctors, or nurses, or others who minister to the sick. (In contrast, notice the prayer 'For the Recovery of a Sick Person,' p. 597.) Certainly the goodwill and co-operation of the sick towards those who minister to their need are important elements in effecting their recovery of health.

3. Psalm lxxvii in its entirety consists of two parts. The first (vss. 1-9) is a complaint, natural to one who is in suffering and distress, that God has forsaken him and 'shut up his loving-kindness in displeasure.' The second (vss. 10-20) is an answer to this complaint made by the sufferer himself as a result of his meditation. The remembrance of past mercies, not only to himself but to the whole people of God, assures him that his doubts and uncertainties are but the con-

Visitation of the Sick

When I called upon thee, thou heardest me; and enduedst my soul with much strength.

Though I walk in the midst of trouble, yet shalt thou refresh me; thou shalt stretch forth thy hand upon the furiousness of mine enemies, and thy right hand shall save me.

The LORD shall make good his loving-kindness toward me; yea, thy mercy, O LORD, endureth for ever; despise not then the works of thine own hands.

The Collect.

O GOD, the strength of the weak and the comfort of sufferers; Mercifully accept our prayers, and grant to thy servant the help of thy power, that *his* sickness may be turned into health, and our sorrow into joy; through Jesus Christ our Lord. *Amen.*

Antiphon. The LORD saveth thy life from destruction; And crowneth thee with mercy and loving-kindness.

Benedic, anima mea. Psalm ciii.

PRAISE the LORD, O my soul; and all that is within me, praise his holy Name.

Praise the LORD, O my soul, and forget not all his benefits:

Who forgiveth all thy sin, and healeth all thine infirmities;

Who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

O praise the LORD, ye angels of his, ye that excel in strength; ye that fulfil his commandment, and hearken unto the voice of his word.

O praise the LORD, all ye his hosts; ye servants of his that do his pleasure.

sequence of his own weakness and 'infirmity.' God does not change; His 'right hand' is ever extended to deliver His people. It is unfortunate that the present Office cuts the Psalm at verse 10, just when this turn to a more positive sentiment of trust and faith becomes evident. The most conspicuous spirit of the Psalter—what makes it such a timeless expression of religion—is just this constant note of trust in the loving, redeeming faithfulness of God towards His servants.

The Collect (see commentary, p. 310) is fittingly related in thought to the preceding Psalm, with its searching plea for 'the help of thy merciful consolation.'

4. Psalm cxxxviii, a poem of three strophes, of which the second (vss.4-6) is here omitted, was written by one who had walked 'in the midst of trouble' but who now sees clearly the final consummation of his victory. For this assistance of God against his enemies he offers a paeon of thanksgiving with his 'whole heart' and a resolve to worship Him in His 'holy temple.' The peril of the psalmist was from the fury of human enemies, but his words, when spoken on the lips of the sick, are a thanksgiving for deliverance from the insidious enemies of the spirit: doubt and despair, mistrust, and loss of hope in God.

For comment on the Collect, see page 310.

5. The final Psalm and Collect here appointed are thanksgivings for bodily recovery and spiritual victory over temptation. The Psalm consists of verses 1-4, 20-22, of Psalm ciii, one of the canticles appointed for Evening Prayer. For a commentary on this cento, see page 29.

Visitation of the Sick

O speak good of the LORD, all ye works of his, in all places of his dominion: praise thou the LORD, O my soul.

The Collect.

ACCEPT, we beseech thee, merciful Lord, the devout praise of thy humble servant; and grant *him* an abiding sense of thy loving-kindness; through Jesus Christ our Lord. *Amen.*

¶ *Any of the following Psalms, 20, 27, 42, 91, 121, 146, may, at the discretion of the Minister, be substituted for any of those given above.*

¶ *Here shall be said,*

O SAVIOUR of the world, who by thy Cross and precious Blood hast redeemed us; Save us, and help us, we humbly beseech thee, O Lord.

¶ *As occasion demands, the Minister shall address the sick person on the meaning and use of the time of sickness, and the opportunity it affords for spiritual profit.*

¶ *Here may the Minister inquire of the sick person as to his acceptance of the Christian Faith; and as to whether he repent him truly of his sins, and be in charity with all the world; exhorting him to forgive, from the bottom of his heart, all persons that have offended him; and if he hath offended any other, to ask them forgiveness; and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power.*

¶ *Then shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any matter; after which confession, on evidence of his repentance, the Minister shall assure him of God's mercy and forgiveness.*

¶ *Then the Minister shall say,*

Let us pray.

O MOST merciful God, who, according to the multitude of thy mercies, dost so put away the sins of those who truly repent, that thou rememberest them no more; Open thine eye of mercy upon this thy servant,

Anthem. The 1928 revisers placed the anthem, 'O Saviour of the world,' in this place as a concluding antiphon or responsory to the entire psalmody of the Office. Originally it served as the antiphon to Psalm lxxi (or cxxx, as in the American Book), which was said before the rite of unction, and later removed from its place in the Prayer Book before the final prayer and Blessing (p. 314). The anthem brings the whole devotion of Psalms and Collects to a climax by focusing attention on the sufferings of our Lord. It pleads His trial and anguish 'as the cause of that human sympathy which is still and ever felt for His members by the Divine Redeemer.'

Rubrics. These three rubrics are reworkings of the 1928 revision, made necessary by the excision of the exhortation and examination provided in the older form of the Office. Inasmuch as we are never certain of recovery from any illness, it is important that we set our hearts aright with God and with our neighbors, lest we unhappily leave this life unforgiving and unforgiven. The Office has never provided a set form for the sick person's confession, though the familiar forms of the Daily Office or the Holy Communion would be appropriate, if the sick person so desires or is physically able to recite them. The English Book does provide, however, a special form of Absolution, as well as the prayers for forgiveness which follow. It is in the declaratory form, that is, on the authority left by Christ to His Church, 'I absolve thee from all thy sins.' This was omitted from the American Book, 'from the persuasion,' said Bishop White, 'that it is not agreeable to the practice of the Church in the best ages.' By 'best ages' he meant the early days of the Church. The declaratory form first appears in usage in the twelfth century.

The third rubric is one of the two places in the Prayer Book referring to penance. The other is on page 88. The Reformers did not consider that the sacrament of penance, as understood and practiced in the medieval Church, was based upon the Gospel (see Article xxv), and they accordingly rejected it as an obligation for all the faithful. Therefore they supplied no forms for its administration, but only a corporate Office of Penitence for use on Ash Wednesday, and other occasions, as a preparation for Holy Communion (see pp. 60-63). They were not blind, however, to the values ensuing from private confession to a priest, with its accompanying spiritual counsel. They made it clear in the exhortations read at the Holy Communion that

Visitation of the Sick

who most earnestly desireth pardon and forgiveness. Renew in *him*, most loving Father, whatsoever hath been decayed by the fraud and malice of the devil, or by *his* own carnal will and frailness; preserve and continue this sick member in the unity of the Church; consider *his* contrition, accept *his* tears, assuage *his* pain, as shall seem to thee most expedient for *him*. And forasmuch as *he* putteth *his* full trust only in thy mercy, impute not unto *him* *his* former sins, but strengthen *him* with thy blessed Spirit; and, when thou art pleased to take *him* hence, take *him* unto thy favour; through the merits of thy most dearly beloved Son, Jesus Christ our Lord. *Amen.*

¶ *Then shall the Minister say,*

THE Almighty Lord, who is a most strong tower to all those who put their trust in him, to whom all things in heaven, in earth, and under the earth, do bow and obey; Be now and evermore thy defence; and make thee know and feel, that there is none other Name under heaven given to man, in whom, and through whom, thou mayest receive health and salvation, but only the Name of our Lord Jesus Christ. *Amen.*

¶ *Here the Minister may use any part of the service of this Book, which, in his discretion, he shall think convenient to the occasion; and after that shall say,*

UNTO God's gracious mercy and protection we commit thee. The LORD bless thee, and keep thee. The LORD make his face to shine upon thee, and be gracious unto thee. The LORD lift up his countenance upon thee, and give thee peace, both now and evermore. *Amen.*

opportunity for such spiritual help was always available; and in the event of serious illness, they suggested, by the rubrics of this Office, that the traditional penitential disciplines were highly desirable.

Final Prayers. The first prayer, 'O most merciful God,' was adopted by Cranmer as a conclusion to the penitential section of the Office, before it proceeded to the Office of Unction. He took it from the old Gelasian form for the Reconciliation of Penitents on Maundy Thursday, with slight adaptations and the addition of the phrase, 'or by his own carnal will and frailness.' The 1662 revisers added the clauses, 'strengthen him with thy blessed Spirit; and, when thou art pleased to take him hence.' This last phrase has given rise to the conception that the prayer is suitable only for persons not expected to live; but such a view is certainly contrary to the original intention of the prayer, which looked forward rather to the restoration of penitents (or, after Cranmer's changes, of sick persons) to full participation in the Church's life and worship.

The second prayer, which is in reality a Blessing, is all that survives from Cranmer's rite of Unction. It is a composition of the Reformers, and is based upon Psalm lxi.3, Phil. ii.10-11, and Acts iv.12. The Blessing from Num. vi.24-6 was added in the 1662 Book.

Visitation of the Sick

PRAYERS.

¶ *These Prayers may be said with the foregoing Service, or any part thereof, at the discretion of the Minister.*

A Prayer for Recovery.

O GOD of heavenly powers, who, by the might of thy command, drivest away from men's bodies all sickness and all infirmity; Be present in thy goodness with this thy servant, that *his* weakness may be banished and *his* strength recalled; that *his* health being thereupon restored, *he* may bless thy holy Name; through Jesus Christ our Lord. *Amen.*

A Prayer for Healing.

O ALMIGHTY God, who art the giver of all health, and the aid of them that turn to thee for succour; We entreat thy strength and goodness in behalf of this thy servant, that *he* may be healed of *his* infirmities, to thine honour and glory; through Jesus Christ our Lord. *Amen.*

A Thanksgiving for the Beginning of a Recovery.

GREAT and mighty God, who bringest down to the grave, and bringest up again; We bless thy wonderful goodness, for having turned our heaviness into joy and our mourning into gladness, by restoring this our *brother* to some degree of *his* former health. Blessed be thy Name that thou didst not forsake *him* in *his* sickness; but didst visit *him* with comforts from above; didst support *him* in patience and submission to thy will; and at last didst send *him* seasonable relief. Perfect, we beseech thee, this thy mercy towards *him*; and prosper the means which shall be made use of for *his* cure: that, being restored to health of body, vigour of mind, and cheerfulness of spirit, *he* may be able to go to thine house, to offer thee an oblation with great gladness, and to bless thy holy Name for all thy

PRAYERS

The 1662 Book inserted four additional prayers for optional use in the Office. Our American Book of 1789 added three others. The 1928 revision omitted some of these, added other prayers, and conjoined the Litany for the Dying and Unction of the Sick.

A Prayer for Recovery. This Collect was among the additions of the 1928 Book. It was taken from the Rev. Dr. William Bright's collection of translations, *Ancient Collects* (1st ed., 1861), and derives from the Gelasian Sacramentary. In substance it is very similar to the Collect at the bottom of page 309.

A Prayer for Healing. Another addition of the 1928 Book, this Collect has a curious origin. It is an adaptation of a prayer used by King Charles II and by Queen Anne at the ceremony of healing, in which the royal sovereign's 'touch' was believed to cure the scrofula, or 'King's Evil,' a tubercular disease. The ceremony cannot be traced earlier than the time of Louis IX (St. Louis) of France, 1214-70. From the French royal house it was inherited by Edward III of England (d. 1377) and was practiced by English monarchs until the accession of George I (1714). Our 1928 revisers doubtless took the prayer from the English Proposed Book of 1928, where it occurs in a slightly variant form.

A Thanksgiving for the Beginning of a Recovery. This thanksgiving first appeared in the American Book of 1789. It was adopted into the Canadian Book of 1922. The preamble quotes the Song of Hannah (1 Sam. ii.6), and other phrases are reminiscent of the Psalms, especially Psalms xxx.12 and xxvii.7. It is one of the few prayers for the sick that call attention to 'the means . . . made use of for his cure,' but compare the second and third prayer on page 597.

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goodness towards *him*; through Jesus Christ our Saviour, to whom, with thee and the Holy Spirit, be all honour and glory, world without end. *Amen.*

A Prayer for a Sick Person, when there appeareth but small hope of Recovery.

O FATHER of mercies, and God of all comfort, our only help in time of need; We fly unto thee for succour in behalf of this thy servant, here lying in great weakness of body. Look graciously upon *him*, O Lord; and the more the outward man decayeth, strengthen *him*, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give *him* unfeigned repentance for all the errors of *his* life past, and stedfast faith in thy Son Jesus; that *his* sins may be done away by thy mercy, and *his* pardon sealed in heaven; through the same thy Son, our Lord and Saviour. *Amen.*

A Prayer for the Despondent.

COMFORT, we beseech thee, most gracious God, this thy servant, cast down and faint of heart amidst the sorrows and difficulties of the world; and grant that, by the power of thy Holy Spirit, *he* may be enabled to go upon *his* way rejoicing, and give thee continual thanks for thy sustaining providence; through Jesus Christ our Lord. *Amen.*

A Prayer which may be said by the Minister in behalf of all present at the Visitation.

O GOD, whose days are without end, and whose mercies cannot be numbered; Make us, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us in holiness and righteousness, all our days: that, when we shall have served thee

A Prayer for a Sick Person, when there appeareth but small hope of Recovery. The last part of this prayer, one of the 1662 additions, was omitted in the 1928 revision. The preamble is from 2 Cor. i.3, and the central petition from 2 Cor. iv.16. The final petition is a brief statement of the two essential conditions of our eternal salvation: repentance of past sin, and faith in Jesus Christ.

A Prayer for the Despondent. The 1928 revisers took this Collect from *The Manual of Intercessory Prayer* (1862) compiled by the Rev. Richard Meux Benson (d. 1915), founder of the Society of St. John the Evangelist. It recalls many passages in the Psalms concerning God's 'comfort,' or strengthening, of His servants.

A Prayer which may be said by the Minister in behalf of all present at the Visitation. The 1789 Book adapted this prayer from one in the classic devotional manual, *Holy Dying* (v, 7), by Bishop Jeremy Taylor (1613-67). This work, with its companion *Holy Living*, and other famous books of liturgy and theology, Taylor wrote when he served, during the Commonwealth, as chaplain to Richard Vaughan, Earl of Carbery, at his mansion, Golden Grove, Carmarthenshire, in Wales. Three times imprisoned on charges of disloyalty, Taylor never allowed his firm opposition to the rebellion against the monarchy and established Church to ruffle his gentle temper of reasonableness and charity. His mastery of literary style has been seldom matched for dignity, vivacity, learning, and wit. The present prayer formed part of an order for the Visitation of the Sick, which he drew up for use in days when the Prayer Book rites were proscribed, and published in his great work of devotion. After the Restoration of Charles II he was rewarded with the bishopric of Down and Connor in Ireland.

Visitation of the Sick

in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with thee our God, and in perfect charity with the world. All which we ask through Jesus Christ our Lord. *Amen.*

A Commendatory Prayer for a Sick Person at the point of Departure.

○ ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons; We humbly commend the soul of this thy servant, our dear *brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; beseeching thee, that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilements it may have contracted, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee; through the merits of Jesus Christ thine only Son our Lord. *Amen.*

LITANY FOR THE DYING.

○ GOD the Father;
Have mercy upon the soul of thy servant.
O God the Son;
Have mercy upon the soul of thy servant.
O God the Holy Ghost;
Have mercy upon the soul of thy servant.
O holy Trinity, one God;
Have mercy upon the soul of thy servant.

A Commendatory Prayer for a Sick Person at the point of Departure. The medieval Sarum rites had a 'Commendation of the Soul,' but this prayer, which was added in 1662, is not based upon it (cf. p. 319). The author is unknown. It is built up out of various New Testament references: Heb. xii.23, 1 Pet. iv.19, Rev. vii.14, John i.29, and Eph. v.27. The 1928 revision eliminated the final section of the prayer, which contained an application to the survivors recalling Psalm xc.12. The mention of 'defilements' which have been 'contracted, through the lusts of the flesh or the wiles of Satan' reminds one of the prayer, 'O most merciful God,' pages 313-14.

Visitation of the Sick

From all evil, from all sin, from all tribulation;

Good Lord, deliver him.

By thy holy Incarnation, by thy Cross and Passion, by thy precious Death and Burial;

Good Lord, deliver him.

By thy glorious Resurrection and Ascension, and by the coming of the Holy Ghost;

Good Lord, deliver him.

We sinners do beseech thee to hear us, O Lord God; That it may please thee to deliver the soul of thy servant from the power of the evil one, and from eternal death;

We beseech thee to hear us, good Lord.

That it may please thee mercifully to pardon all *his* sins.

We beseech thee to hear us, good Lord.

That it may please thee to grant *him* a place of refreshment and everlasting blessedness;

We beseech thee to hear us, good Lord.

That it may please thee to give *him* joy and gladness in thy kingdom, with thy saints in light;

We beseech thee to hear us, good Lord.

O Lamb of God, who takest away the sins of the world; *Have mercy upon him.*

O Lamb of God, who takest away the sins of the world; *Have mercy upon him.*

O Lamb of God, who takest away the sins of the world; *Grant him thy peace.*

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

OUR Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done, On earth as it

LITANY FOR THE DYING

This Litany was added to the Prayer Book in the 1928 revision, and was based upon a form composed by the Rev. Dr. William Bright from various medieval litanies, including the Sarum form. Dr. Bright was Regius Professor of Ecclesiastical History at Oxford, 1868-1901, and his little book of translations, *Ancient Collects* (1st ed., 1861), has furnished much material from old sources for recent revisions. Somewhat variant forms of this Litany were included also in the English Proposed Book of 1928 and the Scottish Book of 1929. The form of this Litany is exactly the same as that of the general Litany beginning on page 54: Invocations, a single Deprecation, two Obsecrations, Intercessions, *Agnus Dei*, *Kyrie*, and Lord's Prayer. It is important to notice that this form and those following it are for the *dying*, not the dead. For the latter the Prayer Book provides only a Requiem Communion (pp. 268-9), other than the customary Office for the Burial of the Dead. Our Church has no official doctrine of an intermediate state of life between death and the final resurrection, and in Article xxii it has definitely rejected the Romish doctrine of Purgatory.

The Collect that follows and sums up the Litany for the Dying is a condensation of a prayer in Bishop Charles Gore's *A Prayer Book Revised* (1913). Bishop Gore derived his form from one of William Bright's translations in his *Ancient Collects* (see commentary, p. 317), in this instance 'A prayer for a soul going to judgment' in the Office for the Dying used in the Eastern Church.

Visitation of the Sick

is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Let us pray.

O SOVEREIGN Lord, who desirest not the death of a sinner; We beseech thee to loose the spirit of this thy servant from every bond, and set *him* free from all evil; that *he* may rest with all thy saints in the eternal habitations; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *Amen.*

An Absolution to be said by the Priest.

THE Almighty and merciful Lord grant thee pardon and remission of all thy sins, and the grace and comfort of the Holy Spirit. *Amen.*

A Commendation.

DEPART, O Christian soul, out of this world,
In the Name of God the Father Almighty who created thee.

In the Name of Jesus Christ who redeemed thee.

In the Name of the Holy Ghost who sanctifieth thee.

May thy rest be this day in peace, and thy dwelling-place in the Paradise of God.

A Commendatory Prayer when the Soul is Departed.

INTO thy hands, O merciful Saviour, we commend the soul of thy servant, now departed from the body. Acknowledge, we humbly beseech thee, a sheep of thine own fold, a lamb of thine own flock, a sinner of thine own redeeming. Receive *him* into the arms of thy mercy, into

An Absolution. This is a shortened form of the Absolution in the Sarum Office of Compline. See page 24, where it occurs in Evening Prayer.

A Commendation. Both the English Proposed Book of 1928 and the Scottish Book of 1929 included an abbreviated form of the Sarum Commendation of the Soul. Our American form is derived from William Bright's condensation of it in his *Ancient Collects*, but with several alterations of Bright's version. The Trinitarian clauses are conformed to those of the Litany and the Offices of Instruction (pp. 54 and 284). Bright's form reads as follows: ' . . . in the Name of Jesus Christ His Son, Who suffered for thee; in the Name of the Holy Ghost, Who has been poured into thee; may thy place be this day in peace, and thy habitation in the Heavenly Jerusalem.' Our substitution of 'Paradise of God' for 'Heavenly Jerusalem' has obviously been influenced by our Lord's saying from the Cross to the penitent thief (Luke xxiii.43).

A Commendatory Prayer when the Soul is Departed. This prayer is an alternative to the one on page 317. It was composed by Bishop John Cosin, though the last phrase was slightly altered by the Bishops in 1922. The inspiration of the prayer is the parable of the lost sheep (Matt. xviii.12-14).

Visitation of the Sick

the blessed rest of everlasting peace, and into the glorious company of the saints in light. *Amen.*

UNCTION OF THE SICK.

¶ *When any sick person shall in humble faith desire the ministry of healing through Anointing or Laying on of Hands, the Minister may use such portion of the foregoing Office as he shall think fit, and the following :*

O BLESSED Redeemer, relieve, we beseech thee, by thy indwelling power, the distress of this thy servant; release *him* from sin, and drive away all pain of soul and body, that being restored to soundness of health, *he* may offer thee praise and thanksgiving; who livest and reignest with the Father and the Holy Ghost, one God, world without end. *Amen.*

I ANOINT thee with oil (*or* I lay my hand upon thee), In the Name of the Father, and of the Son, and of the Holy Ghost; beseeching the mercy of our Lord Jesus Christ, that all thy pain and sickness of body being put to flight, the blessing of health may be restored unto thee. *Amen.*

¶ *The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses.*

UNCTION OF THE SICK

It is interesting that the American revisers of 1928, in restoring a form for Holy Unction to the Prayer Book, did not rework Cranmer's 1549 form (see commentary, p. 314), but provided new formularies. The reason was undoubtedly a desire to go behind the medieval development of Unction into a solemn Absolution, given at the point of death, to the more primitive conception of Unction as a restorative ministry of healing. In the early Church the sacrament of Unction looked forward to the return of the sick to health and renewed participation in the common life of the Church, but in medieval times it was transformed into a preparation for entrance into the life beyond death. The primitive conception is clearly evident in James v.14-15. The rite has no magic power, of course, to cure illness, nor is it in any way a substitute for medicine and all the means modern science has made available to us. It is rather a 'sacramental' rite that signifies by an outward and visible sign a spiritual grace of strengthening, renewing, and healing of the soul. The early Fathers viewed it as analogous to Confirmation, rather than to Penance. Their view of its therapeutic value is an extraordinary anticipation of our modern, scientific outlook, namely, that health and vigor of mind and spirit are important assistances to the effectual working of medicines in the body.

The custom of anointing with oil is a traditional practice taken over by the Church from Judaism. The alternative of 'Laying on of Hands' is equally ancient and was the manner of our Lord's own acts of healing. The Scottish Book of 1929 allows both methods, just as our own Book. The English Proposed Book of 1928 suggests only the laying on of hands. The Rev. Prof. Howard Baldwin St. George of Nashotah House (d. 1932) is generally considered responsible for our American formularies.

The final rubric was taken by our 1928 revisers out of its original association with the rubrics on page 313. It is not without importance. Many persons have made more serious trouble by death than by life through wills that are neither charitable nor just, and have left behind them an unexpected legacy of bitterness or of waste.

The Communion of the Sick

¶ Forasmuch as all mortal men are subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life; therefore, to the intent they may be always in readiness to die, whensoever it shall please Almighty God to call them, the Ministers shall diligently from time to time, but especially in the time of pestilence, or other infectious sickness, exhort their parishioners to the often receiving of the Holy Communion of the Body and Blood of our Saviour Christ, when it shall be publicly administered in the Church; that so doing, they may, in case of sudden visitation, have the less cause to be disquieted for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house; then he must give timely notice to the Minister, signifying also how many there are to communicate with him; and all things necessary being prepared, the Minister shall there celebrate the Holy Communion, beginning with the Collect, Epistle, and Gospel, here following.

The Collect.

ALMIGHTY, everliving God, Maker of mankind, who dost correct those whom thou dost love, and chastise every one whom thou dost receive; We beseech thee to have mercy upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health, if it be thy gracious will; and that, whensoever his soul shall depart from the body, it may be without spot presented unto thee; through Jesus Christ our Lord. *Amen.*

The Epistle. Hebrews xii. 5.

MY son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

The Gospel. St. John v. 24.

VERILY, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath ever-

THE COMMUNION OF THE SICK

In medieval times the ancient custom of frequent reception of the Holy Communion fell into disuse. The laity usually communicated only once a year, at Easter, or in exceptional cases, three or four times a year. But Holy Communion was always given, immediately after the Office of Extreme Unction, to persons in imminent danger of death. The Reformers sought to restore the primitive practice of regular reception of Holy Communion by the laity on all Sundays and holy days, as well as to continue the unbroken practice of the Church from earliest times of providing Communion for the sick and for those hindered, for good reasons, from attendance at the service in church. The administration of Communion to those who were unable to join their brethren at the corporate offering was invariably given from the reserved sacrament, that is, from the elements consecrated at the church service.

• In the 1549 Book Cranmer provided that Communion of the sick should continue to be ministered 'so soon as he [i.e. the priest or deacon] conveniently may, after the open communion ended in the church.' On days not appointed for 'open communion' in church the minister should celebrate the Eucharist 'in the sick man's house.' The 1552 Book removed entirely all provision for Communion from the reserved sacrament and left the opening rubric of this service essentially as it now stands. This action was owing to the strong 'Puritan' prejudice against the reservation of the sacrament for any reason whatsoever, because of the medieval abuses of 'adoration' connected with it—see the last paragraphs of Articles xxv and xxviii. It is clear, however, from the implications of the propers (the first set of Collect, Epistle, and Gospel), that in both 1549 and 1552 the medieval practice of confining Communion of the sick to those *in extremis* still continued to hold sway, and not the more primitive usage of regular ministration of the Eucharist to all sick persons and shut-ins without reference to any condition of imminent peril. Therefore the use of this Office was considered extraordinary rather than ordinary.

In recent times there has been a definite turn in sentiment and practice back to the custom of the early Church. The final rubric in this service, which was added to the 1892 Book, was the first recognition of the change, and it was given further support by the appointment

Communion of the Sick

lasting life, and shall not come into condemnation; but is passed from death unto life.

¶ *Or the following Collect, Epistle, and Gospel.*

The Collect.

O LORD, holy Father, by whose loving-kindness our souls and bodies are renewed; Mercifully look upon this thy servant, that, every cause of sickness being removed, *he* may be restored to soundness of health; through Jesus Christ our Lord. *Amen.*

The Epistle. 1 St. John v. 13.

THESE things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

The Gospel. St. John vi. 47.

JESUS said, Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

¶ *After which the Minister shall proceed according to the form before prescribed for the Holy Communion, beginning at these words, Ye who do truly, etc.*

¶ *At the time of the distribution of the holy Sacrament, the Minister shall first receive the Communion himself, and after minister unto*

of the alternative Collect, Epistle, and Gospel in the 1928 Book. The frequency with which the parish parson is now called upon to offer this ministration, and, in large parishes, the great number of persons who desire it have led to the revival also of the use of the reserved sacrament. Moreover it is generally recognized that even in the shortened form of Holy Communion allowed by the rubrics the length of a celebration in the sick room is too great a strain upon those who are seriously ill or weak. The Scottish Book of 1929 and the South African Offices of 1930 definitely allow the use of the reserved sacrament in this service. The English Proposed Book of 1928 also provided for the use of the reserved sacrament, with very clear directions that it was to be used only for the sick or dying. However, so great was the old prejudice that Parliament twice refused its sanction to the Book—largely because of this very provision. The American Book has yet to ratify by specific rubrical or canonical permission the reservation of the Eucharist for purposes of Communion.

Collects, Epistles, and Gospels. The first set is from 1549; the second was added in 1928. The newer propers are certainly preferable to the older ones. Not only are they suitable for any occasion of sickness, and not merely for cases *in extremis*, but they are rid of the older notion, now universally abandoned, that sickness is a 'visitation' of God for correction or punishment, which the afflicted must patiently bear (see commentary, p. 308). Furthermore, the older selections of Epistle and Gospel have wrested the Scriptural passages from their context and given them a meaning they were never intended to bear. The newer propers quite rightly take the position that sickness is an evil, and that God in His loving-kindness desires the removal of its causes, whether physical or spiritual. The Epistle and Gospel present basic teaching about prayer and sacrament, the chief instruments of healing to the soul. The authorship of the new Collect is unknown. Its content is very similar to that of the new collects in the Visitation of the Sick (see p. 310).

The rubrics permitting the minister to shorten the service are advisory and not necessarily binding, for sometimes the sick person may desire the entire service of Holy Communion to be read. When the reserved sacrament is used, the Prayer of Consecration will, of course, be omitted. In no case should Communion be administered without

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those who are appointed to communicate with the sick, and last of all to the sick person.

¶ *When circumstances render it expedient to shorten the Service, the following form shall suffice:*

The Confession and the Absolution; Lift up your hearts, etc., through the Sanctus; The Prayer of Consecration, ending with these words, partakers of his most blessed Body and Blood; The Prayer of Humble Access; The Communion; The Lord's Prayer; The Blessing. And NOTE, That for the Confession and Absolution the following may be used.

The Confession.

O ALMIGHTY Father, Lord of heaven and earth, we confess that we have sinned against thee in thought, word, and deed. Have mercy upon us, O God, after thy great goodness; according to the multitude of thy mercies, do away our offences and cleanse us from our sins; for Jesus Christ's sake. Amen.

The Absolution.

THE Almighty and merciful Lord grant you Absolution and Remission of all your sins, true repentance, amendment of life, and the grace and consolation of his Holy Spirit. Amen.

¶ *But if a man, either by reason of extremity of sickness, or for want of warning in due time to the Minister, or by any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Minister shall instruct him, that if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the Cross for him, and shed his Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefor, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.*

¶ *This Office may be used with aged and bed-ridden persons, or such as are not able to attend the public Ministration in Church, substituting the Collect, Epistle, and Gospel for the Day, for those appointed above.*

some form of Confession and Absolution being said. It is important for the minister to receive the sacrament with the sick person. At least two persons are necessary to an act of 'communion.' Moreover the minister represents the whole congregation coming to incorporate the absent member into its fellowship of prayer and sacrament.

Alternative Confession and Absolution. The first part of the Confession is taken from the Sarum form of confession preliminary to the Mass. The second part is drawn from Psalm li.1-2. The Absolution is the one from Sarum Compline (see commentary, p. 24). The 1928 Book added these simple and direct alternatives to relieve the sick person from the wearisome length of the accustomed forms in the Communion Office. But the unfamiliarity of the new forms makes them somewhat impractical for persons in a weakened condition. It is easier for them to recite the forms they already know and have long used.

The first of the last two rubrics contains important teaching. It comes from the 1549 Book and is an enlargement of a similar rubric in the Sarum Office. God's grace is not limited to the outward ordinances He has given us through Christ, least of all when it is physically impossible for us to carry them out. The effectual working of His gracious gifts depends upon the spiritual conditions with which we receive them, and these necessary conditions are simply repentance and faith. If they are not met, then the outward reception of a sacrament is of no avail, indeed it worketh to 'condemnation' (see the third paragraph of Article xxviii and Article xxix). The situation contemplated by this rubric is exactly comparable to instances of the 'Baptism of Desire,' cases where Holy Baptism is not available to one who is spiritually prepared for its reception and desires it.

The second rubric was added by the 1892 Book. The propers of this Office are not always appropriate, since private Communions are not invariably ministered to the sick.

The Order for The Burial of the Dead

¶ *The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say or sing,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though this body be destroyed, yet shall I see God: whom I shall see for myself, and mine eyes shall behold, and not as a stranger.

We brought nothing into this world, and it is certain we can carry nothing out. The LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

¶ *After they are come into the Church, shall be said one or more of the following Selections, taken from the Psalms. The Gloria Patri may be omitted except at the end of the whole portion or selection from the Psalter.*

Dixi, custodiam. Psalm xxxix.

LORD, let me know mine end, and the number of my days; * that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; * and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; * he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? * truly my hope is even in thee.

Deliver me from all mine offences; * and make me not a rebuke unto the foolish.

THE BURIAL OF THE DEAD

From the middle of the second century the Church has celebrated the Eucharist at funerals and on the anniversaries of the departed members' 'birthdays in eternity.' A solemn joy pervaded these celebrations, for the early Christians were assured above all things that their faithful and beloved ones who had passed beyond were not dead but living, secure against all further trial and persecution. The continuing fellowship in praise and prayer between the Church Triumphant and the Church Militant was a vivid reality. By the middle of the fourth century there is evidence of other devotions besides the Eucharist—funeral processions, Psalms, Scripture lessons, and special prayers. These became more and more elaborate as time went on, so that in the medieval rites for the departed almost the entire time from death to burial was filled with 'Offices of the Dead.' A different spirit pervaded these rites in the medieval Church, because of the development (from the sixth century) of the doctrine of Purgatory. The services became less a means of comfort to the living and more a plea for mercy and assistance to the departed.

The Reformers, by rejecting the doctrine of Purgatory, restored the primitive note of triumph and of joy to the burial rites. They also reduced their wearisome length. In the 1549 Book there was but one procession, from the 'church-stile' to the body of the church or to the grave; one simple Office of the Dead, consisting of Psalms, a lesson, and prayer, which might be said either before or after the committal service at the grave; and a celebration of the Holy Communion. The 1552 Book eliminated the Requiem Communion, combined the two offices said in the church and at the grave, omitted all the Psalms, and took pains to excise from the prayers every suggestion of intercession for the departed. The 1662 Book restored the 1549 pattern, except for any specific petitions for the deceased. Intercessions were returned to the Prayer Book only in the recent revisions of the 1920's (see also, pp. 268-9). With regard to the service in the American Prayer Book, particularly the alterations made in the appointed Psalms, the following comment of Bishop White is of interest: 'The improvement made by the American Church in this department, has, it is trusted, left no plausible ground of objection against the service. In particular, it is so divested of all reference to the state of the de-

Burial of the Dead

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: * every man therefore is but vanity.

Hear my prayer, O LORD, and with thine ears consider my calling; * hold not thy peace at my tears;

For I am a stranger with thee, and a sojourner, * as all my fathers were.

O spare me a little, that I may recover my strength, * before I go hence, and be no more seen.

Domine, refugium. Psalm xc.

LORD, thou hast been our refuge, * from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, * thou art God from everlasting, and world without end.

Thou turnest man to destruction; * again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday, when it is past, * and as a watch in the night.

As soon as thou scatterest them they are even as a sleep; * and fade away suddenly like the grass.

In the morning it is green, and groweth up; * but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure, * and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; * and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: * we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, * yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

ceased person, that no scandal of his life need occasion scruple in the Minister, or disgust in the attendants on the solemnity.'

The service for the departed appointed to be said in the church is in structure similar to the Daily Offices of Morning and Evening Prayer, and the ceremonial customarily observed is exactly the same in both instances. It is thus directly descended from the Sarum Office of the Dead, which was a form of the Canonical Office with specially appointed Psalms, lessons, and prayers. Like the Requiem—which may be said in conjunction with it—it is equally suitable for use as a Memorial service on anniversaries or other fitting occasions.

The Procession. The anthems said or sung during the procession into the church or towards the grave go back to the 1549 Book. The first two were used in the Sarum Offices, the former as an antiphon at the Burial, the latter as a Responsory after the first lesson at Matins. These anthems take the place of the Opening Sentences, such as precede the Daily Office. The first anthem (John xi.25) sums up the whole New Testament teaching about our resurrection and eternal life as grounded upon faith in our Lord. The second (Job xix.25-7) is the most beautiful statement in all the Old Testament of unswerving trust and hope in God despite tortuous bodily affliction and decay. The third anthem combines both Old and New Testament texts (Job i.21; 1 Tim. vi.7) in pointing to the transitory nature of earthly life and its utter dependence upon the goodness of God, Who alone, in the mystery of His providence, gives us mortal breath and takes it away.

The Psalms. The 1549 Book appointed Psalms cxvi, cxxxix, and cxlvi. The 1552 Book provided no Psalms at all. In the 1662 Book Psalms xxxix and xc were appointed in their entirety, but the American Proposed Book of 1786 shortened these to verses 5-9, 12-15 of Psalm xxxix, and verses 1-10 and 12 of Psalm xc, and this arrangement was adopted in the 1789 Book. The 1928 revision added the other Psalms.

Psalm xxxix is a prayer of one who has long disciplined his impatience with the injustices and sufferings of life by restraining his anger and bridling his tongue. At long last he pours out to God a meditation, calm and resigned, because he has learned to hope only in Him. His prayer contains three themes: the fleeting and transitory character of earthly life (vss. 5-7); the desire for the removal of offenses and respite from God's punishment for sin, lest all life seem but vanity

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So teach us to number our days, * that we may apply our hearts unto wisdom.

Dominus illuminatio. Psalm xxvii.

THE LORD is my light and my salvation; whom then shall I fear? * the LORD is the strength of my life; of whom then shall I be afraid?

One thing have I desired of the LORD, which I will require; * even that I may dwell in the house of the LORD all the days of my life, to behold the fair beauty of the LORD, and to visit his temple.

For in the time of trouble he shall hide me in his tabernacle; * yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

And now shall he lift up mine head * above mine enemies round about me.

Therefore will I offer in his dwelling an oblation, with great gladness: * I will sing and speak praises unto the LORD.

Hearken unto my voice, O LORD, when I cry unto thee; * have mercy upon me, and hear me.

My heart hath talked of thee, Seek ye my face: * Thy face, LORD, will I seek.

O hide not thou thy face from me, * nor cast thy servant away in displeasure.

Thou hast been my succour; * leave me not, neither forsake me, O God of my salvation.

I should utterly have fainted, * but that I believe verily to see the goodness of the LORD in the land of the living.

O tarry thou the LORD's leisure; * be strong, and he shall comfort thine heart; and put thou thy trust in the LORD.

(vss. 8-12); and a plea for some span of rest and refreshment before death (vss. 13-15).

Psalm xc, though traditionally ascribed to Moses, is certainly not older than the time of the Exile, and may be much later in date. It was written in days of adversity, but with the hopeful prayer that God would soon show pity upon His people and restore them to gladness and prosperity. The Psalm divides into two major sections, of which only the first part is here appointed. In majestic lines it sets forth the timeless transcendence of God and contrasts this with the transitoriness of man's life, which is like a brief period of the night, or like the grass that suddenly flourishes but quickly withers. Seventy or eighty years of our life are as nothing compared to One who comprehends a thousand years as though it were merely a day that is past. Moreover the psalmist senses the fact that sin is the source of death's power over us (cf. 1 Cor. xv.56); and thus he prays that in the short span and numbering of our days we may apply ourselves to God's wisdom and obedience, that whether in life or in death sin may not gain the mastery over us.

Psalm xxvii, of which only verses 1, 4-11, 15-16, are here appointed, is one of the most magnificent songs of trust and assurance in God in the entire Psalter. It combines both the praise of God for deliverance from the foe, with a thankful dedication to His service and worship, and a prayer of faith and hope in times of adversity and loneliness. No better summary of this Psalm can be found than the concluding phrases of a prayer on page 36: 'In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in thee to fail.'

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Deus noster refugium. Psalm xlvii.

GOD is our hope and strength, * a very present help in trouble.

Therefore will we not fear, though the earth be moved, * and though the hills be carried into the midst of the sea;

Though the waters thereof rage and swell, * and though the mountains shake at the tempest of the same.

There is a river, the streams whereof make glad the city of God; * the holy place of the tabernacle of the Most Highest.

God is in the midst of her, therefore shall she not be removed; * God shall help her, and that right early.

Be still then, and know that I am God: * I will be exalted among the nations, and I will be exalted in the earth.

The LORD of hosts is with us; * the God of Jacob is our refuge.

Levavi oculos. Psalm cxxi.

I WILL lift up mine eyes unto the hills; * from whence cometh my help?

My help cometh even from the LORD, * who hath made heaven and earth.

He will not suffer thy foot to be moved; * and he that keepeth thee will not sleep.

Behold, he that keepeth Israel * shall neither slumber nor sleep.

The LORD himself is thy keeper; * the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day, * neither the moon by night.

The LORD shall preserve thee from all evil; * yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in, * from this time forth for evermore.

Psalm xlvī, unfortunately shortened here to verses 1–5, 10–11, is one of the great paeans of deliverance in the Psalter. Many scholars have associated it with the time of Hezekiah (2 Kings xix.8ff.), when Jerusalem was spared from the Assyrian hosts under Sennacherib—the ‘river’ of verse 4 being understood as a reference to the tunnel Hezekiah built to insure the water supply of Jerusalem during the siege (Isaiah xxii.8ff.). Others see the Psalm as of very late date, possibly even from the times of the Maccabees, when peace had been restored after the titanic conflict with heathen oppression, here described in terms of a tremendous convulsion of nature. In any case the Psalm is a vision of the ultimate peace at the end of the ages, when God reigns over the nations, and Jerusalem is the center from which flow streams of the water of life—a picture of the New Age common among the prophets (cf. Isaiah xxxiii.20–22, Ezek. xlvii.1–12, Joel iii.18, Zech. ix.9–10, xiv.8–9; also Rev. xxii.1–2). In Christian usage the Psalm portrays not only the peace and security of this world, but the glorious peace of the City of God in the world to come. Luther’s magnificent paraphrase of the Psalm in his hymn, ‘A mighty fortress is our God,’ is perhaps the greatest song of the Reformation, as it is the most famous.

Psalm cxxi belongs to the collection known as the Songs of Ascent, or the Pilgrim Psalter (nos. 120–34), which the Jews sang on their pilgrimage journeys to Mount Zion. In this particular Psalm the dangers and difficulties of the trip through the mountains are uppermost in the psalmist’s mind. But he reassures himself of reaching his final goal and destination because of his firm faith in the Keeper of Israel, the unceasing providence and care of God by day and by night over His own people.

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De profundis. Psalm cxxx.

OUT of the deep have I called unto thee, O LORD; *
Lord, hear my voice.

O let thine ears consider well * the voice of my complaint.

If thou, LORD, wilt be extreme to mark what is done amiss, * O Lord, who may abide it?

For there is mercy with thee; * therefore shalt thou be feared.

I look for the LORD; my soul doth wait for him; * in his word is my trust.

My soul fleeth unto the Lord before the morning watch; * I say, before the morning watch.

O Israel, trust in the LORD, for with the LORD there is mercy, * and with him is plenteous redemption.

And he shall redeem Israel * from all his sins.

¶ *Then shall follow the Lesson, taken out of the fifteenth Chapter of the first Epistle of St. Paul to the Corinthians.*

I Corinthians xv. 20.

NOW is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued

Psalm cxxx, another poem from the Pilgrim Psalter, is one of the Penitential Psalms in Christian tradition. It is a cry out of the depth of spiritual suffering and consciousness of sin, but with steady confidence in God's mercy and blessing to those who wait for Him, with full trust in His word of promise. Compare the phrase in our common confession: 'Restore thou those who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord.'

The Lessons. The first of these lessons is common to all the Prayer Books and goes back to the 1549 Book. In the Sarum Mass for the Dead, verses 20-23 of this chapter were appointed as the Epistle; in Hermann's *Consultation*, verses 20-28 were ordered to be read and explained after the funeral. The American revision of 1928 omitted verses 29-34 from the lesson. Provision of alternative lessons is characteristic of all recent revisions, beginning with the Scottish Book of 1912, but the two lessons given here from Romans and John are peculiar to the American Book.

The fifteenth chapter of 1 Corinthians is the classic statement in the New Testament of the doctrine of the resurrection of the body as a direct and explicit consequence of our Lord's own Resurrection. The conception of a resuscitated and glorified body, no longer subject to death and corruption, was widely held by the Jews at the time of our Lord. It was one of the chief tenets of the Pharisees, distinguishing them from the Sadducees, who rejected the doctrine (cf. Mark xii.18-27; Acts xxiii.6-9). There can be no question but that our Lord sided in this issue with the Pharisees and that he taught His disciples belief in the resurrection of the body. Yet it was His own triumph over death and the grave, not any received doctrine inherited from Judaism, that made the resurrection an essential part of Christian faith from the beginning. Thus St. Paul, after reviewing the apostolic testimony to our Lord's resurrection (see pp. 204-05), including the witness of his own experience, lays stress in this lesson on the fact that Christ is the 'firstfruits' of those raised from the dead, and that our resurrection will conform to the manner and pattern of His.

This doctrine was no easier for the early Gentile Christians to comprehend than it is for us, especially in view of the disintegration of our physical organism in the grave. Moreover the early Gentile Christians, while familiar with the philosophical conception of the immortality of the soul, which Plato had long before argued so per-

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unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

But some man will say, How are the dead raised up? and with what body do they come? Thou foolish one, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: but God giveth it a body as it hath pleased him, and to every seed its own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not

suasively, tended to look upon all forms of matter as evil or worthless, and to consider death as a release of the soul from any further contact with a weak and unclean prison of the flesh. For these early Corinthian Christians to whom St. Paul was writing the real problem was not so much belief in survival after death as it was perplexity regarding the kind of body we should be 'clothed upon' in the resurrected life. St. Paul tries to explain that our resurrected bodies will be conformed to the glorious and incorruptible body of our Lord. It will be a 'spiritual body,' different in character from our physical body laid in the tomb, yet identifiable as belonging to individual personality and bearing the same relation to the expression and activity of our spiritual existence as ever did our earthly frame. In attempting to make this teaching concrete the Apostle uses certain analogies, which may or may not be helpful to us moderns: namely, the several seeds and their respective shoots, the different kinds of flesh found in animal life, and the various forms or 'glories' of the heavenly planets and stars.

Undergirding the entire argument of St. Paul is an ethical, rather than a rational thesis—one that he more fully developed in Rom. v.12-21—namely, our organic relationship to the first man, Adam, and to the second Man, Christ. Just as in Adam sin entered into our human nature, and with it death and the fear of death and punishment (i.e. 'the sting of death'), so in Christ sin was conquered by a life of perfect obedience, and death lost its power over us. Therefore those who are united to Christ in faith and love may be assured of sharing in His victory, for they have been redeemed by Him from sin and its dread consequences. It is our faith in God's love, as it has been manifested to us in His Son, that is the certain ground of our eternal hope, knowing that 'when he shall appear, we shall be like him' (1 John iii.2).

It should be noticed that in this lesson St. Paul is not concerned with discussing either the fate of those who die without faith in Christ, or with speculating upon any 'intermediate state' between death and the final resurrection. These are mysteries of which there can be no certain solutions for our minds, until from the vantage point of eternity we shall see the perfected and completed purpose of God.

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all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

■ *Or this.*

Romans viii. 14.

AS many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. We know that all things work together for good to them that love God, to them who are the called according to his purpose. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered

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him up for us all, how shall he not with him also freely give us all things? Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

¶ *Or this.*

St. John xiv. 1.

JESUS said, Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

¶ *Here may be sung a Hymn or Anthem; and, at the discretion of the Minister, the Creed, the Lord's Prayer, the Prayer which followeth, and such other fitting Prayers as are elsewhere provided in this Book, ending with the Blessing; the Minister, before the Prayers, first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

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Let us pray.

REMEMBER thy servant, O Lord, according to the favour which thou bearest unto thy people, and grant that, increasing in knowledge and love of thee, *he* may go from strength to strength, in the life of perfect service, in thy heavenly kingdom; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. *Amen.*

UNTO God's gracious mercy and protection we commit you. The LORD bless you and keep you. The LORD make his face to shine upon you, and be gracious unto you. The LORD lift up his countenance upon you, and give you peace, both now and evermore. *Amen.*

AT THE GRAVE.

¶ *When they come to the Grave, while the Body is made ready to be laid into the earth, shall be sung or said,*

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death; of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

The cento of verses selected from Romans viii (vss. 14-19, 28, 31-2, 34-9), provided as an alternative lesson, is a paean of comfort and hope to all who are weighed down with sorrow and suffering. The grounds for our assurance are fourfold: (1) The gift of God's Holy Spirit to us is a guarantee that we have been adopted as sons and heirs with Christ, to share His glory, and we are no longer slaves to sin, subject to fear of its penalties; (2) our suffering is shared by the whole created order, whose travail is not indicative of destruction and dissolution, but of a process of progressive transformation to a glorious end, by virtue of God's constant working to bring good out of evil and to redeem all that He has made; (3) God Himself is not alien to our sufferings and sorrows; He has shared them with us in His Son, 'a man of sorrows and acquainted with grief' (Isaiah liii.3), Who has been touched 'with the feeling of our infirmities' (Heb. iv.15); (4) the manifestation and triumph of Christ reveals not only that the love of God is unconquerable, but also that no power, whether physical or spiritual, can ultimately prevail to separate us from Him and His love.

For commentary on the lesson from John xiv.1-6, see page 239.

The Collect. This Collect, based upon Psalm cvi.4, Col. i.10, and Psalm lxxxiv.7, is peculiar to the American Book of 1928. Its authorship is unknown, but it is characteristic of all prayers for the departed introduced by the 1928 revision, in that it views the life of service in the heavenly realm, no less than in the earthly realm, as one of growth and increase in the knowledge and love of God (cf. p. 74).

The Blessing. This is the familiar Blessing of Num. vi.24-6

AT THE GRAVE

The Anthem. The first anthem, with the preceding rubric, was placed here in the 1549 Book. Its first paragraph (Job xiv.1-2) was used in the Sarum Office of the Dead as a responsory at Matins. The last three paragraphs were an antiphon sung after the *Nunc dimittis*, in the Sarum Compline Office, from the Third to the Fifth Sunday in Lent. The use of these devotions here was suggested to Cranmer by Hermann's *Consultation*. The antiphon was much used in medieval Germany, both on mournful occasions and as an army battle-song, and

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¶ *Or this.*

ALL that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

He that raised up Jesus from the dead will also quicken our mortal bodies, by his Spirit that dwelleth in us.

Wherefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

Thou shalt show me the path of life; in thy presence is the fulness of joy, and at thy right hand there is pleasure for evermore.

¶ *Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say,*

UNTO Almighty God we commend the soul of our brother departed, and we commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

¶ *Then shall be said or sung,*

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labours.

¶ *Then the Minister shall say,*

The Lord be with you.
Answer. And with thy spirit.

Luther made a metrical version of it. Its composition is attributed to a monk named Notker, of the abbey of St. Gall in Switzerland, who lived at the end of the ninth century. It is reminiscent of the famous Trisagion Hymn found in the Greek liturgies: 'Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us.' The anthem is one of the few survivals in our liturgy of the medieval spirit in the Offices of the Dead—its sense of awe and dread in the presence of death, acknowledged as a judgment upon our sins, from whose bitter pains we can only hope to be delivered by the mercy of our Saviour and Judge.

The alternative anthem appeared in the revision of 1928, and is found only in the American Book. It strikes a more hopeful and confident note than the preceding one. The anthem is a cento of Scriptural verses: John vi.37, Rom. viii.11, and Psalm xvi.10, 12.

The Committal. The present form of this commendation of the soul to God and committal of the body to the ground is the result of much revising. Indeed every successive revision since 1549 has made slight alterations; and the 1549 form itself was a reworking of the Sarum Committal. The first part is founded on Gen. iii.19 and Eccl. xii.7; the latter part, on Rev. xx.13, 1 Cor. xv.52, and Phil. iii.21. The whole form summarizes the teaching concerning the resurrection of the body contained in the lesson from 1 Cor. xv.20ff. read at the service in the church (pp. 328-30).

The Anthem. This second anthem (Rev. xiv.13) was placed here in the 1549 Book. In the Sarum rites it was used as an antiphon to the *Magnificat* in the Vespers of the Dead and as an Epistle in the daily Mass for the Dead. In the latter instance, however, the entire verse was read, ending in the phrase 'and their works do follow them.'

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Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

¶ *Then the Minister shall say one or more of the following Prayers, at his discretion.*

GOD, whose mercies cannot be numbered; Accept our prayers on behalf of the soul of thy servant departed, and grant *him* an entrance into the land of light and joy, in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity; We give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labours. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. *Amen.*

MERCIFUL God, the Father of our Lord Jesus Christ, who is the Resurrection and the Life; in whom whosoever believeth, shall live, though he die; and

Kyrie and Lord's Prayer. In the 1549 and 1552 Books the *Kyrie* and *Lord's Prayer* came after the lesson. The 1662 Book placed them in the service 'At the Grave.'

Prayers. The first of these prayers is the same as the alternative Collect for a Requiem (see p. 268) and was inserted in the 1928 Book. It is taken from the Sarum Missal, where it is the Collect of a Requiem Mass for a Priest. Its earliest occurrence is in the Gelasian Sacramentary. The second prayer stems ultimately from a 1549 form made up of several phrases from the Sarum Office; but it has been so revised that only the original preamble (through 'joy and felicity') survives. It was a petition for the deliverance of the departed from 'the gates of hell and pains of eternal darkness.' The 1552 Book changed this entirely, to make the prayer a thanksgiving for the deliverance of the deceased 'out of the miseries of this sinful world,' and a general supplication 'shortly to accomplish the number of thine elect, and to hasten thy kingdom.' This wording did not satisfy the American revisers of 1789, who rephrased the thanksgiving in the form in which it now appears on the basis of 2 Tim. iv.7 and Rev. xiv.13.

The third prayer, 'O merciful God,' was the Collect for the Requiem in the 1549 Book. It was slightly revised in 1552. It is not, strictly speaking, a collect in form, but a cento of Scriptural allusions, characteristic of Reformation prayers. In this case the passages cited are from the Epistle and Gospel for a Requiem (see pp. 268-9), with John xi.25-6 and Matt. xxv.34. It does not contain any specific intercession for the departed, but is rather a supplication for those still living, that they may so die to sin and live unto righteousness that at the last day they may be found acceptable to receive our Lord's promise of eternal participation in His Kingdom.

Burial of the Dead

whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy Apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; We humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general Resurrection in the last day, we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. *Amen.*

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *The Minister, at his discretion, may also use any of the following Prayers before the final Blessing.*

O ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord; Multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at last, together with them, be found meet to be partakers of the inheritance of

The Blessing. This Blessing, from Heb. xiii.20-21, was added in 1928. In the 1549 Book the Requiem followed immediately after the second prayer on page 334. The 1552 Book had no Requiem, but the 1662 Book added the Grace (2 Cor. xiii.14) to give a fitting conclusion to the Office.

Additional Prayers. The 1892 Book provided the last three of these four additional prayers for optional use. The 1928 revision introduced the first one, taken from the Scottish Book of 1912. Its authorship is unknown. The prayer is built around the theme suggested by the anthem from Rev. xiv.13 (p. 333). Recognizable in it is a phrase found also in the prayer for Memorial Days (p. 42).

Burial of the Dead

the saints in light; for the sake of the same thy Son Jesus Christ our Lord. *Amen.*

MOST merciful Father, who hast been pleased to take unto thyself the soul of this thy servant (*or this thy child*); Grant to us who are still in our pilgrimage, and who walk as yet by faith, that having served thee with constancy on earth, we may be joined hereafter with thy blessed saints in glory everlasting; through Jesus Christ our Lord. *Amen.*

O LORD Jesus Christ, who by thy death didst take away the sting of death; Grant unto us thy servants so to follow in faith where thou hast led the way, that we may at length fall asleep peacefully in thee, and awake up after thy likeness; through thy mercy, who livest with the Father and the Holy Ghost, one God, world without end. *Amen.*

ALMIGHTY and everliving God, we yield unto thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most humbly beseeching thee to give us grace so to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general Resurrection, we, with all those who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice: Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for the sake of the same, thy Son Jesus Christ, our only Mediator and Advocate. *Amen.*

¶ *Inasmuch as it may sometimes be expedient to say under shelter of the Church the whole or a part of the service appointed to be said at the Grave, the same is hereby allowed for weighty cause.*

The second prayer is based on one found in an Office for the Burial of Children in *The Priest's Prayer Book* (7th ed.; 1890), which in turn derives ultimately from a similar Office in the Roman Ritual. It takes its inspiration from St. Paul's parenthetical remark in 2 Cor. v.7: 'For we walk by faith, not by sight.' The third prayer also comes from *The Priest's Prayer Book*, where it is entitled 'For a Happy Death.' The preamble recalls the lesson of the service (1 Cor. xv.55-7).

The last prayer is drawn from the Scottish Book of 1637, where it is the final paragraph of the Prayer for the Church in the Holy Communion, a revised version of the corresponding form in the 1549 Book (see commentary, pp. 74-5). The concluding words, 'Come, ye blessed of my Father,' are quoted from Matt. xxv.34. It is one of the three instances in the Prayer Book that refer to the Church as 'the mystical body of thy Son' (see pp. 83, 256).

Burial of the Dead

¶ *It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ, provided that in any other case the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this Book, as may be fitting.*

At the Burial of the Dead at Sea.

¶ *The same Office may be used; but instead of the Sentence of Committal, the Minister shall say,*

UNTO Almighty God we commend the soul of our brother departed, and we commit *his* body to the deep; in sure and certain hope of the Resurrection unto eternal life, through our Lord Jesus Christ; at whose coming in glorious majesty to judge the world, the sea shall give up her dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Rubrics. The first rubric was inserted in 1892. The second is a 1928 modification of a rubric introduced in the 1662 Book at the beginning of the Office, which forbade the use of the service 'for any that die unbaptized, or excommunicate, or have laid violent hands upon themselves.' The last-named exception was offensive to many, because we have come to recognize that suicide is frequently the result of mental derangement for which a person should not be held accountable. The South African Occasional Offices of 1930 provide two forms of service for sad occasions such as these listed by the rubric: at the burial of an unbaptized infant; and at the burial 'of persons in whose case the Prayer Book service is not to be used.'

At the Burial of the Dead at Sea. This alternative form of Committal stood originally in the office known as 'Forms of Prayer to be Used at Sea,' which first appeared in the 1662 Book. The 1928 revision distributed various formularies from this rite through the several Prayer Book services at appropriate places.

Note on Cremation. In recent times the practice of cremation rather than of inhumation of the body has found favor among many Christians. Our Church has no rule prohibiting this custom, although the Prayer Book as yet contains no special form of Committal for such an occasion. The Roman Catholic Church prohibits any voluntary act of cremation of the dead, on the grounds that it is contrary to Christian tradition. The Church inherited from Judaism the custom of inhumation, and this at a time when cremation was commonly practiced by pagans. So tender was the feeling of early Christians for interment of the bodily remains of its members that they often risked their lives to gather up and bury the broken or burned bodies of their martyrs who suffered in days of persecution. However, the Roman Catholic condemnation of cremation does not involve any question of doctrine, since cremation, whether voluntary or involuntary, in no way limits the power of God in the resurrection of our bodies at the last Day. In our own Communion the practice of cremation or of inhumation is left to the respective taste or sentiment of its individual members.

Burial of a Child

AT THE BURIAL OF A CHILD.

¶ *The Minister, meeting the Body, and going before it, either into the Church or towards the Grave, shall say,*

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.

JESUS called them unto him and said, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

HE shall feed his flock like a shepherd: he shall gather the lambs with his arms, and carry them in his bosom.

¶ *When they are come into the Church, shall be said the following Psalms; and at the end of each Psalm shall be said the Gloria Patri.*

Dominus regit me. Psalm xxiii.

THE LORD is my shepherd; * therefore can I lack nothing.

He shall feed me in a green pasture, * and lead me forth beside the waters of comfort.

He shall convert my soul, * and bring me forth in the paths of righteousness for his Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil; * for thou art with me; thy rod and thy staff comfort me.

Thou shalt prepare a table before me in the presence of them that trouble me; * thou hast anointed my head with oil, and my cup shall be full.

Surely thy loving-kindness and mercy shall follow me all the days of my life; * and I will dwell in the house of the LORD for ever.

BURIAL OF A CHILD

Provision of appropriate sentences, Psalms, lessons, and prayers for the Burial of a Child—a time of acute sorrow and trial—was first suggested in the *Book Annexed* (1883), and included in the Scottish Book of 1912; it is found in all subsequent Prayer Book revisions, Canadian, Irish, English, American, and South African. The modern Roman Ritual also contains a similar office. The service is much shorter than the regular Burial Office, but conforms to the same structural outline. The entire service, however, may be said at the Grave.

Sentences. The first Sentence is taken from the customary Burial service (John xi.25; p. 324); the second recalls the Gospel lesson read at Holy Baptism (Luke xviii.16); the third is an appropriate 'anthem' to the Psalm following, and also a comforting recollection of a text commonly associated with the Nativity season (Isaiah xl.11), when our Lord came among us as a little Child.

Psalm xxiii. This Psalm is appointed in all the recent Prayer Books, and its selection needs no explanation. It is one of the first devotions every child of a Christian family learns by heart. It teaches us, by way of two simple but unforgettable pictures of the Shepherd (vs. 1-4) and of the Host (vs. 5-6), God's loving care and providence for each of His own creatures. The figure of God as a Shepherd is very common in the Psalms and the Prophets (cf. Isaiah xl.11, xlix.9-11, Micah vii.14), and our Lord applied it to Himself (John x.1ff.; cf. Heb. xiii.20, 1 Pet. ii.25, v.4). The shepherd's devoted nurture and protection of his flock is a parable of God's guidance of us into 'green pastures' of spiritual nourishment and refreshment and of His safe deliverance of us from 'dark valleys' of danger and temptation. Each single lamb or sheep is as much beloved by the shepherd as his whole flock, and no exertion of the shepherd is spared in order to save and rescue one that is lost (cf. Matt. xviii.12-14; Luke xv.3-7). Similarly in the figure of the Host, God's provident and protective care is pictured both materially, in His supply of more than we need, and spiritually, in the continual joy of His worship and service.

The translation of this Psalm in the Authorized Version is more accurate than our Prayer Book version. In verse 3, read 'restore' or

Burial of a Child

Levavi oculos. Psalm cxxi.

I WILL lift up mine eyes unto the hills; * from whence cometh my help?

My help cometh even from the LORD, * who hath made heaven and earth.

He will not suffer thy foot to be moved; * and he that keepeth thee will not sleep.

Behold, he that keepeth Israel * shall neither slumber nor sleep.

The LORD himself is thy keeper; * the LORD is thy defence upon thy right hand;

So that the sun shall not burn thee by day, * neither the moon by night.

The LORD shall preserve thee from all evil; * yea, it is even he that shall keep thy soul.

The LORD shall preserve thy going out, and thy coming in, * from this time forth for evermore.

¶ *Then shall follow the Lesson taken out of the Eighteenth Chapter of the Gospel according to St. Matthew.*

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

'refresh' for 'convert.' The 'valley of the shadow of death' of verse 4 means the dark valley or ravine, where wild beasts lurk to prey upon the flock; but the club and staff of the shepherd protect it from harm. Verse 5 refers to the custom of anointing a guest's head with oil (cf. Psalm xlv.7, Luke vii.46). Read 'my cup runs over' for 'my cup shall be full.' In verse 6 the phrase 'dwell in the house of the Lord' meant to the psalmist unbroken and unimpeded access to the Temple on Mount Zion. In the Church's worship these last two verses have been mystically interpreted as referring to the heavenly banquet of the Messiah in His eternal Kingdom, of which the Eucharist is the earnest (cf. Luke xxii.24-30).

Psalm cxxi. The appointment of this Psalm in the service is peculiar to the American Book. It occurs also in the regular Burial Office (see p. 327).

The Lesson: Matt. xviii.1-5, 10. This lesson is the same as that appointed in the Scottish and Canadian Books, though shortened by the omission of a few verses. The English Proposed Book of 1928 and the South African Book assign the Baptism Gospel—Mark x.13-16. The full context of these sayings of our Lord, given us in this lesson and in the parallel passages in Mark and Luke, should be consulted, or else we may sentimentalize our Lord's teaching about 'little children.' It is not merely the innocence of childhood, but more especially its qualities of meekness and unfeigned trust that make it so perfect an example to those who would 'enter into the kingdom of heaven.' The 'little child' of our Lord's parable represents all of God's 'little ones,' the poor and defenseless and helpless folk, dependent upon the love and care of others. Their guardian angels stand before God's presence always, for they are precious in His sight. Neglect of them or offense offered to them was severely condemned by our Lord in these sayings. It is noteworthy that the Evangelist added in immediate conjunction with these words our Lord's touching parable of the lost sheep, as an indication of the extent to which God cares lest any 'little one' of His flock should be lost or perish (see commentary, p. 252).

Burial of a Child

¶ *Here may be sung a Hymn or an Anthem; then shall the Minister say,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

¶ *Then shall be said by the Minister and People,*

OUR Father, who art in heaven, Hallowed be thy Name.
Thy kingdom come. Thy will be done, On earth as it
is in heaven. Give us this day our daily bread. And forgive
us our trespasses, As we forgive those who trespass against
us. And lead us not into temptation, But deliver us from
evil. Amen.

Minister. Blessed are the pure in heart;

Answer. For they shall see God.

Minister. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

¶ *Here shall be said the following Prayers, or other fitting Prayers from this Book.*

OMERCIFUL Father, whose face the angels of thy
little ones do always behold in heaven; Grant us
stedfastly to believe that this thy child hath been taken
into the safe keeping of thine eternal love; through Jesus
Christ our Lord. *Amen.*

ALMIGHTY and merciful Father, who dost grant to
children an abundant entrance into thy kingdom;
Grant us grace so to conform our lives to their innocency

Burial of a Child

and perfect faith, that at length, united with them, we may stand in thy presence in fulness of joy; through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *When they are come to the Grave shall be said or sung,*

JESUS saith to his disciples, Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

¶ *While the earth is being cast upon the Body, the Minister shall say,*

IN sure and certain hope of the Resurrection to eternal life through our Lord Jesus Christ, we commit the body of this child to the ground. The LORD bless *him* and keep *him*, the LORD make his face to shine upon *him* and be gracious unto *him*, the LORD lift up his countenance upon *him*, and give *him* peace, both now and evermore.

¶ *Then shall be said or sung,*

THEREFORE are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

¶ *Then shall the Minister say,*

The Lord be with you.

Answer. And with thy spirit.

Burial of a Child

Let us pray.

O GOD, whose most dear Son did take little children into his arms and bless them; Give us grace, we beseech thee, to entrust the soul of this child to thy never-failing care and love, and bring us all to thy heavenly kingdom; through the same thy Son, Jesus Christ our Lord. *Amen.*

ALMIGHTY God, Father of mercies and giver of all comfort; Deal graciously, we pray thee, with all those who mourn, that, casting every care on thee, they may know the consolation of thy love; through Jesus Christ our Lord. *Amen.*

MAY Almighty God, the Father, the Son, and the Holy Ghost, bless you and keep you, now and for evermore. *Amen.*

Versicles. The first pair are from the Beatitudes (Matt. v.8); the last two pairs, familiar from the Confirmation Office, are from Psalm cxiii.2 and cii.1.

Prayers. Both of the prayers here provided before the Grace are based upon the lesson of the Office. The first one was composed by Bishop John Dowden of Edinburgh (1886-1910) and was taken by our American revisers from the Scottish Book. It also occurs in the Canadian Book. The authorship of the second prayer is unknown. It is peculiar to the American Book.

The Committal. The forms here provided are original to the American Book. The initial anthem is from John xvi.22. The Committal proper contains the Blessing from Num. vi.24-6. The second anthem, taken from Rev. vii.15-17, is used also in the South African Office, and in part in the Scottish (1929). It recalls themes of Psalm xxiii, transposed into a 'heavenly' key, where there are no more dark vales or threatening enemies.

Final Prayers. These two prayers are attributed to Bishop Charles Lewis Slattery of Massachusetts (d. 1930). The first one, however, with its preamble from Mark x.16, is very similar to one found in all other recent revisions of the Prayer Book. The phrase 'never-failing care and love' is contained in another prayer by Bishop Slattery, 'For Those We Love,' on page 597. The second prayer is the only one in the Prayer Book written specifically for 'those who mourn' (cf. Matt. v.4; and the prayer 'For a Person under Affliction,' p. 45). This prayer was included in the English Proposed Book of 1928.

The Psalter

The Psalter is not strictly speaking a part of the Prayer Book, but it is bound with it for the convenience of the people in the recital of the Daily Offices (cf. pp. iii, vii-ix, and 9). The translation of the Psalter used in the liturgy throughout the Anglican communion is that of the Great Bible (1539), which was the 'authorized version' of the English Bible at the time of the issuance of the first Prayer Book of 1549. This version of the Psalter is, however, a little different from that contained in the Bible translation of Miles Coverdale, published in 1535. Coverdale was not a Hebrew scholar, and his translation was based upon the Latin Vulgate and the German Bible in use at the time in Switzerland. The 1928 revision made over a hundred changes in the text of Coverdale's version, some of them being corrections in accordance with the original Hebrew, others being substitutions of modern words for archaic English terms.

The present volume contains no commentary on the Psalter; but individual Psalms, appointed in the various services, are discussed. One may find these listed in the Index of Scriptural Passages.

The Psalter



The Ordinal

being the

Form of Making, Ordaining, and Consecrating
Bishops, Priests, and Deacons

together with

The Form of Consecration of a Church
An Office of Institution of Ministers



The Form and Manner of
Making, Ordaining, and Consecrating
Bishops, Priests, and Deacons
according to the
Order of the Protestant Episcopal Church
in the United States of America,
as established by the Bishops, the Clergy, and Laity
of said Church, in General Convention,
September, A.D. 1792.

THE PREFACE.

IT is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church,—Bishops, Priests, and Deacons. Which Offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had Episcopal Consecration or Ordination.

And none shall be admitted a Deacon, Priest, or Bishop, except he be of the age which the Canon in that case provided may require.

And the Bishop, knowing either by himself, or by sufficient testimony, any Person to be a man of virtuous conversation, and without crime; and, after examination and trial, finding him sufficiently instructed in the Holy Scripture, and otherwise learned as the Canons require, may, at the times appointed, or else, on urgent occasion, upon some other day, in the face of the Church, admit him a Deacon, in such manner and form as followeth.

The Ordinal

In March 1550, the first English Ordinal was published, pursuant to an Act of Parliament passed the last day of January empowering the king to appoint a commission to prepare a 'Form and Manner of making and consecrating Archbishops, Bishops, Priests and Deacons and other ministries of the Church.' The speed with which the work was produced suggests that it was already prepared by the time Parliament took action, and there is evidence that its rites had been used experimentally for some time before its official publication. The Ordinal supplanted all the Latin Pontificals hitherto used in the various dioceses of England, and all clergy ordained after its issuance were consecrated according to this 'one use.' No provision was made in the Book for the continuance of the Minor Orders below the rank of Deacon, that is, Subdeacon, Acolyte, Exorcist, and Doorkeeper—lesser orders known in the Western Church since the third century.

The Second Act of Uniformity of 1552 reimposed the Ordinal, with slight modifications, as part of the second Prayer Book. In Mary's reign the Latin rites were, of course, revived; but no effort was made to reordain all the clergy who had received their Orders according to the English Book, though certain supplemental ceremonies missing from the reformed rites were commonly supplied. Elizabeth restored the Ordinal with the Prayer Book by a new Act of Uniformity in 1559, though the Ordinal was printed as a separate volume. Some minor changes and additions were made in the Ordinal by the 1662 revisers.

At the meeting of the General Convention of the American Church in New York, 11-19 September 1792, a committee of the bishops prepared a revised draft of the Ordinal. No substantial changes were made in the services, other than the necessary alterations in the oaths of canonical obedience and the provision of an alternative formula said at the laying on of hands in the Ordering of Priests. During the session of the Convention, on Monday morning, September 17th, the revised Ordinal was first used at the consecration in Trinity Church of the Rt. Rev. Thomas John Claggett as first Bishop of Maryland. All four bishops of the Church joined in the imposition of hands—Bishop Seabury, who had been consecrated by the Scottish Non-Jurors, and Bishops White, Provoost, and Madison, who had received their episcopal Orders from the Church of England. Two new services were added

to the American Ordinal by General Convention in 1799 and in 1804: The Form of Consecration of a Church or Chapel, and An Office of Institution of Ministers, respectively.

Rites of Ordination in the early Church were very simple and consisted of a formal presentation of the candidates to the people for their approval, followed by the laying on of hands, with prayer for gifts of power and grace of the Holy Spirit pertinent to the duties of the several Orders. The Eucharist immediately followed, and the newly ordained performed with the Bishop their respective liturgical ministries for the first time. The Bishop alone ordained a Deacon. In the Ordination of Priests all the presbytery present joined with the Bishop in the laying on of hands (cf. 1 Tim. iv.14). For the Consecration of a Bishop it was the customary rule that at least three bishops should unite in conferring this apostolic and high priestly Order.

In the course of the Middle Ages the Western Ordination rites became extremely complicated as a result of divergent ceremonial developments in the Roman and the Gallican liturgies, which after the ninth century became conflated in such a variety of ways, that the order and contents of any two bishops' Pontificals were seldom identical. Not only were the prayers and imposition of hands contained in both liturgical traditions duplicated, but new ceremonies were invented and inserted variously in the rites: such as, the anointing of a priest's and bishop's hands, accompanied by the singing of the *Veni, Creator Spiritus*; an additional imposition of hands upon a priest, with the imperative formula, 'Receive the Holy Ghost,' and so on; and the 'tradition of the instruments,' that is, the delivery of the paten and chalice to priests, and of the book of the Gospels to deacons; and the clothing of the ordinands in the vestments and insignia appropriate to their respective dignity and rank. Furthermore, the ancient and proper prayer of ordination tended to become separated from the act of laying on of hands; and finally the imposition of hands upon each candidate severally was changed into a gesture whereby the bishop held his hands outstretched over the whole group of ordinands collectively while he recited not a prayer but another imperative formula. It has been well said that 'the difficulty underlying all this confusion of forms in the medieval period was a confusion of mind between the idea of a *commissioning* and a *consecration*.'

The confusion of forms was matched by the disagreement among theologians respecting the essential 'form' and 'matter' of the 'Sacra-

ment of Holy Orders.' According to some it was associated with the imposition of hands, to others with the 'tradition of the instruments,' and to others still with the anointing of the hands. Moreover there was no agreement among the first-named group with regard to which of the several imposition of hands (there were customarily three) was the essential one. The most commonly received opinion at the time of the Reformation was that promulgated by Pope Eugenius IV (1431-47): namely, that the 'matter' of Ordination was the delivery of the instruments, and its 'form' the accompanying imperative formula. This theory, however, has been found to be utterly lacking in foundation, since the discovery by scholars in the seventeenth century that the Eastern Churches had never known this ceremony, and in the twentieth century that the Church in Rome itself had not known it either for the first thousand years of its existence!

The difficulties of Cranmer and his fellow Reformers in simplifying and clarifying the Ordination rites were enhanced by the fact that they had no certain knowledge of the forms of Ordination in the early Church, other than the deductions they could make from the scanty references in the New Testament (Acts vi.6, xiii.3; 1 Tim. iv.14). These meager testimonies none the less led them to see the essential elements as prayer and the laying on of hands. However, they did not put the two parts together (in the Ordering of Deacons the prayer comes at the end of the service; see pp. 534-5), but accompanied the imposition of hands with imperative forms based upon the language of Scripture. The 'tradition of the instruments' was also continued, though the 1552 edition of the Ordinal reduced these to the delivery of the Bible only (see pp. 534, 546, and 558). Certain new features were added to the rites, notably the public examinations of candidates for the diaconate and the priesthood, and the impressive Exhortation in the Ordering of Priests; yet even these additions had precedent in some of the medieval Pontificals. Above all, the English Ordinal is distinguished from its medieval precursors in the emphasis it places upon the Holy Scriptures as the norm by which the Ministry of the Church should teach the Faith and pattern both its own life and the lives of those committed to its charge.

The condemnation of the Prayer Book Ordinal in 1896 by Pope Leo XIII in his Bull *Apostolicae Curae*, wherein the claim is made that the Ordinal is defective both in its form and in its intention of continuing the historic Orders of Ministry as they have been received and under-

stood by the universal Church, and that therefore the Holy Orders of Anglicanism are invalid, rests upon no foundation whatsoever. Not only does the Preface of the Ordinal state 'the intent' of our Church to be that the Orders of Bishops, Priests, and Deacons 'may be continued, and reverently used and esteemed in this Church,' but the recovery in recent times of the early third-century work of St. Hippolytus of Rome, the *Apostolic Tradition*, shows unmistakably that the 'form' and 'matter' of the several rites of our Ordinal are more consonant with the practice of the universal, undivided Church of ancient times, and not least that of the Church of Rome itself, than are the rituals of the Roman Pontifical presently in use.

The Preface. The initial statement in the Preface of the Ordinal is not a theory but a fact. However much scholars may dispute the origins and primitive significance of the threefold Orders of Ministry of the historic Church, there can be no debate respecting their existence in the time of the apostles. In the mission churches they founded the apostles appointed elders (or, presbyters, later to be known as priests; see p. 536), after the manner of organization in Jewish communities, to serve as a council of oversight and governance (Acts xiv.23; cf. also xx.17). The liturgical and pastoral needs of the new Christian communities were in the hands of ministers known as bishops ('overseers') and deacons ('servants'), who may or may not have also been members of the presbytery or council of elders (cf. Phil. i.1). The bishops presided over the Eucharist in the absence of an Apostle, and supervised the charitable distribution of the offerings of the people to the sick and needy. In both these duties they were assisted by the deacons. Other forms of ministry were also common in the churches of the apostolic age, such as those of prophets, teachers, healers, et cetera, but these were not ordained and appointed; rather they were inspired by the Spirit, and their ministrations were received by the churches only so far as they were recognized to possess a true inspiration unto edification.

In the generation following the death of our Lord's appointed Apostles, the Church throughout the Roman world began to suffer persecution from the government without, and a growing menace of false prophets and heretical teachers from within its fold. These dangers necessitated a strengthening of authority, with the result that within each Christian community a single bishop came to be the undisputed

head of the local church; he was recognized as the bearer of apostolic authority, the defender of apostolic faith and discipline, the chief pastor and shepherd of his flock, and the 'high-priest' of its liturgy. The elders became his subordinates, and in his absence, his deputies, thus taking on more and more responsibilities of liturgical presidency, as the churches grew in numbers too large to meet as single congregations. The deacons continued to serve in their traditional capacities as assistants of the bishop, or, in his absence, of his elder-deputy. This hierarchy of Holy Orders was firmly established everywhere in the Church by the middle of the second century, and its divine ordinance remained unquestioned until the time of the Reformation. The Church of England refused to accept the doctrine of the 'parity of ministerial Orders' as developed in the Reformed Churches of the Continent, and least of all the rejection, so prevalent among the sects, of ordained ministries in favor of inspired lay leaders, deriving their authority from congregations to which they ministered. It held steadfastly to the tradition of the universal Church that only those ministries are valid—that is, duly commissioned to bear authoritative witness to apostolic teaching and consecrated to perform priestly acts of blessing and absolution—that have had Episcopal Ordination.

The conferring of Holy Orders took place on Sundays in the early Church, but from the end of the fifth century the Western Church began to confine the stated times of ordination of deacons and priests to the Sundays following the Ember Days (see p. 260). This tradition has been maintained in the English Church by Canon 31 of 1604, and the 1662 Book allowed exceptions only 'on urgent occasion, upon some other Sunday or holy-day.' The American Ordinal and Canons have been less rigid in this regard, though it is generally customary that bishops be consecrated, except for weighty reasons, on Sundays or other festival days in the Calendar.

The Form and Manner of Making Deacons

¶ *When the day appointed by the Bishop is come, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Deacons; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.*

¶ *The Sermon being ended, a Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, such as desire to be ordained Deacons, each of them being decently habited, saying these words,*

REVEREND Father in God, I present unto you these persons present, to be admitted Deacons.

¶ *The Bishop.*

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer,*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People,*

BRETHREN, if there be any of you who knoweth any Impediment, or notable Crime, in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that Office, let him come forth in the Name of God, and show what the Crime or Impediment is.

¶ *And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany.*

THE FORM AND MANNER OF MAKING DEACONS

The title of this Office was altered in the 1662 Book from 'Ordering of Deacons' to 'Making of Deacons,' though the old title has continued to head the succeeding pages of the service.

The Sermon. The requirement of a sermon at the rites of Ordination, explaining the duties and the dignity of the several Orders of Ministry, was intended by the Reformers to serve not only as a means of teaching the clergy and people their lofty vocation and serious responsibilities, but also as a justification for their continuance in Christ's Church. In the medieval rites the sermon was optional; and when it was delivered, it was not preached to the people but to the candidates, and was concerned primarily with canonical and moral regulations.

Presentation and Charge. The English Ordinal, following medieval custom, directs that the candidate be presented to the Bishop by the Archdeacon or his deputy. The vestment of the ordinand is that which is fitting and customary to his Order. The presentation of the candidates by one of the clergy and the charge of the Bishop to the congregation carry on the ancient tradition that no one be admitted to Holy Orders without the testimony of both clergy and laity that the candidate is worthy of the Ministry by virtue of his character and his education. The Canons of the Church require that all persons seeking Holy Orders present to the Bishop certificates of endorsement by representative clergy and laymen—usually the rector and vestry of their respective parishes and the Standing Committee of the Diocese in which they are ordained. They must also present evidence of their general and theological education, and they must have passed satisfactorily examinations in the several subjects of divinity set by the diocesan Board of Canonical Examiners. The presentation and charge therefore represent a final and formal ratification that the canonical requirements have been fulfilled, and that the Church as a whole is satisfied that the candidate is ready and able to assume his ministry.

The Litany. The 1928 revision supplied a special Litany for use at Ordinations (pp. 560ff.), which has tended to supplant the use of the General Litany, appointed in the Ordinal since 1550. Its recital here

The Ordering of Deacons

¶ *And NOTE, That after the Suffrage, That it may please thee to illuminate all Bishops, etc., shall be said the following Suffrage:*

THAT it may please thee to bless these thy servants, now to be admitted to the Order of Deacons, and to pour thy grace upon them; that they may duly execute their Office, to the edifying of thy Church, and the glory of thy holy Name;

¶ *And NOTE further, That in the discretion of the Bishop, instead of the Litany appointed, may be said the Litany for Ordinations.*

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALMIGHTY God, who by thy divine providence hast appointed divers Orders of Ministers in thy Church, and didst inspire thine Apostles to choose into the Order of Deacons the first Martyr Saint Stephen, with others; Mercifully behold these thy servants now called to the like Office and Administration: so replenish them with the truth of thy doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, now and for ever. *Amen.*

The Epistle. 1 Timothy iii. 8.

LIKEWISE must the deacons be grave, not doubletongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their

is not only a continuance of the pre-Reformation use of the Litany at Ordinations, and as a preface to the Eucharist on all solemn and festive occasions, but also an appropriate expression of 'the Prayers of the congregation' for the blessing of God upon His Church and its ministry, and in particular for the new 'steward of the mysteries of God' (1 Cor. iv.1). Since apostolic times the Church has offered fervent prayer to God before selecting and ordaining its specially commissioned ministers (cf. Acts vi.6, xiii.3).

The Collect. In the 1550 Ordinal this Collect concluded and summed up the general intention of the Litany, and the service then proceeded to the 'Communion of the day,' with a specially appointed Epistle and Gospel. The 1662 Book detached this Collect from the Litany and made it the proper Collect for the Communion, in place of the Collect of the Day. The preamble asserts the divine origin of different Orders of Ministry in the Church (cf. 1 Cor. xii.28; Eph. iv.11), and the inspired, apostolic institution of the Order of Deacons in particular (cf. the lesson from Acts vi.2ff., p. 532). The prayer derives from the Sarum Pontifical, though in a very much altered form. Another version of it will be found in the section of occasional Prayers and Thanksgivings (see p. 39).

The Epistle. The 1550 Ordinal provided both these alternative Epistles (though the 1662 Book shortened the one from 1 Tim. by omitting vss. 14-16). In the medieval Pontificals no such propers were provided; the ordinary propers of the day were used. The Epistle from 1 Tim. iii.8-13 lays stress upon the needful qualifications for a deacon (cf. the similar injunctions respecting bishops in the verses immediately preceding this lesson, p. 549). Inasmuch as the deacon's time was so largely taken up with material assistances to needy individuals and with private Communion administered to the sick and absent, he was in a position to wield much personal influence as well as to know intimate details of the lives of church members. Hence it was imperative that his faith be sound and his honesty above reproach, and that neither he nor his family be sources of gossip or examples of levity and intemperance.

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children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

¶ Or else.

The Epistle. Acts vi. 2.

THEN the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

¶ Then, the People being seated, the Bishop shall examine every one of those who are to be Ordered, in the presence of the People, after this manner following.

DO you trust that you are inwardly moved by the Holy Ghost to take upon you this Office and Ministration, to serve God for the promoting of his glory, and the edifying of his people?

Answer. I trust so.

Bishop. Do you think that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Ministry of the same?

Answer. I think so.

The Epistle from Acts vi.2-7 relates the appointment of the Seven by the Apostles to relieve them of duties of 'serving tables' (whether of the Eucharist or of the charitable offerings of the Church or both), so that they might devote more of their time to preaching and teaching. Though the account does not specifically call the Seven 'deacons,' the Church has always interpreted this narrative as the institution of the Diaconate, because of the similarity of functions for which the Seven were ordained and those duties always entrusted to the Order of Deacons. Of the subsequent ministry of the Seven we know only what the author of Acts relates about Stephen and Philip, and that does not concern their 'serving tables' but their preaching. In Acts xxi.8 Philip is called an 'evangelist.'

The Examination. The medieval Pontificals contained a public examination only in the Consecration of Bishops, but the Prayer Book Ordinal extended such scrutinies to the Ordering of Deacons and of Priests. The placing of the act of Ordination before the Gospel is also derived from the medieval rites. In the solemn Mass of the Latin liturgy a subdeacon reads the Epistle, and a deacon the Gospel. Hence it was thought symbolically fitting to order the advancement of a subdeacon to the Diaconate immediately before the part of the liturgy that was the Deacon's special responsibility. (Cf. the delivery of the New Testament to the Deacon, p. 534; and also the first general rubric in the Holy Communion, p. 84.)

The questions put to the ordinand concern: (1) his calling to the Ministry, both inwardly by the Holy Spirit and outwardly by the Church; (2) his faith in the teaching of Holy Scripture; (3) his readiness to undertake the duties of the Diaconate—liturgical, catechetical, and pastoral; and (4) his manner of life, both private and official. The vow of conformity of doctrine to Scripture is the new note of emphasis given to the rite by the Reformers (cf. Article vi). The Constitution of the Protestant Episcopal Church (Article viii) requires that all persons who are to be ordered Deacon or Priest must, in the presence of the ordaining Bishop, subscribe to the following declaration: 'I do believe the Holy Scriptures of the Old and New Testaments to be the Word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America.' This oath takes the place of subscription to the Thirty-nine

The Ordering of Deacons

Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ?

Answer. I am so persuaded.

Bishop. Will you diligently read the same unto the people assembled in the Church where you shall be appointed to serve?

Answer. I will.

Bishop. It appertaineth to the Office of a Deacon, in the Church where he shall be appointed to serve, to assist the Priest in Divine Service, and specially when he ministereth the Holy Communion, and to help him in the distribution thereof; and to read Holy Scriptures and Homilies in the Church; and to instruct the youth in the Catechism; in the absence of the Priest to baptize infants; and to preach, if he be admitted thereto by the Bishop. And furthermore, it is his Office, where provision is so made, to search for the sick, poor, and impotent people of the Parish, that they may be relieved with the alms of the Parishioners, or others. Will you do this gladly and willingly?

Answer. I will so do, by the help of God.

Bishop. Will you apply all your diligence to frame and fashion your own lives, and the lives of your families, according to the Doctrine of Christ; and to make both yourselves and them, as much as in you lieth, wholesome examples of the flock of Christ?

Answer. I will so do, the Lord being my helper.

Bishop. Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions?

Answer. I will endeavour so to do, the Lord being my helper.

Articles, the Prayer Book, and the Ordinal, as containing doctrine 'agreeable to the Word of God,' required by the English Church according to Canon 36 of 1604.

The permission granted a deacon to preach is an exception to the ancient tradition of his duties and responsibilities. But the exception is carefully guarded by the requirement of a special license by the bishop, which is given only in cases of necessity to deacons who are qualified by their education to perform this ministry.

The Ordering of Deacons

¶ *Then, the People standing, the Bishop shall lay his Hands severally upon the Head of every one to be made Deacon, humbly kneeling before him, and shall say,*

TAKE thou Authority to execute the Office of a Deacon in the Church of God committed unto thee; In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *Then shall the Bishop deliver to every one of them the New Testament, saying,*

TAKE thou Authority to read the Gospel in the Church of God, and to preach the same, if thou be thereto licensed by the Bishop himself.

¶ *Then one of them, appointed by the Bishop, shall read the Gospel.*

The Gospel. St. Luke xii. 35.

LET your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

¶ *Then shall the Bishop proceed in the Communion; and all who are Ordered shall tarry, and receive the Holy Communion the same day, with the Bishop.*

¶ *The Communion ended, after the last Collect, and immediately before the Benediction, shall be said this Collect following.*

ALMIGHTY God, giver of all good things, who of thy great goodness hast vouchsafed to accept and take

The Ordination. There is no solemn prayer of invocation in this service prior to the laying on of hands, as is the case in the Ordering of Priests and the Consecration of Bishops; and the formula that accompanies the Ordination is imperative, not precatory in form. This is an instance of the influence of the medieval Church, rather than of the early Church's usage, upon the compilers of the Ordinal. However, the final prayer said before the Blessing of the Holy Communion represents the ancient Ordination prayer. The Ordinals of the Scottish Church (1929) and the South African Church (1944) have provided an Ordination Prayer, cast in the form of a solemn Eucharistic preface preceded by the *Sursum corda*, immediately before the laying on of hands and the words, 'Take thou Authority . . .' This latter formula was composed by the Reformers on the analogy of the formula of the 'tradition of the instruments,' which follows it. The Reformers also substituted the delivery of the entire New Testament in place of the medieval delivery of the Book of the Gospels. It is the traditional custom to invest the ordinand at this point with the stole. (The medieval rites and the 1550 Book had the ordinand also put on the dalmatic or tunicle.)

The Gospel. It has always been the custom for one of the newly ordained deacons to read the Gospel. The Ordinal of 1550-52 directed that the Gospel read be that 'of the day,' but in 1662 the present proper lection from Luke xii.35-8 was provided. The lesson urges on the new deacons the need of ever-watchful preparedness, not only for their ministration of 'serving tables' but also for the advent of their Lord Who will judge them with respect to their diligence. There is the fine suggestion that their ministry and service are a type and example of that which the Lord Himself will fulfil in His Messianic Kingdom, in ways similar to His humble role of servant during His earthly mission (cf. John xiii.4-17; and Matt. xx.25-8; Mark x.42-5; Luke xxii.24-7).

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these thy servants unto the Office of Deacons in thy Church; Make them, we beseech thee, O Lord, to be modest, humble, and constant in their Ministration, to have a ready will to observe all spiritual Discipline; that they, having always the testimony of a good conscience, and continuing ever stable and strong in thy Son Christ, may so well behave themselves in this inferior Office, that they may be found worthy to be called unto the higher Ministries in thy Church; through the same thy Son our Saviour Jesus Christ, to whom be glory and honour, world without end. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And here it must be declared unto the Deacon, that he must continue in that Office of a Deacon the space of a whole year, (except for reasonable causes it shall otherwise seem good unto the Bishop,) to the intent he may be perfect and well expert in the things appertaining to the Ecclesiastical Administration. In executing whereof if he be found faithful and diligent, he may be admitted by his Diocesan to the Order of Priesthood, at the times appointed in the Canon; or else, on urgent occasion, upon some other day, in the face of the Church, in such manner and form as hereafter followeth.*

Final Prayer. This prayer is based upon one in the Sarum Pontifical. It has already been stated that it represents the original Ordination Prayer of the rite. The graces of humility and constancy and the 'testimony of a good conscience' besought for the ordinands recall the lessons of the Epistle (from 1 Tim. iii) and the Gospel. It is interesting to compare this prayer with the oldest prayer said at the Ordering of Deacons that has come down to us—that of St. Hippolytus in his *Apostolic Tradition*:

O God, who hast created all things and hast ordered them by thy Word, the Father of our Lord Jesus Christ, whom thou didst send to minister thy will and reveal unto us thy desire; Bestow the Holy Spirit of grace and zeal and diligence upon this thy servant, whom thou hast chosen to minister to thy Church, and to bring forth the holy things which are offered to thee by thine ordained high-priests to the glory of thy Name; that, having ministered to thee blamelessly and purely, he may be found worthy by thy favour of a good degree; through thy Servant, Jesus Christ our Lord . . .

The Form and Manner of Ordering Priests

¶ *When the day appointed by the Bishop is come, there shall be a Sermon, or Exhortation, declaring the Duty and Office of such as come to be admitted Priests; how necessary that Order is in the Church of Christ, and also, how the People ought to esteem them in their Office.*

¶ *A Priest shall present unto the Bishop, sitting in his chair near to the Holy Table, all those who are to receive the Order of Priesthood that day, each of them being decently habited, and shall say,*

REVEREND Father in God, I present unto you these persons present, to be admitted to the Order of Priesthood.

¶ *The Bishop.*

TAKE heed that the persons, whom ye present unto us, be apt and meet, for their learning and godly conversation, to exercise their Ministry duly, to the honour of God, and the edifying of his Church.

¶ *The Priest shall answer,*

I HAVE inquired concerning them, and also examined them, and think them so to be.

¶ *Then the Bishop shall say unto the People,*

GOOD People, these are they whom we purpose, God willing, to receive this day unto the holy Office of Priesthood; for, after due examination, we find not to the contrary, but that they are lawfully called to their Function and Ministry, and that they are persons meet for the same. But yet, if there be any of you who knoweth any Impediment, or notable Crime, in any of them, for the which he ought not to be received into this holy Ministry, let him come forth in the Name of God, and show what the Crime or Impediment is.

THE FORM AND MANNER OF ORDERING PRIESTS

The preliminary part of this service is almost identical with that of the Making of Deacons (see commentary, pp. 530–31): the Sermon, the Presentation and Charge, the Litany, and the beginning of the Holy Communion through the proper Collect. When both deacons and priests are ordained at the same time this introductory section is not repeated, and one Collect serves for both Orders (see p. 547). The 1550 Ordinal appointed one of three Psalms for an Introit to the Communion—xl, cxxxii, or cxxxv—but the revision of 1552 omitted them.

Note on the word 'Priest.' The New Testament employs the word 'priest' only with reference to Jewish priests or to our Lord—in the latter instance the term appears solely in the Epistle to the Hebrews. No individual Christian is ever named a priest, but the whole company of the Church are called priests in Rev. i.6 and xx.6, or a priesthood in 1 Pet. ii.5, 9, by virtue of our mystical union with Christ. The use of the word to denote a minister of the Church first appears in the latter part of the second century, when it is applied to the Bishop as 'high priest' and to presbyters as 'priests.' This was owing partly to an allegorical conformation of the three Orders of the Ministry to the three ranks of the Jewish priesthood of the Old Testament (the deacons were described as 'Levites'), and partly to the influence of sacrificial terms applied to the Eucharist, over which the sacred Orders presided or assisted.

The word 'presbyter' is a Greek term that literally means 'old man,' hence the common translation of it into English as 'elder.' This term the Church took over from Judaism. It has never gone out of use in the vocabulary of the Church, and it is always synonymous with 'priest.' If the two words have any difference of connotation now it may be described by saying that 'presbyter' suggests the 'ruling' function of the second Order of the Ministry, 'priest' its liturgical and pastoral functions. Confusion is possible only if one forgets that in Greek 'presbyter' and 'priest' are different words, in English, etymologically the same. (Cf. Milton's line in his sonnet 'On the New Forcers of Conscience': 'New *Presbyter* is but old *Priest* writ large').

In speaking of the three Orders of the Ministry from the point of view of the government of the Church, it is customary to use the ancient terms: Bishops, Presbyters, and Deacons. But the liturgical tradition, specifically in reference to the Eucharistic celebration, employs Priest (i.e. either Bishop or Presbyter), Deacon, and Subdeacon (who may or may not be in Deacon's Orders). In the rubrics of the Prayer Book 'Priest' can be understood to include Bishops and Presbyters, for such priestly powers as Presbyters have are derived from their Ordination by Bishops, who have the plenitude of priestly ministry, in succession from the Apostles of our Lord. Thus when the bishop is present at a service he always takes precedence over a presbyter

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¶ *And if any great Crime or Impediment be objected, the Bishop shall cease from Ordering that person, until such time as the party accused shall be found clear of that Crime.*

¶ *Then the Bishop (commending such as shall be found meet to be Ordered, to the Prayers of the congregation) shall, with the Clergy and People present, say the Litany.*

¶ *And NOTE, That after the Suffrage, That it may please thee to illuminate all Bishops, etc., shall be said the following Suffrage:*

THAT it may please thee to bless these thy servants, now to be admitted to the Order of Priests, and to pour thy grace upon them; that they may duly exercise their Office, to the edifying of thy Church, and the glory of thy holy Name;

¶ *And NOTE further, That in the discretion of the Bishop, instead of the Litany appointed, may be said the Litany for Ordinations.*

¶ *Then shall be said the Service for the Communion, with the Collect, Epistle, and Gospel, as followeth.*

The Collect.

ALmighty God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold these thy servants now called to the Office of Priesthood; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in this Office, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

The Epistle. Ephesians iv. 7.

UNTO every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and

in the priestly act of pronouncing a Blessing or an Absolution. The conferring of Holy Orders is, however, the only priestly function bishops have never delegated to presbyters. In our Church the Laying on of Hands in Confirmation is also reserved solely for the Bishop. In the Eastern Churches presbyters administer Confirmation, and in the Roman Church also at times by special permission.

The Epistle. The 1550 Ordinal appointed as Epistle either Acts xx.17-35 or 1 Tim. iii.1-16, but in 1662 these were both removed from the service in favor of Eph. iv.7-13. The reason for the change was that the Puritans of 'Presbyterian' opinions about the Orders of the Ministry had interpreted both of the 1550 Epistles as teaching that Bishops and Priests were one and the same Order. The present Epistle says nothing directly concerning the Order of Priests, but enumerates various kinds of ministry that God through Christ has given for the edifying of His Church. For further commentary on this Epistle, see page 237.

The Gospel. Again, as in the case of the Epistle, the 1662 revision made changes in the Gospels appointed in the 1550 Ordinal Matthew xxviii.18-20 was removed to the Consecration of a Bishop as more suitable to that Office, and in its place was inserted Matt. ix.36-8. John x.1-16 was left without change. A third Gospel selection of the 1550 Book, John xx.19-23, was also transferred to the rite of Consecration of a Bishop.

The two Gospels hold before the priest the supreme example of pastoral care—the Good Shepherd, Whose compassionate and loving concern reaches out far beyond the flock of His own fold to the sheep scattered abroad who have no guide and to the sheep of His own charge who are separated from the fold. For all this flock, those safe at home and those wandering afield, the faithful nurture and protection of the Shepherd is untainted with any thought of personal material reward, but is unstinting in selfless service, if necessary unto the sacrifice of life itself. No finer commentary on these Gospels has ever been written than the magnificent Exhortation of the Bishop to the ordinands which immediately follows. (For other comments on John x.1ff., see pp. 172 and 185.)

The Ordering of Priests

gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

The Gospel. St. Matthew ix. 36.

WHEN Jesus saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

¶ *Or else.*

The Gospel. St. John x. 1.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not

The Ordering of Priests

what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good shepherd; and know my sheep, and am known of mine, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one flock, and one shepherd.

¶ *Then, the People being seated, the Bishop shall say unto those who are to be ordained Priests as followeth.*

YE have heard, Brethren, as well in your private examination, as in the exhortation which was now made to you, and in the holy Lessons taken out of the Gospel, and the writings of the Apostles, of what dignity, and of how great importance this Office is, whereunto ye are called. And now again we exhort you, in the Name of our Lord Jesus Christ, that ye have in remembrance, into how high a Dignity, and to how weighty an Office and Charge ye are called: that is to say, to be Messengers, Watchmen, and Stewards of the Lord; to teach, and to premonish, to feed and provide for the Lord's family; to seek for Christ's sheep

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that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever.

Have always therefore printed in your remembrance, how great a treasure is committed to your charge. For they are the sheep of Christ, which he bought with his death, and for whom he shed his blood. The Church and Congregation whom you must serve, is his Spouse, and his Body. And if it shall happen that the same Church, or any Member thereof, do take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue. Wherefore consider with yourselves the end of the Ministry towards the children of God, towards the Spouse and Body of Christ; and see that ye never cease your labour, your care and diligence, until ye have done all that lieth in you, according to your bounden duty, to bring all such as are or shall be committed to your charge, unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among you, either for error in religion, or for viciousness in life.

Forasmuch then as your Office is both of so great excellency, and of so great difficulty, ye see with how great care and study ye ought to apply yourselves, as well to show yourselves dutiful and thankful unto that Lord, who hath placed you in so high a dignity; as also to beware that neither you yourselves offend, nor be occasion that others offend. Howbeit, ye cannot have a mind and will thereto of yourselves; for that will and ability is given of God alone: therefore ye ought, and have need, to pray earnestly for his Holy Spirit. And seeing that ye cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation

The Exhortation and Examination. In the 1550-52 Ordinal the *Veni, Creator Spiritus*, the Presentation of the Candidates and the Charge, the Litany, and the Collect came at this point, preceding the Exhortation and Examination. The present arrangement of the service is the result of the 1662 revision. The placing of the Ordination of Priests after the Gospel, and not before it, as in the case of the Making of Deacons, is a Prayer Book innovation. The medieval Pontificals put the ordination of both deacons and priests after the Epistle, but the Prayer Book arrangement is more logical and instructive. The authorization to read the Gospel in the liturgy is given only after the deacon has been ordained; to expound and interpret it after it is read is given only to the ordained priest (cf. commentary, p. 533).

The contents of the Exhortation are self-explanatory and need no commentary. In essence it is a brief Homily on the Gospel lesson. Its somewhat archaic language makes it fall on the modern ear with all the greater solemnity. It includes not only exhortation, but admonition and spiritual advice. The long-accepted opinion that this Exhortation and other parts of the Office were based upon a Latin writing of the Lutheran Reformer Martin Bucer, a close friend of Cranmer's and Regius Professor of Divinity at Cambridge from 1549 until his death in 1551, is no longer held by scholars. The glory of authorship belongs to Cranmer, and it has been aptly said that the Exhortation is an expression of his 'highest ideals for the personal and pastoral side of the priest's office, such as has never been equalled.'

The public examination in this Office, like the one in the Ordination of Deacons (see p. 532), was a new feature of the English Ordinal. It follows closely the pattern of examination in the preceding rite, with inquiry into the call, the faith, the readiness to fulfil the duties of the priesthood, and the manner of life of the ordinands. The concluding prayer by the Bishop recalls Phil. i.6.

The distinctive element in these vows is the clear charge laid upon priests not only to teach but to defend from error the doctrine of the Church as it is established upon God's Word. Hitherto the Church had looked on the bishops alone as the guardians of apostolic faith. Thus a new significance and a new responsibility was added by the English Church to the Order of Priests.

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taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves, and of them that specially pertain unto you, according to the rule of the same Scriptures; and for this self-same cause, how ye ought to forsake and set aside, as much as ye may, all worldly cares and studies.

We have good hope that ye have well weighed these things with yourselves, long before this time; and that ye have clearly determined, by God's grace, to give yourselves wholly to this Office, whereunto it hath pleased God to call you: so that, as much as lieth in you, ye will apply yourselves wholly to this one thing, and draw all your cares and studies this way; and that ye will continually pray to God the Father, by the mediation of our only Saviour Jesus Christ, for the heavenly assistance of the Holy Ghost; that, by daily reading and weighing the Scriptures, ye may wax riper and stronger in your Ministry; and that ye may so endeavour yourselves, from time to time, to sanctify the lives of you and yours, and to fashion them after the Rule and Doctrine of Christ, that ye may be wholesome and godly examples and patterns for the people to follow.

And now, that this present Congregation of Christ may also understand your minds and wills in these things, and that this your promise may the more move you to do your duties; ye shall answer plainly to these things, which we, in the Name of God, and of his Church, shall demand of you touching the same.

DO you think in your heart, that you are truly called, according to the will of our Lord Jesus Christ, and according to the Canons of this Church, to the Order and Ministry of Priesthood?

Answer. I think it.

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Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures to instruct the people committed to your charge; and to teach nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the Scripture?

Answer. I am so persuaded, and have so determined, by God's grace.

Bishop. Will you then give your faithful diligence always so to minister the Doctrine and Sacraments, and the Discipline of Christ, as the Lord hath commanded, and as this Church hath received the same, according to the Commandments of God; so that you may teach the people committed to your Cure and Charge with all diligence to keep and observe the same?

Answer. I will so do, by the help of the Lord.

Bishop. Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word; and to use both public and private monitions and exhortations, as well to the sick as to the whole, within your Cures, as need shall require, and occasion shall be given?

Answer. I will, the Lord being my helper.

Bishop. Will you be diligent in Prayers, and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?

Answer. I will endeavour so to do, the Lord being my helper.

Bishop. Will you be diligent to frame and fashion your own selves, and your families, according to the Doctrine of Christ; and to make both yourselves and them, as much

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as in you lieth, wholesome examples and patterns to the flock of Christ?

Answer. I will apply myself thereto, the Lord being my helper.

Bishop. Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?

Answer. I will so do, the Lord being my helper.

Bishop. Will you reverently obey your Bishop, and other chief Ministers, who, according to the Canons of the Church, may have the charge and government over you; following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?

Answer. I will so do, the Lord being my helper.

¶ Then, all standing, shall the Bishop say,

ALMIGHTY God, who hath given you this will to do all these things; Grant also unto you strength and power to perform the same, that he may accomplish his work which he hath begun in you; through Jesus Christ our Lord. *Amen.*

¶ After this, the Congregation shall be desired, secretly in their Prayers, to make their humble supplications to God for all these things; for the which Prayers there shall be silence kept for a space.

¶ After which, the Persons to be ordained Priests kneeling, and others standing, the Bishop shall sing or say the Veni, Creator Spiritus; the Bishop beginning, and the Priests, and others that are present, answering by verses, as followeth.

Veni, Creator Spiritus.

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.

Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

The Bishop's invitation to the congregation to silent prayer is the sole example in the Prayer Book of this ancient custom of corporate intercession.

Veni, Creator Spiritus. One of the most famous of medieval hymns, the *Veni, Creator Spiritus* is the only metrical hymn in the Prayer Book. Cranmer took it over from the Pontifical; it was also appointed in the Sarum Missal as part of the priest's preparation before Mass (see p. 67). The versification of Cranmer was turgid and uninspired, and lacked the rhythmic grace that adorns his prose. It was finally removed in the 1928 revision, and it has been abandoned by all other recent Prayer Book revisions except the Canadian.

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Thy blessed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
That, through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or this.*

COME, Holy Ghost, Creator blest,
Vouchsafe within our souls to rest;
Come with thy grace and heavenly aid,
And fill the hearts which thou hast made.

To thee, the Comforter, we cry;
To thee, the Gift of God most high;
The Fount of life, the Fire of love,
The soul's Anointing from above.

The sevenfold gifts of grace are thine,
O Finger of the Hand Divine;
True Promise of the Father thou,
Who dost the tongue with speech endow.

The authorship of the hymn is not certainly known, but it is generally ascribed to Rabanus Maurus (d. 856), Abbot of Fulda and Archbishop of Mainz. Many have been the attempts to translate it into English, but none of them has done justice to the vigor and compactness of the original Latin; both of the two versions appointed here miss the superb reference to the creative activity of the Holy Spirit's grace within the mind and heart with which the original begins. The first version was adopted in 1662 and has become the more familiar and commonly used one. It was composed by Bishop John Cosin and first used at the Coronation of Charles I, at which service Cosin was Master of Ceremonies for Archbishop Laud. It was printed in Cosin's *Collection of Private Devotions* (1627). The second translation was inserted in the 1928 revision, and is peculiar to the American Ordinal. It first appeared in *Hymns Ancient and Modern* (1861), as a revision by Edward Caswall and the hymnal compilers of earlier translations by Bishop Richard Mant of Down, Connor, and Dromore (1776-1848), in his *Ancient Hymns* (1837), and by Robert Campbell, a layman of the Episcopal Church of Scotland, in his *Hymns and Anthems* (1850). Two other translations may be found in *The Hymnal* 1940, one by the Hymnal Commission (no. 108), the other by John Dryden (no. 371).

The figures of speech employed in the hymn to describe the Holy Spirit—Fount of life, Fire of love, Unction from above, Finger of the Hand of God, et cetera—are a subtle weaving together of New Testament allusions to the Spirit (see, e.g., John vii.38, Luke xi.20 and xii.49, Rom. v.5, and 1 John ii.20, 27). The traditional 'sevenfold gifts' are also referred to, but not enumerated (see p. 297); rather the gifts are portrayed as light, love, strength, protection, peace, and the knowledge of God in His Triune Being.

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Thy light to every sense impart,
And shed thy love in every heart;
*Thine own unfailing might supply
To strengthen our infirmity.*

Drive far away our ghostly foe,
And thine abiding peace bestow;
*If thou be our preventing Guide,
No evil can our steps betide.*

¶ *That done, the Bishop shall pray in this wise, and say,*

Let us pray.

ALMIGHTY God, and heavenly Father, who, of thine infinite love and goodness towards us, hast given to us thy only and most dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after he had made perfect our redemption by his death, and was ascended into heaven, sent abroad into the world his Apostles, Prophets, Evangelists, Doctors, and Pastors; by whose labour and ministry he gathered together a great flock in all the parts of the world, to set forth the eternal praise of thy holy Name: For these so great benefits of thy eternal goodness, and for that thou hast vouchsafed to call these thy servants here present to the same Office and Ministry, appointed for the salvation of mankind, we render unto thee most hearty thanks, we praise and worship thee; and we humbly beseech thee, by the same thy blessed Son, to grant unto all, which either here or elsewhere call upon thy holy Name, that we may continue to show ourselves thankful unto thee for these and all thy other benefits; and that we may daily increase and go forwards in the knowledge and faith of thee and thy Son, by the Holy Spirit. So that as well by these thy Ministers, as by them over whom they shall be appointed thy Ministers, thy holy Name may

The Ordination Prayer. This was newly composed for the 1550 Ordinal and does not rest upon any medieval model. The English Proposed, Scottish, and South African revisions have recast it in the form of a Eucharistic preface introduced by the *Sursum corda*. The prayer dwells primarily upon the missionary and evangelistic work of the Ministry, and much of its phraseology and imagery are taken from the lessons appointed for the rite. The universal, world-wide scope and mission of the Church so grandly set forth in this prayer are the more striking when compared with the strong feeling for the 'national' Church that pervaded much of the Reformation outlook in England at the time of the compilation of the Prayer Book.

The Ordination. The custom of all the priests present joining with the Bishop in the imposition of hands goes back to the earliest days of the Church (cf. 1 Tim. iv.14). The imperative formula, based on John xx.22-3, is derived from the medieval Pontificals. The words: 'for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands' were inserted by the 1662 revisers, and a similar insertion was made in the formula at the Consecration of Bishops (p. 558). This was done to offset the interpretations of many Puritans that the Orders of Priests and Bishops were identical. Similarly, though from a different purpose, the Bull of Leo XIII condemning the Ordinal maintained that the lack of these words naming 'the Office of Priest' from 1550 to 1662 was a defect in the proper 'form' of the rite, as it did 'not in the least definitely express the sacred Order of Priesthood.' These objections can hardly be taken seriously. There was no question in the minds either of the compilers of the Ordinal, or of those who administered its rites down to 1662, regarding the Order conferred. The whole text of the service, both rubric and formulary, was perfectly clear on this point.

The American Ordinal of 1792 provided the alternative formula, 'Take thou Authority . . .' on the analogy of the one in the Making of Deacons, much against the will of Bishop Seabury. But the sacerdotal implications of the older form were objectionable to many, despite the Scriptural language, particularly since the formula was unknown to the ancient rites, but first came into use in the thirteenth century. Bishop White saw no essential difference between the two formularies, and he remarked of the first one that it relates, 'according to the intention of the service, principally, under due regulation,

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be for ever glorified, and thy blessed kingdom enlarged; through the same thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit, world without end. *Amen.*

¶ *When this prayer is done, the Bishop with the Priests present, shall lay their Hands severally upon the Head of every one that receiveth the Order of Priesthood; the Receivers humbly kneeling, and the Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Or this.*

TAKE thou Authority to execute the Office of a Priest in the Church of God, now committed to thee by the Imposition of our hands. And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *Then the Bishop shall deliver to every one of them kneeling, the Bible into his hand, saying,*

TAKE thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation, where thou shalt be lawfully appointed thereunto.

¶ *When this is done, the Nicene Creed shall be said, and the Bishop shall go on in the Service of the Communion, which all they who receive Orders shall take together, and remain in the same place where Hands were laid upon them, until such time as they have received the Communion.*

to the power of passing ecclesiastical censures and of releasing from them, and partly to the declaring of the forgiveness of sins, repented of and forsaken; such forgiveness not to apply independently of the sincerity of the receiver.' From the strictly historical standpoint, the power of declaring Absolution was given by our Lord to His Apostles, from whom it was transmitted to the bishops, but the bishops have delegated this privilege of their priestly powers to the presbyterate from the earliest times. (Cf. the second Gospel appointed in the Consecration of Bishops, p. 551.)

The medieval 'tradition of the instruments' consisted of giving the paten with a host and the chalice with wine to each ordinand, with the words: 'Receive the power of offering sacrifice to God and of celebrating Mass for the living and the dead, In the Name of our Lord Jesus Christ.' In the 1550 Ordinal Cranmer kept this custom, but added the delivery of the Bible; and the formula read, 'Take thou authority to Preach the word of God, and to minister the holy Sacraments to this Congregation.' The delivery of the paten and chalice was dropped in his revision of 1552; but the custom has continued in use in many dioceses. The present wording of the formula is from the 1928 revision.

Final Prayer. This prayer of the 1550 Ordinal, slightly revised in 1662, brings out the particular Reformation emphasis given to the service—the responsibility of priests to teach and preach the Word of God (see commentary, p. 541). The phrase 'clothed with righteousness' recalls Psalm cxxxii.9.

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¶ *The Communion being done, after the last Collect, and immediately before the Benediction, shall be said this Collect.*

MOST merciful Father, we beseech thee to send upon these thy servants thy heavenly blessing; that they may be clothed with righteousness, and that thy Word spoken by their mouths may have such success, that it may never be spoken in vain. Grant also, that we may have grace to hear and receive what they shall deliver out of thy most holy Word, or agreeable to the same, as the means of our salvation; that in all our words and deeds we may seek thy glory, and the increase of thy kingdom; through Jesus Christ our Lord. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *And if, on the same day, the Order of Deacons be given to some, and the Order of Priesthood to others; the Deacons shall be first presented, and then the Priests; and it shall suffice that the Litany be once said for both. The Epistle shall be Ephesians iv. 7 to 13, as before in this Office. Immediately after which, they that are to be made Deacons, shall be examined and Ordained, as is above prescribed. Then one of them having read the Gospel, (which shall be either Saint Matthew ix. 36 to 38, as before in this Office; or else Saint Luke xii. 35 to 38, as before in the Form for the Ordering of Deacons,) they that are to be made Priests shall likewise be examined and Ordained, as is in this Office before appointed. The Collect shall be as followeth.*

The Collect.

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold these thy servants now called to the Office of Deacon and these thy servants now

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called to the Office of Priest; and so replenish them with the truth of thy Doctrine, and adorn them with innocency of life, that, both by word and good example, they may faithfully serve thee in their Ministry, to the glory of thy Name, and the edification of thy Church; through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

The Form of Ordaining or Consecrating a Bishop

¶ *When all things are duly prepared in the Church, and set in order, the Presiding Bishop, or some other Bishop appointed by the Bishops present, shall begin the Communion Service, in which this shall be*

The Collect.

ALMIGHTY God, who by thy Son Jesus Christ didst give to thy holy Apostles many excellent gifts, and didst charge them to feed thy flock; Give grace, we beseech thee, to all Bishops, the Pastors of thy Church, that they may diligently preach thy Word, and duly administer the godly Discipline thereof; and grant to the people, that they may obediently follow the same; that all may receive the crown of everlasting glory; through the same thy Son Jesus Christ our Lord. *Amen.*

¶ *And another Bishop shall read the Epistle.*

The Epistle. 1 Timothy iii. 1.

THIS is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

THE FORM OF ORDAINING OR CONSECRATING A BISHOP

The title of this service in the English Ordinal of 1662 adds the words, 'which is always to be performed upon some Sunday, or Holy-day' (see commentary, p. 529). The Presentation of the candidate does not take place until the end of the Ante-Communion (i.e. after the Sermon, 1662; after the Creed, 1550-52), and the Examination and Ordination precede the Offertory. This is the original and ancient custom. In the American Church the Presiding Bishop has the same privilege and duty of being chief consecrator (if it is possible for him to be present) as the Archbishop of a province in the other branches of the Anglican Communion.

The Collect. This is the same Collect as the one for St. Peter's Day (p. 244), though slightly altered by the 1662 revisers. Its use here was doubtless suggested to them by the Gospel from John xxi.15-17. The responsibilities of the episcopate are denoted as pastoral, prophetic, and disciplinary; and the responsibility of discipline includes their liturgical presidency and supreme priestly authority in the Church.

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¶ *Or this.*

For the Epistle. Acts xx. 17.

FROM Miletus Paul sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every

The Epistle. The moral qualifications of the Bishop, set forth in the first appointed Epistle, are similar to those demanded of deacons (cf. p. 531), inasmuch as both Orders in the ancient Church were greatly concerned with the charitable ministrations and expenditures of the Church. The Bishop, however, by virtue of his more responsible position, needed to possess much more the virtues of discretion, watchfulness, patience, and self-restraint. He also needed such intellectual competence as to make him 'apt to teach.' Moreover, because he stood at the head of his church, his own moral reputation was taken by those outside the fellowship as a measuring rod by which the whole membership of the Church was judged. For such reasons, the author of 1 Tim. iii.1-7 felt it unwise to select for this high office a novice, that is, a recent convert; rather he should be a man of experience in Christian life, whose character had been long tested by his faithful fellows.

The alternative Epistle, from Acts xx.17-35, was moved by the 1662 revisers from the Ordering of Priests to this service (see p. 537). It is St. Paul's farewell to the elders of the church in Ephesus. (In vs. 28 the Apostle addresses them as 'overseers,' i.e. bishops; see p. 529). He reviews his ministry with them, its trials and labors, and points to the example he had set them of selfless work and service, and of unstinting sharing with them of the gospel of Christ and 'all the counsel of God' which had been revealed to him. He then exhorts and warns them, in language reminiscent of our Lord's words in John x.1ff., to be faithful shepherds of their flock, ever on the lookout for the 'wolves' that seek to carry off those whom the Good Shepherd 'purchased with His own blood.' This touching farewell address is in a real sense an apostolic valedictory to those who were to succeed them as the chief rulers and pastors of the Church. The familiar text with which the address closes is a saying of our Lord known to us only from this passage; it does not occur in any of the Gospels.

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one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

¶ *Then another Bishop shall read the Gospel.*

The Gospel. St. John xxi. 15.

JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

¶ *Or this.*

The Gospel. St. John xx. 19.

THE same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then saith Jesus to them again, Peace be unto you:

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as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

¶ *Or this.*

The Gospel. St. Matthew xxviii. 18.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

¶ *Then shall follow the Nicene Creed, and after that the Sermon; which being ended, the Elected Bishop, vested with his Rochet, shall be presented by two Bishops of this Church unto the Presiding Bishop, or to the Bishop appointed, sitting in his chair, near the Holy Table; the Bishops who present him saying,*

REVEREND Father in God, we present unto you this godly and well-learned man, to be Ordained and Consecrated Bishop.

¶ *Then shall the Presiding Bishop demand Testimonials of the person presented for Consecration, and shall cause them to be read.*

¶ *He shall then require of him the following Promise of Conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church.*

IN the Name of God, Amen. I, N., chosen Bishop of the Protestant Episcopal Church in N., do promise conformity and obedience to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church in the United States of America. So help me God, through Jesus Christ.

The Consecrating of Bishops

¶ *Then the Presiding Bishop shall move the Congregation present to pray, saying thus to them:*

BRETHREN, it is written in the Gospel of Saint Luke, that our Saviour Christ continued the whole night in prayer, before he chose and sent forth his twelve Apostles. It is written also, that the holy Apostles prayed before they ordained Matthias to be of the number of the Twelve. Let us, therefore, following the example of our Saviour Christ, and his Apostles, offer up our prayers to Almighty God, before we admit and send forth this person presented unto us, to the work whereunto we trust the Holy Ghost hath called him.

¶ *And then shall be said the Litany; save only, that after this place, That it may please thee to illuminate all Bishops, etc., the proper Suffrage shall be,*

THAT it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

Answer. We beseech thee to hear us, good Lord.

¶ *And NOTE, That in the discretion of the Presiding Bishop, instead of the Litany, may be said the Litany for Ordinations.*

¶ *Then shall be said this Prayer following.*

ALMIGHTY God, giver of all good things, who by thy Holy Spirit hast appointed divers Orders of Ministers in thy Church; Mercifully behold this thy servant, now called to the Work and Ministry of a Bishop; and so replenish him with the truth of thy Doctrine, and adorn him with innocency of life, that, both by word and deed, he may faithfully serve thee in this Office, to the glory of thy Name, and the edifying and well-governing of thy Church;

The Gospel. The 1550 Ordinal selected John xxi.15-17, but allowed the Gospel from John x.1-16 appointed for the Ordering of Priests to be used as an alternative. The 1662 revisers placed here the present alternatives of John xx.19-23 and Matt. xxviii.18-20, transferring them from their earlier position in the Ordering of Priests (see p. 538). All three Gospels describe appearances of our Lord to His Apostles after His resurrection in which He empowers and commissions them to carry on His work. In the first, the charge to Simon Peter, He dwells on the pastoral duty; in the second, He imparts to them priestly and disciplinary powers; in the third, He sends them forth into all the world to evangelize and teach His gospel of salvation. Their support and comfort will be His love, His peace, and His abiding presence.

The Presentation. The Bishop-elect is presented to the Presiding Bishop by two Bishops. He wears the rochet, a long vestment of white lawn or linen, with full sleeves fastened at the wrist—the customary dress of bishops since medieval times. (The 1550 Ordinal directed him to be vested in surplice and cope.)

The Testimonials. In the American Ordinal these take the place of the King's Mandate for the Consecration, read at this point in the English service. The Testimonials are four in number: (1) evidence of canonical election by a Convention of the Diocese the Bishop-elect is to serve, a testimonial customarily read by a layman; (2) evidence of the Bishop-elect's having been duly ordained to the Diaconate and the Priesthood—presented by a clergyman; (3) the consents of a majority of the Standing Committees of all the Dioceses of the Church to the Consecration of the Bishop-elect—a statement also customarily made by a clergyman; and (4) the consents of a majority of the Bishops of the Church to his Consecration, read by a bishop.

The Oath. In the case of deacons and priests the oath of conformity to the Church's doctrine, discipline, and worship is taken before the service in the presence of the ordaining Bishop (see commentary, p. 533); but in the case of bishops the oath is administered publicly before all the people present. This oath takes the place of the two oaths prescribed in the English Ordinal, one acknowledging the King's Supremacy, the other promising due obedience to the Archbishop.

The Consecrating of Bishops

through the merits of our Saviour Jesus Christ, who liveth and reigneth with thee and the same Holy Spirit, world without end. *Amen.*

¶ *Then, the People being seated, the Presiding Bishop, sitting in his chair, shall say to him that is to be Consecrated,*

BROTHER, forasmuch as the Holy Scripture and the ancient Canons command, that we should not be hasty in laying on hands, and admitting any person to Government in the Church of Christ, which he hath purchased with no less price than the effusion of his own blood; before we admit you to this Administration, we will examine you in certain Articles, to the end that the Congregation present may have a trial, and bear witness, how you are minded to behave yourself in the Church of God.

ARE you persuaded that you are truly called to this Ministration, according to the will of our Lord Jesus Christ, and the order of this Church?

Answer. I am so persuaded.

Bishop. Are you persuaded that the Holy Scriptures contain all Doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined out of the same Holy Scriptures to instruct the people committed to your charge; and to teach or maintain nothing, as necessary to eternal salvation, but that which you shall be persuaded may be concluded and proved by the same?

Answer. I am so persuaded, and determined, by God's grace.

Bishop. Will you then faithfully exercise yourself in the Holy Scriptures, and call upon God by prayer for the true understanding of the same; so that you may be able by them to teach and exhort with wholesome Doctrine, and to withstand and convince the gainsayers?

Answer. I will so do, by the help of God.

The Litany. The Presiding Bishop makes a solemn bidding to prayer for the one to be consecrated. By reference to Luke vi.12 and Acts i.24-5, the bidding makes very clear that the Church views the Episcopate as patterned after the Apostolate chosen of our Lord.

The Collect. The Collect, 'Almighty God, giver of all good things,' has retained here its original intent as a concluding summary of the Litany (cf. p. 531).

The Examination is similar in substance to that in the Ordering of Priests (pp. 541-3). Stronger emphasis is placed on the Bishop's guardianship of the faith; and there is at the end a recalling of his traditional pastoral cares for the poor and needy. The introduction to the Examination makes allusion to Acts xx.28 (read in the Epistle); and the third question quotes Tit. i.9, and the fifth question, Tit. ii.12, 7, 8. The concluding supplication of the Presiding Bishop is almost exactly the same as the one on page 543, and is based on Phil. i.6.

Veni, Creator Spiritus. (See the comments on this hymn, pp. 543-4.) The direction that the Bishop-elect be vested with 'the rest of the Episcopal habit'—the black satin chimere and scarf—was inserted in the 1662 Book.

The Consecrating of Bishops

Bishop. Are you ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word; and both privately and openly to call upon and encourage others to the same?

Answer. I am ready, the Lord being my helper.

Bishop. Will you deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world; that you may show yourself in all things an example of good works unto others, that the adversary may be ashamed, having nothing to say against you?

Answer. I will so do, the Lord being my helper.

Bishop. Will you maintain and set forward, as much as shall lie in you, quietness, love, and peace among all men; and diligently exercise such discipline as by the authority of God's Word, and by the order of this Church, is committed to you?

Answer. I will so do, by the help of God.

Bishop. Will you be faithful in Ordaining, sending, or laying hands upon others?

Answer. I will so be, by the help of God.

Bishop. Will you show yourself gentle, and be merciful for Christ's sake to poor and needy people, and to all strangers destitute of help?

Answer. I will so show myself, by God's help.

¶ *Then, all standing, the Presiding Bishop shall say,*

ALmighty God, our heavenly Father, who hath given you a good will to do all these things; Grant also unto you strength and power to perform the same; that, he accomplishing in you the good work which he hath begun, you may be found perfect and irreprehensible at the latter day; through Jesus Christ our Lord. *Amen.*

The Consecrating of Bishops

¶ *Then shall the Bishop elect put on the rest of the Episcopal habit, and shall kneel down; and the Veni, Creator Spiritus shall be sung or said over him; the Presiding Bishop shall begin, and the Bishops, and the others that are present, standing, shall answer by verses, as followeth.*

COME, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost thy sevenfold gifts impart.

Thy blessed unction from above,
Is comfort, life, and fire of love.
Enable with perpetual light
The dulness of our blinded sight.

Anoint and cheer our soiled face
With the abundance of thy grace.
Keep far our foes, give peace at home;
Where thou art guide, no ill can come.

Teach us to know the Father, Son,
And thee, of both, to be but One;
That, through the ages all along,
This may be our endless song:
Praise to thy eternal merit,
Father, Son, and Holy Spirit.

¶ *Or this.*

COME, Holy Ghost, Creator blest,
Vouchsafe within our souls to rest;
Come with thy grace and heavenly aid,
And fill the hearts which thou hast made.

To thee, the Comforter, we cry;
To thee, the gift of God most high;

The Consecrating of Bishops

*The Fount of life, the Fire of love,
The soul's Anointing from above.*

The sevenfold gifts of grace are thine,
O Finger of the Hand Divine;
*True Promise of the Father thou,
Who dost the tongue with speech endow.*

Thy light to every sense impart,
And shed thy love in every heart;
*Thine own unfailing might supply
To strengthen our infirmity.*

Drive far away our ghostly foe,
And thine abiding peace bestow;
*If thou be our preventing Guide,
No evil can our steps betide.*

¶ *That ended, the Presiding Bishop shall say,*

Lord, hear our prayer.

Answer. And let our cry come unto thee.

Let us pray.

ALMIGHTY God, and most merciful Father, who, of thine infinite goodness, hast given thy only and dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of everlasting life; who, after that he had made perfect our redemption by his death, and was ascended into heaven, poured down his gifts abundantly upon men, making some Apostles, some Prophets, some Evangelists, some Pastors and Doctors, to the edifying and making perfect his Church; Grant, we beseech thee, to this thy servant, such grace, that he may evermore be ready to spread abroad thy Gospel, the glad tidings of reconciliation with thee; and

The Ordination Prayer. Originally this prayer accompanied the laying on of hands, but in the twelfth century the imperative formula, 'Receive the Holy Ghost . . . ,' displaced it, and came to be viewed as the 'form' of the conferring of this Order, rather than the prayer itself. The prayer is a composite piece. The lengthy preamble, composed by the Reformers, is almost identical with the preamble of the Ordination Prayer in the Ordering of Priests (p. 545); the latter half is derived from the Sarum Pontifical. In the 1550 Ordinal, the Prayer was introduced simply by the Salutation, 'The Lord be with you, . . .' but this was changed in 1552 to the present versicle and response from Psalm cii.1. The English Proposed, the Scottish, and the South African revisions have recast the prayer into the form of a Eucharistic preface and restored the full *Sursum corda* preceding it. The episcopal duties summarized in this prayer are those of the missionary, the ruler, and the pastor.

The Imposition of Hands. The 1550 Ordinal read: 'Take the Holy Ghost, and remember . . .'; that is, to the simple imperative of the medieval Pontifical were added Scriptural words from 2 Tim. i.6-7. The 1662 revisers are responsible for the present expanded formula (see commentary, p. 546).

The 'tradition of the instruments' in this rite was twofold in the medieval Pontificals. First, the Book of the Gospels was laid upon the neck of the newly consecrated Bishop, with the words: 'Receive the Gospel and go preach to the people committed to thee,' followed by citations from 1 Tim. iv.13, 15-16. Then the pastoral staff was delivered to the Bishop in words suggested by Ezek. xxxiv.3-4, 16, and 1 Pet. v.4. In the 1550 Ordinal Cranmer followed this tradition closely, except that the Bible was substituted for the Book of the Gospels. At his revision in 1552 he directed that the Bible be delivered to the new Bishop, not laid upon his neck, and all reference to the giving of the pastoral staff was omitted. The two separate formulas of the old rite were combined into the one here given.

Final Prayer. This prayer was taken from one in the Sarum service for the Enthronement of a Bishop. It is a cento of phrases from the Pastoral Epistles: 2 Tim. iv.2; 1 Tim. iv.12; 2 Tim. iv.7.

The Consecrating of Bishops

use the authority given him, not to destruction, but to salvation; not to hurt, but to help: so that, as a wise and faithful servant, giving to thy family their portion in due season, he may at last be received into everlasting joy; through the same Jesus Christ our Lord, who, with thee and the Holy Ghost, liveth and reigneth, one God, world without end. *Amen.*

¶ *Then the Presiding Bishop and Bishops present shall lay their hands upon the head of the Elected Bishop, kneeling before them, the Presiding Bishop saying,*

RECEIVE the Holy Ghost for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.* And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands; for God hath not given us the spirit of fear, but of power, and love, and soberness.

¶ *Then the Presiding Bishop shall deliver him the Bible, saying,*

GIVE heed unto reading, exhortation, and doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may be manifest unto all men; for by so doing thou shalt both save thyself and them that hear thee. Be to the flock of Christ a shepherd, not a wolf; feed them, devour them not. Hold up the weak, heal the sick, bind up the broken, bring again the outcasts, seek the lost. Be so merciful, that you be not too remiss; so minister discipline, that you forget not mercy; that when the Chief Shepherd shall appear, you may receive the never-fading crown of glory; through Jesus Christ our Lord. *Amen.*

The Consecrating of Bishops

¶ *Then the Presiding Bishop shall proceed in the Communion Service; with whom the newly consecrated Bishop, with others, shall also communicate.*

¶ *And immediately before the Benediction, shall be said this Prayer.*

MOST merciful Father, send down, we beseech thee, upon this thy servant thy heavenly blessing; and so endue him with thy Holy Spirit, that he, preaching thy Word, may not only be earnest to reprove, beseech, and rebuke, with all patience and doctrine; but also may be, to such as believe, a wholesome example in word, in conversation, in love, in faith, in chastity, and in purity; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness, laid up by the Lord Jesus, the righteous Judge, who liveth and reigneth with thee and the same Holy Spirit, one God, world without end. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

The Litany and Suffrages for Ordinations

O GOD the Father,
Have mercy upon us.

O God the Son,
Have mercy upon us.

O God the Holy Ghost,
Have mercy upon us.

O holy Trinity, one God,
Have mercy upon us.

WE beseech thee to hear us, good Lord; and that it may please thee to grant peace to the whole world, and to thy Church;

We beseech thee to hear us, good Lord.

That it may please thee to sanctify and bless thy holy Church throughout the world;

We beseech thee to hear us, good Lord.

That it may please thee to inspire all Bishops, Priests, and Deacons, with love of thee and of thy truth;

We beseech thee to hear us, good Lord.

That it may please thee to endue all Ministers of thy Church with devotion to thy glory and to the salvation of souls;

We beseech thee to hear us, good Lord.

¶ *Here, at the Ordination of Deacons or of Priests shall be said,*

That it may please thee to bless these thy servants, now to be admitted to the Order of Deacons (*or Priests*), and to pour thy grace upon them; that they may duly execute their Office to the edifying of thy Church, and to the glory of thy holy Name;

We beseech thee to hear us, good Lord.

¶ *Here, at the Consecration of a Bishop shall be said,*

THE LITANY AND SUFFRAGES FOR ORDINATIONS

The 1928 Book provided this alternative to the general Litany for use at Ordinations. It is peculiar to the American Book, and its composition is in large measure due to Bishop Charles Lewis Slattery of Massachusetts, who was chairman of the Revision Commission from 1925 to 1928. Its obvious merits, both in length and in content, have led to its supplanting the general Litany (pp. 54ff.) almost entirely in the Ordination rites. It is particularly suitable also in parish worship as a variation from the more familiar, general Litany at the four Ember seasons. The structure of this Litany is similar to that of the general Litany, except that it contains no Deprecations or Obsecrations. It consists of: (1) Brief Invocations to the Holy Trinity; (2) Intercessions for the Church and the Ministry, leading up to the *Kyrie* and Lord's Prayer; and (3) a Supplication, consisting of suffrages and collect.

The opening intercession is almost identical with the initial petition found in the litanies of the liturgy used by the Eastern Orthodox Church. Other phrases are reminiscent of various prayers for the Church and the Ministry in the Prayer Book. It is interesting to notice that particular emphasis is given here, as in the Ordination rites, to the duty of the clergy to preach the Gospel. The versicles of the final Supplication are taken from the Psalms: xxvii.8, xlv.26, cxxxii.9, and cii.1. The Collect is based on 1 Cor. iv.1-2, which is part of the Epistle for the Third Sunday in Advent, one of the Embertide Sundays (see commentary, p. 94).

The Litany for Ordinations

That it may please thee to bless this our Brother elected, and to send thy grace upon him, that he may duly execute the Office whereunto he is called, to the edifying of thy Church, and to the honour, praise, and glory of thy Name;

We beseech thee to hear us, good Lord.

That it may please thee to guide by thy indwelling Spirit those whom thou dost call to the Ministry of thy Church; that they may go forward with courage, and persevere unto the end;

We beseech thee to hear us, good Lord.

That it may please thee to increase the number of the Ministers of thy Church, that the Gospel may be preached to all people;

We beseech thee to hear us, good Lord.

That it may please thee to hasten the fulfilment of thy purpose, that thy Church may be one;

We beseech thee to hear us, good Lord.

That it may please thee to grant that we, with all thy saints, may be partakers of thy everlasting kingdom;

We beseech thee to hear us, good Lord.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

OUR Father, who art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Minister. Hearken unto our voice, O Lord, when we cry unto thee;

Answer. Have mercy upon us and hear us.

The Litany for Ordinations

Minister. O Lord, arise, help us;

Answer. And deliver us for thy Name's sake.

Minister. Let thy priests be clothed with righteousness;

Answer. And let thy saints sing with joyfulness.

Minister. Lord, hear our prayer;

Answer. And let our cry come unto thee.

Let us pray.

O GOD, who dost ever hallow and protect thy Church; Raise up therein, through thy Spirit, good and faithful stewards of the mysteries of Christ, that by their ministry and example thy people may abide in thy favour and be guided in the way of truth; through Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Spirit ever, one God, world without end. *Amen.*

The Form of Consecration of a Church or Chapel

¶ *The following Office may be used with the Order for the Holy Communion, or at Morning Prayer or Evening Prayer, or separately.*

¶ *The Bishop is to be received at the entrance of the Church, or Chapel, by the Church-wardens and Vestrymen, or some other persons appointed for that purpose. The Bishop and the Clergy who are present shall go up the aisle of the Church, or Chapel, to the Holy Table, repeating the following Psalm alternately, the Bishop one verse and the Clergy another.*

Domini est terra. Psalm xxiv.

THE earth is the LORD's, and all that therein is; * the compass of the world, and they that dwell therein.

2 For he hath founded it upon the seas, * and stablished it upon the floods.

3 Who shall ascend into the hill of the LORD? * or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart; * and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the LORD, * and righteousness from the God of his salvation.

6 This is the generation of them that seek him; * even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; * and the King of glory shall come in.

8 Who is this King of glory? * It is the LORD strong and mighty, even the LORD mighty in battle.

9 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; * and the King of glory shall come in.

10 Who is this King of glory? * Even the LORD of hosts, he is the King of glory.

THE FORM OF CONSECRATION OF A CHURCH OR CHAPEL

The dedication of sacred places of assemblage was a custom common to the ancient Jews and pagans alike. Examples recorded in the Old Testament may be found in Gen. xxviii.16-19, Exod. xl, 1 Kings viii, Ezra vi.16-17, and 1 Macc. iv.41-59. No information regarding Christian rites of dedication prior to the peace of the Church from persecution under Constantine has come down to us, but the year after his edict of toleration (313) we learn of the consecration of a cathedral at Tyre. The service consisted of only a solemn Eucharistic celebration with a special sermon. Before long the practice arose of associating the dedication of churches with the erection of altars over the tombs of the martyrs, or with the transfer of their relics to churches specially built to house them, where they were buried either in or below the altar. At Rome a service for the enclosing of relics in an altar, patterned on the funeral rites, was developed in conjunction with the dedicatory Eucharist. In the Eastern and Gallican Churches the consecratory rites were made analogous to Baptism and Confirmation: a kind of initiation rite of the church and altar came into use, consisting of sprinkling the church with holy water and anointing the altar with chrism. These two types of service became fused in the ninth century, additional ceremonies were invented, and the result was a lengthy and elaborate rite, varying in many details in the several medieval Pontificals, as a preface to the solemn pontifical Mass in the Church.

The medieval service passed out of use at the Reformation, partly because the Reformers had a strong distaste for the blessing of things rather than of persons, and partly because there was at the time little need for such a rite, since there was little or no construction of new church buildings. The first instance of an episcopal consecration of a church in England after the Reformation is that of the private chapel of Sir John Cutts at Childerley in 1599 by the Bishop of Ely, and the oldest form of such a service that survives is one by the Bishop of Rochester for a private chapel at Langley in 1607. Many forms drawn up by the Caroline bishops are extant, but the most famous and influential was that of Bishop Lancelot Andrewes for the consecration of Jesus Chapel, Peartree (near Southampton), 17 September 1620.

Consecration of a Church

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. Amen.

¶ *The Bishop shall go within the rails, with such of the Clergy as can be there accommodated. The Bishop, sitting in his chair, shall have the instruments of Donation and Endowment, if there be any, presented to him; and then standing up, and turning to the Congregation, he shall say,*

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed, worldly, and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility in his service; which pious works have been approved of and graciously accepted by our heavenly Father; Let us not doubt but that he will also favourably approve our godly purpose of setting apart this place in solemn manner, for the several Offices of religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking.

¶ *Then the Bishop, kneeling, shall say the following Prayer.*

O ETERNAL God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy Name, to offer up

None of these new services shows much indebtedness to the medieval rites. Generally they consisted of the surrender of the building by the donors, special prayers, and the celebration of the liturgy, including the Holy Communion. Bishop Andrewes' rite was notable for its procession or perambulation to the various furnishings of the church: font, pulpit, lectern, altar, chancel steps (where marriages were customarily solemnized), and the place of burial in the church pavement. At each station a suitable prayer was recited. It was also customary to have a dedicatory sermon. Bishop Cosin composed three different services, one of which, much indebted to Andrewes, was discussed in Convocation in 1661, though not officially adopted.

Convocation again took up the idea in 1712 and in 1715, and a form was prepared, largely based on Andrewes' service, though without the procession; but the work was not completed and never received the royal sanction. It was widely used, however, until the late nineteenth century, when various revisions of it were made in many dioceses. The Church of England has no one official rite for the Consecration of Churches. The Irish, Scottish, and Canadian Churches do have official versions of the rite, derived chiefly from the 1712 Convocation draft.

The American Church also adopted, with slight modification, the service drawn up by Convocation in 1712. On the motion of Bishop Provoost it was approved as part of the Ordinal by the General Convention in 1799. During the colonial period there had been no bishop resident in America and hence no episcopal consecration of new churches had taken place. It had been customary, however, to have special services, with a sermon and performance of 'Divine Service,' at the opening of new edifices. Often the ceremony was preceded by a procession of the clergy and civil officials to the church or chapel. On 30 July 1790, Bishop Charles Inglis (sometime Rector of Trinity Church, New York, 1777-84) consecrated Christ Church, Shelburne, Nova Scotia, and in his *Journal* he remarked of the occasion: 'This is the first Church that has been regularly consecrated [i.e. by a bishop] in British America.' He used the 1712 form.

Consecration of a Church

their praises and supplications unto thee; Vouchsafe, O Lord, to be present with us, who are here gathered together with all humility and readiness of heart, to consecrate this place to the honour of thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses; and dedicating it to thy service, for reading thy holy Word, for celebrating thy holy Sacraments, for offering to thy glorious Majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy Name, and for all other holy offices: accept, O Lord, this service at our hands, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness both temporal and spiritual; through Jesus Christ our blessed Lord and Saviour. *Amen.*

¶ *After this the Bishop shall stand up, and turning his face towards the Congregation, shall say,*

REGARD, O Lord, the supplications of thy servants, and grant that whosoever in this house shall be received by Baptism into the congregation of Christ's flock, may be sanctified by the Holy Ghost, and may continue Christ's faithful soldier and servant unto his life's end. *Amen.*

GRANT, O Lord, that they who at this place shall in their own persons renew the promises and vows of their Baptism, and be Confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may grow in grace unto their life's end. *Amen.*

GRANT, O Lord, that whosoever shall receive in this place the blessed Sacrament of the Body and Blood of Christ, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. *Amen.*

Rubrics. The first rubric was added in 1928, at which time the lessons appointed were listed in the lectionary, since it was no longer required to have either the Daily Office or the Holy Communion with the Consecration service—a break with most ancient usage. The second rubric is based on one in the 1712 service. In the sixteenth-century forms (as also in the Eastern and the medieval rites) the people do not enter the church until after the first part of the service is performed.

The Procession: Psalm xxiv. Both Andrewes' and the 1712 services used this Psalm. It also has ancient precedent, for in the Gallican rites and in the Pontifical of Archbishop Egbert of York (eighth century) Psalm xxiv is appointed to be sung during the ceremony at which the Bishop knocked with his staff on the church door three times demanding admittance. Among the Jews the Psalm was probably used as a processional to the Temple on festivals. It is made up of two poems, verses 1-6 and 7-10, the latter of which is one of the most ancient pieces in the Psalter. The first part concerns man's approach to God and His worship. Only one who has clean hands and a pure heart, who is innocent not only in deed but also in disposition, can stand before his Creator and seek His blessing. The second part is a responsory to the first—the revelation of the glorious God who battles mightily for his people. He is named the Lord of hosts (i.e. the heavenly hosts whom He marshals for our defense).

Exhortation. The American service omits the formal presentation of the building to the Bishop with the request for his prayers of dedication, which is usually found in the rites of Consecration. The rubric directs merely that the instruments of Donation and Endowment be given to him. By Canon Law no church can be consecrated until it is free of debt and thus secure from the possibility of alienation to secular uses. The Exhortation does not altogether succeed in disguising the old idea of a donor or founder, or at least of a small group who have given the church building.

Consecration of a Church

GRANT, O Lord, that by thy holy Word which shall be read and preached in this place, and by thy Holy Spirit grafting it inwardly in the heart, the hearers thereof may both perceive and know what things they ought to do, and may have power and strength to fulfil the same. *Amen.*

GRANT, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their life's end. *Amen.*

GRANT, we beseech thee, blessed Lord, that whosoever shall draw near to thee in this place, to give thee thanks for the benefits which they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, and to ask such things as are requisite and necessary, as well for the body as for the soul, may do it with such steadiness of faith, and with such seriousness, affection, and devotion of mind, that thou mayest accept their bounden duty and service, and vouchsafe to give whatever in thy infinite wisdom thou shalt see to be most expedient for them. All which we beg for Jesus Christ's sake, our most blessed Lord and Saviour. *Amen.*

¶ *Then, the Bishop sitting in his chair, the Sentence of Consecration is to be read by some person appointed by him, and then laid by him upon the Communion Table; after which, the Bishop shall say,*

BLESSED be thy Name, O Lord, that it hath pleased thee to put it into the hearts of thy servants to appropriate and devote this house to thy honour and worship; and grant that all who shall enjoy the benefit of this pious work, may show forth their thankfulness, by making a right use of it, to the glory of thy blessed Name; through Jesus Christ our Lord. *Amen.*

Invocation. This is in reality the Consecration Prayer, despite its somewhat anti-climactic position. It is taken from the 1712 service. The opening clauses recall Solomon's prayer at the dedication of the Temple (1 Kings viii.27; cf. Isaiah lxvi.1), with the thought that no man-made building can be adequate for God's presence, to which is added a reference to our Lord's promise to be present with those gathered in His Name (Matt. xviii.19-20). Then the prayer sets forth the purpose of the ceremony, the uses for which the building is employed, and the spiritual results desired to ensue from them.

Supplications. The series of six prayers of supplication go back for the most part to Andrewes' service, where they were said in the course of a perambulation about the church at the several stations or places to which they apply. The prayers are made up of phrases from other parts of the Prayer Book: (1) from the rite of Baptism (in 1799, 'by' for 'with' the Holy Ghost was substituted; in 1928, the phrase 'delivered from thy wrath and eternal death' was omitted); (2) from the Order of Confirmation (not included in Andrewes' service, but in that of 1712), emphasizing this rite as the renewal of baptismal vows with the gift of grace enabling one to fulfil them; (3) from phrases in the Catechism and in the Oblation and Invocation of the Communion, with stress upon the worshipers' attitude and the benefits they receive; (4) based upon the third Collect, page 49, and the Collect for the First Sunday after Epiphany (Andrewes had two prayers, one to be said at the lectern, another at the pulpit; these were combined in 1712); (5) derived from a prayer in Holy Matrimony (top of p. 303); (6) from phrases in the Exhortation and the Prayer of St. Chrysostom in the Daily Offices (there is no corresponding one in Andrewes' service). Thus the chief rites, sacraments, and ministries in the church building are memorialized, except for the Burial Office. Bishop Andrewes' form did provide one for Burial; and the 1928 revisers proposed this addition, but it was not accepted. The final prayer said by the Bishop, after the reading of the Sentence of Consecration, is set in the form of a Blessing offered to God. In the 1712 rite it refers specifically to the donor. There is no Blessing of the people at this point, since the Holy Communion normally follows without delay.

Consecration of a Church

¶ *When there is a Communion, the following shall be the Collect, Epistle, and Gospel.*

The Collect.

O MOST glorious God, whom the heaven of heavens cannot contain; Graciously accept the Dedication of this place to thy service; and grant that all who shall call upon thee here may worship thee in spirit and in truth, and may in their lives show forth thy praise; through Jesus Christ our Lord. *Amen.*

For the Epistle. Revelation xxi. 2.

AND I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

The Gospel. St. John ii. 13.

AND the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not my Father's house an house of

The Collect. Until the 1892 revision the Communion had an Introit from Psalm xxvi.6-8. The present Collect, added in 1928, was composed by the Rev. Dr. John W. Suter, Sr., the Secretary of the Revision Commission. The preamble quotes Solomon's prayer (1 Kings viii.27) and there is also a reference to John iv.23.

The Epistle. Revelation xxi.2-5 was substituted in 1928 for 2 Cor. vi.14-17. The lesson is part of the splendid vision of the Seer of Patmos of the new heaven and the new earth that shall appear with our Lord's Second Coming at the end of time. In the Holy City, the new Jerusalem of this eternal age, there will be no need for any temple 'for the Lord God Almighty and the Lamb are the temple of it' (xxi.22), and the glory of His Presence (i.e. 'the tabernacle') will dwell in our midst forever. The glory of that Presence we have already seen in the 'Word . . . made flesh' Who has 'tabernacled among us' (John i.14), and by Whose indwelling Spirit all who belong to Him are made a holy 'temple of God' (1 Cor. iii.16, vi.19; 2 Cor. vi.16; Eph. ii.21-2; Heb. iii.6; 1 Pet. ii.5).

The Gospel. The Gospel from John ii.13-17 is that appointed in the 1712 service (cf. the Gospel for the First Sunday in Advent, p. 91). Our Lord's cleansing of the Temple by vigorously driving out all traffickers in merchandise was not intended to be a judgment upon the use of God's house for activities other than worship, but a denunciation of a profane use of what has been dedicated to God, for purposes of selfish, material gain, rather than for the advancement of God's glory and Kingdom.

Consecration of a Church

merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

¶ *And immediately before the final Blessing, the Bishop shall say this Prayer.*

BLESSED be thy Name, O Lord God, for that it hath pleased thee to have thy habitation among the sons of men, and to dwell in the midst of the assembly of the saints upon the earth; Grant, we beseech thee, that in this place now set apart to thy service, thy holy Name may be worshipped in truth and purity through all generations; through Jesus Christ our Lord. *Amen.*

THE Peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

Final Prayer. This prayer was altered in 1892 to remove specific reference to a donor, which dominated the 1712 form. Like the Collect at the end of the Consecration service, it is cast in the form of a Blessing of God.

An Office of Institution of Ministers into Parishes or Churches.

- ¶ *The Bishop having received due Notice of the Election of a Minister into a Parish or Church, as prescribed by Canon, and being satisfied that the Person chosen is a qualified Minister of this Church, may proceed to institute him into the Parish.*
- ¶ *The following Office may be used with the Order for the Holy Communion, or at Morning Prayer or Evening Prayer, or separately.*
- ¶ *In any Diocese, the concluding Paragraph in the Letter of Institution may be omitted, where it interferes with the Usages, Laws, or Charters of the Church in the same.*

To our well-beloved in Christ, A. B., Presbyter, Greeting.

WE do by these Presents give and grant unto you, in whose Learning, Diligence, sound Doctrine, and Prudence, we do fully confide, our Licence and Authority to perform the Office of a Priest, in the Parish (or Church) of *E.* And also hereby do institute you into said Parish, (or Church,) possessed of full power to perform every Act of sacerdotal Function among the People of the same; you continuing in communion with us, and complying with the rubrics and canons of the Church, and with such lawful directions as you shall at any time receive from us.

And as a canonically instituted Priest into the Office of Rector of — Parish, (or Church,) you are faithfully to feed that portion of the flock of Christ which is now intrusted to you; not as a man-pleaser, but as continually bearing in mind that you are accountable to us here, and to the Chief Bishop and Sovereign Judge of all, hereafter.

And as the Lord hath ordained that they who serve at the altar should live of the things belonging to the altar; so we authorize you to claim and enjoy all the accustomed temporalities appertaining to your cure, until some urgent reason or reasons occasion a wish in you, or in the congregation committed to your charge, to bring about a separation, and dissolution of all sacerdotal relation, between you and them; of all which you will give us due notice; and in case of any difference between you and your congregation, as to a separation and dissolution of all sacerdotal connection between you and them, we, your Bishop, with the advice of our Presbyters, are to be the ultimate arbiter and judge.

In witness whereof, we have hereunto affixed our episcopal seal and signature, at —, this — day of —, A.D. —, and in the — year of our consecration.

AN OFFICE OF INSTITUTION OF MINISTERS

This Office was adopted by General Convention in 1804. Its use is optional, for it has neither civil nor ecclesiastical legal force, but only an educational and moral value. The service was drawn up by the Rev. Dr. William Smith (d. 1821) of Norwalk in 1799, at the request of the Diocese of Connecticut, which accepted the Office in 1804. Two years previous to this, it had been adopted by the Convention of the Diocese of New York. In the Church of England the forms and customs of Institution and Induction vary from diocese to diocese; but the Canadian Book of 1922 and Irish Book of 1926 provide suitable forms, and in 1946 the Scottish Church set forth a revised edition of its official service.

We know little or nothing of any rites of Institution of Ministers in the early Church other than that the lay people had a responsible part in the selection and election of their clergy. The ideas behind the Office of Institution rest fundamentally on medieval and feudal conceptions of presentation and induction of a clergyman to a benefice. This was done by the Patron of the benefice, more often than not a layman, until the reign of Richard I (1189-99), when the right of institution was vested in the Bishop or his deputy, an Archdeacon or Rural Dean. In England the Institution does not necessarily take place in the church where the minister is appointed to serve, nor is it always associated with a service of worship. The American Office is used only for installing rectors of regularly constituted parishes. The Bishop may delegate one of his clergy to act for him if he cannot be present: usually his suffragan or an archdeacon of the diocese.

The Canadian Office, like the American, suggests the use of this Office in association with the Daily Office or the Holy Communion.

The Institution and Induction are combined in the American Office and consist of four parts: (1) the Charge to the congregation, with provision for objection to be made by any parishioner (the latter is a peculiarity of the American form); (2) the reading of the Letter of Institution (p. 569); (3) the presentation of the keys to the new Rector by a warden or vestryman, symbolizing his entrance into all the rights and privileges of the parish church and its properties; and (4) a service of prayer and praise, during which the incumbent is led into the sanctuary and presented by the institutor with the books that

Office of Institution

¶ *At the time designated for the new Incumbent's Institution, the Bishop, or the Institutor appointed by him, attended by the new Incumbent, and by the other Clergy present, shall enter the Chancel. Then all the Clergy present standing in the Chancel or Choir, except the Bishop, or the Priest who acts as Institutor, who shall go within the rails of the Altar; the Wardens (or, in case of their necessary absence, two members of the Vestry) standing on the right and left of the Altar, without the rails; the Senior Warden (or the member of the Vestry supplying his place) holding the keys of the Church in his hand, in open view, the Bishop, or the Priest who acts as the Institutor, shall say,*

DEARLY beloved in the Lord, we have assembled for the purpose of instituting the Rev. *A. B.* into this Parish, (*or Church,*) as Priest and Rector of the same; and we are possessed of your Vote that he has been so elected; as also of the prescribed Letter of Institution. But if any of you can show just cause why he may not be instituted, we proceed no further, because we would not that an unworthy person should minister among you.

¶ *If any objection be offered, the Bishop, or the Priest who acts as the Institutor, shall judge whether it afford just cause to suspend the Service.*

¶ *No objection being offered, or the Institutor choosing to go on with the Service, then shall be read the Letter of Institution.*

¶ *And then shall the Senior Warden (or the member of the Vestry supplying his place) present the keys of the Church to the new Incumbent, saying,*

IN the name and behalf of ——— Parish (*or Church*) I do receive and acknowledge you, the Rev. *A. B.*, as Priest and Rector of the same; and in token thereof, give into your hands the keys of this Church.

¶ *Then the new Incumbent shall say,*

I, *A. B.*, receive these keys of the House of God at your hands, as the pledges of my Institution, and of your parochial recognition, and promise to be a faithful shepherd

symbolize his spiritual authority in matters of doctrine, worship, and discipline. A Benediction concludes this first section of the Office.

The prayer before the Lord's Prayer is the fourth Collect on page 49. The use of Psalms lxviii or xxvi is peculiar to the American Office; the Scottish form and many of the English diocesan services appoint the *Veni, Creator Spiritus* (p. 543). The three prayers said before the Benediction are addressed to each Person of the Blessed Trinity severally. The first is essentially the Collect of the Ordering of Deacons and Priests (pp. 531, 537). In the second the compiler has drawn the preamble from the Prayer 'For those who are to be admitted into Holy Orders' (p. 38), and the conclusion from Psalm xix.14. The third Collect quotes in its latter part the Collect for the Seventh Sunday after Trinity. The Benediction is taken from Heb. xiii.20-21.

The second part of the Office is performed by the inducted Minister—a feature peculiar to the American service—and consists of two prayers: one of self-dedication to his ministry by the new incumbent, and one of intercession for the Church. The first of these is an original composition by the compiler of the Office and is without doubt the finest piece in the entire Office and one of the most beautiful prayers in all the Prayer Book. It begins with a reference to Matt. viii.8 and the whole prayer is relatively free of that unimaginative combination of phrases from other prayers so common in this Office. With a deep humility, devotion, and gratitude, it centers upon the spiritual duties of the Ministry in prayer and sacrament, in preaching and teaching.

The second prayer is a cento of quotations from: the Collect for SS. Simon and Jude (p. 254), the 'Prayer for all Conditions of Men' (p. 18), the *Veni, Creator Spiritus* ('the abundance of thy grace'), the 'Prayer for Unity' (p. 37), Psalm xxxvi.11, the Collect for the Fifth Sunday after Trinity, the *Te Deum* ('be numbered with thy Saints in glory everlasting'), and 1 Pet. ii.25.

In this Office are used certain terms not found elsewhere in the Prayer Book, many of them reflecting the 'high church' tradition and outlook of Bishop Seabury and his fellow clergy of Connecticut: such as 'altar' (though used here as a synonym for 'sanctuary' as well as for 'Holy Table'); 'the Ministers of Apostolic Succession'; 'the holy Eucharist'; and 'Senior Warden' (the Prayer Book and Canons speak only of 'Churchwardens'). According to the late Dean Samuel Hart of the Berkeley Divinity School this last-named distinction of Senior and Junior Wardens is a usage borrowed from the Masonic order.

Office of Institution

over you; In the Name of the Father, and of the Son, and of the Holy Ghost.

¶ *Here the Institutor shall begin the Office.*

Minister. The Lord be with you.

Answer. And with thy spirit.

Let us pray.

DIRECT us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help; that in all our works begun, continued, and ended in thee, we may glorify thy holy Name, and finally, by thy mercy, obtain everlasting life; through Jesus Christ our Lord, who hath taught us to pray unto thee, O Almighty Father, in his prevailing Name and words,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Institutor receive the Incumbent within the rails of the Altar, and present him the Bible, Book of Common Prayer, and Books of Canons of the General and Diocesan Convention, saying as follows.*

RECEIVE these Books; and let them be the rule of thy conduct in dispensing the divine Word, in leading the Devotions of the People, and in exercising the Discipline of the Church; and be thou in all things a pattern to the flock committed to thy care.

¶ *Then shall be said or sung Exsurgat Deus, Psalm lxxviii., or Judica me, Domine, Psalm xxvi.*

Minister. The Law was given by Moses;

Office of Institution

People. But Grace and Truth came by Jesus Christ:
Minister and People. Who is God over all, blessed for evermore. Amen.

Let us pray.

MOST gracious Father, the giver of all good and perfect gifts, who of thy wise providence hast appointed divers Orders in thy Church; Give thy grace, we beseech thee, to thy servant, to whom the charge of this Congregation is now committed; and so replenish him with the truth of thy doctrine, and endue him with innocency of life, that he may faithfully serve before thee, to the glory of thy great Name, and the benefit of thy holy Church; through Jesus Christ, our only Mediator and Redeemer. *Amen.*

O HOLY Jesus, who hast purchased to thyself an universal Church, and hast promised to be with the Ministers of Apostolic Succession to the end of the world; Be graciously pleased to bless the ministry and service of him who is now appointed to offer the sacrifices of prayer and praise to thee in this house, which is called by thy Name. May the words of his mouth, and the meditation of his heart, be alway acceptable in thysight, O Lord, our strength and our Redeemer. *Amen.*

O GOD, Holy Ghost, Sanctifier of the faithful, visit, we pray thee, this Congregation with thy love and favour; enlighten their minds more and more with the light of the everlasting Gospel; graft in their hearts a love of the truth; increase in them true religion; nourish them with all goodness; and of thy great mercy keep them in the same, O blessed Spirit, whom, with the Father and the Son together, we worship and glorify as one God, world without end. *Amen.*

Office of Institution

Benediction.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

¶ *Then shall the Instituted Minister kneel at the Altar, to present his supplication for himself, in this form.*

O LORD my God, I am not worthy that thou shouldest come under my roof; yet thou hast honoured thy servant with appointing him to stand in thy House, and to serve at thy holy Altar. To thee and to thy service I devote myself, body, soul, and spirit, with all their powers and faculties. Fill my memory with the words of thy Law; enlighten my understanding with the illumination of the Holy Ghost; and may all the wishes and desires of my will centre in what thou hast commanded. And, to make me instrumental in promoting the salvation of the people now committed to my charge, grant that I may faithfully administer thy holy Sacraments, and by my life and doctrine set forth thy true and lively Word. Be ever with me in the performance of all the duties of my ministry: in prayer, to quicken my devotion; in praises, to heighten my love and gratitude; and in preaching, to give a readiness of thought and expression suitable to the clearness and excellency of thy holy Word. Grant this for the sake of Jesus Christ thy Son our Saviour.

¶ *The Instituted Minister, standing up, shall say,*

The Lord be with you.
Answer. And with thy spirit.

Office of Institution

Let us pray.

○ ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone; Grant that, by the operation of the Holy Ghost, all Christians may be so joined together in unity of spirit, and in the bond of peace, that they may be an holy temple acceptable unto thee. And especially to this Congregation present, give the abundance of thy grace; that with one heart they may desire the prosperity of thy holy Apostolic Church, and with one mouth may profess the faith once delivered to the Saints. Defend them from the sins of heresy and schism; let not the foot of pride come nigh to hurt them, nor the hand of the ungodly to cast them down. And grant that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve thee in all godly quietness; that so they may walk in the ways of truth and peace, and at last be numbered with thy Saints in glory everlasting; through the merits of the same thy blessed Son Jesus Christ, the gracious Bishop and Shepherd of our souls, who liveth and reigneth with thee and the same Holy Ghost, one God, world without end. *Amen.*

¶ *Then shall follow the Sermon. And after that, if there be a Communion, the Instituted Minister shall proceed to that Service, and to administer the holy Eucharist to his Congregation; and after the Benediction, (which he shall always pronounce,) the Wardens, Vestry, and others, shall salute and welcome him, bidding him God-speed.*

¶ *When the Bishop of the Diocese is present at the Institution of a Minister, he shall make to him the address, as prescribed in this Office in the form of a letter.*

A Catechism



A Catechism

that is to say, an Instruction,
to be Learned by Every Person before he
be brought to be Confirmed
by the Bishop.

QUESTION. What is your Name?

Answer. N. or N. N.

Question. Who gave you this Name?

Answer. My Sponsors in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then for you?

Answer. They did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?

Answer. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

Catechist. Rehearse the Articles of thy Belief.

Answer. I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and

A Catechism

The term 'catechism' is derived from a Greek word meaning 'to instruct by word of mouth.' Related to it is the word 'catechumen,' used in the Church since the earliest times to denote a person undergoing instruction and preparation for Baptism. Specific reference to the practice in apostolic days may be found in Gal. vi.6. In the early Church the method of catechizing was in the form of lectures, usually based on the Creed, but generally including instruction in Christian ethics and the meaning of the sacraments. The course normally lasted three years, with intensive preparation during Lent for the candidates to be baptized at Easter. The Bishop, or one authorized as his deputy, was responsible for the Lenten series of instructions.

The ancient disciplines of the catechuminate disappeared in the West after the fifth century, when the adoption of infant baptism and confirmation at an early age became the normative practice of the Church. Repeated efforts were made by the medieval Church, however, through synodical or episcopal injunctions and decrees, to require the parish clergy to give regular instruction to their people in the Creed, the Commandments, and the Lord's Prayer. Numerous examples of such expositions for the guidance of the clergy have come down to us, both in Latin and in the vernacular, but there was no official draft of a 'catechism' put forth in medieval times for liturgical use. As early as the ninth century the question and answer form of instruction made its appearance, but it was not until the period of the Reformation that this particular method became normative. Both Protestant and Catholic leaders found it an invaluable means for inculcating their respective tenets and doctrines. Luther's *Smaller Catechism*, published in 1529, was the principal model followed by the Reformers. It was designed especially for children preparing for Confirmation, which in Lutheran practice was deferred until they reached the age of discretion.

In England royal injunctions were issued in 1536 and 1538 by Henry VIII, and again in 1547 by Edward VI, directing the clergy to teach the people, on every Sunday and holy day, the Lord's Prayer, the Creed, and the Ten Commandments, sentence by sentence, 'till they have learned the whole.' Marshall's *Primer* (1534) had already in-

A Catechism

buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

Question. What dost thou chiefly learn in these Articles of thy Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

Thirdly, in God the Holy Ghost, who sanctifieth me, and all the people of God.

Question. You said that your Sponsors did promise for you, that you should keep God's Commandments. Tell me how many there are?

Answer. Ten.

Question. Which are they?

Answer. The same which God spake in the twentieth Chapter of Exodus, saying, I am the LORD thy God, who brought thee out of the land of Eygpt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

III. Thou shalt not take the Name of the LORD thy God

cluded a dialogue exposition of the Creed and Commandments, and much of its material was taken up and expanded in the instructions of the *Bishops' Book* (1537) and the *King's Book* (1543), the latter having been deliberated upon by Convocation and approved by Parliament. From these three sources material was at hand for a draft of an official Catechism of the English Church, which duly made its appearance in the first Prayer Book of 1549. This Catechism, substantially the same as the present one down to the questions on the sacraments (pp. 581ff.), was placed immediately before the Confirmation Office. The Bishop, or someone appointed by him, was directed to examine those brought to him for Confirmation with respect to their knowledge of the Catechism before he proceeded to the laying on of hands. The parish parson was enjoined to devote half an hour before Evensong, once every six weeks at least, on Sundays and holy days, to public instruction and examination of the children of his parish in some part of the Catechism. Only when a child could say 'the Articles of their faith, the Lord's Prayer, and the Ten Commandments' was he to be presented to the Bishop for Confirmation.

The Prayer Book Catechism is much shorter and more succinct than those put forth by the Continental Protestant Reformers or the Roman Catholic Catechism issued by the Council of Trent in 1566. Its authorship is unknown, but Cranmer certainly had a hand in it. A longer Catechism, designed for use in schools, was published by royal authority in Latin and English in 1553—a work commonly ascribed to Bishop John Ponet of Winchester (1551-3)—but the accession of Queen Mary prevented its having any extensive trial use. It served, however, as a basis for a new *Larger Catechism* drawn up in Elizabeth's reign by Alexander Nowell, the Dean of St. Paul's, London. This work was approved, but not formally sanctioned, by the Bishops in 1563, though it remained unpublished until 1570. Nowell also produced a *Middle Catechism* and a *Smaller Catechism*, the latter little different from the Prayer Book form.

The concluding part of the Catechism, the questions and answers concerning the sacraments, was added in 1604 after the Hampton Court Conference, as one of the concessions made to the Puritans, who desired a fuller and more comprehensive version. Church authorities in turn wanted to achieve greater uniformity in the use of the Catechism, since many of the longer catechisms of the Continental Reformers had been popular with teachers up to this time. The new

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in vain; for the LORD will not hold him guiltless, that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother; that thy days may be long in the land which the LORD thy God giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question. What dost thou chiefly learn by these Commandments?

Answer. I learn two things; my duty towards God, and my duty towards my Neighbour.

Question. What is thy duty towards God?

Answer. My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength: To worship him, to give him thanks: To put my whole trust in him, to call upon him: To honour his holy Name and his Word: And to serve him truly all the days of my life.

Question. What is thy duty towards thy Neighbour?

Answer. My duty towards my Neighbour is To love

section was put together by John Overall, a successor of Nowell in the Deanship of St. Paul's, who largely used Nowell's work for the additional material. The fifty-ninth Canon passed by Convocation in 1604 made a slight alteration in the time appointed for instruction in the Catechism: namely, it should be after the second lesson at Evening Prayer. The enlarged Catechism and the new rubrical direction were included in the 1662 Book. (The American Book has always left the time and occasion of catechizing to the minister's discretion.)

In 1887 the Lower House of Convocation approved further additions to the Catechism, dealing with the Church and the Ministry. These were never officially authorized, but they served our American revisers of 1928 as a basis for the new material in the Offices of Instruction. For a commentary on the content of the Catechism, see these Offices, pages 283-95.

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him as myself, and to do to all men as I would they should do unto me: To love, honour, and succour my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters: To hurt nobody by word or deed: To be true and just in all my dealings: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; But to learn and labour truly to get mine own living, And to do my duty in that state of life unto which it shall please God to call me.

Catechist. My good Child, know this; that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer. Our Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. Amen.

Question. What desirest thou of God in this Prayer?

Answer. I desire my Lord God, our heavenly Father, who is the giver of all goodness, to send his grace unto me, and to all people; that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that are needful both for our souls and bodies; and that he will be merciful unto us, and forgive us our sins; and that it will please him to

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save and defend us in all dangers both of soul and body; and that he will keep us from all sin and wickedness, and from our spiritual enemy, and from everlasting death. And this I trust he will do of his mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen, So be it.

Question. How many Sacraments hath Christ ordained in his Church?

Answer. Two only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What meanest thou by this word *Sacrament*?

Answer. I mean 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.

Question. How many parts are there in a Sacrament?

Answer. Two; the outward visible sign, and the inward spiritual grace.

Question. What is the outward visible sign or form in Baptism?

Answer. Water; wherein the person is baptized, In the Name of the Father, and of the Son, and of the Holy Ghost.

Question. What is the inward and spiritual grace?

Answer. A death unto sin, and a new birth unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.

Question. Why then are Infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

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Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers thereby?

Answer. The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and be in charity with all men.

¶ *The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine so many Children of his Parish, sent unto him, as he shall think convenient, in some part of this Catechism.*

¶ *And all Fathers, Mothers, Masters, and Mistresses, shall cause their Children, Servants, and Apprentices, who have not learned their Catechism, to come to the Church at the time appointed, and obediently to hear and to be ordered by the Minister, until such time as they have learned all that is here appointed for them to learn.*

¶ *So soon as Children are come to a competent age, and can say the*

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Creed, the Lord's Prayer, and the Ten Commandments, and can answer to the other questions of this short Catechism, they shall be brought to the Bishop.

¶ *And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Minister of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the Names of all such Persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed.*

Family Prayer

Forms of Prayer to be used in Families
With Additional Prayers



Forms of Prayer to be used in Families

MORNING PRAYER.

¶ *The Master or Mistress having called together as many of the Family as can conveniently be present, let one of them, or any other who may be appointed, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Here may follow the Collect for the day.*

*Acknowledgment of God's Mercy and Preservation,
especially through the Night past.*

ALMIGHTY and everlasting God, in whom we live and move and have our being; We, thy needy creatures, render thee our humble praises, for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of the past night. For these thy mercies, we bless and magnify thy glorious Name; humbly beseeching thee to accept this our morning sacrifice of praise and thanksgiving; for his sake who lay down in the grave, and rose again for us, thy Son our Saviour Jesus Christ. *Amen.*

Family Prayer

The 'Forms of Prayer to be used in Families' was introduced into the American Book of 1789 and placed immediately before the Psalter. The 1928 revision removed the section to the Appendix and enlarged it with twenty-five additional prayers. No other Anglican Prayer Book had this feature until the Canadian revision of 1922 added a section of Family Prayers; the contents, however, are different from our own.

These prayers were composed by Edmund Gibson while he was rector of Lambeth, and published in 1705 as *Family Devotion: or a Plain Exhortation to Morning and Evening Prayer in Families*. They were in large measure based upon a set of prayers Archbishop John Tillotson of Canterbury (1691-4) drew up for the private use of William III. Gibson became Bishop of London in 1723, and in this capacity he had ecclesiastical jurisdiction over the Church in the American colonies until his death in 1748. He was one of the most influential prelates of his time (the year before his death he was offered the Archbishopric of Canterbury, but declined), a fearless and outspoken foe against the vices of his day. A friend of the Wesleys, though not of the 'enthusiasm' of their evangelistic movement, he was a diligent and faithful pastor and had particular concern for the conversion of Negroes on the colonial plantations. Though he wrote on an extraordinary variety of subjects, his little book of family devotions was especially popular—by 1750 it had gone into its eighteenth edition. In the colonies, where the Society for the Propagation of the Gospel promoted its distribution, it met a very real need, since many families of church people were cut off from regular participation in 'Common Prayer,' either because they lived too far from a parish church or the parish was lacking in a due and constant supply of ministers.

Both in style and in content these prayers are the finest contribution of eighteenth-century piety to the Prayer Book. Phrases from the Bible and the Prayer Book are subtly interwoven into the flow of their serene, but no less searching eloquence. They are a free paraphrase and commentary upon the constant elements of the Daily Offices—penitence, supplication, and thanksgiving—combining with consummate art deep personal feeling and apt expression of corporate

Family Prayer

Dedication of Soul and Body to God's Service, with a Resolution to be growing daily in Goodness.

AND since it is of thy mercy, O gracious Father, that another day is added to our lives; We here dedicate both our souls and our bodies to thee and thy service, in a sober, righteous, and godly life: in which resolution, do thou, O merciful God, confirm and strengthen us; that, as we grow in age, we may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. *Amen.*

Prayer for Grace to enable us to perform that Resolution.

BUT, O God, who knowest the weakness and corruption of our nature, and the manifold temptations which we daily meet with; We humbly beseech thee to have compassion on our infirmities, and to give us the constant assistance of thy Holy Spirit; that we may be effectually restrained from sin, and incited to our duty. Imprint upon our hearts such a dread of thy judgments, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. And, above all, keep in our minds a lively remembrance of that great day, in which we must give a strict account of our thoughts, words, and actions to him whom thou hast appointed the Judge of quick and dead, thy Son Jesus Christ our Lord. *Amen.*

For Grace to guide and keep us the following Day, and for God's Blessing on the business of the Same.

IN particular, we implore thy grace and protection for the ensuing day. Keep us temperate in all things, and diligent in our several callings. Grant us patience under our afflictions. Give us grace to be just and upright in all our dealings; quiet and peaceable; full of compassion; and ready to do good to all men, according to our abilities and oppor-

love and need. The sequence of thought in the two services is natural and appropriate. The Morning Office begins with a simple act of praise and adoration and then passes to anticipations of the coming day's work and service, offering self-dedication to live according to God's will and beseeching grace and help to meet difficulties and temptations. The Evening Office reviews in penitence our failures to live up to our resolutions; remembers all those who, directly or indirectly, have labored with us in the common, daily tasks; joins thanksgivings for all the benefits we have enjoyed from God's provident hand; and concludes with a brief plea for protection and refreshment during the coming night in preparation for another day.

In Bishop Gibson's form the Lord's Prayer was placed at the end of each set of prayers, before the final Grace, and thus served as a fitting climax. The Prayer Book order introduces the Lord's Prayer abruptly without preparation or bidding at the beginning of the prayers, probably because of the prior position it has in the order of the Daily Offices. The rubric suggesting the use of the Collect of the Day after the Lord's Prayer, just as in the Daily Offices, was added in the 1928 revision and is analogous to a similar provision in the Canadian Book of 1922.

Family Prayer

tunities. Direct us in all our ways. Defend us from all dangers and adversities; and be graciously pleased to take us, and all who are dear to us, under thy fatherly care and protection. These things, and whatever else thou shalt see to be necessary and convenient to us, we humbly beg, through the merits and mediation of thy Son Jesus Christ, our Lord and Saviour. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

EVENING PRAYER.

¶ *The Family being together, a little before bed-time, let the Master or Mistress, or any other who may be appointed, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

¶ *Here may follow the Collect for the day.*

Confession of Sins, with a Prayer for Contrition and Pardon.

MOST merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; We come before thee in an humble sense of our own unworthiness, acknowledging our manifold transgressions of thy righteous laws.* But, O gracious Father, who desirest not the death of a sinner, look upon

* *Here let him who reads make a short pause, that every one may secretly confess the sins and failings of that day.*

Family Prayer

us, we beseech thee, in mercy, and forgive us all our transgressions. Make us deeply sensible of the great evil of them; and work in us an hearty contrition; that we may obtain forgiveness at thy hands, who art ever ready to receive humble and penitent sinners; for the sake of thy Son Jesus Christ, our only Saviour and Redeemer. *Amen.*

Prayer for Grace to reform and grow Better.

AND lest, through our own frailty, or the temptations which encompass us, we be drawn again into sin, vouchsafe us, we beseech thee, the direction and assistance of thy Holy Spirit. Reform whatever is amiss in the temper and disposition of our souls; that no unclean thoughts, unlawful designs, or inordinate desires, may rest there. Purge our hearts from envy, hatred, and malice; that we may never suffer the sun to go down upon our wrath; but may always go to our rest in peace, charity, and good-will, with a conscience void of offence towards thee, and towards men; that so we may be preserved pure and blameless, unto the coming of our Lord and Saviour Jesus Christ. *Amen.*

The Intercession.

AND accept, O Lord, our intercessions for all mankind. Let the light of thy Gospel shine upon all nations; and may as many as have received it, live as becomes it. Be gracious unto thy Church; and grant that every member of the same, in his vocation and ministry, may serve thee faithfully. Bless all in authority over us; and so rule their hearts and strengthen their hands, that they may punish wickedness and vice, and maintain thy true religion and virtue. Send down thy blessings, temporal and spiritual, upon all our relations, friends, and neighbours. Reward all who have done us good, and pardon all those who have done or wish us evil, and give them repentance and better

Family Prayer

minds. Be merciful to all who are in any trouble; and do thou, the God of pity, administer to them according to their several necessities; for his sake who went about doing good, thy Son our Saviour Jesus Christ. *Amen.*

The Thanksgiving.

TO our prayers, O Lord, we join our unfeigned thanks for all thy mercies; for our being, our reason, and all other endowments and faculties of soul and body; for our health, friends, food, and raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thy only Son into the world, to redeem us from sin and eternal death, and in giving us the knowledge and sense of our duty towards thee. We bless thee for thy patience with us, notwithstanding our many and great provocations; for all the directions, assistances, and comforts of thy Holy Spirit; for thy continual care and watchful providence over us through the whole course of our lives; and particularly for the mercies and benefits of the past day; beseeching thee to continue these thy blessings to us, and to give us grace to show our thankfulness in a sincere obedience to his laws, through whose merits and intercession we received them all, thy Son our Saviour Jesus Christ. *Amen.*

Prayer for God's Protection through the Night following.

IN particular, we beseech thee to continue thy gracious protection to us this night. Defend us from all dangers and mischiefs, and from the fear of them; that we may enjoy such refreshing sleep as may fit us for the duties of the coming day. And grant us grace always to live in such a state that we may never be afraid to die; so that, living and dying, we may be thine, through the merits and satisfaction of thy Son Christ Jesus, in whose Name we offer up these our imperfect prayers. *Amen.*

Family Prayer

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *On Sundays, and on other days when it may be convenient, it will be proper to begin with a Chapter, or part of a Chapter, from the New Testament.*

A SHORTER FORM.

MORNING.

¶ *After the reading of a brief portion of Holy Scripture, let the Head of the Household, or some other member of the family, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

OUR LORD, our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day; Defend us in the same with thy mighty power; and grant that this day we fall into no sin, neither run into any kind of danger; but that all our doings, being ordered by thy governance, may be righteous in thy sight; through Jesus Christ our Lord. *Amen.*

¶ *Here may be added any special Prayers.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Family Prayer

EVENING.

¶ *After the reading of a brief portion of Holy Scripture, let the Head of the Household, or some other member of the family, say as followeth, all kneeling, and repeating with him the Lord's Prayer.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

LIGHTEN our darkness, we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night; for the love of thy only Son, our Saviour, Jesus Christ. *Amen.*

¶ *Here may be added any special Prayers.*

THE Lord bless us and keep us. The Lord make his face to shine upon us, and be gracious unto us. The Lord lift up his countenance upon us, and give us peace, this night and evermore. *Amen.*

A SHORTER FORM

The speed and haste of modern life, pressing with particular force on the family circle, doubtless induced the 1928 revisers to provide this minimum form of family devotions, drawn from the Daily Offices. The portion of Scripture with which the service begins should normally be one of the lessons appointed in the lectionary (pp. xff.), or possibly the Epistle or Gospel for the day. After the habit of daily family prayers has been well established by the use of these brief forms, the family may well desire to enlarge them by other materials from the Daily Offices and thus come more and more to participate fully in the daily, corporate prayers of the whole Church. Notice that in the evening form a slight variation is provided by the substitution of the Blessing (Num. vi.24-6) for the Grace (2 Cor. xiii.14).

Family Prayer

ADDITIONAL PRAYERS.

For the Spirit of Prayer.

O ALMIGHTY God, who pourest out on all who desire it, the spirit of grace and of supplication; Deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind, that with stedfast thoughts and kindled affections, we may worship thee in spirit and in truth; through Jesus Christ our Lord. *Amen.*

In the Morning.

O GOD, the King eternal, who dividest the day from the darkness, and turnest the shadow of death into the morning; Drive far off from us all wrong desires, incline our hearts to keep thy law, and guide our feet into the way of peace; that having done thy will with cheerfulness while it was day, we may, when the night cometh, rejoice to give thee thanks; through Jesus Christ our Lord. *Amen.*

ALMIGHTY God, who alone gavest us the breath of life, and alone canst keep alive in us the holy desires thou dost impart; We beseech thee, for thy compassion's sake, to sanctify all our thoughts and endeavours; that we may neither begin an action without a pure intention nor continue it without thy blessing. And grant that, having the eyes of the mind opened to behold things invisible and unseen, we may in heart be inspired by thy wisdom, and in work be upheld by thy strength, and in the end be accepted of thee as thy faithful servants; through Jesus Christ our Saviour. *Amen.*

At Night.

O LORD, support us all the day long, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our work is

ADDITIONAL PRAYERS

All of these additional prayers were added to the Prayer Book in the 1928 revision. Though some of them are distinctly personal or serviceable only in intimate groups such as the family, many of them are useful supplements to the materials afforded in the occasional Prayers and Thanksgivings, beginning on page 35. The first six concern the spirit and occasions of worship; the next five, various spiritual graces. Then follow eight intercessions for persons near and dear to us and four for our common life in society. Two table blessings conclude this section.

For the Spirit of Prayer. This Collect, which links so aptly an Old Testament phrase (Zech. xii.10) with a New Testament phrase (John iv.23), was composed by the Rev. William Bright, Regius Professor of Ecclesiastical History and Canon of Christ Church, Oxford, 1868-1901. In 1861 there appeared the first edition of his *Ancient Collects*, a collection of fine translations of prayers from ancient Sacramentaries, to which were appended a few original collects by Bright based upon these ancient models. This Collect is the first one in this appendix. The 1928 revisers, for some inexplicable reason, omitted the opening clause: 'from whom every good prayer cometh' (cf. James i.17). The Collect teaches us that true prayer, prayer that is a gift of God and acceptable to Him, is both a loving aspiration of the heart and a deliberate and conscious intent of the mind.

In the Morning. The first of these prayers, in collect form, was composed by the Rev. Dr. William Reed Huntington and appeared in his *Materia Ritualis* (1882). He called it a cento of phrases from the Collects translated by William Bright, but its ultimate source is obviously the morning Gospel canticle, the *Benedictus*. The second prayer (slightly revised) is by the Rev. Dr. Rowland Williams (1817-70), a distinguished theologian and Biblical scholar of the Church of England. It appeared in a collection of his devotions published by his widow two years after his death, and entitled *Psalms and Litanies, Counsels and Collects, for Devout Persons*. This prayer is an expanded paraphrase of the Collect for the Fourth Sunday after Trinity.

Family Prayer

done. Then in thy mercy grant us a safe lodging, and a holy rest, and peace at the last. *Amen.*

○ GOD, who art the life of mortal men, the light of the faithful, the strength of those who labour, and the repose of the dead; We thank thee for the timely blessings of the day, and humbly supplicate thy merciful protection all this night. Bring us, we beseech thee, in safety to the morning hours; through him who died for us and rose again, thy Son, our Saviour Jesus Christ. *Amen.*

Sunday Morning.

○ GOD, who makest us glad with the weekly remembrance of the glorious resurrection of thy Son our Lord; Vouchsafe us this day such blessing through our worship of thee, that the days to come may be spent in thy service; through the same Jesus Christ our Lord. *Amen.*

For Quiet Confidence.

○ GOD of peace, who hast taught us that in returning and rest we shall be saved, in quietness and in confidence shall be our strength; By the might of thy Spirit lift us, we pray thee, to thy presence, where we may be still and know that thou art God; through Jesus Christ our Lord. *Amen.*

For Guidance.

○ GOD, by whom the meek are guided in judgment, and light riseth up in darkness for the godly; Grant us, in all our doubts and uncertainties, the grace to ask what thou wouldest have us to do, that the Spirit of Wisdom may save us from all false choices, and that in thy light we may see light, and in thy straight path may not stumble; through Jesus Christ our Lord. *Amen.*

At Night. The Rev. George W. Douglas put together the first of these prayers from several phrases drawn from two sermons of John Henry Newman, preached in 1842 and 1843 respectively (see his *Sermons on Subjects of the Day*, nos. i and xx). Another version of it, including the clause often heard but not original to Newman, 'of this troublous life' inserted after 'all the day long,' may be found in the English Proposed Book of 1928. The second prayer is another cento of phrases from William Bright's translations of *Ancient Collects*, composed by the Rev. Dr. William Reed Huntington for his *Materia Ritualis*.

Sunday Morning. This is one of William Bright's original compositions, but the 1928 revisers altered his wording, which read, 'vouchsafe us this day such a blessing through Thy worship, that the days which follow it may be spent in Thy favour.' It is intended to be a private devotion preparatory to the fulfillment of the Christian's 'bounden duty . . . to worship God every Sunday in his Church' (see p. 291).

For Quiet Confidence. A collect of this character fills a real need of anxious spirits living in the restless and troubled days of our modern world. It has a steadying force. The author is the Rev. John W. Suter, Jr., custodian of the Standard Book of Common Prayer. It is based on Isaiah xxx.15 and Psalm xlv.10.

For Guidance. The inspiration of this Collect, another original composition of William Bright, is Psalm xxv.8. The 'Spirit of Wisdom' recalls Isaiah xi.2, and other phrases are taken from Psalm xxxvi.9 and Jer. xxxi.9. Above all the Collect reminds us of our Lord's own personal prayers to His Father; so likewise we should pray not merely that we may know God's will for us, but also that we may have grace and strength to live and act accordingly.

Family Prayer

For Trustfulness.

O MOST loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us; Preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy Son, Jesus Christ our Lord. *Amen.*

O HEAVENLY Father, thou understandest all thy children; through thy gift of faith we bring our perplexities to the light of thy wisdom, and receive the blessed encouragement of thy sympathy, and a clearer knowledge of thy will. Glory be to thee for all thy gracious gifts. *Amen.*

For Joy in God's Creation.

O HEAVENLY Father, who hast filled the world with beauty; Open, we beseech thee, our eyes to behold thy gracious hand in all thy works; that rejoicing in thy whole creation, we may learn to serve thee with gladness; for the sake of him by whom all things were made, thy Son, Jesus Christ our Lord. *Amen.*

For the Children.

ALmighty God, heavenly Father, who hast blessed us with the joy and care of children; Give us light and strength so to train them, that they may love whatsoever things are true and pure and lovely and of good report, following the example of their Saviour Jesus Christ. *Amen.*

For the Absent.

O GOD, whose fatherly care reacheth to the uttermost parts of the earth; We humbly beseech thee gra-

For Trustfulness. The first of these two prayers is by William Bright. The preamble is a group of Biblical phrases from 1 Tim. ii.1, Phil. iii.8, and 1 Pet. v.7. Anxiety about our future and what may happen to us is the very antithesis of faith, which is essentially trust and confidence in God's love and care for us. Our Lord taught us not to be anxious for the morrow (Matt. vi.25-34), and in His own life of entire devotion and obedience He left us an example of unfailing trust in God, even through bitter anguish, suffering, and death. Thus He manifested to us the 'light' of immortal love ever shining behind and through the 'clouds of this mortal life' (cf. 1 John iv.7-21).

The second prayer is by the Very Rev. Dr. John W. Suter, Jr. It is closely akin in spirit to the Collect 'For Guidance,' but is set in a form of adoration rather than of petition, a welcome variation from the customary expression of our prayers.

For Joy in God's Creation. This Collect is also by the Rev. John W. Suter, Jr. It suggests at once the *Venite* and the *Jubilate*. It is also closely parallel to the Collect for Monday in Easter Week (see p. 166) by Dr. Suter, Sr. The final oblation recalls Col. i.16.

For the Children. Dr. Suter, Jr., based this Collect on a much longer prayer compiled by the late Rev. William Austin Smith of Springfield, Massachusetts; it is based on Phil. iv.8. Other prayers for children composed by Dr. Suter will be found on pages 42-3.

For the Absent. The author of this prayer is unknown. The earliest form of it that has been found occurs in *An Order of Family Prayer* (1845), compiled by the Rt. Rev. Jonathan Mayhew Wainwright, provisional Bishop of New York, 1852-4. The inspiration of the prayer is doubtless Psalm cxxxix.7-9. During the Second World War this prayer and the one following it were used constantly and filled a real need in our corporate devotions, no less than our private.

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ciously to behold and bless those whom we love, now absent from us. Defend them from all dangers of soul and body; and grant that both they and we, drawing nearer to thee, may be bound together by thy love in the communion of thy Holy Spirit, and in the fellowship of thy saints; through Jesus Christ our Lord. *Amen.*

For Those We Love.

ALMIGHTY God, we entrust all who are dear to us to thy never-failing care and love, for this life and the life to come; knowing that thou art doing for them better things than we can desire or pray for; through Jesus Christ our Lord. *Amen.*

For the Recovery of a Sick Person.

OMERCIFUL God, giver of life and health; Bless, we pray thee, thy servant, [N.], and those who administer to *him* of thy healing gifts; that *he* may be restored to health of body and of mind; through Jesus Christ our Lord. *Amen.*

For One about to undergo an Operation.

ALMIGHTY God our heavenly Father, we beseech thee graciously to comfort thy servant in *his* suffering, and to bless the means made use of for *his* cure. Fill *his* heart with confidence, that though *he* be sometime afraid, *he* yet may put *his* trust in thee; through Jesus Christ our Lord. *Amen.*

For a Birthday.

WATCH over thy child, O Lord, as *his* days increase; bless and guide *him* wherever *he* may be, keeping *him* unspotted from the world. Strengthen *him* when *he* stands; comfort *him* when discouraged or sorrowful; raise

For Those We Love. This prayer has gone through several revisions. Its earliest form is found in *Family Prayers and Bible Readings* (London, 1876), whence it passed to Addison and Suter's *Book of Offices and Prayers* (1st ed., 1896). It was revised by Bishop Charles Lewis Slattery for inclusion in his *Prayers for Private and Family Use*, which he published in 1922, while Rector of Grace Church, New York City, and shortly before his election as Bishop Coadjutor of Massachusetts. The 1928 Revision Commission, of which Bishop Slattery became chairman, made many more alterations. The final phrase of the prayer recalls the opening phrases of the Collect for the Twelfth Sunday after Trinity.

For the Recovery of a Sick Person. This Collect is a condensed form of a prayer by Bishop John Dowden of Edinburgh (1886-1910), which was included in the Scottish Book of 1912. It is characteristic of modern prayers for the sick that they remember not only the one who is ill, but also those who minister 'healing gifts' whether of the body or the soul.

For One about to undergo an Operation. This prayer was the work of the 1928 Revision Commission. It is similar in thought to the preceding prayer, but adds with a deft stroke a concluding phrase from Psalm lvi.3.

For a Birthday. This prayer is condensed from the Groton School Graduates' Prayer, written by William Amory Gardner (d. 1930), a layman, and one of the founders as well as one of the original members of the faculty of the School. It cites James i.27 and Phil. iv.7 and also a few phrases from the Litany.

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him up if *he* fall; and in *his* heart may thy peace which passeth understanding abide all the days of *his* life; through Jesus Christ our Lord. *Amen.*

For an Anniversary of One Departed.

ALMIGHTY God, we remember this day before thee thy faithful servant [N.], and we pray thee that, having opened to *him* the gates of larger life, thou wilt receive *him* more and more into thy joyful service; that *he* may win, with thee and thy servants everywhere, the eternal victory; through Jesus Christ our Lord. *Amen.*

For Those in Mental Darkness.

O HEAVENLY Father, we beseech thee to have mercy upon all thy children who are living in mental darkness. Restore them to strength of mind and cheerfulness of spirit, and give them health and peace; through Jesus Christ our Lord. *Amen.*

For a Blessing on the Families of the Land.

ALMIGHTY God, our heavenly Father, who settest the solitary in families; We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so enkindle fervent charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. *Amen.*

For an Anniversary of One Departed. In his collection of *Prayers for Private and Family Use* (1922) Bishop Charles Lewis Slattery included this prayer which he had written and published in 1917 in the leaflet of his parish, Grace Church, New York, under the caption: 'For Our Warriors.' The Prayer Book form is shorter than the original. The thought of 'growth' in service in the life beyond is characteristic of the American Book's prayers for the departed.

For Those in Mental Darkness. This prayer was included because of the thoughtfulness of a lay woman, Mrs. (or Miss) M. L. Ashley of Montclair, New Jersey, who wrote to the Revision Commission her sentiment that it would be wrong not to have a prayer for the insane in the Book, since all who can 'pray for themselves are remembered.' It is thought that Bishop Charles Lewis Slattery composed this intercession.

For a Blessing on the Families of the Land. This is a slightly altered version of a prayer of Bishop Frederick Dan Huntington of Central New York (1869-1904), which was printed in *The Book Annexed* (1883) but failed to be included in the 1892 revision. It is a fine cento of Biblical phrases. The preamble comes from Psalm lxviii.6 (Authorized Version); the deprecation is based on Heb. xii.15 and Gal. v.26; the graces besought follow the list of 2 Pet. i.5-6; and the concluding clauses recall Gen. ii.24 and Mal. iv.6. This prayer has become all the more needed in recent years because of the increasing assaults of our modern age on the stability of family life.

Family Prayer

For all Poor, Homeless, and Neglected Folk.

O GOD, Almighty and merciful, who healest those that are broken in heart, and turnest the sadness of the sorrowful to joy; Let thy fatherly goodness be upon all that thou hast made. Remember in pity such as are this day destitute, homeless, or forgotten of their fellow-men. Bless the congregation of thy poor. Uplift those who are cast down. Mightily befriend innocent sufferers, and sanctify to them the endurance of their wrongs. Cheer with hope all discouraged and unhappy people, and by thy heavenly grace preserve from falling those whose penury tempteth them to sin; though they be troubled on every side, suffer them not to be distressed; though they be perplexed, save them from despair. Grant this, O Lord, for the love of him, who for our sakes became poor, thy Son, our Saviour Jesus Christ. *Amen.*

For Faithfulness in the Use of this World's Goods.

ALMIGHTY God, whose loving hand hath given us all that we possess; Grant us grace that we may honour thee with our substance, and remembering the account which we must one day give, may be faithful stewards of thy bounty; through Jesus Christ our Lord. *Amen.*

A General Intercession.

O GOD, at whose word man goeth forth to his work and to his labour until the evening; Be merciful to all whose duties are difficult or burdensome, and comfort them concerning their toil. Shield from bodily accident and harm the workmen at their work. Protect the efforts of sober and honest industry, and suffer not the hire of the labourers to be kept back by fraud. Incline the heart of employers and of those whom they employ to mutual forbearance,

For all Poor, Homeless, and Neglected Folk. This prayer, made famous by President F. D. Roosevelt as 'the Forgotten Man's Prayer,' was first published in *The Book Annexed* (1883). It was originally intended, of course, to arouse the conscience of the Church to the appalling slum conditions and poverty of many of our people, in the days before social legislation and social work had become accepted as a civic as well as a religious responsibility. The depression years of the 1930's gave it new meaning and new direction. As it stands the prayer might lend itself to the mistaken notion that penury is a condition of life that some unfortunate people should bear patiently and without complaint, but a reference to Psalm lxxiv, from which the phrase 'congregation of thy poor' (vs. 20) is taken, will quickly dispel any such misconception. It is a burden to Christian conscience that in God's world of plenty and abundance any of His creatures should suffer want and destitution by reason of selfish and unjust policies in the economic organization of men and nations. The author of this prayer is unknown, but its subtle interweaving of Biblical words with Biblical quotations suggests that it may have been composed by one of the two Huntingtons, Frederick Dan or William Reed, both of whom contributed so richly to the 'social concern' of our corporate prayer. The preamble is from Psalm cxlvii.3 and John xvi.20; the final intercession is from 2 Cor. iv.8.

For Faithfulness in the Use of this World's Goods. This is a revised form of a prayer 'For the Rich,' which appeared in a *Book of Offices* issued by General Convention in 1889. Its source of inspiration is the Parable of the Unjust Steward (Luke xvi.1ff.). It is the clearest statement in the Prayer Book of the Christian ethic regarding property: in the sight of God we are entrusted stewards, not owners of all that we possess.

A General Intercession. The Rev. Dr. William Reed Huntington, in his *Materia Ritualis*, said that he composed this prayer of phrases drawn from William Bright, Rowland Williams, and Jeremy Taylor. The opening phrase is from Psalm civ.23; the closing petition is a quotation of Psalm lxxix.12. The prayer is a fine companion piece to the intercession 'For Our Country' (p. 36), composed by Dr. Huntington's friend, the Rev. G. L. Locke, at about the same time. It also supplements, with more modern themes, the petitions of the Litany,

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fairness, and good-will. Give the spirit of governance and of a sound mind to all in places of authority. Bless all those who labour in works of mercy or in schools of good learning. Care for all aged persons, and all little children, the sick and the afflicted, and those who travel by land or by sea. Remember all who by reason of weakness are overtasked, or because of poverty are forgotten. Let the sorrowful sighing of the prisoners come before thee; and according to the greatness of thy power, preserve thou those that are appointed to die. Give ear unto our prayer, O merciful and gracious Father, for the love of thy dear Son, our Saviour Jesus Christ. *Amen.*

Grace before Meat.

BLESS, O Father, thy gifts to our use and us to thy service; for Christ's sake. *Amen.*

GIVE us grateful hearts, our Father, for all thy mercies, and make us mindful of the needs of others; through Jesus Christ our Lord. *Amen.*

especially in its intercessions for industrial laborers and managers, social workers and teachers. In some particulars this intercession betrays the conditions of labor in the latter part of the nineteenth century rather than in the present day. But the heart of it is prophetic and timeless: 'Incline the heart of employers and of those whom they employ to mutual forbearance, fairness, and good-will.'

Grace before Meat. These forms are among the most common in use among Christians today. The custom of table blessings goes back to Judaism, but Jewish forms of 'grace' are always thanksgivings offered to God, not petitions for blessings upon us or our food. The difference is primarily one of form, however, not of essential meaning. The important part of these blessings is the thought of service to others, and especially to those less fortunate than ourselves, which naturally flows from a recognition that God is the giver and provider of all our sustenance, and we are but stewards of His bounty.

Articles of Religion

*As established by the Bishops, the Clergy, and the Laity of the
Protestant Episcopal Church in the
United States of America,
in Convention, on the twelfth day of September,
in the Year of our Lord*

1801



Articles of Religion

The Constitution of the American Church, adopted at the first General Convention of 1789, provided for Articles of Religion which should be in use in the Church whenever they might be adopted 'by this or a future General Convention.' No action was taken at the time, however, for the inclusion of the Thirty-nine Articles in the Prayer Book, since the Church was not of one mind regarding their value or necessity. The drastic reduction in number and length of the Articles in the Proposed Book of 1786—there were only twenty—had not commended itself to the majority of the delegates. The question of the Articles came up again at the Convention in 1792, but was postponed anew because of difficulties in arriving at any agreement about them.

Bishop William White in his *Memoirs of the Church* has recorded the sentiments of the various members of the House of Bishops at the 1792 Convention. Bishops Seabury and Madison opposed the adoption of the Articles, though for different reasons. The former considered that 'all necessary doctrine should be comprehended in the Liturgy,' but realized 'the inconveniences likely to result from there being no authoritative rule in the form of public confession.' Bishop Madison opposed the principle of confessional Articles altogether. The opinion of Bishop Provoost was unknown, since he was presiding and did not express his sentiments. Bishop Claggett of Maryland, who had only recently been consecrated, also expressed no opinion, but voted in favor of the Articles. Bishop White stated as his opinion that though he 'wished for an adherence to the Thirty-nine Articles,' he did not wish to have a formal subscription to them required, as was the case in the Church of England, but 'preferred the resting of the obligation of them on the promise made at ordination.' While he approved the general tenor of the Articles, he felt that certain modifications were necessary to adapt them to the American scene.

The views of Bishop White ultimately prevailed at the General Convention of 1801. It is interesting that the matter was taken up at the instance of the deputies from Connecticut, who after Bishop Seabury's death (1796) took a stand in favor of the Articles. The result was that the Thirty-nine Articles were adopted, save for some necessary alteration in 'the political parts.' However, it was not deemed ad-

visible to follow the English Church in requiring a specific subscription to the Articles before ordination (as determined by Canon 36 passed in 1604); for inasmuch as the Articles were listed in the Constitution as part of the Prayer Book, it was thought the general oath taken before ordination to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church was sufficiently inclusive. The final judgment of Bishop White upon the Articles may be taken as representative of the mind of the Church. He considered that 'the doctrines of the Gospel may be expressed more satisfactorily' than they are in the Articles, and that there is no reason to 'arrogate to them perpetuity.' Before any extensive alteration should be made in them, however, the Church should be more stable and unified in its beliefs and in its reputation, and any revision of the Articles should be committed to a small group of learned persons 'with the advantages of due time and deliberation.'

The promulgation of Articles or Confessions of doctrine was a characteristic of the Reformation period in the sixteenth century, for it was a time of great controversy and speculation regarding religious beliefs—comparable to the creed-making era in the Church of the fourth and fifth centuries. They were designed not only to exclude what were considered heretical notions, but also to serve as a basis of negotiation for unity among the several bodies of Christians who found themselves unhappily separated by the controversies of the time. During the reign of Henry VIII there was some discussion between Lutheran leaders and those of the Church of England on the basis of confessional standards, and some attempts were made to arrive at a common statement of faith acceptable to both sides; but Henry was more of a Catholic than the Lutherans, and the negotiations came to nothing. However, the Lutheran formularies exercised a strong influence on the minds of the Church leaders in England, and the Articles of the Church of England as finally adopted contain many verbatim agreements with the Lutheran, notably the Augsburg Confession of 1530, and more particularly the Würtemberg Confession of 1552. The latter was the primary source used by Cranmer in drawing up the Forty-two Articles in 1553, which received the signature of Edward VI less than a month before the King's death.

The accession of Queen Elizabeth in 1559 brought to the fore once more the necessity of doctrinal definition for the Church of England. In January 1563, the Convocation of Canterbury took up the work of

revising the Forty-two Articles of 1553 from a draft prepared by Archbishop Parker with the assistance of Bishop Guest of Rochester. The Articles were reduced in number to Thirty-nine, and some of the more extreme 'Protestant' statements of Cranmer's version were eliminated. The Queen herself made a few not insignificant alterations and additions primarily designed to conciliate Catholic sympathizers. The Puritans at once began a campaign of opposition. Finally, in 1571, Parliament took the matter in hand, after the Queen had become exposed to danger from Catholic plots incident upon her excommunication by the Pope. In this instance Puritan leaders took the lead in getting the Articles approved by statutes of Parliament. The Royal Assent affixed to them on May 29, 1571, made them part of the law of the land, and subscription to them was enforced upon all clergy ordained during the reign of Queen Mary and upon all persons presented to a benefice and all candidates for ordination. The Canons of 1604 made this subscription a definite part of the Church's ecclesiastical law.

It should be borne in mind that the Articles do not profess to be, anymore than the Creeds, a full and complete statement of the doctrine of Anglicanism, but like all such standards they deal only with those points of doctrine that were in dispute at the time of formulation. In particular the Thirty-nine Articles are directed against the errors of the medieval Latin Church on the one side and the aberrations of the Anabaptist sects on the other. Likewise they avoid taking a definite side with the peculiar doctrines either of Lutheranism or of Calvinism, although, in general, they are nearer the former than the latter. For example, the Article on the Lord's Supper (xxviii) would not satisfy a Lutheran, anymore than the one on Predestination and Election (xvii) would fully measure up to the position held by a Calvinist. Because of the circumstances obtaining in the early years of Queen Elizabeth's reign the Articles of the Church of England were deliberately designed to be as moderate and comprehensive as possible. They are Protestant to the extent that they do not claim any doctrines as necessary to salvation except those that can be proved and established by the Holy Scriptures; but they are also Catholic in the sense that they do not reject the developed traditions of the undivided Church of the early centuries that are in accord with the mind of Scripture. In any case they reject the claims of any church

or see or sect to be infallible and unerring either in matters of Faith or in its living and manner of Ceremonies (cf. Article xix).

Inasmuch as the Articles are but one part of the Prayer Book, it is important to remember that the doctrine of the Anglican communion is enshrined in the Prayer Book as a whole. The Articles should be interpreted in the light of the teaching of the entire Prayer Book. They are not a norm by which the rest of the Prayer Book must of necessity be judged and explained.

Articles of Religion.

I. *Of Faith in the Holy Trinity.*

THERE is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker, and Preserver of all things both visible and invisible. And in unity of this Godhead there be three Persons, of one substance, power, and eternity; the Father, the Son, and the Holy Ghost.

II. *Of the Word or Son of God, which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one substance with the Father, took Man's nature in the womb of the blessed Virgin, of her substance: so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men.

III. *Of the going down of Christ into Hell.*

As Christ died for us, and was buried; so also is it to be believed, that he went down into Hell.

IV. *Of the Resurrection of Christ.*

CHRIST did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of Man's nature; wherewith he ascended into Heaven, and there sitteth, until he return to judge all Men at the last day.

V. *Of the Holy Ghost.*

THE Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God.

VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

HOLY Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation. In the name of the Holy Scripture we do understand those canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.

Of the Names and Number of the Canonical Books.

Genesis,	The First Book of Samuel,	The Book of Esther,
Exodus,	The Second Book of Samuel,	The Book of Job,
Leviticus,	The First Book of Kings,	The Psalms,
Numbers,	The Second Book of Kings,	The Proverbs,
Deuteronomy,	The First Book of Chronicles,	Ecclesiastes or Preacher,
Joshua,	The Second Book of Chronicles,	Cantica, or Songs of Solomon,
Judges,	The First Book of Esdras,	Four Prophets the greater,
Ruth,	The Second Book of Esdras,	Twelve Prophets the less.

The first five Articles treat of the basic doctrines of the Trinity and the Incarnation and are simply expansions and paraphrases of the historic Creeds. Except for the fifth, which was added in 1563, they go back substantially to the Forty-two Articles of 1553. These affirmations dissociated the English Church entirely from the Unitarian heresies which reappeared during the Reformation period among the Socinians and certain of the Anabaptists.

Articles vi-viii set forth the sources of doctrinal authority in Anglicanism, or the Rule of Faith—namely, the Holy Scriptures and the historic Creeds. They were drawn up in 1553, with certain additions made in 1563. The American Church omitted from Article viii the mention of the so-called Athanasian Creed (see pp. 15-16). The object of these Articles was twofold: (1) to reject the Romish doctrine that tradition is equally authoritative with Scripture; and (2) to combat various notions current among the Anabaptists, some of whom rejected the authority of Scripture altogether in favor of immediate inspiration, some of whom rejected only the Old Testament, claiming that it was contrary to the New, while others insisted that the whole ceremonial and civil as well as moral law of the Jews was binding upon Christians. With this last-named opinion many of the Calvinistic Puritans also sympathized. In respect to the limits and contents of the Bible the English Church repudiated the Protestant principle of individual judgment and accepted the consent of the universal Church, with regard both to those books that since the second century have been termed 'canonical' (i.e. authoritative), and to that larger corpus of sacred writings that from the apostles' times have been read in the Church's liturgical worship. Thus, in its lectionary the Prayer Book has always made a place for readings from the Apocrypha of the Old Testament (cf. pp. x ff.)

Articles of Religion

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine; such are these following:

The Third Book of Esdras,
The Fourth Book of Esdras,
The Book of Tobias,
The Book of Judith,
The rest of the Book of Esther,
The Book of Wisdom,
Jesus the Son of Sirach,

Baruch the Prophet,
The Song of the Three Children,
The Story of Susanna,
Of Bel and the Dragon,
The Prayer of Manasses,
The First Book of Maccabees,
The Second Book of Maccabees.

All the Books of the New Testament, as they are commonly received, we do receive, and account them Canonical.

VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New: for both in the Old and New Testament everlasting life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the old Fathers did look only for transitory promises. Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessity to be received in any commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments which are called Moral.

VIII. *Of the Creeds.*

THE Nicene Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of Holy Scripture.

IX. *Of Original or Birth-Sin.*

ORIGINAL sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but it is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world it deserveth God's wrath and damnation. And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός*, (which some do expound the wisdom, some sensuality, some the affection, some the desire, of the flesh,) is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

X. *Of Free-Will.*

THE condition of Man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God. Wherefore we have no power to do good works pleasant

The nature of man and of his salvation are the subjects of Articles ix-xviii, and again the errors combatted are those of the Roman Catholics, such as the meritorious character of good works, or of the Anabaptists, such as the denial of original sin or the belief that the baptized may in this life achieve a state of sinlessness. It is in these Articles that the influence of Lutheranism upon our formularies shows itself most clearly, particularly in the affirmation of Justification by Faith alone (Article xi). Yet it is interesting to see in Article xii (the only one in this group composed in 1563—the others go back to 1553), that although the first half is verbally quoted from the Württemberg Confession, the second half distinctly modifies the extreme depreciation of good works prevalent in Lutheran doctrine and asserts that they are acceptable to God and necessary to a Christian life, though they cannot claim merit in God's sight, for without His grace we could not perform them.

The two last Articles in this group (xvii and xviii) have often been mistakenly attributed to Calvinistic influences. As a matter of fact the Articles were carefully drawn with a view towards avoiding the extreme deductions of Calvin's logic concerning Predestination and Election, which many of the Puritans had adopted. It refuses to commit the Church to the notion that those who are not predestinated to eternal life are *ipso facto* predestinated by God to reprobation and damnation, and it likewise refuses to explore the secret and mysterious causes and motives of God's act of predestination and its relation to His foreknowledge. The Article keeps within the bounds of what is said in Holy Scripture, being based chiefly upon Eph. i.3-11 and Rom. viii.28-30.

Articles of Religion

and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

XI. *Of the Justification of Man.*

WE are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by Faith, and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

XII. *Of Good Works.*

ALBEIT that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit.

XIII. *Of Works before Justification.*

WORKS done before the grace of Christ, and the Inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; neither do they make men meet to receive grace, or (as the School-authors say) deserve grace of congruity: yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

XIV. *Of Works of Supererogation.*

VOLUNTARY Works besides, over and above, God's Commandments, which they call Works of Supererogation, cannot be taught without arrogancy and impiety: for by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We are unprofitable servants.

XV. *Of Christ alone without Sin.*

CHRIST in the truth of our nature was made like unto us in all things, sin only except, from which he was clearly void, both in his flesh, and in his spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world; and sin (as Saint John saith) was not in him. But all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

XVI. *Of Sin after Baptism.*

NOT every deadly sin willingly committed after Baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after Baptism. After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of

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God we may arise again, and amend our lives. And therefore they are to be condemned, which say, they can no more sin as long as they live here, or deny the place of forgiveness to such as truly repent.

XVII. *Of Predestination and Election.*

PREDESTINATION to Life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God, be called according to God's purpose by his Spirit working in due season: they through Grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity.

As the godly consideration of Predestination, and our Election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: So, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's Predestination, is a most dangerous downfall, whereby the Devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation.

Furthermore, we must receive God's promises in such wise, as they be generally set forth to us in Holy Scripture: and, in our doings, that Will of God is to be followed, which we have expressly declared unto us in the Word of God.

XVIII. *Of obtaining eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed that presume to say, That every man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth set out unto us only the Name of Jesus Christ, whereby men must be saved.

XIX. *Of the Church.*

THE visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same.

As the Church of Jerusalem, Alexandria, and Antioch, have erred; so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.

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XX. *Of the Authority of the Church.*

THE Church hath power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witness and a keeper of Holy Writ, yet, as it ought not to decree any thing against the same, so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

XXI. *Of the Authority of General Councils.*

[The Twenty-first of the former Articles is omitted; because it is partly of a local and civil nature, and is provided for, as to the remaining parts of it, in other Articles.]

XXII. *Of Purgatory.*

THE Romish Doctrine concerning Purgatory, Pardons, Worshipping and Adoration, as well of Images as of Relics, and also Invocation of Saints, is a fond thing, vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the Word of God.

XXIII. *Of Ministering in the Congregation.*

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the Congregation, to call and send Ministers into the Lord's vineyard.

XXIV. *Of Speaking in the Congregation in such a Tongue as the people understandeth.*

It is a thing plainly repugnant to the Word of God, and the custom of the Primitive Church, to have public Prayer in the Church, or to minister the Sacraments, in a tongue not understood of the people.

XXV. *Of the Sacraments.*

SACRAMENTS ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's good will towards us, by the which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction, are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures; but yet have not like nature of Sacraments with Baptism, and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God.

Articles xix-xxxvi deal with the doctrines of the Church and the sacraments. It is in this section that Romish errors are dealt with most severely. At the same time this is the section that underwent the greatest degree of modification under Queen Elizabeth, to soften the more extreme Protestant statements of Cranmer in the Forty-two Articles. We know that Queen Elizabeth herself was responsible for the addition of the first clause in Article xx. She also suppressed Article xxix in 1563 as a conciliatory move towards the Catholics, but Parliament reinserted it in 1571 after her excommunication by the Pope. Article xxi is rejected by the American Church as inapplicable to its situation and unnecessarily repetitious of statements in other Articles. It maintained that: (1) General Councils can only be called by 'the commandment and will of princes' (i.e. not by the Pope!); (2) General Councils may err; and (3) only things ordained by them that are based on Scripture have authority. The American Church has also bracketed Article xxxv.

The two most significant changes in this section made in 1563 have to do with Article xxv, 'Of the Sacraments,' and Article xxviii, 'Of the Lord's Supper.' The first paragraph of the former goes back to 1553. The next two were added in 1563, to make more precise the statement of 1553 that the sacraments are 'most few in number.' The last paragraph was shortened in 1563 by the omission from its middle portion of Cranmer's denial of the inherent, instrumental efficacy of the sacraments, which read: 'and in such only, as worthily receive the same, they have a wholesome effect and operation; and yet not that of the work wrought, as some men speak. Which word, as it is strange, and unknown to Holy Scripture; so it engendereth no godly, but a very superstitious sense.' More important still for the definition of the Real Presence in the Eucharist is the substitution made in 1563 of the third paragraph of Article xxviii, to replace the lengthy polemic of Cranmer's. Here he had insisted (following Zwingli and Calvin, against Luther) that the Body of Christ could not be in several places at once, since It is in heaven forever; and furthermore he had added, 'a faithful man ought not, either to believe, or openly to confess the real and bodily presence (as they term it) of Christ's flesh and blood in the sacrament of the Lord's Supper.' The rejection of Cranmer's wording here is unambiguous testimony that the English Church has not officially repudiated the doctrine of the Real Presence, though it refuses to accept any scholastic definition of the nature of that Presence, such

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The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them. And in such only as worthily receive the same, they have a wholesome effect or operation: but they that receive them unworthily, purchase to themselves damnation, as Saint Paul saith.

XXVI. *Of the Unworthiness of the Ministers, which hinders not the effect of the Sacraments.*

ALTHOUGH in the visible Church the evil be ever mingled with the good, and sometimes the evil have chief authority in the Ministration of the Word and Sacraments, yet forasmuch as they do not the same in their own name, but in Christ's, and do minister by his commission and authority, we may use their Ministry, both in hearing the Word of God, and in receiving the Sacraments. Neither is the effect of Christ's ordinance taken away by their wickedness, nor the grace of God's gifts diminished from such as by faith, and rightly, do receive the Sacraments ministered unto them; which be effectual, because of Christ's institution and promise, although they be ministered by evil men.

Nevertheless, it appertaineth to the discipline of the Church, that inquiry be made of evil Ministers, and that they be accused by those that have knowledge of their offences; and finally, being found guilty, by just judgment be deposed.

XXVII. *Of Baptism.*

BAPTISM is not only a sign of profession, and mark of difference, whereby Christian men are discerned from others that be not christened, but it is also a sign of Regeneration or New-Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; Faith is confirmed, and Grace increased by virtue of prayer unto God.

The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our Redemption by Christ's death: insomuch that to such as rightly, worthily, and with faith, receive the same, the Bread which we break is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.

Transubstantiation (or the change of the substance of Bread and Wine) in the Supper of the Lord, cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many superstitions.

The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the mean whereby the Body of Christ is received and eaten in the Supper, is Faith.

The Sacrament of the Lord's Supper was not by Christ's ordinance reserved, carried about, lifted up, or worshipped.

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XXIX. *Of the Wicked, which eat not the Body of Christ in the use of the Lord's Supper.*

THE Wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as Saint Augustine saith) the Sacrament of the Body and Blood of Christ; yet in no wise are they partakers of Christ: but rather, to their condemnation, do eat and drink the sign or Sacrament of so great a thing.

XXX. *Of both Kinds.*

THE Cup of the Lord is not to be denied to the Lay-people: for both the parts of the Lord's Sacrament, by Christ's ordinance and commandment, ought to be ministered to all Christian men alike.

XXXI. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

XXXII. *Of the Marriage of Priests.*

BISHOPS, Priests, and Deacons, are not commanded by God's Law, either to vow the estate of single life, or to abstain from marriage: therefore it is lawful for them, as for all other Christian men, to marry at their own discretion, as they shall judge the same to serve better to godliness.

XXXIII. *Of excommunicate Persons, how they are to be avoided.*

THAT person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful, as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.

XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all places one, or utterly like; for at all times they have been divers, and may be changed according to the diversity of countries, times, and men's manners, so that nothing be ordained against God's Word. Whosoever, through his private judgment, willingly and purposely, doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly, (that others may fear to do the like,) as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren.

Every particular or national Church hath authority to ordain, change, and

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abolish, Ceremonies or Rites of the Church ordained only by man's authority, so that all things be done to edifying.

XXXV. *Of the Homilies.*

THE Second Book of Homilies, the several titles whereof we have joined under this Article, doth contain a godly and wholesome Doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in Churches by the Ministers, diligently and distinctly, that they may be understood of the people.

Of the Names of the Homilies.

- | | |
|--|--|
| 1 Of the right Use of the Church. | 11 Of Alms-doing. |
| 2 Against Peril of Idolatry. | 12 Of the Nativity of Christ. |
| 3 Of repairing and keeping clean of Churches. | 13 Of the Passion of Christ. |
| 4 Of good Works: first of Fasting. | 14 Of the Resurrection of Christ. |
| 5 Against Gluttony and Drunkenness. | 15 Of the worthy receiving of the Sacrament of the Body and Blood of Christ. |
| 6 Against Excess of Apparel. | 16 Of the Gifts of the Holy Ghost. |
| 7 Of Prayer. | 17 For the Rogation-days. |
| 8 Of the Place and Time of Prayer. | 18 Of the State of Matrimony. |
| 9 That Common Prayers and Sacraments ought to be ministered in a known tongue. | 19 Of Repentance. |
| 10 Of the reverend Estimation of God's Word. | 20 Against Idleness. |
| | 21 Against Rebellion. |

[This Article is received in this Church, so far as it declares the Books of Homilies to be an explication of Christian doctrine, and instructive in piety and morals. But all references to the constitution and laws of England are considered as inapplicable to the circumstances of this Church; which also suspends the order for the reading of said Homilies in churches, until a revision of them may be conveniently made, for the clearing of them, as well from obsolete words and phrases, as from the local references.]

XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Bishops, and Ordering of Priests and Deacons, as set forth by the General Convention of this Church in 1792, doth contain all things necessary to such Consecration and Ordering; neither hath it any thing that, of itself, is superstitious and ungodly. And, therefore, whosoever are consecrated or ordered according to said Form, we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

XXXVII. *Of the Power of the Civil Magistrates.*

THE Power of the Civil Magistrate extendeth to all men, as well Clergy as Laity, in all things temporal; but hath no authority in things purely spiritual. And we hold it to be the duty of all men who are professors of the Gospel, to pay respectful obedience to the Civil Authority, regularly and legitimately constituted.

XXXVIII. *Of Christian Men's Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the right,

as the dogma of Transubstantiation, as going beyond the teaching of Scripture. Again in this instance, as previously in the case of Predestination, the English Church is content to leave mysteries as mysteries, and not to attempt overly refined and rationalistic explanations of them.

Article xxxvi, 'Of Consecration of Bishops and Ministers,' was composed in 1563 (with the slight and necessary alteration made by the American Church in 1801). It replaced one of the 1553 Articles that referred to the whole Prayer Book, not just the Ordinal, and described it as 'godly, and in no point repugnant to the wholesome doctrine of the gospel, but agreeable thereunto, furthering and beautifying the same not a little.'

The last three Articles concern the Christian's relation to the State. No. xxxvii is an American substitute of 1801 for the lengthy one in the English Book concerning the Royal Supremacy. Its teaching is based on Rom. xiii.1ff. The last two stem from 1553 and were particularly directed against the Anabaptists. The Biblical allusions in the last Article are to Matt. v.33-7 and James v.12.

In the English version of Article xxxvii defense is made of the king having 'chief power' in his dominions and that all causes, whether ecclesiastical or civil, appertain to his governance. It specifically denies that the Pope has any jurisdiction in England. In addition it defends the use of the death penalty by the civil authorities for 'heinous and grievous offences' and declares that it is lawful for Christians, at the command of their magistrates, to bear weapons and serve in wars.

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title, and possession of the same; as certain Anabaptists do falsely boast. Notwithstanding, every man ought, of such things as he possesseth, liberally to give alms to the poor, according to his ability.

XXXIX. *Of a Christian Man's Oath.*

As we confess that vain and rash Swearing is forbidden Christian men by our Lord Jesus Christ, and James his Apostle, so we judge, that Christian Religion doth not prohibit, but that a man may swear when the Magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment, and truth.

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